Dharma-Saṅgrahāḥ
The Dharma Collection

text by Kenjiu Kasawara
translated by Ānandajoti Bhikkhu
Table of Contents

Translator's Preface

Editor's Preface

**Dharmas 1-20**

1. Three Treasures
2. Three Vehicles
3. Five Buddhas
4. Four Goddesses
5. Five Protectors
6. Seven Realised Ones
7. Four World Protectors
8. Eight World Protectors
9. Ten World Protectors
10. Fourteen World Protectors
11. Ten Wrathful Ones
12. Eight Bodhisattvas
13. Six Yoginis
14. Seven Supreme Offerings
15. Three Roots of Wholesomeness
16. Four Spiritual States
17. Six Perfections
18. Ten Perfections
19. Four Bases of Sympathy
20. Five Deep Knowledges
Dharmas 21-40

21. Four Noble Truths
22. Five Components
23. Five Super-Mundane Components
24. Twelve Sense Spheres
25. Eighteen Elements
26. Eleven Form Components
27. Three Kinds of Feeling
28. {Two} Perception Components
29. Two Kinds of Conditions
30. Forty Conditions that are associated with Mind
31. Thirteen Conditions that are unassociated with Mind
32. Three Unconditioned Things
33. Six Spheres
34. {Twenty} Form Objects
35. Twenty-Eight Kinds of Sounds
36. Six Kinds of Tastes
37. Four Smells
38. Eleven Tangibles
39. Five Great Elements
40. Five Qualities
Dharmas 41-60

41. Twenty Emptinesses

42. Twelve Factors of Conditional Origination

43. The Thirty-Seven Things on the Side of Awakening

44. Four Ways of Attending to Mindfulness

45. Four Right Strivings

46. Four Bases of Spiritual Power

47. Five Faculties

48. Five Strengths

49. Seven Factors of Awakening

50. Noble Eightfold Path

51. Four Analytical Knowledges

52. Four Retentions

53. Four Reliances

54. Six Recollections

55. Four Dharma Sentences

56. Ten Unwholesome (Things)

57. Six Destinations

58. Six Elements

59. Eight Liberations

60. Five (Things) having Immediate Consequence
Dharmas 61-80

61. Eight Worldly Conditions

62. Nine (Types of) Teachings

63. Twelve Ascetic Virtues

64. Ten Stages of the Bodhisattva

65. Thirteen Stages of the Bodhisattva

66. Five Eyes

67. Six Defilements

68. Five Views

69. Twenty-Four Minor Defilements

70. Five Nutriments

71. Five Fears

72. Four Absorptions

73. Three Liberations

74. Ten Masteries of the Bodhisattvas

75. Ten Strengths of the Bodhisattvas

76. Ten Strengths of a Realised One

77. Four Confidences

78. Five Selfishnesses

79. Eighteen Special Qualities of the Buddha

80. Four Destroyers
Dharmas 81-100

81. Four Factors of Faith

82. Nine Succeeding Attainments of Concentration

83. Thirty-Two Marks of a Great Man

84. Eighty Secondary Characteristics

85. Seven Jewels of Universal Monarchs

86. Three Times

87. Four Aeons

88. Four Ages

89. A Pair of Worlds

90. Four Wombs

91. Five Stains

92. Three Comprehensions

93. Ten Knowledges

94. Five Knowledges

95. Two Truths

96. Sixteen Marks of being receptive to Knowledge

97. Four Aspects in the Truth of Suffering

98. Four States in the Truth of Arising

99. Four States in the Truth of Cessation

100. Four States in the Truth of the Path
Dharmas 101-120

101. Four Concentrations
102. Eight Persons
103. Eighteen Individuals
104. Twelve Ways that the Dharma Wheel is Turned
105. Three Kinds of Gifts
106. Three Kinds of Virtue
107. Manifold Receptivities
108. Three Kinds of Energy
109. Three Kinds of Meditation
110. Three Kinds of Wisdom
111. Manifold Means
112. Three Kinds of Aspirations
113. Three Kinds of Strengths
114. Three Kinds of Knowledge
115. Two Obstructions
116. Two Kinds of Selflessnesses
117. Two Kinds of Requisites
118. Six Obstacles to Concentration
119. Eight Practices for the Abandoning of Conditions
120. Four Continents
Dharmas 121-140

121. Eight Hot Hells
122. Eight Cold Hells
123. Seven Lower Regions
124. Two Mountain Ranges
125. Eight Mountains
126. Seven Oceans
127. Six Gods of the Sensual-Realms
128. Eighteen Gods of the Form-Realms
129. Four Gods of the Formless-Realms
130. Three Kinds of Transgressions
131. Three Kinds of Great Friendliness
132. Three Kinds of Deeds
133. Three Kinds of Miracles
134. Eight Inopportune Borns
135. Three Kinds of Discrimination
136. Four Concentrations
137. Fourteen Unanswered Things
138. Three Roots of Wholesomeness
139. Three Roots of Unwholesomeness
140. Three Trainings
Translator’s Preface

The text here is essentially a transliteration of the edition published posthumously according to Kasawara’s notes by Müller and Wenzel in 1885.

I originally worked with Vaidya’s text published in his Mahāyāna-Sūtra-Saṅgraha of 1961. When I compared that text with Kasawara’s, however, it quickly became evident that, while claiming to base his text on Kasawara’s edition, Vaidya had Sanskritised the text, and in virtually every reading Kasawara’s edition is to be preferred as it represents a more authentic form of the text.

I have not bothered to add variants from Vaidya’s edition as they represent changes made only on the authority of the editor, and there was no manuscript evidence for the readings given. I have rarely made changes to the text myself, but where changes seemed necessary I have recorded these in the notes.

In making the transliteration I have interpreted anusvara (ṁ) with the gana nasal it represents in the case of ň, Ń, Ň, Ñ, N and M. I have not changed it though when it occurs before the sibilants; or at the end of word. So §42:

ढादशाङ्गप्रतितयसमुपदा: अविद्या संस्कार विज्ञान नामरूपं etc.

becomes:

Dvādaśāṅga-pratītya-samupādāḥ, avidyā, saṁskārā, vijñānaṁ, nāma-rūpaṁ, etc.

Occasionally Kasawara’s text would print an ellipsis marker, for instance §101:

आलोकं ब्रह्मायं एकादशप्रतित्वं आनन्तर्यसमाधिशेषति

in this edition the ellipsis has been filled in and placed in curly braces:

Āloka-{saṁādiḥ}, vṛtāloka-{saṁādiḥ}, ekādaśa-pratīṭha-{saṁādiḥ}, ānantarya-saṁādiś-ceti.

Kasawara’s text gave a number followed by the title, and, on the following line, the listed items, as so:

II. त्रीणि यानानि.
श्रावकयान प्रत्येकबुद्धयान महायानं चेति।.

I believe the number was probably added by the editor and was not part of the original text. So I have preferred to present the text and translation in the following form: 1

1 The numbers in curly braces are my additions for clarification.
2. Three Vehicles

Trīṇi yānāni,
   {1} Śrāvaka-yānaṁ,
   {2} Pratyeka-Buddha-yānaṁ,
   {3} Mahā-yānaṁ ceti.

The text has never been translated before, and, unlike the Arthaviniścaya,\(^2\) which I recently translated, there is no explanation of the factors listed. The items in the lists given are not always paralleled in other texts, which makes it difficult to check either the form or the translation. Edgerton’s dictionary,\(^3\) though useful at times, sometimes makes no effort at translation, and just reproduces the list found here.

Because of these factors some of the translations are really quite tentative. I have tried to indicate this either in the notes, or by adding question marks where the translation is unsure.

The seven things on the side of Awakening (43-50) are grouped together, and just after the opening (3-13) there are lists of beings of one sort or another, but apart from that it is hard to see any organising principle at work anywhere. Because of the lack of any sort of organisation it must have been easy to both insert new factors, and remove – or lose – others.

To divide the text up and make it more manageable I have divided it into 7 sections, having twenty items in each. This division is not part of the original, but is my addition. A complete rearrangement of the text would in many ways be desirable, but would also obscure the disarrangement of the original.

The text as it stands was collected or at least finalised sometime after the rise of the Mahāyāna texts, as, for instance, the three vehicles, including the Mahāyāna, Bodhisattvas from that tradition, and the five dhūṇī Buddhas are listed, and important Mahāyāna categories like śūnyatā are emphasised. Many of the lists, however, are common to the early tradition.

The text is attributed to Nāgārjuna at the conclusion, and although this attribution seems unlikely, the text does seem to have been influenced by Nāgārjuna’s thought, and the attribution may be taken as indicating the school to which it belongs.

I am very grateful to Mike Cross, who went over the whole translation a number of times and helped greatly with corrections and suggestions, many of which I have managed to incorporate here. Any mistakes remaining, of course, are entirely my own fault.

Ānandajoti Bhikkhu
January, 2017

---

\(^2\) See: http://bit.ly/2dRKVeF.

\(^3\) Buddhist Hybrid Sanskrit Grammar and Dictionary, Volume II: Dictionary, New Haven, 1953.
Editor’s Preface
(unsigned but written by F Max Müller)

[i] This edition of the text of the Dharma-Saṅgraha, with notes and indices, will, I hope, serve as a lasting monument of a most conscientious, laborious, and amiable Buddhist priest, Kenjiu Kasawara, who arrived in England in 1876, became my pupil in Sanskrit from 1879-82, and died shortly after his return to his native country, in 1883.

I have given an account of him and his fellow-student, Bunyiu Nanjio, in my ‘Biographical Essays’ (Longmans, 1884), and I shall here quote a few lines only, in order to enable Sanskrit scholars, who may not have read these Essays, to form some idea of what this promising young student was.

Kasawara’s life at Oxford was very monotonous. He allowed himself no pleasures of any kind, and took little exercise. He did not smoke, or drink, or read novels or newspapers. He worked on day after day, often for weeks seeing no one and talking to no one but to me and his fellow-worker, Bunyiu Nanjio. He spoke and wrote English correctly, he learnt some Latin, also a little French, and studied some of the classical English books on history and philosophy. He might have become a most useful man after his return to Japan, for he was not only able to appreciate all that was good in European civilisation, but retained a certain national pride, and would never have become a mere imitator of the West. His manners were perfect—they were the natural manners of an unselfish man. As to his character, all I can say is that, though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may indeed be proud of such a man.

During the last year of his stay at Oxford I observed signs of depression in him, though he never complained. I persuaded him to see a doctor, and the doctor at once declared that my young friend was in an advanced stage of consumption, and advised him to go home. He never flinched, and I still hear the quiet tone in which [ii] he said, “Yes, many of my countrymen die of consumption.” However, he was well enough to travel and to spend some time in Ceylon, seeing some of the learned Buddhist priests there, and discussing with them the differences which so widely separate Southern from Northern Buddhism. But after his return to Japan his illness made rapid strides. He sent me several dear letters, complaining of nothing but his inability to work. His control over his feelings was remarkable. When he took leave of me, his sallow face remained as calm as ever, and I could hardly read what passed within. But I know that after he had left, he paced for a long time up and down the road, looking again and again at my house, where, as he told me, he had passed the happiest hours of his life. Yet we had done so little for him. Once only, in his last letter, he complained of his loneliness in his own country. “To a sick man,” he wrote, “very few remain as friends.” Soon after writing this he died, and the funeral ceremonies were performed at Tokio on the 18th of July, 1883.

He has left some manuscripts behind, which I hope I shall be able to prepare for publication, particularly the “Dharma-Saṅgraha,” a glossary of Buddhist technical terms, ascribed to Nāgārguna, But it is hard to think of the years of work which are to bear no fruit; still harder to feel how much good that one good and enlightened Buddhist priest might have done among the thirty-two millions of Buddhists in Japan. Have, pia anima! I well remember how last year we watched together a glorious sunset from the Malvern Hills, and

---

4 In this transcription I have converted the old and now unused transliteration schema to unicode.
5 I have omitted the variant readings, the notes and the indices in this edition.
how, when the Western sky was, like a golden curtain, covering we knew not what, he said to me, “That is what we call the Eastern gate of our Sukhāvatī, the Land of Bliss.” He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitābha, i. e. Infinite Light.

It has taken more time than I expected to prepare the text and notes of the Dharma-Saṅgraha, as left by Kasawara, for Press, and I have gratefully to acknowledge the assistance which I received from Dr. H. Wenzel in this sometimes very troublesome work. While preparing my lectures for my Japanese pupils, I had myself to study that peculiar kind of Sanskrit which their sacred books are written, and in collecting new materials, chiefly from MSS., I came across the MS. of the Dharma-Saṅgraha at the India Office. As it contained long lists of technical [iii] terms, which form one of the greatest difficulties to the students of Buddhism, I copied nearly the whole of it, and made frequent use of it in my lectures.

After a time Kenjiu Kasawara expressed a wish to copy the text for himself, and I then encouraged him to prepare a critical edition of it. Though a critical edition was, perhaps, hardly called for in the case of a text like the Dharma-Saṅgraha, Kasawara copied the MS. of the India Office very carefully, and afterwards collated it with a MS. and with a fragment of another MS. at Cambridge. The MS. of the India Office, No. 2932, one of those presented by Mr. B. H. Hodgson, is most carelessly written, and in some parts quite illegible. The MSS. at Cambridge are better, but of little assistance in really difficult passages. If I say that a critical edition was, perhaps, hardly called for, I do not mean to undervalue the collation which we owe to Mr. Kasawara; all I mean is that in most cases we found that the correctness or incorrectness of the technical terms had to be settled by independent evidence rather than by the various readings of our MSS.

The collation having once been made, it was thought best to print it. Though neither I nor Dr. Wenzel can be responsible for its accuracy, I may say that whenever I was led to test it by reference to the India Office MS., which was lent to me through the kindness of Dr. Rost, the learned librarian of the India Office, I found Kasawara quite as dependable as most European editors. The collation becomes important whenever a question arises as to certain words or classes of words being included or excluded from our text. Thus our text knows of nine Aṅgas only, like the Hīnayāna, not of twelve, like the Mahāyāna. The four Devīs, the five Rakṣās, the ten Krodhas, and the six Yoginis are unsupported by the Cambridge MS. and by the Chinese Version. Here the comparative list of the chapters contained in the Sanskrit MSS., and in the Chinese Version, will prove very instructive.

Mere blunders, which could be of no interest, have mostly been corrected without special remarks. Thus, though all the MSS. in sect. VII read catur-loka-pālāḥ, we have printed catvāro loka-pālāḥ, not because catur-loka-pālāḥ is impossible (it might be, the guardians of the four worlds), but because it is against the character of the Dharma-Saṅgraha, where the principal object throughout is to give the number of terms [iv] in each paragraph. Where a passage was completely unintelligible to us, we have said so in the Notes.

While reading this and other Sanskrit texts with me, Kasawara had prepared a large number of notes, consisting chiefly of references to books which he had been studying at Oxford. Dr. Wenzel has had the kindness to revise and arrange these notes, and he has himself added new references to the works of Köppen, Kern, Cunningham, Oldenberg, Wassiljew, and to Tibetan authorities. He wishes, however, to have it clearly understood
that he is not responsible for the accuracy of quotations from the Mahāvyutpatti, the Abhidharmakośa, and other works, chiefly Chinese, which Kasawara had made from MSS., not accessible to Dr. Wenzel.

The order of the quotations is generally the following. The Pāli words are given immediately after the Sanskrit words. Then follow: 1) The Buddhist Sanskrit works and their Tibetan translations; (2) the Pāli sources, i. e. Childers and whatever has appeared after him; and, finally, (3) the European authors who have discussed the subject. Of these last the principal works only have been cited, and only their more important passages. Sometimes, at the end, some other Sanskrit works have been added which may happen to mention the same subject. The translations have mostly been given after Childers, but with constant regard to later authorities.

As to the arrangement of the Dharma-Saṅgraha itself, no certain plan is discernible in the disposition of its matter. Sometimes kindred subjects follow each other, but they are also scattered here and there through the whole work. So, for instance, we find the cosmological terms enumerated in sections 3-13, 86-91, 120-129; other groups are the Bodhipakṣika-dharmas (sects. 43-50), the four divisions of each of the four Noble Truths (sects. 97-100), the three classes of each of the ten Pāramitās (sects. 105-114); the divisions of Śabda, Rasa, Gandha, Sparṣa (sects. 35-38), etc.

Most of the Dharmāloka-mukhas of the fourth chapter of the Lalitavistara are found in our collection, viz.: Sect. 15, cp. Dharmāloka-mukhas 83 and 84; 16, cp. 14-17; 17, cp. 87-92; 19, cp. 94; 21, cp. 48-51; 44-50, cp. 52-82; 54, cp. 8-13; 55, cp. 18-21; 64, cp. 108 and 109; 107, cp. 51, 105, and 106; 117, cp. 97-100.
**Dharma-Saṅgrahaḥ**
The Dharma Collection

*Namo Ratna-Trayāya*
*Homage to the Three Treasures*

*Ratna-Trayaṁ nāmas-kaṛtya,*
Having paid homage to the Three Treasures,

*sarva-sattva-hitodayaṁ,*
which increase the welfare of all beings,

*kathyate mohanāśāya*
for the end of delusion I relate

*Dharma-sāra-samuccayaḥ.*
a collection of the main Dharma points.

**Dharmas 1-20**

1. Three Treasures

*Tatra prathamam tāvat-Trīṇi Ratnāni, tad-yathā:*
Herein, at the beginning, there are Three Treasures, they are:

{1} *Buddho,*
{1} *The Buddha,*

{2} *Dharmaḥ,*
{2} *the Dharma,*

{3} *Saṅghaś-ceti.*
{3} *and the Saṅgha.*

2. Three Vehicles

*Trīṇi yānāni,*
There are three vehicles,

{1} *Śrāvaka-yānaṁ,*
{1} *the Disciples’ vehicle,*

{2} *Pratyeka-Buddha-yānaṁ,*
{2} *the Independent Buddhas’ vehicle,*

{3} *Mahā-yānaṁ ceti.*
{3} *and the Great vehicle.*
3. Five Buddhas

Pañca Buddhāḥ, tad-yathā:
There are five (dhyāni) Buddhas, they are:

{1} Vairocana
{1} Vairocana (Shining Buddha),

{2} ’kṣobhyaḥ,
{2} Akṣobhya (Immovable Buddha),

{3} Ratna-sambhavo,
{3} Ratna-sambhava (Jewel-Born Buddha),

{4} ’mitābho,
{4} Amitābha (Endless-Light Buddha),

{5} ’mogha-siddhiś-ceti. [2]
{5} Amogha-siddhi (Unfailing Buddha).

4. Four Goddesses

Catasro devyaḥ,⁶ tad-yathā:
There are four goddesses, they are:

{1} Rocanī,
{1} Rocanī (Yellow goddess),

{2} Māmakī,
{2} Māmakī (Devoted goddess),

{3} Pāṇḍurā,
{3} Pāṇḍurā (White goddess),

{4} Tārā ceti.
{4} and Tārā (Shining goddess).

5. Five Protectors

Pañca rakṣāḥ,⁷ tad-yathā:
There are five protectors, they are:

{1} Pratisarā,
{1} Assailer,

⁶ Omitted in the Cambridge manuscript.
⁷ Omitted in the Cambridge manuscript.
6. Seven Realised Ones

Sapta Tathāgatāḥ, tad-yathā:
There are seven Realised Ones, they are:

1. Vipaśyī,
   1. Vipaśyī (Buddha),

2. Śikhī,
   2. Śikhī (Buddha),

3. Viśvabhūḥ,
   3. Viśvabhū (Buddha),

4. Krakucchandaḥ,
   4. Krakucchanda (Buddha),

5. Kanaka-muniḥ,
   5. Kanaka-muni (Buddha),

6. Kāśyapaḥ,
   6. Kāśyapa (Buddha),

7. Śākya-muniś-ceti,
   7. and Śākya-muni (Buddha).

7. Four World Protectors

Catvāro loka-pālāḥ, tad-yathā:
There are four world protectors, they are:

1. Dhṛtarāṣṭro,
   1. Dhṛtarāṣṭra,

2. Virūpākṣo,
   2. Virūpākṣa,
8. Eight World Protectors

Aṣṭau loka-pālāḥ, tad-yathā:
There are eight world protectors, they are:

1. Indro,
2. Yamo,
3. Varuṇaḥ,
4. Kubera,
5. Īśāno,
6. 'gnir-
7. Nairṛto,
8. Vāyur-iti.

9. Ten World Protectors

Daśa loka-pālāḥ,
There are ten world protectors, they are:

1-8 Aṣṭa-loka-pālādhikam-ūrdhvaṁ
1-8 Beginning with the eight world protectors and then

9. Brahmadhaḥ
9. Brahma and

10. Kṛṣṇaḥ.
10. Fourteen World Protectors

**Catur-daśa loka-pālāḥ, tad-yathā:**
There are fourteen world protectors, they are:

1. Daśa-loka-pāla-sakalāṁ,  
   Consisting of the ten world protectors,

2. Candraḥ,  
   Candra,

3. Sūryaḥ,  
   Sūrya,

4. Prthvy-  
   Prthvī,

5. Asuraḥ. [3]  
   Asura.

11. Ten Wrathful Ones

**Daśa krodhāḥ, 8 tad-yathā:**
There are ten wrathful ones, they are:

1. Yamāntakaḥ,  
   Yamāntaka,

2. Prajñāntakaḥ,  
   Prajñāntaka,

3. Padmāntako,  
   Padmāntaka,

4. Vighnāntako-  
   Vighnāntaka,

5. 'caraṭarki-rājo,  
   Acaraṭarki-rāja,

6. Nīla-daṇḍo,  
   Nīla-daṇḍa,

7. Mahā-bala,  
   Mahā-bala,

---

8 Omitted in the Cambridge manuscript.
12. Eight Bodhisattvas

Aṣṭau Bodhisattvāḥ, tad-yathā:
There are eight Bodhisattvas, they are:

{1} Maitreyo,  
{1} Maitreya,

{2} Gagana-gañjaḥ,  
{2} Gagana-gañja,

{3} Samanta-bhadro,  
{3} Samanta-bhadra,

{4} Vajra-pāṇir-,  
{4} Vajra- pāṇi,

{5} Mañjuśrīḥ,  
{5} Mañjuśrī,

{6} Sarva-nivarana-viṣkambhī,  
{6} Sarva-nivarana-viṣkambhī,

{7} Kṣiti-garbhaḥ,  
{7} Kṣiti-garbha,

{8} Khagarbhaṣ-ceti.  
{8} and Khagarbha.

13. Six Yoginis

Ṣaḍ-yoginyaḥ,9 tad-yathā:
There are six yoginis, they are:

{1} Vajrā-10  
{1} Vajrā,

---

9 Omitted in the Cambridge manuscript.
10 Text prints: Vajra.
14. Seven Supreme Offerings

Sapta-vidhānuttara-pūjā, tad-yathā:
There are seven supreme offerings, they are:

1. **Vandanā,** Worshipping,

2. **pūjanā,** honouring,

3. **pāpa-deśanā,** confessing faults,

4. **'numodanā,** rejoicing,

5. **'dhyeṣaṇā,** requesting instruction,

6. **Bodhicittotpādaḥ,** the generating of a mind set on Awakening,

7. **pariṇāmanā ceti.** developing (that mind).

15. Three Roots of Wholesomeness

Trīṇi kuśala-mūlāni,
There are three roots of wholesomeness, they are:

1. **Bodhicittotpāda,** The generating of a mind set on Awakening,
āśaya-viśuddhir-
purification of the heart,

ahaṁ-kāra-mama-kāra-parityāgaś-ceti.
and the abandoning of the I-maker, the me-maker.

16. Four Spiritual States

Catvāro brahma-vihārhā,
There are four spiritual states, they are:

Maitrī,
Friendliness,

karuṇā,
kindness,

muditopekṣā ceti.
gladness, and equanimity.

17. Six Perfections

Ṣaṭ pāramitāḥ,
There are six perfections, they are:

dāna-pāramitā,
the perfection of generosity,

śīla-pāramitā,
the perfection of virtue,

kṣānti-pāramitā,
the perfection of patience,

vīrya-pāramitā,
the perfection of energy,

dhyāna-pāramitā,
the perfection of meditation,

prajñā-pāramitā ceti.
the perfection of wisdom.
18. Ten Perfections

Daśa pāramitāḥ,
There are ten perfections, they are:

{1-6} Śaṭpāramitā-sakalam-
{1-6} Consisting of the six perfections, and

{7} upāyaṁ,
{7} skilful means,

{8} praṇidhir-
{8} aspiration,

{9} balaṁ,
{9} strength,

{10} jñānaṁ ceti.
{10} and knowledge.

19. Four Bases of Sympathy

Catvāri saṅgraha-vastūnī,
There are four bases of sympathy, they are:

{1} dānaṁ,
{1} generosity,

{2} priya-vacanam-
{2} kindly speech,

{3} artha-caryā,
{3} usefulness,

{4} samānārthatā ceti.
{4} and similarity of purpose.

20. Five Deep Knowledges

Pañcābhijñāḥ,
There are five deep knowledges,

{1} divya-cakṣur-
{1} the divine eye,

{2} divya-śrotraṁ,
{2} the divine ear,
{3} para-citta-jñānam,
knowledge of others’ minds,

{4} pūrva-nivāsānusmṛtir-
recollection of previous lives,

{5} ṛddhi-ceti. [5]
and spiritual power.
21. Four Noble Truths

Catvāry-ārya-satyāni, tad-yathā:
There are four noble truths, they are:

1. Duḥkhāṁ,
   Suffering,

2. samudayo,
   arising,

3. nirodho,
   cessation,

4. mārga-śeti.
   and path.

22. Five Components

Pañca skandhāḥ,
There are five components,

1. rūpaṁ,
   bodily-form,

2. vedanā,
   feelings,

3. saṁjñā,
   perceptions,

4. saṁskārā,
   volitions,

5. vijñānaṁ ceti.
   and consciousness.

23. Five Super-Mundane Components

Lokottara-pañca-skandhāḥ,
There are five super-mundane components,

1. śīla-
   virtue,
The Dharma Collection – 25

{2} samādhi-
{2} concentration,

{3} prajñā-
{3} wisdom,

{4} vimukti-
{4} freedom,

{5} vimukti-jñāna-darśana-skandhā iti.
{5} the components of knowledge and insight into freedom.

24. Twelve Sense Spheres

Dvādaśāyatanāni,
There are twelve sense spheres,

{1} cakṣuḥ-
{1} eye,

{2} śrotra-
{2} ear,

{3} ghrāṇa-
{3} nose,

{4} jihvā-
{4} tongue,

{5} kāya-
{5} body,

{6} mana-āyatanāni;
{6} mind sense spheres;

{7} rūpa-
{7} form,

{8} gandha-
{8} smell,

{9} śabda-
{9} sound,

{10} rasa-
{10} taste,

11 The order is unexpected here, normally we would expect sounds to precede smells.
25. Eighteen Elements

Aṣṭādaśa dhātavaḥ,
There are eighteen elements,

{1} cakṣuḥ- {1} eye,

{2} śrotra- {2} ear,

{3} ghrāṇa- {3} nose,

{4} jihvā- {4} tongue,

{5} kāya- {5} body,

{6} mano- {6} mind,

{7} rūpa- {7} form,

{8} gandha- {8} smell,

{9} śabda- {9} sound,

{10} rasa- {10} taste,

{11} sparśa- {11} tangible,

{12} dharmāyatanaṇī ceti. {12} and thought sense spheres.
The Dharma Collection – 27

{13} cakṣur-vijñāna-
{13} eye-consciousness,

{14} śrotra-vijñāna-
{14} ear-consciousness,

{15} ghrāṇa-vijñāna-
{15} nose-consciousness,

{16} jihvā-vijñāna-
{16} tongue-consciousness,

{17} kāya-vijñāna-
{17} body-consciousness,

{18} mano-vijñānadhatu-avitara-ceti. [6]
{18} and mind-consciousness elements.

26. Eleven Form Components

Tatraikādaśa rūpa-skandhāḥ,
Herein, there are eleven form components,

{1} cakṣuḥ,
{1} eye,

{2} śrotraṁ,
{2} ear,

{3} ghrāṇaṁ,
{3} nose,

{4} jihvā,
{4} tongue,

{5} kāyo,
{5} body,

{6} rūpaṁ,
{6} form,

{7} śabdo,
{7} sound,

{8} gandho,
{8} smell,
28. Two Perception Components

{Dve} saṃjñā-skandhaḥ,
There are two perception components,

{1-2} nimittodgrahaṇātmakā.
{1-2} having the nature of signs and descriptions.

29. Two Kinds of Conditions

Saṃskāra dvi-vidhāḥ, tatra,
There are two kinds of conditions, herein,

{1} citta-samprayukta-saṃskāraḥ,
{1} conditions that are associated with mind,

{2} citta-viprayukta-saṃskāraś-ceti.
{2} and conditions that are unassociated with mind.

30. Forty Conditions that are associated with Mind

Citta-samprayukta-saṃskāraś-catvāriṁśat, tad-yathā:
There are forty conditions that are associated with mind, they are:

{1} Vedanā,
{1} Feelings,
{2} saṁjñā, perceptions,
{3} cetanā, intentions,
{4} chandaḥ, desire,
{5} sparśo, contact,
{6} matiḥ, design,
{7} smṛtir-, mindfulness,
{8} manaskāro application of mind,
{9} 'dhimokṣaḥ, determination,
{10} samādhiḥ, concentration,
{11} śraddhā- faith,
{12} 'pramādaḥ, heedfulness,
{13} prasrabdhir- tranquillity,
{14} upekṣā, equanimity,
{15} hrīr- shame,
{16} apatrapā- conscience,
{17} 'lobho non-greed,
The Dharma Collection – 30

{18} 'dveṣo,
{18} non-hatred,

{19} ahiṁsā,
{19} non-violence,

{20} vīryamān,
{20} energy,

{21} mohaḥ,
{21} delusion,

{22} pramādaḥ,
{22} heedlessness,

{23} kausīdyam-
{23} indolence,

{24} aśrāddhyaṁ,
{24} faithlessness,

{25} styānam-
{25} sloth,

{26} auḍḍhatyam-
{26} agitation,

{27} ahrīkatā-
{27} shamelessness,

{28} 'napatrapā,
{28} lack of conscience,

{29} krodha,
{29} anger,

{30} upanāhaḥ,
{30} enmity,

{31} śāṭhyam-
{31} deceit,

{32} īrṣyā,
{32} jealousy,

{33} pradāno,
{33} goading,
13. Thirteen Conditions that are unassociated with Mind

Tatra citta-viprayukta-saṁskārās-trayodaśa,
Herein, there are thirteen conditions that are unassociated with mind,

{1} prāptir-
    {1} occurrence, ??

{2} aprāptih,
    {2} non-occurrence, ??

{3} saṁhāgatatā-
    {3} participation, ??

{4} 'saṁjñikaṁ,
    {4} unconsciousness,

{5} saṁaptir-
    {5} attainment,

{6} jīvitaṁ,
    {6} life,

{7} jātir-
    {7} birth,
32. Three Unconditioned Things

Trīṇy-asaṁskṛtāni, tad-yathā:
There are three unconditioned things, they are:

{1} Ākāśaḥ,  
{1} Space,

{2} pratisaṅkhyā-nirodho  
{2} observed cessation,

{3} 'pratisaṅkhyā-nirodha-ceti.  
{3} and unobserved cessation.

33. Six Spheres

Ṣaḍ viṣayāḥ, tad-yathā:
There are six spheres, they are:

{1} Rūpaṁ,  
{1} Form,

{2} śabdo,  
{2} sound,

{3} gandho,  
{3} smell,

{4} rasaḥ,  
{4} taste,
{5} sparśo,
{5} tangible,

{6} dharmaś-ceti.
{6} and thought.

34. {Twenty} Form Objects

Tatra, {viṁśati} rūpaṁ viṣaya-svabhāvaṁ,
Herein, there are {twenty} form objects,

{1} nīlaṁ,
{1} black,

{2} pītaṁ,
{2} yellow,

{3} lohitam-
{3} red,

{4} avadātaṁ,
{4} white,

{5} haritaṁ,
{5} green,

{6} dīrghaṁ,
{6} long,

{7} hrasvaṁ,
{7} short,

{8} parimaṇḍalam-
{8} circular,

{9} unnatam-
{9} bent up,

{10} avanataṁ,
{10} bent down,

{11} sātaṁ,
{11} pleasant,

{12} visātam-
{12} unpleasant,
{13} acchaṁ, clear,

{14} dhūmo, clouded,

{15} rajo, dusty,

{16} mahikā, frosty,

{17} chāyā- shadowy,

{18} 'tapa, sunny,

{19} āloko light,

{20} 'ndhakāraś-ceti. and dark.

35. Twenty-Eight Kinds of Sounds

Aṣṭāviṁśati-vidhaḥ śabdaḥ,
There are twenty-eight kinds of sounds,

{1-7} sapta puruṣa-vāk-śabdāḥ,
{1-7} there are seven human sounds made with the voice,

{8-14} sapta puruṣa-hastādi-śabdāḥ,
{8-14} seven human sounds made with the hands and so on,

{15-28} eta evaṁ manojña-bhedenaṣṭāviṁśatiḥ. [8]
{15-28} these are divided into agreeable and disagreeable, making twenty-eight.

36. Six Kinds of Tastes

Rasaḥ śaḍ-vidhaḥ, tad-yathā:
There are six kinds of tastes, they are:

{1} Madhuro
{1} Sweet,

{2} 'mlo,
{2} sour,
37. Four Smells

Catvāro gandhāḥ, tad-yathā:
There are four smells, they are:

1) Sugandho,
   1) Pleasant smell,

2) durgandhaḥ,
   2) unpleasant smell,

3) sama-gandho,
   3) neutral smell,

4) viṣama-gandhaś-ceti.
   4) and mixed smell.

38. Eleven Tangibles

Ekādaśa spraṣṭavyāni,
There are eleven tangibles,

1) prthvy-
   1) solid,

2) āpas-
   2) fluid,

3) tejo,
   3) fiery,

4) vāyuḥ,
   4) windy,

5) ślakṣṇatvaṁ,
   5) smooth,
39. Five Great Elements

Pañca mahā-bhūtāni,
There are five great elements,

{1} prthvy-
{1} earth,

{2} āpas-
{2} water,

{3} tejo
{3} fire,

{4} vāyur-
{4} wind,

{5} ākāsa-ceti.
{5} and space.

40. Five Qualities

Pañca bhautikāni,
There are five qualities,

{1} rūpaṁ,
{1} form,

{2} śabdo,
{2} sound,
{3} gandho,
{3} smell,

{4} rasah,
{4} taste,

{5} sparśaś-ceti.
{5} and tangible.

Dharmas 41-60

41. Twenty Emptinesses

Viṁśatih śūnyatāḥ, tad-yathā:
There are twenty emptinesses, they are:

{1} Adhyātma-śūnyatā,
{1} Internal emptiness,

{2} bahirdhā-śūnyatā-
{2} external emptiness,

{3} ’dhyātma-bahirdhā-śūnyatā,
{3} internal and external emptiness,

{4} śūnyatā-śūnyatā,
{4} emptiness of emptiness,

{5} mahā-śūnyatā,
{5} great emptiness,

{6} paramārtha-śūnyatā,
{6} ultimate emptiness,

{7} saṁskṛta-śūnyatā-
{7} emptiness of the conditioned,

{8} ’saṁskṛta-śūnyatā- [9]
{8} emptiness of the unconditioned,

{9} ’tyanta-śūnyatā-
{9} endless emptiness,

{10} ’navarāgra-śūnyatā-
{10} emptiness of the extremes,

{11} ’navakāra-śūnyatā,
{11} emptiness without beginning or end,
śūnyatā, natural emptiness,
sarva-dharma-śūnyatā, emptiness of all things,
lakṣaṇa-śūnyatā- marked emptiness,
lakṣaṇa-śūnyatā, unmarked emptiness,
bhāva-śūnyatā- emptiness of existence,
bhāva-śūnyatā, emptiness of non-existence,
svabhāva-śūnyatā- emptiness of self-existence,
bhāva-svabhāva-śūnyatā, emptiness of the self-existence of existence,
parabhāva-śūnyatā ceti. and emptiness of other-existence.

42. Twelve Factors of Conditional Origination

Dvādaśāṅga-pratītya-samutpādāḥ,
There are twelve factors of conditional origination,

avidyā, ignorance,
saṃskārā, volitions,
vijñānaṁ, consciousness,
nāma-rūpaṁ, name and bodily-form,
ṣaḍ-āyatanaṁ, the six sense spheres,
{6} sparśo,
{6} contact,

{7} vedanā,
{7} feeling,

{8-9} trṣnopādānam,
{8-9} craving, attachment,

{10} bhavo,
{10} continuity,

{11} jātir-
{11} birth,

{12} jarā-maraṇāṁ, śoka-parideva-duḥkha-daurmanasyopāyāsāś-ceti.
{12} and old age and death, grief, lamentation, pain, sorrows, and despairs.

43. The Thirty-Seven Things on the Side of Awakening

Sapta-trimśad-bodhi-pākṣikā dharmāḥ,
There are thirty-seven things on the side of awakening,

{1-4} catvāri smṛty-upasthānāni,
{1-4} four ways of attending to mindfulness,

{5-8} catvāri samyak-prahāṇāni,
{5-8} four right strivings,

{9-12} catvāra ṛddhi-pādāḥ,
{9-12} four bases of spiritual power,

{13-17} pañcendriyāṇi,
{13-17} five faculties,

{18-22} pañca balāni,
{18-22} five strengths,

{23-29} sapta bodhyaṅgāni,
{23-29} seven factors of awakening,

{30-37} āryāṣṭāṅgika-mārgaś-ceti.
{30-37} and the noble eightfold path.
44. Four Ways of Attending to Mindfulness

Tatra katamānī {catvāri} smṛty-upasthānānī? Tad-yathā:
Herein, what are the {four} ways of attending to mindfulness?\[12\] They are:

{1} Kāye kāyānudarśa-smṛty-upasthānaṁ,
   {1} Attending to (the nature of) the body in the body,

{2} vedanāyāṁ vedanānudarśa-smṛty-upasthānaṁ,
   {2} attending to (the nature of) the feelings in the feelings,

{3} citte cittānudarśa-smṛty-upasthānaṁ,
   {3} attending to (the nature of) the mind in the mind,

{4} dharme dharmānudarśa-smṛty-upasthānaṁ. \[10\]
   {4} attending to (the nature of) things in (various) things.

45. Four Right Strivings

Katamānī catvāri samyak-prahāṇānī? Tad-yathā:
What are the four right strivings? They are:

{1} Utpannānāṁ kuśala-mūlānāṁ saṁrakṣaṇaṁ,
   {1} The protection of the wholesome roots that have arisen,

{2} anutpannānāṁ samutpādaḥ,
   {2} and the arising (of wholesome roots) that have not (yet) arisen,

{3} utpannānām-akuśalānāṁ dharmāṇāṁ prahāṇaṁ,
   {3} the abandoning of unwholesome things that have arisen,

{4} anutpannānāṁ punar-anutpādaś-ceti.
   {4} and the non-arising (of unwholesome things) that have not arisen yet.

46. Four Bases of Spiritual Power

Catvāra ṭṛddhi-pādaḥ, tad-yathā:
There are four bases of spiritual power, they are:

{1} Chanda-samādhi-prahāṇāya saṁskāra-samanvāgata ṭṛddhi-pādaḥ,
   {1} The basis of spiritual power that is concentration of desire accompanied by the volition of striving,

{2} evāṁ, citta-ṛddhi-pādaḥ,
   {2} similarly, the basis of spiritual power regarding thought,

\[12\] Asking a question here and in the next analysis breaks the pattern of simply stating the factors in the list.
{3} vīrya-ṛddhi-pādaḥ,
{3} the basis of spiritual power regarding energy,

{4} mīmāṁsā-samādhi-prahāṇāya saṁskāra-samanvāgata-ṛddhi-pādaś-ceti.
{4} and the basis of spiritual power that is concentration of investigation accompanied by the volition of striving.

47. Five Faculties

Pañcendriyāṇi, tad-yathā:
There are five faculties, they are:

{1} Śraddhā-
{1} Faith,

{2} samādhi-
{2} concentration,

{3} vīrya-
{3} energy,

{4} smṛti-
{4} mindfulness,

{5} prajñendriyāṁ ceti.
{5} and the faculty of wisdom.

48. Five Strengths

Pañca balāni,
There are five strengths, they are:

{1} Śraddhā-
{1} Faith,

{2} vīrya-
{2} energy,

{3} smṛti-
{3} mindfulness,

{4} samādhi-
{4} concentration,

{5} prajñābalāṁ ceti.
{5} and the strength of wisdom.

---

13 The order is unexpected here, see the strengths below, which follows the normal order.
49. Seven Factors of Awakening

Sapta bodhyaṅgāni, tad-yathā:
There are seven factors of awakening, they are:

1. Smṛti-sambodhyaṅgaṁ,  
   The factor of awakening that is mindfulness,

2. dharma-pravicaya-sambodhyaṅgaṁ,  
   the factor of awakening that is investigation of the (nature of) things,

3. vīrya-sambodhyaṅgaṁ,  
   the factor of awakening that is energy,

4. prīti-sambodhyaṅgaṁ,  
   the factor of awakening that is joy,

5. praśrabdhi-sambodhyaṅgaṁ,  
   the factor of awakening that is tranquillity,

6. samādhi-sambodhyaṅgam-  
   the factor of awakening that is concentration,

7. upekṣā-sambodhyaṅgam-iti. [11]  
   the factor of awakening that is equanimity.

50. Noble Eightfold Path

Āryaṣṭāṅgika-mārgaḥ,  
There is the noble eightfold path,

1. Samyag-dṛṣṭih,  
   Right view,

2. samyak-śaṅkalpaḥ,  
   right thought,

3. samyag-vāk,  
   right speech,

4. samyak-karmāntaḥ,  
   right action,

5. samyag-ājīvāḥ,  
   right livelihood,

6. samyag-vyāyāmaḥ,  
   right endeavour,
The Dharma Collection – 43

{7} samyak-smṛtiḥ,
{7} right mindfulness,

{8} samyak-samādhiś-ceti.
{8} and right concentration.

Ete sapta-trimśad-bodhi-pākṣikā dharmāḥ.
These are the thirty-seven things on the side of awakening.

51. Four Analytical Knowledges

Catasraḥ pratisaṁvidaḥ, tad-yathā:
There are four analytical knowledges, they are:

{1} Dharma-pratisaṁvid-
{1} The analytical knowledge of the way things are,

{2} artha-pratisaṁvin-
{2} the analytical knowledge of meaning,¹⁴

{3} nirukti-pratisaṁvit-
{3} the analytical knowledge of language,

{4} pratibhāna-pratisaṁvic-ceti.
{4} the analytical knowledge of inspired speech.

52. Four Retentions

Catasro dhāraṇyaḥ, tad-yathā:
There are four retentions, they are:

{1} Ātma-dhāraṇī,
{1} The retention of oneself,

{2} grantha-dhāraṇī,
{2} the retention of a book,

{3} dharma-dhāraṇī,
{3} the retention of the dharma,

{4} mantra-dhāraṇī ceti.
{4} and the retention of a spell.

¹⁴ The first two are normally seen in reverse order to that seen here.
53. Four Reliances

Catvāri pratiśaraṇāni, tad-yathā:
There are four reliances, they are:

{1} Artha-pratiśaraṇatā na vyañjana-pratiśaraṇatā,
{1} Reliance on the meaning, not reliance on the word,

{2} jñāna-pratiśaraṇatā na vijñāna-pratiśaraṇatā,
{2} reliance on knowledge, not reliance on awareness,

{3} nītārtha-pratiśaraṇatā na neyārtha-pratiśaraṇatā,
{3} reliance on the plain sense, not reliance on the inferred sense,

{4} dharma-pratiśaraṇatā na pudgala-pratiśaraṇatā ceti.
{4} and reliance on the dharma, not reliance on a person.

54. Six Recollections

Ṣaḍ-anusmṛtayaḥ,
There are six recollections,

{1} Buddhānusmṛtir-
{1} Recollection of the Buddha,

{2} Dharmānusmṛtih,
{2} recollection of the Dharma,

{3} Saṅghānusmṛtis-
{3} recollection of the Saṅgha,

{4} tyāgānusmṛtih,
{4} recollection of generosity,

{5} śīlānusmṛtir-
{5} recollection of virtue,

{6} devānusmṛtiś-ceti. [12]
{6} recollection of the gods.

55. Four Dharma Sentences

Catvāri dharma-padāni, tad-yathā:
There are four dharma sentences, they are:

{1} Anityāḥ sarva-saṁskārāḥ,
{1} All conditions are impermanent,
{2} **duḥkhāḥ sarva-saṁskārāḥ**,  
all conditions are suffering,

{3} **nirātmānaḥ sarva-dharmāḥ**,¹⁵  
all things are without self,

{4} **śāntaṁ nirvāṇaṁ ceti**.  
and *nirvāṇa* is peaceful.

56. Ten Unwholesome (Things)

**Daśākuśalāni, tad-yathā:**  
There are ten unwholesome (things), they are:

{1} **Prāṇātipāto**  
Killing living creatures,

{2} **'dattādānaṁ**,  
taking what has not been given,

{3} **kāma-mithyācāro**,  
sexual misconduct,

{4} **mṛṣā-vādaḥ**,  
false speech,

{5} **paiśunyaṁ**,  
malicious speech,

{6} **pāruṣyaṁ**,  
rough speech,

{7} **sambhinna-pralāpo**  
frivolous talk,

{8} **'bhidhyā**,  
avarice,

{9} **vyāpādo**,  
ill-will,

{10} **mithyā-dṛṣṭiś-ceti**.  
and wrong view.

¹⁵ Text: *niratmānaḥ sarva-saṁskārāḥ*. 

---

---
57. Six Destinations

Gatayaḥ șaṭ, tad-yathā:
The there are six destinations, they are:

{1} Narakas-
   (1) Hell (world),

{2} tiryak,
   (2) animal (world),

{3} preto
   (3) ghost (world),

{4} 'suro,
   (4) demon (world),

{5} manușyo,
   (5) human (world),

{6} devaś-ceti.
   (6) and god (world).

58. Six Elements

Śaḍ dhātavaḥ,
The there are six elements,\(^\text{16}\)

{1} pr̥thvy-
   (1) earth,

{2} āpas-
   (2) water,

{3} tejo,
   (3) fire,

{4} vāyur-
   (4) wind,

{5} ākāśo,
   (5) space,

{6} vijñānam ceti.
   (6) and consciousness.

\(^{16}\) Cf. the pañca mahābhūtāni, 39 above.
59. Eight Liberations

Aṣṭau vimokṣāḥ, tad-yathā:
There are eight liberations, they are:

1. Rūpi rūpāṇī paśyati śūnyaṁ,
   One having form perceives forms as empty,

2. ādhyātmā-rūpa-saṣijñī bahirdhā-rūpāṇi paśyati śūnyaṁ,
   not perceiving forms internally, one perceives forms externally as empty,

3. śubham-eva adhimukto paśyati śūnyaṁ,\(^{17}\)
   one perceives being resolved on beauty as empty,

4. ākāśānanty-āyatanaṁ paśyati śūnyaṁ,
   one perceives the sphere of endless space as empty,

5. vijñānānanty-āyatanaṁ paśyati śūnyaṁ,
   one perceives the sphere of endless consciousness as empty,

6. ākiñcany-āyatanaṁ paśyati śūnyaṁ, \(^{13}\)
   one perceives the sphere of nothingness as empty,

7. naiva-saṁjñā-nāsaṁjñāyatanaṁ paśyati śūnyaṁ,
   one perceives the sphere of neither-perception-nor-non-perception as empty,

8. saṁjñā-vedayita-nirodhāṁ paśyati śūnyaṁ ceti.
   one perceives the sphere of the cessation of perception and feeling as empty.

60. Five (Things) having Immediate Consequence

Pañcānantaryāṇi, tad-yathā:
There are five (things) having immediate consequence, they are:

1. Māṭr-vadhaḥ,
   Matricide,

2. pitṛ-vadho
   patricide,

3. ’rhad-vadhas-
   killing an arhat,

4. Tathāgata-duṣṭa-citta-rudhirotpādaḥ,
   with corrupt mind causing a Realised One’s blood to flow,

\(^{17}\) Missing from the edition, so it may be a manuscript issue; added here based on the Pāḷi.
The Dharma Collection – 48

{5} Saṅgha-bheda-ceti.
{5} and causing schism in the Saṅgha.

**Dharmas 61-80**

61. Eight Worldly Conditions

Aṣṭau loka-dharmāḥ,
There are eight worldly conditions,

{1} lābho
{1} greed,

{2} 'lābho,
{2} non-greed,

{3} sukham,
{3} happiness,

{4} duḥkham,
{4} suffering,

{5} yaśo,
{5} fame,

{6} 'yaśo,
{6} infamy,

{7} nindā,
{7} blame,

{8} praśaṁsā ceti.
{8} and praise.

62. Nine (Types of) Teachings

Navāṅga-pravacanāni, tad-yathā:
There are nine (types of) teachings, they are:

{1} Sūtram,
{1} Discourses,

{2} geyam,
{2} prosimetrum,

{3} vyākaraṇam,
{3} explanation,
Dvā-daśa dhūta-guṇāḥ,
There are twelve ascetic virtues,

1. paiṇḍapātikas- 
   (eating only) almsfood,

2. trai-cīvarikaḥ, 
   (wearing only) three robes,

3. khalupaścād-bhaktiko, 
   not (accepting more) after starting eating,

4. naiṣadyiko, 
   not lying down,

5. yathā-saṁstariko, 
   bed in accordance (with whatever is offered),

6. vṛkṣa-mūlica, 
   (living at) the root of a tree,

7. ekāsanika, 
   (eating during) one sitting,

8. ābhayavakāśika, 
   (living in an) empty place,

9. āraṇyakaḥ, 
   (living in a) wilderness,
śmāśānikaḥ, (living in a) charnel ground,

pāṁśūkūliko, (wearing only) robes made from discarded materials,

nāmatikaś-ceti. [14] and (wearing only) felt garments.

64. Ten Stages of the Bodhisattva

Daśa bhūmayaḥ,

There are ten stages (of the Bodhisattva),

1. pramuditā, the rejoicing,

2. vimalā, the unstained,

3. prabhākary- the light-making,

4. arcīṣmatī, the radiant,

5. sudurjayā- the very difficult of success,

6. 'bhimukhī, the manifest,

7. dūraṅgamā- the far-gone,

8. 'calā, the immovable,

9. sādhumaṭī, the really intelligent,

10. dharma-meghā ceti. and the cloud of dharma.
65. Thirteen Stages of the Bodhisattva

{11} Samanta-prabhā,
{11} The all-round light,
{12} nirupamā,
{12} the incomparable,
{13} jñānavatī,
{13} the knowledgeable,

etāḥ sahitās-trayodaśa bhūmayaḥ.
when put together with the (previous, this makes) the thirteen stages (of the Bodhisattva).

66. Five Eyes

Pañca cakṣūṁśī,
There are five eyes,

{1} māṁsa-cakṣuṁ-
{1} the fleshly eye,
{2} dharma-cakṣuğun-
{2} the dharma eye,
{3} prajñā-cakṣuṁ-
{3} the wisdom eye,
{4} divya-cakṣuṁ-
{4} the divine eye,
{5} Buddha-cakṣuṁ-ceti.
{5} and the Buddha eye.

67. Six Defilements

Ṣaṭ kleśāḥ,
There are six defilements,

{1} rāgaḥ,
{1} passion,
{2} pratigho,
{2} repulsion,
{3} māno,
{3} conceit,
There are five views, 

- 1 sat-kāya-dṛṣṭir - embodiment view,
- 2 antagrāha-dṛṣṭir - holding extreme views,
- 3 mithyā-dṛṣṭir - wrong view,
- 4 dṛṣṭi-parāmarśaḥ - grasping at view,
- 5 śīla-vrata-parāmarśaḥ - grasping at virtue and practice.

There are twenty-four minor defilements, they are:

- 1 Krodha - Anger,
- 2 upanāho - enmity,
- 3 mrakṣaḥ - ill-will,
{4} pradāśa,
{4} contention,

{5} īrṣyā,
{5} jealousy,

{6} mātsaryam,
{6} selfishness,

{7} śāthyaṃ,
{7} treachery,

{8} māyā,
{8} deception,

{9} mado,
{9} intoxication,

{10} vihiṁsā,
{10} violence,

{11} hrīr-
{11} shame,

{12} anapatrapā,
{12} lack of conscience,

{13} styānam-
{13} sloth,

{14} aśrāddhyam,
{14} faithlessness,

{15} kausīdyaṃ,
{15} indolence,

{16} pramādo, [15]
{16} heedlessness,

{17} muṣita-smṛtir-
{17} lack of mindfulness,

{18} vikṣepo
{18} scatteredness,

{19} 'samprajanyam,
{19} lack of knowledge,


22. **vitarko**, thinking.

23. **vicāraś-ceti.** and reflection.

### 70. Five Nutriments

**Pañcāhārāḥ,**

There are five nutriments,

1. **dhyānāhārāḥ,** nutriment of absorption,

2. **kavalikār-āhārāḥ,** nutriment of food,

3. **pratyāhārāḥ,** nutriment from withdrawal,

4. **sparśāhārāḥ,** nutriment of contact,

5. **sañcetanikāhārāś-ceti.** and nutriment of intention.

### 71. Five Fears

**Pañca bhayāni,**

There are five fears,

1. **ājīvikā-bhayam-** fear for (one’s) livelihood,

2. **śoka-bhayam,** fear of grief,

3. **maraṇa-bhayam,** fear of death,

4. **durgati-bhayam,** fear of a bad destination,
72. Four Absorptions

Catvāri dhyānāni, tad-yathā:
There are four absorptions, they are:

1. Savitarkaṁ savicāraṁ vivekajam prīti-sukham-itī prathama-dhyānam,
   The first absorption has thinking, reflection, and the happiness and joy born of seclusion,

2. adhyātma-pramodanāt-prīti-sukham-itī dvitīyaṁ,
   the second has internal clarity, and happiness and joy,

3. upekṣā-samaṁ-samanāgajānaṁ sukham-itī tṛṭiyaṁ,
   the third is equanimous, mindful, and has full knowledge,

4. upekṣā-samaṁ-pariśuddhir-aduḥkha-sukha vedaneti caturthāṁ dhyānam-itī.
   the fourth absorption has complete purity of mindfulness and equanimity, with feeling that is neither unpleasant-nor-pleasant.

73. Three Liberations

Trayo vimokṣāḥ,
The are three liberations,

1. śūnyato
   empty,

2. ’nimitto
   signless,

3. ’praṇihita-ceti. [16]
   and desireless.

74. Ten Masteries of the Bodhisattvas

Bodhisattvānāṁ daśa vaśitāḥ,
There are ten masteries of the Bodhisattvas,

1. āyur-vaśitā,
   mastery of life,

2. citta-vaśitā,
   mastery of mind,
There are ten strengths of the Bodhisattvas, they are:

1. **Adhimukti-balaṁ**, the strength of resolution,

2. **pratisaṅkhyāna-balaṁ**, the strength of observation,

3. **bhāva-balaṁ**, the strength of behaviour,

4. **kṣānti-balaṁ**, the strength of patience,

5. **jñāna-balaṁ**, the strength of knowledge,
The Dharma Collection – 57

76. Ten Strengths of a Realised One

Tathāgatasya daśa balāni, tad-yathā:
There are ten strengths of a Realised One, they are:

1. Sthānāsthāna-jñāna-balaṁ,
   The strength of knowing the possible and impossible,

2. Karma-vipāka-jñāna-balaṁ,
   the strength of knowing deeds and results,

3. Nānā-dhātu-jñāna-balaṁ,
   the strength of knowing the various elements,

4. Nānādhimukti-jñāna-balaṁ,
   the strength of knowing the various inclinations,

5. Sattvendriya-parāpara-jñāna-balaṁ,
   the strength of knowing the faculties of beings, near and far,

6. Sarvatra-gāmini-pratipatti-jñāna-balaṁ,
   the strength of knowing the practice that leads to all destinations,

7. Dhyāna-vimokṣa-samādhi-samāpatti-
   * the strength of knowing the absorptions, liberations, concentrations, attainments
   saṅklesa-vyavadāna-vyutthāna-jñāna-balaṁ,
   and purification and arising from defilements,

8. Pūrvanivāsānusmṛti-jñāna-balaṁ,
   the strength of knowing the recollection of his manifold past existences,
The strength of knowing the passing away and arising (of beings),

and the strength of knowing the destruction of the pollutants.

77. Four Confidences

Catvāri vaiśāradyāni, tad-yathā:
There are four confidences, they are:

1. Abhisambodhi-vaiśāradyam-
   Confidence in the Awakening,

2. āsrava-kṣaya-jñāna-vaiśāradyam,
   confidence in the destruction of the pollutants,

3. nairvāṇika-mārgavataraṇa-vaiśāradyam-
   confidence in the path that leads to entering emancipation,

4. {antarāyika-dharmānanya-thātva-niścita-vyākaraṇa-vaiśāradyam} ceti. [17]
   and confidence that those things declared in the dharma to be obstacles are not other than stated.

78. Five Selfishnesses

Pañca mātsaryāṇi,
There are five selfishnesses,

1. dharma-mātsaryaṁ,
   selfishness regarding dharma,

2. lābha-mātsaryam-
   selfishness regarding wealth,

3. āvāsa-mātsaryaṁ,
   selfishness regarding dwellings,

4. kuśala-mātsaryaṁ,
   selfishness regarding wholesomeness,

5. varṇa-mātsaryaṁ ceti.
   and selfishness regarding class.

---

21 Added from the list in Mahāvyutpatti.
Aṣṭādaśāveṇikā Buddha-dharmāḥ, tad-yathā:
There are eighteen special qualities of the Buddha, they are:

{1} Nāsti Tathāgatasya skhalitaṁ,
{1} The Realised One does not stumble,

{2} nāsti ravitaṁ,
{2} he does not cry out,

{3} nāsti muṣita-smṛtitā,
{3} he does not lose mindfulness,

{4} nāsty-asamāhita-cittaṁ,
{4} he does not have uncollectedness of mind,

{5} nāsti nānātva-saṁjñā,
{5} he does not have perceptions of variety (of feelings),

{6} nāsty-apratisaṅkhya-yopekṣā,
{6} he does not have equanimity due to lack of observation,

{7} nāsti chanda-parihāṇīḥ,
{7} he does not have a loss of desire,

{8} nāsti vīrya-parihāṇīḥ,
{8} he does not have a loss of energy,

{9} nāsti smṛti-parihāṇīḥ,
{9} he does not have a loss of mindfulness,

{10} nāsti samādhi-parihāṇīḥ,
{10} he does not have a loss of concentration,

{11} nāsti prajñā-parihāṇīḥ,
{11} he does not have a loss of wisdom,

{12} nāsti vimukti-parihāṇīḥ,
{12} he does not have a loss of liberation,

{13} nāsti vimukti-jñāna-darśana-parihāṇīḥ,
{13} he does not have a loss of knowledge and insight into liberation,²²

²² At this point the list is different from the standard one, adding this item, changing the order of the following items, and omitting knowledge and insight into the future.
sarva-kāya-karma-jñāna-pūrvaṅgama-jñānānuparivṛttiḥ,
all his bodily deeds are preceded by knowledge, in accordance with knowledge,

sarva-vāk-karma-jñāna-pūrvaṅgama-jñānānuparivṛttiḥ,
all his verbal deeds are preceded by knowledge, in accordance with knowledge,

sarva-manas-karma-jñāna-pūrvaṅgama-jñānānuparivṛttiḥ,
all his mental deeds are preceded by knowledge, in accordance with knowledge,

atīte 'dhvany-asaṅgama-pratihata-jñānaṁ,
he has independent, unobstructed knowledge and insight into the past time,

pratyutpanne, 'dhvanya-saṅgama-pratihata-jñāna-darśanaṁ ceti.
he has independent, unobstructed knowledge and insight into the present time.

80. Four Destroyers

Catvāro mārāḥ, tad-yathā:
There are four destroyers, they are:

1) Skandha-māraḥ,
The components destroyer,

2) kleśa-māro,
the defilements destroyer,

3) deva-putra-Māro,
the destroyer-god Māra,

4) mṛtyu-māraś-ceti. [18]
and death as destroyer.

Dharmas 81-100

81. Four Factors of Faith

Catvāri śraddhāṅgāni, tad-yathā:
There are four factors of faith, they are:

1) Ārya-satyam,
Noble truth(s),

2) tri-ratnam,
three jewel(s),

3) karma,
deeds,
82. Nine Succeeding Attainments of Concentration

Navānupūrva-samādhi-samāpattayaḥ, tad-yathā:
There are nine succeeding attainments of concentration, they are:

{1-4} Catvāri dhyānāni,
{1-4} The four absorptions,

{5-8} catasra ārūpya-samāpattayo,
{5-8} the four formless attainments,

{9} nirodha-samāpattiś-ceti.
{9} and the attainment of cessation.

83. Thirty-Two Marks of a Great Man

Dvātriṁśal-lakṣaṇāni, tad-yathā:
There are thirty-two marks of a great man, they are:

{1} Cakrāṅkita-pāṇipāda-talatā,
{1} Wheels on his palms and soles,

{2} supratiṣṭhita-pāṇi-pāda-talatā,
{2} palms and soles well-placed,

{3} jālā-baddhāṅguli-pāṇi-pāda-talatā,^{23}
{3} fingers, palms and soles bound with nets,

{4} mṛdu-taruṇa-hasta-pāda-talatā,
{4} hands and soles that are soft and tender,

{5} saptotsadatā,
{5} seven prominent marks,

{6} dīrghāṅgulitā,
{6} long fingers,

{7} āyata-pārṣṇitā,
{7} heels that are long and deep,

{8} pṛju-gātratā,
{8} upright limbs,

^{23} Text: jālā-bala-baddhāṅguli-pāṇi-pāda-talatā.
{9} utsaṅga-pādatā,
{9} high ankles,

{10} urdhvāgra-romatā,
{10} bristling hair,

{11} aiñeyajaṅghatā,
{11} antelope-like calves,

{12} pralamba-bāhutā,
{12} arms that hang low,

{13} koṣa-gata-vasti-guhyatā,
{13} what is covered by a cloth is ensheathed,

{14} suvarṇa-varṇatā,
{14} golden in colour,

{15} śuklac-chavītā,
{15} fine skin,

{16} pradakṣiṇāvartaika-romatā,
{16} each hair arises singly and turns to the right,

{17} ūṛṇālaṅkṛta-mukhatā,
{17} a circle of hair decorates his forehead,

{18} siṁha-pūrvānta-kāyatā,
{18} a torso like a lion’s,

{19} susamvṛttā-skandhatā,
{19} upper back that is even all round,

{20} citāntarāṁsatā,
{20} between the shoulders it is firm,

{21} rasa-rasāgratā,
{21} his taste buds are supremely sensitive,

{22} nyagrodha-parimāṇḍalatā, [19]
{22} his (body) is well-proportioned like a banyan tree,

{23} uṣṇīṣa-śiras-katā,
{23} he has a protuberance on the head,

{24} prabhūta-jīvhatā,
{24} his tongue is large,
{25} siṁha-hanutā,
{25} his jaw is like a lion’s,

{26} śukla-hanutā,
{26} his jaw is fine,

{27} sama-dantatā,
{27} his forty teeth are even,

{28} haṁsa-vikrānta-gāmitā,
{28} a gait like that of a goose,

{29} avirala-dantatā,
{29} the teeth are without gaps,

{30} sama-catvāriṁśad-dantatā,
{30} the forty teeth are even,

{31} abhinīla-netratā,
{31} the eyes are very dark,

{32} gopakṣa-netratā cetī.
{32} and the eyes have eyelashes like a cow’s.

84. Eighty Secondary Characteristics

Aśīty-anuvyañjanāni, tad-yathā:
There are eighty secondary characteristics, they are:

{1} Tāmra-nakhatā,
{1} Copper-coloured nails,

{2} srigdha-nakhatā,
{2} glossy nails,

{3} tuṅga-nakhatā,
{3} prominent nails,

{4} chatrāṅgulitā,
{4} round fingers,

{5} citrāṅgulitā,
{5} firm fingers,

{6} anupūrvāṅgulitā,
{6} regular fingers,
{7} gūḍha-śiratā,
{7} hidden veins,

{8} nigranthi-śiratā,
{8} unhindered veins,

{9} gūḍha-gulphatā,
{9} hidden ankles,

{10} aviṣama-pādatā,
{10} even feet,

{11} siṁha-vikrānta-gāmitā,
{11} a gait like that of a lion,

{12} nāga-vikrānta-gāmitā,
{12} a gait like that of a elephant,

{13} haṁsa-vikrānta-gāmitā,
{13} a gait like that of a goose,

{14} vṛṣabha-vikrānta-gāmitā,
{14} a gait like that of a bull,

{15} pradakṣiṇa-gāmitā,
{15} a respectful stride,

{16} cāru-gāmitā,
{16} a beautiful stride,

{17} avakra-gāmitā,
{17} straight limbs,

{18} vṛttā-gātratā,
{18} rounded limbs,

{19} mṛṣṭa-gātratā,
{19} pleasant limbs,

{20} anupūrva-gātratā,
{20} regular limbs,

{21} śuci-gātratā,
{21} pure limbs,

{22} mṛdu-gātratā,
{22} soft limbs,
{23} viśuddha-gātratā, purified limbs,
{24} paripūrṇa-vyañjanatā, fulsome genitals,
{25} prthu-cāru-maṇḍala-gātratā, broad, beautiful knees,
{26} samakramatā, an even step,
{27} viśuddha-netratā, purified limbs,
{28} sukumāra-gātratā, delicate limbs,
{29} adīna-gātratā, noble limbs,
{30} utsāha-gātratā, upright limbs,
{31} gambhīra-kukṣitā, a deep belly,
{32} prasanna-gātratā, clear limbs,
{33} suvibhaktāṅga-pratyāṅgatā, well-proportioned minor limbs,
{34} vitimira-śuddhālokatā, a pure luminescence that dispels the darkness,
{35} vrūta-kukṣitā, a rounded belly,
{36} mṛṣṭa-kukṣitā, a pleasant belly,
{37} abhugna-kukṣitā, a straight belly,
{38} kṣāma-kukṣitā, a slim belly,
{39} gambhīra-nābhitā,
{39} a deep navel,

{40} pradakṣiṇāvartanābhitā,
{40} a navel that turns to the right,

{41} samanta-prāsādikatā,
{41} (an appearance) that is pleasant on all sides,

{42} śuci-samudācāratā,
{42} pure behaviour,

{43} vyapagata-tilaka-gātratā,
{43} limbs that are free of moles,

{44} tūlasa-dṛśa-sukumāra-pāṇitā,
{44} hands that are soft as cotton,

{45} snigdha-pāṇi-lekhatā,
{45} glossy palms of the hands,

{46} gambhīra-pāṇi-lekhatā,
{46} deep palms of the hands,

{47} āyata-pāṇi-lekhatā,
{47} long palms of the hands,

{48} nātyāyata-vacanatā,
{48} a not overly-long face,

{49} bimba-pratibimboṣṭhatā,
{49} a lovely appearance and lips,

{50} mṛdu-jivhatā,
{50} a soft tongue,

{51} tanu-jivatā,
{51} a slim tongue,

{52} rakta-jihvatā,
{52} a red-coloured tongue,

{53} megha-garji-ghoṣatā,
{53} a voice that sounds like thunder,

{54} madhura-cāru-maṇjusvaratā,
{54} a voice that is sweet, charming and lovely,
{55} vr̥ttaka-dāṃśratā,
rounded eye-teeth,

{56} tīkṣṇaṁ-dāṃśratā,
sharp eye-teeth,

{57} śūkla-dāṃśratā,
fine eye-teeth,

{58} sama-dāṃśratā,
even eye-teeth,

{59} anupūrva-dāṃśratā,
regular eye-teeth,

{60} tuṅganāsatā,
a long nose,

{61} śucināsatā,
a clean nose,

{62} viśālanayanatā,
wide eyes,

{63} citrapakṣmatā,
thick eyelashes,

{64} sitāsita-kamala-dala-nayanatā,
having eyes like the black and white lotus,

{65} āyata-bhrūkatā,
long brows,

{66} śukla-bhrūkatā,
fine brows,

{67} susnigdha-bhrūkatā,
very glossy brows,

{68} pīnāyata-bhujalatā,
having full and long arms,

{69} sama-karṇatā,
even ears,

{70} anupahata-karṇendriyatā,
unimpaired ear faculty,
avimlāna-lalāṭatā,  
unfaded forehead,

prthu-lalāṭatā,  
spacious forehead,

suparipūrṇottamāṅgatā,  
a very complete head,

bhramara-sadrśa-keśatā,  
hair of the head that is like a black bee (in colour),

citra-keśatā,  
beautiful hair,

guḍā-keśatā,  
thick hair,

asāmlulita-keśatā,  
unconfused hair of the head,

aparuṣa-keśatā,  
smooth hair of the head,

surabhi-keśatā,  
fragrant hair of the head,

śrīvatsa-mukti-kanandy-āvarta-lakṣīta-pāṇi-pāda-talatā ceti,  
and the curl of hair, pearl, and diagram marks on palms and soles.

85. Seven Jewels of Universal Monarchs

Cakravartināṁ sapta ratnāni, tad-yathā:
There are seven jewels of Universal Monarchs, they are:

1. Cakra-ratnam-
   The wheel jewel,

2. aśva-ratnam,  
   the horse jewel,

3. hasti-ratnam,  
   the elephant jewel,

4. maṇi-ratnam,  
   the gem jewel,
The Dharma Collection – 69

{5} strī-ratnaṁ,
{5} the woman jewel,

{6} khaṅga-ratnaṁ,
{6} the rhinoceros jewel,25

{7} pariṇāyaka-ratnaṁ ceti. [21]
{7} and the advisor jewel.

86. Three Times

Tatra trayo 'dhvānaḥ, tad-yathā:
Herein, there are three times, they are:

{1} Atīto 'dhvā-
{1} Past time,

{2} 'nāgato 'dhvā,
{2} future time,

{3} pratyutpanno 'dhvā ceti.
{3} and present time.

87. Four Aeons

Catvāraḥ kalpāḥ, tad-yathā:
There are four aeons, they are:

{1} Antara-kalpā,
{1} An intervalic aeon,

{2} mahā-kalpāḥ,
{2} a great aeon,

{3} śūnya-kalpāḥ,
{3} an empty aeon,

{4} sāra-kalpāś-ceti.
{4} and an essential aeon.

88. Four Ages

Catvāri yugāni, tad-yathā:
There are four ages, they are:

{1} Kṛta-yugāṁ,
{1} The accomplished age,

25 This is normally given as grhapatiratnam, the householder jewel.
{2} tṛtā-{yugaṁ},
{2} the threefold life {age},

{3} dvāparaṁ,
{3} the twofold life age,

{4} kali-yugaṁ ceti.
{4} and the dark age.  

89. A Pair of Worlds

Loka-dvayaṁ, tad-yathā:
There are a pair of worlds, they are:

{1} Sattva-loko,
{1} The world of beings,

{2} bhājana-lokaś-ceti.
{2} and the inanimate world.

90. Four Wombs

Catvāro yonayaḥ, tad-yathā:
There are four wombs, they are:

{1} Aṇḍajaḥ,
{1} Egg-born,

{2} saṁsvedajo,
{2} moisture-born,

{3} jarāyuja,
{3} viviparous,

{4} upapādukaś-ceti.
{4} and spontaneously-born.

91. Five Stains

Pañca kaśāyāḥ, tad-yathā:
There are five stains, they are:

{1} Kleśa-kaśāyo,
{1} The stain of defilements,

SED: The duration of each (yuga) is said to be respectively 1,728,000, 1,296,000, 864,000, and 432,000 years of men, the descending numbers representing a similar physical and moral deterioration of men in each age.
92. Three Comprehensions

Trayaḥ pariṃjñāyāḥ, 27 tad-yathā:
There are three comprehensions, they are:

1. Pūrvānta-koṭi-parijñāyā,
   (1) Comprehension of the beginning time,

2. aparānta-koṭi-parijñāyāś-
   (2) comprehension of the end time,

3. catur-māra-koṭi-parijñāyāś-ceti.
   (3) comprehension of the time having four destroyers.

93. Ten Knowledges

Daśa jñānāni, tad-yathā:
There are ten knowledges, they are:

1. Duḥkha-jñānam,
   (1) Knowledge of suffering,

2. samudaya-jñānam,
   (2) knowledge of arising,

3. nirodha-jñānam,
   (3) knowledge of cessation,

4. mārga-jñānam,
   (4) knowledge of path,

5. dharma-jñānam-
   (5) knowledge of dharma,

---

Text: sattvādhyāḥ?
{6} anvaya-jñānaṁ,
   {6} knowledge of conformity,

{7} saṁvṛti-jñānaṁ,
   {7} knowledge of the concealed,

{8} paracitta-jñānaṁ,
   {8} knowledge of others’ minds,

{9} kṣaya-jñānam-
   {9} knowledge of destruction,

{10} anupāda-jñānaṁ ceti.
   {10} and knowledge of non-production.

94. Five Knowledges

Pañca jñānāni, tad-yathā:
There are five knowledges, they are:

   {1} Ādarśana{jñānaṁ},
       {1} Mirror-like (knowledge),

   {2} samatā{jñānaṁ},
       {2} (knowledge) of equality,

   {3} pratyavekṣaṇā{jñānaṁ},
       {3} (knowledge) of reflection,

   {4} kṛtyānuṣṭhāna{jñānaṁ},
       {4} (knowledge) of performance,

   {5} suviśuddha-dharma-dhātu-jñānaṁ ceti.
       {5} and knowledge of the very pure dharma element.

95. Two Truths

Dve satye, tad-yathā:
There are two truths, they are:

   {1} Saṁvṛti-satyaṁ,
       {1} Conventional truth,

   {2} paramārtha-satyaṁ ceti.
       {2} and ultimate truth.
96. Sixteen Marks of being receptive to Knowledge

Catur-ārya-satyeṣu  śroṣāsa kṣānti-jñāna-lakṣaṇāḥ, tad-yathā:
There are sixteen marks of being receptive to knowledge regarding the four noble truths, they are:

{1} Duḥkhe dharma-jñāna-kṣāntir-
{1} being receptive to the dharma knowledge of suffering,

{2} duḥkhe dharma-jñānaṁ,
{2} the dharma knowledge of suffering,

{3} duḥkhe ’nvaya-jñāna-kṣāntir-
{3} being receptive to the conformity knowledge of suffering,

{4} duḥkhe ’nvaya-jñānaṁ;
{4} the conformity knowledge of suffering;

{5} samudaye dharma-jñāna-kṣāntiḥ,
{5} being receptive to the dharma knowledge of arising,

{6} samudaye dharma-jñānaṁ, [23]
{6} the dharma knowledge of arising,

{7} samudaye ’nvaya-jñāna-kṣāntiḥ,
{7} being receptive to the conformity knowledge of arising,

{8} samudaye ’nvaya-jñānaṁ;
{8} the conformity knowledge of arising;

{9} nirodhe dharma-jñāna-kṣāntir-
{9} being receptive to the dharma knowledge of cessation,

{10} nirodhe dharma-jñānaṁ,
{10} the knowledge of cessation,

{11} nirodhe ’nvaya-jñāna-kṣāntir-
{11} being receptive to the conformity knowledge of cessation,

{12} nirodhe ’nvaya-jñānaṁ;
{12} the conformity knowledge of cessation;

{13} mārge dharma-jñāna-kṣāntir-
{13} being receptive to the dharma knowledge of the path,

{14} mārge dharma-jñānaṁ,
{14} the dharma knowledge of the path,
97. Four Aspects in the Truth of Suffering

_Tatra duḥkha-satye catvāra ākārāḥ, tad-yathā:_
Herein, there are four aspects in the truth of suffering, they are:

1. **Anityato,**
   Relating to impermanence,
   2. **duḥkha-taḥ,**
   relating to suffering,
   3. **śūnyato**
   relating to emptiness,
   4. **nātmataś-ceti.**
   and relating to no-self.

98. Four States in the Truth of Arising

_Samudaya-satye catvāra ākārāḥ, tad-yathā:_
There are four aspects in the truth of arising, they are:

1. **Hetutaḥ,**
   Relating to cause,
   2. **samudaya-taḥ,**
   relating to arising,
   3. **prabhavataḥ,**
   relating to birth,
   4. **pratyayataś-ceti.**
   and relating to conditions.

99. Four States in the Truth of Cessation

_Nirodha-satye catvāra ākārāḥ, tad-yathā:_
There are four aspects in the truth of cessation, they are:

1. **Nirodha-taḥ,**
   Relating to cessation,
śāntataḥ, {2} relating to peace,
praṇītato, {3} relating to performance,
niḥsaraṇataś-ceti, {4} and relating to escape.

100. Four States in the Truth of the Path

Mārga-satye catvāra ākārāḥ, tad-yathā:
There are four aspects in the truth of the path, they are:

Mārgato, {1} Relating to the path,
nyāyataḥ, {2} relating to method,
pratipattito, {3} relating to practice,
nairyāṇikaś-ceti. {4} and relating to leading out.

Dharmas 101-120

101. Four Concentrations

Catvāraḥ samādhayaḥ, tad-yathā:
There are four concentrations, they are:

Āloka-(samādhiḥ), {1} (Concentration on) light,
vṛtāloka-(samādhiḥ), {2} (concentration on) enclosed light,
ecādaśa-pratiṣṭha-(samādhiḥ), {3} the eleven establishments (of concentration),
ānantarya-samādhiś-ceti. {4} and the concentration giving immediate result.
102. Eight Persons

Tatrāṣṭau ... pugdalāḥ, tad-yathā:
Herein, there are eight persons, they are:

- The one on the path to the fruit of stream-entry,
- the stream-enterer,
- the one on the path to the fruit of once-returning,
- the once-returner,
- the one on the path to the fruit of non-returning,
- the non-returner,
- the one on the path to the fruit of worthiness,
- and the worthy one.

103. Eighteen Individuals

Tathāṣṭadaśa pratipugdalāḥ, tad-yathā:
Herein, there are eighteen individuals, they are:

- The faith follower,
- the dharma follower,
- the stream-enterer,
- the stream-enterer,
- the one on the path to the fruit of worthiness,
- and the worthy one.

---

28 Text: aṣṭau (eight). There appears to be eighteen individuals listed. It is not always clear where the text should be divided, though, or what the meaning of some of these are. Cf. Puggalapaññatti's list of fifty-four persons (http://bit.ly/2iiVRZw), which partially coincide.
{4} deva-kulaṅkula,
{4} the one of the lineage of the gods,

{5} manuṣya-kulaṅkulaḥ,
{5} the one of the lineage of humans,

{6} sakṛḍgāmi-phalaḥ,
{6} the one with the fruit of once-returning,

{7} śraddha-vimukti-dṛṣṭi-prāpta,
{7} the one who attains vision of liberation through faith,

{8} eka-vīciko,
{8} the one-intervaller, ??

{9} ’nāgāmy-
{9} the non-returner,

{10} antarā-parinirvāyy-
{10} the one who attains nirvāṇa before the middle (of the aeon),

{11} upahatya-parinirvāyy-
{11} the one who attains nirvāṇa at the end (of the aeon),

{12} abhisamāskāra-parinirvāyī,
{12} the one who enters nirvāṇa after preparation,

{13} pluto,
{13} the one who floats,

{14} ’rddha-plutāḥ,
{14} the one who half-floats,

{15} sarvāstāna-pluto,
{15} the one who fully floats, ??

{16} dṛśṭa-dharma-samaḥ,
{16} peaceful ?? in this very life,

{17} kāyasākṣī,
{17} body-witness,

{18} khaṅgaś-ceti. [25]
{18} and the solitary. ??
104. Twelve Ways that the Dharma Wheel is Turned

Tad-atra\textsuperscript{29} dvādaśākāra-dharma-cakra-pravartakaṁ.  
There are twelve ways that the dharma wheel is turned here.

Katamat?  
Which (twelve)?

\begin{itemize}
\item\{1\} Idam duḥkham-ārya-satyam-iti,  
\text{"This is the noble truth of suffering,"}

\item\{me\}, bhikṣavaḥ, pūrvam-ananuṣruteṣu dharmeṣu,  
to me monastics, regarding these previously unheard-of things,

\item yoniśo manasi-kurvataḥ,  
applying the mind,

\item cakṣur-udapādi, jñānam-udapādi, vidyodapādi,  
vision arose, knowledge arose, understanding arose,

\item bhūrir-udapādityekam parivartakam.  
wisdom arose, this is the first turning.
\end{itemize}

\begin{itemize}
\item\{2\} Idam duḥkham-ārya-satyam tatra  
\text{"Herein, that to which this is the noble truth of suffering refers"

khalv-abhiñāya pariñeyam-iti,\textsuperscript{30}  
ought to be deeply and fully known,

\item\{me\}, bhikṣavaḥ pūrvam-ananuṣruteṣu dharmeṣu,  
to me, monastics, regarding these previously unheard-of things,

\item yoniśo manasi-kurvata iti... dvitiyam.  
applying the mind... is the second.
\end{itemize}

\begin{itemize}
\item\{3\} Idam duḥkham-ārya-satyam tatra  
\text{"Herein that to which this is the noble truth of suffering refers"

khalv-abhiñāya pariñātam-iti,  
has been deeply and fully known,

\item\{me\}, bhikṣava ityādi... pūrvavad-iti tṛtiyam. \textsuperscript{[26]}  
\text{"to me\}, monastics... as before is the third.
\end{itemize}

\textsuperscript{29} The manuscripts are confused and conflicting, with a number of impossible readings. There is a restored text, but the asymmetry there is unlikely. Therefore I have restored it even further.

\textsuperscript{30} Text: pariñātam-iti hi, which belongs to the next line.
The Dharma Collection – 79

{4} [Tathedaṁ duḥkha-samudayam-ārya-satyam-iti... prathamam. 31
{4} [Herein, this is the noble truth of the arising of suffering... is the first.

{5} Idaṁ duḥkha-samudayam-ārya-satyam, tatra
{5} Herein, that to which this is the noble truth of the arising of suffering refers,

khalv-abhijñāya prahātavyam-iti... dvitīyaṁ.]³²
ought to be deeply known and given up... is the second.]

{6} Idaṁ duḥkha-samudayam-ārya-satyam tatra
{6} Herein, that to which this is the noble truth of the arising of suffering refers,

khalv-abhijñāya prahīṇam-iti hīty-ādi... tṛṭīyaṁ.
has been deeply known and given up and so on... is the third.

{7} Tathedaṁ duḥkha-nirodham-ārya-satyam-iti hi... prathamam.
{7} Herein, this is the noble truth of the cessation of suffering... is the first.

{8} Idaṁ duḥkha-nirodham-ārya-satyam tatra
{8} Herein, that to which this is the noble truth of the cessation of suffering refers

khalv-abhijñāya sākṣāt-kartavyam-iti hīty-ādi... dvitīyaṁ.
ought to be deeply known and seen for oneself and so on... is the second.

{9} Idaṁ duḥkha-nirodham-ārya-satyam tatra
{9} Herein, that to which this is the noble truth of the cessation of suffering refers,

khalv-abhijñāya sākṣāt-kṛtam-iti... tṛṭīyaṁ.
has been deeply known and seen for oneself... is the third.

{10} Tathedaṁ duḥkha-nirodha-gāminī pratipadity-ārya-satyam-iti...³³ prathamam.
{10} Herein, this is the noble truth of the path leading to the cessation of suffering... is the first.

{11} Idaṁ duḥkha-nirodha-gāminī³⁴ pratipadity-ārya-satyam tatra [27]
{11} Herein, that to which this is the noble truth of the path leading to the cessation of suffering refers

khalv-abhivijñāya bhāvayitavyam-iti hi³⁵ ity-ādi... dvitīyaṁ.
ought to be deeply known and developed and so on... is the second.

³¹ Text reads: pratyekam, for which I can find no good meaning; also at similar places below.
³² Section in brackets is part of Kasawara’s restoration.
³³ Text prints -mārga- in place of -nirodha-.
³⁴ Text: duḥkha-mokṣa-gāminī; also in the next line.
³⁵ Text adds: bhikṣava.
Herein, that to which this is the noble truth of the path leading to the cessation of suffering refers:

khalv-abhijñāya bhāvitam-itī tṛṭīyaṁ.

has been deeply known and developed is the third.

105. Three Kinds of Gifts

Tatra dānaṁ tri-vidhaṁ, tad-yathā:
Herein, there are three kinds of gifts, they are:

{1} Dharma-dānam-
{1} The gift of the dharma,

{2} āmiṣa-dānam,
{2} the gift of material things,

{3} maitrī-dānam ceti.
{3} and the gift of friendliness.

106. Three Kinds of Virtue

Śīlaṁ tri-vidhaṁ, tad-yathā:
There are three kinds of virtue, they are:

{1} Sambhāra-śīlaṁ,
{1} Meritorious virtue,

{2} kuśala-saṅgrāha-śīlaṁ,
{2} the virtue of holding to wholesome deeds,

{3} sattvārtha-kriyā-śīlaṁ ceti.
{3} and the virtue of seeking the welfare of beings.

107. Manifold Receptivities

Kṣāntis-vividhā, tad-yathā:
There are manifold receptivities, they are:

{1} Dharma-nidhyāna-kṣāntir-
{1} Receptivity from seeing the dharma,

{2} duḥkhādhivāsanā-kṣāntīḥ,
{2} receptivity from forbearance with suffering,
{3} paropakāra-dharma-kṣāntiḥ-ceti.  
{3} and receptivity from the state of helping others.

108. Three Kinds of Energy

Vīryam tri-vidham, tad-yathā:
There are three kinds of energy, they are:

{1} Saṁnāha-vīryam,  
{1} Energy as armour,

{2} prayoga-vīryam,  
{2} energy as practice,

{3} pariniṣṭhā-vīryam ceti. [28]  
{3} and energy as accomplishment.

109. Three Kinds of Meditation

Dhyānaṁ tri-vidham, tad-yathā:
There are three kinds of meditation, they are:

{1} Sadoṣāpakarṣa-dhyānaṁ,  
{1} Meditation with fault that leads to decay,

{2} sukha-vaihārika-dhyānam-  
{2} meditation that is a happy abiding,

{3} aśeṣa-vaibhūṣita-dhyānaṁ ceti.  
{3} and meditation that is entirely magnificent.

110. Three Kinds of Wisdom

Prajñā tri-vidhā, tad-yathā:
There are three kinds of wisdom, they are:

{1} Śruti-mayi,  
{1} By way of learning,

{2} cintā-mayi,  
{2} by way of thinking,

{3} bhāvanā-mayi ceti.  
{3} and by way of meditation.

36 Text prints *dhama* in place of *dharma*. 
111. Manifold Means

Upāyas-vividhaḥ, tad-yathā:
There are manifold means, they are:

{1} Sarva-sattvāvabodhakaḥ,
   {1} That which understands all beings,

{2} sattvārthābhāvakaḥ,
   {2} that which develops the welfare of beings,

{3} kṣipra-sukhābhisambodhiś-ceti.
   {3} and that which awakens quickly and pleasantly.

112. Three Kinds of Aspirations

Praṇidhānaṁ tri-vidhaṁ, tad-yathā:
There are three kinds of aspirations, they are:

{1} Susthāna-prābandhikaṁ,
   {1} Bound to the beautiful,

{2} sattvārtha-prābandhikaṁ,
   {2} bound to the welfare of beings,

{3} Buddha-kṣetra-pariśodhakaṁ ceti.
   {3} and purifying the Buddha-field.

113. Three Kinds of Strengths

Balaṁ tri-vidhaṁ, tad-yathā:
There are three kinds of strengths, they are:

{1} Karma-vyāvartakaṁ,
   {1} Revolution through deeds,

{2} kleśopakarṣakaṁ,
   {2} the torment of the defilements,

{3} māna-pramādādi-vyāvartakaṁ ceti.
   {3} and revolution through heedlessness of mind and so on.

37 It is not clear how what follows should be translated, or how they can be counted as strengths.
114. Three Kinds of Knowledge

Jñānaṁ tri-vidham, tad-yathā:
There are three kinds of knowledge, they are:

1. Avikalpakaṁ,
   Undoubting,

2. vikalpa-samabhāva-bodhakaṁ,
   awakening from the nature of doubt,

3. satyārthopāya-parokṣaṁ ceti.
   and a secret means to truth and welfare.

115. Two Obstructions

Tatrāvaraṇe dve, tad-yathā:
Herein, there are two obstructions, they are:

1. Kleśāvaraṇaṁ,
   The obstruction of defilements,

2. jñeyāvaraṇaṁ ceti. [29]
   and the obstruction of what remains to be known.

116. Two Kinds of Selflessnesses

Nairātmyaṁ dvi-vidham, tad-yathā:
There are two kinds of selflessnesses, they are:

1. Dharma-nairātmyam,
   The selflessness of (all) things,

2. pudgala-nairātmyaṁ ceti.
   and the selflessness of people.

117. Two Kinds of Requisites

Sambhāro dvi-vidhaḥ, tad-yathā:
There are two kinds of requisites, they are:

1. Puṇya-sambhāro,
   The requisite of merit,

2. jñāna-sambhāraś-ceti.
   and the requisite of knowledge.
118. Six Obstacles to Concentration

Tatra ṣaṭ samādhy-āvaraṇāni, tad-yathā:
Herein, there are six obstacles to concentration, they are:

{1} Kausīdyam,
   {1} Indolence,

{2} mānaṁ,
   {2} conceit,

{3} śāṭhyam-
   {3} deceit,

{4} auddhatyam-
   {4} agitation,

{5} anābhogaḥ,
   {5} lack of effort,

{6} satyābhogaś-ceti.
   {6} and lack of truth.

119. Eight Practices for the Abandoning of Conditions

Tatra pratipatty-āṣtau prahāṇa-saṁskārāḥ, tad-yathā:
Herein, there are eight practices for the abandoning of conditions, they are:

{1} Śraddhā,
   {1} Faith,

{2} buddho,
   {2} intelligence,

{3} vyāyāmaḥ,
   {3} endeavour,

{4} prasrabdhiḥ,
   {4} calm,

{5} smṛtiḥ,
   {5} mindfulness,

{6} samprajanyaṁ,
   {6} full knowledge,

{7-8} cetanopekṣā,
   {7-8} intention and equanimity.
120. Four Continents

_Tatra catvāro dvīpāḥ, tad-yathā:_
There are four continents, they are:

1. **Pūrva-videho,**
   1. Pūrva-videha (in the east),

2. **Jambu-dvīpo**
   2. Jambu-dvīpa (in the centre),

3. **'paragodānīr-**
   3. Aparagodānī (in the west),

4. **Uttarakuru-dvīpaś-ceti.**
   4. and Uttarakurudvīpa (in the north).

Dharmas 121-140

121. Eight Hot Hells

_Aṣṭāv-uṣṇa-narakāḥ, tad-yathā:_
There are eight hot hells, they are:

1. **Sañjīvaḥ,**
   1. The reviving (hell),

2. **kāla-sūtraḥ,**
   2. the black-thread (hell),

3. **saṅghāto,**
   3. the crushing (hell),

4. **rauravo,**
   4. the hot (hell),

5. **mahā-rauravas-**
   5. the great hot (hell),

6. **tapanaḥ,**
   6. the remorseful (hell),

7. **pratāpano**
   7. the scolding (hell),

8. **'vīciś-ceti.** [30]
   8. and the never-ceasing (hell).
122. Eight Cold Hells

Aṣṭau śīta-narakāḥ, tad-yathā:
There are eight cold hells, they are:

1. Arbudo,
   - The tumourous (hell),

2. nirarbudo
   - the very tumourous (hell),

3. ’ṭaṭo
   - the squealing (hell),

4. ’papo
   - the running (hell),

5. hāhādhara
   - the grieving (hell),

6. utpalaḥ
   - the blue-lotus (hell),

7. padmo
   - the red-lotus (hell),

8. mahā-padmaś-ceti
   - the great red-lotus (hell).

123. Seven Lower Regions

Sapta pātālāni, tad-yathā:
There are seven lower regions, they are:

1. Dharaṇi-talo
   - The plains of the earth,

2. ’calo
   - the mountain,

3. mahācala
   - the great mountain,

4. āpaḥ
   - the water (realm),

5. kāñcanaḥ
   - the golden (realm),
The Dharma Collection – 87

{6} sañjīvo,
{6} the reviving (hell),

{7} narakaś-ceti.
{7} and hell.

124. Two Mountain Ranges

Dvau cakravāḍau, tad-yathā:
There are two mountain ranges, they are:

{1} Cakravāḍa-
{1} The mountain range,

{2} mahā-cakravāḍau ceti.
{2} and the great mountain range.

125. Eight Mountains

Aṣṭāṅga-parvatāḥ, tad-yathā:
There are eight mountains, they are:

{1} Yugaṁdhara,
{1} The Yoke-bearer (mountain),

{2} Īśādharaḥ,
{2} the Bearing of the Supreme (mountain),

{3} Khadirakaḥ,
{3} the Acacia (mountain),

{4} Sudarśano,
{4} the Beautiful (mountain),

{5} Vinatako
{5} the Bending (mountain),

{6} 'śva-karṇo,
{6} the Horse’s Ear (mountain),

{7} Nemiṁdharagiriḥ,
{7} the Wheel-Bearing mountain,

{8} Sumeruš-ceti.
{8} and the Excellent (mountain).
126. Seven Oceans

*Sapta sāgarāḥ, tad-yathā:*
There are seven oceans, they are:

1. *Kṣāraḥ,*
   - Salty,

2. *kṣīro,*
   - milky,

3. *dadhy-*
   - coagulated,

4. *udadhir-*
   - watery,

5. *ghṛtaṁ,*
   - buttery,

6. *madhuḥ,*
   - sweet,

7. *surā ceti.* [31]
   - and spirituous.

127. Six Gods of the Sensual-Realms

*Tatra śaṭ kāmāvacarā devāḥ, tad-yathā:*
Herein, there are six gods of the sensual-realms, they are:

1. *Cātur-Mahā-rāja-kāyikās-*
   - The group of Four Great Kings,

2. *Trāyas-trimśās-*
   - the Thirty-Three,

3. *Tuṣitā,*
   - the Contented,

4. *Yāmā,*
   - the Watchful,

5. *Nirmāṇa-ratayaḥ,*
   - those Delighting in Creation,

   - and those Wielding Power over the Creation of Others.
128. Eighteen Gods of the Form-Realms

Aṣṭādaśa rūpāvacarā devāḥ, tad-yathā:
There are eighteen gods of the form-realms, they are:

{1} Brahma-kāyikā,
{1} The Brahma group,

{2} Brahma-purohitā,
{2} the Ministers of Brahmā,

{3} Brahma-pārṣadyā,
{3} Brahmā’s Retinue,

{4} Mahā-brahmāṇaḥ,
{4} Great Brahmās,

{5} Parīttabhā,
{5} Limited Radiance,

{6} Apramāṇabhā,
{6} Unbounded Radiance,

{7} Ābhāsvarāḥ,
{7} Streaming Radiance,

{8} Parītta-śubhāḥ,
{8} Limited Beauty,

{9} Śubha-kṛtsnā,
{9} Refulgent Beauty,

{10} Anabhrakāḥ,
{10} Cloudless,

{11} Puṇya-prasavā,
{11} the Fruit of Merit,

{12} Brhat-phalā,
{12} Great Fruit,

{13} Asaṅjñi-sattvā,
{13} Unconscious Beings.

{14} Avṛhā,
{14} Steadfast,
{15} Atapāḥ,
{15} Untroubled,

{16} Sudṛśāḥ,
{16} Beautiful,

{17} Sudarśanā,
{17} Clear-sighted,

{18} Akanisthāś-ceti.
{18} and the Highest.

129. Four Gods of the Formless-Realms

Catvāro 'rūpāvacarā devāḥ,
There are four gods of the formless-realms, they are:

{1} Ākāśānanty-āyatanopagā,
{1} Belonging to the sphere of infinite space,

{2} Vijñānānanty-āyatanopagā,
{2} belonging to the sphere of infinite consciousness,

{3} Ākiñcany-āyatanopagā,
{3} belonging to the sphere of nothingness,

{4} Naiva-saṁjñā-nāsaṁjñāyatanopagāś-ceti.
{4} and belonging to the sphere of neither-perception-nor-non-perception.

130. Three Kinds of Transgressions

Tri-vidhā ālaṅghanāḥ, tad-yathā:
There are three kinds of transgressions, they are:

{1} Satyālaṅghanā,
{1} Transgressing the truth,

{2} dharmālaṅghanā-
{2} transgressing the dharma,

{3} ’nālaṅghanā ceti.
{3} and non-transgression.
131. Three Kinds of Great Friendliness

Tri-vidhā mahāmaitrī, tad-yathā:
There are three kinds of great friendliness, they are:

1. Satyālambanā,
   - Grounded in truth,

2. dharmālambanā,
   - grounded in dharma,

3. anālambanā ceti.\[38\] [32]
   - and without ground.

132. Three Kinds of Deeds

Tri-vidhāṁ karma, tad-yathā:
There are three kinds of deeds, they are:

1. Drṣṭa-dharma-vedanīyam-
   - To be experienced in this very life,

2. utpadya-vedanīyam-
   - to be experienced in (the next) rebirth,

3. aparā-vedanīyaṁ ceti.
   - and to be experienced later.

133. Three Kinds of Miracles

Tri-vidhāṁ prātihāryaṁ, tad-yathā:
There are three kinds of miracles, they are:

1. Rddhi-prātihāryam-
   - The miracle of spiritual power,

2. ādeśanā-prātihāryam-
   - the miracle of mind-reading,

3. anuśāsanī-prātihāryaṁ ceti.
   - and the miracle of instruction.

---

\[38\] Text: Satyālaṅghanā, dharmālaṅghanānālaṅghanā ceti, which makes no sense. Amended following Vaidya. Edgerton surprisingly doesn't comment.
134. Eight Inopportune Births

**Aṣṭāv-akṣaṇāḥ, tad-yathā:**
There are eight inopportune births, they are:

1. **Narakopapattis**
   - Rebirth in hell,

2. **tiryag-upapattir**
   - Rebirth in the animal kingdom,

3. **Yama-lokopapattiḥ**
   - Rebirth in Yama’s world,

4. **pratyanta-janapadopapattir**
   - Rebirth in the border regions,

5. **dīrghāyuṣa-devopapattir**
   - Rebirth amongst the gods of long life,

6. **indriya-vikalatā**
   - (rebirth) with impaired faculties,

7. **mithyā-drṣṭiś**
   - (rebirth) with wrong view,

8. **cittotpādarāgitatā ceti.**
   - (rebirth) with a mind intent on passion.

135. Three Kinds of Discrimination

**Tri-vidhā vikalpāḥ, tad-yathā:**
There are three kinds of discrimination, they are:

1. **Anusmaraṇa-vikalpaḥ,**
   - Discrimination through recollection,

2. **saṃtīrana-vikalpaḥ,**
   - Discrimination through investigation,

3. **sahaja-vikalpaś-ceti.**
   - and innate discrimination.
136. Four Concentrations

Catvāraḥ samādhayaḥ, tad-yathā:
There are four concentrations, they are:

1. Śūraṅgamo,
   Heroic march,

2. gagāṇa-gaṅjo,
   sky-jewel,

3. vimala-prabhaḥ,
   pure light,

4. sīmha-vikriḍitaś-ceti.
   and lion’s sport.

137. Fourteen Unanswered Things

Catur-dāśāvyākṛta-vastūni, tad-yathā:
There are fourteen unanswered things, they are:

1. Śāśvato loko
   The world is eternal,

2. ’śāśvato lokaḥ
   the world is not eternal,

3. śāśvataś-cāśāśvataś-ca,
   it is eternal and not eternal,

4. naiva śāśvato nāśāśvataś-ca,
   it is neither eternal nor not eternal,

5. antavāṁloko
   the world has an end,

6. ’nantavāṁloko
   the world has no end,

7. ’ntavāṁś-cānantavāṁlokaś-ca,
   the world has an end and no end,

8. naivāntavānnānantavāṁś-ca,
   the world neither has an end nor no end,

9. bhavati Tathāgataḥ paraṁ maraṇāc-ca,
   the Realised One exists after death,
{10} na bhavati Tathāgataḥ paraṁ maraṇāc-ca,
{10} the Realised One does not exist after death,

{11} bhavati na ca bhavati ca Tathāgataḥ paraṁ maraṇāt-
{11} the Realised One both exists and does not exist after death,

{12} naiva bhavati na bhavati Tathāgataḥ paraṁ maraṇāt,
{12} the Realised One neither exists nor does not exist after death,

{13} sa jīvastac-charīram-
{13} that which is soul, that is (also) the body,

{14} anyo jīvo ’nyac-charīraṁ ceti.
{14} and the soul is one thing, the body is another thing.

138. Three Roots of Wholesomeness

Trīṇi kuśala-mūlāni, tad-yathā:
There are three roots of wholesomeness, they are:

{1} Adveṣo
{1} Lack of hatred,

{2} ’lobho
{2} lack of greed,

{3} ’mohaś-ceti.
{3} and lack of delusion.

139. Three Roots of Unwholesomeness

Etad-viparyayān-trīṇy-akuśala-mūlāni, tad-yathā:
Contrary to this, there are three roots of unwholesomeness, they are:

{1} Lobho,
{1} Greed,

{2} moho,
{2} delusion,

{3} dveṣaś-ceti.
{3} and hatred.  

39 Note how the order is different from the immediately preceding list.
140. Three Trainings

Tisraḥ śikṣāḥ, tad-yaṭhā:
There are three trainings, they are:

{1} Adhicitta-śikṣā-
(1) Training in the higher mind,

{2} ’dhiśīla-śikṣā-
(2) training in the higher virtue,

{3} ’dhiprajñā-śikṣā ceti.
(3) and training in the higher wisdom.

Iti Nāgārjuna-pāda-viracito ’yaṁ Dharma-Saṅgrahaḥ Samāptaḥ
Thus this Dharma Collection written by Nāgārjuna is Complete

Śubham-astu Sarvadā!
May you always be Happy!