

अभिधर्मकोशकारिका

Abhidharmakośakārikā

प्रथमं कोशस्थानम्

prathamam kośasthānam

The first chapter of the *Treasury*.

ॐ नमो बुद्धाय

om namo buddhāya

Homage to the Awakened One!

།ཐུ་བར་སྐད་དུ། ཨ་མྱི་རྩམ་གོ་ཏུ་ཀུ་རི་ཀུ།

བོད་སྐད་དུ། ཚེས་མཛོེ་བའི་མཛོེད་ཀྱི་ཚེས་ལེ་ལུར་བུས་པ།

འཇམ་དཔལ་གཞིའི་ལུར་ལུར་པ་ལ་ལུག་འཚམ་ལོ། །

In Sanskrit the *Abhidharmakośakārikā*

In Tibetan *Chos mngon pa'i mdzod kyi tshig le'ur byas pa*

Homage to the youthful Manjushri

यः सर्वथासर्वहतान्धकारः संसारपङ्काज्जगदुज्जहार।

तस्मै नमस्कृत्य यथार्थशास्त्रे शास्त्रं प्रवक्ष्याम्यभिधर्मकोशम्॥ १ ॥

yaḥ sarvathāsarvahatāndhakārah saṃsārapaṅkājjagadujjahāra /

tasmai namaskṛtya yathārthaśāstre śāstram pravakṣyāmyabhidharmakośam // 1.1 //

གང་ཞིག་ཀུན་ལ་སྐྱེ་བ་གཏུག་བཅོམ་ཞིང་། །འཕོར་བའི་འདམ་ལས་འགྲོ་བ་དྲངས་མཛོད་པ།

།དོན་བཞིན་སྟོན་པ་དེ་ལ་ལུག་འཚམ་ནས། །ཚེས་མཛོེ་མཛོེད་ཀྱི་བཟུང་བཅོམ་རབ་བཤད་དུ།

1. He has, in an absolute manner, destroyed all blindness; He has drawn out the world from the mire of transmigration: I render homage to Him, to this teacher of truth, before composing the treatise called the *Abhidharmakośa*.

प्रज्ञाऽमला सानुचराऽभिधर्मः तत्प्राप्तये यापि च यच्च शास्त्रम्।
तस्यार्थतोऽस्मिन् समनुप्रवेशात् स चा श्रयोऽस्येत्यभिधर्मकोशम्॥ २॥

prajñāmalā sānucarābhidharmah tatprāptaye yāpi ca yacca śāstram /
tasyārthato 'smin samanupraveśāt sa cā śrayo 'syetyabhidharmakośam // 1.2 //

।कॅसांखदॅक्-पेसांस्वद्वीखेद-हेसां-असुद-मठसा। ।दे-धेव-सु-ध्रु-स-गद-दद-स-सु-व-सॅसां-गद।
।अदी-र-दे-दॅक्-दु-यद-द-स-कु-द-ध्रु-स-सा। ।अदी-यी-स-गद-दे-यी-व-मसा-कॅसांखदॅक्-खदॅक्।

2 *Abhidharma* is pure *prajña* with its following. It is also *prajña*, and the Treatise which brings about the obtaining of pure *prajña*. The present work is called the *Abhidharmakośa* because the *Abhidharma* enters into it through its meaning; or because the *Abhidharma* constitutes its foundation.

धर्माणां प्रविचयमन्तरेण नास्ति क्लेशानां यत उपशान्तयेऽभ्युपायः।
क्लेशैश्च भ्रमति भवार्णवेऽत्र लोक-स्तद्धेतोरत उदितः किलैष शास्त्रा॥ ३॥

dharmāṇaṃ pravicayamantareṇa nāsti kleśānāṃ yata upaśāntaye 'bhyupāyaḥ /
kleśaiśca bhramati bhavārṇave 'tra lokastaddhetorata uditaḥ kilaiṣa śāstrā // 1.3 //

।कॅसां-कु-मसा-स्व-दु-कु-म-असु-द-खे-द-स-र-वे-द-सा-कु-मसा। ।गद-ध्रु-र-हे-म-र-के-म-र-सु-म-वि-मसा-खे-द-सा
।र-वे-द-सा-मसा-अद-अदी-र-हे-व-सि-द-ख-कॅ-अदी-र-असु-मसा-हे। ।दे-मसा-दे-ध्रु-र-अदी-वे-सु-व-मसा-स-सु-द-सा-स-सा

3. Apart from the discernment of the *dharmas*, there is no means to extinguish the defilements, and it is by reason of the defilements that the world wanders in the ocean of existence. So it is with a view to this discernment that the *Abhidharma* has been, they say, spoken [by the Master].

सान्नास्त्रवाऽनास्त्रवा धर्माः संस्कृता मार्गवर्जिताः।

सान्नास्त्रवाः आस्त्रवास्तेषु यस्मात्समनुशेरते॥४॥

sāsravānāsravā dharmāḥ saṃskṛtā mārgavarjitāḥ /
sāsravāḥ āsravāsteṣu yasmātsamanuśerate // 1.4 //

।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।

।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।

4 The *dharmas* are impure, "in a relationship with the defilements," or pure,"with no relationship to the defilements." Conditioned *dharmas*, with the exception of the Path, are impure. They are impure because the defilements adhere to them.

अनास्त्रवा मार्गसत्यं त्रिविधं चाप्यसंस्कृतम्।

आकाशं द्वौ निरोधौ च तत्राकाशमनावृतिः॥५॥

anāsravā mārgasatyam trividham cāpyasaṃskṛtam /
ākāśam dvau nirodhau ca tatrākāśamanāvṛtiḥ // 1.5 //

।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।

।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।अस्त्रवास्तुः।

5 The undefiled truth of the Path and the three unconditioned things are pure. Space and the two types of extinctions. Space is "that which does not hinder."

प्रतिसंख्यानिरोधो यो विसंयोगः पृथक् पृथक्।
उत्पादात्यन्तविघ्नोऽन्यो निरोधोऽप्रतिसंख्यया॥ ६॥

pratisamkhyānirodho yo visamyogaḥ pṛthak pṛthak /
utpādātyantavighno 'nyo nirodho 'pratisamkhyayā // 1.6 //

।सोसंमहसस'पस'सोस'प'स'। ।स'स'स'स'स'स'स'।
।स'स'स'स'स'स'स'स'। ।स'स'स'स'स'स'स'स'।

6. *Pratisamkhyānirodha* is disjunction. Each [disjunction occurs] separately. A different type of extinction, which consists of the absolute hindering of arising, is called *apratisamkhyānirodha*

ते पुनः संस्कृता धर्मा रूपादिस्कन्धपञ्चकम्।
स एवाध्वा कथावस्तु सनिःसाराः सवस्तुकाः॥ ७॥

te punaḥ saṃskṛtā dharmā rūpādiskandhapañcakam /
sa evādhvā kathāvastu saniḥsārāḥ savastukāḥ // 1.7 //

।स'स'स'स'स'स'स'स'। ।स'स'स'स'स'स'स'स'।
।स'स'स'स'स'स'स'स'। ।स'स'स'स'स'स'स'स'।

7. Conditioned things are the fivefold *skandhas*, matter, etc. Conditioned things are the paths; they are the foundations of discourse; they are "possessed of leaving;" they are "possessed of causes."

ये सास्रवा उपादानस्कन्धास्ते सरणा अपि।
दुःखं समुदयो लोको दृष्टिस्थानं भवश्च ते॥८॥

ye sāsraṅvā upādānaskandhāste saraṅā api /
duḥkhaṃ samudayo loko dṛṣṭisthānaṃ bhavaśca te // 1.8 //

।स्रददस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।
।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।

8. When they are impure, they are *upādānaskandhas*. They are called "of battle". They are also suffering, arising, the world, the locus of false opinions, existence.

रूपं पञ्चेन्द्रियाण्यर्थाः पञ्चाविज्ञप्तिरेव च।
तद्विज्ञानाश्रया रूपप्रसादाश्चक्षुरादयः॥९॥

rūpaṃ pañcendriyānyarthāḥ pañcāvijñaptireva ca /
tadvijñānāśrayā rūpaprasādāścakṣurādayaḥ // 1.9 //

।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।
।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।स्रस।

9. *Rūpa*, or matter, is the five sense organs, five objects, and *avijñapti*. The points of support of the consciousnesses of these things, namely the subtle material elements, are the five organs, the organ of sight, etc.

रूपं द्विधा विंशतिधा शब्दस्त्वष्टविधः रसः।

षोढा चतुर्विधो गन्धः स्पृश्यमेकादशात्मकम् ॥ १० ॥

rūpaṁ dvidhā viṁśatidhā śabdāḥ tv aṣṭavidhaḥ rasaḥ |
ṣoḍhā | caturvidho gandhaḥ sprśyam ekādaśātmakam || 1.10 //

।सञ्ज्वाण'ङ्ग'स'ङ्ग'द'ङ्ग'ङ्ग'ङ्ग'ङ्ग'। ।ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'।

।ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'। ।ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'।

10. Visible matter is twofold. Or twentyfold. Sound is eightfold. Taste is of six types. Odor is fourfold. The tangible is of eleven types.

विक्षिप्ताचित्तकस्यापि योऽनुबन्धः शुभाशुभः।

महाभूतान्युपादाय स ह्यविज्ञप्तिरुच्यते ॥ ११ ॥

vikṣiptācittakasyāpi yo 'nubandhaḥ śubhāśubhaḥ |
mahābhūtāny upādāya sa hy avijñaptir ucyate || 1.11 //

।स'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'। ।स'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'।

।स'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'। ।स'ङ्ग'ङ्ग'ङ्ग'ङ्ग'ङ्ग'।

11. There is a serial continuity also in a person whose mind is distracted, or who is without mind, pure or impure, in dependence on the primary elements: this is called the *avijñapti*.

भूतानि पृथिविधातुरप्तेजोवायुधातवः।
धृत्यादिकर्मसंसिद्धा खरस्नेहोष्णतेरणाः॥ १ २॥

bhūtāni pṛthivīdhāturaptejovāyudhātavaḥ
dhr̥tyādikarmasamsiddhāḥ kharasnehosṇateraṇāḥ || 1.12 //

།འབྱུང་བ་དག་ཅི་ས་ཁམས་དང་། །རྒྱ་དང་མེ་དང་རླུང་ཁམས་རྣམས།
།འཛིན་པ་ལ་སོགས་ལས་སུ་སྐྱབས། །སྤྲ་བ་ལེར་དྲོའི་དགལ་བ་རྣམས།

12. The primary elements are the elementary substance "earth," and the elementary substances "water," "fire" and "wind. They are proven to exist by the actions of support, etc. They are solidity, humidity, heat and motion.

पृथिवी वर्णसंस्थानमुच्यते लोकसंज्ञया।
आपस्तेजश्च वायुस्तु धातुरेव तथापि च॥ १ ३॥

pṛthivī varṇasamsthānamucyate lokasamjñayā /
āpastejaśca vāyustu dhātureva tathāpi ca // 1.13 //

།འཛིན་རྒྱུ་ཅི་ལྟར་སྤྲ་བ་སྤྲོད་ཏུ། །ཁ་དོག་དབྱིབས་ལས་ལེས་བཟོད།
།རྒྱ་ལེ་ལང་དོ་རླུང་རྣམས་ཁམས། །ཉིད་ཡིན་དེ་དང་འདྲ་བའང་ཡིན།

13. In common usage, what is designated by the word "earth" is color and shape. The same for water and fire. Wind is either the wind element, Or else [color and shape].

इन्द्रियार्थास्त एवेष्टा दशायतनधातवः।

वेदनाऽनुभवः संज्ञा निमित्तोद्ग्रहणात्मिका॥ १४॥

indriyārthas ta eveṣṭā daśāyatanadhātavaḥ |

vedanā 'nubhavaḥ saṃjñā nimittodgrahaṇātmikā ||14||

དབང་དོན་དེ་དག་ལོན་ལ། །སྐྱེ་མཆེད་དང་བློ་ལམས་བརྩམ་འདོད།

།ཚོར་བ་ལྟོད་བའོ་འདུ་ཤེས་ལྟེ། །མཚན་མར་འཛིན་པའི་བདག་ཉིད་དོ།

14. These same organs and objects are regarded as ten *āyatanas*, ten *dhātus*. Sensation is painful impression, etc. Ideas consist of the grasping of characteristics.

चतुर्भ्योऽन्ये तु संस्कारस्कन्धः एते पुनस्त्रयः।

धर्मयतनधात्वाख्याः सहाविज्ञप्त्यसंस्कृतैः॥ १५॥

caturbhyo 'nye tu saṃskāraskandhaḥ ete punas trayah |

dharmāyatanadhātāvākhyāḥ sahāvijñaptya saṃskṛtaiḥ ||15||

།འདུ་བྱེད་ལུང་པོ་བཞི་ལས་བཞུགས། །དེ་གསུམ་རྣམ་རིག་བྱེད་མིན་དང་།

།འདུས་མ་བྱས་རྣམས་བཅས་པ་ལྟེ། །ཚོས་ཀྱི་སྐྱེ་མཆེད་ལམས་ལེས་བྱ།

15. *Saṃskāraskandha* are the *saṃskāras* different from the other four *skandhas*. These three *skandhas* with *avijñapti* and unconditioned things, are the *dharmāyatana*, the *dharmadhātu*.

विज्ञानं प्रतिविज्ञप्तिः मन आयतनं च तत्।

धातवः सप्त च मताः षड् विज्ञानान्यथो महः॥ १६॥

vijñānaṃ prati vijñaptiḥ manaāyatanam ca tat |

dhātavaḥ sapta ca matāḥ ṣaḍ vijñānānyatho manaḥ ||16||

।ལྷན་ལེས་སོ་སོར་རྣམ་རིག་པ། །ཡིད་ཀྱི་སྐྱེ་མཆེད་ཀྱང་དེ་ཡིན།

।འཇམས་བརྒྱན་དག་ཏུ་འདོད་པ་སྟེ། །རྣམ་པར་ལེས་བ་རྒྱལ་དང་ཡིད།

16. Consciousness is the impression relative to each object. It is the mental organ. It is seven *dhātus*. The six consciousnesses and the *manas*.

षण्णामनन्तरातीतं विज्ञानं यद्धि तन्मनः।

षष्ठाश्रयप्रसिद्धयर्थं धतवोऽष्टादश स्मृताः॥ १७॥

ṣaṇṇām anantarāṭītaṃ vijñānaṃ yad dhi tanmanaḥ |

ṣaṣṭhāśrayaprasiddhyartha dhātavo 'ṣṭādaśa smṛtāḥ ||17||

।རྒྱལ་པོ་འདས་མ་ཐག་པ་ཡི། །རྣམ་ལེས་གང་ཡིན་དེ་ཡིད་དོ།

।རྒྱལ་པོ་རྟེན་ལོ་རབ་བསྐྱབ་ཀྱིས། །འཇམས་ལོ་བཙོ་བརྒྱན་དག་ཏུ་འདོད།

17. Of these six consciousness, the one which continually passes away, is the *manas*. One counts eighteen *dhātus* with a view to assigning a point of support to the sixth consciousness.

सर्वसंग्रह एकेन स्कन्धेनायतनेन च
धातुना च स्वभावेन परभाववियोगतः॥ १८॥

sarvasaṅgraha ekena skandhenāyatanena ca
dhātunā ca svabhāvena parabhāvaviyogataḥ ||18||

།ལུང་པོ་དང་འཇིགས་མཆོད་དང་། །ལམས་གཅིག་གིས་འཇིགས་ཅད་བསྐྱུས།
།རང་གི་དོ་བོ་ཉིད་ཀྱིས་ཏེ། །གཞན་གྱི་དོས་དང་མི་ལྡན་ཕྱིར།

18. All the *dharmas* are included in one *skandha*, one *āyatana*, and one *dhātu*. A *dharma* is included in its own nature. For it is distinct from the nature of others.

जातिगोचरविज्ञानसामान्यादेकधातुता।
द्वित्वेऽपि चक्षुरादीनां शोभार्थं तु द्वयोर्भद्वः॥ १९॥

jātigocaravijñānasāmānyād ekadhātutā
dvitve 'pi cakṣurādīnaṃ śobhārthaṃ tu dvayodbhavaḥ ||19||

།མིག་ལ་སྟོན་པ་གཉིས་མེད་ཀྱི། །རིགས་དང་སྤྱོད་ལུས་རྣམས་པར་
།ཤེས་ན། །འདྲ་བའི་ཕྱིར་ན། །ལམས་གཅིག་ཉིད། །མཛེས་བྱའི་ཕྱིར་ན། །གཉིས་བྱུང་དོ།

19. The organs of sight, of hearing, and of smell, although twofold, form only, in pairs, one *dhātu*, for their nature, their sphere of activity, and their consciousnesses are common. It is for beauty's sake that they are twofold.

राश्यायद्वारगोत्रार्थाः स्कन्धायतनधातवः।

मोहेन्द्रियरूचित्रैधात्तिख्रः स्कन्धादिदेशनाः॥ २०॥

rāśyāyadvāragotrārthāḥ skandhāyatanadhātavaḥ |
mohendriyarucitraidhāttisrah skandhādideśanāḥ ||20||

|सुदसादद श्लेष्णे रीसाश्चिदेवे। सुदये श्लेष्णे कदे मसा क्खसा येव।
|खेरेसाददद अदेरे क्खसा मसुसाश्चि धीरे। सुदये अरेसा मसुसा मसुसा जे

20. *Skandha* signifies "heap," *āyatana* signifies "gate of entry," "gate of arising," and *dhātu* signifies "lineage." The teachings of the *skandhas*, etc., because error, faculty, joy are threefold.

विवादमूलसंसारहेतुत्वात् क्रमकारणात्।

चैत्तेभ्यो वेदनासंज्ञे पृथक्स्कन्धौ निवेशितौ॥ २१॥

vivādamūlasaṃsāraheturvāt kramakāraṇāt |
caittebhyo vedanāsaṃjñe pṛthakaskandhau niveśitau ||21||

|खेरे मरे क्खसा मसा क्खसा येव। अरे मरे सु धीरे रीसा सु धीरे धीरे।
|सेसा सुद क्खसा असा केरे मसा क्खसा। अरे वेसा रेसा रेसा सुद येरे सासा

21. The two mental states, sensation and ideas, are defined as distinct *skandhas* because they are the causes of the roots of dispute, because they are the causes of transmigration, and also by reason of the causes which justify the order of *skandhas*.

स्कन्धेष्व संस्कृतं नोक्तमर्थयोगात् क्रमः पुनः।
यथौदारिकसंक्लेसभाजनाद्यर्थधातुतः॥ २२॥

skandheṣv asaṃskṛtaṃ noktamaṛthāyogāt kramaḥ punaḥ |
yathaudārikasaṃkleśabhājanādyarthadhātutaḥ ||22||

।सुदघोदसाहु'दुस'ब'सुसा। ।देव'दु'बी'रुद'प्री'र'ब'म'प'द।
।रि'ब'वी'र'स'स'द'द'गु'ब'रु'वे'द'सा। ।सु'द'स'स'स'द'व'।म'ब'स'द'द'म'ब'ि'व'वे'।

22. Unconditioned things are not named with respect to the *skandhas*, because they do not correspond to the concept. The order of the *skandhas* is justified by their grossness, their defilement, the characteristic of the jug, etc., and also from the point of view of their spheres of influence.

प्राक् पञ्च वार्त्तमानार्थ्यात् भौतिकार्थ्याच्चतुष्टयम्।
दूराशुतरवृत्त्याऽन्यत् यथास्थानं क्रमोऽथवा॥ २३॥

prāk pañca vārttamānārthyāt bhautikārthyāc catuṣṭayam |
dūrāśutaravṛtṭyā 'nyat yathāsthānaṃ kramo 'thavā ||23||

।द'दु'रि'दे'व'प्री'र'द'घो'द'सा। ।दु'सु'द'घो'द'सा'सु'द'घो'द'सा'सु'द'घो'द'सा।
।स'स'द'घो'द'सा'सु'द'घो'द'सा'सु'द'घो'द'सा'सु'द'घो'द'सा। ।स'स'द'घो'द'सा'सु'द'घो'द'सा'सु'द'घो'द'सा।

23. The first five are the first because their object is present. The first four are the first because their object is solely derived or secondary matter. These four are arranged according to the range and speed of their activity. Or rather the organs are arranged according to their position.

विशेषणार्थं प्राधान्यबद्धधर्मग्रसंग्रहात्।
एकमायतनं रूपमेकं धर्माख्यमुच्यते॥ २४॥

viśeṣaṇārthaṃ prādhānyād bahudharmāgrasaṃgrahāt |
ekam āyatanaṃ rūpam ekaṃ dharmākhyam ucyate ||24||

।ཉེ་བྱལ་དོན་དང་གཙོ་བོ་ལྗིད་ཀྱིས། །ཚོས་མང་བ་དང་མཚོན་བསྟུས་ལྗིད།
।ཁའི་ལོ་ལྷན་གྱི་སྐྱེ་མཚེད་ཀྱི་དང་། །ཁའི་ལོ་ལྷན་གྱི་ཚོས་ལེས་བྱ་བར་བརྟེན།

24. A single *āyatana* is called *rūpa-āyatana* with a view to distinguishing it from the others, and by reason of its existence. A single *āyatana* is called *dharmā-āyatana* with a view to distinguishing it from the others, and because it includes many of the *dharmas* as well as the best *dharmā*.

धर्मस्कन्धसहस्राणि यान्यशीतिं जगौ मुनिः।
तानि वाङ्नाम वेत्येषां रूपसंस्कारसंग्रहः॥ २५॥

dharmaskandhasahasrāṇi yāny aśītiṃ jagau muniḥ |
tāni vāṅnāma vetyeṣāṃ rūpasamskārasaṃgrahaḥ ||25||

।ཚོས་ཀྱི་ཡུང་པོ་བརྒྱད་ལྷི་དཔ། །ཁང་རྣམས་ཐུབ་པས་གསུངས་དེ་དཔ།
।ཚོས་ལམ་མེད་ཡིན་དཔ་ལོ། །ཁའི་ལོ་ལྷན་དང་འདུ་བྱེད་དཔ་ཏུ་འདུས།

25. The eighty thousand *dharmaskandhas* that the Muni promulgated, depending on whether one regards them as a “word” or as “name,” are included within the *rāpaskandha* or the *samskāraskandha*.

शास्त्रप्रमाणा इत्येके स्कन्धादीनां कथैकशः।

चरितप्रतिपक्षस्तु धर्मस्कन्धोऽनुवर्णितः॥ २६॥

śāstrapramāṇa ity eke skandhādīnaṃ kathaikaśaḥ |
caritapratipakṣas_tu dharmaskandho ’nuvarṇitaḥ ||26||

।।འཇིག་བསྟན་བཅོས་ཚད་ཅེས་ཟེར། །ཡུང་པོ་ལ་སོགས་གཏམ་རེ་ཡིན།
।।སྤོང་པ་རྣམས་ཀྱི་གཏེན་པོར་ཟེ། །ཚོས་ཀྱི་ཡུང་པོ་མཐུན་པར་གསུངས།

26. According to some, a *dharmaskandha* is of the dimension of the Treatise. The exposition of the *skandhas*, etc., constitutes so many *dharmaskandhas*. In fact, each *dharmaskandha* has been preached in order to heal a certain category of believer.

तथाऽन्येऽपि यथायोगं स्कन्धायतनधातवः।

प्रतिपाद्या यथोक्तेषु संप्रधार्य स्वलक्षणम्॥ २७॥

tathā ’nye ’pi yathāyogaṃ skandhāyatanadhātavaḥ |
pratipādyā yathokteṣu sampradhārya svalakṣaṇam ||27||

।।དེ་བཞིན་གཞན་ཡང་ཅི་རིགས་པར། །ཡུང་པོ་སྤྱི་མཆོད་ཁམས་རྣམས་ཟེ།
।।རང་གི་མཚན་ཉིད་ལྟེང་པོ་དེ། །ཇི་སྐད་བཤད་པར་བསྟུ་བར་བྱ།

27. In this same way the other *skandhas*, *āyatanas* and *dhātus* should be suitably arranged within the *skandhas*, *āyatanas* and *dhātus* as described above, by taking into account the characteristics that have been attributed to them.

छिद्रमाकाशधात्वाख्यम् आलोकतमसी किल।
विज्ञानधातुर्विज्ञानं सास्रवं जन्मनिश्रयाः॥ २८॥

chidram ākāśadhātvākhyam ālokatamasī kila |
vijñānadhātur vijñānaṃ sāsravaṃ janmaniśrayāḥ ||28||

।सु'वा'क्ख'अ'म'वि'म'अ'स'पे'स'। सु'द'द'सु'व'प'द'स'पि'व'यो
।व'स'द'द'व'अ'स'प'वि'क्ख'पे'स'वि'। क'अ'पे'स'प'अ'स'पि'व'सु'प'वि'हे'व'।

28. Cavities are called the space element; it is, one says, light and darkness. The consciousness element is an impure consciousness. The support of arising.

सनिदर्शन एकोऽत्र रूपं सप्रतिघा दश।
रूपिणः अव्याकृता अष्टौ त एवारूपशब्दकाः॥ २९॥

sanidarśana eko 'tra rūpaṃ sapratighā daśa /
rūpiṇaḥ avyākṛtā aṣṭau ta evārūpaśabdakāḥ // 1.29 //

।सु'व'प'द'द'सु'व'प'द'स'पि'व'यो'। सु'व'प'द'द'सु'व'प'द'स'पि'व'यो'। सु'व'प'द'द'सु'व'प'द'स'पि'व'यो'
।सु'द'द'सु'व'प'द'स'पि'व'यो'। सु'द'द'सु'व'प'द'स'पि'व'यो'। सु'द'द'सु'व'प'द'स'पि'व'यो'।

29. Only rūpadhātu is visible. The ten dhātus which are exclusively material are capable of being struck. Eight dhātus are morally neutral. Minus visible matter and sound.

त्रिधाऽन्ये कामधात्वाप्ताः सर्वे रूपे चतुर्दश।
विना गन्धरसघ्राणजिह्वाविज्ञानधातुभिः॥ ३०॥

tridhānye kāmadhātvāptāḥ sarve rūpe caturdaśa /
vinā gandharasaghrāṇajivhāvijñānadhātubhiḥ // 1.30 //

།འདྲོད་ལྡན་མཁས་གཏོགས་པ་ཐམས་ཅད་དོ། །ལུགས་ཀྱི་ལྡན་ལ་བརྟུན་ལོ།
།དྲི་དང་རོ་དང་སྣ་དང་ནི། །ལྗེ་ཡི་རྣམ་ཤེས་ལྡན་མཁས་མ་གཏོགས།

30. The others are of three types. All exist in Kāmadhātu. Fourteen exist in Rūpadhātu. With the exception of odor, taste, the consciousness of odor, and the consciousness of taste.

आरूप्याप्ता मनोधर्ममनोविज्ञानधातवः।
सास्रवानास्रवा एते त्रयः शेषास्तु सास्रवाः॥ ३१॥

ārūpyāptā manodharmamanovijñānadhātavaḥ /
sāsravānāsravā ete trayāḥ śeṣāstu sāsravāḥ // 1.31 //

།ལུགས་མེད་གཏོགས་པ་ཡིད་དང་ནི། །ཚོས་དང་ཡིད་ཀྱི་རྣམ་ཤེས་ལྡན་མཁས།
།དེ་གསུམ་བཟང་བཟང་བཟང་པ་མེད། །རྣམ་མ་རྣམས་ནི་བཟང་བཟང་སོ།

31. In Ārūpyādhātu, there is a mental organ, an object of the mental consciousness, and the mental consciousness. The three *dhātus* which have just been named can be pure or impure. The others are impure.

सवितर्कविचारा हि पञ्च विज्ञानधातवः।

अन्त्यास्त्रयस्त्रिप्रकाराः शेषा उभयवर्जिताः॥ ३२॥

savitarkavicārā hi pañca vijñānadhātavaḥ /

antyāstrayastriprakārāḥ śeṣā ubhayavarjitāḥ // 1.32 //

।ह्रौं दद् दध्ने दद् च उच्यते। ।क्व च उच्यते। ।विकल्पके।

।प्रकाशस्यै। ।प्रकाशस्यै। ।प्रकाशस्यै।

32. Five consciousnesses always include *vitarka* and *vicāra*. The last three *dhātus* are of three types. The other *dhātus* are free from the one and the other.

निरूपणानुस्मरणविकल्पेनाविकल्पकाः।

तौ प्रज्ञामानसी व्यग्रा स्मृतिः सर्वैव मानसी॥ ३३॥

nirūpaṇānusmaraṇavikalpenāvikalpakāḥ /

tau prajñāmānasī vyagrā smṛtiḥ sarvaiva mānasī // 1.33 //

।देव च उच्यते। ।देव च उच्यते। ।देव च उच्यते।

।देव च उच्यते। ।देव च उच्यते। ।देव च उच्यते।

33. They are free from *vikalpa* to the extent that they are free from *nirūpaṇāvikalpa* and from *anusmaraṇavikalpa*. They are dispersed mental *prajñā*, mental memory whatever it may be.

सप्त सालम्बनाश्चित्तधातवः अर्धं च धर्मतः।

नवानुपात्ता ते चाष्टौ शब्दश्च अन्ये नव द्विधा॥ ३४॥

sapta sālambanāścittadhātavaḥ ardham ca dharmataḥ /
navānupāttā te cāṣṭau śabdaśca anye nava dvidhā // 1.34 //

।द्विधासालम्बनाश्चित्तधातवो। अर्धं च धर्मतः।

।नवानुपात्ता ते चाष्टौ शब्दश्च अन्ये नव द्विधा॥

34. The seven *dhātus* which are mind have an object. And also one part of the *dharmadhātu*. Nine are non-appropriated. The eight that have been mentioned, and sound. The other nine are of two types.

स्पष्टव्यं द्विविधं शेषा रूपिणो नव भौतिकाः।

धर्मधात्वेकदेशश्च संचिता दश रूपिणः॥ ३५॥

spraṣṭavyam dvividham śeṣā rūpiṇo nava bhautikāḥ /
dharmadhātvekaśeśāśca saṁcitā daśa rūpiṇaḥ // 1.35 //

।स्पष्टव्यं द्विविधं शेषा रूपिणो नव भौतिकाः।

।धर्मधात्वेकदेशश्च संचिता दश रूपिणः॥

35. The tangible is of two types. The other nine material *dhātus* are solely secondary matter. As is the part of the *dharmadhātu* which is material. The ten material *dhātus* are agglomerations.

दश भावनया हेयाः पञ्च च अन्त्यास्त्रयस्त्रिधा।

न दृष्टिहेयमक्लिष्टं न रूपं नाप्यषष्ठजम् ॥ ४० ॥

daśa bhāvanayā heyāḥ pañca ca antyāstrayastridhā /
na dṛṣṭiheyamakliṣṭam na rūpaṃ nāpyaṣṣṭhajam // 1.40 //

।मरुवेमक्लेशमसंस्तुयिष्ये। ।हृत्पदमसंस्तुयिष्ये।
।देवमेवमसंस्तुयिष्ये। ।मनुष्यमेवमसंस्तुयिष्ये।

40. Ten and five are abandoned through Meditation. The last three are of three types. Neither the "undefiled," nor matter, are abandoned by Seeing the Truths. Nor that which has arisen from the non-sixth.

चक्षुश्च धर्मघातोश्च प्रदेशौ दृष्टिः अष्टधा।

पञ्चविज्ञानसहजा धीर्न दृष्टिरतीरणात् ॥ ४१ ॥

cakṣuśca dharmadhātośca pradeśau dṛṣṭiḥ aṣṭadhā /
pañcavijñānasahajā dhīrna dṛṣṭiratīraṇāt // 1.41 //

।मिमांसुः केचिन्मिमांसुः। ।मिमांसुः केचिन्मिमांसुः।
।मिमांसुः केचिन्मिमांसुः। ।मिमांसुः केचिन्मिमांसुः।

41. The organ of sight and part of the *dharmadhātu* are view. [The *dharmadhātu* has] eight parts. The *prajñā* which arises with the five sense consciousnesses, is not "view" because it is not judgment after deliberation.

चक्षुः पश्यति रूपाणि सभागं न तदाश्रितम्।
विज्ञानं दृश्यते रूपं न किलान्तरितं यतः॥४२॥

cakṣuḥ paśyati rūpāṇi sabhāgaṃ na tadāśritam /
vijñānaṃ dr̥śyate rūpaṃ na kilāntaritaṃ yataḥ // 1.42 //

।མིག་གིས་གཞུགས་རྣམས་མཐོང་སྟེན་བཅས། །དེ་ལ་བརྟེན་པའི་རྣམ་ཤེས་མིན།
।ཁང་ཕྱིར་བར་དུ་ཚོད་པ་ཡི། །གཞུགས་ནི་མཐོང་བ་མིན་ཕྱིར་ལོ།

42. It is the organ of sight which sees visible matter when it is *sabhāga*. It is not the consciousness of which this organ is the point of support. For obscured visible matter is not seen. Such is the opinion of the Vaibhāṣikas.

उभाभ्यामपि चक्षुर्भ्यां पश्यति व्यक्तदर्शनात्।
चक्षुःश्रोत्रमनोऽप्राप्तविषयं त्रयमन्यथा॥४३॥

ubhābhyāmapī cakṣurbhyāṃ paśyati vyaktadarśanāt /
cakṣuḥśrotramano 'prāptaviṣayaṃ trayamanyathā // 1.43 //

।མིག་ནི་གཞིས་ཀ་ངག་གིས་ཀྲང་། །མཐོང་སྟེ་གསལ་བར་མཐོང་ཕྱིར་ལོ།
।མིག་དང་ཡིད་དང་རྣ་བ་ནི། །ལྷུ་ལ་དང་མ་ཤུང་གསུམ་གཞུག་དུ།

43. Visible matter is seen by the two eyes also, as the clarity of sight demonstrates. The organ of sight, the organ of hearing, and the mental organ know their object without attaining it. For the other three organs, the opposite.

त्रिभिर्घ्राणादिभिस्तुल्यविषयग्रहणं मतम्।
चरमस्याश्रयोऽतीतः पञ्चानां सहजश्च तैः॥४४॥

tribhirghrāṇādibhistulyaviṣayagrahaṇaṃ matam /
caramasyāśrayo 'tītaḥ pañcānāṃ sahajaśca taiḥ // 1.44 //

।སྣ་ལ་སོགས་པ་གསུམ་གྱིས་འཇིགས་པའི་སྣ་ལ་འདོད།
।ཐམས་ཅད་ཀྱི་འདུལ་ལྡན་པའི་སྣ་ལ་འདོད།

44. The three organs of which the organ of smell is the first, grasp an object of their dimension. Relative to consciousness, the point of support of the sixth consciousness is past. The point of support of the first five is also simultaneous.

तद्विकारविकारित्वादाश्रयाश्चक्षुरादयः।
अतोऽसाधारणत्वाद्धि विज्ञानं तैर्निरुच्यते॥४५॥

tadvikāravikāritvādāśrayāścakṣurādayaḥ /
ato 'sādhāraṇatvāddhi vijñānaṃ tairnirucyate // 1.45 //

।དེ་དག་གྱུར་པས་འགྱུར་ཉིད་ལྱིར། །རྗེས་འགྱུར་གྱི་སྣ་ལ་སོགས་པ་ཡིན།
।དེ་ལྱིར་གྱུར་མེད་པ་ཡིན་ལྱིར། །དེ་དག་གིས་འཇིགས་པའི་སྣ་ལ་སྣུན།

45. The point of support of a consciousness is its organ, for consciousness changes according to the modality of the organ. For this reason, and also because it is "its own," it is the organ which gives its name to the consciousness.

न कायस्याधरं चक्षुः ऊर्ध्वं रूपं न चक्षुषः।
विज्ञानं च अस्य रूपं तु कायस्योभे च सर्वतः॥४६॥

na kāyasyādharaṃ cakṣuḥ ūrdhvaṃ rūpaṃ na cakṣuṣaḥ /
vijñānaṃ ca asya rūpaṃ tu kāyasyobhe ca sarvataḥ // 1.46 //

।सुस'अरेसा'खरि'खिस'अ'यि'ब। ।खिस'गी'सोद'खरि'स'तु'स'अ'यि'ब।
।ख'अ'स'रे'सा'अ'रद'दे'यि'स'तु'स'अ। ।सुस'तु'रद'स'रि'स'ग'स'अ'स'उ'द'दु।

46. The organ of sight is not inferior to the body. Visible matter is not higher than the organ. Nor consciousness Visible matter, in relation to consciousness, and visible matter as well as consciousness, through relation to the body, is of all types.

तथा श्रोत्रं त्रयाणां तु सर्वमेव स्वभूमिकम्।
कायविज्ञानमधरस्वभूमि अनियतं मनः॥४७॥

tathā śrotraṃ trayāṇāṃ tu sarvameva svabhūmikam /
kāyavijñānamadharasvabhūmi aniyataṃ manaḥ // 1.47 //

।ख'अ'रद'दे'स'खि'व'स'सु'अ'द'स'खि। ।स'अ'स'उ'द'रद'स'ी'स'अ'द'दु।
।सुस'तु'ख'अ'रे'सा'अ'रद'दे'यि'स'तु'स'अ। ।रद'स'ी'स'अ'द'अ'दे'स'दु।

47. The same holds for the organ of hearing. Three organs belong to their own stage. The consciousness of touch is of its own stage or of a lower stage. There is no restriction with respect to the mental organ.

पञ्च बाह्या दिविज्ञेयाः नित्या धर्मा असंस्कृताः।
धर्मार्धमिन्द्रियं ये च द्वादशाध्यात्मिकाः स्मृताः॥४८॥

pañca bāhyā divijñeyāḥ nityā dharmā asaṃskṛtāḥ /
dharmārdhamindriyaṃ ye ca dvādaśādhyātmikāḥ smṛtāḥ // 1.48 //

।सङ्घिसंज्ञेयं क्वचिन्मिन्द्रियं । अस्मिन्मिन्द्रियेण सङ्घिसंज्ञेयं
।सङ्घिसंज्ञेयं क्वचिन्मिन्द्रियं । अस्मिन्मिन्द्रियेण सङ्घिसंज्ञेयं

48. Five external *dhātus* are discerned by two types of consciousness. Unconditioned things are eternal. The twelve internal *dhātus* and one part of the *dharmadhātu* are *indriyas*.

अभिधर्मकोशभाष्ये धातुनिर्देशो नाम
प्रथमं कोशस्थानं समाप्तमिति।

abhidharmakośabhāṣye dhātunirdeśo nāma
prathamam kośasthānam samāptam iti /

।सङ्घिसंज्ञेयं क्वचिन्मिन्द्रियं । अस्मिन्मिन्द्रियेण सङ्घिसंज्ञेयं
।सङ्घिसंज्ञेयं क्वचिन्मिन्द्रियं । अस्मिन्मिन्द्रियेण सङ्घिसंज्ञेयं

The first chapter of the *Treasury* named "Examination of Dhātus" is concluded.