

The Dharma Collection (Dharma-Saṅgrahaḥ)



translated by
Ānandajoti Bhikkhu

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Table of Contents

Translator's Preface

Preface to the Edition

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 Births
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

What follows is essentially a translation of Kasawara's edition of the text as published in 1885. For notes on the text itself, please see the Text and Translation edition elsewhere on this website.

The text has never been translated before, and, unlike the Arthaviniścaya,¹ 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,² 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.

¹ See: <http://bit.ly/2dRKVeF>.

² Buddhist Hybrid Sanskrit Grammar and Dictionary, Volume II: Dictionary, New Haven, 1953.

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 *dhyāni* Buddhas are listed, and important Mahāyāna categories like *sūnyatā* 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

Preface to the Edition

(unsigned but written by F Max Müller)

[i] This edition of the text of the Dharma-Saṅgraha,³ with notes and indices,⁴ 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.

³ In this transcription I have converted the old and now unused transliteration schema to unicode.

⁴ I have omitted the variant readings, the notes and the indices in this edition.

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 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 Sukhāvātī, 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 Rakshās, 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 Mahāvvyutpatti, 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.

The Dharma Collection **(Dharma-Saṅgrahaḥ)**

Homage to the Three Treasures

Having paid homage to the Three Treasures,
which increase the welfare of all beings,
for the end of delusion I relate
a collection of the main Dharma points.

Dharmas 1-20

1. Herein, at the beginning, there are Three Treasures, they are:
 - { 1 } The Buddha,
 - { 2 } the Dharma,
 - { 3 } and the Saṅgha.

2. There are three vehicles,
 - { 1 } the Disciples' vehicle,
 - { 2 } the Independent Buddhas' vehicle,
 - { 3 } and the Great vehicle.

3. There are five (*dhyāni*) Buddhas, they are:
 - { 1 } Vairocana (Shining Buddha),
 - { 2 } Akṣobhya (Immovable Buddha),
 - { 3 } Ratna-sambhava (Jewel-Born Buddha),
 - { 4 } Amitābha (Endless-Light Buddha),
 - { 5 } Amogha-siddhi (Unfailing Buddha).

4. There are four goddesses,⁵ they are:
 - { 1 } Rocanī (Yellow goddess),
 - { 2 } Māmakī (Devoted goddess),
 - { 3 } Pāṇḍurā (White goddess),
 - { 4 } and Tārā (Shining goddess).

⁵ Omitted in the Cambridge manuscript.

5. There are five protectors,⁶ they are:

- { 1 } Assailer,
- { 2 } Thousands-crusher,
- { 3 } Moonlight,
- { 4 } Mantra-follower,
- { 5 } and Cool Wood.

6. There are seven Realised Ones, they are:

- { 1 } Vipāśyī (Buddha),
- { 2 } Śikhī (Buddha),
- { 3 } Viśvabhū (Buddha),
- { 4 } Krakucchanda (Buddha),
- { 5 } Kanaka-muni (Buddha),
- { 6 } Kāśyapa (Buddha),
- { 7 } and Śākya-muni (Buddha).

7. There are four world protectors, they are:

- { 1 } Dhṛtarāṣṭra,
- { 2 } Virūpākṣa,
- { 3 } Virūdhaka,
- { 4 } and Kubera.

8. There are eight world protectors, they are:

- { 1 } Indra,
- { 2 } Yama,
- { 3 } Varuṇa,
- { 4 } Kubera,
- { 5 } Īśāna,
- { 6 } Agni,
- { 7 } Nairṛta,
- { 8 } Vāyu.

9. There are ten world protectors, they are:

- { 1-8 } Beginning with the eight world protectors and then

⁶ Omitted in the Cambridge manuscript.

- {9} Brahmā and
- {10} Kṛṣṇa.

10. There are fourteen world protectors, they are:

- {1-10} Consisting of the ten world protectors,
- {11} Candra,
- {12} Sūrya,
- {13} Pṛthvī,
- {14} Asura.

11. There are ten wrathful ones,⁷ they are:

- {1} Yamāntaka,
- {2} Prajñāntaka,
- {3} Padmāntaka,
- {4} Vighnāntaka,
- {5} Acaraṭarki-rāja,
- {6} Nīla-daṇḍa,
- {7} Mahā-bala,
- {8} Uṣṇīṣa,
- {9} Cakra-vartī,
- {10} and Sambha-rāja.

12. There are eight Bodhisattvas, they are:

- {1} Maitreya,
- {2} Gagana-gaṅja,
- {3} Samanta-bhadra,
- {4} Vajra-pāṇī,
- {5} Mañjuśrī,
- {6} Sarva-nivaraṇa-viṣkambhī,
- {7} Kṣīti-garbha,
- {8} and Khagarbha.

⁷ Omitted in the Cambridge manuscript.

13. There are six yoginis,⁸ they are:

- { 1 } Vajrā,
- { 2 } Vārāhī,
- { 3 } Yāminī,
- { 4 } Sañcāraṇī,
- { 5 } Santrāsani,
- { 6 } and Cāṇḍikā.

14. There are seven supreme offerings, they are:

- { 1 } Worshipping,
- { 2 } honouring,
- { 3 } confessing faults,
- { 4 } rejoicing,
- { 5 } requesting instruction,
- { 6 } the generating of a mind set on Awakening,
- { 7 } developing (that mind).

15. There are three roots of wholesomeness, they are:

- { 1 } The generating of a mind set on Awakening,
- { 2 } purification of the heart,
- { 3 } and the abandoning of the I-maker, the me-maker.

16. There are four spiritual states, they are:

- { 1 } Friendliness,
- { 2 } kindness,
- { 3 } gladness,
- { 4 } and equanimity.

17. There are six perfections, they are:

- { 1 } the perfection of generosity,
- { 2 } the perfection of virtue,
- { 3 } the perfection of patience,
- { 4 } the perfection of energy,
- { 5 } the perfection of meditation,

⁸ Omitted in the Cambridge manuscript.

{6} the perfection of wisdom.

18. There are ten perfections, they are:

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

{7} skilful means,

{8} aspiration,

{9} strength,

{10} and knowledge.

19. There are four bases of sympathy, they are:

{1} generosity,

{2} kindly speech,

{3} usefulness,

{4} and similarity of purpose.

20. There are five deep knowledges,

{1} the divine eye,

{2} the divine ear,

{3} knowledge of others' minds,

{4} recollection of previous lives,

{5} and spiritual power.

Dharmas 21-40

21. There are four noble truths, they are:

- { 1 } Suffering,
- { 2 } arising,
- { 3 } cessation,
- { 4 } and path.

22. There are five components,

- { 1 } bodily-form,
- { 2 } feelings,
- { 3 } perceptions,
- { 4 } volitions,
- { 5 } and consciousness.

23. There are five super-mundane components,

- { 1 } virtue,
- { 2 } concentration,
- { 3 } wisdom,
- { 4 } freedom,
- { 5 } the components of knowledge and insight into freedom.

24. There are twelve sense spheres,

- { 1 } eye,
- { 2 } ear,
- { 3 } nose,
- { 4 } tongue,
- { 5 } body,
- { 6 } mind sense spheres;
- { 7 } form,
- { 8 } smell,⁹
- { 9 } sound,
- { 10 } taste,

⁹ The order is unexpected here, normally we would expect sounds to precede smells.

- {11} tangible,
- {12} and thought sense spheres.

25. There are eighteen elements,

- {1} eye,
- {2} ear,
- {3} nose,
- {4} tongue,
- {5} body,
- {6} mind,
- {7} form,
- {8} smell,
- {9} sound,
- {10} taste,
- {11} tangible,
- {12} and thought elements;
- {13} eye-consciousness,
- {14} ear-consciousness,
- {15} nose-consciousness,
- {16} tongue-consciousness,
- {17} body-consciousness,
- {18} and mind-consciousness elements.

26. Herein, there are eleven form components,

- {1} eye,
- {2} ear,
- {3} nose,
- {4} tongue,
- {5} body,
- {6} form,
- {7} sound,
- {8} smell,
- {9} taste,
- {10} tangible,
- {11} and intimation.

27. There are three kinds of feeling,
 { 1 } pleasant,
 { 2 } unpleasant,
 { 3 } and neither unpleasant-nor-pleasant.
28. There are {two} perception components,
 { 1-2 } having the nature of signs and descriptions. ??
29. There are two kinds of conditions, herein,
 { 1 } conditions that are associated with mind,
 { 2 } and conditions that are unassociated with mind.
30. There are forty conditions that are associated with mind, they are:
- { 1 } Feelings,
 - { 2 } perceptions,
 - { 3 } intentions,
 - { 4 } desire,
 - { 5 } contact,
 - { 6 } design,
 - { 7 } mindfulness,
 - { 8 } application of mind,
 - { 9 } determination,
 - { 10 } concentration,
 - { 11 } faith,
 - { 12 } heedfulness,
 - { 13 } tranquillity,
 - { 14 } equanimity,
 - { 15 } shame,
 - { 16 } conscience,
 - { 17 } non-greed,
 - { 18 } non-hatred,
 - { 19 } non-violence,
 - { 20 } energy,
 - { 21 } delusion,
 - { 22 } heedlessness,

- {23} indolence,
- {24} faithlessness,
- {25} sloth,
- {26} agitation,
- {27} shamelessness,
- {28} lack of conscience,
- {29} anger,
- {30} enmity,
- {31} deceit,
- {32} jealousy,
- {33} goading,
- {34} ill-will,
- {35} selfishness,
- {36} deception,
- {37} intoxication,
- {38} violence,
- {39} thinking,
- {40} and reflection.

31. Herein, there are thirteen conditions that are unassociated with mind,

- {1} occurrence, ??
- {2} non-occurrence, ??
- {3} participation, ??
- {4} unconsciousness,
- {5} attainment,
- {6} life,
- {7} birth,
- {8} old age,
- {9} stability,
- {10} impermanence,
- {11} a group of words,
- {12} a group of sentences,
- {13} and a group of syllables.

32. There are three unconditioned things, they are:

- {1} Space,
- {2} observed cessation,
- {3} and unobserved cessation.

33. There are six spheres, they are:

- {1} Form,
- {2} sound,
- {3} smell,
- {4} taste,
- {5} tangible,
- {6} and thought.

34. Herein, there are {twenty} form objects,

- {1} black,
- {2} yellow,
- {3} red,
- {4} white,
- {5} green,
- {6} long,
- {7} short,
- {8} circular,
- {9} bent up,
- {10} bent down,
- {11} pleasant,
- {12} unpleasant,
- {13} clear,
- {14} clouded,
- {15} dusty,
- {16} frosty,
- {17} shadowy,
- {18} sunny,
- {19} light,
- {20} and dark.

35. There are twenty-eight kinds of sounds,

- {1-7} there are seven human sounds made with the voice,

{8-14} seven human sounds made with the hands and so on,
{15-28} these are divided into agreeable and disagreeable,
making twenty-eight.

36. There are six kinds of tastes, they are:

- {1} Sweet,
- {2} sour,
- {3} salty,
- {4} acidic,
- {5} bitter,
- {6} and astringent.

37. There are four smells, they are:

- {1} Pleasant smell,
- {2} unpleasant smell,
- {3} neutral smell,
- {4} and mixed smell.

38. There are eleven tangibles,

- {1} solid,
- {2} fluid,
- {3} fiery,
- {4} windy,
- {5} smooth,
- {6} rough,
- {7} light,
- {8} heavy,
- {9} cool,
- {10} hunger,
- {11} and thirst.

39. There are five great elements,

- {1} earth,
- {2} water,
- {3} fire,
- {4} wind,

{5} and space.

40. There are five qualities,

{1} form,

{2} sound,

{3} smell,

{4} taste,

{5} and tangible.

Dharmas 41-60

41. There are twenty emptinesses, they are:

{1} Internal emptiness,

{2} external emptiness,

{3} internal and external emptiness,

{4} emptiness of emptiness,

{5} great emptiness,

{6} ultimate emptiness,

{7} emptiness of the conditioned,

{8} emptiness of the unconditioned,

{9} endless emptiness,

{10} emptiness of the extremes,

{11} emptiness without beginning or end,

{12} natural emptiness,

{13} emptiness of all things,

{14} marked emptiness,

{15} unmarked emptiness,

{16} emptiness of existence,

{17} emptiness of non-existence,

{18} emptiness of self-existence,

{19} emptiness of the self-existence of existence,

{20} and emptiness of other-existence.

42. There are twelve factors of conditional origination,

{1} ignorance,

{2} volitions,

- {3} consciousness,
- {4} name and bodily-form,
- {5} the six sense spheres,
- {6} contact,
- {7} feeling,
- {8} craving,
- {9} attachment,
- {10} continuity,
- {11} birth,
- {12} and old age and death, grief, lamentation, pain, sorrows, and despairs.

43. There are thirty-seven things on the side of awakening,
- {1-4} four ways of attending to mindfulness,
 - {5-8} four right strivings,
 - {9-12} four bases of spiritual power,
 - {13-17} five faculties,
 - {18-22} five strengths,
 - {23-29} seven factors of awakening,
 - {30-37} and the noble eightfold path.

44. Herein, what are the {four} ways of attending to mindfulness?¹⁰

They are:

- {1} Attending to (the nature of) the body in the body,
- {2} attending to (the nature of) the feelings in the feelings,
- {3} attending to (the nature of) the mind in the mind,
- {4} attending to (the nature of) things in (various) things.

45. What are the four right strivings? They are:

- {1} The protection of the wholesome roots that have arisen,
- {2} and the arising (of wholesome roots) that have not (yet) arisen,
- {3} the abandoning of unwholesome things that have arisen,

¹⁰ Asking a question here and in the next analysis breaks the pattern of simply stating the factors in the list.

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

46. There are four bases of spiritual power, they are:

- {1} The basis of spiritual power that is concentration of desire accompanied by the volition of striving,
- {2} similarly, the basis of spiritual power regarding thought,
- {3} the basis of spiritual power regarding energy,
- {4} and the basis of spiritual power that is concentration of investigation accompanied by the volition of striving.

47. There are five faculties, they are:

- {1} Faith,
- {2} concentration,¹¹
- {3} energy,
- {4} mindfulness,
- {5} and the faculty of wisdom.

48. There are five strengths, they are:

- {1} Faith,
- {2} energy,
- {3} mindfulness,
- {4} concentration,
- {5} and the strength of wisdom.

49. There are seven factors of awakening, they are:

- {1} The factor of awakening that is mindfulness,
- {2} the factor of awakening that is investigation of the (nature of) things,
- {3} the factor of awakening that is energy,
- {4} the factor of awakening that is joy,
- {5} the factor of awakening that is tranquillity,
- {6} the factor of awakening that is concentration,

¹¹ The order is unexpected here, see the strengths below, which follows the normal order.

{7} the factor of awakening that is equanimity.

50. There is the noble eightfold path,

- {1} Right view,
- {2} right thought,
- {3} right speech,
- {4} right action,
- {5} right livelihood,
- {6} right endeavour,
- {7} right mindfulness,
- {8} and right concentration.

These are the thirty-seven things on the side of awakening.

51. There are four analytical knowledges, they are:

- {1} The analytical knowledge of the way things are,
- {2} the analytical knowledge of meaning,¹²
- {3} the analytical knowledge of language,
- {4} the analytical knowledge of inspired speech.

52. There are four retentions, they are:

- {1} The retention of oneself,
- {2} the retention of a book,
- {3} the retention of the dharma,
- {4} and the retention of a spell.

53. There are four reliances, they are:

- {1} Reliance on the meaning, not reliance on the word,
- {2} reliance on knowledge, not reliance on awareness,
- {3} reliance on the plain sense, not reliance on the inferred sense,
- {4} and reliance on the dharma, not reliance on a person.

54. There are six recollections,

- {1} Recollection of the Buddha,
- {2} recollection of the Dharma,

¹² The first two are normally seen in reverse order to that seen here.

- {3} recollection of the Saṅgha,
- {4} recollection of generosity,
- {5} recollection of virtue,
- {6} recollection of the gods.

55. There are four dharma sentences, they are:

- {1} All conditions are impermanent,
- {2} all conditions are suffering,
- {3} all things are without self,
- {4} and *nirvāṇa* is peaceful.

56. There are ten unwholesome (things), they are:

- {1} Killing living creatures,
- {2} taking what has not been given,
- {3} sexual misconduct,
- {4} false speech,
- {5} malicious speech,
- {6} rough speech,
- {7} frivolous talk,
- {8} avarice,
- {9} ill-will,
- {10} and wrong view.

57. There are six destinations, they are:

- {1} Hell (world),
- {2} animal (world),
- {3} ghost (world),
- {4} demon (world),
- {5} human (world),
- {6} and god (world).

58. There are six elements,¹³

- {1} earth,
- {2} water,

¹³ Cf. the *pañca mahābhūtāni*, 39 above.

- {3} fire,
- {4} wind,
- {5} space,
- {6} and consciousness.

59. There are eight liberations, they are:

- {1} One having form perceives forms as empty,
- {2} not perceiving forms internally, one perceives forms externally as empty,
- {3} {one perceives being resolved on beauty as empty,}¹⁴
- {4} one perceives the sphere of endless space as empty,
- {5} one perceives the sphere of endless consciousness as empty,
- {6} one perceives the sphere of nothingness as empty,
- {7} one perceives the sphere of neither-perception-nor-non-perception as empty,
- {8} one perceives the sphere of the cessation of perception and feeling as empty.

60. There are five (things) having immediate consequence, they are:

- {1} Matricide,
- {2} patricide,
- {3} killing an *arhat*,
- {4} with corrupt mind causing a Realised One's blood to flow,
- {5} and causing schism in the Saṅgha.

¹⁴ Missing from the edition, so it may be a manuscript issue; added here based on the Pāḷi.

Dharmas 61-80

61. There are eight worldly conditions,

- { 1 } greed,
- { 2 } non-greed,
- { 3 } happiness,
- { 4 } suffering,
- { 5 } fame,
- { 6 } infamy,
- { 7 } blame,
- { 8 } and praise.

62. There are nine (types of) teachings, they are:

- { 1 } Discourses,
- { 2 } prosimetrum,
- { 3 } explanation,
- { 4 } verse,
- { 5 } exalted utterance,
- { 6 } birth-story,
- { 7 } elaboration,
- { 8 } wonderful thing,
- { 9 } and instruction.

63. There are twelve ascetic virtues,

- { 1 } (eating only) almsfood,
- { 2 } (wearing only) three robes,
- { 3 } not (accepting more) after starting eating,
- { 4 } not lying down,
- { 5 } bed in accordance (with whatever is offered),
- { 6 } (living at) the root of a tree,
- { 7 } (eating during) one sitting,
- { 8 } (living in an) empty place,
- { 9 } (living in a) wilderness,
- { 10 } (living in a) charnel ground,
- { 11 } (wearing only) robes made from discarded materials,
- { 12 } and (wearing only) felt garments.

64. There are ten stages (of the Bodhisattva),

- { 1 } the rejoicing,
- { 2 } the unstained,
- { 3 } the light-making,
- { 4 } the radiant,
- { 5 } the very difficult of success,
- { 6 } the manifest,
- { 7 } the far-gone,
- { 8 } the immovable,
- { 9 } the really intelligent,
- { 10 } and the cloud of dharma.

65. { 11 } The all-round light,

- { 12 } the incomparable,
- { 13 } the knowledgeable,

when put together with the (previous, this makes) the thirteen stages (of the Bodhisattva).

66. There are five eyes,

- { 1 } the fleshly eye,
- { 2 } the dharma eye,
- { 3 } the wisdom eye,
- { 4 } the divine eye,
- { 5 } and the Buddha eye.

67. There are six defilements,

- { 1 } passion,
- { 2 } repulsion,
- { 3 } conceit,
- { 4 } ignorance,
- { 5 } bad view,
- { 6 } and doubt.

68. There are five views,

- { 1 } embodiment view,
- { 2 } holding extreme views,

- {3} wrong view,
- {4} grasping at view,
- {5} grasping at virtue and practice.

69. There are twenty-four¹⁵ minor defilements, they are:¹⁶

- {1} Anger,
- {2} enmity,
- {3} ill-will,
- {4} contention,
- {5} jealousy,
- {6} selfishness,
- {7} treachery,
- {8} deception,
- {9} intoxication,
- {10} violence,
- {11} shame,
- {12} lack of conscience,
- {13} sloth,
- {14} faithlessness,
- {15} indolence,
- {16} heedlessness,
- {17} lack of mindfulness,
- {18} scatteredness,
- {19} lack of knowledge,
- {20} worry,
- {21} torpor,
- {22} thinking,
- {23} and reflection.

70. There are five nutriments,

- {1} nutriment of absorption,
- {2} nutriment of food,

¹⁵ In fact only 23 are listed in both texts, it is hard to see what is missing, as this was not a standard list anyway.

¹⁶ Many of these occur in section 30 above.

- {3} nutriment from withdrawal,
- {4} nutriment of contact,
- {5} and nutriment of intention.

71. There are five fears,

- {1} fear for (one's) livelihood,
- {2} fear of grief,
- {3} fear of death,
- {4} fear of a bad destination,
- {5} and fear through timidity.

72. There are four absorptions, they are:

- {1} The first absorption has thinking, reflection, and the happiness and joy born of seclusion,
- {2} the second has internal clarity, and happiness and joy,
- {3} the third is equanimous, mindful, and has full knowledge,
- {4} the fourth absorption has complete purity of mindfulness and equanimity, with feeling that is neither-unpleasant-nor-pleasant.

73. There are three liberations,

- {1} empty,
- {2} signless,
- {3} and desireless.

74. There are ten masteries of the Bodhisattvas,

- {1} mastery of life,
- {2} mastery of mind,
- {3} mastery of discipline,
- {4} mastery of dharma,
- {5} mastery of spiritual power,
- {6} mastery of birth,
- {7} mastery of resolution,
- {8} mastery of aspiration,
- {9} mastery of deeds,
- {10} and mastery of knowledge.

75. There are ten strengths of the Bodhisattvas, they are:

- {1} The strength of resolution,
- {2} the strength of observation,
- {3} the strength of behaviour,
- {4} the strength of patience,
- {5} the strength of knowledge,
- {6} the strength of abandoning,
- {7} the strength of concentration,
- {8} the strength of inspired speech,
- {9} the strength of merit,
- {10} and the strength of practice.

76. There are ten strengths of a Realised One, they are:

- {1} The strength of knowing the possible and impossible,
- {2} the strength of knowing deeds and results,
- {3} the strength of knowing the various elements,
- {4} the strength of knowing the various inclinations,
- {5} the strength of knowing the faculties of beings, near and far,
- {6} the strength of knowing the practice that leads to all destinations,
- {7} the strength of knowing the absorptions, liberations, concentrations, attainments and purification and arising from defilements,
- {8} the strength of knowing the recollection of his manifold past existences,
- {9} the strength of knowing the passing away and arising (of beings),
- {10} and the strength of knowing the destruction of the pollutants.

77. There are four confidences, they are:

- {1} Confidence in the Awakening,
- {2} confidence in the destruction of the pollutants,
- {3} confidence in the path that leads to entering emancipation,

{4} {and confidence that those things declared in the dharma to be obstacles are not other than stated.}¹⁷

78. There are five selfishnesses,

- {1} selfishness regarding dharma,
- {2} selfishness regarding wealth,
- {3} selfishness regarding dwellings,
- {4} selfishness regarding wholesomeness,
- {5} and selfishness regarding class.

79. There are eighteen special qualities of the Buddha, they are:

- {1} The Realised One does not stumble,
- {2} he does not cry out,
- {3} he does not lose mindfulness,
- {4} he does not have uncollectedness of mind,
- {5} he does not have perceptions of variety (of feelings),
- {6} he does not have equanimity due to lack of observation,
- {7} he does not have a loss of desire,
- {8} he does not have a loss of energy,
- {9} he does not have a loss of mindfulness,
- {10} he does not have a loss of concentration,
- {11} he does not have a loss of wisdom,
- {12} he does not have a loss of liberation,
- {13} he does not have a loss of knowledge and insight into liberation,¹⁸
- {14} all his bodily deeds are preceded by knowledge, in accordance with knowledge,
- {15} all his verbal deeds are preceded by knowledge, in accordance with knowledge,
- {16} all his mental deeds are preceded by knowledge, in accordance with knowledge,

¹⁷ Added from the list in Mahāvvyutpatti.

¹⁸ 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.

- {17} he has independent, unobstructed knowledge and insight into the past time,
- {18} he has independent, unobstructed knowledge and insight into the present time.

80. There are four destroyers, they are:

- {1} The components destroyer,
- {2} the defilements destroyer,
- {3} the destroyer-god Māra,
- {4} and death as destroyer.

Dharmas 81-100

81. There are four factors of faith, they are:
- {1} Noble truth(s),
 - {2} three jewel(s),
 - {3} deeds,
 - {4} and deeds and fruit.
82. There are nine succeeding attainments of concentration, they are:
- {1-4} The four absorptions,
 - {5-8} the four formless attainments,
 - {9} and the attainment of cessation.
83. There are thirty-two marks of a great man, they are:
- {1} Wheels on his palms and soles,
 - {2} palms and soles well-placed,
 - {3} fingers, palms and soles bound with nets,
 - {4} hands and soles that are soft and tender,
 - {5} seven prominent marks,
 - {6} long fingers,
 - {7} heels that are long and deep,
 - {8} upright limbs,
 - {9} high ankles,
 - {10} bristling hair,
 - {11} antelope-like calves,
 - {12} arms that hang low,
 - {13} what is covered by a cloth is ensheathed,
 - {14} golden in colour,
 - {15} fine skin,
 - {16} each hair arises singly and turns to the right,
 - {17} a circle of hair decorates his forehead,
 - {18} a torso like a lion's,
 - {19} upper back that is even all round,
 - {20} between the shoulders it is firm,
 - {21} his taste buds are supremely sensitive,
 - {22} his (body) is well-proportioned like a banyan tree,

- {23} he has a protuberance on the head,
- {24} his tongue is large,
- {25} his jaw is like a lion's,
- {26} his jaw is fine,
- {27} his forty teeth are even,
- {28} a gait like that of a goose,
- {29} the teeth are without gaps,
- {30} the forty teeth are even,
- {31} the eyes are very dark,
- {32} and the eyes have eyelashes like a cow's.

84. There are eighty secondary characteristics, they are:

- {1} Copper-coloured nails,
- {2} glossy nails,
- {3} prominent nails,
- {4} round fingers,
- {5} firm fingers,
- {6} regular fingers,
- {7} hidden veins,
- {8} unhindered veins,
- {9} hidden ankles,
- {10} even feet,
- {11} a gait like that of a lion,
- {12} a gait like that of an elephant,
- {13} a gait like that of a goose,
- {14} a gait like that of a bull,
- {15} a respectful stride,
- {16} a beautiful stride,
- {17} straight limbs,
- {18} rounded limbs,
- {19} pleasant limbs,
- {20} regular limbs,
- {21} pure limbs,
- {22} soft limbs,
- {23} purified limbs,
- {24} fulsome genitals,

- {25} broad, beautiful knees,
- {26} an even step,
- {27} purified limbs,
- {28} delicate limbs,
- {29} noble limbs,
- {30} upright limbs,
- {31} a deep belly,
- {32} clear limbs,
- {33} well-proportioned minor limbs,
- {34} a pure luminescence that dispels the darkness,
- {35} a rounded belly,
- {36} a pleasant belly,
- {37} a straight belly,
- {38} a slim belly,
- {39} a deep navel,
- {40} a navel that turns to the right,
- {41} (an appearance) that is pleasant on all sides,
- {42} pure behaviour,
- {43} limbs that are free of moles,
- {44} hands that are soft as cotton,
- {45} glossy palms of the hands,
- {46} deep palms of the hands,
- {47} long palms of the hands,
- {48} a not overly-long face,
- {49} a lovely appearance and lips,
- {50} a soft tongue,
- {51} a slim tongue,
- {52} a red-coloured tongue,
- {53} a voice that sounds like thunder,
- {54} a voice that is sweet, charming and lovely,
- {55} rounded eye-teeth,
- {56} sharp eye-teeth,
- {57} fine eye-teeth,
- {58} even eye-teeth,
- {59} regular eye-teeth,
- {60} a long nose,

- {61} a clean nose,
- {62} wide eyes,
- {63} thick eyelashes,
- {64} having eyes like the black and white lotus,
- {65} long brows,
- {66} fine brows,
- {67} very glossy brows,
- {68} having full and long arms,
- {69} even ears,
- {70} unimpaired ear faculty,
- {71} unfaded forehead,
- {72} spacious forehead,
- {73} a very complete head,
- {74} hair of the head that is like a black bee (in colour),
- {75} beautiful hair,
- {76} thick hair,
- {77} unconfused hair of the head,
- {78} smooth hair of the head,
- {79} fragrant hair of the head,
- {80} and the curl of hair, pearl, and diagram marks on palms and soles.

85. There are seven jewels of Universal Monarchs, they are:

- {1} The wheel jewel,
- {2} the horse jewel,
- {3} the elephant jewel,
- {4} the gem jewel,
- {5} the woman jewel,
- {6} the rhinoceros jewel,¹⁹
- {7} and the advisor jewel.

86. Herein, there are three times, they are:

- {1} Past time,
- {2} future time,

¹⁹ This is normally given as *ḡhapatiratnam*, the householder jewel.

{3} and present time.

87. There are four aeons, they are:

- {1} An intervalic aeon,
- {2} a great aeon,
- {3} an empty aeon,
- {4} and an essential aeon.

88. There are four ages, they are:

- {1} The accomplished age,
- {2} the threefold-life {age},
- {3} the twofold {-life age},
- {4} and the dark age.²⁰

89. There are a pair of worlds, they are:

- {1} The world of beings,
- {2} and the inanimate world.

90. There are four wombs, they are:

- {1} Egg-born,
- {2} moisture-born,
- {3} viviparous,
- {4} and spontaneously-born.

91. There are five stains, they are:

- {1} The stain of defilements,
- {2} the stain of views,
- {3} the stain on beings,
- {4} the stain of age,
- {5} and the stain of practice.

92. There are three comprehensions, they are:

²⁰ 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.

- { 1 } Comprehension of the beginning time,
- { 2 } comprehension of the end time,
- { 3 } comprehension of the time having four destroyers.

93. There are ten knowledges, they are:

- { 1 } Knowledge of suffering,
- { 2 } knowledge of arising,
- { 3 } knowledge of cessation,
- { 4 } knowledge of path,
- { 5 } knowledge of dharma,
- { 6 } knowledge of conformity,
- { 7 } knowledge of the concealed,
- { 8 } knowledge of others' minds,
- { 9 } knowledge of destruction,
- { 10 } and knowledge of non-production.

94. There are five knowledges, they are:

- { 1 } Mirror-like (knowledge),
- { 2 } (knowledge) of equality,
- { 3 } (knowledge) of reflection,
- { 4 } (knowledge) of performance,
- { 5 } and knowledge of the very pure dharma element.

95. There are two truths, they are:

- { 1 } Conventional truth,
- { 2 } and ultimate truth.

96. There are sixteen marks of being receptive to knowledge regarding the four noble truths, they are:

- { 1 } being receptive to the dharma knowledge of suffering,
- { 2 } the dharma knowledge of suffering,
- { 3 } being receptive to the conformity knowledge of suffering,
- { 4 } the conformity knowledge of suffering;
- { 5 } being receptive to the dharma knowledge of arising,
- { 6 } the dharma knowledge of arising,
- { 7 } being receptive to the conformity knowledge of arising,

- {8} the conformity knowledge of arising;
- {9} being receptive to the dharma knowledge of cessation,
- {10} the knowledge of cessation,
- {11} being receptive to the conformity knowledge of cessation,
- {12} the conformity knowledge of cessation;
- {13} being receptive to the dharma knowledge of the path,
- {14} the dharma knowledge of the path,
- {15} being receptive to the conformity knowledge of the path,
- {16} and the conformity knowledge of the path.

97. Herein, there are four aspects in the truth of suffering, they are:

- {1} Relating to impermanence,
- {2} relating to suffering,
- {3} relating to emptiness,
- {4} and relating to no-self.

98. There are four aspects in the truth of arising, they are:

- {1} Relating to cause,
- {2} relating to arising,
- {3} relating to birth,
- {4} and relating to conditions.

99. There are four aspects in the truth of cessation, they are:

- {1} Relating to cessation,
- {2} relating to peace,
- {3} relating to performance,
- {4} and relating to escape.

100. There are four aspects in the truth of the path, they are:

- {1} Relating to the path,
- {2} relating to method,
- {3} relating to practice,
- {4} and relating to leading out.

Dharmas 101-120

101. There are four concentrations, they are:

- { 1 } (Concentration on) light,
- { 2 } (concentration on) enclosed light,
- { 3 } the eleven establishments (of concentration),
- { 4 } and the concentration giving immediate result.

102. Herein, there are eight persons, they are:

- { 1 } The one on the path to the fruit of stream-entry,
- { 2 } the stream-enterer,
- { 3 } the one on the path to the fruit of once-returning,
- { 4 } the once-returner,
- { 5 } the one on the path to the fruit of non-returning,
- { 6 } the non-returner,
- { 7 } the one on the path to the fruit of worthiness,
- { 8 } and the worthy one.

103. Herein, there are eighteen²¹ individuals, they are:

- { 1 } The faith follower,
- { 2 } the dharma follower,
- { 3 } the stream-enterer,
- { 4 } the one of the lineage of the gods,
- { 5 } the one of the lineage of humans,
- { 6 } the one with the fruit of once-returning,
- { 7 } the one who attains vision of liberation through faith,
- { 8 } the one-intervaller, ??
- { 9 } the non-returner,
- { 10 } the one who attains *nirvāṇa* before the middle (of the aeon),
- { 11 } the one who attains *nirvāṇa* at the end (of the aeon),
- { 12 } the one who enters *nirvāṇa* after preparation,

²¹ 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.

- {13} the one who floats,
- {14} the one who half-floats,
- {15} the one who fully floats, ??
- {16} peaceful ?? in this very life,
- {17} body-witness,
- {18} and the solitary. ??

104. There are²² twelve ways that the dharma wheel is turned here. Which (twelve)?

- {1} This is the noble truth of suffering, to me monastics, regarding these previously unheard-of things, applying the mind, vision arose, knowledge arose, understanding arose, wisdom arose, this is the first turning.
- {2} Herein, that to which ‘this is the noble truth of suffering’ refers ought to be deeply and fully known, to me, monastics, regarding these previously unheard-of things, applying the mind... is the second.
- {3} Herein that to which ‘this is the noble truth of suffering’ refers has been deeply and fully known, {to me}, monastics... as before is the third.
- {4} [Herein, this is the noble truth of the arising of suffering... is the first.²³
- {5} Herein, that to which ‘this is the noble truth of the arising of suffering’ refers, ought to be deeply known and given up... is the second.]²⁴
- {6} Herein, that to which ‘this is the noble truth of the arising of suffering’ refers, has been deeply known and given up and so on... is the third.

²² 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.

²³ Texts reads: *pratyekam*, for which I can find no good meaning; also at similar places below.

²⁴ Section in brackets is part of Kasawara’s restoration.

- {7} Herein, this is the noble truth of the cessation of suffering... is the first.
- {8} Herein, that to which ‘this is the noble truth of the cessation of suffering’ refers ought to be deeply known and seen for oneself and so on... is the second.
- {9} Herein, that to which ‘this is the noble truth of the cessation of suffering’ refers, has been deeply known and seen for oneself... is the third.
- {10} Herein, this is the noble truth of the path leading to the cessation of suffering... is the first.
- {11} Herein, that to which ‘this is the noble truth of the path leading to the cessation of suffering’ refers ought to be deeply known and developed and so on... is the second.
- {12} [Herein, that to which ‘this is the noble truth of the path leading to the cessation of suffering’ refers has been deeply known and developed is the third.]

105. Herein, there are three kinds of gifts, they are:

- {1} The gift of the dharma,
- {2} the gift of material things,
- {3} and the gift of friendliness.

106. There are three kinds of virtue, they are:

- {1} Meritorious virtue,
- {2} the virtue of holding to wholesome deeds,
- {3} and the virtue of seeking the welfare of beings.

107. There are manifold receptivities, they are:

- {1} Receptivity from seeing the dharma,
- {2} receptivity from forbearance with suffering,
- {3} and receptivity from the state of helping others.

108. There are three kinds of energy, they are:

- {1} Energy as armour,
- {2} energy as practice,
- {3} and energy as accomplishment.

109. There are three kinds of meditation, they are:

- {1} Meditation with fault that leads to decay,
- {2} meditation that is a happy abiding,
- {3} and meditation that is entirely magnificent.

110. There are three kinds of wisdom, they are:

- {1} By way of learning,
- {2} by way of thinking,
- {3} and by way of meditation.

111. There are manifold means, they are:

- {1} That which understands all beings,
- {2} that which develops the welfare of beings,
- {3} and that which awakens quickly and pleasantly.

112. There are three kinds of aspirations, they are:

- {1} Bound to the beautiful,
- {2} bound to the welfare of beings,
- {3} and purifying the Buddha-field.

113. There are three kinds of strengths,²⁵ they are:

- {1} Revolution through deeds, ??
- {2} the torment of the defilements, ??
- {3} and revolution through heedlessness of mind and so on. ??

114. There are three kinds of knowledge, they are:

- {1} Undoubting,
- {2} awakening from the nature of doubt,
- {3} and a secret means to truth and welfare.

115. Herein, there are two obstructions, they are:

- {1} The obstruction of defilements,

²⁵ It is not clear how what follows should be translated, or how they can be counted as strengths.

{2} and the obstruction of what remains to be known.

116. There are two kinds of selflessnesses, they are:

- {1} The selflessness of (all) things,
- {2} and the selflessness of people.

117. There are two kinds of requisites, they are:

- {1} The requisite of merit,
- {2} and the requisite of knowledge.

118. Herein, there are six obstacles to concentration, they are:

- {1} Indolence,
- {2} conceit,
- {3} deceit,
- {4} agitation,
- {5} lack of effort,
- {6} and lack of truth.

119. Herein, there are eight practices for the abandoning of conditions, they are:

- {1} Faith,
- {2} intelligence,
- {3} endeavour,
- {4} calm,
- {5} mindfulness,
- {6} full knowledge,
- {7} intention,
- {8} and equanimity.

120. There are four continents, they are:

- {1} Pūrva-videha (in the east),
- {2} Jambu-dvīpa (in the centre),
- {3} Aparagodānī (in the west),
- {4} and Uttarakurudvīpa (in the north).

Dharmas 121-140

121. There are eight hot hells, they are:

- { 1 } The reviving (hell),
- { 2 } the black-thread (hell),
- { 3 } the crushing (hell),
- { 4 } the hot (hell),
- { 5 } the great hot (hell),
- { 6 } the remorseful (hell),
- { 7 } the scolding (hell),
- { 8 } and the never-ceasing (hell).

122. There are eight cold hells, they are:

- { 1 } The tumourous (hell),
- { 2 } the very tumourous (hell),
- { 3 } the squealing (hell),
- { 4 } the running (hell),
- { 5 } the grieving (hell),
- { 6 } the blue-lotus (hell),
- { 7 } the red-lotus (hell),
- { 8 } the great red-lotus (hell).

123. There are seven lower regions, they are:

- { 1 } The plains of the earth,
- { 2 } the mountain,
- { 3 } the great mountain,
- { 4 } the water (realm),
- { 5 } the golden (realm),
- { 6 } the reviving (hell),
- { 7 } and hell.

124. There are two mountain ranges, they are:

- { 1 } The mountain range,
- { 2 } and the great mountain range.

125. There are eight mountains, they are:

- { 1 } The Yoke-bearer (mountain),
- { 2 } the Bearing of the Supreme (mountain),
- { 3 } the Acacia (mountain),
- { 4 } the Beautiful (mountain),
- { 5 } the Bending (mountain),
- { 6 } the Horse's Ear (mountain),
- { 7 } the Wheel-Bearing mountain,
- { 8 } and the Excellent (mountain).

126. There are seven oceans, they are:

- { 1 } Salty,
- { 2 } milky,
- { 3 } coagulated,
- { 4 } watery,
- { 5 } buttery,
- { 6 } sweet,
- { 7 } and spirituous.

127. Herein, there are six gods of the sensual-realms, they are:

- { 1 } The group of Four Great Kings,
- { 2 } the Thirty-Three,
- { 3 } the Contented,
- { 4 } the Watchful,
- { 5 } those Delighting in Creation,
- { 6 } and those Wielding Power over the Creation of Others.

128. There are eighteen gods of the form-realms, they are:

- { 1 } The Brahma group,
- { 2 } the Ministers of Brahmā,
- { 3 } Brahmā's Retinue,
- { 4 } Great Brahmās,
- { 5 } Limited Radiance,
- { 6 } Unbounded Radiance,
- { 7 } Streaming Radiance,
- { 8 } Limited Beauty,
- { 9 } Refulgent Beauty,

- {10} Cloudless,
- {11} the Fruit of Merit,
- {12} Great Fruit,
- {13} Unconscious Beings.
- {14} Steadfast,
- {15} Untroubled,
- {16} Beautiful,
- {17} Clear-sighted,
- {18} and the Highest.

129. There are four gods of the formless-realms, they are:

- {1} Belonging to the sphere of infinite space,
- {2} belonging to the sphere of infinite consciousness,
- {3} belonging to the sphere of nothingness,
- {4} and belonging to the sphere of neither-perception-nor-non-perception.

130. There are three kinds of transgressions, they are:

- {1} Transgressing the truth,
- {2} transgressing the dharma,
- {3} and non-transgression.

131. There are three kinds of great friendliness, they are:

- {1} Grounded in truth,
- {2} grounded in dharma,
- {3} and without ground.²⁶

132. There are three kinds of deeds, they are:

- {1} To be experienced in this very life,
- {2} to be experienced in (the next) rebirth,
- {3} and to be experienced later.

²⁶ Text: *Satyālaṅghanā, dharmālaṅghanānālaṅghanā ceti*, which makes no sense. Amended following Vaidya. Edgerton surprisingly doesn't comment.

133. There are three kinds of miracles, they are:

- { 1 } The miracle of spiritual power,
- { 2 } the miracle of mind-reading,
- { 3 } and the miracle of instruction.

134. There are eight inopportune births, they are:

- { 1 } Rebirth in hell,
- { 2 } rebirth in the animal kingdom,
- { 3 } rebirth in Yama's world,
- { 4 } rebirth in the border regions,
- { 5 } rebirth amongst the gods of long life,
- { 6 } (rebirth) with impaired faculties,
- { 7 } (rebirth) with wrong view,
- { 8 } and (rebirth) with a mind intent on passion.

135. There are three kinds of discrimination, they are:

- { 1 } Discrimination through recollection,
- { 2 } discrimination through investigation,
- { 3 } and innate discrimination.

136. There are four concentrations, they are:

- { 1 } Heroic march,
- { 2 } sky-jewel,
- { 3 } pure light,
- { 4 } and lion's sport.

137. There are fourteen unanswered things, they are:

- { 1 } The world is eternal,
- { 2 } the world is not eternal,
- { 3 } it is eternal and not eternal,
- { 4 } it is neither eternal nor not eternal,
- { 5 } the world has an end,
- { 6 } the world has no end,
- { 7 } the world has an end and no end,
- { 8 } the world neither has an end nor no end,
- { 9 } the Realised One exists after death,

- {10} the Realised One does not exist after death,
- {11} the Realised One both exists and does not exist after death,
- {12} the Realised One neither exists nor does not exist after death,
- {13} that which is soul, that is (also) the body,
- {14} and the soul is one thing, the body is another thing.

138. There are three roots of wholesomeness, they are:

- {1} Lack of hatred,
- {2} lack of greed,
- {3} and lack of delusion.

139. Contrary to this, there are three roots of unwholesomeness, they are:

- {1} Greed,
- {2} delusion,
- {3} and hatred.²⁷

140. There are three trainings, they are:

- {1} Training in the higher mind,
- {2} training in the higher virtue,
- {3} and training in the higher wisdom.

Thus this Dharma Collection written by Nāgārjuna is Complete

May you always be Happy!

²⁷ Note how the order is different from the immediately preceding list.