

VERY HELPFUL

Translated by John D. Ireland

Householders and homeless alike,
Each a support for the other,
Both accomplish the true Dhamma –
The unsurpassed security from bondage

From householder the homeless receive
These basic necessities of life,
Robes to wear and a place to dwell,
Dispelling the hardships of the seasons.

And relying on one of good conduct,
Home-loving layfolk dwelling in a house
Place faith in those worthy ones
Of noble wisdom and meditative.

Practising the Dhamma in this life,
The path leading to a good bourn,
Those wishing for pleasure rejoice
In the delights of the deva world.

Itivuttaka 107 (*The Buddha's Sayings*, BPS, pp.84-5)

CITTA AND RELATED CONCEPTS IN THE
SANSKRIT MANUSCRIPTS FROM THE TURFAN
FINDS¹

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110 years ago the first manuscript remains were discovered in a dome-like tower near Kucha on the northern branch of the ancient Silk Road.² Thereafter, expeditions to Eastern Turkestan were undertaken from England, France, Germany, Russia, Japan, Sweden and Finland in search of old manuscripts, blockprints and hidden treasures. The members of the expeditions brought their finds to their homelands. The discovered manuscripts, including a large number of Sanskrit texts, were more or less fragmentary and were written in various languages. With reference to content, Buddhist texts constitute a high proportion of these manuscripts and among these the fragments belonging to the canon of the sacred writings of the Buddhists are of particular importance.

The four German expeditions, the so-called 'Königlich Preußische Turfan-Expeditionen' (1902-1903, 1904-1905, 1905-1907 and 1913-1914)³ which were undertaken in the

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² Cf. Peter Hopkirk, *Foreign Devils on the Silk Road*, London 1980.

³ Cf. *Sanskrithandschriften aus den Turfanfunden*, Part 1, ed. Ernst Waldschmidt, Wiesbaden 1965, pp. XI-XXVI. Heinz Bechert, "Das 'Sanskrit-Wörterbuch der Turfan-Funde' als Hilfsmittel für die Zentralasienforschung", *Sprachen des Buddhismus in Zentralasien. Vorträge des Hamburger Symposions*, ed. Klaus Röhrborn and Wolfgang Veenker,

years 1902 to 1914 concentrated their search on the Turfan Oasis and the sites of ruins located further to the west of the northern branch of the ancient Silk Road where the Sarvāstivādins, one of the early schools of Buddhism, had been prevalent. Most of the manuscripts found and brought to Berlin belong to Buddhist works. They are catalogued and described in 'The Catalogue of the Sanskrit Manuscripts from the Turfan Finds' which has been appearing as Volume 10 of the series *Verzeichnis der Orientalischen Handschriften in Deutschland* (Catalogue of the Oriental Manuscripts in Germany) since 1965⁴. These texts constitute the main material used for the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*⁵ (Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds and of the Canonical Literature of the Sarvāstivāda School) [SWTF], which is a project supported by the Academy of Sciences in Göttingen. To these materials are added fragments which belong to the same school and even sometimes to the same manuscripts and which are now kept in the collections of Central Asian manuscripts in London⁶ and Paris⁷.

Wiesbaden 1983 (Veröffentlichungen der Societas Uralo-Altaica. 26), pp. 4-10.

⁴ *Sanskrithandschriften aus den Turfanfunden*, Part 1 ff., ed. Ernst Waldschmidt et al., Wiesbaden 1965 ff. (VOH X).

⁵ Begun by Ernst Waldschmidt, ed. Heinz Bechert, Göttingen 1973 ff.

⁶ Cf. Jens-Uwe Hartmann and Klaus Wille, 'Die nordturkistanischen Sanskrit-Handschriften der Sammlung Hoernle (Funde buddhistischer Sanskrit-Handschriften, II)', *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II*, Compiled by Jens-Uwe Hartmann et al., Göttingen 1992 (SWTF, Beiheft 4), pp. 9-63.

⁷ Cf. Jens-Uwe Hartmann and Klaus Wille, 'Die nordturkistanischen Sanskrit-Handschriften der Sammlung Pelliot (Funde buddhistischer Sanskrit-Handschriften, IV)', *Untersuchungen zur buddhistischen Literatur*

For the SWTF such fragments are drawn upon as belonging to canonical, paracanonical or commentarial works of the Sarvāstivāda school of Hīnayāna Buddhism and as having been published to date. Mūlasarvāstivāda texts and the few fragments attributed to the canon of the Dharmagupta school are lexicographically explored provided that they belong to the Turfan collection of Berlin. Materials from non-canonical works and from Mahāyāna scriptures are excluded.

A Sarvāstivāda origin is assigned to the Abhidharma texts by Buddhist tradition. Almost all canonical Abhidharma works are lost in the original Sanskrit version and are mainly preserved in Chinese translations only. Therefore, the fragments of the canonical Abhidharma works and commentaries on them found among the Central Asian fragments are very important for the SWTF. Besides, the citations from canonical Abhidharma works found in the *Abhidharmakośabhbāṣya*, *Abhidharmakośavyākhyā* and *Abhidharmadīpa* were compiled by Bhikkhu Pāsādika⁸. They are taken fully account of in the SWTF.

My investigation into the notion of *citta* and the related concepts *cetas* and *cetanā* is based on these materials used for the SWTF. It may be noted that all three concepts are very rare in the Vinaya, viz. that part of the canon which is concerned with the regulation of the life within the community

tur II, ed. by Heinz Bechert et al., Göttingen 1997 (SWTF, Beiheft 8), pp. 131-82.

⁸ Cf. Bhikkhu Pāsādika, *Kanonische Zitate im Abhidharma-kośabhbāṣya des Vasubandhu*, Göttingen 1989 (SWTF, Beiheft 1) and 'Abhidharma-Zitate aus der Abhidharmakośavyākhyā, der Abhidharma-dīpa-Vibhāṣāprabhāvr̥ti und dem Arthaviniścayasūtra-Nibandhana', *Untersuchungen zur buddhistischen Literatur*, Göttingen 1994 (SWTF, Beiheft 5), pp. 127-54.

of monks and nuns.

Of the four meanings found in MW (and PW) s.v. *citta*, i.e. a) 'attending, observing'; b) 'thinking, reflecting, imagining, thought'; c) 'intention, aim, wish'; d) 'the heart, mind; intelligence, reason' the meanings b, c, d) are implied in SHT. Most common is *citta* with the meaning of 'the heart, mind' as the centre and focus of man's emotions. *Cetas* is synonymous with this notion. The nature of *citta* is described as being constantly throbbing, wavering and difficult to be protected and saved from moral lapse⁹. It is easily excited and depraved¹⁰. In CPS a list of ten pairs of positive and negative characteristic qualities are quoted in the context of 'the realisation of the knowledge of the way of thought' (*cetaḥpariyājñānasāksīkriyā*)¹¹. The mind is full of passion, hatred and delusion, confused, sluggish, agitated, not peaceful, not concentrated, not developed, not liberated¹². The mind has

⁹ Cf. Uv 31.8 *spandanam capalam cittam durakṣyam dumivāraṇam rjuṃ karoti medhāvī*.

¹⁰ Cf. PrMoSū SA.2,3,4 *udīrṇavipariṇatena cittena māṭgrāmena sārdham* [or *māṭgrāmaṃ*, or *māṭgrāmasyāntike*] ... ; SHT (VI) 1398 R5 (*avadīrṇavipariṇatena cittena yā s[tr]ī*).

¹¹ This list was studied by Lambert Schmithausen, "Beiträge zur Schulzugehörigkeit und Textgeschichte kanonischer und postkanonischer buddhistischer Materialien", *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur*, Part 2 (Symposien zur Buddhismusforschung, III,2), ed. Heinz Bechert, Göttingen 1987 (AAWG Nr.154), pp. 318 ff.

¹² Cf. CPS E.20(p. 433; see also DĀ(U.H.) MS.18 R5-7) (*parasatt-vānam parapudgalānām vitarkitam vicaritam manasā mānasam ya-thābhūtam prajānāti / sarāgam*) *cittam sarāgam cittam iti yathābhūtam prajānāti / vigatarāgām cittam vi[ga]jtarāgām iti yathābhūtam prajānāti / sadvesam vigatadvesam samohām vigatamohām samksiptam*) *vikṣip-[t]am linam pragṛhitam uddhatam anuddhatam avyupasāntam vyupa-sāntam samāhitam asamāhitam abhāvitam bhāvitam avimuktam cittam avimuktam cittam iti yathābhūtam prajānāti / vimuktam cittam vimuktam cittam iti ya[thā]bhūtam prajānāti*.

to be concentrated¹³, tamed¹⁴, controlled¹⁵ and protected¹⁶, in order to be liberated¹⁷ from these bad characteristics. With reference to positive attributes we quite often find *cetas* instead of *citta*, mainly in verses *metri causa*¹⁸.

¹³ Cf. Dhsk 26 V8 (cf. R6) *sa tac cittam vikṣipyantam visarantam vidhāvantam* (*tasmīn evopa)samharati; AvDh 6.4 *cittam samādadāhāti*.*

¹⁴ Cf. Dhsk 26 R4 *maittre cetahsamādhau tam cittam damayitvā kārayitvāsvedāyitvāparisvedāyitvā rju kṛtvā mṛdu karmaṇiyam ārjavam āśravam vidheyam;* Vibhāsā(Ēno) R2 *tayā aśu[bh](ayā) cittaṁ damayati śiksayati mṛdūkaroti [ka]rma[nya]m;* Uv 31.8A (*ye cittam damayisyanti*); Uv 33.57 *arūpiṇam sadā cittam asāram anidarśanam damayitvā*.

¹⁵ Cf. Hoernle, MR 10 R1-6(6x) *avakṛṣya kāyam avakṛṣya cittam vyavalokayed* [or *kulāny upasamākramata*, or *°krāmati*].

¹⁶ Cf. Uv 31.55-60 *cittam rakṣata mā pramadyata*.

¹⁷ The verb *vimuc* commonly occurs when the liberation from bad characteristics is described: cf. Daśo V.9(1d),(5d) (see also DĀ(U.H.) MS.56 Rd) (*avimuktam cittam vimucyate*) 'samāhitam ca cittam samādhīyate; CPS 14.12^g; 17.14; 26.21; NidSa 19.10 *āyusmata Ājñātakaunḍinyasyānupādāyāsrasvebhyaś* [or *Yaśasya ca ku(mārasyā°)*, or *tasy(a bhiksusahasrasasyā°)*, or *āyusmataḥ Sandhākātyā(ya)nasyā°*] *cittam vimuktam* [or *°am*]; SHT (V) 1125 V2 //ktam bhavati vimuktam dvesān mohāc *cittam vimuktam*///; 3 ///(m)[o]hāc *cittam viraktam vimuktam* iti; CPS E.24(p. 434)(2x) (reconstructed according to Abhidh-k-vy 654) (*tasyaivam jānata evam paśyataḥ kāmāsravāc cittam vimucyate / bhāvāsravād avidyāsravāc cittam vimucyate*); cf. SHT (III) 874 Az //d avidyāsravāc *cittam vimuc[ya]te*; (V) 1153 R4 //bhāvāsravād avidyāsravāc *cittam vimucyate*; SĀ(VP) 10.R8,11 *bhāvāsravād avidyāsravāc cittam vimucyate*; — CPS 15.19^g *avaśiṣṭānām pañcakānām bhiksūṇām anupādāyāsrasvebhyaś cittāni vimuktāni*; MPS 8.6; 21.3 *prajñāparibhāvitam cittam samyag eva vim(u)cyate rāgadvesamohebhyaḥ*; SĀ(VP) 10.R4,7,10 evam paśyataḥ śrutavata āryaśrāvakasya saptānām bodhipaksyānām dharmānām bhāvanānvayāt kāmāsravāc *cittam vimucyate*; Abhidh-k-bh(Pā) [457] (quotation from Jñānaprasthāna) *anāgatam cittam utpadyamānam vimucyate aśaikṣam āvaraṇebhya*.

¹⁸ Cf. CPS 12.12^g,13^g *viparyāsāpagatena cetasā bahulam vyāhāraṇam*; VimAv 3 //(*suprasannena*) *cetasā* vs.; cf. SHT (IV) 49 g3 V5 //h *supprasann(e)na ceta[sjā]//* vs.; Uv 12.18 *sa vai vitarkopāśamena*

Cetas is found as a quasi-synonym or in close connection with *citta* in the following contexts: 1. in the phrase *cetasā cittam* (ā)jñā, ‘to know in one’s mind the thought (of other beings)’¹⁹; this phrase corresponds to Pāli *cetasā cetoparivitakkam aññāya*, ‘having known in one’s mind the ways of thought (of other beings)’ (cf. Vinaya I 5, 27 ff.). In Sanskrit we have *cetasi cetaḥparivitarka udapādi*, ‘in (his) mind the consideration arose’²⁰. 2. In KaVā 117.1,5,7 both terms appear side by side: (*tena mayā*) [or (*tena*)] *unmādavatā cetasā viparītacittena*, ‘by me [or him], whose mind was confused and whose mental faculties were impaired’. 3. In Dhsk(M) 27 R2 *upeksā*, ‘equanimity’, is defined in the following manner: *cittasamatā cittaprasannatā cetaso ‘nābhoga(gatā)///*, ‘equanimity, tranquillity of the mind, indifference of the mind’. In Abhidh-k-bh(P) 55.18 the compound *cittānābhogata*²¹ is used in a similar definition. 4. In relation to *ekāgra*, ‘one-pointed, concentrated’, *ekāgratā*, ‘concentration’, and *ekotibhāva*, ‘concentration’ we find three synonyms. i.e. *citta*²², *cetas* and *manas*²³.

ceta(s)ā spr̄ṣeta saṃbodhisukham; 15.2 *sthitenā kāyena tathai(va) cetasā*; 30.13 *dharmaṇī(h) sukham śete vīprasannena cetasā*; SHT (III) 837 d R1 [*d*]/(ra)ṣṭavyo rogatai kāyo nityodvigne(na ce)[ta]sā vs.; (V) 1365 A5 // [*ntim*] prāptena ceta[sā] vs.

¹⁹ Cf. CPS 21.6^G; 25a.2 (‘new testimony’, MS.228.8); ŚroViṁś(R) 775 V3; CPS 24j.4,8,14,18; q.8,20 (quoted according to DĀ(U.H.) MS.38); 27c.18 (see also DĀ(U.H.) MS.50 R5); e.9^G; MPS 7.4; DĀ(U.H.) MS.87 V6 (cf. n. V6); SHT (III) 835 R3.

²⁰ Cf. MAV 9b.1 (cf. p. 198); GanSū 6; NidSa 3.1; 4.1; 5.(= NagSū 1.)2; ŚroViṁś(R) 775 V2; SHT (VI, supplement) 533 leaf 106 R4,7 *ekākino rahogatasya [or rahasi gatasya] cetasī cetaḥparivitarka [or ṭarka] udapādi*.

²¹ Cf. Abhidh-k-bh(P) 55.18 *upeksā cittasamatā cittānābhogata*.

²² Cf. SWTF s.vv. *ekāgracitta* and *cittākāgratā* ‘auf ein Ziel (gerichtete) Konzentration des Geistes’ at AvDh 38.3 *cittānantaryam vā cittākāgratām vā samādhinimittarām vā ... samayakprayogam vāsy(a) manasi-kurvataḥ*.

Cetas is used as a technical term in the formula describing the attainment of the second absorption²⁴: ‘By allaying discursive and initial thought, by subjectively appeasing the mind, with the mind fixed on one point (*cetasa ekotibhāvād*), he enters and abides in the second absorption which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful.’ 5. *citta* usually occurs with the verb *vimuc*, ‘to liberate’, and its past participle *vimukta*, ‘liberated’²⁵. In the ‘development of the mindfulness of in-breathing and out-breathing’ (ānāpānasmr̄tibhāvanā) ‘the state of liberation of the mind’ (*cittavimocanatā*)²⁶ is one of the attainments. On the other hand we find as the last of the ten ‘powers’ (*bala*) of a Buddha the realisation of *cetovimuktī*²⁷, ‘liberation of mind’, which is always associated with *prajñāvimuktī*; ‘liberation by wisdom’²⁸. Both states effect the realisation of arhatship.

²³ Cf. s.vv. *ekāgramana*, *ekāgramanas*.

²⁴ Cf. Saṅg IV.4(2); Dhsk 14 R3 *vitarkkavicārāṇām vyupaśamād adhyātmasaṃprasādāc cetasa ekotibhāvād avitarkkam avicāram samādhijam pritisukham dvitiyam dhyānam upasampadya*; cf. SHT (I) 613 (= NBrSK p. 1139) R5 (reconstructed by Pischel) (*vitarkkavicārāṇām vyupaśamād adhyātmasaṃprasādāc cetasa ekotibhāvād avi(tar-kkam)///*; (IV) 165 Fragm.15 V7 (cf. n. 2) //(*adhyātmasaṃprasādāc cetasa//*; (VII) 1763 b V1 (cf. n. 9,10) //(*vyupaśā*)[m](ā)d addhyātmasaṃprasāda[ce](tasa) (sic)//).

²⁵ Cf. above n. 17.

²⁶ Cf. YL 118 R4 *tataḥ puskirīṇī jvalati / cittavimocanatāyām*; 125 R6 //(*cittavimocanatāyām*)// and YL, p. 67.

²⁷ Cf. SHT (IV) 623 BI.29 V1 //(*vi)rāgāc cet[o]v[i]mukty (sic) avidyā-virāgāt prajñā(h)āvimuktī*; DbSū(1) (BBS) 223(2x) (see also CT 367: MS.484a R5); SHT (V) 1103 R6 *anāsravām cetovimuktīm prajñāvimuktīm dr̄ṣṭa e(va dha)rme svayam abhijñāya sāksīkrtvopasam̄padya*; cf. (VI) 1226 Fragm.14 Vf //ām cetovimuktīm prajñāvimuktīm//; — ŚroViṁś(R) 781 V2 (cf. p. 782, n. 3); Hoernle, MR 4 V5,8 *na cāsyā cetovimuktīm prajñāvimuktīm paryādadāti* [or [pa](ryā)haramti].

²⁸ Cf. BHSD s.v. *cetovimukti*.

Cetas as a synonym of *manas* occurs in the triad *kāya*, ‘body’, *vacas*, ‘speech’²⁹, and *cetas*, ‘mind’³⁰, in verses only. The same concepts (*kāya*, *vācā*, *cetas*)³¹ are found in Pāli texts, and also only in verses. With reference to the three instruments of action the most common triad is *kāya*, *vāc*, *manas*³², whereas Pāli texts have *kāya*, *vācā*, *citta*³³. In SHT no evidence for *citta* instead of *manas* is found in this context. The three ‘actions’ (*samskāra*) are *kāyasamskāra*, ‘bodily action’, *vāksamiskāra*, ‘vocal action’, and *manahsamskāra*, ‘mental action’³⁴. However, in YL we find (as in Pāli)³⁵ the synonym *cittasamskāra*³⁶.

The compounds *cetahkhila*, ‘mental barrenness’, *cetovinibandha*, ‘mental bondages’, *cetahparyāya*, ‘the way of thought, manner of mind’ and *cetahsamādhi*, ‘mental concentration’, always have *cetas* as the first member of the compound.

²⁹ m.c. for *vāc*. Cf. SWTF s.v. *kāya*, 2 c α.

³⁰ Cf. Uv 7.6 *kāyena kuśalam kṛtvā vacasā cetasāpi ca*; 15.2 *sthite-na kāyena tathai(v)a cetasa*.

³¹ Cf. Samyuttanikāya I 93, 102; Aṅguttaranikāya I 63, 155; III 354; Therīgāthā p. 125, vs. 15; Suttanipāta 232.

³² Cf. PrMoSū final vv. 8,9; Uv 7.11,12; 32.28; 33.16; DevEp 8,12; Dhsk 3 R6,9; 4 V1; 5 V7; 7 R1; 8 V8; 14 V3,6.

³³ Cf. Samyuttanikāya II 231, 271; Aṅguttaranikāya II 125; III 95 ff. *arakkhitena kāyena arakkhitena* [or *arakkhitāya*] *vācāya arakkhitena* *cittena*.

³⁴ Cf. SWTF s.v. *kāyasamskāra*.

³⁵ Cf. BW s.v. *saṅkhāra*, 2.

³⁶ Cf. SHT (I) 687a Bl.10[9] (YL p. 64) V5,6 *prasrambhati cittasamskārā[m] (āśvā)sisyāmīti* [or *praśvā(sisyāmīti)*] *śiksati*. Cf. also Schmit hausen, op.cit. (n. 11), p. 356.

There are five kinds of *cetahkhila*, ‘mental barrenness’³⁷, which impede any activity of the mind. These are according to the *Daśottarasūtra* and *Saṅgitisūtra* doubt about the teacher (*sāstari*), doubt about the doctrine (*dharme*), doubt about the training (*śiksāyām*)³⁸, doubt about the instruction (*anuśāsanī*) and being angry with fellow-students ((*kupi*)*ta(h)* *sabrahmacārisu*). In the Pāli tradition this list is slightly different³⁹. It comprises doubts about the teacher, doctrine, Order (*saṅghe*), training and being angry with fellow-students.

Another factor which impedes the right effort of the mind (*citta*) are the five *cetovinibandhāḥ*, ‘mental bonds’⁴⁰, which are related to attachment to the body, attachment to sense-pleasures, attachment to the association with laymen and ascetics, to not listening to the teaching and to the deficiency of striving after having reached a minor attainment. The last three of these five ‘mental bonds’ differ from those known to the Pāli tradition, where attachment to material shapes, a life given to eating and sleeping and the Brahma-faring with the aspiration after some class of gods are listed among the *cetaso vinibandha*⁴¹.

The concepts treated so far are defilements by which

³⁷ Cf. Daśo V.5 (see also SHT (III) 863 V2 ff.); Saṅg V.7 (cf. n. 45) (*pañca cetahkhilāḥ ... iha ... bhiksuh sā)[s]t(a)[r](i) [k](ām)[k]s(a)[t](i) ... //evam dharme śiksāyām anuśāsa[ny](ām)/// ... //ta sabrahmacāri[su] (cf. Pāli Dīghanikāya III 237f. *satthari kaṅkhati ... dhamme ... saṅghe ... sikkhāya ... sabrahmacāri[su] kupito hoti*).*

³⁸ According to the commentary on Saṅg V.7 *śiksā* means the rules of the *Prātimokṣasūtra*.

³⁹ Cf. BW s.v. *ceto-khila*. In Pāli the third concept is *saṅghe* and *anuśāsanī* is missing.

⁴⁰ Cf. Saṅg V.8(1a-5c).

⁴¹ Cf. BW s.v.

citta becomes the origin of bondage and misery. By training and development of *citta*, however, it is the means of realising full enlightenment and liberation.

Cetahparyāyajñāna, 'the knowledge of the way of thought (of other beings)',⁴² constitutes the third of the six 'superknowledges' (*abhijñā*)⁴³ which are acquired by remaining constantly engaged in the methodical meditation on the factors relating to enlightenment. By *cetahparyāyajñāna* one gains insight into the nature and state of the mind (*citta*) of other people.⁴⁴ In this context *cetas* is used for the designation of the third 'superknowledge' *cetahparyāyajñāna*, whereas in the explanation of this 'superknowledge' the mind of other people is named *citta*. As for the concentration aiming at the 'superknowledges', in each case the opening phrase 'he directs his mind (*citta*) towards the superknowledge'⁴⁵ is employed.

In the *Daśottarasūtra* six kinds of *cetaḥsamādhi*, 'men-

⁴² Cf. Saṅg VI.19 (see also DĀ(U.H.) MS.144 R4) *sad abhijñāḥ / rddhivisayā (div)[y](am) śrotram cetahparyāyah pūrvenivāsa(s) cyut(y)u(pa(pāda āsravakṣa)yah; cf. SHT (VII) 1689 e V4 *divyam* (śrotram) [cetaparyāya (sic) pūrv[e]j[n[i]vā[s](as cyu)[ty](u)[pa]///. Cf. the description of *cetahparyāyajñāna*, 'the knowledge of the way of thought (of other beings)': CPS E.21^o *rātryāḥ paścime yāme cetahparyāyajñānam praty-anubhavati; and cetahparyāyajñāna-sāksikr[ī]yā*, 'the realisation of the knowledge of the way of thought (of other beings)': CPS E.19 (see also DĀ(U.H.) MS.18 R4; cf. n. R4) *paścime yāme cetahparyā-yajñānasāksikr[ī]yāyām abhijñāyām cittam a[bhij](nirñāmayati). The Pāli term is *cetopariyañāna*; cf. BW s.v. 'In Geistesdurchdringung (in der Druchdringung des Geistes der Anderen) bestehendes Wissen'.**

⁴³ Cf. SWTF, BHSD s.v.

⁴⁴ Cf. CPS E.19-20 (p. 434).

⁴⁵ Cf. CPS E.2,6,10 (see also DĀ(U.H.) MS.18 V3),13,19 (see also DĀ(U.H.) MS.18 R4),23; DĀ(U.H.) MS.75 V1; SHT (IV) 165 Fragm.15 R5 *abhijñāyām* [or *vidyāyām*] *cittam abhinirñāmayati*.

tal concentration'⁴⁶, are taught. They are conducive to 'escape (from the world)' (*nihsarana*) and must be cultivated, developed and much practised⁴⁷ in order to prevent such defilements as malevolence etc. from corrupting the mind (*citta*). These 'mental concentrations' are the 'friendly' (*maitra*) mental concentration in order to overcome 'malevolence' (*vyāpāda*), the 'compassionate' one (*karuna*) in order to overcome 'injuring' (*vihimsā*), the 'sympathetic and joyful' one (*mudita*) in order to overcome 'dislike' (*arati*), the 'equanimous' one (*sopekṣa*) in order to overcome 'desire and malevolence' (*kāmarāgavyāpādau*), and the 'mental concentration beyond (any ideation of) characteristics (or mental images)' (*ānimitta*)⁴⁸ in order to overcome 'consciousness which is directed towards appearance' (*nimittānusāri vijñānam*).

With reference to 'the mastery of mind' (*cetovaśitva*) that is reached by arhats, *cetas* has to be considered as the

⁴⁶ Cf. Daśo VI.7(1-3)a,(4)a (see also SHT (VII) 1682 V2),(5)a; Saṅg VI.16 (*mai*)tr(o) [or *karuṇo*, or *mudito*, or (*sope*)kṣo, or (*animitto*)] me *cetaḥsamādhir āsevito*; Daśo VI.7(1,2)c,(3)c (see also SHT (VII) 1682 V2),(4,5)c *nihsaranaṁ ... yaduta maitrāś* [or (*karuṇāś*), or *muditāh*, or *sopeksaś*, or (*ānimittāś*)] *cetaḥsamādhiḥ*; Dhsk 26 V1,3 *maitrī cetaḥsamādhir*; 4 (cf. n. 393) *maitrī khalu bhave(c cetaḥsamādhir dvividhah)*; 26 V8; R6,8 *parīttam maitram* [or *apramāṇam maitrī*, or a° *maitram*] *cetaḥsamādhiḥ samāpanna iti*; R3,9 *sarva ime dharmāḥ parīttam maitram* [or *apramāṇam maitrī*] *cetaḥsamādhir iti vaktavyāḥ* [or a°]; — MPS 14,5,6,17,18 (see also SHT (I) 618 a V3) *ānimittam cetaḥsamādhiṁ kāyena sāksikrtvopasampadya*; Dhsk 26 V4,10; R2,3; Dhsk(M) 27 V2 *parīttam* [or *apramāṇam*] *maitram* [or *karuṇam*] *cetaḥsamādhiṁ samāpadyate* [or *samāpanna* iti].

⁴⁷ Skt. *āsevito bhāvito bahulikrto*.

⁴⁸ Cf. Lambert Schmithausen, "On Some Aspects of Descriptions or Theories of 'Liberating Insight' and 'Enlightenment' in Early Buddhism", *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf*, ed. Klaus Bruhn and Albrecht Wezler, Wiesbaden 1981 (Alt- und Neu-Indische Studien 23), pp. 235 ff.

centre of meditation practices and of the resulting supernormal forces. According to a quotation from the *Jñānaprasthāna* the arhat is able to prolong or to cast off his vital energies (*āyuḥsaṃskāra*) by means of his 'mastery of mind'⁴⁹. According to the *Abhidharmāvatārasāstra*⁵⁰ 'shame' (*hrī*) is characterized by *cittavaśitā*, 'mastery of mind', which prevents the 'discharge' of greed.

Although in the references evaluated here the terms *citta* and *cetas* have been close to one another or even synonymous, *cetas* seems to be used in a more technical sense.

The three concepts *citta*, 'mind', *manas*, 'intellect', and *vijñāna*, 'consciousness', are regarded as quasi-synonyms in the material treated in the SWTF and are not differentiated⁵¹.

⁴⁹ Cf. Abhidh-k-bh(Pā) [50] (*Jñānaprasthāna*) katham āyuḥsaṃskārān sthāpayati / arhan bhiksuh ṛddhimāṃś cetovaśitvam prāptah ... prāntakotikam caturtham dhyānam samāpadyate. Cf. Lambert Schmithausen, *Der Nirvāṇa-Abschnitt in der Viniścayasaṃgrahaṇī der Yogācārabhūmiḥ*. Wien 1969 (Veröffentlichungen der Kommission für Sprachen und Kulturen Süd- und Ostasiens. 8), pp. 86 f.

⁵⁰ Cf. Abhidh-avat(K) II 386 b4 tṛṣṇāniṣyannavirodhiki (read °niṣyanda) ... cittavaśitā hrī] (read *hrī*).

⁵¹ Cf. AvDh 36; 47 yat tad ... cittam ma(no vijñānam); CPS 26.14 (yusmākam) ... cittam evam / mana idam / vijñānam idam; cf. NidSa 7.3,7.8 yat punar idam ucyate cittam iti vā mana iti vā vijñānam iti vā; PañcaV 1 V5(2x) (cittam katarat ci)[ttajm mano vijñānam; Dhsk 5 R8; 6 V2; 8 V4 yat tad gandharvasya caramam cittam mano vijñānam ācitam ... [or vistareṇa ...]; 26 V1; R8 (2x) tathāsamāpannasya yac cittam mano vijñānam idam ucyate maitrīsaṅghata(m) [or apramāṇam maitrīsaṅghuvam] [ci](ttam); 2 (cf. n. 408) tathā samāpannasya yac cittam mano vijñānam idam ucyate parīttam maitrīsaṅghuvam () citte yā cetanā vistareṇa yāvad. Cf. the differentiating meaning in Lambert Schmithausen, *Ālayavijñāna. On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*. Pt.I.II, Tokyo 1987 (Studia Philologica Monograph Series IV), I 122 ff. Cf. Abhidh-k-bh(P) II 34.

Concerning these three terms Dhsk 5 R8⁵² has to be mentioned where *vijñāna* is defined in the context of the *pratīyasamutpāda*:

tat katarad vijñānam () āha () yat tad gandharvasya caramam cittam mano vijñānam ācitam upacitam pratīsthitam a[pra]jha(tam aparijñā)tam anirodhitam aśāntikrtam yasya vijñānasya samanantaram mātuḥ kuksau kalalam ātmabhāvam abhisammūrcchati⁵³

'What is *vijñāna*?' 'That which is accumulated, piled up⁵⁴, fixed, not cut to pieces, (not recognised), not suppressed, not allayed as the gandharva's last (state of) mind, intellect, consciousness (thought-faculty) (and) with which *vijñāna* (thought-faculty) immediately connected, the *kalala* coagulates in the mother's womb to a self (proper nature).'

According to this quotation from the *Dharmaskandha*, which is noteworthy in relation to our knowledge about ideas of rebirth, *citta*, *manas* and *vijñāna* are not only quasi-synonyms, but also seem to be the substratum for future existence⁵⁵. From the context in Dhsk one can see⁵⁶ that *vijñāna* can be identified with *gandharva*. The importance of *citta*, 'thinking,

cittam mano 'tha vijñānam ekārtham.

⁵² Cf. also Dhsk 6 V2; R2; 8 V4.

⁵³ The manuscript reads *kalalātmabhāvo 'bhisaṃmūrcchati*; for the emendation see Dhsk 7 V7.

⁵⁴ Verbs deriving from the root *ci* 'to heap up, pile up' are often quoted as an etymological explanation of *citta*. Cf. Abhidh-k-bh(P) 61.23 *cinotiti cittam*. See also Schmithausen, *Ālayavijñāna*, *op.cit.* (n. 51), I 123; II n. 1433.

⁵⁵ This reference seems to be an important step in the development of the idea of *ālayavijñāna*. Cf. Schmithausen, *Ālayavijñāna*, *op.cit.* (n. 51), II 302 ff., n. 239 ff.

⁵⁶ Cf. Dhsk 6 V1-8.

'thought', in the intermediate state becomes evident when referring to two quotations from the *Prajñapti(sāstra)*⁵⁷ found in the *Abhidharmakośabhbāṣya* and *Abhidharmaśādīpa*, according to which the future existence is determined by the last thoughts occurring in the past existence.

One doctrine of the Sarvāstivādins is that there are five categories (*vastu*) into which all constituent factors (*dharma*) can be classified, i.e. 'matter' (*rūpa*), 'mind' (*citta*), 'mental factors' (*caitasikā dharmāḥ*), 'conditioned factors dissociated from the mind' (*cittaviprayuktāḥ samskārāḥ*) and 'the unconditioned' (*asamskṛta*). These categories are treated in detail in the *Pañcavastuka*⁵⁸, the fragments of which were edited by Junkichi Imanishi together with the remains of its commentary. In this Abhidharma work⁵⁹ *citta* is defined as '(state of) mind' (*citta*), 'intellect' (*manas*) and 'consciousness (thought-faculty)' (*vijñāna*) and as the six kinds of 'sense-perceptions' (*vijñānakāya*).

Concentration of the mind pertains to three kinds of contemplative practices, viz. to the 'development of the mindfulness of in-breathing and out-breathing' (*ānāpānasmrtibhāvanā*)⁶⁰, to the four 'constituents of magical power' (*rddhipāda*) and to the four 'applications of mindfulness' (*smṛtyupasthāna*). In the 'development of the mindfulness of in-breath-

⁵⁷ Cf. Abhidh-d(Pā) [5]; Abhidh-k-bh(Pā) [42], [175] *gandharvasya ... dvayoś cittayor anyatarat* [or *anyatarānyataracittam*, or *anyatarānyataracittam*] *sammukhībhūtam bhavaty anunayasahagatam vā pratighasahagatam vā*. Cf. also the Sūtra-quotation in Abhidh-k-bh(Pā) [43] *citte-nāyam loko nīyata iti*.

⁵⁸ Cf. PañcaV 1 V1; 2 V3 *pañca dharmāḥ* [or °ā] *rūpāṇi cittāṇi caitasikā dharmāś ci[t]taviprayuktāḥ samskārāḥ asamskṛtañ ca*.

⁵⁹ PañcaV 1 V5 (*cittam katarat ci[t]ta]ṁ mano vijñānam / tat punah katarat / [sad] (v)ijñā[n](akā)yāḥ.*

⁶⁰ Cf. YL pp. 63-84.

ing and out-breathing' one practises to breathe in and breathe out 'in experiencing the activities of mind and body' (*cittakāyasamskārapratisamvedin*), 'in tranquillising the activity of mind' (*prasrambhati cittasamskārān*), 'in experiencing the mind' (*cittapratisamvedin*), 'in rejoicing at the mind' (*abhipramodayam cittam*), 'in concentrating the mind' (*samādadhatte cittam*) and 'in liberating the mind' (*vimocayam cittam*). The third of the four 'constituents of magical power' (*rddhipāda*) is *citta]samādhiprahānasam[sk]ā(rasa)manvāgata rddhipāda*, 'the constituent of magical power that is possessed of concentration of mind with activities of striving'⁶¹. The third of the four 'applications of mindfulness' (*smṛtyupasthāna*) is the 'application of mindfulness with regard to the mind' (*citta-smṛtyupasthāna*). This application of mindfulness is defined as the six kinds of 'sense-perceptions' (*vijñānakāya*) in the *Saṅgitiparyāya* and *Prakarana* which agrees with the second definition of 'mind' in the *Pañcavastuka*⁶².

The last meaning of *citta* that has to be mentioned here is 'intention, aim, wish'. In this sense *citta* usually is connected with the verb *utpādayati* and means 'a single deliberate mental act, the producing of intent'⁶³. In the SHT-fragments we come across two phrases: 1. °*bodhau cittam utpādayati*, 'he produces the resolution to (obtain) enlightenment'⁶⁴, and

⁶¹ Cf. Saṅg IV.3(3); SHT (V) 1427 V2/3.

⁶² Cf. SaṅgPar IV.1(3) (p. 209) = Prak(Im) p. 8 R6 (*cittasmṛtyupa]sthā(nam katarat /) ṣad vijñānakāyāś (cakṣurvijñānam yāvad manovijñānam)*).

⁶³ Cf. BHSD s.v. *cittotpāda*.

⁶⁴ Cf. BHSD s.v. *utpādayati*, and MPS 31 (= ST.II).81 *kaiścic chr(ā)-v(akabodhau kaiścit pratyekekabodhau kaiścid anuttarasamyaksam-bo)dhau cittam u(tp)āditam*; cf. also DĀ(U.H.) MS.90 R3 (cf. n. R3) *k[aiś] (MS. [ke]) [c]ic chrāvakabo[dhau] cittam ut]paditam kaiś (MS. ke) c[i]t pra[tyekabodhau]//; SHT (VI) 1342 B6 *kaiści[c chr]āva[k]a]bodhau cittāny utpāditāni*.*

cittam utpādayati vācam ca bhāsate, ‘he produces the intention and speaks the words’⁶⁵. The resolution or intention may be ‘weak’ (*mṛdu*), ‘medium’ (*madhya*) or ‘strong’ (*adhimātra*)⁶⁶. Of the two references to *cittotpāda*, ‘the producing of resolution’, in the Central Asian manuscripts one⁶⁷ is found in the explanation of the *cittotpādaposatha*, ‘the Posatha on account of a resolution’⁶⁸. The compound *bodhicittotpāda*, ‘the producing of the resolution to (obtain) enlightenment’, occurs only once in the SHT fragments⁶⁹ in a list of ten factors that are ‘conducive to rebirth in a state of great power’ (*mahāśakyasamvartanīya*).

⁶⁵ Cf. BoL/VoD, Vin.Fragm., p. 202 Fragm.14 b1 *tena bhiksūṇā* *trṣkṛtvā cittam utpādāyitavyam vācā bhāsītavyā*; MAV 9a.2 *pratimukham smṛtim upasthāpya cittam utpādayati vācam ca bhāsate*; DĀ(U.H.) MS.133 R2 (cf. n. R2) // [In]tum *cittam vā utpādayitum vā(cam vā niścārayitum)*; Dhsk 17 R5 *cittam utpādayati vācam ca bhāsate*; Abhidh-k-bh(Pā) [50] (quotation from the Jñānaprasthāna) *cittam utpādayati vācam ca bhāsate*.

⁶⁶ Cf. SHT (VII) 1704 leaf 195 R4 *mṛduṇā cittena madhyenādhimā-trena vā*; 5 (= Abhidh-k-bh(P) 220.14) *yo mṛduṇā cittena madhyenādhimā-trena vā bhi(ksusaṁvaraṁ samādatte)*; 6 (= Abhidh-k-bh(P) 220.15) *(yas trividhena ci)t(enā trīn samvaraṁ samādatte*; SHT (VII) 1704 leaf 195 R3 *yadi mṛduṇādhimātrāṇi cittāṇi kāraṇānīsyam[t]e*.

⁶⁷ Cf. the second reference in SHT (V) 1318 c A6 // *an[e]na k[uśa]la-mūlena cittotpādena* // (cf. Avadānaśataka I 4,10,166 *anena [...] kuśala-mūlena cittotpādena deyadharmaṇīyāgena ca*).

⁶⁸ Cf. BoL/VoD, Vin.Fragm., p. 202 Fragm.14 b3 // *(cit-to)tpādaposatha* // *adhiṣṭhānaposathāḥ katamaḥ ...* (cf. Poṣ(Hu) 59 V9 (= §61) *cittotpādena posadhaḥ* ‘Die Poṣadha-Zeremonie auf eigenen Beschlusß’; cf. Poṣ(Hu) p. 347, n. 3: ‘*cittotpādena posadhaḥ ... ist vermutlich die Mū[lasarvāstivāda]-Entsprechung zum Terminus der Sa[v-]vāstivādin] adhiṣṭhāna-posatha*’; according to Pravār(Ch) n. 186 und 5.3.1 *cittotpādaposatha* and *adhiṣṭhāna-posatha* are synonyms).

⁶⁹ Cf. Hoernle, MR 8 Fol.56 V3 *daśa dharmā mahāśakyasamvarta-nīyāḥ ... ryatrapradānam* (read *yātra*^o) *bodhicittotpādaḥ tathāgata-bimbakaraṇam ...*

The term *cetanā*, in MW s.v. *cetanā* translated as ‘consciousness, understanding, sense, intelligence’, is clearly defined in Buddhist texts and as a technical term⁷⁰ means ‘will, volition, intention’. The concept *cetanā* is not found in the Vinaya-fragments. In the *Sūtrapiṭaka* it is found only in those sūtras that contain lists of dogmatic terms, viz. in the *Saṅgīti-sūtra* and in the *Daśottarasūtra*. *Cetanā* meaning ‘will, volition, intention’ mainly occurs in Abhidharma works. In SHT we always find the word in this sense. In Saṅg VI.7 six kinds of *cetanā* are explained that develop from the contact with the six sense organs⁷¹. In PañcaV 1 V6 ff. *cetanā* is the third of about thirty ‘mental factors (that are) associated with the mind’⁷². In Dhsk 4 R6 and 25 V10; 26 V1 the immovable underlying mental conditions of action are defined by a series of quasi-synonyms that starts with *cetanā*⁷³. In SHT (VII) 1760 that belongs to the *Karmaprajñapti*, the good, bad⁷⁴

⁷⁰ Cf. *Encyclopaedia of Buddhism*, Ed. G.P. Malalasekera, Colombo 1961 ff., Vol. IV, Fasc. 1, s.v. *Cetanā*; BW s.v. *Cetanā*.

⁷¹ Cf. Saṅg VI.7 *saṭ ce(tanākāyāḥ* / *katame saṭ* / *cakṣuḥsamsparsajā cetanā*) (ed.: ‘Bewußtwerden’) (/ *śrotraghṛāṇajihvākāyamanahsam-sparsajā cetanā*); cf. Frgm.SĀ(4) p. 11 R1 (ca)ksuḥsamsparsajā cetanā śrotraghṛāṇajihvākāyamanah(samsparsajā cetanā). Cf. also NidSa 13.4,6 and SHT (VII) 1700 B6.

⁷² PañcaV 1 V6 (*caitasi*)kā dharmāḥ katame (/) ye dharmāś cittena sam[pra]yuktāḥ te punaḥ ka)tame (/) vedanā samjñā ceta[n]ā s(parso manaskāras) ...

⁷³ Cf. Dhsk 4 R6 (cf. n. 37) yā [ce]tāṇā cetitām cetanāmitām (ce-tayi)tatvam cetanāgatam cittābhisaṁskāro manaskarma ima ucyamte ānimjyāḥ samskārah; cf. 15 V10; 26 V1 yā cetanā samceta-nābhisaṁcetanā cetayitām [or cetitām] cetanāgatam cittābhisaṁskāro [or °ā] manaskarma ayam ucyate kuśalaḥ karmmabhavaḥ [or idam ucyate maitrīsahabhuvaṁ karma].

⁷⁴ Cf. Abhidh-k-bh(Pā) [115] (cites Prajñāpti) syād dharmo ‘kuśalo ‘kuśalahetuka eva / syād āryapudgalah kāmavairāgyāt parihiyamāno yām ... kliṣṭām cetanām sammukhīkaroti.

and neutral will⁷⁵ as well as bodily (*kāyakarman*), mental (*manaskarman*) and volitional action (*cetanākarman*)⁷⁶ are treated in detail. In a quotation from the *Vibhāsā* the difference between the intention of murder⁷⁷ and the actual deed is discussed. The fragments SHT (I) 624 and (VII) 1619 contain remains of the *kārikās* of Vasubandhu's *Abhidharmakośa*. In *kārikā* II 24⁷⁸ we come across *cetanā*, 'volition', as second member in a series of ten mental states present in every mind. In SHT (V) 1318 c A4, a parallel text to *Avadānaśataka* 30, a story is told how members of a guild develop the intention⁷⁹ to realize enlightenment (*pratyekām bodhim sākṣātkuryāmeti*). In YL 137 R4⁸⁰ a spark that has disappeared in the fire is called an embodiment of the will.

Regrettably, I can only provide a survey of the different uses of the terms *citta*, *cetas* and *cetanā*, but I hope that I have been able to give an impression of the great variety of the materials available in the Sanskrit manuscripts from the

⁷⁵ Cf. SHT (VII; see also VIII, supplement) 1760 A(= V)2 (*akuśalā cetanā* *akuśalā*)[*v*]yākṛtālambanā; 4 *iyam a*(*vyākr*)[*t*]ā (*cetanā*); B(= R)1 (*ceta*)[*nā k*uśi](*alākuśalāvyākṛtālambanā*); 3 (*iya*)[*m a*]vyaśikrā *cetanā* [*k*uśalā] (*kuśalāvyākṛtālambanā*).

⁷⁶ Cf. SHT (VII; see also VIII, supplement) 1760 B(= R)4,5,6 *katarac cetanākarma* (cf. Tib. *sems pa'i las*) *kāmapratisamyu*(*ktam*) [or *rūpa*[*prati*] (*samyuktam*), or (*ārūpyapratisamyuktam*)].

⁷⁷ Cf. Abhidh-k-vy(Pā) [50] (*Vibhāsā*) *trikālayā cetanayā prāṇātipātāvadyena sprsyate ghātaka iti / ... hanisyāmi hanmi hatam iti cāsyayadā bhavatīti.*

⁷⁸ SHT (I) 624 line 13; (VII) 1619 a V4; cf. Abhidh-k-bh(P) II 24 *vedanā cetanā samjnā cchandaḥ sparśo matih smṛtiḥ / manaskāro 'dhimokṣaś ca samādhīḥ sarvacetasi //*

⁷⁹ Cf. SHT (V) 1318 c A4 (a)tha [*te go*]sthikā labdhaprasādāś *cetanām* *pusnamti*.

⁸⁰ Cf. YL 137 R4 // [*ag*]n(i)jvālāmtargatam agnitilakam (MS. °ām) *cetanāyā adhi*[*p*](*atir*ū[*pa*]m (ed., p. 49: 'Verkörperung des Gedankens').

Turfan-Finds which are evaluated in the 'Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds and of the Canonical Literature of the Sarvāstivāda School', and I also hope to have shown the significance of this dictionary for the research on Buddhist Sanskrit texts of the relevant schools.

Abbreviations

[The Pāli texts are quoted according to the editions of the Pāli Text Society]

- Abhidh-k-bh(P) = *Abhidharmakośabhbāṣyam of Vasubandhu*. Ed. by P. Pradhan, Rev. 2nd Ed. with Introduction and Indices by A. Halder. Patna 1975 (Tibetan Sanskrit Works Series.8).
- Abhidh-k-bh(Pā) = Bhikkhu Pāsādīka, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*. Göttingen 1989 (SWTF, Beiheft 1).
- Abhidh-k-vy(Pā) = Bhikkhu Pāsādīka, 'Abhidharma-Zitate aus Abhidharmakośavyākhyā, Abhidharmadīpa und Arthaviniścayasūtra-Nibandhana', *Untersuchungen zur buddhistischen Literatur*. Göttingen 1994 (SWTF, Beiheft 5), pp. 127-45.
- AvDh = *Arthavistaradharmaparyāya*, in DĀ(U.H.).
- BBS = Ernst Waldschmidt, *Bruchstücke buddhistischer Sūtras aus dem zentralasiatischen Sanskritkanon I*. Leipzig 1932 (Kleinere Sanskrit-Texte. IV); repr. Wiesbaden 1979 (Monographien zur indischen Archäologie, Kunst und Philosophie II).
- BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol. 2: Dictionary, New Haven 1953, Delhi 1998.
- BoL/VoD, Vin.Fragm. = G.M. Bongard-Levin, M.L. Vorob'eva-Desyatovskaja, 'Fragmenty 'Pratimokša-sutry' Sarvastivadinnov', *Pamjatniki indijskoj pis'mennosti iz central'noj azii*. Vypusk 2. Moscow 1990 (Bibliotheca Buddhica).

- ca. 34), pp. 185-206.
- BW = Nyanatiloka, *Buddhistisches Wörterbuch*, ed. Nyanaponika. Konstanz 1983.
- CPS = Ernst Waldschmidt, *Das Catusparisātsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*. T.I-III. Berlin 1952-1962 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Phil.-hist. Kl., 1952 Nr.2, 1956 Nr.1, 1960 Nr.1).
- Daśo = Kusum Mittal, *Dogmatische Begriffsreihen im älteren Buddhismus, I: Fragmente des Daśottarasūtra aus zentralasiatischen Sanskrit-Handschriften [I-VIII]* and Dieter Schlingloff, *Dogmatische Begriffsreihen im älteren Buddhismus, Ia: Daśottarasūtra IX-X*, Berlin 1957, 1962 (STT IV und IVa).
- DĀ(U.H.) = Jens-Uwe Hartmann, *Untersuchungen zum Dīrghāgama der Sarvāstivādins*. Göttingen (STT). (Habilitationsschrift; in Vorbereitung).
- DbSū(1) = Daśabalaśūtra, in BBS, pp. 207-25.
- DevEp = Ernst Waldschmidt, 'Reste von Devadatta-Episoden', ZDMG 113 (1964), pp. 552-58.
- Dhsk = Siglinde Dietz, *Fragmente des Dharmaskandha. Ein Abhidharma-Text in Sanskrit aus Gilgit*. Göttingen 1984 (Abhandlungen der Akademie der Wissenschaften in Göttingen. 142).
- Dhsk(M) = Kazunobu Matsuda, *Newly Identified Sanskrit Fragments of the Dharmaskandha in the Gilgit Manuscripts*. With an Appendix By H. Sakurabe. Kyōto 1986.
- Frgm.SĀ(4) = Fumio Enomoto, 'Sanskrit Fragments from the Samyuktāgama Discovered in Bamiyan and Eastern Turkestan', *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*.

- nen, Bearbeitet von Fumio Enomoto et al., Göttingen 1989 (SWTF, Beiheft 2), pp. 7-16.
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