དོན་རྒྱས་པ།

The Purpose in Full

Arthavistara

འཕགས་པ་དོན་རྒྱས་པ་ཞེས་བྱ་བའི་ཆོས་ཀྱི་རྣམ་གྲངས།

’phags pa don rgyas pa zhes bya ba’i chos kyi rnam grangs

The Noble Dharma Exposition “The Purpose in Full”

Āryārthavistaranāmadharmaparyāya

· Toh 318 ·

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Summary

s.1 Among the foundational texts for the Sarvāstivāda and Mūlasarvāstivāda orders, *The Purpose in Full* is a compendium of instruction presented by Śāriputra, one of the Buddha Śākyamuni's foremost hearers. The teaching, which is presented in the form of lists, outlines a lifelong trajectory of practice. It begins by listing the favorable preconditions necessary for finding liberation through the Buddha's teachings, and it continues with the proper ways in which the Dharma should be taught and listened to. A significant portion of the work is devoted to the ten perceptions that those engaged with the teachings should cultivate, the first of which is the perception of unattractiveness, and the last of which is the perception of inevitable death. Potential hindrances are also outlined, along with the factors and contemplations that counteract such hindrances. Śāriputra concludes the teaching with a list of the ten characteristics of those who have passed beyond training and, as arhats, have achieved an end to suffering.

Acknowledgments

ac.1 The text was translated from Tibetan by Ina Bieler under the guidance of H. E. Garchen Rinpoche. Ilana Cohen was the English editor, and Amber Moore was the Sanskrit consultant. C. Rocco Cheng, Ph.D. was the consultant for the Chinese version.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. George FitzHerbert edited the translation, revised the introduction, and added a translation of the final folio from the Phukdrak Kangyur version, which is missing from other Kangyurs. Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Purpose in Full* (*Arthavistara*) is a compendium of instruction delivered by Śāriputra to a group of hearers at Jetavana, near Śrāvastī. The teaching, which constitutes a manual for lifelong practice, appears to have been among the foundational scriptures of the early Sarvāstivāda and Mūlasarvāstivāda orders, and exemplifies the trend of distilling the teachings into outlines. Unlike many other such outlines, it is organized thematically rather than numerically, and summarizes the entire journey from the reflections foundational for Buddhist practice to the state of liberation. Its compact pedagogical format indicates its use as a guide.

i.2 The teaching outlines the path to awakening, beginning with a set of twelve favorable conditions which are the prerequisites for an encounter with the Buddha's teachings. These are followed by lists of the twenty characteristics that define the proper ways in which the Dharma should be taught and explained, and the sixteen characteristics of how to properly listen to the Dharma. This section of the teaching was cited and commented upon by Vasubandhu (fourth–fifth century CE) in his *Vyākhyāyukti* (*The Principles of Exegesis*, Toh 4061), where *The Purpose in Full* is taken as a primary scriptural source for how to listen respectfully to the Dharma as the first step of Buddhist practice.[1]

i.3 The result of listening to the Dharma in the right way is faithful serenity and a joyful mind set on reaching nirvāṇa. The text then enumerates the implications of this motivation. After this, its focus shifts to a set of attributes that contribute to the maturation of wisdom. What follows is a substantial portion of the text dedicated to a list of ten perceptions that noble hearers should cultivate, starting with the perception of the unattractiveness of saṃsāra and ending with the perception of inevitable death. Hindrances to the cultivation of these perceptions are outlined, as are contemplations that counteract those hindrances. The discourse then concludes by outlining the ten characteristics of those who are beyond training (*aśaikṣadharma*). These are the features of arhats who have

perfected each aspect of the noble eightfold path and achieved right liberation (*samyagvimukti*) and right wisdom (*samyagjñāna*), thereby reaching the end of suffering.

i.4 As demonstrated in the research of Jens-Uwe Hartmann, the *Arthavistara* is one of the six texts which together constituted the *Six Sūtras Section* (Skt. *Ṣaṭsūtrakanipāta*) of the *Dīrghāgama* ("*Long Discourses*") of the (Mūla-)Sarvāstivāda tradition.[2] The large number of Sanskrit manuscript fragments from the *Six Sūtras Section* found among the "Turfan Manuscripts" from Central Asia,[3] as well as the Gandhāran Sanskrit manuscript that later came to light, [4] indicate the importance of this collection for Sarvāstivādins in Gandhāra and along the northern route of the Silk Road during the first millennium CE.[5] The collection also appears to have been popular beyond Gandhāra, in Eastern Turkestan (Central Asia). The evidence for this comes from the discovery of bilingual Sanskrit-Uighur manuscript fragments in the Turfan region, showing they were studied not only in the original Sanskrit but also translated for the local population. [6]

i.5 The *Six Sūtras Section* consisted of the *Daśottara*, *Arthavistara* (the present text), *Saṅgīti*, *Catuṣpariṣat*, *Mahāvadāna*, and *Mahāparinirvāṇa* sūtras. This collection was organized in two parts, grouped based on the main speaker in the texts. The first three, including the *Arthavistara*, are taught by the hearer Śāriputra, and the other three by the Buddha himself. The *Six Sūtras Section* was unique to the Sarvāstivāda *Dīrghāgama*. It was not included in the Pali *Dīghanikāya* of the Theravādins, nor in the version of the *Dīrghāgama* that was translated into Chinese,[7] although some of its contents are found incorporated elsewhere in the Pali and Chinese canons.

i.6 The *Arthavistara* is no longer extant in Sanskrit except for the few limited manuscript fragments from central Asia mentioned above.[8] It also has no Pali equivalent. It was, however, translated twice into Chinese, first in a relatively abbreviated rendering by An Shigao (安世高, fl. c. 148–180 CE) in the second

century CE making it among the earliest Buddhist scriptures translated into Chinese (Taishō 98), and then again by Paramārtha (真諦, 499–569 CE) in 563 CE (Taishō 97).[9]

i.7 A Tibetan translation of *The Purpose in Full* is listed in both the Phangthangma and Denkarma catalogs of translated texts,[10] indicating that it was translated into Tibetan no later than the early ninth century CE. In neither catalog is it listed among texts translated from Chinese, but Chomden Raltri, in his survey of translated texts compiled in the late thirteenth century, nevertheless lists it among texts "from China and Khotan that were initially translated from Chinese."[11] However, comparison with the extant Chinese of Taishō 98 and Taishō 97 indicates it is unlikely that either of these could have been the direct source of the Tibetan translation we now see in the Kangyur.[12]

i.8 No version of the Tibetan text in any Kangyur collection carries a colophon, and in Kangyurs of both the Tshalpa and Thempangma lines, the text ends abruptly without the usual trailer announcing its completion. The *Degé Kangyur Catalog* notes this absence of a colophon and states that "it is explained that the end is a little incomplete."[13] This is a reference to Butön's note to the same effect in his fourteenth century *History of Buddhism*.[14] It seems that the last page of the manuscript was lost, and that all versions in subsequently produced Kangyurs were based on an incomplete copy.[15] However, the version of the text found in the Phukdrak manuscript Kangyur[16] continues for another folio, and concludes with the usual ending (*rdzogs so*). As analyzed by Hartmann, this final folio corresponds to what is found in both the extant Sanskrit and Chinese versions.[17] In light of this, an English translation of this final folio from the Phukdrak Kangyur version, which is absent from all other Kangyurs, has been included here at the end of the translation.

i.9 In the Phukdrak Kangyur the text also carries no colophon. However, the *Phukdrak Kangyur Catalog* identifies the translators as Jinamitra, Surendrabodhi, and Yeshé Dé.[18] If this is correct, it would indicate a translation made from

Sanskrit in the late eighth or early ninth century CE, a dating which would accord with the listing in the imperial period catalogs. It is nevertheless still possible that this translation superseded an older translation made from Chinese, as suggested by Chomden Raltri.[19]

i.10 This English translation was made from the Tibetan as found in the Degé Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*), the Stok Palace Kangyur, and Paramārtha's Chinese translation (Taishō 97). The final folio was translated from the Phukdrak Kangyur version.

The Translation

1.

The Noble Dharma Exposition “The Purpose in Full”

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling at Jetavana, Anāthapiṇḍada’s Park, near Śrāvastī. At that time, the venerable Śāriputra addressed the monks as follows:

1.3 “Venerable ones, I shall teach you the Dharma, which is good in the beginning, good in the middle, and good in the end; it is excellent in meaning, beautiful in expression, clear and perfect, pure, wholesome, and concerns pure conduct. Listen carefully and pay close attention as I teach you in full the Dharma exposition known as *The Purpose in Full*.

1.4 “What is the Dharma exposition *The Purpose in Full*?

1.5 Venerable ones, twelve favorable circumstances make the attainment of noble qualities possible. These are (1) advantages related to oneself and (2) advantages related to others; when one is born (3) as a human, (4) in a central land, and (5) with unimpaired faculties; when one (6) does not abandon right action and (7) has faith in the foundation of the spiritual life; (8) when buddhas have appeared, (9) have taught the holy Dharma, (10) their Dharma teachings still exist, (11) and there are those who still follow the teachings; and (12) when one is kind hearted toward others. Venerable ones, these are the twelve favorable conditions that make the attainment of noble qualities possible.

1.6 “Venerable ones, when monk orators deliver a teaching to others, their speech should have twenty features. It should be (1) timely; (2) respectful; (3) appropriate; (4) cohesive; (5) logical; (6) reverent; (7) assertive;[20] (8) enthusiastic; (9)

not derogatory; (10) rational; (11) unconfused; (12) with an unerring mind; (13) beneficial; (14) benevolent; (15) with a kindhearted and compassionate intention; and not dependent on either (16) gain, (17) honor, or (18) praise. Those who preach should also neither (19) extol themselves or (20) disparage others.

1.7 "Venerable ones, those who wish to listen to the Dharma should listen in sixteen ways. They should listen to the Dharma (1) at the right time, (2) with reverence, (3) with respect,[21] (4) ungrudgingly, (5) as instructed, (6) without seeking arguments, (7) with respect toward the Dharma, (8) with respect toward the teacher of the Dharma, (9) without contempt for the Dharma, (10) without contempt for the teacher of the Dharma, (11) without contempt for themselves, (12) with single-pointed attention, (13) with a mind disposed to knowledge, (14) with an attentive ear, (15) with a focused mind, and (16) wholeheartedly.

1.8 "When they listen well to the Dharma in this way, a faithful serenity of mind that takes nirvāṇa as its guide will arise. Taking the goal of nirvāṇa as their guide, their hearts will be filled with great joy and rejoicing. With the goal of nirvāṇa as their guide, they will experience joy at the absence of material possessions. With nirvāṇa as their guide, they will abandon the subsidiary afflictions, their minds will settle in equipoise, their uncertainties will dissipate, and their view will be correct. With nirvāṇa as their guide, their minds will be absorbed in practice, and they will be diligent, persistent, assiduous, immersed in meditative seclusion, and will have the greatest purpose. With nirvāṇa as their guide, their minds will pacify all formations, perceive emptiness, deplete craving, be without desire, and be fully engaged in cessation and the end of suffering. With this, they will be serene, settled, and liberated. With nirvāṇa as their guide, their minds will be fully immersed in the impermanence of the aggregates, the vacuity of the aggregates, the hollowness of the aggregates, the lack of essence in the aggregates, and the perishability of the aggregates. With this, they will be serene, settled, and liberated. With nirvāṇa as their guide,

they will attain pure eyes that recognize the four truths of the noble ones. With nirvāṇa as their guide, their liberation will be complete.

1.9 "Venerable ones, when noble hearers listen to the Dharma in this way, they will not look upon the speaker with condescension, and they will savor the flavor of the Dharma that is imparted. They will naturally serve the teacher, will fulfill their own purpose, and will attain nirvāṇa.

1.10 "Their insight will fully mature through these qualities: following a virtuous friend, having a good character, maintaining insight, delighting in words of advice, listening respectfully, being inquisitive, listening to the holy Dharma, constantly practicing the holy Dharma, being weary of that which is wearisome, properly contemplating weariness, abandoning all unvirtuous qualities, settling properly in virtuous qualities, being wholesome, gaining mastery of meditative absorption, and thoroughly contemplating such absorption.

1.11 "Venerable ones, noble hearers who have engaged correctly in this way should cultivate ten perceptions: (1) the perception of unattractiveness, (2) the perception of impermanence, (3) the perception of suffering in impermanence, (4) the perception of no-self in suffering, (5) the perception of unpleasantness in food, (6) the perception of disinterest in all mundane things, (7) the perception of illumination, (8) the perception of being free from desire, (9) the perception of cessation, and (10) the perception of death.

1.12 "Venerable ones, the perception of unattractiveness is hindered by fourteen factors. These are (1) being intimate with women, (2) looking at women while distracted from mindfulness, (3) being heedless, (4) being influenced by desire, (5) hankering after attractive mental images, (6) failing to analyze [objects of desire] as filthiness, (7) associating with those who engage in common work, (8) acting in accordance with them, (9) not listening respectfully, (10) not being inquisitive, (11) not guarding the sense doors, (12) not eating in moderation, (13) not delighting in solitude, and (14) not applying correct discernment.

1.13 “The perception of impermanence is hindered by attachment to formations.

1.14 “The perception of suffering in impermanence is hindered by six factors: laziness, regret, dispersion, heedlessness, lack of diligence, and not looking into things as they are.

1.15 “The perception of no-self in suffering is hindered by the view of having a self.

1.16 “The perception of unpleasantness in food is hindered by craving flavors.

1.17 “The perception of disinterest in all mundane things is hindered by interest in the varieties of worldly things and by attachment to desire.

1.18 “The perception of illumination is hindered by eleven factors: (1) doubt, (2) lack of contemplation, (3) assuming a negative physical state, (4) sleepiness, (5) lethargy, (6) excessive effort, (7) insufficient effort, (8) a lack of joy and confidence, (9) diverse perceptions, (10) excessive talking, and (11) judging visible forms.

1.19 “The perception of being free from desire is hindered by passion.

1.20 “The perception of cessation is hindered by following after the marks of phenomena.

1.21 “The perception of death is hindered by clinging to life.

1.22 “Venerable ones, by advancing the three dharmas,[22] abandoning ambitions, and perseverance, any remaining hindrances will be overcome.

1.23 “Venerable ones, the perception of unattractiveness is advanced by fourteen factors: (1) not being intimate with women, (2) maintaining mindfulness when looking at women, (3) being heedful, (4) having few desires, (5) not hankering after attractive mental images, (6) considering unattractiveness, (7) not associating with those who engage in common work, (8) not acting in accordance

with them, (9) listening respectfully, (10) being inquisitive (11) guarding one's sense doors, (12) eating in moderation, (13) delighting in the wilderness, and (14) applying correct discernment.

1.24 "Venerable ones, when the perception of unattractiveness is repeatedly attended to and cultivated, sensual desire will be abandoned. When the perception of impermanence is repeatedly attended to and cultivated, karmic formation will be abandoned. When the perception of suffering in impermanence is repeatedly attended to and cultivated, laziness and regret will be abandoned. When the perception of no-self in suffering is repeatedly attended to and cultivated, the view of having a self will be abandoned. When perception of unpleasantness in food is repeatedly attended to and cultivated, craving flavors will be abandoned. When the perception of disinterest in all mundane things is repeatedly attended to and cultivated, interest in the mundane and overwhelming desire will be abandoned. When the perception of illumination is repeatedly attended to and cultivated, wisdom will be beheld. When the perception of being free from attachment is repeatedly attended to and cultivated, passion will be abandoned. When the perception of cessation is repeatedly attended to and cultivated, the aggregates will be exhausted. When the perception of death is repeatedly attended to and cultivated, clinging to life will be abandoned.

1.25 "Venerable ones, there are twenty factors that hinder being a noble hearer who properly contemplates in this way. These are: (1) lacking effort, (2) associating with those who lack effort, (3) not being inquisitive, (4) reading unsuitable texts, (5) being witless like a sheep, (6) craving, (7) being too busy, (8) letting right action deteriorate, (9) giving up on diligence, (10) being intimidated when hearing about hindrances, (11) being puffed up, (12) being disagreeable, (13) being forgetful, (14) being heedless, (15) not remaining in a suitable environment, (16) not guarding the sense doors, (17) not eating in moderation, (18) not exerting oneself to stay awake when practicing during the first and last

watches of the night, (19) not delighting in solitude, and (20) not applying correct discernment.

1.26 "Venerable ones, there are eleven factors that support overcoming any remaining hindrances. These are (1) being motivated, (2) seeing benefits, (3) having enthusiasm, (4) engaging in giving, (5) pursuing the characteristics of the Victorious One and (6) the Dharma, (7) not deprecating oneself, (8) listening respectfully, (9) being inquisitive, (10) delighting in solitude, and (11) applying correct discernment.

1.27 "Venerable ones, there are twenty factors that support being a noble hearer who properly engages in this way. These are (1) being diligent, (2) associating with those who are diligent, (3) being inquisitive, (4) reading suitable texts, (5) not being witless like a sheep, (6) being without craving, (7) not being too busy, (8) engaging in right action, (9) not giving up on diligence, (10) not being intimidated when hearing of hindrances, (11) not being puffed up, (12) being agreeable, (13) being settled in mindfulness, (14) maintaining heedfulness, (15) remaining in a suitable environment, (16) guarding the sense doors, (17) eating in moderation, (18) exerting effort to stay awake when practicing during the first and last watches of the night, (19) delighting in solitude, and (20) discerning correctly.

1.28 "Venerable ones, renunciates should reflect on the following twenty-two points[23] again and again: (1) 'Having given up the appearance of a layperson, I am no longer attractive, and as a renunciate, I should reflect again and again on unattractiveness.' (2) 'I have undertaken to be different, so my attire and (3) my behavior should be different.' (4) 'My livelihood now depends on others.' [24] (5) 'For as long as I live, I must seek robes, alms, shelter, healing medicine, and all necessities from others.' (6) 'For as long as I live, I have turned away from human desires.' (7) 'For as long as I live, I have turned away from human entertainments.' (8) 'Do I avoid admonishment, in light of my own discipline?' (9) 'Do I avoid admonishment, in light of the nature of the wise ones whose con-

duct is pure?' (10) 'Do I ensure that I am unscathed and unharmed?' (11) 'Do I make eating alms donated by locals meaningful?'[25] (12) 'Do I experience joy when alone in an empty place?'[26] (13) 'Given the way I have become, do I go beyond, day and night?' (14) 'Is my mind thoroughly immersed in the pacification of all formations, in apprehending emptiness, in extinguishing cravings, and in reaching nirvāṇa, which is the absence of attachment— while serene, settled, and liberated?' (15) ''Is my mind thoroughly immersed in the impermanence of the aggregates, the vacuity of the aggregates,[27] and the lack of essence of the aggregates—while serene, settled, and liberated?'(16) 'At the time of my death, when questioned by the wise ones of pure conduct, will I be able to answer without shame, anxiety, or fear that I obtained any of the four fruits of a monastic?' (17) 'I am subject to birth. I am not beyond the reality of taking rebirth.' (18) 'I am subject to aging,' (19) 'I am subject to illness,' and (20) 'I am subject to death.' (21) 'I am separate from, removed from, devoid of, and without all that is desired, cared for, valued, and attractive.' (22) 'My actions are my own. As long as I remain in the world of karma, I shall bear the consequences of my own deeds, firmly entrenched in karma. Whatever acts I commit, whether virtuous or nonvirtuous, I shall receive their karmic share.'

1.29 "Renunciates should reflect upon these points again and again. By repeatedly reflecting upon these twenty-two points, the perceptions of a spiritual practitioner will be perfected. When the perception of a spiritual practitioner is perfected, seven perceptions will be complete: constant and continuous practice, entry into the stream, absence of covetousness and harmful intent, right mindfulness, absence of pride, devotion of one's livelihood to this, and mastery of meditative absorption.

1.30 "Venerable ones, for a long time, the mind, intellect, consciousness[28] has been attached to visual forms, to sounds, to smells, to flavors, and to tangibles, and has been laden with forms, sounds, scents, tastes, and tangibles. Attending to these accumulations, one will not come to rest in the realm that is beyond death.

1.31 “Venerable ones, ordinary individuals will experience weariness [with saṃsāra] through twenty considerations. These are as follows: (1) ‘My realization is hollow.’ (2) ‘I will die untamed.’ (3) ‘I will fall into an abyss.’ (4) ‘A terrifying place awaits me.’ (5) ‘I do not know the fearless place.’ (6) ‘I do not know karma.’ (7) ‘I have not attained meditative absorption.’ (8) ‘Further rebirth is suffering.’ (9) ‘The ideal favorable conditions[29] are difficult to find.’ (10) ‘I am perpetually trapped by the need to satisfy my desires.’ (11) ‘I have not transcended transmigration.’ (12) ‘I am not liberated from inferior birth.’ (13) ‘I am inundated with endless views.’ (14) ‘I have not prevented myself from committing the inexpiable deeds with immediate consequences.’ (15) ‘I have not put an end to cyclic existence, which has no beginning and no end.’ (16) ‘If I myself do not put an end to it, there is no one else who will.’ (17) ‘Happiness does not exist if this is left undone.’ (18) ‘Once committed, karma does not go to waste.’ (19) ‘I am fundamentally ignorant,’ and (20) ‘my time of death will come while I am still unskilled.’ With these [considerations], ordinary individuals will experience weariness.

1.32 “When, through these twenty considerations, there is weariness, utter weariness, terror, utter terror, obstruction, and utter obstruction, then there are twenty other factors through which the mind can be quickly settled, for the mind is quickly settled by being attentive to mental signs. The mind is swiftly settled by being properly attentive to (1) the unsurpassable mind, or (2) the one-pointed mind, or (3) signs of meditative absorption, or (4) signs of maintaining meditative absorption, or (5) signs of rising from meditative absorption, or (6) signs of calm abiding, or (7) signs of tenacity, or (8) signs of equanimity, or (9) abandoning the sphere of unsuitable conduct, or (10) respect toward the sphere of right conduct, or (11) concise teaching, or (12) clarity through observation, or (13) abundant weariness, or (14) reliance on a guru. The mind is swiftly settled by mindfully meditating on the (15) inhalation and (16) exhalation of the breath. The mind is swiftly settled by cultivating the four (17, 18, 19, and 20) applications of mindfulness.

1.33 “Venerable ones, noble hearers who are properly attentive in this way should beware eleven hindrances. These are (1) frequent socializing, (2) hankering for food, (3) delighting in activities, (4) delighting in conversation, (5) delighting in entertaining stories, (6) delighting in entertainment, (7) belief in a self, (8) being excitable, (9) being heedless, and (10) not remaining in a suitable environment.[30]

1.34 “Venerable ones, you should cultivate ten skills that overcome these hindrances. These are meditative absorption, maintaining meditative absorption, rising from meditative absorption, tenacity, equanimity, mastery of the sense sources, skillful means, and accomplishment.[31]

1.35 “Venerable ones, when noble hearers are skilled and accomplished in this way, there are thirteen things that will bring great joy. When those with faith think of (1) the Teacher, or (2) the Dharma, or (3) the Saṅgha, or (4) their own disciplined conduct, or (5) others’ disciplined conduct, or (6) their own acts of generosity, or (8) their own realization, or (9) the realization of others, they will experience great joy. These are things that bring great joy to those who have faith. [Also, the thought] (10) ‘Through the Blessed One, my many kinds of suffering are cleared away’ brings great joy; it brings great joy to those who have faith. [The thought] (11) ‘Through the Blessed One, I have gained many kinds of happiness’ brings great joy; it brings great joy to those who have faith. [The thought] (12) ‘Through the Blessed One, my many kinds of negative and unvirtuous traits are cleared away’ brings great joy; it brings great joy to those who have faith. (13) The thought (13) ‘Through the Blessed One, I have achieved many virtuous qualities’ brings great joy; it brings great joy to those who have faith.

1.36 “Venerable ones, when noble hearers rely on four qualities, namely, motivation, diligence, seclusion, and irreversibility, then familiarity with five qualities will be perfected. Familiarity with what five qualities will be perfected? Great joy, happiness, pliancy, bliss, and meditative absorption.

1.37 “Venerable ones, when these five qualities have been gathered and strengthened, the eight sharp pains will subside. These are the pains of desire, the pains of aversion, the pains of ignorance, the pains of pride, the pains of craving, the pains of adhering to views, the pains of doubt, and the pains of uncertainty.

1.38 “When these eight pains have subsided, the ten qualities of those beyond training will be attained. These are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right meditative absorption, right liberation, and right wisdom.

1.39 “Noble ones who give rise to, attain, and are endowed with the ten qualities of those beyond training, have abandoned the five branches and are endowed with the six branches, the single protection, and the four reliances. They clear away individual truth;[32] and, discarding what is cleared away, discover that which is untarnished by conceptual thought.[33] They are purified of bodily formations, their minds are liberated, their insight is liberated, and they are known as unpolluted holy beings worthy of service.

1.40 “Venerable ones, ultimately, the mind, intellect, consciousness is not laden with forms, sounds, smells, tastes, and tangibles, and it does not accumulate them. In the absence of rebirth, it will come to cessation, and that is the end of suffering.

1.41 “This is what is known as *The Dharma Exposition ‘The Purpose in Full.’*

1.42 “Venerable ones, this Dharma of pure conduct that I teach you is good in the beginning, good in the middle, and good in the end; it is excellent in meaning, beautiful in expression, clear and distinct, perfect, pure, and wholesome. What I have expounded is *The Dharma Exposition ‘The Purpose in Full.’*”

1.43 When this teaching was given by Venerable Śāriputra, the learned ones with pure conduct rejoiced and praised what Venerable Śāriputra had said.

1.44 *This concludes The Dharma Exposition "The Purpose in Full."*[34]

Notes

1. Vasubandhu cites the *Arthavistara* three times. See Skilling 2000, p. 326. On listening respectfully as the first step of Buddhist practice in the writings of Vasubandhu, and its source in the *Arthavistara*, see Ueno 2023.

2. On the *Six Sūtras Section* see Hartmann 1994.

3. See Hartmann 1989, pp. 40–46, also Hartmann 1992, and Hartmann and Maue 1996.

4. This Sanskrit manuscript is in the proto-Śāradā script and though its exact provenance is unknown, it likely comes from the Gilgit region. It only came to light in the early 1990s, when different portions of it appeared for sale on the international art market. It is now divided between a variety of private collections. See Hartmann and Wille 2014.

5. Based on the Sanskrit manuscript fragments identified from the various oases to the north and south of the Tarim Basin, Hartmann has observed that Nikāya Buddhism in general and the (Mūla-)Sarvāstivāda order in particular flourished along the northern route during the first millennium CE, as compared to the southern route, where the Mahāyāna appears to have predominated. See Hartmann 1999, p. 110.

6. See Hartmann and Maue 1996.

7. The source of the Chinese version of the *Dīrghāgama* was likely from the Dharmaguptaka school. See Hartmann 1999, pp. 125–28.

8. For Sanskrit fragments of the *Arthavistara* see Hartmann 1989, pp. 44–6, and Hartmann and Maue 1996, pp. 155–69. See also Hartmann 1992.

9. Both of these translations are included in the Chinese canon as part of the *Madhyamāgama* (“Middle Length Discourses,”中阿含經). See Hartmann 1999: p. 134.

10. Denkarma, folio 299.b; Herrmann-Pfandt 2008, p. 110; Phangthangma 2003, p. 21. In both catalogs it is listed as being 100 ślokas in length. It is notable that neither catalog lists it among “Hīnayāna” (*theg pa chung ngu*) sūtras.

11. Tib. *rgya nag dang li las bsgyur bas dang po rgya las bsgyur ba’i mdo’ ni*. Schaeffer and van der Kuijp (eds.) 2009, pp. 159–160: 11.15. The Tibetan term *li* (or *li yul*) used by Chomden Raltri here can refer not only to Khotan specifically, but also to other oases of the Tarim Basin. This reference has been noted by Silk 2019, p. 240, and Li 2021, p. 188. In his survey of Tibetan texts translated from Chinese, Silk lists the *Arthavistara* among “questionable cases.”

12. Thanks to Joie Chen for comparing the Tibetan and Chinese texts.

13. *Degé Kangyur Catalog* (*bzhi pa/ bzhugs byang dkar chag dngos legs par bshad pa’i yal ’dab*, Toh 4568-4), folio 135.a. Tib. *’phags pa don rgyas pa zhes bya ba’i tshig gi rnam grangs sh+lo ka brgya pa ’gyur byang med pa ’di’i mjug cung zad ma tshang bar bshad*.

14. Butön Rinchen Drup, *chos ’byung*, folio 144.b.

15. See Nishioka 1980: p. 67, no. 52.

16. According to Eimer (1993), the Phukdrak manuscript Kangyur was compiled between 1696 and 1706 in the Western Tibetan monastery of Phukdrak (*phug brag*). Despite frequent orthographic corruptions, its value as a Kangyur collection independent of both the Tshalpa and Thempangma recensional lines has been demonstrated in a number of studies. For references, see Hartmann 1996a, pp. 69–70.

17. Hartmann writes that "a comparison with the corresponding Sanskrit fragments from Central Asia and with the two Chinese translations (T 97–98) reveals that the final sentences are preserved intact and in full agreement with the Sanskrit and Chinese versions." Hartmann 1996a, p. 71.

18. *bka' 'gyur rin po che'i dkar chag gsal ba'i me long*, folio 11.a.6–7: *don rgyas pa'i chos kyi rnam grangs sh+lo ka brgya dzi na mi tra / su rendra ye shes sde gsum gyi 'gyur*. See also Samten 1992, p. 57.

19. See n.11 above.

20. The translation of nos. 6 and 7 is tentative. Tib. *ri mo dang/ 'dod pa*.

21. Vasubandhu cites this passage in the context of discussing reverence and respect in the fifth chapter o*f his Vyākhyāyukti*, as discussed by Ueno 2023.

22. The "three Dharmas" here possibly relate to the threefold demarcation of the path as (1) the preliminary conditions, (2) impediments that result in negative existences along the way, and (3) factors that result in nirvāṇa at the end.

23. From the Tibetan it is not entirely clear how the twenty-two contemplations should be parsed. Since in the Chinese of Taishō 97 the points are explicitly numbered, we have chosen to number the points presented in the Tibetan so that they accord with that.

24. The Chinese of Taishō 97 reads "relies on the four assemblies."

25. The Chinese of Taishō 97 reads "Eleven, reflect to oneself, 'I now enjoy food and drink from this country and land—have I attained the unerring result or not?'"

26. The Chinese of Taishō 97 reads "Twelve, reflect to oneself, 'I am now solitary and at leisure—do I reside with a peaceful mind or not?'"

27. The remaining Sanskrit fragment also mentions the "hollowness" (*tucchatā*) of the aggregates and their "perishability" (*vyayatā*). Hartmann and Maue (1996, p. 159), folio 34.15 reads: *kac cin me skandhānitya(t)āyāṃ skandhari(ktatāyāṃ) skandha-tu(cchatāyāṃ) skandhāsāratāyāṃ skandhavyayatāyā(ṃ) c(i)tta(ṃ) praskandati*.

28. "Mind (Skt. *citta*; Tib. *sems*), "intellect" (Skt. *manas*; Tib. *yid*), and "consciousness" (Skt. *vijñāna*; Tib. *rnam par shes pa*) are regarded as quasi-synonyms. For discussion, see Dietz 2000: pp. 138–43.

29. Tib. *dal ba phun sum tshogs pa*. That is to say, the opportunities unique to being a human.

30. An eleventh hindrance is listed in the *Yogācārabhūmi* 1, 1:27, "delighting in sleep." Taishō 98 confirms this.

31. The Tibetan only mentions eight skills.

32. "Individual truth" renders the Ti*betan "so so'i bden pa*." This term most likely translates the Sanskrit "*pratyekasatya*," which is used to refer to false doctrines.

33. In the Kangyurs of the Tshalpa and Thempangma lines, the text ends here with *kun tu rtog pa'i rnyog pa med par rnyed do*. However, as mentioned in the introduction, in the Phukdrak manuscript version (despite what appear to be orthographic corruptions in the preceding passage), the sentence does not end here and the text continues for a further seven lines (folios 48.a.–48.b). Since this ending to the text found in the Phukdrak version corresponds to a significant extent with the ending of the text found in the extant fragment of Sanskrit of the Gandhāran manuscript and the Chinese translations (as confirmed by Hartmann 1996), it has been included in the main translation here. Regarding the available Sanskrit fragment containing the last portion of the *Arthavistara*, see Hartmann 1989, p. 45.

34. The Phukdrak manuscript version, like every other Kangyur version of the text, carries no colophon.

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Glossary

abandoned the five branches

yan lag lnga spangs pa

ཡན་ལག་ལྔ་སྤངས་པ།

Noble ones have renounced five things that perpetuate saṃsāra: sensual desire, harmful intent, lethargy and dullness, anxieties and agitation, and views and doubts.

aggregates

phung po

ཕུང་པོ།

skandha

Literally a “heap” or “pile,” the term usually refers to the five aggregates of form, feeling, perception, formations, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

ambition

’dun pa

འདུན་པ།

chanda

This term may be used in both positive and negative contexts. In a positive sense, it may be translated as “aspiration” or “motivation.” Among the ten mental factors identified by the Vaibhāṣika school of Sarvāstivāda Abhidharma.

An Shigao

安世高

Chinese translator (2nd century).

Blessed One

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavān

Use standard definition

calm abiding

zhi gnas

ཞི་གནས།

śamatha

One of the most fundamental kinds of Buddhist meditation, it focuses on calming the mind. Frequently described as one of two meditation methods, with the other one being “insight.”

cessation

’gog pa

འགོག་པ།

nirodha

The end of suffering. The third Noble Truth, equivalent to nirvāṇa.

cultivate

sgom pa/ bsgom pa

སྒོམ་པ། བསྒོམ་པ།

bhāvanā

Acquainting the mind with a virtuous object. Often translated as “meditation” and “familiarization.”

disciplined conduct

tshul khrims

ཚུལ་ཁྲིམས།

śīla

A mind committed to abstaining from undisciplined conduct of body, speech, and mind.

emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

entry into the stream

rgyun du zhugs pa

རྒྱུན་དུ་ཞུགས་པ།

srotāpanna

Use Standard

equanimity

btang snyoms

བཏང་སྙོམས།

upekṣā

The antidote to attachment and aversion. The ability to remain without partiality or bias toward any experience that may arise, without succumbing to instant judgement and emotion motivated by personal preference or dislike.

formations

’du byed

འདུ་བྱེད།

saṃskāra

As one of the five aggregates, formations refer to mental activities that produce karmic seeds resulting in future existences in saṃsāra.

four reliances

rton pa bzhi

རྟོན་པ་བཞི།

catuḥpratisaraṇa

A noble hearer should rely on (1) the Dharma and not on a person, (2) on the meaning and not on the words, (3) on the definitive meaning and not on the interpretable meaning, and (4) on wisdom and not on ordinary consciousness.

four truths of the noble ones

’phags pa’i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The first teaching of the Buddha, covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering. Sometimes translated as the “four noble truths.”

good in the beginning

thog mar dge ba

ཐོག་མར་དགེ་བ།

Referring to the preliminary practices of the Dharma. One of a three-part formulation.

good in the end

tha mar dge ba

ཐ་མར་དགེ་བ།

Referring to the concluding practices of the Dharma. One of a three-part formulation.

good in the middle

bar du dge ba

བར་དུ་དགེ་བ།

Referring to the main practices of the Dharma. One of a three-part formulation.

hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Use standard definition

heedfulness

bag yod pa

བག་ཡོད་པ།

apramāda

One of the main aspects of mindfulness as broadly construed, heedfulness indicates guarding the mind against negative thoughts and emotions while fostering positive or virtuous states of mind. Sometimes translated as “conscientiousness” or “carefulness.”

ignorance

gti mug

གཏི་མུག

moha

Use standard definition

inexpiable deeds with immediate consequence

mtshams med pa’i las

མཚམས་མེད་པའི་ལས།

ānantaryakarma

Referring to the five inexpiable deeds that result in the perpetrator going directly to the hells without experiencing the intermediate state. These are: killing an arhat, killing one's mother, killing one's father, causing division in the Saṅgha, and maliciously drawing blood from a tathāgata's body.

inferior birth

ngan song

ངན་སོང་།

apāya

Referring to the three lower realms of hell, the world of hungry ghosts, and the animal realm.

Insight

shes rab

ཤེས་རབ།

prajñā

In general, this is the mental factor of discerning the specific qualities of a given object and whether it should be accepted or rejected. As the sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

irreversibility

phyir mi zlog pa

ཕྱིར་མི་ཟློག་པ།

avinivartanīya

A stage in the gradual progression toward buddhahood, from which one will no longer regress to lower states.

Jetavana, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ

Use Standard

Jinamitra

dzi na mi sra

ཛི་ན་མི་སྲ།

jinamitra

Use standard.

meditative absorption

ting nge ’dzin

ཏིང་ངེ་འཛིན།

samādhi

Use standard definition

mental signs

sems kyi mtshan ma

སེམས་ཀྱི་མཚན་མ།

cittanimitta

Appearances that accompany levels of meditative absorption.

nirvāṇa

mya ngan las ’das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Use standard.

ordinary individuals

so so’i skye bo

སོ་སོའི་སྐྱེ་བོ།

pṛthagjana

Those who have not reached the “path of seeing” (i.e., those who do not have stable and direct realization of selflessness) are ordinary individuals, as opposed to noble ones.

Paramārtha

paramārtha

真谛

Chinese translator (6th century).

perception

’du shes

འདུ་ཤེས།

saṃjñā

This term can refer to any perception, cognition, or thought. As one of the five aggregates, it refers to the mental processes of recognizing and identifying objects of the senses and the mind.

pure conduct

tshangs par spyod pa

ཚངས་པར་སྤྱོད་པ།

brahmacārya

Use standard.

qualities

chos

ཆོས།

dharma

Use standard definition

Śāriputra

sha ri'i bu

ཤཱ་རིའི་བུ།

śāriputra

Use standard.

sense sources

skye mched

སྐྱེ་མཆེད།

āyatana

The six "inner" sense organs (eyes, ears, nose, tongue, tactile sense, and mind), and their respective six "outer" objects of forms, sounds, scents, tastes, tactile objects, and mental objects.

six branches

yan lag drug

ཡན་ལག་དྲུག

Knowledge of miraculous realms, the divine ear, different states of mind, previous rebirths, birth and death, and the exhaustion of defilements.

spiritual practitioner

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

The Sanskrit term literally translates as "one who toils," and is used to refer to an ascetic, a spiritual renunciate, or a monk. The Tibetan term translates as "one who trains in virtue."

Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī

Use Standard

subsidiary afflictions

nye ba'i nyon mongs pa

ཉེ་བའི་ཉོན་མོངས་པ།

upakleśa

Use standard definition

suffering

sdug bsngal

སྡུག་བསྔལ།

duḥkha

Not limited to painful experiences of body and mind, in Buddhist usage suffering also refers to the experience of unsatisfactoriness and instability in all conditioned phenomena, since, due to their impermanence, even joyful experiences are a source of suffering.

Surendrabodhi

su rendra

སུ་རེན་ད།

surendrabodhi

Use standard.

ten qualities of those beyond training

mi slob pa'i chos bcu

མི་སློབ་པའི་ཆོས་བཅུ།

The eight factors of the eightfold path of the noble ones as well as liberation and wisdom.

the four fruits of a monastic

dge slong gi ’bras bu bzhi

དགེ་སློང་གི་འབྲས་བུ་བཞི།

The four fruits of spiritual practice as a renunciate in the Śrāvaka Vehicle are becoming (1) a stream-enterer, (2) a once-returner, (3) a non-returner, and (4) an arhat.

Vasubandhu

dbyig gnyen

དབྱིག་གཉེན།

vasubandhu

Use standard.

Venerable ones

tshe dang ldan pa

ཚེ་དང་ལྡན་པ།

āyuṣmān

A respectful way of addressing monks. Lit. “one who has a [long] life.”

Victorious One

rgyal ba

རྒྱལ་བ།

jina

An epithet of the Buddha.

virtuous friend

dge ba’i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

The Sanskrit term may refer to either a “good friend” or a “beneficial friend.” The Tibetan term refers to a “friend of virtue.” A way of referring to a spiritual teacher.

Wisdom

ye shes

ཡེ་ཤེས།

jñāna

Specifically relates to an awakened being’s wisdom. Also sometimes translated as “knowledge,” “gnosis,” or “primordial wisdom.”

Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

Use standard.