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)

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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¹ This is a revised version of a paper originally presented at the XIth Conference of The International Association of Buddhist Studies, held at the University of Lausanne (Switzerland), 23-28 August 1999. For the revision of this paper and for helpful comments I am indebted to Bhikkhu Pasadika.

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

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 1965. 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 (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 London and Paris.

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


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


7 Cf. Jens-Uwe Hartmann and Klaus Wille, 'Die nordturkistanischen Sanskrit-Handschriften der Sammlung Pelliot (Funde buddhistischer Sanskrit-Handschriften, IV)', Untersuchungen zur buddhistischen Literatur II, ed. by Heinz Bechert et al., Göttingen 1997 (SWTF, Beiheft 8), pp. 131-82.


For the SWTF such fragments are drawn upon as belonging to canonical, paracanonical or commentarial works of the Sarvāstivāda school of Hinayāna 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 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 Abhidharmakośabhāṣya, Abhidharmakośavyākhyā and Abhidharmadīpā were compiled by Bhikkhu Pāsadika. 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.

Dietz — Citta and Related Concepts

to be concentrated\(^{13}\), tamed\(^{14}\), controlled\(^{15}\) and protected\(^{16}\), in order to be liberated\(^{17}\) from these bad characteristics. With reference to positive attributes we quite often find cetas instead of citta, mainly in verses metri causa\(^{18}\).

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9 Cf. Uv 31.8 spandanam capalāṃ cittam duraksyam dumivāranam rjum karoti medhavi.
10 Cf. PrMoSū SA.2.3,4 udīnnaviparinatena cittena mātrgrāmeṇa sārdham [or mātrgrāmam, or mātrgrāmasāntike] ... ; SHT (VI) 1398 R5 (avad)ṇaḥviparinatena cittena yā s[tr]///.
11 This list was studied by Lambert Schmithausen, "Beiträge zur Schulzugehörigkeit und Textgeschichte kanonischer und postknonischer buddhistischer Materialien", Zur Schulzugehörigkeit von Werken der Hinayāna-Literatur, Part 2 (Symposion zur Buddhismusforschung, Ill.3), 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 (parasattvānāṃ parapudgalāṇāṃ vitaraktaṃ vicāritaṃ manastā mānasam yathābhūtam prajānāti / sarāgam) cittaṃ sarāgam cittaṃ iti yathābhūtam prajānāti / vigatāraṇāṃ cittaṃ viṇga[ta]rājan iti yathābhūtam prajānāti / sadvasamāṃ vigatādesam samoham vigatamoham saṃskiptam) vikṣip[t]am līnāṃ prajīratam uuddhatam anuddhatam avyapaśāntam vyapaśāntāṃ samāhitam abhāvitaṃ bhavitaṃ avimuktam cittaṃ avimuktam cittaṃ iti yathābhūtam prajānāti / vimuktaṃ cittaṃ vimuktaṃ cittaṃ iti ya[tha]bhūtam prajānāti].

13 Cf. Dhsk 26 V8 (cf. R6) sa tac cittaṃ vikṣipyantam visarantar viddhavantam (tasmin evap)ṣamharatī; AvDh 6.4 cittaṃ samādāḥati.
14 Cf. Dhsk 26 R4 maśtre cetasasāmādḥau tāṃ cittaṃ damayitva kārayītvāśvedītvāparīvāsītvāy tvā kṛtvā mṛdu karmānijānām ardijāvanāśravām vidheyaṃ; Vibhāṣa(Ens) R2 tāyā asūḥbh[ayā] cittaṃ damayati śikṣayati mṛdūkaroti [ka]rmaṇyaṃ; Uv 31.8A (ye cittaṃ damaiyantā); Uv 33.57 arūpiṇaṃ sādā cittaṃ asāram anidaśanānām damaiyitva.
15 Cf. Hoernle, MR 10 R1-6(6x) avakṛṣya kāyam avakṛṣya cittaṃ vyavalokacy [or kulān upasamakramata, or "kramati].
16 Cf. Uv 31.55-60 cittaṃ rakṣata mā pramadyata.
17 The verb vimuc commonly occurs when the liberation from bad characteristics is described: cf. Daśo V.9(1d),5(5) (see also DĀ(U.H.) MS.56 Rd) (avimuktaṃ cittaṃ vimucyate) "śamāhitam ca cittaṃ samādiyate; CPS 14.12; 17.14; 26.21; NidSa 19.10 āyūṣmata Ājñā-takunindasyānupādāyāsrayevahyā [or Yaśasya ca ku[m]ārasya]," or tasya bhīkṣuhāsasṛasyā;" ayūṣmataḥ Sandhākāyā(ya)nasyaāc cittaṃ vimucyate [or "aṃ\]; SHT (V) 1125 V2 //ktam bhavati vimuktam devśāmohā cittaṃ vimuktaṃ///; 3 ///(m)ōḥā cittaṃ viraṃ vimuktaṃ iti; CPS E.24(p. 434)(2x) (reconstructed according to Abhīch-k-vy 654) (tasyaivaṃ jānata evam paśyataḥ kāṃsāravāc cittaṃ vimucyate / bhavāravāc āvidyāśravāc cittaṃ vimucyate); cf. SHT (III) 874 Az //d āvidyāśravāc cittaṃ vimucyate[ya]/te; (V) 1153 R4 /bhavāravāc āvidyāśravāc cittaṃ vimucyate; SA(VP) 10.R6,11 bhavāravāc āvidyāśravāc cittaṃ vimucyate; – CPS 15.199 āvasīṣṭanām pāmcakānāṁ bhūṣānāṁ anupādāyāśravahyā cittaṃ vimuktiṃ; MPS 8.6; 21 prajīparipāhātvatām cittaṃ samayag eva vimucyate rāgadesamohavanāh; SĀ(VP) 10.R4,7,10 evam paśyati śrutavataḥ āryāśravakasya saptānām bodhipakṣyānān dharmānāṃ bhāvanānayāt kāṃsāravāc cittaṃ vimucyate; Abhidh-k-bh(Pā) [457] (quotation from Jñānaprasthāna) anāgataḥ cittaṃ upadāmanām vimucyate asāksam āvaramēhāḥ.
18 Cf. CPS 12.12;13 viṇāyāsappagatena cetasāḥ bahūlam vyāhārāṇam; VimAv 3 ///(suprasannena) cetasās vs.; cf. SHT (IV) 49 g3 V5 ///(suprasannena) ceta[s]ā vs.; Uv 12.18 sa vai vitarkopāsāmena

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 lapse\(^{9}\). It is easily excited and depraved\(^{10}\). In CPS a list of ten pairs of positive and negative characterisitic qualities are quoted in the context of 'the realisation of the knowledge of the way of thought' (cetāpa-rāya[ja]nāsāksākriyā\(^{11}\)). The mind is full of passion, hatred and delusion, confused, sluggish, agitated, not peaceful, not concentrated, not developed, not liberated\(^{12}\). The mind has
Cetas is found as a quasi-synonym or in close connection with citta in the following contexts: 1. in the phrase cetasā cittaṃ (ā)jñā, 'to know in one’s mind the thought (of other beings)'; this phrase corresponds to Pāli cetasā cetoparivittakam aṇīṇa, 'having known in one’s mind the ways of thought (of other beings)’ (cf. Vinaya I 5, 27 ff.). In Sanskrit we have cetasi cetahparivītarka udapādi, ‘in (his) mind the consideration arose’. 2. In KaVā 117.1, 5, 7 both terms appear side by side: (tena mayā) or (tena) unmadavatā cetasā viparīcittena, ‘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 ’nābhoh-(gatā)//, ‘equanimity, tranquillity of the mind, indifference of the mind’. In Abhidh-k-bh(P) 55.18 the compound cittänābhogatā has been used in a similar definition. 4. In relation to ekāgra, ‘one-pointed, concentrated’, ekāgratā, ‘concentration’, and ekotībhāva, ‘concentration’ we find three synonyms. i.e. citta, cetas and manas.

Cetas is used as a technical term in the formula describing the attainment of the second absorption. By allaying discursive and initial thought, by subjectively appeasing the mind, with the mind fixed on one point (cetasa ekotībhāvā), 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’. In the ‘development of the mindfulness of in-breathing and out-breathing’ (ānāpānasāmātikāvanā) the state of liberation of the mind (cittavimocanatā) 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, ‘liberation of mind’, which is always associated with prajñāvīmukti, ‘liberation by wisdom’. Both states effect the realisation of arhatship.

24 Cf. s.vv. ekāgramana, ekāgramanas.
25 Cf. Sang IV, 4(2); Dhsk 14 R3 vitarkkavicārāṇam vyupasaṃdadhyaatmasamprasadād cetasā ekotībhāvād aviṭarkkam avīcarāṃ samādhiṃ pritisukhāṃ dvitiyam dhyānāṃ upasamplya; cf. SHT (I) 613 (= NBRSK p. 1139) R5 (reconstructed by Pischel) (vitarkkavicārāṇam) vyupasaṃdadhyaatmasamprasadād cetasā ekotībhāvād aviṭarkkam//; (IV) 165 Fragm. 15 V7 (cf. n. 2) // (adyātya)masamprasadād cetasā//; (VII) 1763 b V1 (cf. n. 9, 10) // (vyupasa)ḥ[m] ādhyātmasamprasadāc[ca]ḥ[ta]ṣa (sic)//.
26 Cf. above n. 17.
27 Cf. YL 118 R4 tataḥ pūṣkarini jvalati / cittavimocanatāyam; 125 R6 // (cittavimocanatāyam) // // and YL, p. 67.
28 Cf. SHT (IV) 623 BI, 29 V1 // (vidṛṛgac cet[ov]j[i]mukṣy (sic) avidyāvīrāgat pra[ñ](ni)j[ā]vimukti; DbSū(1) (BBS) 223(2x) (see also CT 367: MS.484a R5); SHT (V) 1103 R6 anāsrayāṃ cetomuktiṃ prajñāvīmuktiṃ drṣṭa e(va dha)rme svayam abhiññāya sāksīkṛtvaspamadya; cf. (VI) 1226 Fragm. 14 V1 ///.āṃ cetomuktiṃ prajñāvīmuktiṃ///; – Śro Viṃś (R) 781 V2 (cf. p. 782, n. 3); Hoemle, MR 4 V5, 8 na cāṣya cetovimuktiṃ prajñāvīmuktiṃ paryādayādi [or pa[pañ]yā]hāramti].
29 Cf. BHSD s.v. cetovimukti,
Cetas as a synonym of manas occurs in the triad kāya, 'body', vacas, 'speech', and cetas, 'mind'\textsuperscript{30}, in verses only. The same concepts (kāya, vācā, cetas)\textsuperscript{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, vācā, manas\textsuperscript{32}, whereas Pāli texts have kāya, vācā, citta\textsuperscript{33}. In SHT no evidence for citta instead of manas is found in this context. The three 'actions' (samskāra) are kāyasamskāra, 'bodily action', vāksamskāra, 'vocal action', and manahsamskāra, 'mental action'\textsuperscript{34}. However, in YL we find (as in Pāli\textsuperscript{35}) the synonym cittasamskāra\textsuperscript{36}.

The compounds cetahkhiila, 'mental barrenness', cetovinibandha, 'mental bondages', cetahparyāya, 'the way of thought, manner of mind' and cetasamādhi, 'mental concentration', always have cetas as the first member of the compound.

\textsuperscript{29} m.c. for vāc. Cf. SWTF s.v. kāya, 2 a c.
\textsuperscript{30} Cf. Uv 7.6 kāyena kuśalaṁ kṛtvā vacaṁ cetasāpi ca; 15.2 sthita-nā kāyena tathā(v)ā cetasā.
\textsuperscript{31} Cf. Saṃyuttanikāya I 93, 102; Anguttaranikāya I 63, 155; III 354; Therīgāthā p. 125, vs. 15; Suttanipāta 232.
\textsuperscript{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.
\textsuperscript{33} Cf. Saṃyuttanikāya II 231, 271; Anguttaranikāya II 125; III 95 ff.
\textsuperscript{34} arakkhitena kāyena arakkhitena [or arakkhitāya] vācāya arakkhitena cittaṁ.
\textsuperscript{35} Cf. SWTF s.v. kāyasamskāra.
\textsuperscript{36} Cf. BW s.v. saṅkhāra, 2.
\textsuperscript{37} Cf. SHT (I) 687a Bl.10[9] (YL p. 64) V5,6 prasambhāti cittasamskāraṁ (āśvā)siṣyāmīti [or praśva(siṣyāmīti)] śikṣati. Cf. also Schmithausen, op.cit. (n. 11), p. 356.

There are five kinds of cetahkhila, 'mental barrenness'\textsuperscript{37}, which impede any activity of the mind. These are according to the Dāsottarāsūtra and Sangītisūtra doubt about the teacher (sāstag), doubt about the doctrine (dharmes), doubt about the training (śikṣyām)\textsuperscript{38}, doubt about the instruction (anuśāsanī) and being angry with fellow-students ((kupita(h)) sabrahmacārisu). In the Pāli tradition this list is slightly different\textsuperscript{39}. It comprises doubts about the teacher, doctrine, Order (saṁgha), training and being angry with fellow-students.

Another factor which impedes the right effort of the mind (citta) are the five cetovinibandhā, 'mental bonds'\textsuperscript{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 Brahm-faring with the aspiration after some class of gods are listed among the cetasvinibandha\textsuperscript{41}.

The concepts treated so far are defilements by which

\textsuperscript{37} Cf. Dāso V.5 (see also SHT (III) 863 V2.2f.); Saṅg V.7 (cf. n. 45) (pañca cetahkhilāḥ ... iha ... bhikṣuḥ sā)[s]t[ta]i[r]i[li] k[ā]m[k][ś(a)]t[li] ... //evam dharme śikṣyām anuśāsa[ny][ām]// ... //ha sabrahmacārisu (cf. Pāli Dīghanikāya III 237f. satthara kaṅkhāi ... dhame ... saṁgha ... sikkhāya ... sabrahmacārisu kupito hoti).
\textsuperscript{38} According to the commentary on Saṅg V.7 śikṣa means the rules of the Pāṭimokkasūtra.
\textsuperscript{39} Cf. BW s.v. ceto-khila. In Pāli the third concept is saṁgha and anuśāsanī is missing.
\textsuperscript{40} Cf. Saṅg V.8(1a-5c).
\textsuperscript{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.

Cetahparyājñāna, 'the knowledge of the way of thought (of other beings)'
which are acquired by remaining constantly engaged in the methodical meditation on the factors relating to enlightenment. By cetahparyājñāna one gains insight into the nature and state of the mind (citta) of other people. In this context cetas is used for the designation of the third 'superknowledge' cetahparyājñāna, 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' is employed.

In the Daśottarasūtra six kinds of cetahsamādhi, 'mental concentration', are taught. They are conducive to 'escape (from the world)' (nīhsarana) and must be cultivated, developed and much practised 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' (kāmārāgavyāpāda), and the 'mental concentration beyond (any ideation of) characteristics (or mental images)' (ānimitta) in order to overcome 'consciousness which is directed towards appearance' (nimittānūsāri vijñānam).

With reference to 'the mastery of mind' (cetovāsīta) that is reached by arhats, cetas has to be considered as the
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 (āyuḥsamkāra) by means of ‘mastery of mind’⁴⁹. According to the Abhidharma-vatārasāstra⁵⁰ ‘shame’ (hrī) is characterized by cittavasitā, ‘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 viññāna, ‘conscousness’, are regarded as quasi-synonyms in the material treated in the SWTF and are not differentiated⁵¹.


⁵⁰ Cf. Abhidh-avat(K) II 386 b4 ṣaṁsāryavannavindhik (read “nisyan-da”) ... cittavasitā hrī[ī] (read hrī).

⁵¹ Cf. AvDh 36; 47 yat tad ... cittaṁ ma(no viññānaṁ); CPS 26.14 (yuṣmākam) ... cittaṁ evam / mana idam / viññānaṁ idam; cf. NidSa 7.3,7,8 yat punar idam ucayate cittaṁ iti vā mana iti vā viññānaṁ iti vā; PaṇcāV 1 V5(2x) (cittaṁ katarov cittaṁ) ... mana viññānaṁ; Dhsk 5 R8; 6 V2; 8 V4 yat tad gandharvavasya caram gnome cittaṁ manō viññānāṁ ācitam ... / or vistāraṇa ...; 26 V1; R8 (2x) tathāsāmāppannasya yac cittaṁ manō viññānāṁ idam ucayate maṭтриśahagata[m] / [vapramānām maṭтри- sahahubham] [citta[m] ...; 2 (cf. n. 408) tathā samāppannasya yac cittaṁ manō viññānaṁ idam ucayate parītaḥ maṭтриśahubham (//) citta ye cetanā vistāraṇaḥ yāvad. Cf. the differentiating meaning in Lambert Schmithausen, Alayavijñāna. 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 viññāna is defined in the context of the pratītyasamutpāda:

tat katarad viññānam (/) āha (/) yat tad gandharvavasya caram gnome cittaṁ manō viññānaṁ ācitam upacītaṁ pratiṣṭhitam aprāñaṁ (aparĳñānaṁ) anirodhītaṁ aṣāntikrtam yasya viññānasya samanantarām mātuḥ kukṣau kalalam atmabhāvam abhisammūrcchatī⁵³

‘What is viññāna?’ ‘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 viññāna (thought-faculty) immediately connected, the kalala coagulates in the mother’s womb to a self (proper nature).’

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

⁵² Cf. also Dhsk 6 V2; R2; 8 V4.

⁵³ The manuscript reads kalātmaṁbhāvo bhisamācāchati; for the edification 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 cinīti cittaṁ. See also Schmithausen, Alayavijñāna, 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 alayavijñāna. Cf. Schmithausen, Alayavijñāna, 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 Prajñāpātimātstra⁶⁷ found in the Abhidharmakośabhāṣya and Abhidharmadīpa, 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' (cittāviprayuktāḥ samskārāḥ) and 'the unconditioned' (asamskṛtā). These categories are treated in detail in the Pañcabāṣṭu⁶⁸, the fragments of which were edited by Junkichi Imanishi together with the remains of its commentary. In this Abhidharma work⁶⁹ citta is defined as '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' (ānāpānasmitībhāvanā)⁷⁰, to the four 'constituents of magical power' (uddhipāda) and to the four 'applications of mindfulness' (smṛtyupasthāna). This application of mindfulness is defined as the six kinds of 'sense-perceptions' (vijñānakāya) in the Sarvāstivāda and Prakāraṇa which agrees with the second definition of 'mind' in the Pañcabāṣṭu⁶².

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', and

⁶⁷ Cf. Abhidh-d(Pā) [5]; Abhidh-k-bh(Pā) [42],[175] gandharvasya ..., dvyāsottatitor anyatatara [or anyatatānyata+cittam, or anyatatānyata+cittam] sammukhibhūtām bhavati anunayasahagatiḥ prātiprīyasthātam cā. Cf. also the Śūtra-quotations in Abhidh-k-bh(Pā) [43] citterānaṃ jyānāya loka niyata hiti.

⁶⁸ Cf. Cittavāya V I; 2 V3 pañca dharmāḥ [or 'ā] rūpaṃ cittaṃ caitasīkā dharmasī ās cittaṃ caītām prīyākṛtām samaskārān asamskrītaṃ ca.

⁶⁹ Cf. YL pp. 63-84.
cittam utpādayati vācam ca bhāṣate, 'he produces the intention and speaks the words'. The resolution or intention may be 'weak' (mrdū), 'medium' (madhya) or 'strong' (adhimātra). Of the two references to cittaotpāda, 'the producing of resolution', in the Central Asian manuscripts one is found in the explanation of the cittaotpādapoṣatha, 'the Poṣtha on account of a resolution'. The compound bodhicittotpāda, 'the producing of the resolution to (obtain) enlightenment', occurs only once in the SHT fragments in a list of ten factors that are 'conducive to rebirth in a state of great power' (mahāsākyasamvartaniya).

65 Cf. BoL/VoD, Vin.Fragm., p. 202 Fragm.14 b1 tena bhiksunā trṣkrītvā cittam utpādayitvāyaṃ vācā bhāṣatvā; MAV 9a.2 pratimukham smṛtim upasthāpya cittaṃ utpādayati vācam ca bhāṣate; DA(U.H.) MS.133 R2 (cf. n. R2) adbhikṣuṇaṃ cittaṃ utpādayitvā vācam ca niśćāryitum; Dhsk 17 R5 cittaṃ utpādayati vācam ca bhāṣate; Abhidh-k-bh(Pā) [50] (quotation from the Jñānaprasthāna) cittaṃ utpādayati vācam ca bhāṣate.

66 Cf. SHT (VII) 1704 leaf 195 R4 mṛduṇā cittam madhyenādhimātreṇa vā; 5 (= Abhidh-k-bh(P) 220.14) yo mṛduṇā cittam madhyenādhimātreṇa vā bhi(ksusamvaram samādātate); 6 (= Abhidh-k-bh(P) 220.15) (yas trividhena c[i][t][t]ena trīn samvarān samādāte; SHT (VII) 1704 leaf 195 R3 yadi mṛduṇādhyādhimātṝānī cittaṃ kāraṇānśyam[ī].

67 Cf. the second reference in SHT (V) 1318 a 66 //an[ē]na k[u]j[ā]mūlena cittaotpāda/// (cf..Avadānaśataka 14 10,166 ane[na] ... kusala-mūlaṇa cittaotpāda denhayādharma-pratyāśana ca).

68 Cf. BoL/VoD, Vin.Fragm., p. 202 Fragm.14 b3 ///(citta-tpādapoṣatha // adhiṣṭhāna-poṣathah katamah ... (cf. Pos(Hu) 59 V9 (= §61) cittaotpāda posadhaḥ 'Die Poṣadah-Zeremonie auf eigener Beschluß'; cf. Pos(Hu) p. 347, n. 3: 'cittotpāda posadhaḥ ... ist vermutlich die Mūl[asvarūpavāda]-Entsprechung zum Terminus der [Sa[pavāda-vādīn] adhiṣṭhāna-poṣathā'; according to Pravāra(Ch) n. 186 and 5.3.1 cittaotpādapoṣatha and adhiṣṭhāna-poṣatha are synonyms.

69 Cf. Hoerle, MR 8 Fol.56 V3 daśa dharmā mahāsākyasamvartaniyaḥ ... nyatrapradānam (read yātra) bodhicittotpādaḥ lāthagata-bīṁbakaranam ...
and neutral will as well as bodily (kāyakarman), mental (manaskarman) and volitional action (cetanākarman) are treated in detail. In a quotation from the Vibhāṣā the difference between the intention of murder 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 24 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 intention to realize enlightenment (pratyekāṃ bodhim sāksātkṛtyāmeti). In YL 137 R4 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

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76 Cf. SHT (VII; see also VIII, supplement) 1760 A(= V)2 (akusalā cetanā akusalā)/vyākṛtalambana; 4 iyam a(vyāk)rājā (cetanā); B(= R)1 (ceta)/nā kṣuṣ[ā]lā/vyākṛtalambana; 3 (iya)ma vyākṛta cetanā kṣuṣalā(kuśalāvyākṛtalambana).

75 Cf. SHT (VII; see also VIII, supplement) 1760 B(= R)4,5,6 katarac cetanākarma (cf. Tib. sems pa’i las) kāmapratisamya/ktām) [or rūpa/prati/samyuktaṃ], or (arūpyapratisamya/ktām).

77 Cf. Abhidh-k-Vy(Pā) 50 (Vibhāṣā) trikālayā cetanayā prāṇātītāvādyena sprāyate ghataka iti / ... hanisyāmi hanmi hatam iti cāsya yadā bhavatītī.

78 SHT (I) 624 line 13; (VII) 1619 a V4; cf. Abhidh-k-bh(P) II 24 vedanā cetanā samajān cchandaḥ sparśo matih smṛtiḥ / manaskāro ‘dhimoksāś ca samādhīḥ sarvacetasai //

79 Cf. SHT (V) 1318 c A4 (a)tha [te go]ṣṭhikā labdhaprasādāś cetanām puṣṇamī.

## Abbreviations

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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Abhidh-k-bh(P)</td>
<td><em>Abhidharmakośabhāṣyam of Vasubandhu</em>. Ed. by P. Pradhan, Rev. 2nd Ed. with Introduction and Indices by A. Haldar. Patna 1975 (Tibetan Sanskrit Workks Series.8).</td>
</tr>
<tr>
<td>AvDh</td>
<td><em>Arthavistaradharmaparāyāya</em>, in DĀ(U.H.).</td>
</tr>
</tbody>
</table>

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**CA. 34)**, pp. 185-206.


**DbŚū(1)** = Daśabalaśūtra, in BBS, pp. 207-25.  


**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*, ca. 34), pp. 185-206.


NAWG = Nachrichten der Akademie der Wissenschaften in Göttingen. I. Phil.-Hist. Kl.


PW = Otto Böhtlingk, Rudolph Roth, Sanskrit-Wörterbuch, 7 vols, St. Petersburg 1855-75.


SaṅgPar = Saṅgītārāja, see Saṅg.

SHT = Sanskrit-Handsschriften aus den Turfan-Funden.

Skt. = Sanskrit.


STT = Sanskrittexte aus den Turfanfunden.


