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ABSTRACT

The Abhidharma Controversy on citta-caitta:
A Study based on
the *Abhidharmakośabhāṣya* and
the **Nyāyānusāra*

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Abstract

While the teaching that 'mind is supreme' is unanimously inherited by all Buddhist schools, the concept of mental concomitants (*caittas*) as real existents is one of the sectarian notions that provoked intense polemical discussions during the period of the so-called 'sectarian Buddhism'. This study attempts to examine the treatment of the *citta-caitta* concept in Sarvāstivāda and the controversies involved.

This dissertation consists of two parts. The latter part is a translation of fascicles 10 and 11 of Ny wherein the main discussion of *citta-caittas* is found. The first part of this dissertation is a study of *citta-caittas* in seven chapters.

In the introductory chapter, the Sarvāstivāda understanding and specifications of *citta*, *manas* and *vijñāna* are discussed. Chapter Two begins the study of *caittas* with the classification theory of *mahābhūmikas* and how this theory developed. Chapter Three is a brief comparative study of definitions of the 10 *mahābhūmika-dharmas* found in AKB, Ny, *Avatāra* and Atv. Chapter Four examines the Sarvāstivāda theory of *citta-caitta-saṃprayoga*, proposing the doctrinal background for its establishment and presenting its position and implication in the Sarvāstivādin scheme of causation. Chapter Five attempts to demonstrate the mechanism of the *mahābhūmika-dharmas* in the perceptual process through a study of the descriptions found in Ny and other texts and the problems brought about by these descriptions. Chapter Six looks at a critique of the *mahābhūmika* theory especially by the Sautrāntikas, the arch-rivals of Sarvāstivāda by presenting a detailed examination of one of the many debates recorded in Ny between the two opposing camps. The concluding chapter attempts to weave the data found in Ny into a cohesive picture of the Sarvāstivādin model of the perceptual-conceptual process by means of diagrammatic presentation. Through these

presentations and discussions based on Sarvāstivādin texts such as Ny and MVŚ in addition to AKB, this study aims to showcase the Sarvāstivādin psychological and epistemological model, which has far-reaching impact and influence on latter Buddhist schools like those belonging to Mahāyāna Buddhism.

Among my teachers, I am especially grateful to my śācīya, Prof. Ven. K.L. ... my mentor and guide, who initiated me into the Sanskrit language and ... Abhidharma. That I am able now to inherit the spiritual and intellectual legacy of Vasubandhu, Saṅghabhadra and Xuan Zang - this would not be possible had śācīya not been the patient and dedicated teacher he is, whose guidance and inspiration all these seven years are the *pramāṇa* of my Abhidharma studies and of this dissertation.

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