



The Relationship between *nāman*, *pada*, and *vyañjana* in Sarvāstivāda and Yogācāra Literature

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Abstract: The Sarvāstivāda definitions of the three terms *nāman*, *pada*, and *vyañjana* are discussed in this paper. The characteristics of each term and the relationships between them are elaborated in the various Sarvāstivāda and Yogācāra texts. My examination of these texts demonstrates that the Sarvāstivādins had more than one definition for these terms owing to the multiple meanings of *pada* and *vyañjana*. The term *pada* could mean a portion of a verse or a word. The term *vyañjana* could be interpreted as one single syllable or a complete expression resulting from the collection of phrases. These possibilities led to multiple layers of interpretation in the relationships between *nāman*, *pada*, and *vyañjana*.

Keywords: *nāman*, *pada*, *vyañjana*, Sarvāstivāda dharma

1. Introduction

The set of *nāman* (*nāmakāya*), the set of *pada* (*padakāya*), and the set of *vyañjana* (*vyañjanakāya*) were *dharmas* and real entities (*dravya*) for the Sarvāstivādins. Discussing the nature and characteristics of these *dharmas*, the Sarvāstivādins, the Sautrāntikas, and the Yogācārins defined and elaborated on them in their own ways. This article aims to explore

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various definitions of these three terms – *nāman*, *pada*, and *vyañjana* – by reconsidering their characteristics and interrelationships as elaborated in various Sarvāstivāda and Yogācāra texts.

Previous researchers have long considered various definitions of these terms. For example, based on the definitions contained within the *Abhidharmakośabhāṣya* (AKBh), Theodore Stcherbatsky (also known as Fëdor Ščerbatsoj) explained in 1923 that in that treatise, the Sarvāstivādins define *nāman*, *pada*, and *vyañjana* as a word (*saṃjñā*), a sentence (*vākya*), and a syllable (*akṣara*) respectively.¹ In 1959, Padmanabh Jaini drew on the “pre-Vaibhāṣika” passages – that is, the passages earlier than the Sarvāstivāda texts – showing that *nāman*, *pada*, and *vyañjana* seem to have been used as a word, a sentence, and a syllable, respectively.² More recently, when investigating Saṃghabhadra’s (Zhong xian 衆賢) **Nyāyānusāra* (*Apidamo shun zhengli lun* 阿毘達磨順正理論, T1562), Collett Cox showed that Saṃghabhadra shared the definition of three *dharmas* with that of the Sarvāstivādins in the AKBh.³

However, several scholars have pointed out that these definitions require further investigation. In his study of the expression *vajrapada*, Ulrich Pagel states that the Buddhist texts sometimes use *pada* to mean a word and sometimes to mean a phrase.⁴ Pieter C. Verhagen examined the various Tibetan interpretations of the three terms and discovered that *pada* is sometimes interpreted as a phrase and sometimes as a word by Tibetan scholars.⁵ These two scholars, among some others, recognize that in the Sarvāstivāda traditions *pada* can either refer to a word or to a phrase, and this double meaning probably influences the understanding of Tibetan Buddhists.

In contrast to the research on *pada*, however, few studies have been devoted to investigating the potential multiple meaning in the Sarvāstivāda usage of the term *vyañjana*. As a result, the multiple layers of interpretation concerning these three *dharmas* have not yet been fully addressed in modern scholarship. To fill this gap concerning the term *vyañjana*,

1 Stcherbatsky 1923, 23–24.

2 Jaini 1959, 98–99.

3 Cox 1995, 377ff.

4 Pagel 2007, 6ff.

5 Verhagen 2001, 240–251.

the meanings of these three terms will be reviewed here. Moreover, the other definitions of these terms in other Sarvāstivāda and Yogācāra texts will be explored. Beginning with exploring the Sarvāstivāda interpretation of *nāman*, *pada*, and *vyañjana* as a word, a phrase, and a syllable, I will then examine another Sarvāstivāda interpretation of these three terms as a word, a phrase, and a complete expression resulting from the collection of phrases, before turning to investigate a Yogācāra elaboration of these three terms as a noun, a verb/adjective, and a syllable. By reviewing these variant uses of the three terms, it becomes clear that there were multiple layers of interpretation in the relationships between *nāman*, *pada*, and *vyañjana* in the Sarvāstivāda and Yogācāra traditions.

2. The Sarvāstivāda interpretation of *nāman*, *pada*, and *vyañjana* as a word, a phrase, and a syllable

The *Kavisutta* in the *Samyuttanikāya* (henceforth SN) explains how the verse (*gāthā*) is composed. As a result, it has been used to justify one of the Sarvāstivāda definitions of *nāman*, *pada*, and *vyañjana*. The text runs as follows:

[Question:] What is the ground (P. and Skt. *nidāna*) of verses (P. and Skt. *gāthā*)? What is that which manifests (P. *viyañjana*, Skt. **vyañjana*) them?⁶ On which are the verses based (P. *sannissita*, Skt. **samniśrita*)? What is the basis (P. *āsaya*, Skt. **āśraya*) of verses? [Answer:] The metre (P. *chando*, Skt. **chandas*) is the ground of verses. Syllables (P. *akkhara*, Skt. **akṣara*) are that which manifests them. Verses are based on names (P. *nāma*, Skt. **nāman*). A poet (P. and Skt. *kavi*) is the basis of verses.

kiṃsu nidānaṃ gāthānam. kiṃsu tāsam viyañjanam. kiṃsu sannissitā gāthā. kiṃsu gāthānam āsayo ti. chando nidānaṃ gāthā-

6 Bhikkhu Bodhi 2001, 130 translates *viyañjana* as constituting phrasing: “What constitutes their phrasing”. C. A. F. Rhys Davids 1917/1979, 54 translates the term as issuing [from a source; that is, *nidāna*]: “And what is it that issues from that source?” See also the definition of *vyañjana* in MW, 1029 as “manifesting, indicating” and in PWG 6, 1431 as “offenbar machend, bekundend”.

*nam. akkharā tāsam viyañjanam. nāmasannissitā gāthā. kavi gāthānam āsayo ti.*⁷

This passage describes four elements that contribute to the composition of a verse (*gāthā*): the first is metre; the second is syllables, which manifest (*vyañjana*) the verse and thus make recipients understand the meaning of the verse; the third element is the names or words (*nāman*), on which the meaning of the verse is based; and the fourth element is the poet, who decides the metre, the syllables, and the names.

It is noteworthy that the word *viyañjana* is in its singular form and the term *akkhara* is in its plural form in the Pāli phrase (*akkharā tāsam viyañjanam*). In this context, *viyañjana*, the Pāli form of the Sanskrit term *vyañjana*, is not used as a synonym for the individual syllable (*akṣara*) but is instead adopted to refer to the means/tool (*-ana* suffix) that manifests (*vy-añj*) the verse.⁸ In other words, when syllables are collected to express a verse and thus a verse is manifested in an audible form, that collection of syllables becomes the tool of manifestation, *vyañjana*.⁹

Some of the Sarvāstivāda texts, however, cite this passage and interpret *vyañjana* as one single syllable. The earliest available Sarvāstivāda text that supports this interpretation is the *Apidamo fazhi lun* 阿毘達磨發智論 (T1544, translated by Xuanzang 玄奘, **Abhidharmajñānaprasthānaśāstra*, hence *Jñānaprasthāna*). This text quotes two verses and explains the relationships between the verse (*gāthā*), *pada*, *nāman*, and *vyañjana* in the following way:

The Blessed One said as follows: “Not practicing any evil, following what is virtuous, purifying one’s own mind, those are the teachings of the Buddha”.¹⁰ These [are] four *padas* ... [Ques-

7 SN, vol. 1, p. 36 (SN1.60 *Kavisutta*).

8 An anonymous reviewer suggested this interpretation. I am indebted to them for the improvement.

9 Interestingly, the *Apitan wufaxing jing* 阿毘曇五法行經, attributed to An Shigao 安世高, renders *vyañjana* as *ju* 具 (“tool”). See T1557.28.1001a28.

10 Dhammapada, 28 (DhP 183): *sabbapāpassa akaraṇaṃ kusalassa upasampadā. saccittapariyodapanam etaṃ buddhāna sāsanaṃ. Śarīrārthagāthā, 34 (cf. Uv 28.1): sarvapāpasyākaraṇaṃ kuśalasyopasampadā. svacittaparyavadamanam etaṃ buddhānuśāsanam*. Nance 2012, 253 (fn. 2 of Appendix B) shows that the Tibetan version of the *Abhidharmasamuccayabhāṣya* cites this verse: *sdig pa thams cad*

tion:] What are the set of *vyañjanas* (*duowenshen* 多文身)? Answer: The collection of syllables (*zi* 字, **akṣara*) are the set of *vyañjanas*. For example, the Blessed One said, “the metre (*yu* 欲, **chandas*) is the ground (*ben* 本, **nidāna*) of verses (song 頌, **gātha*),¹¹ the *vyañjana* is the syllable, and verses are based (*yi* 依, **samniśrita*) on names (*ming* 名) and poets (*zheji* 造頌者, **kavi*)”.

如世尊說, “諸惡莫作, 諸善奉行, 自淨其心, 是諸佛教”。如是四句 ... 云何多文身? 答, 諸字衆是謂多文身。如世尊說, “欲為頌本, 文即是字, 頌依於名及造頌者”。¹²

Another Chinese translation of this text, the *Apidan bajian du lun* 阿毘曇八犍度論 (T1543, translated by **Samghadeva*, or *Sengqietipo* 僧伽提婆 and *Zhu Fonian* 竺佛念), a variant translation of the *Jñānaprasthāna*, defines *pada* more clearly:

The Blessed One also said, “not practicing any evil, attaining what is virtuous, purifying one’s own mind, this is the teaching of the Buddha.” [In this verse,] “not practicing any evil” is the first *pada*, “attaining what is virtuous” is the second *pada*, “purifying one’s own mind” is the third *pada*, and “those are the teachings of the Buddha” is the fourth *pada*.

世尊亦說, 諸惡莫作, 諸善奉行, 自淨其意, 是諸佛教。諸惡莫作此一句, 諸善奉行此二句, 自淨其意此三句, 是諸佛教此四句。¹³

They describe *pada* as a portion of a verse (*gāthā*). In this context, *pada* has the same meaning as *pāda*.¹⁴ The term *vyañjana* is explained as a

mi bya ste// dge ba phun sum tshogs par bya// rang gi sems ni yongs su 'dul// 'di ni sangs rgyas bstan pa'o.

11 It is noteworthy that the translation by Xuanzang of the **Abhidharmamahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論) takes *chandas* to mean “desire to compose verses” (此中欲者, 是欲造頌欣意愛樂. T27.1545.71b21). This is probably an etymological interpretation (*nirukti*) of the word and should be further studied in the future.

12 T1544.26.920b17ff.

13 T1543.26.774b8ff.

14 See also Jaini 1959, 98ff.

synonym of syllable (*akṣara*) because the Chinese phrase *duowenshen* 多文身 (the set of *vyañjanas*) is interpreted as *zhuzizhong* 諸字衆 (the group of many syllables). In other words, the Chinese character *duo* 多 corresponds to *zhu* 諸 (many), *wen* 文 to *zi* 字 (letters), and *shen* 身 to *zhong* 衆 (group).

This interpretation demonstrates that the three terms, *vyañjana*, *nāman*, and *pada*, are regarded as three different syntactic units in the *Jñānaprasthāna*. *Vyañjana* is a syllable and the smallest syntactic unit. A collection of *vyañjanas* constitutes *nāman* – that is, a name or a word – and a collection of *nāmans* makes up *pada* as a portion of a verse. Finally, *padas* create a verse.

Some of the Sarvāstivāda texts elaborate on this explanation by comparing these three terms with the explanations of Sanskrit grammarians. A typical example is found in one of the Chinese translations of the **Abhidharmahrdaya*, the *Apitan xinlunjing* 阿毘曇心論經 (T1551, translated by *Narendrayaśas, or Naliantiyeshe 那連提耶舍):¹⁵

Pada is the collection of names (*mingzi* 名字). ... It is like what the grammarians (*poqieluona* 婆伽羅那, **vaiyākaṛaṇa*) call a “sentence” (*yanshuo* 言說, **vākya*). *Vyañjana* is the appearance of the syllable.¹⁶ *Nāman* is the name corresponding (*sui* 隨) to the object (*yi* 義, **artha*), like “cow”, “horse”, and so on. It is like what the grammar texts (*piqieluolun* 毘伽羅論, **vyākaṛaṇa*) call *pada*.

句, 名字集. ... 如婆伽羅那云言說. 味者, 字生. 名者, 隨義名也, 如牛馬等. 如毘伽羅論言句.¹⁷

In this quotation, *pada* (句) appears twice. The first *pada*, as explained by the Sarvāstivādins, is defined as a synonym of *vākya*, which means a sentence. The second is *pada* as a synonym of *nāman*, which is generally

15 For an overview of the Hṛdaya texts, see Willems, Dessein, and Cox 1998, 255ff.

16 While Xuanzang translated *vyañjana* as *wen* 文, many translators before him rendered this term as *wei* 味 (“taste”). This translation is possibly based on the usage of *vyañjana* or *byañjana* as meaning a sauce or condiment for food in the early Buddhist texts. See PTSD, 652: “Boiled rice with various kinds of curry and with various kinds of sauce (*odano anekasūpo anekavyañjano*)”.

17 T1551.28.86a14ff.

adopted by Sanskrit grammarians. For example, Pāṇini defined *pada* in *Aṣṭādhyāyī* 1.4.14 as “a word with nominal declension or verbal conjugation” (*suptiñantam padam*).¹⁸

Similar definitions of *nāman*, *pada*, and *vyañjana* are also found in the AKBh, the **Nyāyānusāra*, and many other Sarvāstivāda texts. Previous studies have investigated these definitions in various aspects. However, scrutiny of all available Sarvāstivāda texts shows that there were significantly different definitions of these three terms, on which I will elaborate in the next section.

3. The Sarvāstivāda interpretation of *nāman*, *pada*, and *vyañjana* as a word, a phrase, and a complete expression

Some Sarvāstivāda texts define *nāman*, *pada*, and *vyañjana* not as a word, a phrase, and a syllable, but as a word, a phrase, and a complete expression consisting of phrases. This is possibly because of a different understanding of *vyañjana*. As seen in the passage of the *Kavisutta* quoted above, *vyañjana* means the tool that manifests a verse. *Vyañjana*, therefore, could be understood not as one single syllable, but as the collection of syllables that manifests a verse in audible form.

Some texts agree with this understanding and interpret *vyañjana* as a linguistic unit consisting of *padas*. For example, a variant translation of the **Abhidharmahrdaya*, the *Apitan xinlun* 阿毘曇心論 (T1550, translated by *Saṅghadeva, or Sengqietipo 僧伽提婆 and Huiyuan 惠遠), follows this interpretation. This text explains *nāman*, *pada*, and *vyañjana* as follows:

Pada (ju 句) is a sentence (*suoshuo* 所說, **vākya*) [resulting from the] collection (*hui* 會) of *nāmans* (*ming* 名), like [the sentence] “oh, the conditioned are impermanent, namely [they] have the properties of arising and ceasing (*suoxing feichang wei xingshuai fa* 所行非常 謂興衰法, **anityā bata saṃskārā utpāda-vyayadharmināḥ*).¹⁹ *Vyañjana* (*wei* 味) is what [results from]

18 Böhrtlingk 1887, 32.

19 The Sanskrit parallel is found in the *Udānavarga* (Berhard 1965, 96) and the *Mahāparinirvānasūtra* (Waldschmidt 1950–1951, 298): “Oh, the conditioned [fac-

the collection of *padas* (*juhuishi* 句會事), as explained in detail in verses (*ji* 偈, **gāthā*) and sūtras (*qijing* 契經). *Nāman* (*ming* 名) is the collection of syllables (*zi* 字, **akṣara*) and communicates a meaning (*shuoyi* 說義), like [the word] communicating [the meaning of] “permanence” (*chang* 常, **nitya*).

句者, 名會所說, 如所行非常謂興衰法。味者, 句會事, 廣說如偈及契經。名者, 字會說義, 如說常。²⁰

This interpretation of *vyañjana* is also found in some of the Yogācāra texts. For example, a similar explanation is also found in the Paramārtha’s (Zhendi 真諦) *Juedingzang lun* 決定藏論 (T1584), an alternative translation of the first half of the *Viniścayasamgrahaṇī* (ViSg) in the *Yogācārabhūmi* (YoBh). This text explains *vyañjanakāya* as the complete expression resulting from the collection of *nāman* and *pada*:

Vyañjanakāya (*weihehe* 味和合): [When] *nāmans* and *padas* are combined, and [when] syllables and the meaning are completely established, it is [called] *vyañjanakāya*.

味和合者: 名與句合, 字義具足, 是味和合。²¹

In short, these quoted texts prove that alternative explanations for the relationships between *nāman*, *pada*, and *vyañjana* existed in the Sarvāstivāda and Yogācāra texts. Two different interpretations of *vyañjana* caused two different definitions of the three terms; namely, *nāman*, *pada*, and *vyañjana*. Some Sarvāstivāda Buddhists attempted to define *vyañjana* as the smallest syntactic unit, a syllable, and explained that *vyañjanas* constitute words and phrases. In contrast, other Sarvāstivādins and Yogācārins did not follow this definition; instead, according to their alternative interpretation, *nāman*, *pada*, and *vyañjana* have a different

tors] are impermanent because they have the properties of arising and ceasing. They arise and cease. Their cessation is happiness” (*anityā bata saṃskārā utpādayayadharmiṇaḥ. utpadya hi nirudhyante. teṣāṃ vyūpaśamaḥ sukham*). The Pāli parallel is found in the DN II, 157 (*aniccā vata saṅkhārā uppādavaya-dhammino. uppajjitvā nirujjhanti. teṣaṃ vūpasamo sukho*). See also Keng 2018, 480 fn. 13.

20 T1550.28.831a2ff.

21 T1584.30.1024c29ff.

relationship. When syllables are collected, words and phrases are manifested. When these words and phrases are ordered, a complete text is composed, which is called *vyañjana*.

4. The interpretation of *nāman, pada, and vyañjana* as a noun, a verb/adjective, and a syllable

As seen above, the various interpretations of *vyañjana* led to various explanations of the relationship between *nāman, pada, and vyañjana*. However, *vyañjana* is not the only *dharma* which causes several definitions of the three *dharms*. The multiple definitions of *pada* also caused some variation concerning these three terms, with some Buddhists being aware of its conflicting definitions.

Pada means a “sentence” (*vākya*) in some Buddhist texts, but this term is defined as “a word with nominal declension or verbal conjugation” (*suptināntam padam*) by the Sanskrit grammarians. The **Pañcaskandha-bhāṣya* (PSkBh), one of the Yogācāra commentary texts, points out these two definitions and divides the term *pada* into two meanings:

It is explained that *pada* of [the Buddhist] treatise (*gtsug lag*) is also different from *pada* of the mundane world (*'jig rten*). Why? With regards to [the expression] “Devadatta boils rice (*lha sbyin 'bras tshos*)”, mundane people consider “Devadatta” to be one *pada*, “rice” also to be one *pada*, and “boils” also to be a word. [However,] in the treatise, “all the conditioned are impermanent” (*'du byed kun mi rtag*) is considered as one *pada*.

*gtsug lag gi tshig ni 'jig rten gyi tshig las kyang bye brag yod par ston to// ji lta zhe na lha sbyin 'bras tshos zhes pa la/ 'jig rten pa rnam lha sbyin zhes bya ba la yang tshig gcig tu lta/ 'bras zhes bya ba la yang tshig gcig tu lta/ tshos zhes bya ba yang tshig gcig tu lta la/ gtsug lag las ni 'du byed kun mi rtag ces pa la tshig gcig tu 'dzin te.*²²

According to this explanation, *pada* conventionally means a word within a phrase, such as “Devadatta”, “boils”, or “rice”, but in the Buddhist treatise, it refers to a whole phrase like “Devadatta boils rice”. This ex-

22 D4068.90aff.

planation echoes my observation above that the *Apitan xinlunjing* 阿毘曇心論經 (T1551) also differentiated the usage of *pada* in Buddhist contexts from that in the context of Sanskrit grammar.

Nevertheless, some Buddhist commentators were not satisfied with this explanation and attempted to interpret the Buddhist term *pada* as a word. For example, Sthiramati attempted to define *pada* as a verb or an adjective in a sentence. He elaborated upon this definition in his commentary of the AKBh, the **Abhidharmakośaṭikā Tattvārthā* (Tattvārthā), as follows:²³

... it is *nāman* because it illuminates the own characteristic (*rang gi mtshan nyid*, **svalakṣaṇa*),²⁴ like “the [visible] matter (*gzugs*, **rūpa*)” and “the sound (*sgra*, **śabda*)”.²⁵ It is *pada* because it manifests the specific quality (*khyad par*, **viśeṣa*) related to activity (*bya ba*, **kriyā*), attribute (*yon tan*, **guṇa*) and time (*dus*, **kāla*).²⁶ [*Pada*] is a word with nominal declension or verbal conjugation (*sup dang ting gi mtha’ can*, **suptiñanta*).²⁷ There, “what manifests the specific quality related to activity” is [the verb] like “[one] cooks (*’tshed do*)”, “[one] recites (*’don to*)”, and “[one] goes (*’gro’o*)”. “What manifests the specific quality related to attribute” is [the adjective] like “[one is] white (*dkar po’o*)” and “[one is] dark” (*naḡ po’o*). “What manifests the specific quality related to time” is [the verb in a tense] like

23 The Sanskrit manuscript of the quoted passage has not yet been discovered (see Matsuda 2013, 49). In the following footnotes, I document parallel sentences of the AKBh and the *Sphutārthā Abhidharmakośavyākhyā* (AKV) for a better understanding.

24 AKV, 182.31ff: “That which illuminates the own characteristic is *nāman*” (*tad evaṃ svalakṣaṇābhidyotakaṃ nāma*).

25 AKBh, 80.13: “For example, [*nāman*] is the [visible] matter and the sound” (*tadyathā rūpaṃ śabda ity evamādiḥ*).

26 AKBh, 80.15: “The specific qualities related to activity, attribute, and time are understood [by the *pada*]” (*kriyāguṇakālasambandhaviśeṣā gamyante*); AKV, 182.32ff: “It is said that *pada* is what illuminates the specific quality related to activity, and so on” (*kriyādisambandhaviśeṣābhidyotakaṃ padam ity uktaṃ bhavati*).

27 AKV, 182.3ff: “However, *pada* is included in the word with a nominal declension or verbal conjugation” (*padam tu suptiñantaṃ padam ḡhyate*).

“[one] cooks (*'tshed do*, that is, the present form of the verb)”, “[one] will cook (*'tshed par 'gyur ro*, that is, the future form of the verb)”, “[one] cooked (*btsos so*, that is, the past form of the verb)”.²⁸

... *rang gi mtshan nyid gsal bar byed pas na ming ste/ gzugs dang sgra zhes bya ba lta bu'o// bya ba dang yon tan dang dus dang 'brel pa'i khyad par ston par byed pa ni tshig ste/ sup dang ting gi mtha' can no// de la bya ba dang 'brel pa'i khyad par ston par byed pa ni/ 'tshed do// 'don to// 'gro'o zhes bya ba lta bu'o// yon tan dang 'brel pa'i khyad par ston par byed pa ni dkar po'o nag po'o zhes bya ba lta bu'o// dus dang 'brel pa'i khyad par ston par byed pa ni/ 'tshed do// 'tshed par 'gyur ro// btsos so zhes bya ba lta bu ste.*²⁹

The Tattvārthā here defines *nāman* as what illuminates an object's own characteristics (*svalakṣaṇa*). Syntactically, it appears as a noun such as “matter (*rūpa*)”, “sound (*śabda*)”, and so on, in a phrase. *Pada* is regarded as illuminating the object's specific quality (*viśeṣa*). It is explained as a predicate, verb, or adjective modifying the subject in the phrase. Jaini calls this the typical Yogācāra definition of *nāman* and *pada*.³⁰ Although the AKBh defines *pada* as *vākya* (“sentence”),³¹ the Tattvārthā, a commentary of the AKBh, applies the Yogācāra definition and attempts to explain *pada* as a word with nominal declension or verbal conjugation.

5. Conclusion

Various understandings of the definitions of *nāman*, *pada*, and *vyañjana* are found in the Sarvāstivāda and Yogācāra texts, which are fundamen-

28 AKV, 182.28ff: “For example, ‘cooking, reciting, and going’, ‘dark, yellow, and red’, and ‘cooking, going to cook, and having to cook’ are understood as the specific quality related to activity, attribute, and time. This is *pada*” (*tadyathā pacati paṭhati gacchatīti kṛṣṇo gauro rakta iti. pacati pakṣyati apākṣid iti kriyā-guṇakālānām sambandhaviśeṣā gamyante. tat padam*).

29 D4421.tho252a3ff.

30 Jaini 1959, 97.

31 See fn. 1.

tally caused by the multiple meanings of *pada* and *vyañjana*. In some Buddhist texts, the term *pada* means a portion of a verse, and thus is used as a synonym of *pāda*. Because a portion of a verse consists of many words, some Sarvāstivāda texts interpret *pada* as a phrase or sentence (*vākya*), a collection of words. However, while some Buddhists were aware of the fact that *pada* means “word” in Sanskrit grammar, some simply stated that the Buddhist terminology is different from that of the Sanskrit grammarians. Others did not agree with this explanation and attempted to explain *pada* as a word.

The term *vyañjana* is also capable of carrying different connotations. It can indicate one single syllable, the basic linguistic unit to constitute words and phrases. Alternatively, this term can also be interpreted as a complete expression resulting from the collection of phrases. Therefore, some texts explain that *vyañjana* is the basic unit for *nāman* and *pada*, but other texts define *vyañjana* as the largest linguistic unit composed of the collection of *nāman* and *pada*.

Abbreviations and primary sources

- AKBh *Abhidharmakośabhāṣya* (Vasubandhu), edited by Prahlad Pradhan. Patna: K. p. Jayaswal Research Institute, 1967.
- AKV *Sphutārthā Abhidharmakośavyākhyā*, edited by Unrai Wogihara. Reprint, Tokyo: Sankibo, 1971.
- Apidamo fazhi lun* 阿毘達磨發智論 (T1544).
- Apidamo pinlei zu lun* 阿毘達磨品類足論 (T1542).
- Apitan bajiandu lun* 阿毘曇八犍度論 (T1543).
- Apitan wufaxing jing* 阿毘曇五法行經 (T1557).
- Apitan xinlun* 阿毘曇心論 (T1550).
- Apitan xinlunjing* 阿毘曇心論經 (T1551).
- BHSD *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. II. New Haven: Yale University Press, 1953.
- D *Derge Tanjur*
- Juedingzang lun* 決定藏論 (T1584).
- MPS *Das Mahāparinirvāṇasūtra: Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften herausgegeben und bearbeitet. Teil I–III*, by Ernst Waldschmidt, Berlin: Akademie-Verlag, 1950–1951.
- P. Pāli
- PSkBh **Pañcaskandhabhāṣya* (D4068)

- PWS Sanskrit-Wörterbuch, by Otto von Böhtlingk and Rudolph von Roth. St. Petersburg: Kaiserliche Akademie der Wissenschaften, 1855–1875.
- Skt. Sanskrit
- Śarīrārthagāthā “*Śarīrārthagāthā, A Collection of Canonical Verses in the Yogācārabhūmi, Part 1: Text*”, *Sanskrit-Texte aus dem buddhistischen Kanon. Erste Folge: Neuentdeckungen und Neueditionen*, edited by Fumio Enomoto, Jens-Uwe Hartmann, and Hisashi Matsumura. Göttingen: Vandenhoeck & Ruprecht, 1989, pp. 17–35.
- SN *Samyuttanikāya*, edited by Léon Feer, vol. I, London: Pāli Text Society, 1884.
- T *Taishō Shinshū Daiyōkyō*. Cite from CBETA (<http://www.cbeta.org/cbreader>).
- Tattvārthā **Abhidharmakośaṭīkā Tattvārthā* (D4421).
- Uv *Udānavarga: Sanskrittexte aus den Turfanfunden 10*, edited by Franz Bernhard, Göttingen: Vandenhoeck & Ruprecht, 1965–1968.
- Za apitan xinlun* 雜阿毘曇心論 (T1552).
- Zhongshifen apitan lun* 衆事分阿毘曇論 (T1541).

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