

Abhidharmakosa Study Materials

Chapter IV: *Karma* (Action)

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Abhidharmakosa Chapter IV: Karma – Action

Overview: Karma is a fundamental teaching of Buddhist doctrine. It is regarded as most profound and in its depths, inconceivable. Karma means action and refers specifically to volitional action, good or bad, which has a retribution, or result, at a later time. Karma is an invariable law of the universe more basic in some sense than the laws of physics (which in this view actually arise from the collective karma of living beings): “there is never opposition between the result and the seed” (K121). However, karma is not bound by a mechanical rigidity. Many factors are at work as action and its retribution unfold according to the teaching of dependent co-arising, a middle way between determinism or fatalism and absolute freedom or random chance (see **6 causes** below). The world (*loka*, Ch III) arises from Karma. Karma, based in the defilements (*anusaya*, Ch V), creates the conditions for cyclic suffering (*samsara*), the round of rebirth. Liberation (*nirvana*) is conceived in terms of the abandonment of defilements and the karmic activity they engender. Liberation goes beyond karma, but the path to liberation involves clearly distinguishing and committing oneself to good or wholesome karma (& mental states) in contrast to evil, bad or unwholesome karma (& mental states), “Essentially, the precepts (*sila*) have heaven for their result; meditation (*bhavana*) has disconnection [from the defilements] for its result... but the precepts contribute to it, since stilling (*samatha*) and insight (*vipasyana*) presuppose the precepts (K124).” Karma is defined as *cetana*, volition, intention. It is thought, voluntary and conscious. In its broader sense, karma refers to all that constitutes retributive causes contributing to a retributive fruit. [Note: there is a tendency, both ancient and modern, to apply “karma” to what is actually its fruit or result.]

Basic categories of action (karma, 業):

2-fold: 1. *cetana* (思) & 2. *cetanakrta* (思所作): volition & action created by volition (action-after-having-been-willed)
The Sarvastivadins assign a primary karmic role to volition. Volition has the foremost role in determining the moral quality of an action. Thought projects bodily & vocal karmas and arises before them. Thought also arises together with and assists bodily and vocal karmas. But also, karma is not just volition, as volition itself does not accomplish action in the world. (K1)

3-fold: 1. Mental (*manas* 意), 2. Bodily (*kaya* 身), 3. Vocal (*vag* 語, 口)

Karma is established on a 3-fold basis:

- 1) in terms of the originating cause, mental karma is established (all actions have their origin in the mind)
- 2) in terms of intrinsic nature, vocal karma is established (voice is action by its nature whereas “body” is not)
- 3) in terms of supporting basis, bodily karma is established.

	2-fold	3-fold	5-fold
	cetana-karma	mental	no vijñapti or avijñapti
cetayitva-karma	vocal	bodily	bodily vijñapti (身表)
			bodily avijñapti (身無表)
			vocal vijñapti (語表)
			vocal avijñapti (語無表)

5-fold: 1. *Cetana*, 2. bodily *vijñapti*, 3. bodily *avijñapti*, 4. vocal *vijñapti*, 5. vocal *avijñapti*. (K2-44)

A principle path of karma (see *karmapatha* below) is constituted by non-informative and informative karmas:

Vijñapti (表): informative. Applies to actions of body and voice which are “informative” – evident, communicating, visible, audible, etc. Bodily informative action is shape, not movement, because of momentariness (movement is a false conception). Vocal informative action is speech. (See K2 for analysis of momentariness.)

Avijñapti (無表): non-informative. Refers to a non-evident, non-communicating aspect of certain actions. Simultaneous with the accomplishment of the action itself, an invisible karmic force (a retributive cause) is projected within the doer's body which continues to renew itself in a series. It is sometimes said that *avijñapti* is how a karmic cause is carried in a continuous series to its fruition. However, this appears to be incorrect. In Sarvastivada, past actions can bear present and future results by reason of the fact that they exist in the three time periods (the basic doctrine of *Sarvastiva*). *Avijñapti* is used, rather, in multiple senses in attempting to deal with various problems related to the teachings of karma. *Avijñapti* is defined as a special kind of matter. If non-informative karma is mental, and thus conjoined with thought, *avijñapti*, which has a definite moral nature, good or bad, could be conjoined with a mind of a conflicting moral nature. However, by positing *avijñapti* as material, difficulties arise as it is so subtle, it is practically non-material. The Kosa includes extensive discussion of *avijñapti*.

- Avijñapti is 3-fold:**
- I. Discipline/restraint (*samvara* 律儀)
 - II. Undiscipline/non-restraint (*asamvara* 不律儀)
 - III. Neither-discipline-nor-undiscipline (*naivasamvaranasamvara* 非二謂非律儀非不律儀)

- I. Discipline** (*samvara*) is 3-fold:
- a) Pratimoksha discipline (別解脫)
 - b) Discipline arisen from dhyana/meditation restraint (靜慮生)
 - c) Pure discipline/outflow-free (*ansrava*) restraint (道生)

a) Pratimoksha discipline is 8-fold [number of rules]: *Bhikṣu* [monk: 253], *Bhikṣuni* [nun: 364], *Sikṣamana* [female probationer: 42], *Sramanera* [male novice: 36], *Sramanerika* [female novice: 36], *Upasaka* [lay man: 5], *Upasika* [lay woman: 5], and *Upavasastha* [taking up the fast: 8]. When properly acquired, the *pratimoksa-samvara* can act as a restraining force, helping the undertaker to avoid transgressing the precepts in the presence of conditions favorable for such transgression. This pertains to the realm of desire (Kamadhatu). This *avijñapti* is acquired by making vows. They last for the duration of one's life (except for the 8th). This *avijñapti* requires specific conditions and ecclesiastical procedure (e.g. vows must be taken in front of a teacher who recites the vows which one then repeats word for word [*paravijñapana*]).

b) Discipline arisen from dhyana is variously explained. Pertaining to the realm of form (Rupadhatu), these are *avijñapti-rupas* co-existent with *samadhi* concentrations. Meditation restraints are acquired with the skillful mind upon entering the meditation, and terminate on exiting the meditation.

c) **Pure discipline** refers to *Saiksa* (training) and *Asaiksa* (beyond training) paths. These are co-existent with outflow-free samadhis not belonging to any of the three spheres. Only pertains to the *samadhi* states of high-level practitioners.

II. Undiscipline (*asamvara*): Non-restraint is a serial continuity of unskillful non-informative matter arising in the following persons: butchers, hunters, robbers, prison-wardens, executioners, etc. This *avijnapti* is acquired when one willfully undertakes to do an unskillful /unwholesome profession.

III. Neither-discipline-nor-undiscipline (*naivasamvaranasamvara*): This refers to karmic actions that do not fall under the first two categories and issuing from a sufficiently strong intention, skillful or unskillful. Acquired in three ways: a) doing action, such as ardent worship or hitting another being, b) willful undertaking of an optional vow, c) by an act of giving.

Primarily: I) concerns vow, II) concerns livelihood, and III) concerns everything else.

Rationale: I) A special force created in a properly conducted ordination, this *avijnapti* establishes the difference between those in the discipline and those who are not, how monks and nuns are truly different from the non-ordained.

II) Similar to one, but with reference to unskillful occupations.

III) These apply especially to *karmapatha*, courses of action, especially in terms of how subsequent actions of body and mind, including rejoicing over an action or repenting an action (see consecutive karma below), contribute and transform the karmic cause associated with the originating volition. These consecutive acts can make the retribution better or worse and can potentially cause a karma of indeterminate retribution to become a karma of determinate retribution (see below). Such an interaction between the original karmic seed and subsequent actions presupposes a continuously present and active karmic agent, the *avijnapti*, through which the potential status of the karmic fruit can be continuously modified. Another example is that the merit of a gift increases by reason the unfolding of benefits received through the gift. In all these instances, *avijnapti* is a completing, rather than projecting, karma (see below). Like discipline above, this modification is only possible in one's present existence. *Avijnaptis* are not carried over into one's future existences. Even so, their retribution can be actualized in future lives through acquisition (*prapti*) [the series ends, but one continues to possess (*prapti*) the *avijnaptis*].

This category of *avijnapti* is also used to account for the tricky problem of actions committed through an emissary. The original vocal karma does not constitute the act (e.g. murder) as the emissary may be interrupted. What then changes in the person's karmic causes at the moment when the emissary enacts the deed? It is explained that at that moment, an *avijnapti* is produced (based on the *vijnapti* of the original vocal karma, which in itself cannot serve as the cause for the seeding of the distinct, further karmic cause of the accomplished deed).

The Sautrantika deny *avijnapti* and *vijnapti* karmas. They propose rather a "seed" theory of karmic causation. The causal efficacy of an action is compared to a seed which comes to fruition through a transformation of the series (*santati-parinama*) progressively manifesting as seed, stem, branches, leaves, flowers and fruit. Likewise, the originating karmic cause, the volition, does not directly produce retribution, but through a transformation series, a karmic efficacy is continuous transmitted until, when the appropriate conditions are obtained, retribution is produced. (Later, *alaya* was added.)

Action is morally definable: 1. *Kusala* 善, good; 2. *Akusala* 不善(惡), bad; 3. *Avyakrta* 無記, neutral or non-defined:

Bhasya: "Good action is salutary, because it is of agreeable retribution and as a consequence it protects one from suffering for a time (good, but impure action); or rather, because it brings about the attainment of Nirvana and, as a consequence, definitively protects one from suffering (good, pure action). Bad action is pernicious: this is action of disagreeable retribution. Action concerning which the Blessed One does not say whether it is good or bad, that is, morally neutral action, is neither salutary nor pernicious." (K45) [also see the Attribute Study in the Supplemental Materials.]

K8: <i>dharmas</i> are good or bad in four ways:	<i>Kusala</i> – good, wholesome	<i>Akusala</i> – bad, evil	<i>Avyakrta</i> – neutral, undefined	
absolutely (<i>paramarthatas</i>)	<i>Nirvana</i> , deliverance [like the absence of sickness]	<i>Samsara</i> , or existence: has for its process all suffering [like sickness]	Avyakrta actions do not produce karmic results (<i>vipaka</i> , retribution).	
in and of themselves (<i>svabhavatas</i>)	The roots of good (non-greed, non-hatred, non-delusion), respect & fear [like good medicine]	The roots of evil (greed, hate, delusion), disrespect & lack of fear [like bad medicine]	There are two types:	
through association (<i>samprayogatas</i>)	That which is associated with the roots, respect & fear [like a drink mixed with good medicine]	The <i>dharmas</i> associated with the roots of evil, disrespect & lack of fear [like a drink mixed with bad medicine]	<i>Nivrtta</i> : Veiled Defiled -	<i>Anivrtta</i> : Non-veiled Undefined -
through their original cause (<i>samutthanata</i>)	Having their origin in <i>dharmas</i> good in and of themselves or good through association... [like the milk of a cow which has consumed a drink mixed with good medicine]	The <i>dharmas</i> associated with these roots, etc, bodily action, vocal action, their characteristics (arising, etc.) & the <i>praptis</i> ... [like the milk of a cow which has consumed a drink mixed with bad medicine]	Obstructive to realization of the way. (e.g., belief in self)	Not obstructive to realization of the way (e.g., karmic retribution, certain crafts)

Courses of Action (*Karmapatha* 業道): “By taking from among these [good & bad] practices the most evident, one defines the ten courses of action, good and bad respectively” (K66). The ten courses of action, *karmapatha*, represent a major form of ethical guidance within Buddhism. The 10 unskillful paths of karma are:

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| 1. taking life (<i>pranatipata</i> 殺生) | 6. harsh speech (<i>parusya</i> 惡語) |
| 2. taking what is not given (<i>adattadana</i> 不與取) | 7. frivolous speech (<i>sambhinna-pralapa</i> 雜穢語) |
| 3. sexual misconduct (<i>kama-mithyacara</i> 欲邪行) | 8. covetousness (<i>abhindhya</i> 貪欲) |
| 4. false speech (<i>mrsa-vada</i> 虛誑語) | 9. malice (<i>vyapada</i> 瞋恚) |
| 5. malicious speech (<i>paibunya</i> 壞他語) | 10. false view (<i>mithya-drsti</i> 邪見) |

The 10 courses of action represent the most significant ways, skillful and unskillful, in which volition unfolds and operates. They are pathways that volition can traverse, and work through, to its accomplishment. The ten unskillful courses of action are based in the three unskillful roots (*akusala-mula*): 1, 6 & 9 are achieved through hatred, 2, 3 & 8 through greed, 10 through delusion, and 4, 5 & 7 through any one of the three roots. Note: preparatory actions for all the courses of action can arise from all three roots, but these courses of action are achieved through the three roots as described above (K68-71).

Related to the Ten Grave Precepts of Soto Zen, which also include a provision against intoxicants (regarded in the Kosa as merely a “transgression of disobedience” but important to uphold “in order that the other rules may be kept” (K34)).

Along with the analysis of *avijnapti* (especially in terms of the *pratimoksha samvara*), the analysis of the *karmapatha* in Ch IV emphasizes the teaching and practice of ethical conduct. In terms of the overall structure of the Kosa, the chapter on Karma comes after Ch III on the World (that is, *samsara*, the world of rebirth), and before Ch V on the Defilements (which are the root of karmic activity which keep beings in *samsara*). Karma is identified with the 2nd and 10th parts of 12-fold dependent co-arising, and included in the fundamental triad of defilement-action-foundation (see Ch III, K26-27). The emphasis on ethics here, however, connects to the later chapters (6-8) on the path and the conditions of the path.

3-fold: (a) Preparatory (*prayoga*, 加行), (b) Course of Action Proper, & (c) Consecutive Action (*pr̥sthā*, 後起) (K68):

- (a) Preparatory action consists of any preparations for an action – they are always *vijnapti*, sometimes *avijnapti*. (“A man, desiring to kill an animal, rises from his bed, takes some silver, goes to the market, feels the animal, buys the animal, leads it, pulls it, makes it enter, mistreats it, takes a sword, strikes the head once or twice: as long as he does not kill it, the action preparatory to killing lasts.”)
- (b) The Course of Action Proper is the act at the moment of accomplishing or achieving the action (just 1 moment). (“At the stroke by which he deprives the animal of its life—that is, at the moment when the animal dies—the *vijnapti* of this moment and the *avijnapti* which is simultaneous to this *vijnapti*, are the course of action proper. For it is by reason of two causes that one is touched by the transgression of murder: by reason of the preparatory action and by reason of the achievement of the result [of the preparatory action].”)
- (c) Consecutive action is action in the moments that follow – they are sometimes *vijnapti*, always *avijnapti*. (“The moments that follow, the moments of *avijnapti* created by the killing, are the consecutive action; the series of the moments of *vijnapti* are also consecutive action: moments that constitute pulling the hide off the animal, washing it, weighing it, selling it, cooking it, eating it, and congratulating oneself on it.”)

Note: “There is no reason to distinguish preparatory and consecutive action for greed, wickedness and false views: at the moment when they manifest themselves, by the sole fact of their presence, they are courses of action proper.”

6 Causes: Karma unfolds and evolves according to a number of conditioning factors. These 6 causes affect the gravity of a karmic cause and thus its retribution (one further factor is the spiritual status of the doer/possessing false views):

- 1) Subsequent actions (*pr̥stha*) following the principle action can make it more grave and make its retribution determinate.
- 2) The nature of the field (*ksetra-visesa*) is the moral or spiritual status of the person with respect to whom the karma is incurred. Splitting the sangha is the most serious transgression because the sangha is the most excellent field of virtue.
- 3) The basis (*adhithana*) is the deed itself. E.g. Killing one’s parents is much worse than stealing from them.
- 4) The preparatory action (*prayoga*) is action which leads to the principle action.
- 5) Volition (*cetana*) is the mental force through which the act is accomplished.
- 6) Strength of intention (*asaya-visesa*) is the level of conviction behind the deed. (K119)

Projecting (*aksepaka*, 引) and Completing (*paripuraka*, 圓滿) Karmas: “One action projects one arising. Many actions complete an existence.” (K95) Bhasya: “One action projects one arising and no more... Many actions do not together project one arising: for if this were the case, the projection of existence would take place in parts... The same way that a painter with one stroke delineates the outline of an image, and then fills in this image: so too, even though their quality of being a human is the same, certain humans have perfect organs, major and minor members; certain humans are beautiful through the excellence of their hue, figure, shape and power, whereas, in certain humans this or that is lacking.” Some karmic causes are responsible for projecting a particular type of existence while others (completing karmas) contribute in terms of specific details (life span, etc). The group-homogeneity (*nikaya-sabhaga*) & vital faculty (*jivitindriya*) of one existence are the result of the karmic projection of one and only one karma. But note: the projecting karma operates with an assemblage of other causal factors including the functioning of defilements and assisting conditions. Nothing arises from a single cause.

No-self and Karmic Retribution: If there is no self, who experiences the result? A distinct series of 5 skandhas produces karma and is where the retribution arises. Merely a serial continuity of causes and effects.

Defilements are the generating cause and a supporting condition for karma: Karma is generated because of the defilements and without defilements, karmas are incapable of effecting a new existence. Arhats do have the indeterminate karmas conducive to rebirth, but they are incapable of producing rebirth in the absence of the defilements. Karma thus requires the defilements as a necessary supporting condition for the process of retribution.

Black, White, Black-White & Pure Action: “Bad actions, good action of Rūpa, good actions of Kāma, are, respectively, black, white, black-white; action which destroys the other actions is pure action” (K60).

1. Bad action, being defiled, is absolutely black; retribution, being painful, is black. (AKA non-meritorious action)
2. Good action of the sphere of Rupadhatu, not mixed with the bad, is absolutely white; its retribution, being agreeable, is white. (AKA non-agitated action)
3. Good action of the sphere of Kamadhatu, being mixed with the bad, is black-white; its retribution is mixed, so it is thus black-white. This definition is to be understood as applying, not to the nature of the action itself, but to the ‘series’ or the person; in one and the same mental series, good action is mixed with bad action. There is no action which is black-white, nor any retribution which is black-white, which would be a contradiction... (AKA meritorious action)
4. Pure action destroys the other three types of action. Not being defiled, it is not black; not being retribution, it is not white. It is ‘non-white’ (*asukla*)...the Blessed One wishes to oppose pure action to white action... Pure action does not have any retribution, for it is not of the domain of the spheres of existence; in fact, it arrests the process of existence.

Three Silences: “Aśaikṣa, that is, an Arhat’s, actions of the body, voice and mind, are, in this order, the three silences”(K64).

Karma Done (*kṛta*) or Accumulated (*upacīta*): When an karma is both “done” and “accumulated”, it means it has been volitionally projected as well as accomplished, and it becomes necessarily retributive. Action “done” is only “accumulated” by virtue of 5 conditions (K120):

- (1.) by reason of its intentional character (it must be consciously intended)
- (2.) by its completion (e.g., both preparation for, and accomplishment of, an action are necessary for it to be a mortal transgression. Also, if one dies before the action is accomplished, one is not endowed with the transgression)
- (3.) by the absence of regret and opposition (which are counteractive to the retribution)
- (4.) by its accompaniments (this includes rejoicing in an action one has committed)
- (5.) by its retribution (accumulated actions are necessarily retributed).

Determinate (*niyata*, 定) and Indeterminate (*aniyata*, 不定) Karma (K50):

Determinate karma is of three types: (1) to be retributed in this life, (2) in the next life, and (3) in subsequent lives. Only fairly extreme acts of good or evil are determinate and retribution for such acts is certain.

Indeterminate karma is karma that may or may not be retributed. Further, its retribution can be modified in various ways. For example, the retribution of some karmas may be lightened as a result of practice and cultivation. Highly developed practitioners may transform even serious transgressions. Such moments of transcendence are described as encountering a strong obstructing force of the retributable karma not wanting to be transcended, like creditors desperately putting pressure on a debtor when about to leave the country.

Arhats and Buddhas cannot escape the consequences of determinate karma. However, their spiritual development is such that even great evil karmas mature in ways that little harm is done. Others teach that nobles ones (aryas) necessarily experience the retribution of their determinate karmas before entering the noble path.

Action Produces Results: The Kosa includes extensive analysis of karmic results in terms of the teaching of the 5 *phalas* (results or fruits, see Ch II, K56-58) and a set of different categories of action: a) pure (*anasrava*, without-outflows) & impure (*sasrava*, with-outflow), b) good, bad & neutral, c) past, present & future, d) saikṣa (training), asaikṣa (beyond training), niether, e) abandoned through seeing, abandoned through meditation, non-abandonable. (K85-95, see below)

Collective Karma: The paths of karma are established not only because they effect one by way of retribution, but also the whole world. An individual's karmic action has both personal and collective aspects. The latter is sometimes called “collective karma.” The basic Buddhist teaching is that the whole universe, with all its planets, mountains and oceans, etc., is the result, the fruit of dominance (*adhipati-phala*) of the collective karma of the totality of beings inhabiting the universe. All paths of karma, skillful or unskillful, are said to have a threefold result (K85):

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| 1. fruit of retribution (<i>vipaka-phala</i>) | For example, killing is said to have the following three results: | 1. rebirth in a lower realm |
| 2. fruit of emanation (<i>nisyanda-phala</i>) | | 2. short life-span in later human births |
| 3. fruit of dominance (<i>adhipati-phala</i>) | | 3. lack of vitality and non-durability of external things (how the act changes/makes the world). |

The ten paths of karma are said to be established on account of these three fruits.

The first two are unique for the individual but the third is shared by all beings.

The retribution result is undefiled-neutral. It is sometimes taught that the retribution result is primarily sensation, *vedana*.

The emanation (even-flowing) result is also taught as a tendency to repeat the action (forming a rut, habit, disposition).

Can one's karma bear effect on another or be experienced by another? The Sarvastivada say “no”. The transfer of merit is not actually a transfer of good karmic causes. Rather, the transfer of merit is effective through inspiring in beings new wholesome volitions which are new karmic causes in their stream. No one experiences someone else’s retribution, *vipaka*.

The 10 Courses of Action can arise from the Three Roots: desire, hatred and ignorance (K68-69):

Course of action	From desire	From hatred	From ignorance
1. killing	killing in order to seize a certain part of an animal; killing in order to seize some goods; killing for pleasure; killing in order to defend oneself, or one's friends.	in order to satiate hostility.	To consider the sacrifice as a pious action and so to kill; when a king, according to the authority of the legalists kills through duty, 'The first of the meritorious actions of the king is to punish evil-doers'... "one must kill game, cattle, birds, and buffalos in order to nourish oneself."
2. stealing	Either one steals the object desired, or one steals in order to then gain possession of another object, to acquire honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	A king, upon the authority of the legalists, seizes the goods of evil-doers. The Brahmins say, "...when a Brahmin steals, he takes that which belongs to him..."
3. illicit sexuality	Sexual intercourse with the wife of another, either through love, or in order to obtain honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	The Persians, etc, have intercourse with their mothers and other forbidden women ... Women are like rice mortars, flowers, fruits, cooked food, ladders, roads, and ferryboats: they are there to be used
4. lying	4-7. Lying (iv.74c-d) and other vocal transgressions arisen from desire and from hatred, as above.		"Oh King, playful lying, lying to women, in marriage, or in danger of death, does not hurt: one says that these five lies are not transgressions."
5. malicious speech			These are provoked through false views.
6. harmful speech			the false discourses of the <i>Vedas</i> , etc, are frivolous words arisen from ignorance
7. inconsiderate speech (frivolous speech)			
8. greed	Since they are not preparatory action, this creates a difficulty: K69a-b. Greed and the other two mental courses arise from the three roots because they appear subsequent to these roots. When they appear immediately after desire, they arise from desire; the same for the other two roots.		
9. hatred			
10. false views			

Good, Bad, Neutral Dharmas Constitute Results of Good, Bad, Neutral Actions. (K88-89)

(Results (phala) were analyzed in Chapter 2, K55-58)

	Results of good action:	Results of bad action:	Results of neutral action:
Good dharmas	4 (outflowing, disconnection, virile, predominating)	2 (virile, predominating)	2 (virile, predominating)
Bad dharmas	2 (virile, predominating)	3 (outflowing, virile, predominating)	3 (outflowing, virile, predominating)
Neutral dharmas	3 (retributive, virile, predominating)	4 (retributive, outflowing, virile, predominating)	3 (outflowing, virile, predominating)

Chapter 4 also includes an analysis of the 3 obstacles (including the 5 mortal transgressions (K95-107)), and an account of the Bodhisattva and the paramitas (K108-125)"

The 3 obstacles (*avarana*, 障) are obstacles to the Way and to the roots of good preparatory to the Way:

1. The obstacle of action (*karmavarana*): the 5 mortal (*anantarya*, 無間) transgressions: i) matricide, ii) patricide (these first two are discussed in K103), iii) the killing of an Arhat, iv) schism (analyzed in K98-102), and v) wounding the Tathagata with thoughts of hatred (discussed in K104). Only among humans with the exception of the Kurus.
2. The obstacle of the defilements (*klesavarana*): specifically, this refers to chronic or continual defilements (which grow and are very difficult to overcome) in contrast to strong defilements (which only surge up from time to time). In the 5 realms.
3. The obstacle of retribution (*vipakavarana*): rebirth in a) painful realms of rebirth (hell, preta, animal), b) human existence in Uttarakuru, c) heavenly existence among the Unconscious Ones. In the 5 realms.

The 6 paramitas (K111-125) are the practices of a bodhisattva endeavoring to realize Buddhahood:

1. Giving (*dana*, 布施): analyzed extensively K111-118, 121, & 125.
2. Morality (*Sila*, 忍辱): analyzed in K111, & 122-124. Also see Pratimoksha discipline, the courses of action, etc. above.
3. Patience (*ksanti*, 忍辱): mentioned in K111; also see Ch III, K93-94 on the great length of the Bodhisattva path.
4. Energy (*virya*, 精進): mentioned in K112. Defined in Ch II, K25, it is one of the *klesa-maha-bhumikas*.
5. Meditation (*dhyana*, 禪定): discussed in K112 & 124. Analyzed extensively in Ch VIII on meditation.
6. Discernment (*prajna*, 智慧): mentioned in K112. Defined in Ch II.K24 (a *maha-bhumika*); & see Ch. VI.K15 & Ch VII.K1.