

# The Compendium Concepts of the Two Truths Based on Theravāda and Vaibhāṣika



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## ABSTRACT

The purpose of this article is to inform the profound concepts of the two truths utilizing the source from of *Theravāda*, and *Vaibhāṣika* based on *Pāli* and *Sanskrit* literatures of *Abhidamma* (*skt. Abhidharma*). The technical terms *sammuti-sacca* (*skt. saṃvṛti-satya*), and *paramattha-sacca* (*skt. paramārtha-satya*) are vital words of the Buddha dhamma. This article will be diversifying your concepts of the two truths from those two schools, in order to encourage understanding various theories of the two truths from different doctrines. Therefore, the omniscient essence of this article is to contain great assorted knowledge of two truth at once.

**Keywords:** Two Truths, Theravāda and Vaibhāṣika

## 1. Introduction

This introduction will explain the context first, due to “the concepts of the two truths in *Theravāda* and *Vaibhāṣika*” is the profound issue of their theories. That means the two truths are the essential part of the *Abhidhamma* and it is the ultimate teaching of the Buddha. Thus, for good understanding, it is necessary to learn the two truths from any kind of *Abhidhamma*. Then here, these are the fundamental points which are the four kinds of ultimate truths of *Theravāda*, and five kinds of ultimate truths of *Vaibhāṣika*. Therefore, this paper will declare the dissimilar viewpoints of the two truths from *Theravāda* and *Vaibhāṣika*.

## 2. Seven Books of Abhidhamma

Initially, it is necessary to know about the *Abhidhamma* of *Theravāda* and *Vaibhāṣika* are very important. Hence, here is the brief history of *Abhidhamma* development. Before the first council there was a no different schools among Buddhist monks (*Śrāvakayana*). After the first Buddhist council, the causes of Ven. Yaśas’s condemnation of *Vinaya*, the second Buddhist council was held on 100 years after *mahāparinirvāṇa* of the Buddha at *Vaisālī*. Around the 137 years after *mahāparinirvāṇa* of the Buddha, five issues caused by Mahadeva, the *Śrāvakayana* was divided into two schools as: *Mahāsāṃghika* and *Sthavira*.

About 236 years of *mahāparinirvāṇa* or during the Asoka period, the *Sthavira*’s monks had discussed on *Abhidhamma*. At that time some monks asserted that existence of all things as the three times (past, present and future) are truly existing. But some monks didn’t accept that views and believed that only present time and part of the past (namely the existence of action which has not given forth its result) are truly existence, and future are non-existence.<sup>1</sup> Those who follow the first theory is called *Sarvastivāda* which as *Vaibhāṣika*, and those who follow the second theory called *Vibhajyavāda* as *Theravāda*.<sup>2</sup>

After the third Buddhist council, the *Sarvastivāda* moved from Magadha to Mathura with Sanskrit Tripitaka and established their Buddhist school. They gradually flourished in *Gandhara*, *Kasmira* and north-west regions. The *Vibhajyavāda* also gradually expended from

<sup>1</sup> Vasubandhu, **Abhidharmakośabhāṣyam**, tr. Leo M. Pruden, (California: Jain Publishing, 2014), p. 808.

<sup>2</sup> Y. Karunadasa, **The Theravada Abhidhamma**, (Hong Kong: Published Center of Buddhist studies, 2010), p. 281.

Magadha to the West and South India and finally, they established their school in Srilanka with the *Pali Tripitaka*, and progressively it flourished into western places. However, seven books of *Theravāda* are:

1. *Dhammasaṅgaṇi*, ཚམས་གྱི་འདུས་པ།
2. *Vibhaṅga*, ལྷམ་པར་འབྲེན་པ།
3. *Dhātukathā*, ལམས་པ་བརྗོད་པ།
4. *Puggalapaññatti*, ཁག་ཟག་པའདད་པ།
5. *Kathāvatthu*, ཁག་མ་གྱི་གཞི།
6. *Yamaka*, ཟུང་ལྗན།
7. *Paṭṭhān*, འཇགས་པ།

Among these *Abhidhammas*, the *Kathāvatthu* was composed of Mogaliputta Tissa at the third Buddhist council in the 3rd century of BCE. The most important one is remaining *Abhidhamma* also as a commentary of each other. It shows the *Abhidhamma* emerged in deferent places and times. Likewise, the *Vaibhāṣika's Abhidharma* also holds seven categories:<sup>3</sup>

1. *Jñānāvatāra*, ཡེ་ཤེས་པ་འཇགས་པ།
2. *Dharmaskandha*, ཚམས་གྱི་ཡང་པོ།
3. *Samgītiparyāya*, འགོ་བའི་རྣམ་གྲངས།
4. *Prajñapti-śāstra*, ཁག་གསལ་པའི་བསྟན་བཅས།
5. *Vijñānakāya*, ལྷམ་ཤེས་གྱི་ཚོགས།
6. *Prakaraṇa*, རབ་ཏུ་བྲེན་པ།
7. *Dhātukāya*<sup>4</sup>, ལམས་པ་གྱི་ཚོགས།

*Vaibhāṣika* said those seven *Abhidharma* were taught by the Buddha at uncertain places. After the Buddha passed away seven Arahants collected the *Abhidharma* and arranged into seven groups.

<sup>3</sup>Dr. Sanjib Kumar Das, **Comprehensive Tri-Lingual Dictionary**, (Lhe-Ladakh: Published by Central Institute of Buddhist Studies, 2014), p. 189.

<sup>4</sup>Y. Karunadasa, **The Theravada Abhidhamma**, (Hong Kong: Published Center of Buddhist studies, 2010), p. 289.

### 3. Two Truths of Theravāda

#### 3.1 Conventional Truth

The conventional truth *sammuti-sacca/sammuccā* is according to etymology, the term of *sammuti* is derived from the root word *man* means to think, and when prefixed *sam* it means common consent, general opinion, and convention.<sup>5</sup> The term *sacca* means real and true.<sup>6</sup> Thus, a general opinion or convention is true. Tin Mon said that the conventional names and vocabularies which we use in daily life as man, woman, father, mother, and so on are conventional truth because they are conventionally accepted without any intentions.<sup>7</sup> Thus, that the conventional realities *paññattis* - description, name, idea, notion, and concept, also Conventional Truth.<sup>8</sup>

#### 3.2 Ultimate Truth

The term *paramattha-sacca* is derived from the root words *parama* means ultimate, final, highest, excellent, *attha* means reality,<sup>9</sup> and *sacca* means real and true, when they fixed together ultimate reality is true (*paramattha-sacca*). On the other hand, the term *paramattha* which means the ultimate, absolute, and the highest.<sup>10</sup> However, 89 or 121 consciousness (*citta*), 52 mental factors (*cetasikas*), 28 Materialities (*rūpa*), *Nibbāna* are ultimate truth because these are existed because of their intrinsic nature. As well as the Doctrine of Dependent Origination, Four Noble Truths, and so forth are Ultimate Truth because those are do not change on account of time and occasion and which always remain true.<sup>11</sup>

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<sup>5</sup> **The Pali Text Society's Pali-English Dictionary**, (Oxford: Published by The Pali Text Society, 2004), p. 696.

<sup>6</sup> *ibid.*, p. 668.

<sup>7</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon: Thin Lai Win Press, 2015), p. 24.

<sup>8</sup> **The Pali Text Society's Pali-English Dictionary**, (Oxford: Published by The Pali Text Society, 2004), p. 390.

<sup>9</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon: Thin Lai Win Press, 2015), p. 21.

<sup>10</sup> Y. Karunadasa, **The Theravada Abhidhamma**, (Hong Kong: Published Center of Buddhist studies, 2010), p. 61.

<sup>11</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon: Thin Lai Win Press, 2015), p. 25.

### Chart of Two Truths

Convectional truth ཀུན་རྫོབ་བདེན་པ།			
1, paññattis, vocabularies, བརྒྱ་དང་ཐ་སྙྱད་སྒྲིག་པ།			
Ultimate truth དོན་དམ་བདེན་པ།			
1. <i>citta</i> , consciousness, རིམ་པ།	2. <i>cetasikas</i> , mental factors, རིམ་པ་བྱུང་།	3. <i>rūpa</i> , materiality, ཁ་བྱུག་པ།	4. <i>nibbāna</i> , མྱེད་ལྟོགས།

#### 3.2.1 Consciousness

The consciousness has a single characteristic, that is which constitute the knowing or awareness of an object. It divides into many classes when it based on its possible combinational mental factors. There are eighty-nine or one hundred-twenty-one consciousness in ultimate truth.

1. Twelve unwholesome consciousnesses (*akusala citta*),
2. Eighteen rootless consciousnesses (*ahetu citta*),
3. Twenty-four beautiful consciousnesses (*karama sobhana cittas*)
4. Fifteen form realm consciousness (*rupajjhana*),
5. Twelve formless realm consciousness (*arupajjhana*), and

6. Eight supra-consciousnesses (*lokuttara citta*), total of 89 consciousnesses. If eight supra-consciousnesses divided into five *rupajjhana* stages, each of five *rupajjhana* has eight consciousnesses so that will become forty *lokutara cittas*, lastly,  $12+18+24+15+12+40=121$  consciousnesses.

#### 3.2.2 Mental factors

An Arises together with *citta*, perishes together with *citta*, takes the same sense object which the *citta* takes, and shares a common physical base with *citta* is called Mental factors.<sup>12</sup> It holds fifty-two classifications:

<sup>12</sup> *ibid.*, p. 61.

### Chart of Mental Factors

<b>1. Sabbhacitta-sādhāraṇa cetasikas 7, (essential mental factors, སེམས་ཐམས་ཅད་ཀྱི་འཁོར་དུ་བྱུང་བའི་སེམས་བྱང་བཟུང་།)</b>			
1. Phassa, contact, རེགས་པ།	2. Vedanā, feeling, ཚེད་པ།	3. Saññā, perception, འདུ་ཤེས།	4. Cetanā, intention, སེམས་པ།
5. Ekaggatā, concentration, རྟེན་ཅིག་པ།	6. Jīvitindriya, life faculty, འཛོལ་བའི་སེམས་པ།	7. Manasikāra, attention, རྟོག་པ།	
<b>2. Pakiṇṇaka cetasikas 6, (particular mental factors, དམིགས་བསམ་པ་གྱི་སེམས་བྱང་བཟུང་།)</b>			
1. Vitakka, thought conception, རྟོག་པ།	2. Vicāra, discursive thinking, དཔྱད་པ།	3. Adhimokkha, decision, ཐག་གཅོད།	4. Vīriya, effort, བརྩོན་འགྲུས།
5. Pīti, joy, དགའ་པ།	6. Chanda, wish, འདོད་པ།		
<b>3. Akusala cetasikas 14, (immoral mental factor, མི་དཀེལ་བའི་སེམས་བྱང་བཟུང་།)</b>			
1. Moha, ignorance, མ་རིག་པ།	2. Ahirika, immoral shame, རྩོམ་མེད་པ།	3. Anottappa, immoral dread, ཁྱེད་མེད་པ།	4. Uddhacca, restlessness, རྩྭ་པ།
5. Lobha, greed, འདོད་ཆགས་པ།	6. Diṭṭhi, wrong view, རྟོག་ཏུ།	7. Māna, conceit, རྩལ་པ།	8. Dosa, hatred, ཞེ་སྤང་།
9. Issā, jealousy, ཐག་དོག་པ།	10. Macchāriya, stinginess, སེར་སྤྲོ།	11. Kukkucca, worry, འགྲོད་པ།	12. Thina, sloth, ལེ་ལོ།
13. Middha, torpor, རྩེད་ལུག་པ།	14. Vicikicchā, doubt, ཐེ་ཚོས་པ།		
<b>4. Sobhaṇa cetasikas 25, (beautiful mental factor, དཀེལ་བའི་སེམས་བྱང་ཉི་ཤུ་ཅུ་ཡི།)</b>			
1. Saddhā, faith, དོད་པ།	2. Sati, mindfulness, དཔྱད་པ།	3. Hirī, moral shame, རྩོམ་ཤེས་པ།	4. Ottappa, moral dread, ཁྱེད་ཡོད་པ།
5. Alobha, non-greed, འདོད་ཆགས་མེད་པ།	6. Adosa, hatelessness, ཞེ་སྤང་མེད་པ།	7. Tatramajjhataṭṭā, equanimity, བརྟངས་ལྷན་པ།	8. Kāya-passaddhi, tranquil mental factors, བག་ལེབས་པའི་སེམས་བྱང་།
9. Citta-passaddhi, tranquil consciousness, བག་ལེབས་པའི་སེམས་པ།	10. Kāya-lahutā, lightness of mental factor, དངས་མའི་སེམས་བྱང་།	11. Citta-lahutā, lightness of consciousness, དངས་མའི་སེམས་པ།	12. Kāya-mudutā, elasticity of mental factor, ལས་སུ་རུང་བའི་སེམས་བྱང་།
13. citta-mudutā, elasticity of mental consciousness, ལས་སུ་རུང་བའི་སེམས་པ།	14. Kāya-kammaññatā, adaptability of mental factor, འདྲིས་རུང་བའི་སེམས་བྱང་།	15. Citta-kammaññatā, adaptability of consciousness, འདྲིས་རུང་བའི་སེམས་པ།	16. Kāya-paguññatā, proficiency of mental factor, ལུ་བྱུང་གི་སེམས་བྱང་།
17. Citta-paguññatā, proficiency of consciousness, ལུ་བྱུང་གི་སེམས་པ།	18. Kāyujjukatā, uprightness of mental factor, དང་པོའི་སེམས་བྱང་།	19. Cittujjukatā, uprightness of consciousness, དང་པོའི་སེམས་པ།	20. Sammā-vāca, right speech, ཡང་དག་པའི་ངག་པ།
21. Sammā-kammanta, right action, ཡང་དག་པའི་ལས་ཀྱི་མཐའ་པ།	22. Sammā-ājīva, right livelihood, ཡང་དག་པའི་འཛོལ་པ།	23. Karuṇā, compassion, རྩེད་ཆེ།	24. Muditā, sympathetic joy, དགའ་བ་ཆེན་པོ།
25. Paññindriya, wisdom, ཤེས་རུག་པ།	Total 7 + 6 + 14 + 25 = 52		

### 3.2.3 Materiality

There are 28 *Rūpas* but the formal definition of *Rūpa* has not been appearing till now, but it is believed that in the ultimate sense *Rūpa* is a formless, shapeless, and massless just as energy.<sup>13</sup> However, number of the twenty-eight *Rūpas* are as following:

**Chart of Materiality**

<b>Mahābhūta Rūpa 4, (four great essential elements, འབྲུང་བ་ཆེན་པོ་)</b>	
1. Pathavī, earth, ཤིལ་	2. Āpo, water, ཕྱི་
3. Tejo, fire, ཤིལ་	4. Vāyu, wind, སྒྲིང་
<b>Upādā Rūpa 24, (derived materialities, འབྲུང་གྱི་ཆོས་)</b>	
1. Pasāda rūpa 5, five organs, དཔང་ལོ་ལྔ་	2. Gocara rūpa 5, five sense objects, རྟོན་ལྔ་
3. Bhāva rūpa 2, two sex materiality, རྩ་མེད་གཉིས་པོ་	4. Hadaya rūpa 1, one heart, སྒྲིང་
5. Jīvita rūpa 1, one life materiality, སྐྱེ་གཞི་	6. Āhāra rūpa 1, one nutriment, འཛ་བཟུང་
7. Pariccheda rūpa 1, one space, བར་སྒྲོང་	8. Viññatti rūpa 2, one intimation, བརྟེན་འགྲུགས་གཉིས་ (ལམ་རང་གི་བརྟེན་)
9. Vikāra rūpa 2/3, two/three mutable materiality, འགྱུར་གྲུགས་གསུམ་ ལམ་རྒྱུ་ལྔ་ ལམ་རྒྱུ་ལྔ་(དབང་ཐོབ་ལྔ་)	10. Lakkhaṇa rūpa 4, མཚན་ཉིད་ཀྱི་གྲུགས་ འདས་བྱས་མཚན་ཉིད་བཞི་
Total, 1 Mahābhūta Rūpa + 10 Upādā Rūpa = 11, or 4 Mahābhūta Rūpa + 24 Upādā Rūpa = 28	

### 3.2.4 Nibbāna

The state of blissful and peaceful are the nature of *Nibbāna*. It is beyond the 31 planes of existence which is out of the world in terms of mind and body. That means the samsara is the nature of five aggregates, and *Nibbāna* is the nature of the absence of the five aggregates. But it is possible to realize the *Nibbāna* through four Paths and their Fruits. There are two kinds of *Nibbāna*: *Kilesa Nibbāna* and *Khandha Nibbāna*. The *Kilesa Nibbāna* is the *Nibbāna* which is only beyond the *kilesas*. And which is absolutely beyond the five aggregates is called *Khandha Nibbāna*.

<sup>13</sup> ibid., p. 174.

## 4. Two Truth in Vaibhāṣika

### 4.1 Conventional Truth

The conventional truth *saṃvṛiti-satya* is according to etymology the term *saṃvṛiti* is derived from *vṛi* means to cover, conceal, hide,<sup>14</sup> when fixed with *ti* and *saṃ* that means covering and concealing, and *satya* means truth thus covering or concealing the truth, but in *Abhidharmakośabhāṣyam* the *saṃvṛitisatya* means relative truth.<sup>15</sup> However, the cognition of an object does not arise when it is destroyed or mentally divided is called conventional truth.<sup>16</sup> For example, a Jug, and water. Therefore, the gross or composite entity is conventional truth.

### 4.2 Ultimate Truth

The Ultimate truth *paramātha-satya* is the cognition of an object arises when it is destroyed or mentally divided. The fundamentally existent as a subtle aggregate.<sup>17</sup> Therefore, there are five foundations of the knowledge: form basis of appearance, chief mind basis, accompanying basis of mental states, non-concurrent formations basis, and basis of non-compounds.

Chart of Two Truths

Conventional truth	Ultimate truth
1. Styāna ( <i>gross</i> ) Rūpa	1. Sūkśma ( <i>subtle</i> ) Rūpa
2. Styāna Citta	2. Sūkśma Citta
3. Styāna Cetasikas	3. Sūkśma Cetasikas
4. Styāna Saṃskaras	4. Sūkśma Saṃskaras
	5. Asaṃskrita

<sup>14</sup> **Sanskrit English Dictionary**, (New Delhi: AES Publication Pvt. Ltd, 2008), p. 1007.

<sup>15</sup> Vasubandhu, **Abhidharmakośabhāṣyam**, tr. Leo M. Pruden, (California: Jain Publishing, 2014), p. 910.

<sup>16</sup> *ibid.*, p. 910.

<sup>17</sup> *ibid.*, p. 911.



#### 4.2.1 Form

The *Rūpa* is formable which means objects of the sense's consciousness. It divided into three groups: the sense organs, objects, and *avijñapti*, each of them has also various categories as below:

**Chart of Form**

<b>Rūpas 11 &gt;</b>	<b>Organs 5</b>	<b>Objects 5</b>	<b>Avijñapti 1</b>
<b>Rūpas 11/55</b>	Organ of sight	Visible matter 20	
	Organ of hearing	Sounds 8	
	Organ of smell	Odors 4	
	Organ of taste	Taste 6	
	Organ of touch	Tangible 11	
Total	5	49	1

#### 4.2.2 Consciousness

According to the *Abhidharmakośabhāṣyam*, consciousness is the impression relative to each object.<sup>18</sup> It has six classes: Visual consciousness, Auditory consciousness, Olfactory consciousness, Taste consciousness, Touch consciousness, and Mental consciousness.

#### 4.2.3 Mental factors

The thing which is associated with the consciousness by five same equalities is called mental factors. These same qualities are the same support, same object, same aspect, same simultaneous, and same substance. Explicitly, it holds forty-six mental factors:

<sup>18</sup> *ibid.*, p. 74.

**Chart of Mental Factors**

མེས་ཀྱི་ས་མང་བཟུ། <i>Mahdbhumikas</i>		
རྗེས་པ། feelings	འདྲ་ཤིས། discrimination	མེས་སེལ། intention
རེག་པ། contact	ཡིད་ལ་བྱེད་པ། mental engagement	འདུན་པ། aspiration
མོས་པ། belief	དྲན་པ། mindfulness	སྒྲིང་པ། concentration
ཤེས་རབ། wisdom		
དཀེག་བཤེས་མང་བཟུ། <i>Kusalamahabhumikas</i>		
དད་པ། faith	བག་ཡོད། conscientiousness	ཤིན་ཏུ་སྦྲངས། suppleness
བཏང་སྦྱུལ་པ། equanimity	ངོ་ཚ་ཤེས་པ། shame	ཁྲེལ་ཡོད་པ། embarrassment
འདོད་ཆགས་མེད་པ། lacking attachment	ཞེ་སྦྱང་མེད་པ། lacking hatred	མི་འཆེ་བ། harmless
བརྩོན་འགྲུས། effort		
ཉོན་མོངས་ཆེན་མོའི་ས་མང་བཟུ། <i>Klesamahdbhumikas</i>		
མ་དད་པ། lacking faith	ལེ་ལོ། laziness	རྩོད་སེལ་པ། mean-mindedness
རྒྱགས་པ། sloth	ཚྲོད་པ། agitation	བག་མེད། unconscientiousness
མི་དཀེག་བཤེས་མང་བཟུ། <i>Akusalamahdbhumikas</i>		
ངོ་ཚ་མེད་པ། shamelessness	ཁྲེལ་མེད་པ། non-embarrassment	
ཉོན་མོངས་རྒྱུ་རྐྱེས་ས་མང་བཟུ། <i>Parittaklesabhumikas</i>		
ཁྲོ་བ། anger	འཆབ་པ། concealment	མེར་སྤྲ། miserliness
ཕྱག་དོག། jealousy	འཆིག་པ། spite	རྒྱུ་མ་ཕར་འཆེ་བ། harmfulness
འཁྲན་འཇིན། resentment	གཡོ། dissimulation	སྤྲ། deceit
ཆགས་པ། haughtiness		
གཞན་འགྱུར་བཟུ། <i>Aniyata-caittas</i>		
རྩྭ་གཤམ་པ། rough investigation	དཔྱད་པ། subtle investigation	འགྱོད་པ། regret
གཉིད། sleep	ཁོང་ཁྲོ་བ། hurtful	ཆགས་པ། attachment
ང་ཆེ་ལ། pride	ཐེ་ཚོས། indecisive mind	
		Total 46

#### 4.2.4 Cittaviprayukta Saṃskaras

The *dharma*s not associated with the mind (*cittaviprayukta Saṃskaras*) are *prāḍpti*, *aprāḍpti*, *sabhāgāta*, *āsamjñika*, and two absorptions, life, characteristics, *nāmakāya*, etc. However, there are fourteen categories as details in the below chart:

Chart of Cittaviprayukta Saṃskaras

Cittaviprayukta Saṃskaras 14, ལྷན་མིན་འདུ་བྱེད།			
1. Acquisition, ཐོབ་པ།	2. Non-Acquisition, མ་ཐོབ་པ།	3. Similarity of type, ལྷལ་མཉམ་པ།	4. Having no Discrimination, འདུ་ཤེས་མེད་པ།
5. Absorption without discrimination, འདུ་ཤེས་མེད་པའི་སྦྱོམ་སེལ་འཇུག།	6. Absorption of cessation, འགོག་པའི་སྦྱོམ་སེལ་འཇུག།	7. Life facility, རྩོག་པ།	8. Birth, རྩེ་བ།
9. Aging, ཆོ་བ།	10. Existence, ལྷན་སེལ་པ།	11. Impermanence, མི་རྒྱུག་པ།	12. Group of name, མིང་རྩོག་པ།
13. Group of words, རྩོག་རྩོག་པ།	14. Group of letters, ཡི་གེའི་རྩོག་པ།	Total 14	

These *dharma*s are not associated with the mind, and not the nature of *rupa* or physical matter. They are included in *saṃskarakandha*. Hence, it is called the *cittaviprayukta saṃskaras*, because these are disjoined from the mind due to being non-material, and resemble the mind.<sup>19</sup>

#### 4.2.5 Asaṃskrita

Space and the two types of extinctions are unconditioned things (*Asaṃskrita*). Space is that which does not hinder the matter, but quality of space and space element are different.

*Pratisamkhyānirodha* is the thing which disjunction from the impure *dharma*s is called *Nirvana*. *Pratisamkhyāna* or *pratisamkhyā* signify a certain pure *prajñā*, the comprehension of the truth. The extinction of which one takes possession by this *prajñā* is called *pratisamkhyānirodha*, and all kinds of *Nirvana* are included into *Pratisamkhyānirodha*.

<sup>19</sup> *ibid.*, p. 206.

*Apratisarhkkhyānirodha* is an absolute hindering of arising. It consists the absolute hindering of the arising in/from future dharmas. Because it is obtained thus it's so-called, not by the comprehension of the truths, but by the insufficiency of the causes of arising.<sup>20</sup>

## 5. Conclusion

The conclusion in the outline is that seven books of *Abhidhamma* consist of both schools explained in content (2). *Theravāda's* concepts, Conventional accepted without any intentions is conventional truth content (3.1). Ultimate truth is existing because of their intrinsic nature content (3.2). Categories of ultimate truth are expressed in their sub-contents. *Vaibhāṣika* concepts, the cognition of an object does not arise when it is destroyed or mentally divided is called conventional truth content (4.1). That the cognition of object arises when it is destroyed or mentally divided is called Ultimate truth content (4.1). Clarification of its classes are mentioned in sub-contents. Therefore, this paper covers necessary information of the concepts of the two truths in *Theravāda* and *Vaibhāṣika*.

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<sup>20</sup> *ibid.*, p. 59.

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