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A Study of the Theories of *Yāvad-bhāvikatā* and *Yathāvad-bhāvikatā* in the *Abhidharma-samuccaya*

by Ah-yueh Yeh

The *Abhidharma-samuccaya* (AS),¹ one of the basic texts of the Yogācāravijñānavāda, is called the “Mahāyāna Abhidharma” of Asaṅga,² since it consists of a number of quotations and explanations from Abhidharma and Mahāyāna texts, organized and explained systematically according to the theories of the *Bodhisattva-piṭaka* (*pu-sa-tsang*)³ or *Vaipulya* (great extension, *fang-kung*)^b Dharma.

It is well-known that the *vaipulya* mentioned in many Buddhist texts³ is one of nine or twelve kinds of Dharma comprising the Buddha’s teaching. Of course, this *vaipulya* is not itself Abhidharma. Still, the term *vaipulya* appears many times in the *Dharma-viniścaya* (DhV) chapter in AS; Asaṅga enumerates its synonyms as *vaidalya* (splitting all obstacles, *kuang-p’ou^c*), *vaitulya* (incomparable, *wu-pi^d*) and *bodhisattva-pāramitā-piṭaka* (*pu-sa-po-ro-mi-to-tsang^e*),⁴ and explains their meanings in various ways. Why he does this is an interesting question for me; after reading their meanings, I find that this *Vaipulya-Dharma*, which explains the *niḥsvabhāvatā* of all dharmas, possesses the characteristics of the seven *mahāttvas*,⁵ which can effect the salvation of all beings and purification of all countries without concern for personal emancipation. In the same DhV chapter, I also find the two important technical terms *yāvad-⁶bhāvikatā* (*bh.*) (as far as actually being, *chin-so-yu-shing^f*) and *yathāvad-bh.* (exactly as actually being, *ru-so-yu-shing^g*). They are also mentioned in the *Saṃdhinirmocana-sūtra* (SNS)⁷ and *Yogācāra-bhūmi* (YCbh).⁸

Therefore, I think that Asaṅga may want to use these two terms from the SNS and YCbh to show that the AS is in the

group of *Mahāyāna-vaipulya-dharmas*; the main purpose of the AS may be to show that bodhisattvas of the Yogācāra should have the pure mind of *anātman* and tathatā to effect the purification and welfare of all people and countries. In any case, these two terms, which contain all dharmas and *dharmatās*, have been discussed by many scholars.⁹ In this paper, I will try to compare the theories of these two terms from the viewpoint of the AS.

I. The Categories of yāvad-bh. and yathāvad-bh.

The YCbh vol. 77¹⁰ and SNS vol. 3 explain the meanings of *śamathā* and *vipāśyanā* in diverse ways. Both texts deal with relations among the four object-elements (*ālambana-vastus*)¹¹ of *śamathā* and *vipāśyanā* meditation. They also explain that bodhisattvas should know meanings in ten ways. Among these, the first is *yāvad-bh.* and the second *yathāvad-bh.* The categories are as follows:

1. *yāvad-bh.*: The limit of all kinds of purity and impurity. The “all” means the five skandhas, the six inside bases (*āyatanas*) and the six outside *āyatanas*.
2. *yathāvad-bh.*: The tathatās of all pure and impure dharmas; the seven tathatās.¹²

These two texts do not mention the relation of the *yāvad-bh.* and *yathāvad-bh.* with the object of the limits of the entity (*vastu-parayantālambana*), although this relation is discussed in the YCbh vol. 26 and AS. Therefore, in SNS, these two technical terms are used as ways of understanding meanings, while in YCbh vol. 26, they are the objects of meditation, and in AS they refer to *jñeya* dharmas. Furthermore, the categories also have some differences.

They are:

texts	<i>yāvad-bh.</i>	<i>yathāvad-bh.</i>
YCbh vol. 26	5 skandhas (all <i>saṃkṛtas</i>) <i>dhātu</i> and <i>āyatana</i> (all dharmas) 4 <i>ārya-satya</i> (A-S) (all <i>jñeya-</i> <i>vastus</i>)	meditative object (<i>tattvatā-</i> <i>tathatā</i>) <i>Yuktitva</i> (4 <i>yuktis</i>) ¹³
AS	5 skandhas 18 <i>dhātus</i> 12 <i>āyatanas</i>	4 A-S, 16 <i>ākāras</i> , <i>tathatā</i> , <i>anitya-saṃskāra</i> (s.), <i>duḥkha</i> s. ----- <i>animitta</i>

From this classification, we find that Asaṅga, in AS, recomposes the categories from SNS and YCbh. Most notably, he puts the Four Noble Truths (A-S), which in YCbh vol. 26 belong to the *yāvad-bh.*, under *yathāvad-bh.* In YCbh vol. 36,¹⁴ *yathāvad-bh.* is the truth of dharmas; *yāvad-bh.* the totality of dharmas, and both together the “meaning of truth” (*tattvārtha*). Hien-yan-shen-chio-lun (HYL,^h)¹⁵ deals with the terms *chin-so-chih-i*,ⁱ *ru-so-chih-i*,^j (vol. 5), *chin-chu-so-yu*,^k and *ru-chu-so-yu*,^l (vol. 6). The categories can be considered the same as in SNS.

II. The Meanings of *yāvad-bh.* and *yathāvad-bh.*

If Asaṅga is the author of both YCbh vol. 26 and AS, why does he put the four A-S in the *yāvad-bh.* in YCbh vol. 26, and then include them under *yathāvad-bh.* in AS? If the *yāvad-bh.* only means the empirical, or *saṃvṛtti*, and *yathāvad-bh.* only means absolute, or *paramārtha*,¹⁶ how can the four A-S be included under both? In other words, if the four A-S have both meanings, why cannot *yāvad-bh.* and *yathāvad-bh.* individually or mutually have both meanings? This is an important problem. In order to solve the problem, one should first study their meanings.

Yāvat means “as far as”; *yathāvat* means rightly, suitably, exactly. *Bhāvika* means actually being¹⁷ or existing. Edgerton’s

Dictionary, p. 443, states that *yathāvad-bh.* is true or full actualization, the state of coming to be truly actualized as the thing is or should be. *Yāvad-bh.* is found in neither Edgerton's nor Williams' dictionary. Hsüan-tsang^m translates it by *chin-so-yu-hsinⁿ*; *chin^o* means "as far as." Dr. Takasaki's SRGV, p. 173, translates them by "being as far as" and "being as it is." They also might be translated by "as far as actually being" and "exactly as actually being."

Ru-so-yu-hsing and *chin-so-yu-hsing* appear 17 times with different meanings in the YCbh. In YCbh vol. 67 (TTP 30, p. 668c), these two terms are used to mean practice (*bhavanā*, *hsiu-hsing^p*). The same passage also appears in HTL (TTP 31, p. 556c). Hsüan-tsang sometimes uses *chin-so-yu-hsing*, *ru-so-yu-hsing*,^q and *chin-so-chih-i^r* for his translations. In *Fu-hsin-lun*,^s (TTP 31, p. 802a), they appear as *ru-lian-hsiu*,^t *ru-li-hsiu*,^u *ru-lian-chih*,^v and *ru-li-chih*,^w which are translated by *paramārtha*. In the *Uttaratantra*, Ratnamati translates them as *ru-su-hsiu-hsing*,^x and *pen-hsiu-hsing*.^y There, *yāvad-bh.* is the *tathāgata-garbha-as-titva*,¹⁸ and *bhāvikata* is not *bhāvanā*, but has some relation with *bhāvanā* (*hsiu-hsing*). Therefore, Prof. Ui explains that *bhāvika* means to accomplish, must accomplish, or be accomplished. For this reason, he contends that it means the same as *hsiu-hsing*.¹⁹ In other words, without practice (*bhāvanā*), no one can accomplish his ultimate aim. I think this "practice" may be considered the first key to the problem mentioned above. Anyway, the meaning of the "*bhāvikata*" is diversification; when the prefix *yāvad* or *yathāvad* combines with it, its meaning or character will vary somewhat.

III. The characteristics of *yāvad-bh.* and *yathāvad-bh.*

Secondly, one should investigate the characteristics of *yāvad-bh.* and *yathāvad-bh.* As mentioned above, *yāvad-bh.*, signifying the five skandhas, eighteen *dhātus* and twelve *āyatanas*, known collectively as the Three Dharmas (dh.), occupies the first large part (*Lakṣaṇa-samuccaya*) of the AS; the *yathāvad-bh.*, signifying the four A-S, *tathatā*, etc., occupies the last large part (*Viniścaya-samuccaya*) of AS. Therefore, the theories of these terms can be said to be the theories of the whole AS.²⁰ It is well

known that the Three Dharmas and Four A-S, which have various meanings, categories and characteristics, have been discussed in early Buddhism, Abhidharma and Mahāyāna Buddhism. Asaṅga's selection of the two for the two main sections of the AS is appropriate. Also important in Buddhism is the theory of *anātman*, which opposes the theory of *ātman*, the absolute, eternal core of the personality. These Three Dh. and Four A-S have, of course, the same purpose, that is, to maintain the theory of *anātman*.

1. *As Regards the Skandhas*: The positing of the five skandhas is a way to show that there is neither an absolute personality nor an eternal soul in any person, but Asaṅga, in the AS, mentions that the five skandhas manifest the five aspects of the *ātma-vastu*.²¹ Among them, the first *ātma-vastu* is the *rūpa-s.*, which contains the body (*deha*, the six internal organs) and property²² (*parigraha*, the six external objects). The second *ātma-vastu* is the *vedanā-s.*, which has the character of enjoyment. The third *ātma-vastu* is the *saṃjyñā-s.*, which has the character of expressing or putting in words. The fourth *ātma-vastu* is the *saṃskāra-s.*, which has the character of performing rightly and wrongly. The fifth, *ātma-śva-vastu*, is the *viññāna-s.*, which has the character of supporting the body, property, etc. Therefore, the ASbh explains that the first four aspects are *vastus* of *ātman*, but the fifth is its own *vastu*, the character of the *ātman* itself.

The fifth is the principal *ātma-vastu*; the other four are the subordinate *ātma-vastus*. But this principal *ātman* is not the absolute, eternal *ātman*. It is the *viññāna-s.*, which contains the qualities of *citta*, *manas* and *viññāna*. These three are synonymous,²³ and have the characteristic of being dependently originated (*pratītya-samutpāda*). In the AS, Asaṅga explains that *citta* is the *ālaya-viññāna* that possesses all seeds, because it is completely saturated by the impressions of the skandhas, *dhātus* and *āyatanas*. This *ālaya-viññāna*²⁴ also is called the mature-consciousness (*vipāka-viññāna*) and the appropriative-consciousness (*ādāna-viññāna*) by which one can collect impressions.

As regards the *manas*, Asaṅga explains that it has two aspects. The one, the *kliṣṭa-manas*, always depends on the *ālaya-viññāna*, for it grasps it and thinks of it as Self (*ātman*, *aham*) with the four impure mentals. The other is the mind of imme-

diate-disappearance-consciousness, which will be the supporter of the appearances of the consciousnesses. These two are also mentioned in YCbh, MSS and AbK.²⁵ As regards the *Vijñāna*, Asaṅga explains the six consciousnesses, which individually depend on their own sense-organs to recognize their own objects. Therefore, various knowledges and activities occur in the world. Thus, this world is not created by the absolute, the Ātman or Brahman.

2. *As Regards the Āyatanas²⁶ and Dhātus*: According to the Vijñānavādin, all representations or enjoyments of the six consciousnesses are the income (*āya*) through the six sense-organs and their contact with the six objects. For this reason, these six sense-organs and six objects are called the twelve *āyatanas*. In addition, these twelve function in holding (*dhāraṇa*) the past and present enjoyments of the six consciousnesses by serving as the *āśraya* (basis, or support) and *ālambana* (object) of these six. At the same time, as the *Kuei-chi*^{aa27} says, the six consciousnesses also can hold themselves, thus showing that their characteristics are not lost. Thus, these eighteen together are called the eighteen *dhātus*, because “holding” (*dhāraṇa*) is the meaning of *dhātu*. However, *dhātu* has other meanings, such as *gotra*, *bīja*, *hetu*, etc., mentioned in the MSS and MAV.²⁸ Asaṅga, in the AS, enumerates four meanings: 1. *sarva-dharma-bījārtha*, 2. *sva-lakṣaṇa-dhāraṇārtha*, 3. *kārya-kāraṇa-bhāva-dhāraṇārtha*, 4. *sarva-prakāra-dharma-saṃgraha-dhāraṇārtha*.²⁹ Among them, the first represents the meaning of *bīja*, and the other three are the meanings of *dhāraṇa*, which applies not only to *ādāna-vijñāna*, but also to eighteen *dhātus*.

3. *The Relations of Three Dharmas and Tathatās*: Although the five skandhas, eighteen *dhātus*, or twelve *āyatanas* individually have their special characteristics, they have very close relations, which are mentioned³⁰ in the *Adhidharma-mahāvibhāṣa-śāstra* (AMBS, *a-pi-ti-mo ta-pi-po-sa-lun*^{bb}), AbK, PSP and AS. They are as follows:

- (1) The *rūpa-skandha(s.)* contains ten *āyatanas*, ten *dhātus* and one part of the *dharma-dhātu*;
- (2) The *vedanā-s.*;
- (3) *saṃjñā-s.*;
- (4) *saṃskāra-s.* and *avijñapti-[rūpa]* (*u-piao-se*^{cc})³¹ belong to the *dharma-dhātu*;
- (5) The *vijñāna-s.* contains six *vijñāna-dhātus*, and the

mano-dhātu (seven *citta-dhātus*) and the *mana-āyatana*.

Therefore, in these texts, only *rūpa-s.*, *dharma-dhātu* and *mana-āyatana* are classified as the Three Dharmas, which represent all dharmas by the relations among the five skandhas, eighteen *dhātus* and twelve *āyatanas*. All the dharmas mentioned above are classified into two groups: (1) *saṃskṛta-dharmas*, which are included in the skandhas only, and (2) *asaṃskṛta-dharmas* are included only in the *dharma-dhātu*. Therefore, it can be said that all dharmas, *saṃskṛta* or *asaṃskṛta*, are included in these Three Dharmas. Asaṅga in the AS enumerates the eight kinds of *asaṃskṛta-dharmas*. They are:

- (1) *kuśala-dharma-tathatā* (*shan-fa-chen-ju*^{dd}),
- (2) *akuśala-dharma-tathatā* (*pu-shan-fa-shen-ju*^{ee}),
- (3) *avyākṛta-dharma-tathatā* (*wu-chi-fa chen-ju*^{ff}),
- (4) *ākāśa* (*hsü-k'ung*^{gg}),
- (5) *apratisaṃkhya-nirodha* (*fei-tse-me-[chen-ju]*^{hh}),
- (6) *pratisaṃkhya-nirodha* (*tse-me[-chen-ju]*ⁱⁱ),
- (7) *āniñjya* (*pu-tun*^{jj}),
- (8) *saṃjñā-vedayita-nirodha* (*hsiang-so-me*^{kk}).

The *Mahīśāsaka* (*hua-ti-pu*^{ll}) enumerates the nine³² kinds of *asaṃskṛta*. The difference between them is that Asaṅga, I believe, adds the *saṃjñā-vedayita-nirodha* instead of the *mārgāṅga-tathatā* and *pratītya-samutpāda-tathatā*. About the meanings of the tathatās, he especially explains that the *kuśala-dharma-tathatā* is the *anātman*, the synonym of *sūnyatā*, *animitta*, *bhūta-koṭi*, *paramārtha* and *dharma-dhātu*, which are also mentioned³³ in the MAV, MSS, etc.

Now, this is the second key to the problem, because from the above statements, we find that *yāvad-bh.* has both *saṃskṛta* and *asaṃskṛta* characteristics, which contain the three tathatās. Thus, tathatā is related to both characteristics, and if some entity has the characteristics of tathatā, it can belong to either category. In YCbh vol. 26, the four A-S are included in *yāvad-bh.*; in AS they are included in *yathāvad-bh.* Thus, the four A-S may be considered to have some connection with the characteristic of tathatā.

Further, Asaṅga moves the four A-S from *yāvad-bh.* to *yathāvad-bh.*, and he removes *mārgāṅga-tathatā*, one of the four A-S, from the group of tathatās which belong to *dharma-dhātu*, the side of *yāvad-bh.* Therefore, it can be said that Asaṅga pays special attention to the practical *mārga* (path, *tau*^{mm}) on the side

of *yathāvad-bh.*, because without practicing the *mārga* of a bodhisattva, one cannot attain *tathatā*, the pure consciousness, etc. I think this is the main reason why Asaṅga included the four A-S under *yathāvad-bh.*

4. *The Relation of Tathatā and the Four A-S.* The last large part of the AS is the *Viniścaya-samuccaya* (VS), in which the first chapter, the *Satya-viniścaya*, details the four A-S, i.e., *duḥkha-s.*, *samudaya-s.*, *nirodha-s.*, and *mārga-s.*, in many ways. My concern here, though, is only to study which *tathatās* appear in what *satya* and with what meanings.

As regards the *nirodha-satya*, Asaṅga explains it from different aspects, such as *lakṣaṇa*, *gambhīrya*, *saṃvṛti*, *paramārtha*, etc. Among them, we can find “*tathatā*”³⁴ twice in the explanation of the *lakṣaṇa* aspect:

(1) “[The characteristic of *nirodha*] which is the support of *nirodha*, or the destroying (*nirodhaka*), or the nature of *nirodha*, is the non-production of the troubles in the noble path in *tathatā*.”

(2) “Higher than object, the elements of the evil depravities are destroyed in *tathatā*.”

In the ASbh, we find spelled out some meanings of *tathatā* that are implied in the AS.

(1) In *mārga-s.*, for the explanation of *darśana-mārga*: “This wisdom of the similarity of supported and supporting (*samasamālambyālabhāna-jñāna*), means that by it the *tathatā* of the non-existence of the grasped and grasping is penetrated (*tena grāhya-grahakābhāva-tathatā-prativedhāt*).” (TTP 31 p. 735a, ASbh, p. 76/20–21)

(2) For the explanation of the *dharmajñāna-kṣānti* of *duḥkha*, one of the sixteen *jñāna-kṣānti*: “*Tathatā* is distinctly perceiving in the continuation of *duḥkha-s.* Transcendental wisdom, the nature of right view (*saṃyakdr̥ṣṭi*) is produced; when the opinion of suffering is destroyed, the 28 evil propensities in the triple universe are destroyed.” (TTP 31, p. 735a, ASbh, p. 77/3-5)

(3) For the explanation of the grasped, known as the *dharmakṣānti-jñāna*, and the grasper, known as *anvayakṣānti-jñāna*: The ASbh explains that the path of the transcendental world has two objects: *tathatā* and

saṃyag-jñāna. The explanation of tathatā is: "Tathatā is the object of the path of *dharma-jñāna-pakṣa*." (AS p. 67/ 1–2, ASbh. p. 77/12, TTP 31 pp. 682c, 735b)

- (4) For the explanation of *vyapin*, a synonym of *vajropama-samādhī*: "Pervading means supporting tathatā as the general character of all known things." (TTP 31, p. 742c, ASbh p. 93/12)
- (5) The *nirantarāśraya-pravṛtti* contains three kinds: 1. *cittāśraya-pravṛtti* (p.), 2. *mārgāśraya-p.*, 3. *dauṣṭulyāśraya-p.* The explanation of the first is: "The mind-basis in revolution (*cittāśraya-parivṛtti*) is *dharmatā*; because of taking away the all accidental impurities (*āgantukopakleśa*) from the pure innate mind (*cittasya prakṛtiprabhāsvara*), it is called evolution, and this is the meaning of tathatā in revolution (*tathatā-parivṛtti*)." (TTP 31 p. 742c, ASbh p. 93/15–17)

From the above statements, we find that Asaṅga puts tathatā in *nirodha-s.* only twice, and without defining its meanings, whereas in the ASbh several of tathatā's meanings and characteristics are discussed. Asaṅga does not hold that *duḥkha-s.* is the *sāmniveśa-tathatā* (ta.) (*i-chi-chen-juⁿⁿ*), *samudaya-s.* the *mithyāpṛatipatti-ta.* (*hsieh-hsing-chen-ju^{oo}*), *nirodha-s.* the *viśuddhi-ta.* (*ch'ing-ching-chen-ju^{pp}*), *mārga-s.* the *samyak-pratipatti-ta.* (*cheng-hsing-chen-ju^{qq}*). These are the four tathatās of the famous Seven Tathatās which are mentioned in the SNS, YCbh, MAV, MSA,³⁵ etc. Anyway, the reasons Asaṅga does not do that, I believe, are:

- (1) In the chapter on the Three Dharmas, he has already expounded the meanings of the *kuśala-tathatā*.³⁶
- (2) In the chapter on the *duḥkha-s.*, he has explained tathatā's synonyms, *anātman* and *śūnyatā*, as meanings of the general characteristics of *duḥkha*.³⁷
- (3) He has included the four A-S under *yathāvad-bh.*, using detailed explanations that can replace the explanations of *sāmniveśa-tathatā*, etc.
- (4) At the end of the *Satya-samuccaya*, he contends that the sixteen *ākāras* of the four *satyas* can belong to the ordinary world or the transcendental world.³⁸

However, Asaṅga asserts the value of tathatā and the four A-S as being closely related for the person who does his best to

study rightly the *Vaipulya-Dharma* and practice the path of the bodhisattva, finally attaining the *āśraya-p.* The explanations of tathatā and the *āśraya-p.*, given in the ASbh, are similar to those in the MAV and MSA;³⁹ all three texts expound theories of the Pure Innate Mind and the accidental defilement. In any case, Asaṅga also insists in the AS that there are three kinds of *āśraya-p.* The ASbh comments that the first, *cittāśraya-p.*,⁴⁰ means the *tathatāśraya-p.*, and the third, *dauṣṭulya-p.*, means the ālaya-vijñāna's revolution. The second, *mārgāśraya-p.*, connects the first and third, and is related to the right practice of *śamathā* and *vipaśyanā* without which one can neither destroy the impure defilements, nor arrive at the transcendental world. In other words, without the *mārgāśraya-p.*, the *cittāśraya-p.* and *dauṣṭulyāśraya-p.* cannot succeed. Therefore, it can be said that the meaning of the *mārgāśraya-p.* is related to the first key to the problem mentioned above.

IV. Theories of Anātman

1. *The Definition of Śūnyatā.* For attaining the *āśraya-p.* and enjoying a peaceful life, it is important that we remember the theories of *anātman*, which is synonymous with *śūnyatā*. A famous definition of *śūnyatā*, which is given in the YCbh,⁴¹ MAV,⁴² and RGV,⁴³ also is quoted in AS⁴⁴ for the explanation of the characteristics of *śūnyatā*, one of the four *ākāras* of the *duḥkha-s.*

Teṣu tasya abhāvaḥ, anena nayena samanupaśyana śūnyatā, punaḥ teṣu anyasya bhāvaḥ, anena nayena yathābhūta-jñāna-bhāvaḥ, etad avatāra-śūnyatocyate, yathābhūta-jñānam aviṣarito 'rthah.

(It is non-existent in them—by this reason *śūnyatā* is rightly observed. Again, another thing is the existent in them—by this reason, in accordance with truth, one knows it is existent. It is called “the entrance into *śūnyatā*”; the *yathābhūta-jñāna* (knowing in accordance with truth) means non-inversion).

In this definition, “*teṣu*” (*yatra*),⁴⁵ “*tasya*” (*yat*) and “*anyasya*” (*avaśiṣṭa*) are the important pronouns. According to the explanation of Asaṅga, the “*teṣu*” means the skandhas, *dhatu*s and *āyatana*s: the “*tasya*” means the *atman* or *ātmiya* of dharmas: the

“*anyasya*” means *anātman*. Therefore, in short, the eternal, permanent ātman or *ātmiya* of dharmas is the non-existence in the Three Dharmas, i.e., all dharmas. Through this reason, one rightly observes that there is *śūnyatā*. *Anātman* is the mode of existence of the Three Dharmas.

However, “*ātmano nāstitā anātmano'stitā satī śūnyatā*”⁴⁶ (*Śūnyatā* means the existence of the ātman's non-existence and the *anātman*'s existence.) This concludes the definition of *śūnyatā*. In other words, the negative of the ātman and the positive of the *anātman* are considered the characteristics of *śūnyatā*. When we compare this theory with MAV, YCbh and RGV, we find some differences: “*avaśiṣṭa*” in the MAV implies the “*abhū-taparikalpa*”⁴⁷ *hsü-wang-fen-pei*^{TT}), the unreal imagination or the Creator of the phenomenal world. The YCbh⁴⁸ indicates the *prajñapti-vādāśraya* (*chia-yen-shuo-so-i*^{SS}). In the RGV,⁴⁹ it represents the *Buddha-dharma*. In this AS, however, the “*anya*” represents *anātman*, the synonym of *śūnyatā*. Therefore, the “existence of the *anātman*” is similar to the “*abhavasya bhāva*” (existence of the non-existent) in Maitreya's MAV.⁵⁰

2. *The Abandonment of Ātmābhīniveśa*. *Anātman* is also, synonymous with *tathatā*. It is not only the non-existence of ātman, but also the existence of *anātman*. This is the peculiar theory of the AS, especially in the second part of the Three Dharmas chapter, where we find a long series of topics (60 *prakāras*) examined with reference to what (*katham*), how many (*katī*) and what for (*kimartham . . . parīkṣa*). We find that the aim of this section is nothing but the insistence of the applicability of the theory of *anātman* throughout all the universe—this second part is treated under the title of *Skandha-dhātu-āyatana-prakāra-bheda*⁵¹ (the division of the aspects in the Three Dharmas), discussing the 60 topics (*prakāras*, from *dravyamat* to *anuttara*) that cover the whole universe. In other words, every kind of matter or non-matter, truth or untruth, etc., is contained in the 60 *prakāras*, but there is no eternal, permanent ātman in any of them. Therefore, the purpose of discussing these *prakāras* is abandonment (*tyajanārtha*) of the *ātmābhīniveśa* (strong attachment to or false opinion about ātman). But how many and what kinds of *ātmābhīniveśa* should be abandoned? Of course, there are innumerable *ātmābhīniveśas* to be abandoned; but, according to the theory of Asaṅga, we can divide all dharmas or the Three Dharmas into 60 pairs, in which we find 58 *ātmābhīnive-*

śas to be abandoned. (Three pairs, no. 34, *atīta*, no. 35, *anāgatā*, no. 36, *pratyutpanna*, have the same purpose: to abandon the *pravartakātman*.)

The names of the 60 pairs (the 60 *prakāras* and 58 *ātmābhini-veśa-tyajanas*) are given in the table at the end of the paper.

3. *The Anātman of the Jñeya, All Dharmas.* Among these 60 *prakāras*, *jñeya* and *vijñeya* have important meanings. Although YCbh vol. 65 omits these two from the list of *prakāras*, Kui-chei puts these two between the *asaṃskṛta* and *ālambana*; altogether, he enumerates 60 *prakāras* from YCbh vol. 65 and 66.⁵² It seems that Kui-chei is interested in these two *prakāras* when he finds the list of 60 *prakāras* which are enumerated at the end of YCbh vol. 66. I am interested in these two *prakāras*, especially the “*jñeya*” *prakāra*. The *jñeya* means an object or thing to be known. Its categories are wide and various. YCbh vol. 26 explains that the *jñeya-vastu* (*so-chih-shih*⁵³) contains all from the *aśubha* or *maitri* up to the *mārga-s*.⁵³ In ASbh, the *jñeya* sometimes represents the three dharmas,⁵⁴ but there Aśaṅga says “*sarvaṃ jñeyam*,”⁵⁵ because, he explains, *jñeya* has five categories, i.e., *rūpa*, *citta*, *caitaska*, *cittaviprayukta* and *asaṃskṛta*. All but the *asaṃskṛta* are *saṃskṛta*. Thus, the *saṃskṛta* and *asaṃskṛta* are contained in these five categories, which are also called the five dharmas or five *vastus* in the texts of Abhidharma and Vijñānavāda.⁵⁶ These texts mention that these five dharmas represent all dharmas. Therefore, Aśaṅga discusses the relation of these five dharmas with the Three Dharmas to show that, altogether, they represent all dharmas, since he already has shown that the Three Dharmas contain all dharmas, in the chapter on the Three Dharmas. Their relations are:

- (1) *Rūpa* belongs to *rūpa-s*., contains ten *rūpa-dhātus*, ten *rūpāyatana*s and another *rūpa* (*avijñāpti-rūpa*) which belongs to the *dharma-dhātu* and *dharmāyatana*.
- (2) *Citta* belongs to *vijñāna-s*., contains the seven *vijñāna-dhātus* and the *mana-āyatana*.
- (3) *Caitasikas* belong to the *vedanā-s*., *saṃjñā-s*., and *saṃskāra-s*.; also, together they belong to the *dharma-dhātu* and *dharmāyatana*.
- (4) *Citta-viprayuktas* belong to *saṃskāra-s*.; also, one part belongs to the *dharma-dhātu* and *dharmāyatana*.
- (5) The *asaṃskṛta* belongs to the *dharma-dhātu* and *dharmāyatana*.

All dharmas can be pure or impure,⁵⁷ when the *citta* or *caitasika* is impressed by pure faith or impure passion. Therefore, Asaṅga explains the *jñeya-dharmas* by 13 *jñānas* (from *adhimuktijñāna* to *mahārthajñāna*), because the *jñeya-dharmas* are the objects (*gocaras*) of the 13 *jñānas*. Furthermore, Asaṅga, in the *Prativiniścaya* chapter, details the six kinds of *jñeya* (from *bhrānti* to *abhṛānti-niṣyanda*). Among them, the *bhrāntyāśraya* is the nature of the *abhūta-parikalpa*, and *abhṛāntyāśraya* is *tathatā*.⁵⁸ Thus, the *jñeya* means all dharmas which contain pure and impure, etc. Asaṅga, in showing that there is no *ātman* in any dharma, claims that the purpose of explaining *jñeya* is for abandoning adherence to *jñaka* and *paśyaka* as the *ātman*. However, when the 58 kinds of *ātmābhīniveśa* are destroyed, there is nothing but pure *anātman*, *tathatā*, appearing in the whole *dharma-dhātu*.

V. Conclusion.

As regards the problem of why Asaṅga includes the four *Ārya-satya* (A-S) under *yathāvad-bhāvikata* (*bh.*), there are two keys: (1) the meaning of *bhāvanā* (practice) and *mārgāśraya-parivṛtti*, and (2) the relation of *tathatā* to the Three Dharmas and Four A-S. I also respect Asaṅga's significant and scientific re-composition of the categories of *yāvad-bh.* and *yathāvad-bh.* *Yāvad-bh.* signifies the Three Dharmas (*rūpa-s.*, *dharma-dhātu* and *mana-āyatana*), which contain all dharmas (*saṃskṛta* and *asaṃskṛta*). Also, Asaṅga explains that the five skandhas have the five kinds of *ātma-vastu*. Among them, the *ātma-sva-vastu*, the *viññāna-s.*, which has the characteristics of the *ālaya-vijñāna*, *āḍāna-vijñāna*, *manas* and six *viññānas*, proves that there is no eternal *ātman* in any person. *Yathāvad-bh.* signifies the Four A-S, *tathatā* etc. In the chapter on *duḥkha-s.*, we find the theory of *anātman* and *śūnyatā*, the synonyms of *tathatā*; in the *nirodha-s.* chapter, we find the *tathatā* which belongs to the *dharma-dhātu*, on the side of *yāvad-bh.* Thus, *tathatā* is related to both *yāvad-bh.* and *yathāvad-bh.* only by means of the practice and abandonment of the *ātmābhīniveśa*.

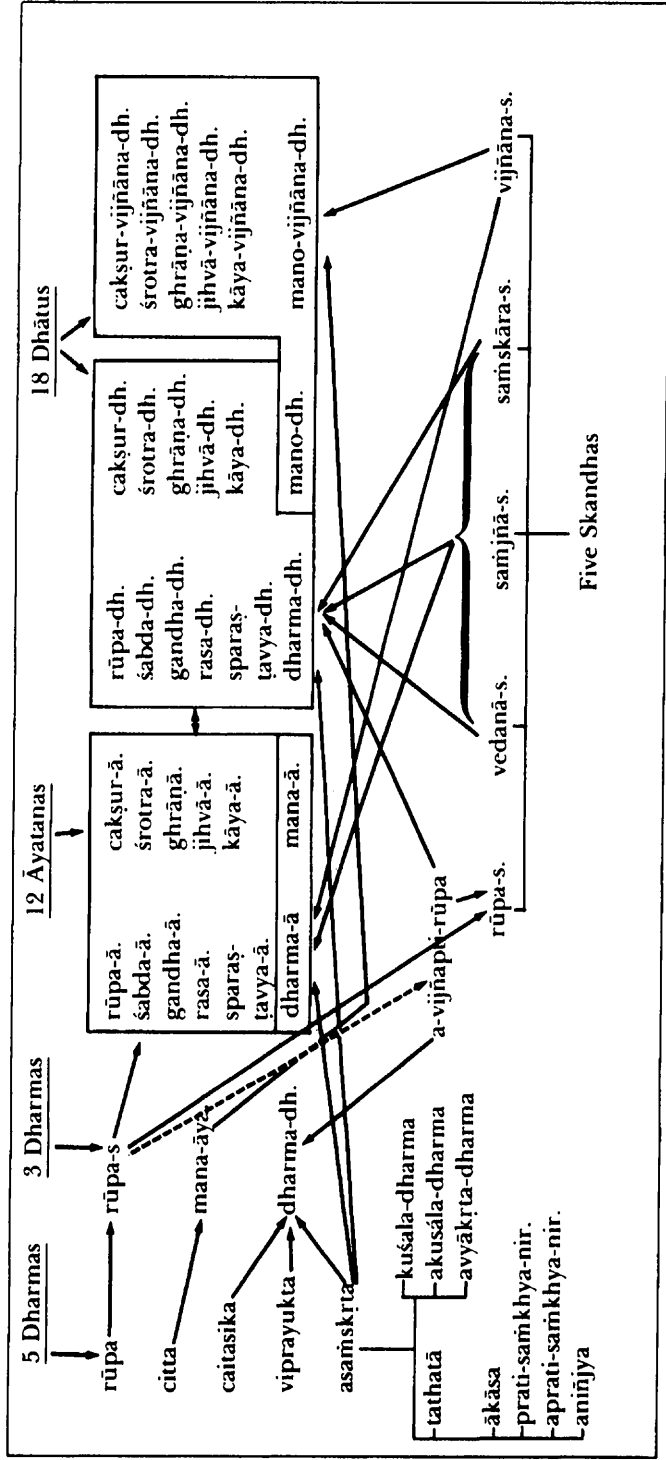
The theory of *anātman*, the synonym of *tathatā* and *śūnyatā*, is here different from that of the *Mādhyamika*. Behind

this Vijñānavādin theory, as always, is the notion that *yāvad-bh.* and *yathāvad-bh.* are to be realized so that one can practice the *Vaipulya-Dharma* and the bodhisattva's mārga, for the sake of the peace of the world.

The Table of the 60 Prakāras and 58 Ātmābhiniveśa-tyājanas	
Prakāras	Ātmābhiniveśa-tyājanas
1. Dravyamat	Ātma-dravya
2. Prajñaptimat	Prajñaptimad-ātma
3. Saṁvṛtimat	Saṁkleśa-nimittātma
4. Paramārthasat	Vyavadāna-nimittātma
5. Jñeya	Jñāka-paśyakātma
6. Vijñeya	Dṛṣṭādyātma
7. Abhijñeya	Sānubhāvātma
8. Rūpin	Rūpyātma
9. Arūpin	Arūpyātma
10. Sa-nidarśana	Caḥṣuśātma
11. A-nidarśana	Acakṣuśātma
12. Sapratigha	Asarvagatātma
13. A-pratigha	Sarvagatātma
14. Sāsra	Āsravayuktātma
15. Anāsra	Āsra-viyuktātma
16. Saraṇa	Raṇayuktātma
17. Araṇa	Raṇa-viyuktātma
18. Sāmiṣa	Āmiṣayuktātma
19. Nirāmiṣa	Āmiṣa-viyuktātma
20. Gredhāśrita	Gredhayuktātma
21. Naiṣkraṁyāśrita	Gredha-viyuktātma
22. Saṁskṛta	Anityātma
23. Asaṁskṛta	Nityātma
24. Laukika	Ātmani loka
25. Lokottara	Kevalātma
26. Utpanna	Asāśvatātma
27. An-utpanna	Śāśvatātma
28. Grahaka	Bhokṛtātma
29. Grahya	Viṣayātma
30. Bahir-mukha	Avītarāgātma
31. Antar-mukha	Vitarāgātma
32. Kliṣṭa	Kleśayutātma
33. Akliṣṭa	Kleśa-viyuktātma
34. Atīta	Pravartakātma
35. Anāgata	Pravartakātma
36. Pratyutpanna	Pravartakātma

37. Kuśāla	Dharma-yuktātma
38. Akuśāla	Adharma-yuktātma
39. Avyākṛta	Dharmādharma-vimuktātma
40. Kāma-pratisaṃyukta	Kāmāvita-rāgātma
41. Rūpa-pratisaṃyukta	Kamavita-rāgātma
42. Arūpya-prati-saṃyukta	Rūpavita-rāgātma
43. Śaikṣa	Mokṣaprayuktātma
44. Aśaikṣa	Muktātma
45. Naivaśaikṣā-nāśaikṣa	Amuktātma
46. Darśana-prahātavya	Darśana-saṃpannātma
47. Bhāvanā-prahātavya	Bhāvanā-saṃpannātma
48. Aprahātavya	Siddhātma
49. Pratītya-samutpanna	Ahetu-viśama-hetukātma
50. Pratyā	Ātma-hetuka-dharma
51. Sabhāga-tatsabhāga	Vijñāna-yuktāyuktātma
52. Upāttam	Deha-vaśa-vartyātma
53. Indriya	Ātmādhipati
54. Duḥkhaduḥkhatā	Duḥkhitātma
55. Vipariṇāma	Sukhitātma
56. Saṃskāra-duḥkhatā	Aduḥkhāsukhātma
57. Savipāka	Skandhopanikṣepaka-praisaṃdhāyakātma
58. Āhāra	Āhāra-sthitikātma
59. Sottara	Ātma-dravya-hīna
60. An-uttara	Ātma-dravyāgra

The Table of All Dharmas



NOTES

1. V.V. Gokhale, "Fragments from the Abhidharma-samuccaya of Asaṅga" (AS[G]) *Royal Asiatic Society*, N.S. vol. 23, 1947. Pralhad Pradhan, *Abhidharma-samuccaya* (AS[p]), Santiniketan, 1950. Nathnal Tatia, *Abhidharma-samuccaya-bhāṣya* (ASbh), K.P.J.R. Institute, Patna, 1976. *Ta-shen-a-pi-ta-mo-chi-lun^{uu}* and *Ta-shen-a-pi-ta-mo-tsa-chi-lun^{vv}* both are translated by Hsüan-tsang^{ww}—*Taisho Tripitaka* (TTP^{xx}), vol. 31, no. 1605, 1606.

2. Ashok Kumar Chatterjee, *The Yogācāra Idealism* (Motilal Banarsidass, India, 1975), p. 31.

3. *Abhidharma-mahā-vibhāṣā-sāstra* (MVS, *a-pi-ta-mo-ta-pi-po-sa-lun^{yy}*), vol. 126, TTP, 27, pp. 659c–660a. *Yogācāra-bhūmi* (YCbh, *yu-chia-su-ti-lun^{zz}*) vols. 25, 77, 81, 85, TTP 30, pp. 418b– , 723c, 753b, 773a. Étienne Lamotte, *Saṃdhinirmocana-sūtra* (SNS) Paris, 1935, p. 89. *Chieh-shen-mi-ching^{aaa}*—TTP 16, p. 698a. *Hien-yang-chen-chiao-lun* (HYL^{bbb}) vol. 6, TTP 31, pp. 508e–509a. cf. Dr. Egaku Mayeda, *A History of the Formation of Original Buddhist Texts*, Tokyo, 1964, pp. 389–419.

4. The meaning of *vaipulya* is mentioned in AS[p] p. 79 /1–5. The relation of *vaipulya* with *Bodhisattva-piṭaka* is dealt with at p. 79 /14–15. The meaning and the relation of *vaipulya* with *Bodhisattva-pāramitā-piṭaka* are discussed at p. 83 /14–18. The many meanings of *vaipulya*, such as the *niḥsbhāva*, etc., are explained at p. 83 /19 and p. 85. AS[g] p. 35. TTP 31, pp. 686a–687c, –688a.

5. ASbh, p. 96. This text notes that *vaipulya*, *vaidalya* and *vaitulyā* are synonyms of Mahāyāna, and explains the "*sapta-vidham mahāttvam*." Among them, (2) *pratipatti*, and (5) *upāyakausalā* have the meanings of the Mahāyānist activities for self and others. "*Samsāra-nirvāna-pratiṣṭhānāt*" is the important meaning. The other meanings are noted at pp. 102–116. TTP 31, pp. 743c–744a, 746c–752c.

6. AS[p], p. 80/16–20. This part is not in the original Sanskrit text; therefore, *shin-so-yu-hsing^{ccc}* is retranslated as *kṣaya-bhāvikatā*. Dr. Rahula, perhaps according to the AS[p], in his book, *Le Compendium de la super-doctrine (philosophie) (Abhidharma-samuccaya) d'Asaṅga*, (AS[r]), Paris 1971, p. 134, translates it by "l'état de destruction naturelle." They are mistakes, because *shin^{ddd}* means "destruction" or "as far as" (*yāvāt*). Here, "as far as" is correct. TTP 31, pp. 686c, 744c–745a ASbh, p. 98/12. On pp. 90 & 91, the *yathāvad-bh*. means *vipaśyanā*, i.e., "*yāvad-bhāvikatayā vicinoti, yathāvad-bhāvikatayā-pravicinoti*," two of the four *vipaśyanās* which are explained in YCbh 30, TTP 30, p. 451b. At YCbh 64 (TTP 30, p. 657c), they are called "*yāvad-bhāvikatā-vipaśyanā*" and "*yathāvad-bhāvikatā-vipaśyanā*."

7. SNS, pp. 98–99, "*yāvatta*," "*yathāvatta*." TTP 16, p. 699c.

8. Karuneshu Shukla, *Śravakabhūmi of Ācārya Asaṅga* (Sbh[s]) (K.P. Jayaswal Research Institute, Patna, 1973), pp. 195–196. Alex Wayman, *Analysis of the Śravaka-bhūmi Manuscript* (Sbh[w]) University of California, 1961, pp. 86, 110, 113. YCbh, vols. 26, 30, 34, 36, 43, 45, 64, 67, 74, 77, 78, 85, 93, TTP 30, pp. 427c, 451b, 452a, 475a, 486b, 529a, 657c, 668c, 709a, 725b, 773b, 775c, 777b, 789c, 833c.

9. Chigeo Kamata, "Ru-so-yu-hsing^{eee} yathāvad-bhāvikatā to^{fff} chin-so-yu-hsing^{ggg} yāvad-bhāvikatā." (*Journal of Indian and Buddhist Studies*-JIBS) In-

dogaku Bukkyogaku Kenkyu^{hhh} 3–2, 1955, pp. 688–690. Jikido Takasaki, *A Study on the Ratna-gotra-vibhāga*, (RGV[t]), *Serie Orientale Roma*, 33, 1966, p. 301. Gadjin Nagao, “Amareru mono”ⁱⁱⁱ JIBS, 16–2, pp. 23–27. Josho Nozawa, *Taijo-bukkyo yuga-kiyo no kenkyu*^{lll} Hozokan, Kyoto, 1947, pp. 36, 122. Gadjin Nagao, *Chukan to yuishiki*^{kkk} Yuwanami, Tokyo, 1978, pp. 33–36, 100. Noriaki Hakamaya: “On a Paragraph in the Dharma-viniścaya” JIBS 21–2, 1972, p. 41.

10. YCbh vol. 77. (Identical in content to SNS vol. 3.) TTP 30, pp. 723c–729a. SNS, VIII (Chinese text, vol. 3), pp. 88–121, TTP 16 pp. 697b, 703b.

11. (1) *Savikalpa-pratibimba* (yu-fen-peih-ying-hsiang^{lll}) is the *āḷambana-vastu* of *vipaśyanā*. (2) *Nirvikalpa-pratibimba* (wu-fen-peih-ying-hsing^{mmm}) is the *āḷambana-vastu* of *śamathā*. (3) *Vastu-paryantatā* (su-pien-chiⁿⁿⁿ), and (4) *Kārya-pariniṣṭi* (so-tso-cheng-pang^{ooo}) are the *āḷambana-vastu* of *śamathā* and *vipaśyanā*. These names are also dealt in YCbh vol. 26 and AS. Altogether, they belong to the *vyāpyāḷambana* (pen-man-so-yen^{ppp}), the first of the other four *āḷambanas*. The other three are: *Caritā-viśodhana* (ching-hsing-so-yen^{qqq}), *Kuśalyāḷambana* (shang-ch'iao-so-yen^{rrr}), and *Kleśa-viśodhanāḷambana* (sheng-huo-so-yen^{sss}).

12. (1) *pravṛtti-tathatā* (ta.), (2) *lakṣaṇa-ta.*, (3) *viññapti-ta.*, (4) *samñiveśa-ta.*, (5) *mithyapratipatti-ta.*, (6) *viśuddhi-ta.*, (7) *samyakpratipatti-t.* These seven *tathatās* are also mentioned in the *Madhyānta-vibhāga-bhāṣya* (MAVB[n]), ed. by G. Nagao, Tokyo, 1964, p. 43; *Mahāyāna-sūtrālaṅkāra* (MSA) ed. by Sylvain Levi, *Bibliothèque de l'École des Hautes Études*, t. 159, Paris, 1907, p. 168, and some other texts. Cf. my book, *A Study on the Vijnāna-mātra Theory from the Standpoint of the Three Natures as the Mūlatattva* (SVI) *Yuishiki shiso no Kenkyu*^{ttt} Tokyo, 1975, pp. 594–618. The term *tathatā* is the synonym of *tattva* in the MAVB.

13. (1) *apekṣa-yukti*, (2) *kārya-kāraṇa-y.*, (3) *upapattisādhana-y.*, (4) *dharmatā-y* . . . The “*yukti*” means connection, reason, argument, proof, etc. . . . Cf. Monier-Williams, *Sanskrit-English Dictionary* (SED), Oxford, 1956, p. 853. The meaning of “reason” is the Chinese *tao-li*^{uuu}.

14. Nalinaksha Dutt, *Bodhisattva-bhūmi* (BSbh), K.P.J.R. Institute, Patna, 1966, p. 25. YCbh 36, TTP 30, p. 486b.

15. HYL, TTP, 31 pp. 502b, 556c.

16. E. Obermiller, in his *The Sublime Science of the Great Vehicle to Salvation, Being a Manual of Buddhist Monism*, (Acta Orientalia vol. IX, 1931), p. 138, uses “Absolute and Empirical” for the two terms. But Dr. Takasaki, in his RGV[t], p. 173, criticizes Obermiller’s interpretation. Dr. Wayman, in his Sbh[w] p. 86, uses “phenomenon” for *yāvad-bh.* and “noumenon” for *yathā-vad-bh.*

17. Williams, SED, pp. 755, 843.

18. RGV[t], p. 173. TTP 31, p. 825a.

19. H. Ui, *Hoshioron no kenkyu*^{vvv}, Yuwanami, Tokyo, 1960, pp. 115–116.

20. According to the Chinese version, the two parts of AS (7 volumes) are: (1) *pen-su-fen*^{www}, vols. 1–3, (2) *chyueh-tshe-fên*^{xxx}, vols. 3–7.

21. AS[p], p. 1/13– ASbh, p. 1/10– TTP 31, pp. 663a. 695a. The “*vastu*” of the “*ātma-vastu*” has many meanings, such as the matter, thing, place, subject, substance, foundation, etc. Cf. Williams, SED, p. 932; Macdonell: PSD, p. 274. Prof. S. Yoshimoto, “The Characteristics of Skandha-dhātu-

āyatana in Abhidharma-samuccaya" (JIBS, 27–1, 1978) p. 216, translates it by "i-ch'u"^{yyy}. Kue-chei in his *Cha-chi-lun-shu-chi*^{zzz} (Wan-hsu-tsang-ching^{aaaa}, 74, p. 317) adds "i"^{bbbb} for its meaning.

22. ASbh p. 1/16–17 "deha-parigrahābhyam iti cakṣur ādīndriya-ṣaḍkena ca ṣaḍākāro. . . ." TTP 31, p. 695 "Shen-tse-wei-yen-têng-lu-ken, Chi-tse-wei-se-têng-lu-ching"^{cccc}. The "parigraha" means property. Edgerton, *Buddhist Hybrid Sanskrit Dictionary* (BHSD), p. 321. The Chinese "chu"^{dddd} means possession.

23. AS[g], p. 19/12 AS[p], p. 11/25 TTP 31, p. 666a. V. Bhattacharya, *The Yogācāra-bhūmi of Ācārya Asaṅga* (YCbh), Calcutta, 1959, p. 11. TTP 30, p. 280b. S.B. Shastri, *Pañcaskandha-prakarana of Vasubandhu* (PSP), Ceylon, 1969, p. 15. TTP 31, p. 849c. SNS. TTP 16, p. 692c. In my book, SVT, pp. 214–216, I have detailed the ālaya-vijñāna's synonymy with the theories of some important texts.

24. ASbh, p. 11/19–p. 13/20, TTP 31, p. 701b–702a explains the characteristics of ālaya-vijñāna in detail and proves its existence by the eight aspects which are explained in YCbh vol. 51. TTP 30, pp. 579a–580. *Chyueh-ting-tsang-lun*^{eeee}, TTP 30, pp. 1018c–1019a. N. Hakamaya, "Ālaya-shiki-zon-zai no hachi-lon-shio ni kansuru shio-bunken"^{ffff}, *Komazawa-dai Bu-ki*⁸⁸⁸ no. 36, pp. 1–26.

25. AS[g], p. 19/14–17, TTP 31, p. 666a. YCbh, pp. 4, 11. TTP, 30, pp. 279c, 280b. *Mahāyāna-saṃgraha-sāstra* (MSS) (*She-ta-chen-lun*^{hhhh}) Sasaki text, p. 6 cf. SVT, pp. 209–211. P. Pradhama, *Abhidharma-kośa-bhāṣya* (AbK), Patna, 1967, p. 51, TTP 29, p. 4b.

26. The AS and many Vijñānavādin texts put the "dhātu" before the "āyatana," but sometimes "āyatana" before "dhātu." cf. Sh. Yoshimoto, *ibid*, p. 216. Naoya Funahashi, *Chio-ki-yūchiki-shiso no kenkyū*ⁱⁱⁱⁱ, Tokyo, 1975, pp. 262–272.

27. *Cha-chi-lun-shu-chi*, *ibid*. p. 318. Sh. Yoshimoto, *ibid.*, pp. 218–219, details many comparative meanings of dhātu from AbK, etc.

28. MSS, TTP 31, pp. 156–157, 324a, 406c. S. Yamaguchi, *Madhyānta-vibhāga-ṭīkā* (MAVT), Tokyo, 1966, p. 210/18.

29. AS[p], p. 15/12–13, TTP 31, p. 666c.

30. *Abhidharma-mahāvibhāsa-sāstra* (AMBS), (*A-pi-ta-mo-ta-pi-po-sa-lun*ⁱⁱⁱⁱⁱ), vol. 197, TTP 27, p. 987b, AbKB, pp. 53–54, TTP 29, p. 4b. PSP, pp. 18–19, TTP 31, p. 850b, AS[p], pp. 12–13, TTP 31, p. 666a-b.

31. AS [p], p. 3/17 omits this term, but ASbh, p. 4/4 says "sāmādānikam avijñapti-rūpam." This "avijñapti-*[rūpa]*" appears in PSP p. 2 and AbK p. 30 in the explanation of *rūpa*, and Abk, p. 50 and PSP, p. 16 explain that "avijñapti-*[rūpa]*" and *asamskṛta* belong to *dharmāyatana* and *dharmā-dhātu*. TTP 29, pp. 3c–4c "Ju-shih-shau-teng-san, chi-wu-piao, wu-wei-ming-fa, chi-fa-chieh"^{kkkk}. The meaning and translation of this "avijñapti-*[rūpa]*" are difficult. Dr. Alex Wayman, in "A Study of the Vedantic and Buddhist Theory of Nāma-rūpa," *Indological and Buddhist Studies*, Volume in Honour of Prof. J.W. de Jong on his Sixtieth Birthday, Canberra, 1982, p. 62, uses "reticence" to render it. Dr. V.V. Gokhale, in his "What is Avijñapti-rūpa (concealed form of activity)," *Proceedings of All-India Oriental Conference*, 1937, pp. 623–629, uses "concealed form of activity." I have borrowed this in my paper "The Characteristics of

Vijñāna and Vijñapti on the Basis of Vasbandhu's Pañcaskandha-prakaraṇa," *Annals of B.O.R. Institute*, vol. LX, Poona, 1979, p. 178.

32. Yenya Teramoto & Tomotsuki Hiramatsu, *Sokanwa-sanyak-taiko Ibu-shiu-rin-ran*^{llll}, Kokushio-kankokai, Tokyo, 1974, pp. 72–73. TTP, 49, p. 17a. *Pu-tsu-i-lun*^{mmmm}, TTP, 49, p. 22a. This text has "nairātmya" instead of "āniñjya." Kue-Chei, in the *Ch'eng-wei-shih-lun-shu-chi*ⁿⁿⁿⁿ, vol. 2, TTP 43, p. 292a says that "nairātmya" (*wu-wo*^{oooo}), is mistaken. Mahāsamghika has nine kinds of *asamskṛta*, which are different from those of the Mahīśāsaka. *Pu-chi*^{pppp}: *Ch'eng-wei-shih-lun-lueh-shu*^{qqqq}, TTP 68, p. 25a puts a table of the comparative *asamskṛta* of Mahāyāna and Hīnayāna. *Wan-hsui-tsang-chin*^{rrrr}, vol. 83, p. 231. Sh. Yoshimoto, *Abidaruma-shiso*^{ssss}, pp. 243–244.

33. ASbh, p. 14/9–15/4, MAV[n], p. 23, MAV[p], pp. 38–39, MSS, TTP 31, p. 406b. P. Ghosa, *Satasāhasrikā-prajñāpāramitā* (SSP), Bibliotheca Indica 3, p. 1412. TTP 6, p. 413c, TTP 7, pp. 73c–74a, cf. SVT p. 269.

34. AS[p], p. 62/8–9 and p. 62/13–14, TTP 31 p. 681c.

35. SNS, p. 99, TTP 16, p. 699c, YCbh, TTP 30, p. 725b, MAVT, pp. 133–135, MSV[n], p. 43. TTP 31, p. 456c. In MAV "tattva" is a synonym of "tathatā." MSA, p. 168. TTP 31, p. 653a-b. HYL. TTP 31, p. 493b. *Fo-ti-ching-lun*^{tttt}, TTP 26, p. 323a. cf. SVT, pp. 594–612.

36. AS[p], pp. 12/20–13/5. TTP 31, p. 666a-b. ASbh, pp. 14/9–16, TTP 31, p. 702b.

37. AS[p], pp. 40/10–41/7. TTP 31, p. 675a-b. ASbh, pp. 81/20–82. TTP 31, p. 720b-c.

38. *Ibid.*, p. 77/14–21. TTP 31, p. 686a.

39. MSA, p. 88, TTP 31, pp. 622c–623a. MAV[n], p. 29. MAVT, p. 61. TTP 31, p. 453a-b, p. 466b.

40. "cittāśraya-parivṛtti," ASbh, p. 93. "cittāśraya-pravṛtti" etc. AS[p], p. 77. The difference between them is the "parivṛtti" and "pravṛtti." *Triṃśika* and MAV use "parivṛtti." MSA uses both of them, cf. SVT, pp. 226–231. Dr. Takasaki, "Ten-e^{uuuu} āśraya-parivṛtti to āśraya-paravṛtti. . . ." (Niho-bukkyo-gakkai-nenpo^{vvvv}, no. 25), pp. 89–90.

41. "yad yatra na bhavati, tat tena śūnyam iti samanupaśyati, yat punar atrāvaśiṣṭa bhavati, tat sad ihāstīti yathābhūtam prajānāti." YCbh, vol. 36. BSbh[w], p. 47. BSbh[d], p. 32/11–13, TTP, 30, pp. 488–489a.

42. MAV[n], p. 18. MAV[p], p. 9, TTP 31, pp. 451a, 464b.

43. RGV (Johnston text), p. 76. Dr. Ui, *Hoshioron-kenkyu*^{wwww}, p. 589. Takasaki: RGV, pp. 301–302, not 59.

44. AS[p], p. 40/10–12, TTP 31, p. 675a "he-teng-k'unh-hsiang^{xxxx} . . . pu-tien-tao-i."^{yyyy} This "K'unh-hsiang"^{zzzz}, śūnyatā-lakṣaṇa is one lakṣaṇa of the four common lakṣaṇas which belong to the *duḥkha-satya*.

45. "yatra," "yat" and "avaśiṣṭa" are mentioned in the texts of YCbh, etc.

46. AS[p], p. 40/15, TTP 31, p. 675a, "Tz'u-wo-wu-hsing, wu-wo-yu-hsing shih-wei-k'ung-hsing"^{aaaaa}

47. MAV[n], p. 17 "hsu-wang-feu-pieh"^{bbbb}. Nagao: "Amarerumono"^{ccccc} *ibid.*, p. 27, cf. SVT, pp. 383, 424, 426.

48. YCbh[d], p. 32/15–16, TTP 30, p. 489a.

49. RGV, p. 76, TTP 31, p. 840a.

50. MAV[n], p. 22/23 [p], p. 36/15.

51. AS[p], p. 15/18 uses "*vikalpa*" (Chinese, *kuang-fen-pei*^{dddd}), but AS[r], p. 22, not 16, according to the AS[g], p. 29 uses "*prakārabheda*" (*fen-pei-chá-pei*^{eeee}). TTP 31, p. 672c. I agree with this.

52. YCbh, vol. 65. TTP 30, pp. 659a–662c, YCbh, vol. 66. TTP 30, pp. 666a–668a. The other texts are: YCbh, vol. 56. TTP 30, pp. 608a–609b. HYL. TTP 31, pp. 506a–507a. *Tsa-chi-lun-shu-chi*,^{ffff} *Wan-hsu-tsang-ching*^{gggg} vol. 74, p. 386.

53. YCbh, vol. 26. TTP 30, p. 427b. Sbh[s], pp. 193–194.

54. ASbh, p. 6/14 "*pañca-skandhātmake jñeye ātmātmīya-svabhāva...*" TTP 31 p. 698b.

55. AS[p], p. 16/15. TTP 31, p. 667b. "*l-ch'ieh-chieh-shih-so-chih*."^{hhhh}

56. AMVS, vol. 197. TTP 27, p. 987b. *Sa-po-to-tsung-wu-shih-lun*ⁱⁱⁱⁱ TTP 28, p. 995c. *A-pi-ta-mo-pin-lei-tsu-lun*,ⁱⁱⁱⁱ TTP 26, pp. 712c, 719c. *A-pi-t'an-wu-fa-hsing-ching*.^{kkkk} TTP 28, p. 998c. YCbh vol. 100. TTP 30, p. 878c. HYL, TTP 31, p. 480 b. *Chu-she-lun-shih-i-shu*,^{llll} TTP 29, p. 325b. *Nimitta*, *nāman*, *vikalpa*, *samyag-jñāna*, and *tathatā* are also called the five dharmas or the five *vastus*. cf. SVT, pp. 576–589.

57. AS[p], p. 16. ASbh, p. 20. TTP 31, p. 667b, p. 705a.

58. AS[p], pp. 101/22–102/2. TTP 31, p. 692c. ASbh, p. 136/17–19. TTP 31, p. 764a.

- | | | | |
|----|-----------|-----|------------|
| a | 菩薩藏 | hh | 非擇滅眞如 |
| b | 方廣 | ii | 擇滅眞如 |
| c | 廣破 | jj | 不動 |
| d | 無比 | kk | 想受滅 |
| e | 菩薩波羅密多藏 | ll | 化地部 |
| f | 盡所有性 | mm | 道 |
| g | 如所有性 | nn | 依止眞如 |
| h | 顯揚聖教論 | oo | 邪行眞如 |
| i | 盡所知義 | pp | 清淨眞如 |
| j | 如所知義 | qq | 正行眞如 |
| k | 盡諸所有 | rr | 虛妄分別 |
| l | 如諸所有 | ss | 假言說所依 |
| m | 玄奘 | tt | 所知事 |
| n | 盡所有性 | uu | 大乘阿毘達磨集論 |
| o | 盡 | vv | 大乘阿毘達磨雜集論 |
| p | 修行 | ww | 玄奘 |
| q | 如所有性 | xx | 大正大藏經 |
| r | 盡所知義 | yy | 阿毘達磨大毘婆沙論 |
| s | 佛性論 | zz | 瑜伽師地論 |
| t | 如量修 | aaa | 解深密經 |
| u | 如理修 | bbb | 顯揚聖教論 |
| v | 如量智 | ccc | 盡所有性 |
| w | 如理智 | ddd | 盡 |
| x | 如實修行 | eee | 如所有性 |
| y | 偏修行 | fff | と |
| z | 修行 | ggg | 盡所有性 |
| aa | 窺基 | hhh | 印度學佛教學研究 |
| bb | 阿毘達磨大毘婆沙論 | iii | 餘れるもの |
| cc | 無表色 | jjj | 大乘佛教瑜伽行の研究 |
| dd | 善法眞如 | kkk | 中觀と唯識 |
| ee | 不善法眞如 | lll | 有分別影像 |
| ff | 無記法眞如 | mmm | 無分別影像 |
| gg | 虛空 | nnn | 事邊際 |

- | | | | |
|------|--------------------|-------|---------------|
| ooo | 所作成辨 | vvvv | 日本佛教學會年報 |
| ppp | 遍滿所緣 | www | 實性論研究 |
| qqq | 淨行所緣 | xxxx | 何等空相 |
| rrr | 善巧所緣 | yyyy | 不顛倒義 |
| sss | 淨惑所緣 | zzzz | 空相 |
| ttt | 唯識思想の研究 | aaaaa | 此我無性、無我有性是謂空性 |
| uuu | 道理 | bbbbb | 虛妄分別 |
| vvv | 實性論の研究 | cccc | 餘れるもの |
| www | 本事分 | dddd | 廣分別 |
| xxx | 決擇分 | eeee | 分別差別 |
| yyy | 依處 | ffff | 雜集論述記 |
| zzz | 雜集論述記 | ggggg | 十續藏經 |
| aaaa | 十續藏經 | hhhh | 一切皆是所知 |
| bbbb | 體 | iiii | 薩婆多宗五事論 |
| cccc | 身者謂眼等六根；具者謂色等六境 | jjjj | 阿毘達磨品類足論 |
| dddd | 具 | kkkk | 阿毘曇五法行經 |
| eeee | 決定藏論 | llll | 俱舍論實義疏 |
| ffff | アーラヤ識存在の八論證に関する諸文献 | | |
| gggg | 駒沢大佛記 | | |
| hhhh | 攝大乘論 | | |
| iiii | 初期唯識思想の研究 | | |
| jjjj | 阿毘達磨大毘婆沙論 | | |
| kkkk | 如是受等三，及無表，無爲名法及法界 | | |
| llll | 藏漢和三論對校異部宗輪論 | | |
| mmmm | 部執異論 | | |
| nnnn | 成唯識論述記 | | |
| oooo | 無我 | | |
| pppp | 普寂 | | |
| qqqq | 成唯識論略疏 | | |
| rrrr | 十續藏經 | | |
| ssss | アビダルマ思想 | | |
| tttt | 佛地經論 | | |
| uuuu | 轉依 | | |