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Corrections of the Mahāyānasūtrālamkāra XI. 35

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The text of the Mahāyānasūtrālamkāra, edited by S. Lévi has played an important role not only in the study of the early Yogacāra philosophy, but also in that of Mahayanic philosophy in general. Above all, the chapter XI, "Dharma-paryeṣṭyadhikāra" is widely noted as the most important chapter for the reason why it intensively expresses the heart of the Yogacāra philosophy of Maitreya-nātha himself. As is well known, its position is also regarded as the comparable to that of the Lakṣaṇaparicheda of the Madhyāntavibhāga. Undoubtedly, the verse of XI. 35, with the preceding verse, that is entitled "Vijñaptimātraparyeṣṭi" or the investigation of the concept "vijñaptimātra" is one of the most prominent verses in this chapter because of its reference to the heart of the philosophy. Examining the verse of Lévi's edition, however, we find a number of strong grounds for doubting the authenticity of the edition. Therefore the purpose of this paper is to compare the text of the edition with the following new manuscripts and to correct the verse.¹⁾

Materials and Abbreviations

Mss: Sanskrit manuscripts²⁾

1) Corrections of the text were already indicated by S. Lévi in his French translation of the text. Prof. Nagao has succeeded to Lévi's business, and elaborated upon his corrections, making out Corrigenda of the Text. The main sources of his corrigenda, however, depend on the Tibetan and Chinese versions and the newly discovered manuscripts of ours are rarely consulted in his works. This paper attempts to achieve more authoritative results, more or less different from the above by means of consulting chiefly the new Sanskrit manuscripts.

2) Mss. A and B were studied by Prof. S. Takeuchi in the Ryukoku Daigaku Ronshu No. 352. His study led up to this one. Moreover, we owe it to the kindness of Mr. G. Tsutsumi, the vice-chief of the Library that we could get these copies.

A : The manuscript preserved in the Ryukoku University Library, Kyoto.
171 leaves, 17 lines 31.2×9.7cm

B : The manuscript preserved in the Ryukoku University Library, Kyoto.
186 leaves, 91 lines 26.2×12.2cm

When the verses (XI. 34, 35.) of Lévi's edition are compared with the verses of Mss. A and B, they are as follows.³⁾

(Lévi's edition)

cittam dvayaprabhāsam rāgādyābhāsamiṣyate tadvat/
śraddhādyābhāsam na tadanyo dharmāḥ kliṣṭakuśalo 'sti// 34
cittamātrameva dvayapratibhāsamiṣyate grāhyapratibhāsam grāhakapratibhāsam
ca/ tathā rāgādikleśābhāsam tadeveṣyate/ śraddhādikuśaladharmābhāsam vā/ na tu
tadābhāsādanyaḥ kliṣṭo dharmo 'sti rāgādilakṣaṇaḥ kuśalo vā śraddhādilakṣaṇaḥ/
yathā dvayapratibhāsādanyo na dvayalakṣaṇaḥ/
iti cittam citrābhāsam citrākāram pravartate// 35
tathābhāso bhāvābhāvo na tu dharmāṇām mataḥ/ tatra cittameva vastu taccitra-
ābhāsam pravartate/ paryāyeṇa rāgābhāsam vā dveṣābhāsam vā tadanyadharmābhāsa-
m vā/ citrākāram ca yugapat śraddhādyākāram/ bhāso bhāvābhāvaḥ kliṣ-
ṭakuśalāvasthe cetasi/ na tu dharmāṇām kuśalānām tatpratibhāsavyatirekeṇa
tallakṣaṇabhāvāt/

(Mss. A 68b 1~68b 7)

cittam dvayaprabhāsam ca rāgādyābhābhāsamiṣyate tadvat/
śraddhādyābhāsam vā na tu dharmāḥ kliṣṭakuśalo 'sti// 34
cittamātrameva dvayapratibhāsamiṣyate grāhyapratibhāsam grāhakapratibhāsam
ca tathā rāgādikleśābhāsantadeveṣyate śraddhādikuśaladharmā(bhā)saḥ vā/ na

3) Oblique lines used for punctuating in Mss. A and B are put on the very place where their editors put punctuation marks. Verses of them are extracted from sentences that are not characterized as the verse, though punctuated, and arranged as stated above. There are no punctuation marks between the former half-verses of XI. 35 and the latter half-verses in Mss. A and B, so we punctuate between them according to the verse cited in Vasubandhu's commentary and Sthiramati's of the Tibetan version and the versification of the Anuṣṭubh. The dotted line and the straight line are used for showing the correlation of the passages of Mss. A and B with the passages of Lévi's edition in their content.

tu tadābhāsādanyaḥ kliṣṭo dharmo 'sti rāgādilakṣaṇaḥ kuśalo vā śraddhādilakṣa-
ṇaḥ/ yathā dvayapratibhāsādanyo na dvayalakṣaṇa iti/

cittaṃ citrābhāsaṃ citrākāraṃ pravartate tacca (/)

bhāso bhāvābhāvo na tu dharmāṇām atas ta (tra)// 35

cittamevas(?)ca taccitrābhāsaṃ pravartate/ paryāyena rāgābhāsaṃ vā dveṣābhāsa-
aṃ vā tadanyadharmābhāsaṃ vā citrākāra(m) ca yugapat śraddhā(d)yākāraṃ
bhāso bhāvābhāvaḥ kliṣṭakuśalāvasthe cetasi/ na tu dharmāṇām kuśalānām tatprati-
bhāsavyatirekena tallakṣaṇābhāvāt/

(Mss. B 62a 2~62b 2)

cittaṃ dvayaprabhāsaṃ rāgādyābhāsamiṣyate tadvat/

śraddhādyābhāsaṃ na tatra dharmāḥ kliṣṭakuśalo 'sti// 34

cittamātrameva dvayapratibhāsamiṣyate grāhyapratibhāsaṃ grāhakapratibhāsaṃ
tathā rāgādikleśābhāsantadeveṣyate/ śraddhādikuśaladharmābhāsaṃ vā/ na tu tad-
ābhāsādanyaḥ kliṣṭo dharmo 'sti rāgādilakṣaṇaḥ kuśalo vā śraddhādilakṣaṇaḥ/
yathā dvayapratibhāsādanyo na dvayalakṣaṇa iti/

citta(m) citrābhāsaṃ citrākāraṃ pravartate tacca (/)

bhāso bhāvābhāvo na tu dharmāṇām atas tatra// 35

cittamevasca taccitrābhāsaṃ pravartate/ paryāyena rāgābhāsaṃ vā dveṣābhāsaṃ
vā tadanyadharmābhāsaṃ vā citrākāraṇa yugapat śraddhādyākāraṃ bhāso bhāva-
abhāvāḥ klistakuśalāvasthe cetasi na tu dharmāṇām kuśalānāntatpratibhāsavyati-
rekeṇa tallakṣaṇābhāvāt/

In the above comparison, we may find out that there are a number of differ-
ences between Lévi's edition and Mss. A and B, while Mss. A is nearly equivalent
to Mss. B in its content. Therefore the textual criticism between both of them
should be required as follows.

- 4) This fragment is illegible also in these manuscripts. Prof. Nagao "vastu tac ci-"
of Lévi's edition as "vastutas ci-" in his Corrigenda. We, however, can find out
no words equivalent to "vastu" in any texts. For instance, Tibetan translation of
this fragment is as follows. sems hdi ñid rnam graṅs kyis ḥdod chags su snañ
ba ḥam/ she sdañ du snañ ba ḥam/ de las gshan pañi chos su snañ ba sna thsogs
su snañ ba dañ/ cig char dad pa dañ brtson ḥgrus la sogs pañi rnam pa ste/.....

We would rather change vastu tac ci- into ca tac ci-, because we may suppose
that ca tac ci- corresponds to citrābhāsaṃ..... tacca of the verse of XI. 35.

- 1) The textual criticism based on the Sanskrit versification.

Undoubtedly, the meter of XI. 35 in Mss. A and B belongs to the Anuṣṭubh,
judging from the number of syllables. The same is applicable also to the meter
of the verse of Lévi's edition, to say nothing of the ambiguity of its meaning.

(Mss. A and B)

/----/ ----/ --U-/ U--U/ 16 syllables

/----/ --UU/ ----U/ U-U / 15 syllables

(Lévi's edition)

/U-U-/ UU--/ --UU/ U-U-/ 16 syllables

/UU--/ ----/ ----/ U-U-/ 16 syllables

Strictly speaking, the latter half-verses in Mss. A and B consists of fifteen syl-
lables and the number of syllables in them lacks one syllable of sixteen syllables,
while that of Lévi's edition perfectly keeps to the rule of the Anuṣṭubh. On the
point of view of the Sanskrit versification, we cannot but conclude that the verse
of the edition is superior to that of Mss. A and B. However, that of the edition that is
punctuated between "yathā dvayapratibhāsādanyo na dvayalakṣaṇaḥ" and "iti"

- 5) Examining the syllable or the mora of the verses of the chapter XI, we see the
fact that there are a few verses that accurately keep to the rules of the Sanskrit
versification. For instance, the verse of XI. 34 does not accurately keep to the
rule of the Āryā, though Lévi assigns it to the Āryā. In the Āryā, the first and third
quarters must each contain 12 morae or syllabic instants, and the second 18, and
the fourth 15, so the former half-verses must contain 30 morae, and the latter half-
verses 27, while the former half-verses of Lévi's edition contains 29 morae, and
the latter half-verses 28 morae. The verses of Mss. A and B, however, present a
striking contrast to the above. It is indisputably evident that they keep to the
rule of the Anuṣṭubh. They are as follows.

(Lévi's edition)

/--/ U-U/ --/ --/ --/ U-U/ --/ U 29 morae

/--/ --/ -UU/ --/ --/ -UU/ U-U/ 28 morae

(Mss. A)

/--UU/ U--U/ ----/ U-U-/ -U 18 syllables

/----/ --UU/ ----U/ UU-U/ 16 syllables

(Mss. B)

/--UU/ U----/ ----U/ -U--/ U 17 syllables

/----/ -U-U/ ----U/ UU-U/ 16 syllables

sounds strange from the standpoint of the sentence structure and the meaning of the verse itself. The above two fragments are not punctuated between each of them in Mss. A and the same example is seen also in the Tibetan translation. We should, accordingly, know that the conformity to the rule does not necessarily shows the authenticity of the verse,⁵⁾ as is often the case with the Buddhistic versification of those days.

2) The textual criticism on its meaning.

Undoubtedly, the word of "iti" forms a part of Vasubandhu's commentary of XI. 34.⁶⁾ Therefore the verse of XI. 35 must take on a new meaning different from that of the French translation. The new verse of XI. 35 translates as follows.

The consciousness appears, as though its appearance were something miscellaneous, and a miscellaneous form (ākāra). Their appearance on it exists and yet does not exist. Therefore there is nothing in the categories (dharma), however.

According to the commentaries, the meaning of the verse reads as follows.

The consciousness, appears, as though its appearance were the category of the viciousness (klišṭadharma) and that of the meritoriousness (kuśaladharma). Their appearance on the consciousness, however, does exist as a delusion, while it does

6) The whole passage of "yathā dvayapratibhāsādanyo na dvayalakṣaṇa iti" translates as follows.

For instance, as the entity that consists of the subject-object duality does not exist apart from the appearance (of the consciousness) as though two things.

Needless to say, this passage is cited as an instance to add a supplementary explanation to the commentary of the preceding verse. Asvabhāva comments on the above as follows. dper na gñis su snañ ba las gshan pa gñis kyi mthsan ñid med pa bshin no shes bya ba ni sems snañ ba la ma gtogs ba mig dañ/ gzugs la sogs pa gzuñ ba dañ ḥdsin paḥi mthsan ñid kyi do dam pa ñid du med pa ltar ḥdod chags la sogs pa yañ de dañ ḥdraḥo/ (English translation)

This passage "yathā dvayapratibhāsādanyo na dvayalakṣaṇa iti" means "Just as the entity that consists of the perception (grāhaka) such as the eyesight (cakṣus) and the like, and its percept (grāhya) such as the colored object (rūpa) and the like does not exist apart from the appearance of the consciousness, so is the category of the viciousness (klišṭadharma) that comprises the attachment (to phenomenal existence and desire for objects of enjoyment) (rāga)."

not exist because it is only apparent and unsubstantial. Therefore there is no entity in the above categories, which may be regarded as a kind of the noumenon.

Thus examining, we may conclude that the verse of XI, 35 of the edition should be corrected as follows.

……/ yathā dvayapratibhāsādanyo na dvayalakṣaṇa iti/
cittarñ citrābhāsañ citrākārañ pravartate tacca/
bhāso bhāvābhāvo na tu dharmāṇām atas tatra// 35⁷⁾

(昭和48年度文部省科学研究費〔総合研究A〕による研究成果の一部)

7) For reference, Tibetan translation of the verse are as follows.

(The verse of XI. 35 quoted in Vasubandhu's commentary)

……/ dper na gñis su snañ ba las gshan pa gñis kyi mthsan ñid med pa bshin no//
sams ni sna thsogs snañ ba dañ/ rnam pa sna thsogs can du ḥjug/
de la snañ ste yod dañ med/ de phyir chos kyi ma yin no// 35

(The verse of XI. 35 quoted in Sthiramti's commentary)

sams ñid sna thsogs snañ ba ste shes bya ba la/ 35a
sna thsogs paḥi rnam pa ḥjug ces bya ba la/35b
snañ ba dños dañ shes bya ba la/ 35c'
dños med pa shes bya ba la/ 35c''
de la chos kyi min shes bya ba la/ 35d