

On the Source of *Cittaviprayuktasamskāra* in Phya pa's *grub mtha'*

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1. Introduction The *bDe bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa* is what is called “*grub mtha'*” or a doxography composed by Phya pa Chos kyi seng ge (1109–1169) who was active during the period of the later spread of Buddhism in Tibet (*phyi dar*, after the 11th century). The central part of his *grub mtha'* is divided into four chapters. At that time, four schools of Indian Buddhism: Vaibhāsika, Sautrāntika, Vijñānavādin, and Mādhyamika, were known to Tibetan monks. Phya pa attempted to deal with the doctrines of these four schools in separate chapters. This style cannot be found in the doxographical works written in the earlier spread of Buddhism (*snga dar*, 7th–9th century) in Tibet. In this sense, his *grub mtha'* is arguably an epoch-making work.

However, the *grub mtha'* was not necessarily influenced by the newly imported treatises at the beginning of the period of *phyi dar*. It is natural to think that his *grub mtha'* inherited the domestic understanding of Buddhism in the period of *snga dar*. This paper will show an example of the influence of Tibetan Buddhism in the period of *snga dar* on Phya pa's *grub mtha'*.¹⁾

2. *Cittaviprayuktasamskāra* in Phya pa's *grub mtha'* In his *grub mtha'*, Phya pa explains the doctrines of four Buddhist schools—Bye brag smra ba (Vaibhāsika), mDo sde pa (Sautrāntika), Sems tsam pa (Vijñānavādin), and Ngo bo nyid med par smra ba (Mādhyamika)—based on the “five basic categories of knowables” (*shes bya'i gzhi lnga ba*). These five basic categories are matter (*gzugs*), thought (*sems*), thought concomitants (*sems las byung ba*), dissociated forces (*mi ldan pa'i 'du byed*), and unconditioned factors (*'du ma byas*).

In the Vaibhāsika chapter, *dissociated forces* are explained as follows:

[1] possession (*thob pa; prāpti*), [2] equipoise of non-conception (*'du shes med pa'i snyoms 'jug; asaṃjñīsamāpatti*), [3] equipoise of cessation (*'gog pa'i snyoms 'jug; nirodhasamāpatti*),

[4] state of non-conception (*'dus shes med pa pa; āsamjñika*), [5] faculty of vitality (*srog gi dbang po; jīvitendriya*), [6] homogeneous character (*ris mlhun pa; nikāyasabhāgatā*), [7] birth (*skye ba; jāti*), [8] senescence (*rga ba; jarā*), [9] continuance (*gnas pa; sthiti*), [10] impermanence (*mi rtag pa; anityatā*), [11] sets of names (*ming gi tshogs; nāmakāyāḥ*), [12] sets of phrases (*tshig gi tshogs; padakāyāḥ*), [13] sets of syllables (*yi ge'i tshogs; vyañjanakāyāḥ*), [14] nature of an ordinary person (*so so skye bo; prthagjanatva*), [15] occurrence (*'jug pa; pravṛtti*), [16] distinction (*so sor nges pa; pratiniyama*), [17] correspondence (*'byor pa 'brel pa; yoga*), [18] number (*grangs; saṃkhyā*), [19] sequence (*go rims; anukrama*), [20] region (*yu; deśa*), [21] time (*dus; kāla*), [22] assemblage (*tshogs pa; sāmagrī*), [23] rapidity (*mgyogs pa; java*): these are entities different from matter, thought, and thought concomitants. (*PhPGT* 21a1–7)

In the Vaibhāsika chapter, Phya pa lists a total of 23 kinds of dissociated force, indicating that they are all entities different from *matter*, *thought*, and *thought concomitants*, but he does not provide any definitions. In the Sautrāntika and Vijñānavādin chapters, he does not enumerate all the elements but instead divides them into several groups ([1], [2] to [4], [5], [6], [7], [8], [9], [10], [11] to [13], [14], and [15] to [23] in the Sautrāntika chapter; [1], [2] to [4], [5], [6], [7] to [10], [11] to [13], [14], and [15] to [23] in the Vijñānavādin chapter) according to their relevance and defines each element.²⁾

In the chapter of Vijñānavādin, Phya pa puts [15] *pravṛtti* to [23] *java* in the same group, which he named “nine sub-elements” (*cha 'thun dgu*). According to him, Sautrāntika also deals with these nine elements as one set, but it does not give any specific name. Therefore, Vijñānavādin in Phya pa's *grub mtha'* seems to show an opinion distinguishable from the former two schools, because it regards the nine elements from *pravṛtti* to *java* as supplemental under the name of “sub-elements.”

3. The Source of *Cittaviprayuktasaṃskāra* in Phya pa's *grub mtha'* Phya pa does not mention the source of classifying these nine elements as subordinate ones. However, we can find a similar categorization of the dissociated forces in the glossary of the Buddhist technical terms titled *Chos kyi nram grangs kyi brjed byang* (*CNJ*), edited by Tibetan scholars including sKa ba dPal brtsegs (9th century). He was well known as a typical “chief editor and translator” (*zhu chen gyi lo tsa ba*) in the period of *snga dar*, and occasionally refers to the *Pañcaskandhaka* (*PSk*) as a source. The *PSk* was written by a famous Indian monk, Vasubandhu in the 5th century.³⁾ A previous study shows that many parallel phrases to the *PSk* are found in the section on five aggregates (*pañcaskandha*) in

the *CNJ* (Ishikawa 2015, 89–94).

The *CNJ* sets the total number of dissociated forces as 14 at the beginning of the section on dissociated forces (*CNJ* D 240a1–4). Immediately it adds another element to the 14 dissociated forces. This 15th element is named “*de lta bu'i cha dang mthun pa*.” The glossary divides the newly added element into nine subordinate ones⁴⁾ corresponding to “nine sub-elements” (*cha 'thun dgu*) in Phya pa's *grub mtha'*. This similarity suggests that these sub-elements in Phya pa's *grub mtha'* may have roots in earlier literature like the *CNJ*.

This dichotomy of dissociated forces is considered a unique interpretation of the *CNJ*.⁵⁾ It is true that commentaries on the *Pañcaskandhaka* also seem to make this distinction by enumerating 15 dissociated factors and dividing the 15th factor into nine sub-elements. However, the 15th element, *de lta bu'i cha dang mthun pa*, includes not only nine, but **more than** nine sub-elements (*ity evamādayaḥ*) in the *Pañcaskandhakavibhāṣā*, a commentary of the *PSk* by Sthiramati (*PSkV* 75.2–6), as well as in the **Pañcaskandhabhāṣya* by Pṛthivībandhu (D no. 4067, 22a1–3). The **Pañcaskandhavivarāṇa*, the other commentary on the *PSk* by Guṇaprabha interprets these nine sub-elements as embracing precisely ten elements, including *asamkhyā* (D no. 4068, 80b5–6). Thus, dividing the 23 dissociated forces into two groups and limiting the total number of the latter (subordinate) group to nine seems to be attempted by the *CNJ* for the first time. Accordingly, it can be said that the *CNJ* influenced Phya pa's *grub mtha'*.

4. Conclusion From a historical viewpoint, there were different opinions about the total number of dissociated forces in the commentaries on the *PSk*. Later, the number of secondary elements was limited to nine in the *CNJ*, which was compiled under the influence of the *PSk* and its commentaries, the same as in Phya pa's *grub mtha'* and called *de lta bu'i cha dang mthun pa*. Although the order in which these nine secondary elements are listed is varied, Phya pa's *grub mtha'* refers to these nine secondary dissociated forces as *cha 'thun dgu* or nine sub-elements. This similarity suggests the possibility of an influence by the *CNJ* on Phya pa's *grub mtha'*.

Notes

1) Previous studies have mainly focused on Indian sources of Phya pa's *grub mtha'*. See Nishizawa 2013, Kondō 2020.

2) See *PhPGT* 23a3–b1 on Sautrāntika chapter, 27b4–7 on Vijñānavādin chapter. The *Mādhyamika*

chapter only mentions the name, not the total number or definitions (*PhPGT* 29a7).

3) *CNJ* 231b7: *Chos kyi nram grangs kyi brjed byang zhes bya ba ni mdo sde dang bstan bcos dang/ shes rab 'bum dang/ yo ga ts'arya* la sogs pa gzhung tha dad pa mang po'i nang nas don 'dus pa'i tshig 'jeps 'jeps mdo tsam btus te/* (the *Chos kyi nram grangs kyi brjed byang* [was compiled] from words which met their respective meanings as essentials, in many different treatises: i.e., *sūtra* and *śāstra*, *Śatasāhasrikā-prajñāpāramitā*, *Yogācāra*[*bhūmi*], and so on.)

* “yo ga ts'arya” means practitioners of yoga (*yogācāra*) literally, but the text *Yogācārabhūmi* in this context (Ishikawa 2015, 86).

According to Ishikawa (2015, 103), the phrase, “*Yogācārabhūmi and so on*” refers to the *PSk* and other Vijñānavādin's treatises, all of which were translated by Zhang Ye shes sde, who was a contemporary “chief editor and translator” (*zhu chen gyi lo tsa ba*) of dPal brtsegs.

4) *CNJ* 242a1: *de lta bu'i cha dang mthun pa ni 'jug pa la sogs pa'o zhes bya ba ni 'du byed sems dang mi ldan pa'i cha dang mthun pa'o// sogs pa'i sgras ni 'jug pa nas tshogs pa'i bar du dgu po dag bsdu'o//* (The phrase, “secondary elements of such are *pravṛtti* and so on” [means] secondary elements in dissociated forces. The word, “and so on” includes nine [elements] from *pravṛtti* to *java*.)

5) Ishikawa (2014, 390) gives it as the reason that Vijñānavādin's treatises in India, which are used as primary sources of the *CNJ*, enumerate all dissociated forces in the same hierarchy and do not divide them into two levels, but this reason is improper.

Abbreviations

CNJ *Chos kyi nram grangs kyi brjed byang*. D no. 4362.

PhPGT Phya pa's *grub mtha'* (*bDe bar gshes pa dang phyi rol pa'i gzhung nram par 'byed pa*) by Phya pa Chos kyi seng ge. In vol. 9 of *bKa' gdams gsung 'bum*, 7(1a)–72(33b). [Chengdu]: Si khron Mi rigs dPe skrun khang, 2006.

PSk *Vasubandhu's Pañcaskandhaka*. Ed. Li Xuezhong and Ernst Steinkellner. Beijing/Vienna: China Tibetology Publishing house/ Austrian Academy of Sciences Press, 2008.

PSkV *Sthiramati's Pañcaskandhakavibhāṣā*. Part I. Ed. Jowita Kramer. Beijing/Vienna: China Tibetology Publishing house/ Austrian Academy of Sciences Press, 2013.

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