

Li Xuezhe and Ernst Steinkellner (eds.), *Vasubandhu's Pañcaskandhaka*, Vienna: China Tibetology Publishing House and Austrian Academy of Science Press, 2008, xxv + 107 Pp. (Paperback)

As Number 4 in the series *Sanskrit Texts from the Tibetan Autonomous Region* founded and edited in chief by Lhagpa Phunthogs and Ernst Steinkellner, *Vasubandhu's Pañcaskandhaka*, critically edited by Li Xuezhe and Ernst Steinkellner with a contribution by Toru Tomabeche has been published. Twenty-first century scholars specialized in Buddhism and Indology, and particularly those studying the thought of Vasubandhu (ca. 400) have been eagerly anticipating this publication. In the previous century, a new Sanskrit text unknown to scholars was critically edited jointly by the China Tibetology Research Center and Austrian Academy of Science, and has now been published with an accompanying reproduction of the manuscript photocopy. As one appreciative researcher, I wish to welcome this publication.

According to Prof. Dr. Ernst Steinkellner's Introduction, "the original Sanskrit text of Vasubandhu's *Pañcaskandhaka* is contained in a *codus unicus* kept in the collection of the Potala Palace in Lhasa." Regarding this edition, he writes "our edition is based on a photocopy of it held by the library of the China Tibetology Research Center in Beijing." In other words, this critical edition of a Sanskrit text is based on a single manuscript. In the upper register of the double footnotes provided to the critical Sanskrit edition, citations from other texts (notably Yośomitra's *Abhidharmakośavyākhyā*) and comparisons to be made with other texts are pointed out, such as with the basic Abhidharma text (the *Prakaranapāda*) and the fundamental Yogācāra text (the *Yogācārabhūmi*), and with Asaṅga's *Abhidharmasamuccya*. In the lower register, various textual sources relevant to the critical emendations made on the manuscript are provided. Further, besides the Critical Edition (pp. 1–23), also included are a romanized Diplomatic Edition (pp. 27–35) from the manuscript and a Reproduction of the Ms Photocopy (p. 39 has the recto and verso of the cover folio, and the following odd pages to p. 51 provide six folios in recto and verso, paginated from 2 through 7). After the bibliography (pp. 52–62), the Tibetan translation by Ye śes sde and the Chinese translation by Xuanzang are provided in Appendix 1 (pp. 65–87) and Appendix 2 (pp. 91–101). Through these various additions the academic reliability and usability of this work is enhanced. Finally, in Appendix 3 (pp. 105-107) titled "Critical and Diplomatic Editions of an Anonymous Text on Cover Folio, verso," Dr. Toru Tomabeche adds the results of his analysis of the unidentified text on the verso of the front cover folio of Vasubandhu's *Pañcaskandhaka*. He seems to conclude on the basis of this last point that the opening section of the original Sanskrit text of the *Pañcaskandhaka* is missing from the manuscript. In footnote 10 of the Introduction, Prof. Dr. Ernst Steinkellner conjectures that, "the text of the PSk missing at the beginning would properly correspond to seven lines on a lost f.1b." Accordingly, the original Sanskrit text consists of six folios (paginated 2 through 7). Because a reproduction of the manuscript photocopy is also provided, the reader can discern

that at least two hands were involved in the copying of the manuscript. The script is early 12th century Nevārī.

This reviewer wishes to make this review a brief one. In actuality, I am planning to philologically analyze this book in the near future and publish those results. When analyzing a work of Vasubandhu, or in the present case, when emending such a work, regarding the technical terms used by Vasubandhu there is the need to consider whether the context is that of Abhidharma or Vijñaptimātra. I believe that it is necessary in this case to consider the sequence in which he wrote his works; therefore, I wish to submit just one personal view below. That is to say, among the results of the present edition of the *Pañcaskandhaka*, regarding the passage defining *vijñāna*, a different reading other than what the editor has provided may be possible. Specifically, I feel that the actual manuscript reading of Vasubandhu's original technical terminology in the *Pañcaskandhaka* may be somewhat (unlike the manuscript, without the *anusvāra*) more appropriate. By supplying the details below, I hope to fulfill my responsibilities as a reviewer.

Critical Edition §5, the preamble is as follows.

vijñānaṃ katamat / ¹ ālambanavijñaptiḥ ¹ / ^m cittaṃ mano 'pi tat ^m /*
 footnote ¹: Cf. AS 12,8ff; AK 1.16a; cf. SCHMITHAUSEN 1987: note 610
 footnote ^m: Cf. ŚBh II 108,19; AK 2.34ab'
 footnote *: ālambanavijñaptiḥ em. (V48b3f; dmigs pa rnam par rig pa T):
 ālambanaṃ prati vijñaptiḥ Ms (cf. viṣayaṃ viṣayaṃ prati
 vijñaptiḥ AKBh 11,7)

Regarding the editors' emended reading *ālambana-vijñaptiḥ** and the underlying understanding, this reviewer wishes to propose the reading *ālambana-prativijñaptiḥ* as it is in the manuscript (but without the *anusvāra*). Considering the Sanskrit text, with a phrase (*cittaṃ mano 'pi tat*) ending in the demonstrative pronoun *tat*, rather than a nominal sentence (*ālambanaṃ prati vijñaptiḥ*), a single technical term such as *ālambana-vijñaptiḥ* or *ālambana-prativijñaptiḥ* would, from a stylistic point of view, seem more elegant. Furthermore, Vasubandhu's use of terms can be analyzed in the following manner based on a consideration of the sequence of his texts.

First, I number his works from (1) to (5) on the basis of their relative dates of composition. As a philological reference, in the work referenced above as SCHMITHAUSEN 1987 (Lambert Schmithausen, *Ālayavijñāna. On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy, Part I: Text, Part II: Notes, Bibliography and Indexes*, Tokyo: The International Institute for Buddhist Studies, 1987, repr. 2007), the textual sources indicated in notes 610 and 625 are exhaustive. If anything could be added to them, it would be citations from (4) below. For details refer to MUROJI G. Yoshihito, *Vasubandhus Interpretation des Pratītyasamutpāda: Eine kritische Bearbeitung der Pratītyasamutpādavyākhyā (Saṃskāra- und Vijñānavibhaṅga)*, Stuttgart 1993 (abbreviated as MUROJI 1993).

After writing his representative work (1) the *Abhidharmakośabhāṣya* (AKBh), Vasubandhu wrote at least (2) the *Vyākhyāyukti*, (3) the *Karmasiddhi* (KS), and (4) the *Pratītyasamutpādayākyā* (PSVy) in that sequence, followed by (5) the *Pañcaskandhaka* (PSk). (This point is discussed in detail in my “Vasubandhu’s Understanding of *Vijñāna*: Centering on the *Pañcaskandhaka*,” in *Abhidharma and Indian Thought, Essays in honor of Professor Doctor Junsho Kato on His Sixtieth Birthday*, Tokyo: Shunjūsha, 2000, pp. 167-180. [in Japanese]) Among these works, first the definition of *vijñāna* in AKBh is as follows.

- (1) AKBh: “*viṣayaṃ viṣayaṃ prati vijñāptir upalabdhir vijñānaskandha ity ucyate.*” (*Abhidharmakośabhāṣyam of Vasubandhu*, P. Pradhan second ed., Patna 1975, p. 11, ll.6-7 ad *Abhidharmakośa* Chap. I, 16a: *vijñānaṃ pratīvijñaptiḥ.*)

This definition assumes the conceptual group including *indriya*, *viṣaya*, and *vijñāna*. In this sense of conforming to the orthodox teachings of the Vaibhāṣika/Sarvāstivādins, it is a definition within the philosophical context of Abhidharma thought. In text (2), regarding the *āgama* he had at hand, which is to say the various rational proofs for commenting on the transmitted sayings of the Buddha, he provides specific quotations, and afterwards in the sequence (3) (4) and (5) he discusses the fundamental Buddhist topics of karma, *pratītyasamutpāda*, and *pañcaskandha* and develops them into treatises (*prakaraṇa*).

In KS he cites for the first time in his works the name of a Mahāyāna sūtra. Specifically, from the *Samdhinirmocanasūtra* he quotes a *gāthā* containing the word *ādāna-vijñāna* as a sūtra source or proof (*āgama*) for *ālaya-vijñāna*. It is well known that the *Samdhinirmocanasūtra* gives the first citation of the term *vijñaptimātra* in a Mahāyāna sūtra, as given below. Only the Tibetan and Chinese translations are extant (the underlined translation of Xuanzang corresponds to the Tibetan and the reconstructed Sanskrit).

*gzugs brñan de rnam par rig pa tsam du zad pa'i phyir / byams pa rnam par
śes pa ni dmigs pa rnam par rig pa tsam gyis rab tu phye ba yin no źes űas
bśad do // (*vijñaptimātratvāt tasya pratibimbasya. ālambana-
vijñaptimātra-prabhāvitam Maitreya mayā vijñānam uktam.)**

「慈氏菩薩復白佛言、『世尊、諸毘鉢舍那三摩地所行影像、彼與此心、當言有異當言無異。』佛告慈氏菩薩曰、『善男子、當言無異。何以故、由彼影像唯是識故。善男子、我說識所緣唯識所現故。』」(Xuanzang translation, T 676:16.698a27–b2)

For the reconstructed Sanskrit in the parentheses see SCHMITHAUSEN 1987, note 625. For an interpretation of this passage see Noritoshi ARAMAKI: “Toward an Understanding of the *Vijñaptimātratā*,” in *Wisdom, Compassion, and the Search for Understanding*, Honolulu: University of Hawai‘i Press, 2000, p. 48, pp. 55–56.

In this passage, the term *vijñaptimātra* is used twice. First, in *vijñaptimātratvāt

*tasya pratibimbasya****, (“the image of the meditative object is [for a person practicing the meditation called *vipaśyanā*] nothing more than a figure without conceptualization [that is accordingly manifested in consciousness].”) it is used to explain the reason. In the second use, it characterizes the image of the object of meditation as the reality of the function of *viññāna* that is concretely revealed, saying **ālambana-viññaptimātra-prabhāvitam****. In the sūtra quotation, *pratibimba* is taken as *ālambana*, the objective support that is the primary cause of the arising of *viññāna*. This sūtra was without doubt known to Vasubandhu. However, going on to his successive works (4) and (5), Vasubandhu took as the common function of *viññāna* the idea that the object (*artha*) of *viññapti* must be the all (*sarva*) of everything pertaining to the triple world, and did not stop at the new understanding of *viññāna* as understood in this Mahāyāna sūtra.

Finally, the example in PSVy follows.

- (4) PSVy: “*mig gi rnam par śes pa gañ śe na / mig la brten ciñ gzugs so sor rnam par rig pa ni mig gi rnam par śes pa'o // de b'zin du yid kyi rnam par śes pa'i bar du ci rigs par brjod par bya'o //*” (cf. MUROI 1993, pp. 66–67. However, as pointed out on p. 67, note (i), the word at the end of the *Yogācārabhūmi* quotation, *rūpaprajñaptiḥ*, is a misprint, and *rūpaprativijñaptiḥ* is correct. Considering the passage *cakṣurviññānaṃ katamat / yā cakṣurāśrayā rūpaprativijñaptiḥ* [*The Yogācārabhūmi of Ācārya Asaṅga*, V. Bhattacharya, Calcutta 1957, p. 4, l. 6], the opening passage of the above PSVy in Tibetan translation would be **cakṣurviññānaṃ katamat / cakṣur-āśrayā rūpa-prativijñaptiḥ cakṣur-viññānam.****)

In (4) PSVy, taken as preceding (5) PSk, the characteristic of *cakṣurviññāna* and the other six *viññānas* is stipulated as *rūpa-prativijñaptiḥ* and so on. This is the same expression as seen in the *Yogācārabhūmi*, but is the first appearance in Vasubandhu’s sequential works.

Examined in such a sequential way, it is reasonable to posit that the unique terms Vasubandhu uses in (4) PSVy will also be used where *viññānaskandha* is defined in (5) PSk. In other words, for the opening section of §5 of the Critical Edition, the expression as it is in the manuscript (without *anusvāra*) seems appropriate, as follows.

viññānaṃ katamat / ālambanaprativijñaptiḥ / cittam mano 'pi tat /

The term *ālambana-prativijñāpti* can be said to be the simplest expression Vasubandhu uses when discussing *Vijñaptimātra*. Typical terms used by Vasubandhu in the context of *Vijñaptimātra* thought appear for the first time regarding *viññānaskandha* in the *Pañcaskandhaka*.

We await the upcoming revised edition of Sthiramati’s *Pañcaskandhaka-vibhāṣā* (refer to Dr. Jowita Kramer’s essay in *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā*, Vol. 27). It is anticipated that together with the present publication, research will advance to a further stage. Finally, I wish to thank Mr.

Thomas Dreitlein of Kōyasan University for translating this review from Japanese.

Kōyasan University
Japan

MUROJI Yoshihito

Masahide Mori, *Vajrāvālī of Abhayākara Gupta: Edition of Sanskrit and Tibetan Versions*, 2 vols., Buddhica Britannica Series Continua XI, Tring, UK: Institute of Buddhist Studies, 2009, xxvi + 324 Pp. (vol. 1), v + 325-722 Pp. (vol. 2). (Hardback)

Abhayākara Gupta's *Vajrāvālī* is an authoritative work on tantric Buddhist consecration composed in the early twelfth century. Over the past twenty years, Prof. Mori has produced more research on the *Vajrāvālī* than anyone else; some thirty-three related publications are listed in his bibliography, including two books in Japanese. Here Mori offers a revised and much expanded version of his doctoral dissertation presented to SOAS, London, in 1996, and the first complete edition of the text.¹ It consists of five parts: (I) an introduction to the life and literary output of Abhayākara Gupta and the composition of the *Vajrāvālī*; (II) a brief description of the manuscripts and editorial policy employed in the edition; (III) an edition of the Sanskrit and Tibetan texts of the *Vajrāvālī*; (IV) textual parallels to the edition; and (V) a series of appendices: a concordance of the Sanskrit and Tibetan sources used in the edition, diagrams of the maṇḍala types and architectural elements described in the *Vajrāvālī*, a table and Sanskrit-Tibetan index of the maṇḍalas' deities and their corresponding emblems, and a partial synopsis of Tsong kha pa's *sNgags rim chen mo*. Eleven colour plates of Himalayan scroll paintings depicting maṇḍala sets are also provided.

The ritual set out in the *Vajrāvālī* may be performed either as a rite of initiation bestowed upon a human candidate (*abhīṣeka*), which Mori calls "consecration", or a rite of installation applied to an image, building or other object (*pratiṣṭhā*). Both alternatives are treated in considerable detail. Abhayākara Gupta, writing in a relatively late period, draws upon a large repertoire of named and unnamed tantric sources; some fifty sub-rituals are treated, grouped by Mori into six main topics (v.1, Table 4). The first volume of the edition covers the "preparation of the materials to be installed" such as holy water and the ritual site itself, by means of visualizations, offerings, and divinations such as the

¹ The sections edited in Mori's dissertation correspond to sections §0 & §16-47 of the present edition. I understand that Mori has separately published Japanese translations of several sections: §§1.1 [1991b], 8 [1992a], 12.1-4 [2004a], 12.5-8 [2005a], 13 [2005b], 16-19 [1995], 45 [1993a] and 48 [1994a], as well as a summary of §§20-44 [1992c] and a partial English translation of §§16-19 [2005c]. Appendices 2 & 3 [2001b] and 5 [1998a] have also been published separately. For full citations, see Mori's bibliography (v. I: xxi-xxii).