

Pratītyasamutpāda in the *Daśabhūmikasūtra*:

How Many Lifetimes?

Robert KRITZER

Recently I have been preparing an English translation and analysis of the *pratītyasamutpāda* section of the *Abhidharmasamuccaya* and *Abhidharmasamuccayabhāṣya*. As Matsuda Kazunobu has pointed out in the introduction to his Japanese translation of this section¹, as well as in his article on the *Ādiviśeṣavibhāgasūtra*², one of the most striking features of Asaṅga's treatment of *pratītyasamutpāda* is his arrangement of the members into four groups, two of which can be assigned to one lifetime and two to the next. This system, known as *liang shih i ch'ung* (兩世一重), or two lifetimes/single (causation), is a departure from the orthodox Sarvāstivādin *san shih liang ch'ung* (三世兩重), or three lifetimes/twofold (causation), system, in which the members are arranged into three groups, with one group assigned to the past life, one to the present life, and one to the future life.

In my research, I was led to a passage in the Sanskrit edition of the *Daśabhūmikasūtra* in which the first ten members of the formula are divided among three lifetimes, while the last two members seem to belong to yet another lifetime. When I consulted the various Chinese translations of the *sūtra*, I discovered that there are two distinct versions of this passage. In this paper I shall trace these versions among the various Chinese and Tibetan translations of the *Daśabhūmikasūtra*. I also hope to show a doctrinal significance in the variation by examining each version in the context of the two lifetimes/single causation and three lifetimes/twofold causation theories. Although my conclusions, based on such a short excerpt from the text, are largely speculative, I believe that the difference between the two versions reflects developments in Yogācāra thought: the earlier tradition may have been a source for the *pratītyasamutpāda* section of the

Abhidharmasamuccaya, while the later tradition seems to have been influenced by the fully developed two lifetimes/single causation theory

I have looked at ten versions of this passage: 1) Dharmarakṣa's Chinese translation (T. 285, p. 476, c. 3); 2) Kumārajīva's translation (T. 286, p. 515, c. 1-2); 3) Buddhabhadra's translation of *Avatamsakasūtra* (T. 278, p. 559, c. 1); 4) the root text in Bodhiruci's translation of Vasubandhu's commentary (T. 1522, p. 170, c. 1); 5) the text as quoted within Vasubandhu's comment (see 4); 6) Śikṣānanda's translation of *Avatamsakasūtra* (T. 279, p. 194, c. 2); 7) Śīladharma's translation (T. 287, p. 553, c. 3); 8) the Tibetan translation (Peking Bka'-'gyur v. 24, p. 264, f. 105a, l. 5-7); 9) the Tibetan translation of Vasubandhu's commentary (Peking Bstan-'gyur, v. 104, p. 104m f. 249a, l. 3—f. 256b, l. 3); 10) the Sanskrit text based on Nepalese manuscripts (Kondō edition, p. 101).

In the case of our section of the *sūtra*, texts 2, 3, 4, and probably 1 agree, and I shall refer to them as the first version. Texts 6-10 essentially agree, and I shall refer to them as the second version. Text 5 contains elements of both versions.

If we compare the two versions, we can find two significant differences. The first version explicitly includes *jāti* and *jarāmarāṇa* in the future life, while the second omits them from it. Secondly, the final sentence of the first version states that the twelve members are to be assigned to three consecutive lifetimes, while the last sentence of version two implies that *jāti* and *jarāmarāṇa* do not belong to the same life as *trṣṇā*, etc., and that, therefore, another lifetime is required to complete the chain. Text 5 resembles the first version in including the sentence *yu shih chien yu san shih chuan* (於是見有三世轉), while it resembles the second version in omitting *ati* and *jarāmarāṇa* from the future life.

In order to understand the significance of this variation, we must first look at the Sarvāstivādin position as found in *Abhidharmakośa* (see chart). According to this system, the past life is the cause of the resultant aspect of the present life (i. e., from *vijñāna* to *vedanā*). The causal aspect of the present life (*trṣṇā*, etc.) produces the future life.⁸⁾ This system, probably

the most widely known division of the members, appeals to commonsense, suite the contention of the Sarvāstivādin school that past and future really exist, and is at least superficially simple since it does not disturb the order of the members.

In the Yogācāra system, at least in the *Abhidharmasamuccaya* and *Abhidharmasamuccayabhāṣya*, the members are quite differently grouped (see chart). The projecting set and actualizing set belong to one lifetime, while the projected set and actualized set belong to the next lifetime.⁴⁾ Although Asaṅga does not say so explicitly, by looking at the *ASBh*⁵⁾ and the *Savitarkasavicārabhūmi* of *Yogācārabhūmi*⁶⁾, probably a major source for Asaṅga, we can understand that this system is based on a theory of seeds (*bija*): the projecting set “plants” the seeds of the next life, i. e., the projected set, while the actualizing set causes the seeds to realize their potential (i. e., to become the next life itself). This interpretation reflects a theory of causation consistent with the theory of *alayavijñāna* even though Asaṅga does not mention the term.

Comparing the *DBh* first version with the Sarvāstivādin system, we see that they both refer to three lifetimes and that they include the same members in the past life. However, the *DBh* includes only the members from *vijñāna* through *vedanā* in the present; *trṣṇā*, etc., which the Sarvāstivādins consider the present-life causes of the future, the *DBh* assigns to the future life itself.

The *DBh*'s groups of past and present members correspond to the *AS*'s projecting and projected sets of members, with the exception of *vijñāna*. However, the position of *vijñāna* in Yogācāra interpretations of *pratītyasamutpāda* is problematic since *vijñāna* is both causal and resultant. According to the *Ch'eng wei shih lun* (成唯識論), Asaṅga here takes *vijñāna* to be the *karmabijas* comprising *alayavijñāna*, while he includes the *bījas* of *vipākavijñāna* in *nāmarūpa*⁷⁾.

The *DBh*'s inclusion of *trṣṇā* through *jarāmaraṇa* in the future life, however, is at odds with the *AS* for the same reasons that it disagrees with the Sarvāstivādins: it violates the principle that causal members should

Sarvastivādin System

<i>Past</i>	<i>Present</i>	<i>Future</i>
<i>avidyā</i> (Ignorance)	<i>viññāna</i> (Consciousness)	<i>jāti</i> (Birth)
<i>saṃskāra</i> (karmic Forces)	<i>nāmarūpa</i> (Individual Existence)	<i>jarāmaraṇa</i> (Old Age and Death)
	<i>ṣaḍāyatana</i> (Six Senses)	
	<i>spārśa</i> (Contact)	
	<i>vedanā</i> (Feeling)	
	<i>tṛṣṇā</i> (Subconscious Desire)	
	<i>upādāna</i> (Appropriation)	
	<i>bhava</i> (Karmic Existence)	

Daśabhūmikasūtra.....First Version

<i>Past</i>	<i>Present</i>	<i>Future</i>
<i>avidyā</i>	<i>viññāna</i>	<i>tṛṣṇā</i>
<i>saṃskāra</i>	<i>nāmarūpa</i>	<i>upādāna</i>
	<i>ṣaḍāyatana</i>	<i>bhava</i>
	<i>spārśa</i>	<i>jāti</i>
	<i>vedanā</i>	<i>jarāmaraṇa</i>

Daśabhūmikasūtra.....Second Version

<i>Past</i>	<i>Present</i>	<i>Future</i>	<i>Asyāḥ pravṛtīḥ</i>
<i>avidyā</i>	<i>viññāna</i>	<i>tṛṣṇā</i>	(<i>jāti</i>)
<i>saṃskāra</i>	<i>nāmarūpa</i>	<i>upādāna</i>	(<i>jarāmaraṇa</i>)
	<i>ṣaḍāyatana</i>	<i>bhava</i>	
	<i>spārśa</i>		
	<i>vedanā</i>		

Abhidharmasamuccaya

<i>Projecting Set</i> (<i>Lifetime one</i>)	<i>Projected Set</i> (<i>Lifetime two</i>)
<i>avidyā</i>	<i>nāmarūpa</i>
<i>saṃskāra</i>	<i>ṣaḍāyatana</i>
<i>viññāna</i>	<i>spārśa</i>
	<i>vedanā</i>
<i>Actualizing Set</i> (<i>Lifetime one</i>)	<i>Actualized Set</i> (<i>Lifetime two</i>)
<i>tṛṣṇā</i>	<i>jāti</i>
<i>upādāna</i>	<i>jarāmaraṇa</i>
<i>bhava</i>	

belong to different lifetimes from their results. In this case, the grouping of the causes of the future life together with the future life itself suggests that this passage represents a not completely systematic treatment of the *pratītyasamutpāda* formula.

When we come to the second version, we find that *tr̥ṣṇā*, etc., are no longer grouped with *jāti* and *jarāmarāṇa*, which are not, in fact, mentioned by name, although the phrase *ata ūrdhvam* seems to refer to them. As a result, although the terms “past,” “present,” and “future” appear, there are actually four groups of members, which correspond to the four groups of the *AS*, again with the exception of *vijñāna*.

Vasubandhu’s comments on the second version are particularly interesting in that he points out the relative nature of the three times. In his discussion of the members assigned by *DBh* to the future, Vasubandhu does not mention the lifetimes by name; he simply refers to a subsequent existence. He states that *tr̥ṣṇā*, etc., cause production of a new existence, and he implies that this existence is equivalent to *jāti* and *jarāmarāṇa*. In this case, Vasubandhu’s comment only makes sense in the context of the second version; if all five belonged to the same lifetime, the causal relationship that Vasubandhu attributes to them would be impossible.

Thus the second version, as interpreted by Vasubandhu, is a step closer to the fully developed Yogācāra two lifetimes/single causation theory. Far more than the first, it can support an interpretation consistent with the two-lifetime theory. Therefore, I suggest that the text of the *DBh* was altered for doctrinal reasons shortly before Vasubandhu wrote his commentary or was rewritten under his influence.

-
- 1) Matsuda Kazunobu, “*Abhidharmasamuccaya* における十二支縁起の解釈” (Interpretation of the Twelfefold Chain of Dependent Origination in the *Abhidharmasamuccaya*), *Ōtani Daigaku Shinshū-Sōgō-Kenkyū-jo Kenkyū-jo-kiyō* 1, 1983, pp. 29–30,
 - 2) Matsuda Kazunobu, “分別縁起初勝法門經 (ĀVVS) —經量部世親の縁起說—” (*Ādi-viśeṣa-vibhāga-sūtra: Theory of pratīya-samutpāda as Presented by Vasubandhu from the Sautrāntika Position), *Bukkyō-gaku Seminā* (Buddhist Studies Seminar: Kyoto, Ōtani University)36, 1982. pp. 40–70.

(20) *Pratītyasamutpāda* in the *Daśabhūmikasūtra*: (KRITZER)

- 3) Poussin, Louis de la Vallée, *L'Abhidharmakośa de Vasubandhu*, Mélanges Chinois et Bouddhiques, v, XVI, Institut Belge Des Hautes Études Chinoises, Bruxelles, V. II, chapter 3, pp. 60-62.
 - 4) Gokhale, V. V., "Fragments from *Abhi-dharmasamuccaya* of Asaṅga," *Journal of the Royal Asiatic Society* (Bombay), N. S. vol. 23, 1947, p. 25.
 - 5) Tatia, Nathmal, ed., *Abhidharmasamuccaya-bhāṣyam*, Tibetan Sanskrit Works Series, no. 17, Patna, K. P. Jayaswal Research Institute, 1976. pp. 31-32.
 - 6) Bhattacharya, V., ed., *The Yogācārabhāmi of Ācārya Asaṅga*, University of Calcutta, 1957, pp. 198-232.
 - 7) Poussin, Louis de la Vallée, *Vijñaptimātratāsiddhi*, Buddhica, Première Série: Mémoires.....Tome 1, Paris Librairie Orientaliste Paul Geuthner, 1928 p. 483.
- ⟨Key Words⟩ *Daśabhūmikasūtra*, *Abhidharmasamuccaya*, *Pratītyasamutpāda*
(Part-time Lecturer, Bukkyō Daigaku))

— NEW PUBLICATION —

A THOUSAND TEACHINGS

THE *Upadésasāhasrī* of *Śaṅkara*

TRANSLATED AND EDITED BY

Sengaku Mayeda

STATE UNIVERSITY of NEW YORK PRESS
NEW YORK 1991