Defilement (*kleśa*) Originating from Erroneous Judgment (*ayoniśomanasikāra*) According to the Mahāyāna Sūtras

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1. Introduction

Ayoniśomanasikāra, a terminology peculiar to Buddhist literature, is attested in the context of the arising of defilements in the *Nikāyas*¹⁾, and *yoniśomanasikāra*, its antonym, is used in later times to refer to an important practice in some texts of the *Vijñaptimātravādin*. The explanation that *kleśa* originates from *ayoniśomanasikāra* appears in the *Ratnagotravibhāga* (*RGV*), as pointed out by Takasaki [1988]²⁾. Prof. Takasaki has revealed that the explanation was originally taken from the **Gaganagañjaparipṛcchā* (*GagP*) and the *Jñānālokālāṃkāra* (*JĀA*), and that similar explanations are found in the **Dharaṇīśvararājasūtra* (*DhR*), the **Akṣayamatīnirdeśa* (*AkṣN*) and the **Bodhisattvapiṭaka* (*Bdp*). Based on Prof. Takasaki's work, Sasaki [1991]³⁾ has classified the explanation found in the *RGV* into two types: one where *kleśa* originates directly from *ayoniśomanasikāra* and the other where *avidyā* precedes *ayoniśomanasikāra* in the context of the Twelvefold Interdependent Origination (*pratītyasamutpāda*). In addition, Prof. Sasaki has indicated that the origin of these two types goes back to the *Abhidharma* literature and the *Āgama* of the *Sarvāstivādin*, respectively. The first type, as found in the *GagP* in the *RGV*, derived originally from the **Abhidharmaprakaraṇa* (阿毘達磨品類足論) and was succeeded by the **Mahāvibhāṣāśāstra* (大毘婆沙論) and the *Abhidharmakośabhāṣya*. The second type, which appears in the *JĀA* (cited in the *RGV*), the *AkṣN* and the *Bdp*, derived from the *Saṃketasapratyayasānidānasūtra*⁴⁾, which was compiled by the *Sarvāstivādin* and appears in other treatise (*śāstras*) of the *Sarvāstivādin* and the *Vijñaptimātravādin*.

Based on Prof. Sasaki's classification, I will explore some of the Mahāyāna sūtras referring to the explanation of *kleśa* originating from *ayoniśomanasikāra*. These sūtras have nothing to do with the Tathāgatagarbha theory or the *RGV*. The main aim of this paper is to shed light on the relationship between the Mahāyāna sūtras and the works of the *Sarvāstivādin* and the *Vijñaptimātravādin*, an issue which was not solved in Sasaki [1991].

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2. *Kleśa* originating directly from *ayoniśomanasikāra*

As examined by Takaski [1988] and Sasaki [1991], the *RGV* bases the understanding that *kleśa* originates directly from *ayoniśomanasikāra* on the accounts attested in the *GagP*⁵⁾. In all three extant versions of the *GagP*, we find almost the same explanation⁶⁾.

In addition to examining the sources of this understanding, I add here an account of the **Viśeṣacintibrahmapariṣcchā* (*VbrahP*). It is clear that the three later versions of the *VbrahP* contain similar expressions of the explanation⁷⁾, although in the oldest translation by Dharmarakṣa, 持心梵天所問經 (T No. 585), the expression is rather ambiguous:

假使思惟順如應者，凡夫愚戇言發塵勞，心之本淨無能汚處。以無能汚，是故名曰本末清淨。設不染汚故，曰本淨是故解脫，爲解脫也 (T 15.21a3-6)

The phrase ‘思惟順如應’ seems to correspond to **yoniśomanasikāra*, but, since its counterpart in the other versions uses **ayoniśomanasikāra*, this might be a mistranslation where the translator overlooked the negative prefix *a-* of *ayoniśomanasikāra*.

It is noteworthy that this explanation appears in both the *GagP* and *VbrahP* in the context of elucidating the innate purity of mind. This raises the possibility that there was some connection between these two works.

3. Ignorance (*avidyā*) originating from *ayoniśomanasikāra* in connection with the Twelfefold *Pratītyasamutpāda*

The *RGV* takes from the *JĀA*⁸⁾ the explanation that *avidyā* originates from *ayoniśomanasikāra*, and this understanding is also found in the *DhR*, the *AkṣN* and the *Bdp*, as Takasaki [1988] and Sasaki [1991] pointed out.

■ *JĀA* In the three extant versions of the *JĀA*, including the newly found Sanskrit text, the explanation appears as one of the sixteen modes of the Buddha’s Enlightenment (菩提十六相)⁹⁾. However, the Chinese translation by *Saṃgabdhara (僧伽婆羅), 度一切諸佛境界智嚴經 (T No. 358), which seems to preserve an earlier form¹⁰⁾, has a different explanation:

文殊師利！無生滅者不起心意識，不思惟分別。若有分別，則成無明。不起此無明則無十二因緣 (T 12.252c19-21)

The underlined sentence means: “If you have a false notion (**vikalpa*/**parikalpa*), ignorance (**avidyā*) arises.” In the parallel part in the other versions, however, **ayoniśomanasikāra* appears instead of **vikalpa*/**parikalpa*.

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■ **DhR** The *DhR* contains two examples of a similar explanation. Both examples can be found in all the extant versions of the *DhR*, including the oldest Chinese translation by Dharmarakṣa, 大哀經 (T No. 398), as quoted below.

[A] 其內淨者彼無想念已，無想念除於顛倒。唯念柔順不住無明。已不住無明，則不復住十二有數。已能不住十二有數，則無所生。(T 13.424a6-9)

[B] 謂緣報？何謂事業？從不順¹¹⁾念而致緣報，從無明事，衆生之類而致欲塵。從無明事而致行矣。…不順¹²⁾念報應 因緣生明慧 事業無明行 及其所造作。(T 13.430a17-c8)

Example [A] describes one of the sixteen modes of the Buddha's Enlightenment, which corresponds to the descriptions in the *JĀA* and the *Bdp*.

■ **AkṣN** The explanation is found in the later two extant versions of the *AkṣN*, but the oldest Chinese translation by Dharmarakṣa, 阿差末菩薩經 (T No. 403), does not have this account¹³⁾.

■ **Bdp** In all the three existing versions of the *Bdp*, I find four examples of a similar explanation¹⁴⁾. The fourth example in the *Bdp* illustrates one of the sixteen modes of the Buddha's Enlightenment, as appears in the *JĀA* and the *DhR*.

In addition to these four texts mentioned in previous studies, I will mention here three other Mahāyāna sūtras that refer to the understanding: the *Lokottaraparivarta* (*Lp*), the *Ratnakaraṇḍasūtra* (*Rk*) and the *Bodhisattvagocaropāyaviśayaavikurvāṇanirdeśa* (*BguvN*).

■ **Lp** The *Lp* is known as one of the chapters of the *Avatamsaka*, with its oldest Chinese translation by Dharmarakṣa, 度世品經 (T No. 292), surviving as a separate work. The explanation is found in all four extant versions of the *Lp*, including Dharmarakṣa's translation, as quoted below¹⁵⁾.

計於諸法，悉從緣轉。因虛偽退，從習不順，合於無明十二緣起，至老病死。除不順念，無明則除。無明已除，生老病死永悉除矣。(T 10.649a29-b3)

■ **Rk** Similar expressions are found in all three extant versions of the *Rk*¹⁶⁾, including the oldest Chinese translation by Dharmarakṣa, 文殊師利現寶藏經 (T No. 461):

無清淨寂即立無點。所念靜點，無點則不立。已無有立，則爲永寂，是謂無點盡。彼以念靜盡，觀四大之身，是爲愚癡之身 (T 14.463c11-13)

Of these phrases, which are difficult to understand, though, 所念靜點 (underlined) and 念靜 are most likely to correspond to **yoniśomanasikāra* in the other versions.

■ **BguvN** Only Bodhiruci's Chinese translation of the *BguvN*, 大薩遮尼乾子所說經 (T No. 272), contains the explanation, as quoted below.

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云何名因？云何名緣？知諸衆生思惟不善是生死因緣。因不善思惟故生長無明，是故不善爲因無明爲緣。因無明故則生於行，是故無明爲因諸行爲緣。如是乃至因生則有老死等苦，是故生則爲因老死爲緣 (T 9.355c12-15)

Bodhiruci's Chinese translation, which is about three times the length of the first Chinese translation, seems to have been greatly extended, and in the counterpart of the Tibetan translation¹⁷⁾, there is no parallel phrase.

4. The origination of *avidyā* from *ayoniśomanasikāra* without connection to the Twelffold *Pratītyasamutpāda*

We find another type of explanation that *avidyā* originates from *ayoniśomanasikāra* having no connection to the Twelffold *Pratītyasamutpāda*. This type, which the RGV never mentions and which has not been dealt with in previous studies, is of significance in understanding the background of the two types of explanations. This third type appears in the following two sūtras: the **Ajātaśatrukaukṛtyavinodanāsūtra* (*AjKV*) and the **Ratnameghasūtra* (*RMgh*).

■ *AjKV* The explanation appears in all the extant versions of the *AjKV*¹⁸⁾, including the oldest Chinese translation by Lokakṣema, 阿闍世王經 (T No. 626):

阿闍世王復問：“助貪愛者根爲在何所？”佛言：“無點是。”則復問：“誰是無點？”佛言：“所作與念異是故根。” (T 15.395b26-29)

The above quoted passage is a link in the unique causal relationship in the *AjKV* as follows.

$pāpakarma \leftarrow *viparyāsa \leftarrow satkāyadrṣṭi \leftarrow *avidyā \leftarrow *ayoniśomanasikāra$ ($\leftarrow *samāropa$: only in Tib.) = $*abhūtaparikalpa = *asambhūta$

■ *RMgh* Among the five existing versions of the *RMgh*, only the second Chinese translation by *Mandrasena (曼陀羅仙) and *Saṃgabdhara (僧伽婆羅), 大乘寶雲經 (T No. 659), provides the explanation:

是諸煩惱從何緣生？是諸因緣復依何生？即得知見煩惱因緣則是無明，無明因緣不善思惟。
不善思惟復何因生？不聽正法。不聽正法復何因緣？不近善友。如是知已煩惱因緣，煩惱源由，煩惱境界。 (T 16.266c24-29)

In the other versions¹⁹⁾, we find no sentences corresponding to the underlined ones.

5. Conclusions

In this paper I have examined some of the Mahāyāna sūtras not mentioned in previous

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studies that contain the explanation that *kleśa* originates from *ayoniśomanasikāra*, which is attested in the *VbrahP*, the *Lp*, the *Rk*, the *AjKV*, Bodhiruci's translation of the *BguvvN* (大薩遮尼乾子所說經) and the Chinese translation of the *RMgh* by *Mandrasena and *Saṃga-bhara (大乘寶雲經). Such sūtras as the *GagP* and the *JĀA* that have been examined in the previous studies are closely connected to the Tathāgatagarbha Theory or the *RGV*, while the Mahāyāna sūtras I have discussed in this paper seem to have nothing to do with them. Moreover, it is worthy of note that the *VbrahP*, the *Rk* and the *AjKV* can be categorized as the sūtras of Mañjuśrī.

Given that the explanation is found in the old Chinese translations such as Lokakṣema's translation of the *AjKV* and Dharmarakṣa's translation of the *DhR*, the *Lp* and the *Rk*, it seems quite possible that the explanation was introduced into the Mahāyāna sūtras at a comparatively early stage. Moreover, unlike the texts of the *Sarvāstivādin*, the *AjKV* has the unique explanation that *avidyā* originates from *ayoniśomanasikāra* without connection to the Twelvefold *Pratītyasamutpāda*, and we therefore need to be concerned with not only the *Sarvāstivādin*'s influence on these Mahāyāna sūtras, but also the mutual relations between the Mahāyāna sūtras²⁰.

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- 1) Meior, M., "Controversy on the mutual conditioning of *avidyā* and *ayoniśomanas(i)kāra* in Vasubandhu's *Abhidharmakośa*," *Journal of the International College for Advanced Buddhist Studies* #4, 2001.
 - 2) Takasaki, J., "Kyakujin-bonnō: Nyoraizō-shisō no bonnō-ron," *Nyoraizō-shisō I*, pp. 219-252, 1988 (first published in 1975).
 - 3) Sasaki, S., "The Explanation of the Origination of *kleśa* in the *Ratnagoṭravibhāga*" (in Japanese), *JIBS* #40-1, pp. 389-383, 1991.
 - 4) Matsuda, K., "Three Sūtras on the *Pratītyasamutpāda* Theory in the Chinese Version of the *Saṃyuktāgama*" (in Japanese), *Bukkyō Kenkyū* #14, pp. 89-99, 1984.
 - 5) In the *RGV*, the *GagP* is quoted in Ch. I-VIII-(IX)-(A)-§ 1 'Unoriginated Character of the Innate Mind'. In this paper, the chapters and the sections of the *RGV* follows Takasaki, J. [1996] *A Study on the Ratnagoṭravibhāga (Uttaratantra)*.
 - 6) 大集經 虛空藏菩薩品 T No. 397(8) 13.124c17-125a1; 大集大虛空藏菩薩所問經 T No. 404 13.643b21-c12; Tib. trans. P Nu 283a4-283b8. However, in the latter half of the examples quoted by the *RGV* (= T No. 404 13. 643c3-; Tib. P Nu 283b3-), the oldest Chinese translation in the *Dajijing*, T No. 397(8), lacks the explanation.
 - 7) 思益梵天所問經 T No. 586 15.51b24-26; 勝思惟梵天所問經 T No. 587 15.84b11-14; Tib. trans. P Phu 78b1-2.

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- 8) In the *RGV*, the *JĀA* is quoted in Ch. I-III-(3) 'The Doctrine as the Truth of Extinction'.
- 9) Skt. of the *JĀA* § 34; 如來莊嚴智慧光明入一切佛境界經 T No. 357 12.247a5-9; 入諸佛境界智光明莊嚴經 T No. 359 12.2-29.
- 10) Takasaki, J., *The Formation of the Tathāgatagarbha Theory* (in Japanese), 1974, pp. 605-606.
- 11) Taishō reads '愼', but we take the variant '順' in the Three editions (宋元明三本) and the Old Song edition belonging to the Library of the Imperial Household (宮内庁本).
- 12) See Note 11.
- 13) 大集經 無尽意菩薩品 T No. 397(12) 13.197c14-198a3; Tib. trans. *Akṣayamatīnirdeśa-sūtra*, (ed. by Braarvig, J., 1993) I pp. 75-76. The counterpart of the Dharmarakṣa's translation 阿差末菩薩經 (T No. 403 13.597b2-7) does not contain the explanation.
- 14) [I] 大宝積經 菩薩藏會 T No. 310(12) 11.199c4-9; 大乘菩薩藏正法經 T No. 316 11.785c27-786a3; Tib. trans. P Dsi 292b3-5. [II] T 11. 200a28-b1; T 11.786b29-c3; P Dsi 294a5-6. [III] T 11.200b18-22; T 11.786c21-26; P Dsi 294b8-295a2. [IV] T 11.228a18-20; T 11.879c2-12; P Wi 212b5-213a4.
- 15) 六十華嚴 T No. 278 9.664c21-24; 八十華嚴 T No. 279 10.309b6-9; Tib. trans. P Si 16a5-6.
- 16) 大方廣寶篋經 T No. 462 14.477c12-16; Tib. trans. P Chu 309b4-5.
- 17) Tib. Trans.: P Nu 83b7-8. The first Chinese translation of the *BḡuvvN*, 菩薩行方便境界神通變化經 (T No. 271), has no counterpart.
- 18) 普超三昧經 T No. 627 15.414c24-26; 未曾有正法經 T No.628 15.437a7-9; Tib. trans. P Tsu 244a5-b2.
- 19) 寶雲經 T No. 658 16.230c6-10; 寶雨經 T No. 660 16.315c13-17; 除蓋障菩薩所問經 T No. 489.14.737b28-c3; Tib. trans. P Dzu 89a7-b2.
- 20) We find two instances of this explanation in 大薩遮尼乾子所說經 and 大乘寶雲經 as well. Considering the fact that other versions of these sūtras do not contain this account, these explanations must have been incorporated later in the process of transmission or translation. This may indicate that this understanding would have been spread among the transmitters and the translators of the Mahāyāna sūtras.

〈Key words〉 *ayoniśomamaśikāra*, *kleśa*, *avidyā*, the Twelvefold *Pratītyasamutpāda*, *Ratnagotravibhāga*, Sarvāstivādin, Mahāyāna Sūtras

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