*parikalpa used in the Mahāyānasamgraha

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1. Introduction

As is well known, parikalpa (遍計, 能遍計, etc.) plays an important role in the thoughts of the Yogācāra school, as is represented by the phrases parikalpita and abhūtaparikalpa. However, the significance of parikalpa itself, its position in the Yogācāra doctrine, its relation with vikalpa, and so on, do not seem to have been clarified through reviewing each piece of literature.

In fact, parikalpa means, roughly speaking, to imagine incorrectly that which does not exist as it is. This interpretation would hardly cause any problem, but it seems important to examine it philologically and to determine its meaning in each context.

In this paper, I would like to start by clarifying something about the term *parikalpa used in the Mahāyānasamgraha (MS) through the descriptions of the MS and its commentary Mahāyānasamgrahapanibandhana (MSU).

2. Basic Characteristic of parikalpa

We can find the description of parikalpa below in the MS, where it is directly explained:

* MS II.16:
yang kun tu rtog pa yod cing kun tu brtags par bya ba yod na/ kun brtags pa'i ngo bo nyid do/ de la kun tu rtog pa ni gang yin/ kun tu brtags par bya ba ni ci zhig/ kun tu brtags pa'i ngo bo nyid ni gang zhe na/ yid kyi rnam par shes pa ni kun tu rtog pa ste/ rnam par rtog pa can gyi phyir ro/ de ni rang brjod pa'i bag chags kyi sa bon las byung ba dang/ rnam par rig pa thams cad kyi brjod pa'i bag chags kyi sa bon las byung ba'o/ de lta bas na rnam pa mtha' yas pa'i rnam par rtog pa dag gis 'byung ste/ thams cad du rtog pas kun tu rtog pa zhes bya' ba/ ... NAGAO ed.

And when *parikalpa exists and when *parikalpya exists, then *parikalpitasvabhāva exists.

Question: Among them, what is *parikalpa, what is *parikalpya, and what is *parikalpitasvabhāva?

— 1212 —
\text{*parikalpa used in the Mahāyānasamgraha (K. Matsuda)}

Answer: \text{*manovijñāna is *parikalpa because it is associated with *vikalpa. [And] it is [of two kinds]: that which has arisen from the seeds of \text{*vāsanā of own words and that which has arisen from the seeds of \text{*vāsanā of words of all \text{*vijñaptis. Therefore, it arises from \text{*vikalpa of infinite kinds. [That is to say], because it supposes in every respect, it is said to imagine (*pari-\text{-}vikalpa). Therefore, it called *parikalpa...}

The MSU comments on this passage as follows:1)

\begin{itemize}
  \item MSU ad MS II, 16:
  \begin{quote}
  yang kun du rtog pa yod cing zhes bya ba la sogs pa kun brtags pa dpyod do// yid kyi rnam par shes pa ni kun du rtog pa ste/ rnam par rtog pa can gyi phyir ro// zhes bya ba ni nges par rtog pa dang rjes su dran pa'i rnam par rtog pa dang 'brel pa'i phyir ro// rang brjod pa'i bag chags kyi sa bon las byung ba zhes bya ba ni yid kyi rnam par shes pa yid kyi rnam par shes pa zhes thog ma med pa'i 'khor ba na tha snyad du brjod pa ste/ de'i bag chags ni 'di'i sa bon no/ rnam par rig pa thams cad kyi brjod pa'i bag chags kyi sa bon las byung ba zhes bya ba ni 'di ltar gzugs la sogs pa mtha' yas par snang ba'i rnam par rig pa brjod pa'i bag chags kyi rgyu las byung ba ste/ der snang bar 'byung ba'i tshul can yin pa'i phyir ro// de'i phyir yid kyi rnam par shes pa ni rnam par mtha' yas pa'i rnam par rtog pa thams cad kyis 'byung ba'o// ... D ri 226b3ff./P li 277b1ff.
  \end{quote}

\begin{quote}
[The passage] "\text{and when *parikalpa exists, and ...}" explains *parikalpita. \text{*manovijñāna is *parikalpa because it is associated with *vikalpa, because it is associated with *abhinirūpanā-vikalpa and *anusmaranāvikalpa.}
\end{quote}

\begin{quote}
[As for] "\text{that which has arisen from the seeds of *vāsanā of own words,}" there are verbal activities, such as **\text{*manovijñāna} **\text{*manovijñāna,} in the beginningless transmigration, \text{*vāsanā of which are the seeds of this [\text{*parikalpa/\text{*manovijñāna}.2]}
\end{quote}

\begin{quote}
[The phrase] "\text{that which has arisen from the seeds of *vāsanā of words of all \text{*vijñaptis}} [means] that which has arisen from the causes of *vāsanā of words of \text{*vijñaptis, which appear as such like *rūpa of infinite kinds, because it has the way of arising with such appearance. Therefore, \text{*manovijñāna arises with all \text{vikalpa of infinite kinds.}}
\end{quote}

First, in this context, the reason that \text{*parikalpa is regarded as *manovijñāna is, briefly speaking, being accompanied by \text{vikalpa, and its meaning is the same as that used in the Abhidharmic context, as Katano [1975: p. 130f., n. 1] points out.}

Second, \text{parikalpa is classified into two types from the viewpoint of \text{which *vāsanā of words has it arisen from?}}; that is to say, that which is related to *manovijñāna itself and that which is related to *vijñapti.

We will separately examine these two points.
3. Being Accompanied by *vikalpa

3.1. The Case of Abhidharma Literature

First of all, we confirm the Abhidharmic understanding of two (three) vikalpas that are concerned with the reason that *parikalpa is accompanied by *vikalpa. These are described as follows in the AKBh ad AK I, k. 33, where the reason that the five vijñānakāyas are said "not to be associated with vikalpa" is explained:

- AKBh ad AK I, k. 33ab:

  trividhāh kila vikalpaḥ/ svabhāvābhinirūpaṇānusmaraṇavikalpaḥ/ tad eṣāṁ svabhāvavikalpo 'sti
  netarau/ tasmād avikalpakā ity ucyante/ yathaikapādako 'śvo 'pādaka iti/ EJIMA ed, 35.6ff.

  It is said that vikalpa is threefold, viz., svabhāva[vikalpa], abhinirūpaṇa[vikalpa], and anusmaraṇavikalpa. Then, these [five vijñānakāyas] have svabhāvavikalpa, but not the other two. Therefore, [these] are said "not to be associated with vikalpa" just as a one-footed horse is said "not to be associated with a foot."

The meanings of these three vikalpas are as follows:\(^3\)

- AKBh ad AK I, k. 33:

  tatra svabhāvavikalpaḥ vitarkaḥ/ sa caitteṣu paścān nirdeksyaṇe/ itarau punāh kiṃsvabhāvau/ yathākramam

  tau prajñā mānasī vyārā vyāṛīḥ sarvaiva mānasī// 33//

  manovijñānasamprayuktā prajñā mānasīty ucyate/ asamāhitā vyāṛīties ucyate/ sā hy abhinirūpaṇaṁ-

  vikalpaḥ/ mānasāv eva sarvāḥ smṛitamin samāhitā cāsamāhitā cānusmaraṇavikalpaḥ// EJIMA ed, 35.9ff.

  Among them, the svabhāvavikalpa is vitarka, which will be explained later in the place where cait-

  tās [will be explained].

  On the other hand, what do the other two have as their nature? Successively,

  those two [phrases] are the distracted mental prajñā and all the mental smṛti.

  The prajñā associated with manovijñāna is called "mental." That which is not concentrated is said to be "distracted," This is the abhinirūpaṇaṅavikalpa, the mental and all, [namely] concentrated and not concentrated, smṛti is the anusmaraṇavikalpa.

Because this explanation is derived from the concern of how to put each vikalpa into the Abhidharmic system of dharmas, it is not necessarily self-evident what role each vikalpa plays. Still, at least as far as we follow this explanation, these two vikalpas are defined from the beginning as those that are associated with manovijñāna, and for that reason manovijñāna is said to be associated with vikalpa. Therefore, there is no problem with the fact that manovijñāna is associated with vikalpa, but on the other hand, it is not obvious what the relation is between parikalpa and its being associated with vikalpa.\(^4\)
3.2. Yogaśara Literature

Next, we examine how these three vikalpas are treated in the Yogaśara literature. The following passage of ASBh is comparatively well arranged:

- ASBh § 12. (v):
  \[\text{sanñaṃ vijñānānāṃ kati vijñānāṃ savikalpakāni katy avikalpakāni/ tribhis tāvad vikalpāḥ manovijñānām ekam savikalpakami/ trayo vikalpāḥ svabhāvavikalpo 'nusmaranaṇavikalpo 'bhinitūpanāvikalpa ca/ tatra svabhāvavikalpah pratyutpanneṣu samskāreṣv anubhyāyamānēṣu yah svalaksanākāro vikalpah/ anusmaranaṇavikalpo yo 'nubhūtatūprvasamskārakārah/ abhinirūpanāvikalpo yo 'titānāgatapratyutpanneṣu viparoikāsv abhyāhanākāro vikalpah/} \]

Among six vijñānas, how many vijñānas are associated with vikalpa and how many are not associated with vikalpa?

First, only manovijñāna is associated with vikalpa with three vikalpas. Vikalpa is threefold, viz., svabhāvavikalpa, anusmaranaṇavikalpa, and abhinirūpanāvikalpa. Among them, the svabhāvavikalpa is the vikalpa that has the form of its own characteristic of present samskāras that are being experienced. The anusmaranaṇavikalpa is that which have the form of previous samskāras which have been experienced. The abhinirūpanāvikalpa is that which has the form of conjecture toward previous, future, and present [śaṃskāras] that are imperceptible....

This explanation, because there is no Abhidharmic restriction of the classification of dharmas, makes it very easy to understand that there are three vikalpas according to the objects or forms of vikalpas. Nevertheless, its relationship with *parikalpa is not more clear than that is in the Abhidharma literature.

The descriptions used in both of the texts only show that the reason, “being accompanied by vikalpa,” which is applied with three vikalpas in the MSU can lead to the fact that that which is accompanied by vikalpa is *manovijñāna, but do not show its relationship with *parikalpa.

4. *manovijñāna and *vāsanā of Words

4.1. *vāsanā of words

Now, we will examine the classification of parikalpa from the viewpoint of “which *vāsanā of words has it arisen from?”

First of all, we confirm how vāsanā of words (名言熏習) is treated in the MS.

The MSU ad MS I.58, where three types of *vāsanās are explained as a classification of *ālayavijñāna, reads as follows:

— 1215 —
(142) *parikalpa used in the Mahāyānasamgraha (K. Matsuda)

· MSU ad MS I.58:

... mgon par brjod pa’i bag chags kyi bye brag ces bya ba ni bdag dang chos dang/ bya bar mgon par brjod pa tha snayad btags pa rnam s te/ lha dang mi dang mig dang/ gzugs dang/ ’gro’o zhes bya ba la sogs pa’i bag chags sna tshogs yin te/ nus pa’i khyad par gang las bdag dang/ chos dang/ bya ba’i mgon par brjod par ’byung ba’o// D ri 217b5ff./P li 266b5ff.

... a variety of *vāsanā of words means that various *vāsanā of words, viz., verbal activities, of the Self, dharmas and actions, [that is, for example], ‘deity,’ ‘human,’ ‘visual organ,’ ‘form,’ ‘go’ and so on, from which [*vāsanā], viz., a particular ability (*śaktivāśa) 5) the verbal activities of the Self, dharmas and actions arise.

According to this commentary, *vāsanā of words exist as [a part of] *ālayavijñāna, which is caused by verbal activities about something and at the same time causes future verbal activities of the same kind. 6)

4.2. Relationship with *manovijñāna

Second, we examine the relationship between the above-mentioned *vāsanā of words and *manovijñāna, which is mainly explained in the latter half of the MS II.2, where 11 *vijñaptis which is *paratantralakṣaṇa are related with three *vāsanās. The following is the passage concerned with *vāsanā of words:

· MS II.2:

* vijñaptis is enjoyed by it, the *vijñapti of its enjoyment and the *vijñaptis of time, number, place, and verbal activity, they have arisen from the seeds of *vāsanā of words.

According to the tibetan translation of the MSU, 7) *manovijñāna is considered as *vijñapti of enjoayer. To sum up these descriptions, we can find that *manovijñāna has arisen from the seeds of *vāsanā of words.

4.3. Position of *vijñapti

Here the important point to note is the position of *vijñaptis from the beginning.

· MS II.2:

*paratantralakṣaṇa?
Answer: It is \*vij\napti that has \*ālayavijñana as seed and is connotated by \*abhūtaparikalpa....

Thus, we can find that the two descriptions given in the MS II.2 and the MS II.16 are parallel: in the former case, \*vij\napti arises from the \*ālayavijñana and can be thought to be [a part of] \*abhūtaparikalpa; in the latter case, \*manovijñana arises from the \*vāsanā of words and can be called "parikalpa." As is mentioned above, \*manovijñana is a kind of \*vij\napti and \*vāsanā of words is a kind of \*ālayavijñana. According to this correspondence, we could say that \*parikalpa is a kind of \*abhūtaparikalpa in this context.

5. Conclusion

So far, we have outlined the descriptions on \*parikalpa given in the MS II.16 and its commentary MSU.

The following conclusions are drawn: The reason is mainly being associated with \*vika\lpa that \*vikalpa is considered as \*manovijñana in the MS II.16, but that is based on the relationship from the first between \*ālayavijñana and \*vij\naptis explained in the MS II.2. And it is thought that the MS selected \*manovijñana, which can have some conceptual function, from 11 \*vij\naptis.

I would now like to go on to examine its relationship with four and five kinds of \*parikalpas that appear in the MS II.19, 20 and the position of \*parikalpa used in other Yogācāra literature that we could not address in this paper.

1) The Mahāyānasamgrahabhāṣya (MSBh) does not directly comment on this passage.
2) This sentence is a bit difficult to understand, KATANO [1975: p. 129] seems to consider \*manovijñana as the snyad du brjod pa, but it seems that this interpretation is dubious.
3) These three vikalpas also appear in the Za apitan xin lun 雜阿毘毘心論 (T28.880a27ff.), Api-damo da piposha lun 阿毘達磨大毘婆沙論 (T27.219b7ff.), and so on. In those cases, their basic understanding is considered to be the same as that of the AKBh.
4) This fact may be, in a sense, a matter of course because these texts are Abhidharma literature and have different contexts; however, at least we can confirm that there seems to be no description that makes clear the relationship between pari-\vklpa and vikalpa.
5) It might be natural to translate this as something like "... that various \*vāsanā, viz., a particular ability, ... from which ..." if we suppose the original Sanskrit text, but follow the Tibetan word order for the present.
6) The explanation appearing in the MSBh ad MS I.58 seems to show a similar situation.
7) As is well known, the Tibetan translation, the Chinese translation, and MSBh show different correspondences of 11 \*vij\naptis to six \*vijñana and so on. See KATANO [1975: pp. 53ff. n.]
and so forth. The latter two consider *manovijñāna as *vijñapti of its enjoyment.

Texts and Abbreviations:
MS: Mahāyānasamgraha, D: No.4048; P: No.5549; G. M. NAGAO ed., Tokyo, 1982.
MSU: Mahāyānasamgrahaparivanibandhāna, D: No.4051; P: No.5552.

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