An Analysis of the Conditioned Forces Dissociated from Thought in the *Madhyamakapañcaskandhaka*

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1. Introduction

Candrakīrti's *Madhyamakapañcaskandhaka* (MPSk),¹⁾ preserved only in its Tibetan translation, is one of the most important sources for investigating the Madhyamakas' understanding of Abhidharma categories of the Sarvāstivādas. The section on the forces aggregate (*saṃskāraskandha*) consists of two subgroups: conditioned forces associated with thought (*cittasaṃprayuktasaṃskāra*) and conditioned forces dissociated from thought (*cittaviprayuktasaṃskāra*). This section, therefore, covers the most of the conditioned factors (*saṃskṛta*), and offers significant evidence for investigating the sources of Abhidharma theories of the MPSk. Previous studies pointed out that the MPSk was established in the same Abhidharma tradition as Skandhila's *Abhidharmāvatāra*, due to the fact that these two treatises include almost identical components of the conditioned forces associated with thought. However, few studies have been devoted to dissociated forces in the MPSk, with Uryūzu 1978 being an exception, which provides an overview of them in introducing the outline of the MPSk.

At the beginning of the section on the force aggregate, the MPSk enumerates nineteen factors of the dissociated forces in presenting the components of this aggregate (D 245b2–5, P 281a2–6): (1) possession (*prāpti*), (2) non-possession (*aprāpti*), (3) non-conscious absorption (*asaṃjñīsamāpatti*), (4) absorption of suppression (*nirodhasamāpatti*), (5) non-consciousness (*āsaṃjñīka*), (6) vital faculty (*jīvitendriya*), (7) homogeneity (*sabhāgatā*), (8) acquisition of the corporal basis (**āśrayapratilābha*, **upadhipratilābha*), (9) acquisition of the given entity (**vastupratilābha*), (10) acquisition of the sense spheres (**āyatanapratilābha*), (11) arising (*jāti*), (12) deterioration (*jarā*), (13) duration (*sthiti*), (14) destruction (*anityatā*), (15) name set (*nāmakāya*), (16) phrase

set (*padakāya*), (17) syllable set (*vyañjanakāya*), (18) non-complete assemblage of the conditions (**pratyayāsāmagrī*), and (19) complete assemblage of the conditions (**pratyayasāmagrī*). After providing the definitions of the factors of the associated forces, the MPSk also provides concise definitions of the factors of the dissociated forces (D 265a5–b7, P 303b8–304b4). These nineteen factors of the dissociated forces in the MPSk can be classified into two groups: the established fourteen factors (1–7, 11–17) that were generally accepted in the later Sarvāstivāda treatises, and an additional five factors (8–10, 18, 19). These additional factors can be further divided into two groups: three varieties of acquisition (8–10) and a pair of factors regarding assemblage of the conditions (18, 19). In this paper, I focus on these additional five factors among the dissociated forces of the MPSk and clarify the author's aim in including them along with the established fourteen factors.

2. The Five Additional Factors in the MPSk

First, I present the definitions of these five factors. The three varieties of acquisition are factors included in early Sarvāstivāda lists of dissociated forces, and they refer to a basis for arising in five rebirth states. The MPSk (D 265b4–5, P 304a8–b1) defines these factors as follows:

What is acquisition of the corporal basis (**āśrayapratilābha*, **upadhipratilābha*)? It is acquisition of the place. What is acquisition of the given entity (**vastupratilābha*)? It is acquisition of the aggregates. What is acquisition of the sense spheres (**āyatanapratilābha*)? It is acquisition of the internal and external sense spheres.²⁾

The definitions of three varieties of acquisition in the MPSk literally correspond to those in the *Prakaraṇapāda*: 依得云何。謂得所依。處事得云何。謂得諸蘊。處得云何。謂得内外處。 (T, vol. 26, 694a24–25). These definitions cannot be found in other Sarvāstivāda sources. In the section on the visual faculty (*cakṣurindriya*), the MPSk quotes a passage of the *Prakaraṇapāda* and indicates the title of the source (D 240b6–241a2, P 275a8–275b4). Therefore, it is certain that the author of the MPSk knows the *Prakaraṇapāda*. Taking these facts into consideration, it is conceivable that the definitions of three varieties of acquisition in the MPSk are based on those in the *Prakaraṇapāda*.

Non-complete assemblage and complete assemblage of the conditions are also

defined in the MPSk (D 265b7, P 304b3–4):

What is non-complete assemblage of the conditions (**pratyayāsāmagrī*)? It is imperfection of the causes and the conditions. What is complete assemblage of the conditions (**pratyayasāmagrī*)? It is perfection of the causes and the conditions.³⁾

These definitions of complete and non-complete assemblage of the conditions cannot be found in other Sarvāstivāda sources. However, similar conceptions can be found in the lists of Yogācāra Abhidharma (*sāmagrī* and *asāmagrī* for complete and non-complete assemblage, respectively). For instance, a definition of complete assemblage is found in Sthiramati's *Pañcaskandhakavibhāṣā*: What is complete assemblage? It is a provisional designation indicating the combination of the causes and the conditions (*sāmagrī katamā / hetupratyayasamavadhāne sāmagrīti prajñaptiḥ //*) (PSkV, p. 88, l. 11). Based on this definition, a pair of factors in the MPSk can be regarded as identical with complete and non-complete assemblage in Yogācāra Abhidharma.

3. Components of the Dissociated Force in the NyA

In this section I investigate the author's aims in including these five factors in the MPSk. Saṃghabhadra's **Nyāyānusāra* (NyA) offers significant evidence on this point. In the second chapter, Saṃghabhadra begins the section on the dissociated forces with an explanation of their components.⁴⁾ As Cox 1995 (pp. 70–73, p. 181) points out, Saṃghabhadra admits factors other than the established fourteen. He regards the complete assemblage as a real entity and adds it to the list of the dissociated forces. He also accepts factors, such as the acquisition of the aggregates and so on, that are provisionally imagined and are subsumed in their intrinsic nature within one of the established fourteen. Thus, according to this passage of the NyA, it is possible to perceive that the factors of dissociated forces are not limited to fourteen even in the later Sarvāstivāda tradition.

Cox also states that the phrase “the acquisition of the aggregates and so on” (蘊得等) in the passage of the NyA indicates the three varieties of acquisition: acquisition of the elements (**dhātupratilābha*), acquisition of the aggregates (**skandhapratilābha*), and acquisition of the sense spheres (**āyatanapratilābha*). Furthermore, Cox indicates that these correspond to three varieties of acquisition in early Sarvāstivāda Abhidharma tradition: acquisition of the corporal basis (**āśrayapratilābha*, **upadhipratilābha*),

acquisition of the given entity (**vastupratilābha*), and acquisition of the sense spheres (**āyatanapratilābha*). Taking this statement into consideration, it is possible to explain that the author of the MPSk appended three varieties of acquisition to the list of the dissociated forces on the basis of later Abhidharma tradition of the Sarvāstivādas.

4. Complete and Non-complete Assemblage in the Sarvāstivādas

At first glance, it might seem plausible that other two additional factors in the MPSk, complete and non-complete assemblage of the conditions (*pratyayasāmagrī* and *pratyayāsāmagrī*, respectively), are also appended to the list of the dissociated forces on the basis of this later Sarvāstivāda tradition. However, regarding these two factors, the following doctrinal issues must be considered: (1) Is complete assemblage of the conditions as understood in the MPSk an identical conception with complete assemblage in the NyA?; (2) Is non-complete assemblage, which cannot be found in the NyA, admitted as a factor of the dissociated forces in the later Sarvāstivāda Abhidharma tradition?

Cox 1995 states that the NyA itself does not contain a definition of complete assemblage and that the commentators interpret the presence of complete assemblage in the list of dissociated forces as a basis for concord in the monastic community. Thus, complete assemblage in the NyA seems to be a different conception from complete assemblage of the conditions in the MPSk. The Sarvāstivādas also admit non-complete assemblage as a factor of dissociated force. In the fourth chapter of the *Abhidharma-kośabhāṣya*, the discord within the monastic community (*saṃghabheda*) is explained as a factor dissociated from thought, which is referred to as non-complete assemblage (AKBh, p. 260, ll. 16–18). However, the Sarvāstivādas do not admit *sāmagrī* and *asāmagrī* as a pair of conceptions. There seems to have been an argument over which of these two factors should be admitted as a basis for concord or discord within the monastic community. Thus, I conclude that complete and non-complete assemblage of the conditions in the MPSk are different conceptions from complete and non-complete assemblage in the dissociated forces of the Sarvāstivādas. I also suggest that these factors in the MPSk are roughly identical with complete and non-complete assemblage in Yogācāra Abhidharma.

Although the author's aim in adding complete and non-complete assemblage of the

conditions (*pratyaya-sāmagrī*, *pratyaya-asāmagrī*) to the list of the dissociated forces is still unclear, it is possible that the MPSk is influenced by the discussion of complete and non-complete assemblage in Yogācāra Abhidharma. Therefore it is also plausible that the author of the MPSk added the term “conditions” (*pratyaya*) to the front of the terms used for complete assemblage (*sāmagrī*) and non-complete assemblage (*asāmagrī*), to indicate that these are different conceptions from the complete and non-complete assemblage described in the Sarvāstivādas.

5. Conclusion

In this paper, I have investigated Candrakīrti’s aim in adding five factors to the list of dissociated forces in the MPSk. First, for the three varieties of acquisition, I conclude that the MPSk added them on the basis of the later Sarvāstivāda Abhidharma tradition, which admitted other factors than the established fourteen (such as these three varieties of acquisition and so on) in the list of dissociated forces. Second, as for complete and non-complete assemblage of the conditions, the author’s aim is still unclear, but it is possible that the MPSk was influenced by the use of complete and non-complete assemblage in Yogācāra Abhidharma. The term “conditions” in front of the names of these two factors also seems to have been added to indicate that these conceptions are different from complete and non-complete assemblage in the dissociated forces of the Sarvāstivādas, which refer to the basis for concord or discord within the monastic community. To confirm that the Yogācāra Abhidharma was the source of these two additional factors of the MPSk, it would be necessary to conduct comprehensive, detailed investigation of the relationships between the theories of categories in the MPSk and those in Yogācāra sources.

Notes

- 1) For the title of the MPSk, see Yokoyama 2015.
- 2) In the Sarvadharmas section of *Munimatālaṅkāra* (MMA), which is based on the MPSk, these three varieties of acquisition are also included in the list of dissociated forces. However, the MMA only enumerates their names (p. 34, l. 4) and does not provide their definitions. The names of these factors in the MMA are also slightly different from those in the MPSk.
- 3) Cf. MMA, p. 35, l. 11. The names of these two factors in the MMA do not include the term “*pratyaya*” in front.

4) NyA, T, vol. 29, 396c5–11: 無色法中已弁心・心所。今次当弁心不相応行。頌曰、心不相応行、得非得同分、無想二定命、相名身等類。論曰、等者等取句身文身及和合性。類者顯余所計度法。即前種類。謂有計度離得等有蘊得等性。 Cf. AKBh, p. 62, ll. 11–13.

Abbreviations and Primary Sources

- AKBh *Abhidharmakośabhāṣya* of Vasubandhu. Ed. Prahlād Pradhān. Patna: K. P. Jayaswal Research Institute, 1976.
- MMA Li Xuezhu 李学竹, and Kanō Kazuo 加納和雄, eds. “Bonbun kōtei Muni ishu shōgon dai isshō (fol. 48r4–58r5): *Chūgan goun-ron* ni motozuku issaihō no kaisetsu” 梵文校訂『牟尼意趣莊嚴』第一章 (fol. 48r4–58r5): 『中觀五蘊論』にもとづく一切法の解説. *Mikkyō bunka* 密教文化 234 (2015): 7–44.
- MPSk *Phuñ po lia'i rab tu byed pa* (*Pañcaskandhaprakaraṇa*). D no. 3866 ya 239b1–266b7, P no. 5267 ya 273b6–305b5.
- NyA *Apidamo Shun zhengli lun* 阿毘達磨順正理論 (**Nyāyānūsāra*). T, vol. 29, no. 1562.
- PSkV *Sthiramati's Pañcaskandhakavibhāṣā*. Ed. Jowita Kramer. Beijing: China Tibetology Research Center; Vienna: Austrian Academy of Sciences, 2013.

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Key words Candrakīrti, 月称, *Madhyamakapañcaskandhaka*, 中觀五蘊論, *cittaviprayuktasaṃskāra*, 心不相応行

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