

Citta, Manas and Vijñāna in the Mahāyānasamgraha

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The present research is an attempt to elucidate a problematical passage in the *Mahāyānasamgraha* (MS) from the historical standpoint of *Vijñaptimātratā* thought. The passage has been considered as a difficult one by Fujaku 普寂, a Japanese Buddhist scholar in the Edo period, whose studies have been mainly based on Paramārtha's translation of the *Mahāyānasamgrahabhāṣya* (MSBh).

As it is well known, the Sanskrit original of the MS having lost, the only method to clarify the passage seems to be to apply itself to the Tibetan and Chinese translations of the MS and the commentaries on it. These translations of the passage in question are as follows: Buddhāśānta's tr. "心及身第三, 離阿梨耶識, 更餘處無。以是義故, 釋成阿梨耶識是心事。"; Paramārtha's tr. "尋第三體, 離阿梨耶識, 不可得。是故, 阿梨耶識成就爲意。"; Dharmagupta's tr. "心體第三, 離阿梨耶識, 不可得。是故, 成就阿梨耶識爲心。"; Hsüan-chuang's tr. "心體第三, 若離阿賴耶識, 無別可得。是故, 成就阿賴耶識以爲心體。"; Tibetan tr. "*kun gshi rnam par ses pa ma gtogs par sems kyi lus gsum pa mi dmigs te/de bas na kun gshi rnam par ses pa ni sems ñid yin par grub po*/'".

Dr. H. Ui revised the word 第三 into 第二 according to Paramārtha's translation of the MSBh. The present author, however, does not follow his reading because the translation of Paramārtha contains the addition and re-edition by himself and his followers in China. Without the intervention of this translation, a careful perusal of these translations of the MS itself would reveal that some differences among them are not those of the original. So one might be able to restore them into the following original form: "*citta-śarīraṃ tṛtīyam anyatrālaya-vijñānān nō-palabhyate/tasmāt siddham ālaya-vijñānaṃ cittatvena*/'".

Here the interpretation of "*citta-śarīraṃ tṛtīyam*" comes under discussion. In its French translation, "une troisième catégorie (*kāya*) nommée pensée (*citta*)" by Prof. É. Lamotte, he seems to interpret that the *citta* is the third, grouped with the first *manas* and the second *vijñāna*. But the present author, on the contrary, concludes that the third (*tṛtīya*) means the *citta* treated as the third

subject after the preceding subjects, i. e. the first *ālaya-vijñāna* and the second *ādāna-vijñāna*.

In order to prove his own interpretation, the present author gives a Japanese translation of the *MS*, Chap. I, §§ 1-9 with the detailed annotations, and consults the commentaries on the *MS*, i. e. the *MSBh*, the *Mahāyānasamgrahopaniṣandhāna* and the *Vivṛtaguhyārthapīṇḍavyākhyā*, among which the latter is preserved only in the Tibetan. Lastly he elucidates the historical meaning of *citta* in relation to *manas* and *vijñāna* on the basis of the early Yogācāra literature.