

Achim Bayer

*Addenda and Corrigenda to The Theory of Karman in the  
Abhidharmasamuccaya, 2012*

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Introductory Notes

This short piece of writing contains some new findings and original ideas, wherefore I found it appropriate to publish it in a quotable format with page numbers and complete publishing data. This was kindly made possible through the Center for Buddhist Studies at Hamburg University. My review of the book has only been partial and I plan to enlarge this list in the future. I therefore invite reader's comments, to be kindly directed to bayer\_achim@yahoo.com.

Sanskrit manuscripts of the AS and ASVy have now been uncovered (see below, addendum to p. 77, n. 243) and critical editions of these MSS are in preparation. It has therefore become redundant to correct the text of my AS reconstruction.

In one of the final stages of formatting *The Theory of Karman in the Abhidharmasamuccaya*, an unwanted formatting algorithm was activated which changed italic type to roman and inserted a space after full stops. I manually corrected most of the resulting errors but occasionally overlooked foreign words in roman type or forms like "op. cit." for "*op.cit.*" remain. For the sake of brevety, insignificant lapses in punctuation remain unmentioned. Page numbers within the addenda and corrigenda refer to the book if not otherwise indicated.

page				
013, l. 20	to	Theravāda Buddhist perspective,	add	See DE JONG's remarks, rendered below, p. 57. Of course, Sanskrit Abhidharma traditions are not always closer to the AS than the Theravāda Abhidhamma. On this issue, see for example KRITZER, <i>Vasubandhu</i> , p. xix and ROSPATT, <i>Momentariness</i> , p. 34. On the school affiliation of the AS, see below, p. 16f.
013, l. 26	for	dPang lo's commentary occasionally	read	dPang lo's commentary only occasionally
016, l. 24f.	to	is dedicated to questions of disputation.	add	When I characterize the <i>Sāṃkathyaviniścaya</i> as a chapter of the AS (which it naturally is), I do not mean to imply that it was necessarily originally designed to form a part of any compendium. It may well have been composed and circulated independently for a while, and used in debate classes, for example, though probably written by the same author as the other "chapters" of the AS. • The <i>Sāṃkathyaviniścaya</i> 's fundamental tenets of debate have recently been analyzed in Alberto TODESCHINI's article "On the Ideal Debater: <i>Yogācārabhūmi</i> , <i>Abhidharmasamuccaya</i> , and <i>Abhidharmasamuccayabhāṣya</i> ", <i>Journal of Indian and Tibetan Studies</i> , vol. 15 (2011), pp. 244-272.
016	to	(footnote 2)	add	Erich FRAUWALLNER's <i>Philosophie des Buddhismus</i> is now available in English as <i>The Philosophy of Buddhism</i> , Delhi: Motilal Banarsidass, 2010.
016	to	(footnote 3)	add	See also FRAUWALLNER ( <i>Studies in Abhidharma</i> , p. 7f.).
017	for	(footnote 9) <i>Les textes Bouddhiques</i>	read	<i>Les textes bouddhiques</i>
017	to	(footnote 9)	add	I further elaborate on these points in my article "School Affiliation of the <i>Abhidharmasamuccaya</i> in the Light of Tibetan Scholasticism" ( <i>Bojo Sasang: Journal of Bojo Jinul's Thought</i> , vol. 36, 2011, pp. 55-96).
019, l. 3	for	<i>karman</i> , quite laconically	read	<i>karman</i> quite laconically
019f.	for	and even the ASBh contains	read	or even the ASBh, which contains

019	to	(footnote 15)	add	See also the above-mentioned article "School Affiliation of the <i>Abhidharmasamuccaya</i> ". A more detailed paper on this issue under the title "Gateway to the Mahāyāna: Scholastic Tenets and Rhetorical Strategies in the <i>Abhidharma-samuccaya</i> " is in print.
019	for	may alluded to	read	may be alluded to
020, l. 11	to	are not perception explicitly denied.	add	Cf. Richard KING ("Early Yogācāra and its Relationship with the Madhyamaka School", <i>Philosophy East and West</i> , vol. 44, no. 4, 1994, p. 663), who looks at the AS in an inquiry as to how far the Yogācāra tradition is idealistic (without him, however, defining the latter term). KING was apparently unaware of SCHMITHAUSEN's observation that in the AS "mind-only statements are largely missing" ( <i>Ālayavijñāna</i> , p. 687), his 1972 article on "Pratyakṣam in the <i>Abhidharmasamuccaya</i> " (which I discuss on p. 56) or his 1969 outline of early Yogācāra literature (see <i>id.</i> , "Literaturgeschichte" in the bibliography). Although KING seems to start out with the working hypothesis that the "the works of Asaṅga and Vasubandhu" ( <i>art.cit.</i> , p. 660) cohere in the question of "idealism", and although he opts for a narrow basis of primary and secondary sources, his sincere inquiry leads him to accurately conclude that "the early Yogācāra of Asaṅga and Vasubandhu" shows the signs of "a philosophical school in transition" ( <i>art.cit.</i> , p. 677). Even though this article does not represent the state of the art of specialized Yogācāra studies in 1994, especially in the question of <i>arthapratiśedha</i> , KING has rightly observed that the literature under consideration does indeed document a radical doctrinal shift.
020	for	(footnote 24) name, or that the objects of	read	name, or suggest that the objects of
020	for	(footnote 24) in a specific process.	read	in a specific process, the formation of feelings based on sense perception.

021, l. 3	for	AS quotes	read	AS here quotes
021, l. 9	for	no-perception ( <i>*anupalambha</i> ).	read	no-perception (or "non-perception", <i>*anupalambha</i> ).
021, l. 20	for	"non-perception" ( <i>anupalambha</i> ) of	read	"non-perception" ( <i>anupalambha</i> , see above) of
022, l. 25	for	(548a9-17) which is another Yogācāra outline ascribed to Asaṅga or	read	(548a9-17), which is another Yogācāra outline ascribed to Asaṅga, or
023, l. 2	for	the list of twenty-four factors dissociated from mind	read	the YBh list of twenty-four factors dissociated from mind, which has been reduced to twenty-three in the AS,
023	for	(footnote 42) For the list of twenty-four <i>cittaviprayuktasamskāras</i> (AS 10,15-11,2, YBh 68,14-69,4), see	read	(footnote 42) The lists of twenty-four <i>cittaviprayuktasamskāras</i> (YBh 68,14-69,4) and twenty-three at AS 10,15-11,2 have been discussed at
023	to	(footnote 42)	add	On the omission of <i>asamāgrī</i> in the AS list, see KRITZER, <i>Rebirth and Causation</i> , p. 254. Cf. 'JU MI PHAM, 1997, <i>Gateway to Knowledge: The Treatise Entitled The Gate for Entering the Way of a Pandita</i> , vol. 1, Hong Kong: Rangjung Yeshe Publications, p. 32f.: The texts speaks of twenty-four factors ( <i>nyer bzhi po</i> ) while in fact listing only twenty-three. Probably, 'JU MI PHAM or a later redactor did not count the factors in the AS, but relied on a doxological treatise teaching that the Yogācāra school acknowledges twenty-four. On the AS approach to <i>cittaviprayuktasamskāras</i> , see also SCHMITHAUSEN, "External World", p. 52 and AHN, <i>Lehre von den Kleśas</i> , p. 16f.
023	to	(footnote 46)	add	This matter will be discussed in more detail in my forthcoming article "Gateway to the Mahāyāna".
024, l. 12	for	the Yogācāra tradition	read	the "Yogācāra" tradition
024ff.	for	(footnote 53) <i>Udānavargā</i>	read	<i>Udānavargaḥ</i>
025, l. 7	for	before the inclusion	read	<i>before</i> the inclusion
025, l. 10	for	The author(s) of SaNiSū	read	The author(s) of the SaNiSū
032, l. 22	for	left alone	read	let alone
042, l. 14	for	as far as I see that is not	read	but as far as I see, that is not

044	to	(footnote 133)	add	OKADA ("Jobun", p. 913) shows that the introduction to the ASVy salutes an earlier AS commentator, which supports the view that the authors of ASBh and ASVy were different (i.e. probably Buddhasiṃha and Sthiramati).
048	to	(footnote 155)	add	This paradigm of diachronic and synchronic analysis calls for a re-evaluation, for example, of DUNNE's distinction between historical and ahistorical research (of which he opts for the historical approach, with convincing results). See John D. DUNNE, <i>Foundations of Dharmakīrti's Philosophy</i> , Boston: Wisdom Publications, 2004, p. 4.
056, l. 39	for	RAHULA's translation	read	As for RAHULA's translation
077	to	(footnote 243)	add	In the year 2000, I visited various research institutions in Beijing, but could not ascertain the existence of the AS among the MSS in the Chinese Minorities' Library. As I was recently informed by Kazunobu Matsuda, complete Sanskrit MSS of the AS and ASVy from Beijing are now being edited for publication. As I state on p. 124, I will "be happy to see the reconstruction ... made redundant by the reappearance of a Sanskrit MS." See also p. 120.
081, l. 5	for	°sākathyaviniścayanāma	read	°sāṃkathyaviniścayanāma
092, l. 8	for	rgya dpe dang mthun par	read	rgya gar gyi dpe dang mthun par

093, l. 19	to	was quite surely unknown at that time!	add	Already OKADA ("Jobun", p. 911) suggests that a translation of the ASVy prior to Nyi ma rgyal mtshan may not have existed. My personal notes on OKADA's article show that I read it in the initial stages of my research, but had was no more consciously aware of it by the time I compared the catalogues and wrote the respective passage (p. 93). I thus failed to duely acknowledge OKADA's findings. • Although an official <i>snga-dar</i> translation did apparently not exist, I think it nonetheless possible that Nyi ma rgyal mtshan possessed an ASVy translation which was in the state he describes, and which he revised to the best of his, obviously limited, ability. In that case, he probably found a translation lacking a translator's colophon and was uncertain about its authorship and date.
109, l. 6	to	less where he added his own.	add	OKADA ("Jobun", p. 911f.) suggests that the unintelligible Tibetan translation of the ASVy introduction (for which there exists no ASBh equivalent) shows some infelicity on the part of the translator.
109, l. 14	om.	Still, even though his work as an editor and compiler was not flawless (see type 7), the "revised" ASVy <sub>t</sub> version is quite accurate and serves as a solid working basis for AS studies in Tibet up to the present day.		

110	to	(footnote 409): Candrakīrti and Dharmakīrti (who mainly presuppose "Sautrāntika" Abhidharma)	add	<p>John D. DUNNE's <i>Foundations of Dharmakīrti's Philosophy</i> (p. 79f., n. 38) confirms that Dharmakīrti mostly relies on the AKBh "Sautrāntika" system: "[It is] the Sautrāntika position sketched in the AKBh ... that appears to be the primary point of departure for Dharmakīrti's External Realist position." This is of course not to say that Dharmakīrti himself followed "Sautrāntika" realism. I rather assume that he privately adhered to a <i>cittamātra</i> position denying the existence of external phenomena, which shines through occasionally in his writing. It is almost certain that this was the approach of Vasubandhu, too, by the time he was finishing his AKBh. DUNNE (<i>op.cit.</i>, p. 79): "Given Dharmakīrti's reliance on External Realism ... it is worth reiterating that, while he generally speaks from this stance, it is not one that he seeks to fully defend." The situation in the case of the AS seems to me similar but even more complex. In any case, DUNNE's remarks must be taken into account for a proper understanding of KING's observation that "much of Asaṅga's work presupposes a distinction between material and immaterial, and external and internal" (KING, "Early Yogācāra", p. 663). The classical source for these issues is, nonetheless, still Schmithausen's 1969 article on the literary history of the early Yogācāra tradition, mentioned above (see p. 20f. of Karman <i>in the</i> Abhidharmasamuccaya).</p>
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120	to	(footnote 434)	add	Cf. José Ignacio CABEZÓN, "Buddhist Studies as a Discipline and the Role of Theory", <i>Journal of the International Association of Buddhist Studies</i> , vol. 18.2, p. 260: "Authors frequently change their minds, even in the very process of writing." I was surprised to read that this fact is apparently brought forth as an argument <i>against</i> "textual scholarship". As far as I see, the only way to trace the process of <i>how</i> the author changed his mind is a meticulous analysis of the text, even more so if the traditional hagiography is unreliable. CABEZÓN, in the passage mentioned above, seems to take an extreme position, probably not exactly be his own. In fact, the assumption that a sanctified author's opinion does not change in the course of one œuvre rather tends to underly traditional commentaries, as DUNNE ( <i>Foundations of Dharmakīrti's Philosophy</i> , p. 5) points out. Could it be that CABEZÓN meant traditional scholarship by "textual scholarship"?
121, l. 6	for	approach here as much of	read	approach here, as much of



121, l. 17	to	are already metaphorical to some extent.	add	Cf. the disappointing criticism of Henri Bergson in Bertrand RUSSELL's <i>The History of Western Philosophy</i> (New York: Simon and Schuster, 1945, pp. 791-810). Although the mathematician RUSSELL, with his admirable commitment to empirical science, makes the necessary clarification, "As regards science, especially biology and physiology, I am not competent to criticize his interpretations" ( <i>idib.</i> , p. 803), he still strays into discussing as mathematical such problems that are in fact biological and psychological in nature, thus lacking any empirical basis whatsoever. On these shaky grounds, RUSSELL states that "the fact that we can understand abstract ideas (as opposed to particular things which exemplify them) seems sufficient to prove that [Bergson] is wrong in regarding the intellect as impregnated with space" ( <i>idid.</i> ). I plan to discuss this issue in a later article.
123	for	(footnote 442) edition it know	read	edition is known
233, l. 7	to	<i>Hācittāvadāna</i>	add	I could not yet identify this text. "Hācitta" seems to be an exclamation of distress, remnant of the names of the Hahava (Tib. Kyi hud zer, MaVyu 4932) and Huhuva hells. Some <i>avadāna</i> stories are set in the hell realms and I wonder whether Hācitta is necessarily the official title of this work, or just an allusion to its content. • The Chinese title 訶怨心經 appears in the 俱舍論疏 (T 1822, p. 678b28-c14) which surprisingly seems to extract further doctrinal points from this <i>avadāna</i> . Ji's 瑜伽師地論略纂 (T 1829, p. 49c16), and the 瑜伽論記 (T 1828, p. 360b1) only quote it in the context of the immediate actions, quite probably reproducing the ASVy.
303	to	(note 13)	add	On deformation ( <i>rūpanā</i> ) as a defining characteristic, see also DUNNE, <i>Foundations of Dharmakīrti's Philosophy</i> , p. 82.
315, l. 3	for	undestanding	read	understanding

315, l. 12	for	For the <i>saṃjñā-skandha</i> , I would like to propose that six coordinates are	read	I would like discuss the <i>saṃjñā-skandha</i> exclusively here and propose six coordinates that are
315, l. 16	for	the conception of a waterfall	read	the conception of a waterfall, i.e. actualizing the memory of its sight, smell, function etc.,
317, l. 3	for	( <i>gahita(!)-nimitta-vasena,</i> ),	read	( <i>gahita(!)-nimitta-vasena,</i> ),
317, l. 13	for	Buddhaghosa here primarily exemplify	read	Buddhaghosa here primarily exemplifies
317, l. 15	for	on the base of meagre sensual data	read	on the basis of meagre sensual data
318, l. 18	for	<i>If</i> it is true, then, that	read	<i>If</i> it is true that
318, l. 43	for	works properly when the body is unaffected.	read	works properly as long as the body is unaffected, or when it has recovered, for example, after unconsciousness due to disease or injury.
319, l. 24	to	<i>bhava</i> , the tenth <i>aṅga</i> of the <i>paṭiccasamuppāda</i> .	add	Cf. Ian Charles Harris, <i>The Continuity of Madhyamaka and Yogācāra in Indian Mahāyāna Buddhism</i> , Leiden: E.J. Brill, 1991, p. 159: "when in a condition of deep sleep the mind ( <i>citta</i> ) has gone to <i>bhavaṅga</i> , this state is merely a limb or aspect ( <i>aṅga</i> ) of the universal flux of becoming ( <i>bhava</i> )."
319f	for	Rhys-Davis	read	Rhys Davids

319, l. 44	to	a less actualistic understanding of consciousness.	add	In his rendering of the Theravāda position, HARRIS ( <i>Madhyamaka and Yogācāra</i> , p. 160) relies strongly on NĀRADA and stresses the point that " <i>bhavaṅga</i> is not a condition of mind underlying the cognitive process. Once cognitive processes begin, <i>bhavaṅga</i> ceases, only to return when cognition has ceased." I take this emphasis on the actualist, dependent aspect of cognition as expressing some apprehension that once unconscious aspects of mind are admitted, an <i>ātman</i> would have to be admitted, too (which need not be HARRIS' personal opinion). Nowadays, we have seen the Buddhist doctrine of <i>anātman</i> inspire cyberneticists such as Gregory Bateson, who described the interplay of various conscious and unconscious processes as "the ecology of mind", or acknowledged neurobiologists such as Wolf Singer, so that we can safely say that the unconscious and <i>anātman</i> fit together smoothly even though Singer is, like most neurobiologists, sceptical of free will (which at first sight plays into the hands of the <i>ātmavāda</i> proponents holding that morality presupposes a Self).
325, n. 63	for	it is only the author of	read	it is the author of
325ff	for	loc. cit.	read	<i>loc.cit.</i>
325, n. 63	for	acts as to stand in opposition	read	acts as standing in opposition
326, l. 5	for	for the freedom for	read	for
326, l. 8	to	are based on the Indian tradition.	add	I wish to do so simply for the sake of historical accuracy.
326, l. 11	for	it's	read	its
326, l. 20	for	wife". ( <i>de ltar</i>	read	wife" ( <i>de ltar</i>
326, l. 34	for	TD3859, ( <i>la brten</i> ).	read	TD3859, <i>la brten</i> .
326, l. 30	for	owner, bdag po	read	owner, <i>bdag po</i>

326, l. 30	to	(note 63)	add	<p>For the sake of clarity, I would like to emphasize two points in this context:</p> <p>1.) Abhidharma gender norms had probably much less of an impact on the laity than the Christian prescriptions had in the European Middle Ages, the main reason being of course the coexistence of various religions in ancient India. Worldly affairs were hugely the domain of the traditional social religions. In Europe, in contrast, the Catholic Church derived much of its influence from its strong position in sealing marriage contracts (see RUSSELL, <i>History of Western Philosophy</i>, p. 395), to the extent that the church could interdict the re-marriage of kings or marriage with a non-Catholic. Buddhism was, if ever, mostly not strongly involved in marital affairs and did not promote population growth. Even in Tibet and Ladakh, where there were until recently no rival religions, marriage is mostly handled as a lay custom (<i>mi chos</i>). The clergy does not have a say in the marriage contract (if not involved as a family member), and only adds an auspicious ritual to the final celebrations. In post-Meiji Japan, the Buddhist clergy is completely uninvolved in marriage, and as far as I see, the situation is the same in post-Joseon Korea. Gender norms were, therefore, probably not actively shaped in Abhidharma circles. Here, I would like to stress the importance of note 62, above: The <i>Yogācārabhūmi</i> states that "inappropriate" is "that which does not conform to usual manners," which can be a very helpful paragraph when propagating Buddhism in different cultural areas. 2.) On the other hand it must be said that the prescription of the reproductive orifice was, by authors who tried to be brief on these matters, quite surely considered sufficient to rule out homosexuality.</p>
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336	to	(note 100)	add	According to AHN ( <i>Lehre von den Kleśas</i> , p. 28), an occurrence of <i>abhiniveśa</i> is in the VinSg considered an acute outbreak of an otherwise latent <i>kleśa</i> .
338, n. 114	to	Note that the older <i>*Vibhāṣā</i> , T 1546, p. 31a25 has no passage that would correspond to <i>*Mahāvibhāṣā</i> , p. 42c1)	add	Note that the older <i>*Vibhāṣā</i> (T 1546, p. 31a25) contains no passage corresponding to <i>*Mahāvibhāṣā</i> , p. 42c1, which means that this mention of <i>vāsanā</i> in the <i>*Mahāvibhāṣā</i> could be an addition by Xuanzang!
378, l. 12	for	is are	read	are
378, l. 37	for	faith, among	read	faith among
379, l. 14	for	used on	read	used in
380, n. 255	for	bringing fourth	read	bringing forth
387, n. 287	for	nor did he rely	read	nor relies
390, l. 6	for	sense and without contradicting	read	sense, without contradicting
390, l. 26	for	well, but seems	read	well, but it seems
390, l. 36	for	inhibited	read	inhabited
391, l. 8	for	thus share a quality which	read	thus share a quality, i.e. being <i>rūpa</i> , which
391, l. 18	for	the same)" ( <i>rūpāṇi ca tāni prasādā ca ta iti rūpaprasāda</i> ).	read	the same meaning; <i>rūpāṇi ca tāni prasādā ca ta iti rūpaprasāda</i> )." )"
391, l. 37	for	imperceptible to ordinary sense perception	read	not detectable by ordinary senseperception
391, l. 38	for	That also the so-called "Sautrāntika"	read	That is also the so-called "Sautrāntika"
391, l. 38	to	(see PERDUE, Debate, p. 218).	add	, which is to say that even the later Tibetan doxological tradition does not see anything idealist in this position.
393, l. 18	to	the descriptions of suffering inside the womb certainly point into the opposite direction, i.e. a high sensitivity.	add	The <i>Garbhāvakraṅti-sūtra</i> 's description of suffering in the earliest stage of fetal development has been outlined by Robert KRITZER ("Life in the Womb: Conception and Gestation in Buddhist Scripture and Classical Indian Medical Literature". In <i>Imagining the Fetus: The Unborn in Myth, Religion, and Culture</i> , edited by Vanessa R. Sasson and Jane Marie Law, Oxford: Oxford University Press, 2009, pp. 73-90),

				<p>who explicitly states that "the sense organs and consciousness are all in the same place, as if in a pot, and the embryo is very hot and in great pain" (p.82). The sūtra further names those winds that initiate fetal development, including the differentiation of the sense faculties. • KRITZER's judgement "The winds [the sūtra] mentions are mythical and magical, corresponding to nothing in medicine, either ancient Indian or modern Western." (<i>art.cit.</i>, p. 88), must be seen in the light of his observation that "vāyu is [in the <i>Suśrutasamhitā</i>] mentioned regarding the production of various body parts and functions" (p. 83). It is thus only the specific scheme and description of winds that is unique to the <i>Garbhāvakraṅti-sūtra</i>, not the medical paradigm that "winds" play a central role in fetal development. See also the discussion of wind and its intimate connection with <i>karman</i> in Alex WAYMAN, <i>Untying the Knots in Buddhism: Selected Essays</i>, Delhi: Motilal Banarsidass, 1997, p. 253f. Obviously, ancient Indian medicine and mysticism saw the vital role of breath but did not understand its main function, which is to supply oxygen for metabolism. This can be seen, for example, in the ascetic practice of withholding breath, the effects of which the Buddha allegedly describes as: "As if a man, taking hold [of me], pierced my head with a drill, so did I have extremely painful headaches" (Johannes BRONKHORST, <i>The Two Traditions of Meditation in Ancient India</i>, Delhi, Motilal Banarsidass, p. 1993, p. 13).</p>
393, l. 27	for	sense faculties	read	sense faculties
395, n. 294	for	is in the past tense	read	stands in the past tense
396, n. 298	to	"slanderer" (讒構).	add	Here probably in the sense of "mole, snitch".
397, n. 310	for	<i>ting nye 'dzin</i>	read	<i>ting nge 'dzin</i>

397	to	(note 312)	add	Reconstruction <i>srotaāpātti</i> ... in agreement with DELHEY, <i>Samāhitā Bhūmiḥ</i> , p. 285, l. 5.
433, n. 536	for	to the Bodhisattvas	read	to Bodhisattvas