

Pratītyasamutpāda and Śūnyatā in Mādhyantavibhāga

Dr. Chaisit Suwanvarangkul
University of Otago, New Zealand

The Sanskrit terms *pratītyasamutpāda* (“dependent arising” or “dependent origination”) and *śūnyatā* (emptiness) are core teachings of the Buddha, and occur in the canons of all the schools of Buddhism. Two important sources for understanding the relationship between these two Sanskrit terms – *pratītyasamutpāda* and *śūnyatā* – are the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* in the *Avatamsaka-sūtra* and the *Mādhyantavibhāga-bhāṣya*. The *Mādhyantavibhāga-bhāṣya* was written by Vasubandhu and is associated with the Yogācāra School. The text consists of 112 verses in five chapters, and describes the middle and extreme views. A third source, the commentary, or *ṭīkā* on the *Mādhyantavibhāga-bhāṣya*, is also important. The *ṭīkā* was composed by Sthiramati (a well-known 6th CE Indian Buddhist Scholar Monk). No complete version of the *ṭīkā* has survived in the original Sanskrit, but the Tibetan translation of the *ṭīkā* (Dbus dang mtha’ mnam par ’byed pa’i ’grel bshad) has been preserved. The aim of this paper is to find out how the terms *pratītyasamutpāda* and *śūnyatā* developed and changed over time and united into one truth and also I will reconstruct the missing portions of the Sanskrit texts (*ṭīkā*, chapter 2 *Āvaraṇa pariccheda*, *Daśaśubhādiṣvāraṇam*, *saṣṭhyā*) using the Tibetan *ṭīkā* (Sgrib pa’i le’ur bcad pa, Dge ba la sogs pa mnam pa bcu la sgrib pa, drug pa).

First, I will consider the *pratītyasamutpāda* in the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* in the *Avatamsakasūtra* in order to understand the connection from *pratītyasamutpāda* to *śūnyatā*. Next, I will consider the development from *śūnyatā* to *pratītyasamutpāda* in the *Mādhyantavibhāga* Chapter 2 *Āvaraṇa pariccheda*, *Daśaśubhādiṣvāraṇam* of *Yogācāra*. And finally I will consider the relationship between *pratītyasamutpāda* and *śūnyatā* in the *Mādhyantavibhāga* Chapter 1 *Abhūta-parikalpa* Stanza 1 in the *Sad-asal-lakṣaṇa*.

I From *pratītyasamutpāda* to *śūnyatā* in the sixth *bhūmi* of the *Daśa- bhūmiśvāro nāma Mahāyānasūtram* in the *Avatamsakasūtra*.

The sixth *bhūmi* of *Daśabhūmiśvāro* mentions the *pratītyasamutpāda*, and explains the relationship between the *pratītyasamutpāda* and the three doors of liberations (*vimokṣatraya*). The three liberations described in the sixth *bhūmi* of the *Daśabhūmiśvāro* are emptiness, signlessness, and wishlessness. In this *bhūmi*, the Bodhisattvas use their wisdom to contemplate the cycle of birth and death of all creatures in these ten aspects, forward and backward in time, that is; (1) in terms of the interconnections of the elements of becoming (*bhavāṅgānusamdhitas*); (2) in terms of being all in one mind (*ekacittasamavasaraṇatas*); (3) in terms of differentiation of one’s own action (*svakarmasambhedatas*),¹ and so on. After contemplating the *pratītyasamutpāda* with these ten aspects, then the Bodhisattvas expound on emptiness, signlessness, and wishlessness as follows:

tasyaivaṃ daśākāraṃ pratītyasamutpādaṃ pratyavekṣamānasya/ nirātmato niḥsat-
tvato nirjīvato niḥpudgalataḥ svabhāva-śūnyataḥ kārika-vedaka-rahitataś ca/ pra-

¹ Cleary, Thomas (1993), *The Flower Ornament Scripture: The Translation of Avatamsaka Sutra*, p. 748

tyavekṣamānasya śūnyatā-vimokṣa-mukham ājātaṃ bhavati/ (DBh p.102 ll.3- 6)

While Bodhisattvas thus contemplate the *pratītyasamutpāda* in these ten aspects, because of contemplating it in terms of being without self, without being, without soul, without person, inherently empty, without doer or subject, the door of emptiness liberation becomes manifest to them.

tasyaiśāṃ bhavāṅgānāṃ svabhāva-nirodhātyantavimokṣapratyupasthānato/ na kiṃcid dharmanimittam utpadyate/ ato 'syānimitta-vimokṣa-mukham ājātaṃ bhavati/ (DBh p.102 ll.6-7)

Because of the nullity of own-being of these elements of becoming, being in the presence of ultimate liberation, no sign of any elements occurs to them. Hence, this door of signlessness becomes manifest to them.

tasyaivaṃ śūnyatānimittam na kaścid abhilāṣa utpadyate/ anyatra mahākaruṇāpūrvamgamāt/ sattvapariṣkāḍ evaṃ asyāpraṇihita-vimokṣa-mukham ājātaṃ bhavati/ (DBh p.102 ll. 7-9)

In those who have thus entered into emptiness and signlessness, no desire whatsoever arises, except, led by great compassion, for the full development of sentient beings: thus this door of liberation of wishlessness becomes manifest to them.

In this way, the Bodhisattvas contemplate the fact that all creatures in *samsāra* dependently originate. In the *pratītyasamutpāda*, there are no ideas of self and other, of agent and perceiver, of being and nonbeing. As the liberation of emptiness arises, the contaminated being of the Bodhisattva turns into the purified being of the Bodhisattva, or *śūnyatā*.

We can explain the relationship between the *pratītyasamutpāda*, signlessness and wishlessness in this way. After the Bodhisattvas have contemplated the *pratītyasamutpāda*, the door of emptiness liberation becomes manifest to them. After realizing that the *pratītyasamutpāda* is not a real entity, they gain absolute liberation through the origination of solitude. They continue to contemplate the *pratītyasamutpāda* until the door of signlessness liberation becomes manifest to them. The condition of being without self, without being, without soul, without person arises after the realization of emptiness, and no sign of any thing occurs to them after the signlessness. But still they have great compassion for all creatures. The wish to help all creatures is still in their minds and the door of wishlessness liberation becomes manifest to them. The Bodhisattvas contemplate the fact that all creatures are still in *samsāra* due to the *pratītyasamutpāda*. The Bodhisattvas understand the relationship between the *pratītyasamutpāda* and the three doors of liberation as follows:

sa imāni trīṇi vimokṣamukhāni bhāvayann ātmaparasamjñāpagataḥ kāraka-vedaka-samjñāpagato bhāvābhāvasamjñāpagato/ bhūyasyā mātrayā mahākaruṇā-puraskṛtaḥ prayujyate/ apariniṣpannānāṃ bodhyaṅgānāṃ pariniṣpattaye/ (DBh p.102 ll.9-11)

Causing these three doors of liberations to become manifest, they leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. All the

more, filled with compassion, they work to perfectly attain the elements of enlightenment which they have not yet attained.

In this way the Bodhisattvas contemplate the *pratītyasamutpāda* while practicing these three doors of liberations. Then they leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. At this moment the Bodhisattvas turn themselves from contaminated beings into *sūnyatā*.

II From *sūnyatā* to *pratītyasamutpāda* in the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda*, *Daśasubhādiṣvāraṇam* of *Yogācāra*

In the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda*, the *dharmadhātu* or *sūnyatā*, which is the fundamental truth, (1) is in the all-encompassing beings, (2) is the foremost, (3) is the yet foremost aim, which flows from that, etc. The *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda* has explained the *dharmadhātu* or *sūnyatā* on the *Daśabhūmi* (ten stages) like this. The ten *bhūmi* (stages) are the locations or stages along the path that the Bodhisattvas are able to use to pursue the perfections in order to ascend to the next location above. Moreover, they are places of morality, where the ten truths can be practiced.

bhūmiṣu punar yathā-kramam/
sarvvatragārthe² agrārthe³
niṣyandāgrārtha eva ca/
niṣparigrahatā⁴rthe ca
santānābheda eva ca// II 14
niḥsaṃkleśa-viśuddhy-arthe
’nānā⁵tvārtha eva ca/
ahīnānadhikārthe ca
caturddhā-vaśitāśraye// II 15
dharmma⁶-dhātāv avidyeyaṃ
akliṣṭā daśadhāvṛtiḥ⁷/
daśabhūmi-vipakṣeṇa
pratipakṣās tu
bhūmayah// II.16⁸
(MAnVBh p.34 l.20-p.35 l.5)

sa rnam la yang (C-rims) go rim bzhin te//
kun tu ’gro don mchog gi don//
rgyu mthun don gyi mchog nyid dang//
yongs (C9a-7) su (N11a-6)’dzin pa med (D9a-7) don dang//
rgyud rnam tha dad med (P11a-8) don dang// (14)
nyon mongs rnam dag min don dang//
tha dad med pa’i don nyid dang//
bri (NP-dri) med ’phel ba med don dang//
dbang ni rnam pa bzhi yi gnas// (15)
chos kyi dbyings la ma rig pa//
(P11b-1) nyon mongs can min (N11a-7) sgrib pa bcu//
sa bcu’i (C9b-1) (D9b-1) mi mthun phyogs rnam kyi//
gnyen po dag ni sa yin no//⁹ (16)

And to the stages, [there may be obstructions,] in this order:

“In regard to the all-encompassing aim,
to the foremost aim,
to the yet foremost aim which flows from that,
to the aim of non-seizing,
to an absence of distinction in the series,
to the aim neither affliction nor purity,
to the aim of an absence of variety,
to the aim that there is neither “inferior” nor “superior”,
and to the four-fold basis of power,
there is this ignorance in the Element of Existence (*dharmadhātu*),

² without saṃdhi, metri causa.

³ Pāda in vipula III

⁴ Ms °grahātā

⁵ Avagraha unmetrical; read anānā°

⁶ Ms dharmmā

⁷ Ms °āvṛttiḥ

⁸ Madhyāntavibhāga-bhāṣya Chap.2 varaṇam c) bhūmiṣv āvaraṇam (kārikās 14-16) By Vasubandhu

⁹ dBus dañ mtha’ rnam par ’byed pa’i ’grel pa Chap.2 sgrib pa’i le’ur bcad pa (kārikās 14-16) By Vasubandhu (C9a2-9b2) (D9a6-9b2) (N11a5-11b1) (P11a7-11b2)

a ten-fold non-afflicted covering,
by way of factors adverse to the Ten Stages,
but the antidotes to them are the Stages!” II. 14-16.

However, in the sixth stage of the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda* it is explained that the difference between the contaminated and purified beings has disappeared. Here, I will refer to the commentary of Vasubandhu:

ṣaṣṭhyā niḥsaṃkleṣa-viśuddhy-arthaṃ pratītyasamutpāde (/) nāsti sa kaścīd
dharmmo yaḥ saṃkliśyate vā viśudhyate veti prativedhāt/
(MAnVBh p.35 ll.19-21)

With the sixth stage, it comprehends the aim where there is neither affliction nor purity, because of its realization that there is no event which is being afflicted or purified [by defilement, karma, etc] in the *pratītyasamutpāda*.

In the verse of Maitreya in the commentary of Vasubandhu it is explained, “It was not contaminated and also purified by the defilement and karma etc.” The reason for this, as Sthiramati comments, is:

ṣaṣṭhyā niḥsaṃkleṣaviśuddhyarthaṃ
dharmadhātuḥ pravividhyaṭīti saṃbadh-
yate/ pratītyasamutpādalakṣaṇaḥ *saṃ-*
kleṣas tasminn āgantujāt prakṛtyā na
saṃkliṣṭaḥ/
*prākṛtikaviśuddher na*¹⁰ viśudhyati/
(MAnVT p.104 ll. 3-6)

drug pa la (NP om. la) ni kun nas nyon
mongs pa dang/ (D239b-7) rnam par dag
(CD byang) pa ma yin pa'i don du (P79b-
6) ste/ chos kyi dbyings rab tu rtogs zhes
bya bar sbyar ro/ rten cing (N72-a7) 'brel
bar 'bying ba'i mtshan nyid kun(C239a-
7) nas nyon mongs pa ni (NP om. ni) de la
glo bur du 'byung ba'i phyir rang bzhin
gyis kun nas nyon mongs pa ma yin
no/ (P79a-7) rang bzhin gyis rnam par dag
pas rnam par dag (C dgyu) par (D240a-
1) 'gyur ba ma yin no//¹¹
(C239a6-239b1) (D239b6-240a2)
(N72a7-72b1) (P79b5-79b7)

The connection of this passage is as follows: “With the sixth stage, the *dharmadhātu* realizes that it comprehends the aim where there is neither affliction nor purity.” The affliction in being with the characteristic of the *pratītyasamutpāda* arises accidentally, not from the natural state; it does not mean that it was purifying its natural state, because its natural state is pure.

In section I, the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram*, the Bodhisattvas contemplate the *pratītyasamutpāda*, and expound these three doors of liberations. They leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. At this moment the Bodhisattvas turn from contaminated beings into *sūnyatā*. But in section II the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda* explains that the *dharmadhātu* or *sūnyatā* in its natural state is not contaminated and also is not purified. As Vasubandhu and Sthiramati explain: a) the *dharmadhātu* or *sūnyatā* is brilliant and luminous in its natural state, because it is the nature of all creatures, b) when

¹⁰ The italics are the reconstruction of the missing portions of the Sanskrit texts.

¹¹ The underlined parts are the meaning of the missing portions of the Sanskrit texts.

the Bodhisattvas enlighten the *dharmadhātu* or *śūnyatā*, the affliction arises accidentally; it is purified by the eradication of affliction. Therefore, the eradication of affliction equals to the purification of beings. It does not mean that the *dharmadhātu* or *śūnyatā* was contaminated in its natural state; rather c) the *dharmadhātu* or *śūnyatā* is pure in its natural state, and is beyond all encompassing defilement. It is at this point in time that the mechanism of the Great Compassion starts to work. Because defilement has been annihilated, the being is purified. However, this does not mean that the *dharmadhātu* or *śūnyatā* is purified. In this way, when the Bodhisattvas practice on the Bodhisattva-path, they change from contaminated beings into purified beings. And conversely, when the Great Compassion works, they change from purified beings into contaminated being. We can understand from this that the Buddhas and the Bodhisattvas are non-self, and also that all sentient beings are non-self. They are all one in the *dharmadhātu* or *śūnyatā* and all work together. It is not meant that the natural state was contaminated and purified.

III The relationship between *pratītyasamutpāda* and *śūnyatā* in the *Mādhyāntavibhāga* Chapter 1 *Abhūta-parikalpa* Stanza 1 *Sad-asal-lakṣaṇa*

Let's contemplate the contaminated and purified being in this third section. The *Mādhyāntavibhāga* Chapter 1 Stanza 11 states that:

Tredhā dvedhā ca saṃkleśaḥ saptadhā 'bhūta-parikalpanāt // I.11 (MAnVBh p.21 l. 21)

Together, the threefold, twofold, and sevenfold afflictions (the twelvefold afflictions of the *pratītyasamutpāda*) originate from the Unreal Ideation (*abhūta-parikalpa*).

From this stanza we can infer that the Unreal Ideation and the *pratītyasamutpāda* are the same. The *Mādhyāntavibhāga* Chapter 1 *Abhūta-parikalpa* Stanza 1 *Sad-asal-lakṣaṇa* explains this as follows:

tatra lakṣaṇam ārabhyāha/ abhūta-parikalpo'sti dvayan tatra na vidyate/
 śūnyatā vidyate tv atra tasyām api sa vidyate// I1
 tatrābhūtaparikalpo grāhya-grāhaka-vikalpaḥ/ dvayaṃ grāhyaṃ grāhakaṃ ca/ śūn-
 yatā tasyābhūtaparikalpasya grāhya-grāhaka-bhāvena virahitatā/ tasyām api sa
 vidyata ity abhūtaparikalpaḥ/ evaṃ yad yatra nāsti tat tena śūnyam iti
 yathābhūtaṃ samanupaśyati yat punar atrāvaśiṣṭaṃ bhavati tat sad ihāstīti
 yathābhūtaṃ prajānātītyaviparitaṃ śūnyatā-lakṣaṇan udbhāvitam bhavati/
 (MAnVBh p.17 l.15-p.18 l.7)

There, beginning with the characteristics, the author says: (“he”) “There is Unreal Ideation; duality is not found there; (“she”) But emptiness is found here; and “he” is found in “her”, as well.” I.1. There (in this passage), “Unreal Ideation” is the distinction of object grasped and subject grasper. The two are object grasped and subject grasper. “Emptiness” is the separation of Unreal Ideation from the being of object grasped and subject grasper. “And ‘he’ is found in ‘her’, as well”: i.e. Unreal Ideation (is found in Emptiness, as well). And if it (duality) is not there in that way, then, as a result, one sees “as it is”, namely, that it is empty. Furthermore, one completely observes that that which remains (after duality vanishes) is what is (really) existent here, and the emptiness characteristic is made to arise in an unreversed manner.

And also we can see from the *Ṭīkā* of Sthiramati:

atha vā lakṣaṇaṃ saṃkleśavyavadānā-
bhīdhānād anyan nāstīty atah saṃkleśa-
vyavadānalakṣaṇaparīkṣārtham āha/

abhūtapari kalpo'sti

iti vistaraḥ/ abhūtaparikalpasvabhāvaḥ
saṃkleśo bhrāntilakṣaṇatvāt / katham etaj
jñātavyaṃ bhrāntilakṣaṇam iti yena

dvayaṃ tatra na vidyate/
svātmany avidyamānena grāhya-grāha-
kākāreṇa prakhyānād bhrāntisvarūpeṇa
jñāyate/ idānīm vyavadānasvarūpapa-
rīkṣārtham āha/

śūnyatā vidyate tv atra

iti/ śūnyatāsvabhāvo hi vyavadānaṃ
dvayābhāvasvabhāvavāt/ atra ca śūnyatā-
prabhāvitavād mārganīrodhayor api gra-
haṇaṃ veditavyam / saṃkleśapakṣād eva
vyavadānapakṣo mārgayitavyo na punaḥ
pṛthaktvam asyāstīti pradarśanārtham
āha atreṭi/ yadi dvayaṃ nāsti katham
tasyāṃ vidyamānāyām¹² loko bhrānta iti
pṛṣṭam/ atāś cāha/

tasyāṃ api sa vidyate//
*iti*¹³
(MANVT p.12 l. 26-p.13 l.16)

yang (P26a1) na kun nas nyon mongs
pa dang rnam par byang ba dag gi mtshan
nyid brjod pa las gzhan med pas de'i
phyir kun nas nyon mongs pa dang/ rnam
par byang ba'i mtshan nyid brtag (P rtag
DC bstan) pa'i don du/ (P om. //)

yang dag ma yin kun rtog (P26a4) yod//
(P om. //)

ces rgya cher (D195a3) gsungs so//
'khrul (C195a3) pa'i mtshan nyid phyir
(DC phyi/) yang dag pa ma yin pa kun
rtog pa'i rang bzhin ni kun nas nyon
mongs pa'o// 'di 'khrul pa'i mtshan nyid
(DC nyid du) ji ltar shes par bya zhe
na/ 'di (P26a5) ltar

de la gnyis po yod ma yin// (P om. //)

bdag nyid du med par gzung (P bzung)
ba dang 'dzin pa'i rnam (D195a4) par
snang bas 'khrul ba'i ngo bo nyid
(C195a4) du mngon no// da ni rnam par
byang ba'i rang gi ngo bo brtag pa'i
phyir/

stong pa nyid ni (P26a6) 'di la yod//
(P om. //)

ces bya ba gsungs so// gnyis po med
pa'i rang bzhin yin pa'i phyir/ (PC //)
stong pa nyid kyi rang bzhin ni rnam par
byang ba'o// stong pa nyid kyis rab tu
pnye bas lam (D195a5) dang 'gag pa dag
kyang 'dir (P26a7) bsdu (C195a5) bar rig
par bya'o// kun nas nyon mongs pa'i
phyogs nyid las rnam par byang ba'i
phyogs (DC phyogs nyid) bstal bar bya'i
(DC bya ba'i) rang gi rgyud gud na med
par rab tu bstan pa'i phyir 'di la zhes bya
ba gsungs so// gal te (P26a8) gnyis po
med na ci'i phyir de yod par 'jig rten
(D195a6) 'khrul par gyur zhes (P ces)
dris(C195a6)pa dang/ de'i phyir

de la yang ni de yod do zhes bya ba
gsungs te/¹⁴
(C195a2-195a6) (D195a2-195a6) (P26a1-
26a8)

¹² Yamaguchi's note is sā vidyamānā.

¹³ The italics are the reconstruction of the missing portions of the Sanskrit texts.

¹⁴ The underlined parts are the meaning of the missing portions of the Sanskrit texts.

Or rather, the *lakṣaṇa*, the characteristic is no other than the expression (of characteristic of) defilement and purification. Therefore in order to examine this characteristic of defilement and purification, he says:

“Unreal Ideation exists” etc.

The essence of Unreal Ideation is defilement because its characteristic nature is false. How should this to be understood? Since [Unreal Ideation] is a false characteristic.

“Duality does not [absolutely] exist in it.”

And because it is the being perceived by the form of subject grasper and object grasped which does not exist in itself, its illusive own form is evident. Now, in order to examine the aim of its own form of purification (*vyavadāna*) he says:

“Emptiness however exists in it.”

For the essence nature of Emptiness is purification because it is the essence nature of the unreality of duality. -- (Omitted) -- now the following question may arise: If the duality (subject grasper and object grasped) does not exist, then even though she (the Emptiness) exists, why is here the illusion of the world? Therefore states:

“In this (Emptiness) too, that (Unreal Ideation) is found.”

The *Mādhyāntavibhāga* Chapter 1 *Abhūta-parikalpa* Stanza 1 *Sad-asal-lak-ṣaṇa* explains the contaminated being. The contaminated being has the Unreal Ideation as its essence nature. Because its characteristic nature is false, the discrimination of object grasped and subject grasper has occurred. However, when the Bodhisattvas became enlightened, and there was no object grasped, then we also know that the subject grasper does not exist either. At this moment the Bodhisattvas turn themselves into the *dharmadhātu* or *śūnyatā* or *tathatā*. Therefore, in Stanza 1, the concept of the Unreal Ideation is explained: that there are no object grasped and subject grasper. When the Bodhisattvas realize that there is duality in the Unreal Ideation, then the enlightenment of the *dharmadhātu* or *śūnyatā* or *tathatā* occurs. At this moment, the Bodhisattvas turn themselves from contaminated beings into the *dharmadhātu* or *śūnyatā*, but, at the same time in Stanza 1, purified the *dharmadhātu* has emptiness as its essential nature. Next, the Bodhisattvas work to help all creatures to achieve purified the *dharmadhātu* or *śūnyatā* through their great compassion. We can recall at this time that the contaminated being (Unreal Ideation) and the purified being (*dharmadhātu* or *śūnyatā*) are the same and conclude that in *śūnyatā* there is the Unreal Ideation, and in the Unreal Ideation there is *śūnyatā*.

Conclusion

In this paper I have argued, based on the analysis of the thought of the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* in the *Avatamsakasūtra* and the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda*, *Daśaśubhādiṣvāraṇam* of *Yoga-cāra*, that Unreal Ideation and *pratītyasamutpāda* are the same. I have also argued that the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* has explained that in the *pratītyasamutpāda*, the nature of oneself, life, creatures, human beings, behavior, and experience do not exist. In the *Mādhyāntavibhāga* it is stated that the nature of these things can be understood as the object grasped and subject grasper. In short, if we compare the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* to the *Mādhyāntavibhāga*, Chapter 1 *Abhūtaparikalpa*, Stanza 1, *Sad-asal-lakṣaṇa*, when the nature of oneself, life, creatures, human beings, behavior, and experience of subject grasper in the *pratītyasamutpāda* do not exist, the door of the liberation of emptiness

opens. This means that *śūnyatā* is located in the Unreal Ideation. Furthermore, when the Bodhisattvas contemplate the *pratīyasamutpāda*, they realize these three doors of liberations. Then they are able to leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing: in short, the Unreal Ideation is also located in *śūnyatā*.

According to the sixth *bhūmi* of *Daśabhūmiśvāro nāma Mahāyānasūtram* and the *Mādhyāntavibhāga* Chapter 1 *Abhūta-parikalpa* Stanza 1 *Sad-asal-lakṣaṇa*, when the Bodhisattvas practice on the Bodhisattva-path, they turn from contaminated beings into purified beings. Moreover, when the Great Compassion works, they turn from purified beings into contaminated beings. In the *Mādhyāntavibhāga* Chapter 2 *Āvaraṇa pariccheda* it is explained that the Buddhas and the Bodhisattvas are non-self and also all the sentient beings are non-self. They are all one in the *dharmadhātu* or *śūnyatā* and all work together. This does not mean that the *dharmadhātu* or *śūnyatā* turns into contaminated being, or becomes clean.

References

Primary Sources and Abbreviations

- DBh = Daśabhūmiśvaro nāma mahāyānasūtram by Ryūko Kondo, Tokyo, 1936.
Tib. Sang rgyas pha po che shes bya ba shin tu rgyas pa chen po'i mdo
31. sa bcu
Peking: li 101b7-109a1 sDe dge: kha 219a3-226a7
- MAnVBh = Madhyāntavibhāga-bhāṣya by GM. Nagao, Tokyo, 1964.
Tib. dBus dang mtha' rnam par 'byed pa'i 'grel pa
Peking: bi 11a7-12a4 Cone: bi 9a6-10a2
sDe dge: bi 9a6-10a2 sNar thang: bi 11a5-12a2
- MAnVT = Madhyāntavibhāga-ṭīkā by Susumu Yamaguchi, Nagoya, 1934.
Tib. dBus dang mtha' rnam par 'byed pa'i 'grel bshad
Peking: tshi 76a1-81b5 Cone: bi 236a3-241a1
sDe dge: bi 236b3-241b2 sNar thang: tshi 68b7-74a3

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