

國立政治大學補助學術活動執行成果報告書

填表日期：99 年 12 月 7 日

活動類別	<input type="checkbox"/> 研究團隊 <input type="checkbox"/> 學術研討會 <input checked="" type="checkbox"/> 出席國際會議發表論文 <input type="checkbox"/> 讀書會 <input type="checkbox"/> 鼓勵教師及研究人員申請國科會專題研究計畫 <input type="checkbox"/> 其他_____				
申請人姓名	耿晴	服務單位	哲學系	職稱	<input checked="" type="checkbox"/> 教師/研究人員 <input type="checkbox"/> 博士生 <input type="checkbox"/> 碩士生
電 話	66047	e-mail	ckeng@nccu.edu.tw		
實際活動起迄日期	991029-991108		活動地點	美國亞特蘭大	
活動名稱	(中文) 2010 年美國宗教學會年會 (英文) 2010 American Academy of Religion Annual Meeting				
成 果 摘 要					

一、容摘要

- 1, 參與人數：本會議為美國宗教學會年會，為宗教學領域參與規模最大的學術活動。大會無正式統計參與人數，在 Program Book (附件一) 末尾中列出實際參與 Panel 發表論文或討論的學者近 2000 人。若再加上其他參與會議而不列入議程中的學者，總人數應將近 4000 人以上。
- 2, 主辦單位：American Academy of Religion
- 3, 論文題目："A Re-examination of the Theory of Three Natures in the *Madhyāntavibhāga*: Focusing on the Pair 'Grasped-grasper'" (附件二)

二、會議心得

1, 關於本人所參與的 Panel 以及發表論文：

本文所參與的 Panel 主題為 "Philosophical Issues in the *Madhyāntavibhāga*" (《辯中邊論》的哲學議題)。由【佛教哲學】以及【唯識研究】共同主辦，由本人擔任召集人。會中有多位精研唯識思想的學者共聚一堂，包括 Alexander von Rospatt (UC Berkeley), Dan Lusthaus (Harvard) 等等。會後主要討論的議題包括：依他起性在成佛時滅不滅、唯識思想發展的軌跡等等，成果豐碩。本人所發表的論文也得到評論人 Robert Gimello 教授的諸多建議，深表感謝。

2, 關於其他的 AAR 場次的心得：

本人旁聽了以下場次的討論：

- The Impact of Biological Theories of Evolution on East Asian Buddhism Around the Early Twentieth Century.
- From Early Buddhism to Buddhist Environmentalism: Topics in Buddhist Studies.
- Cognitive-Scientific Studies of Buddhist Thought and Practice.
- Philosophical Interrogations of the Issues Approaches to Knowing and Perception in the *Yogācārabhūmi* and *Śaṃdhinirmocana-sūtra*.

整體說來，今年的 AAR 關於文獻研究、哲學方面的 Panels 較少，從宗教角度來研究佛教以及東方宗教的 Panels 較多，這也反映了這幾年美國宗教研究的趨向。

3, 建議事項：

明年 AAR 年會將於 11 月 19-22 日在舊金山舉行，就旅費以及行程來說對政大的同仁以及博士班同學負擔比較小。本人將與哲學系與宗教所的同仁們商討，看看明年能否以本校的名義共組一個 Panel。

4, 附件：

- 1, 2010 AAR Annual Meeting Program Book;
- 2, 本人會議論文。

備註：本執行成果報告應於活動執行完畢後一個月內提出。

100 Years

AAR

AMERICAN ACADEMY
of RELIGION

Annual Meeting
October 30–November 1, 2010

PROGRAM BOOK

Atlanta, Georgia



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ANNUAL MEETING

Atlanta, GA • October 30–November 1, 2010

FUTURE AAR MEETINGS

2011
San Francisco, CA
November 19–22

2012
Chicago, IL
November 17–20

2013
Baltimore, MD
November 23–26



A WORD OF THANKS

We would like to acknowledge the staff of the AAR and our meeting partners and thank them for the time and effort they give to make the meeting a success.

AAR Staff:

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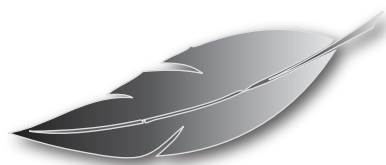
Annual Meeting Publications:

Cassy Gordon

Graphic Design



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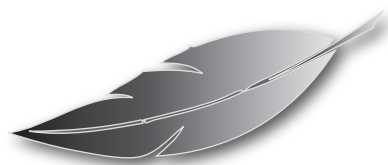
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A1-215

Bible, Theology, and Postmodernity Group

Marriott Marquis, A703

Anne Joh, Garrett Evangelical Theological Seminary, Presiding

Theme: *The Body of Christ*

Panelists:

Mark Lewis Taylor, Princeton Theological Seminary

Shelly Rambo, Boston University

Adam Kotsko, Kalamazoo College

Jon L. Berquist, Westminster John Knox Press

A1-216 ★

Bioethics and Religion Group

Marriott Marquis, L504

Laura Kicklighter, Lynchburg College, Presiding

Theme: *Four Religious Views for Four Bioethical Issues*

Michal Raucher, Northwestern University

Jewish Nazis: Abortion Ethics in Israel and the Rhetoric of the Holocaust

Purushottama Bilimoria, Deakin and Melbourne Universities

A Hindu Bioethical Response: The Challenge of Euthanasia

Marcie Middlebrooks, Cornell University

Bioethics and Korean Buddhist Mobilizations around the Hwang Woo Suk Stem Cell Scandal

Raymond Ward, Boston College

Kathryn Tanner and John Milbank on Grace: Two Models for Rationing Health Care

Business Meeting:

Laura Kicklighter, Lynchburg College, Presiding

A1-217

Buddhist Philosophy Group and Yogācāra Studies Consultation

Marriott Marquis, A702

A. Charles Muller, University of Tokyo, Presiding

Theme: *Philosophical Issues in the Madhyāntavibhāga*

Daniel McNamara, Emory University

On the Status of the Trisvabhāvanirdeśa in Contemporary Conceptions of Yogācāra Thought

Ching Keng, National Chengchi University

Two Models for the Three-Nature Theory in the Early Yogācāra Tradition

Jonathan Gold, Princeton University

Mining Vasubandhu's Commentary on the Madhyāntavibhāga for Yogācāra Philosophical Motives

Mario D'Amato, Rollins College

A Semiotic Soteriology: A Reading of Three Key Doctrines in "Distinguishing the Middle from the Extremes"

Responding:

Robert M. Gimello, University of Notre Dame

A1-218 ★

Comparative Theology Group

Marriott Marquis, A602

Robert Smid, Curry College, Presiding

Theme: *Unacknowledged Pioneers of Comparative Theology*

Panelists:

Karen Crozier, Fresno Pacific University

Lawrence A. Whitney, Boston University

Christian S. Krokus, University of Scranton

June-Ann Greeley, Sacred Heart University

Donald Wallenfang, Loyola University, Chicago

Responding:

Jay McDaniel III, Hendrix College

Business Meeting:

Reid Locklin, University of Toronto, Presiding

A1-219 ★

Critical Theory and Discourses on Religion Group

Marriott Marquis, M105

Jason C. Bivins, North Carolina State University, Presiding

Theme: *Noncanonical Scholarship in the Study of Religion*

Brian Collins, University of Chicago

Unmasking the Sovereign Sadist: Robert Eisler's Man into Wolf

Alexander van der Haven, Webster University

Scientific Immanence as Religion: Schreber as a Religious Thinker

Jeffrey J. Kripal, Rice University

What We Have Damned: Reading (and Laughing with) Charles Fort in Today's Academy

Paul Christopher Johnson, University of Michigan, Ann Arbor

"Spirit Possession" and the Uses of Africa in the Work of Michel Leiris and the Collège de Sociologie

Responding:

Hugh B. Urban, Ohio State University, Columbus

Business Meeting:

Jorunn Jacobsen Buckley, Bowdoin College, and Jens Kreinath, Wichita State University, Presiding



AND ADDITIONAL MEETINGS

SECTIONS

Arts, Literature, and Religion

A30-203	Sat	1:00 pm–3:30 pm	MM-M302
A30-302	Sat	4:00 pm–6:30 pm	MM-M106-107
A31-103	Sun	9:00 am–11:30 am	MM-M103-104
A31-304	Sun	5:00 pm–6:30 pm	MM-M101
A1-101	Mon	9:00 am–11:30 am	MM-A703
A1-300	Mon	4:00 pm–6:30 pm	MM-A702

Buddhism

A30-103	Sat	9:00 am–11:30 am	MM-A706
A30-204	Sat	1:00 pm–3:30 pm	MM-A706
A30-303	Sat	4:00 pm–6:30 pm	MM-M109
A31-205	Sun	1:00 pm–2:30 pm	MM-M103-104
A1-102	Mon	9:00 am–11:30 am	MM-M106-107
A1-301	Mon	4:00 pm–6:30 pm	HR-Hanover FG

Christian Systematic Theology

A30-104	Sat	9:00 am–11:30 am	MM-Marquis Ballroom B
A31-206	Sun	1:00 pm–2:30 pm	MM-Marquis Ballroom C
A31-256	Sun	3:00 pm–4:30 pm	MM-Marquis Ballroom C
A1-103	Mon	9:00 am–11:30 am	MM-Marquis Ballroom D
A1-203	Mon	1:00 pm–3:30 pm	MM-Marquis Ballroom D
A1-302	Mon	4:00 pm–6:30 pm	MM-Marquis Ballroom D

Comparative Studies in Religion

A30-205	Sat	1:00 pm–3:30 pm	MM-A602
A30-337	Sat	4:00 pm–6:30 pm	MM-A602
A31-207	Sun	1:00 pm–2:30 pm	MM-L503
A1-104	Mon	9:00 am–11:30 am	MM-L506
A1-204	Mon	1:00 pm–3:30 pm	MM-L506
A1-303	Mon	4:00 pm–6:30 pm	MM-L506

Ethics

A30-105	Sat	9:00 am–11:30 am	MM-A707
A30-206	Sat	1:00 pm–3:30 pm	MM-A707
A31-208	Sun	1:00 pm–2:30 pm	HR-Hanover FG
A31-257	Sun	3:00 pm–4:30 pm	HR-Hanover FG
A31-306	Sun	5:00 pm–6:30 pm	HR-Hanover FG
A1-304	Mon	4:00 pm–6:30 pm	MM-M101

History of Christianity

A30-207	Sat	1:00 pm–3:30 pm	HR-Hanover E
A30-304	Sat	4:00 pm–6:30 pm	HR-Hanover E
A31-209	Sun	1:00 pm–2:30 pm	MM-M302
A1-205	Mon	1:00 pm–3:30 pm	MM-M103-104
A1-305	Mon	4:00 pm–6:30 pm	MM-M105

North American Religions

A30-208	Sat	1:00 pm–3:30 pm	HR-Hanover FG
A31-258	Sun	3:00 pm–4:30 pm	HR-Hanover AB
A31-307	Sun	5:00 pm–6:30 pm	HR-Hanover AB
A1-105	Mon	9:00 am–11:30 am	MM-M101
A1-206	Mon	1:00 pm–3:30 pm	MM-M102
A1-306	Mon	4:00 pm–6:30 pm	MM-M102

Philosophy of Religion

A30-106	Sat	9:00 am–11:30 am	MM-A701
A31-104	Sun	9:00 am–11:30 am	MM-L401-402
A31-210	Sun	1:00 pm–2:30 pm	MM-A706
A1-106	Mon	9:00 am–11:30 am	MM-L401-402
A1-207	Mon	1:00 pm–3:30 pm	MM-A601
A1-307	Mon	4:00 pm–6:30 pm	MM-A601

Religion and Politics

A30-107	Sat	9:00 am–11:30 am	MM-M103-104
A30-209	Sat	1:00 pm–3:30 pm	MM-A601
A31-105	Sun	9:00 am–11:30 am	MM-A706
A31-211	Sun	1:00 pm–2:30 pm	MM-Marquis Ballroom B
A31-308	Sun	5:00 pm–6:30 pm	MM-Marquis Ballroom C
A1-107	Mon	9:00 am–11:30 am	MM-A706
A1-308	Mon	4:00 pm–6:30 pm	MM-A602

Religion and the Social Sciences

A30-210	Sat	1:00 pm–3:30 pm	MM-M101
A30-305	Sat	4:00 pm–6:30 pm	MM-M101
A31-106	Sun	9:00 am–11:30 am	MM-M301
A31-259	Sun	3:00 pm–4:30 pm	HR-Hanover D
A1-309	Mon	4:00 pm–6:30 pm	MM-L508

Religion in South Asia

A30-211	Sat	1:00 pm–3:30 pm	MM-M304
A30-306	Sat	4:00 pm–6:30 pm	MM-M304
A31-212	Sun	1:00 pm–2:30 pm	MM-M101
A1-108	Mon	9:00 am–11:30 am	MM-A708
A1-208	Mon	1:00 pm–3:30 pm	MM-M301
A1-310	Mon	4:00 pm–6:30 pm	MM-M301

Study of Islam

A30-212	Sat	1:00 pm–3:30 pm	MM-A704
A30-307	Sat	4:00 pm–6:30 pm	MM-A704
A31-107	Sun	9:00 am–11:30 am	MM-Marquis Ballroom B
A31-213	Sun	1:00 pm–2:30 pm	MM-A703
A31-281	Sun	3:00 pm–4:30 pm	HR-Centennial II-IV
A1-209	Mon	1:00 pm–3:30 pm	MM-Marquis Ballroom A
A1-311	Mon	4:00 pm–6:30 pm	MM-Marquis Ballroom A

Study of Judaism

A31-108	Sun	9:00 am–11:30 am	MM-M109
A31-214	Sun	1:00 pm–2:30 pm	MM-M105
A31-309	Sun	5:00 pm–6:30 pm	MM-M105
A1-109	Mon	9:00 am–11:30 am	MM-L507
A1-210	Mon	1:00 pm–3:30 pm	MM-L505
A1-312	Mon	4:00 pm–6:30 pm	MM-L505

Teaching Religion

A30-108	Sat	9:00 am–11:30 am	MM-M106-107
A30-308	Sat	4:00 pm–6:30 pm	HR-Hanover D
A31-139	Sun	11:45 am–12:45 pm	HR-Dunwoody
A31-260	Sun	3:00 pm–4:30 pm	MM-M101
A1-110	Mon	9:00 am–11:30 am	MM-L405-406
A1-211	Mon	1:00 pm–3:30 pm	MM-L405-406
A1-313	Mon	4:00 pm–6:30 pm	MM-L405-406

SESSION INDEX



Theology and Religious Reflection

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A30-309	Sat	4:00 pm–6:30 pm	MM-L505
A31-109	Sun	9:00 am–11:30 am	HR-Hanover FG
A31-261	Sun	3:00 pm–4:30 pm	HR-Hanover E
A1-111	Mon	9:00 am–11:30 am	HR-Hanover FG
A1-212	Mon	1:00 pm–3:30 pm	MM-A707
A1-314	Mon	4:00 pm–6:30 pm	MM-A707

Women and Religion

A30-309	Sat	4:00 pm–6:30 pm	MM-L505
A30-310	Sat	4:00 pm–6:30 pm	MM-Marquis Ballroom A
A31-110	Sun	9:00 am–11:30 am	MM-Marquis Ballroom C
A31-262	Sun	3:00 pm–4:30 pm	MM-M301
A31-310	Sun	5:00 pm–6:30 pm	MM-M301
A1-112	Mon	9:00 am–11:30 am	HR-Hanover D
A1-213	Mon	1:00 pm–3:30 pm	MM-A705
A1-315	Mon	4:00 pm–6:30 pm	MM-A705

GROUPS

African Religions

A30-205	Sat	1:00 pm–3:30 pm	MM-A602
A31-215	Sun	1:00 pm–2:30 pm	MM-M102
A1-113	Mon	9:00 am–11:30 am	MM-M304

Afro-American Religious History

A30-110	Sat	9:00 am–11:30 am	MM-L405-406
A31-216	Sun	1:00 pm–2:30 pm	MM-A702

Anthropology of Religion

A31-111	Sun	9:00 am–11:30 am	MM-L508
A31-311	Sun	5:00 pm–6:30 pm	MM-M302
A1-114	Mon	9:00 am–11:30 am	MM-A705

Asian North American Religion, Culture, and Society

A31-112	Sun	9:00 am–11:30 am	MM-A708
A1-214	Mon	1:00 pm–3:30 pm	HR-Hanover D

Augustine and Augustinianisms

A30-213	Sat	1:00 pm–3:30 pm	MM-L401
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Bible in Racial, Ethnic, and Indigenous Communities

A30-311	Sat	4:00 pm–6:30 pm	MM-M108
A31-263	Sun	3:00 pm–4:30 pm	MM-M302
A1-115	Mon	9:00 am–11:30 am	MM-L505

Bible, Theology, and Postmodernity

A30-311	Sat	4:00 pm–6:30 pm	MM-M108
A31-312	Sun	5:00 pm–6:30 pm	HR-Hanover D
A1-215	Mon	1:00 pm–3:30 pm	MM-A703

Bioethics and Religion

A31-113	Sun	9:00 am–11:30 am	MM-L506
A1-216	Mon	1:00 pm–3:30 pm	MM-L504

Black Theology

A30-312	Sat	4:00 pm–6:30 pm	MM-Marquis Ballroom B
A31-217	Sun	1:00 pm–2:30 pm	MM-L401-402
A31-313	Sun	5:00 pm–6:30 pm	MM-A602

Bonhoeffer: Theology and Social Analysis

A31-114	Sun	9:00 am–11:30 am	MM-M106-107
A31-314	Sun	5:00 pm–6:30 pm	MM-L401-402
A1-316	Mon	4:00 pm–6:30 pm	MM-Marquis Ballroom C

Buddhist Critical–Constructive Reflection

A30-214	Sat	1:00 pm–3:30 pm	HR-Hanover AB
A31-218	Sun	1:00 pm–2:30 pm	HR-Hanover E
A1-116	Mon	9:00 am–11:30 am	MM-A601

Buddhist Philosophy

A30-313	Sat	4:00 pm–6:30 pm	HR-Hanover FG
A1-217	Mon	1:00 pm–3:30 pm	MM-A702

Chinese Religions

A30-111	Sat	9:00 am–11:30 am	HR-Hanover D
A30-314	Sat	4:00 pm–6:30 pm	MM-M102
A31-315	Sun	5:00 pm–6:30 pm	MM-A707
A1-117	Mon	9:00 am–11:30 am	MM-L508

Christian Spirituality

A30-315	Sat	4:00 pm–6:30 pm	MM-M103-104
A31-316	Sun	5:00 pm–6:30 pm	MM-A706
A1-118	Mon	9:00 am–11:30 am	MM-Marquis Ballroom C

Comparative Religious Ethics

A30-316	Sat	4:00 pm–6:30 pm	HR-Hanover AB
A31-218	Sun	1:00 pm–2:30 pm	HR-Hanover E
A1-119	Mon	9:00 am–11:30 am	MM-L503

Comparative Studies in Hinduisms and Judaisms

A31-115	Sun	9:00 am–11:30 am	MM-M105
A31-264	Sun	3:00 pm–4:30 pm	MM-A702
A1-213	Mon	1:00 pm–3:30 pm	MM-A705

Comparative Theology

A31-116	Sun	9:00 am–11:30 am	MM-A602
A31-219	Sun	1:00 pm–2:30 pm	MM-A602
A1-218	Mon	1:00 pm–3:30 pm	MM-A602

Confucian Traditions

A30-111	Sat	9:00 am–11:30 am	HR-Hanover D
A31-265	Sun	3:00 pm–4:30 pm	MM-L503
A1-317	Mon	4:00 pm–6:30 pm	MM-M301

Contemporary Islam

A31-107	Sun	9:00 am–11:30 am	MM-Marquis Ballroom B
A31-281	Sun	3:00 pm–4:30 pm	HR-Centennial II-IV
A31-317	Sun	5:00 pm–6:30 pm	MM-L508
A1-120	Mon	9:00 am–11:30 am	MM-A602

Contemporary Pagan Studies

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A31-318	Sun	5:00 pm–6:30 pm	MM-A705
A1-121	Mon	9:00 am–11:30 am	HR-Hanover AB

Critical Theory and Discourses on Religion

A30-112	Sat	9:00 am–11:30 am	MM-A703
A31-309	Sun	5:00 pm–6:30 pm	MM-M105
A1-219	Mon	1:00 pm–3:30 pm	MM-M105



AND ADDITIONAL MEETINGS

Cultural History of the Study of Religion

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A31-117 Sun 9:00 am–11:30 am HR-Hanover D

Daoist Studies

A30-216 Sat 1:00 pm–3:30 pm MM-L507
A31-315 Sun 5:00 pm–6:30 pm MM-A707
A1-220 Mon 1:00 pm–3:30 pm MM-L503

Eastern Orthodox Studies

A30-318 Sat 4:00 pm–6:30 pm MM-L508
A31-220 Sun 1:00 pm–2:30 pm HR-Hanover D

Ecclesiological Investigations

A30-319 Sat 4:00 pm–6:30 pm MM-M301
A31-266 Sun 3:00 pm–4:30 pm MM-A704
A1-221 Mon 1:00 pm–3:30 pm MM-Marquis Ballroom B

Evangelical Theology

A30-217 Sat 1:00 pm–3:30 pm MM-L508
A31-319 Sun 5:00 pm–6:30 pm MM-A703
A1-222 Mon 1:00 pm–3:30 pm MM-A704

Feminist Theory and Religious Reflection

A30-109 Sat 9:00 am–11:30 am MM-Marquis Ballroom D
A30-320 Sat 4:00 pm–6:30 pm HR-Hanover C
A31-221 Sun 1:00 pm–2:30 pm MM-A705

Gay Men and Religion

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A1-318 Mon 4:00 pm–6:30 pm MM-L503

Hinduism

A30-218 Sat 1:00 pm–3:30 pm HR-Hanover D
A31-118 Sun 9:00 am–11:30 am MM-Marquis Ballroom D
A31-320 Sun 5:00 pm–6:30 pm HR-Hanover E
A1-122 Mon 9:00 am–11:30 am MM-A707

Indigenous Religious Traditions

A30-114 Sat 9:00 am–11:30 am MM-A705
A1-319 Mon 4:00 pm–6:30 pm MM-L404

Islamic Mysticism

A30-115 Sat 9:00 am–11:30 am HR-Hanover FG
A31-267 Sun 3:00 pm–4:30 pm MM-A706
A31-321 Sun 5:00 pm–6:30 pm MM-Marquis Ballroom D

Japanese Religions

A30-317 Sat 4:00 pm–6:30 pm MM-M105
A31-119 Sun 9:00 am–11:30 am HR-Hanover AB
A31-205 Sun 1:00 pm–2:30 pm MM-M103-104

Kierkegaard, Religion, and Culture

A30-219 Sat 1:00 pm–3:30 pm MM-A701
A31-114 Sun 9:00 am–11:30 am MM-M106-107
A31-257 Sun 3:00 pm–4:30 pm HR-Hanover FG

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A31-268 Sun 3:00 pm–4:30 pm MM-M103-104

Law, Religion, and Culture

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A1-320 Mon 4:00 pm–6:30 pm MM-A706

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A1-224 Mon 1:00 pm–3:30 pm MM-M108

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A31-219 Sun 1:00 pm–2:30 pm MM-A602
A1-322 Mon 4:00 pm–6:30 pm HR-Hanover D

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A31-121 Sun 9:00 am–11:30 am MM-A601
A31-270 Sun 3:00 pm–4:30 pm MM-L508

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A30-321 Sat 4:00 pm–6:30 pm MM-A708
M30-412 Sat 8:00 pm–11:00 pm HR-Marietta
A31-271 Sun 3:00 pm–4:30 pm MM-A703

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A31-272 Sun 3:00 pm–4:30 pm MM-A601
A1-123 Mon 9:00 am–11:30 am MM-Marquis Ballroom B

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A1-124 Mon 9:00 am–11:30 am MM-M108

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M29-206 Fri 2:00 pm–7:00 pm HR-Hanover AB
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A30-220 Sat 1:00 pm–3:30 pm MM-A708
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A1-227	Mon	1:00 pm–3:30 pm	MM-L401-402

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A1-323	Mon	4:00 pm–6:30 pm	HR-Hanover C

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A1-229	Mon	1:00 pm–3:30 pm	MM-M101

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A30-401 Sat 6:00 pm–8:00 pm Offsite

A31-409 Sun 6:00 pm–8:00 pm Offsite

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A30-101 Sat 9:00 am–11:30 am HR-Hanover E

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How to Get Published

A30-202 Sat 1:00 pm–3:30 pm MM-A703

How to Propose a New Program Unit

A31-200 Sun 1:00 pm–2:30 pm MM-L405-406

If I Knew Then What I Know Now: Lessons from Academic Life from Those Who have Gone Before

A31-250 Sun 3:00 pm–4:30 pm MM-L401-402

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A30-301 Sat 4:00 pm–6:30 pm MM-A703

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A30-141 Sat 11:45 am–12:45 pm HR-Lenox

Making the Case for the Importance of Religion

A30-300 Sat 4:00 pm–6:30 pm MM-L401-402

Overcoming Institutional Resistance to Underrepresented Scholarship

A30-200 Sat 1:00 pm–3:30 pm MM-M106-107

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A31-202 Sun 1:00 pm–2:30 pm MM-Marquis Ballroom D

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A1-100 Mon 9:00 am–11:30 am MM-A701

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A1-200 Mon 1:00 pm–3:30 pm MM-Marquis Ballroom C

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A31-251 Sun 3:00 pm–4:30 pm MM-Marquis Ballroom B

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A31-100 Sun 9:00 am–11:30 am MM-A704

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A1-141 Mon 11:45 am–12:45 pm HR-Centennial II-IV

Frans de Waal: Morality before Religion — Empathy, Reciprocity, and Fairness in our Fellow Primates

A30-140 Sat 11:45 am–12:45 pm HR-Centennial II-IV

Jonathan Z. Smith — Reading Religion: A Life in Scholarship

A31-137 Sun 11:45 am–12:45 pm HR-Centennial II-IV

Presidential Address — Ann Taves: "Religion" in the Humanities and the Humanities in the University

A30-404 Sat 8:00 pm–9:00 pm HR-Centennial II-IV

Templeton Lecture — Francisco José Ayala: Darwin's Gift to Science and Religion

A31-406 Sun 8:30 pm–9:30 pm HR-Centennial II-IV

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A30-400 Sat 6:30 pm–7:30 pm HR-Courtland

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A31-1 Sun 7:30 am–8:45 am HR-Dunwoody

AAR Board of Directors Meeting

A29-200 Fri 1:00 pm–5:00 pm Hyatt Regency-Executive Conference Suite 219

Academic Relations Committee Meeting

A30-5 Sat 7:30 am–8:45 am HR-Fairlie

Career Services Advisory Committee Meeting

A1-143 Mon 11:45 am–12:45 pm MM-L501

Graduate Student Committee Meeting

A1-145 Mon 9:00 am–11:00 am HR-Baker

History of Religions Jury Meeting

A29-106 Fri 9:00 am–12:00 pm HR-University

International Connections Committee Meeting

A29-109 Fri 9:00 am–12:00 pm HR-Piedmont

Job Placement Task Force Meeting

A29-107 Fri 1:00 pm–5:00 pm HR-Vinings

Public Understanding of Religion Committee Meeting

A29-112 Fri 9:00 am–12:00 pm HR-Lenox

Publications Committee Meeting

A30-136 Sat 9:00 am–11:30 am MM-L501

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A29-108 Fri 9:00 am–12:00 pm HR-Roswell

Religion in the Schools Task Force Meeting

A29-104 Fri 8:00 am–10:00 pm HR-Spring

Status of LGBTIQ Persons in the Profession Task Force Meeting

A29-203 Fri 3:00 pm–7:00 pm HR-Piedmont

Status of Women in the Profession Committee, Status of Racial and Ethnic Minorities in the Profession Committee, and Status of LGBTIQ Persons in the Profession Task Force Joint Meeting

A29-105 Fri 9:00 am–12:00 pm HR-Techwood

Sustainability Task Force Meeting

A30-4 Sat 7:30 am–8:45 am HR-Edgewood

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A29-111 Fri 9:00 am–12:00 pm HR-Marietta

Technology Task Force Meeting

A29-116 Fri 9:00 am–11:00 am HR-Greenbriar

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A30-3 Sat 7:30 am–8:45 am HR-Greenbriar

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A31-405 Sun 8:30 pm–9:30 pm MM-Marquis Ballroom D

FILMS

Chaplains Under Fire

A1-401 Mon 8:00 pm–10:00 pm HR-Hanover AB

Color of Paradise

A29-402 Fri 8:00 pm–10:00 pm HR-Hanover D

Dirt!

A30-406 Sat 8:00 pm–10:00 pm HR-Hanover AB

Finding God in the City of Angels

A1-400 Mon 8:00 pm–10:00 pm HR-Hanover D

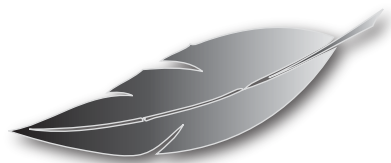
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A30-405 Sat 8:00 pm–10:00 pm HR-Hanover D

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A29-101 Fri 9:00 am–4:00 pm HR-Hanover E

Luce Seminars on Theologies of Religious Pluralism and Comparative Theology Fellows: Cohort Two

A29-102 Fri 9:00 am–5:00 pm HR-Hanover G

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A28-200 Thu 12:00 pm–5:00 pm HR-Hanover AB

Nurturing the Next Generation of Scholars Workshop Part II

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A29-103 Fri 9:30 am–5:00 pm HR-Hanover C

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A29-201 Fri 1:00 pm–5:00 pm HR-Hanover D

Teaching about Food, Justice, and Sustainability

A29-202 Fri 1:30 pm–5:00 pm HR-Hanover F

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A29-114 Fri 12:00 pm–1:00 pm HR-Courtland

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A30-408 Sat 9:00 pm–11:00 pm MM-Atrium A

Centennial Fund Donors Reception

A30-402 Sat 7:00 pm–8:00 pm HR-AAR Suite

International Members' Breakfast

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JAAR Reception for Authors and Board Members

A30-403 Sat 7:30 pm–8:30 pm HR-Courtland

LGBTIQ Scholars and Scholars of LGBTIQ Studies Reception

A30-407 Sat 8:00 pm–10:00 pm MM-Imperial Foyer

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A31-408 Sun 9:30 pm–11:00 pm HR-AAR Suite

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A30-1 Sat 7:30 am–8:45 am HR-Dunwoody

Program Unit Chairs and Steering Committee Reception

A1-402 Mon 8:00 pm–10:00 pm HR-AAR Suite

Program Unit Chairs' Breakfast

A1-1 Mon 7:15 am–8:45 am HR-Centennial I

Racial and Ethnic Minorities Reception

A31-400 Sun 6:30 pm–7:30 pm HR-Centennial I

Regional Officers Breakfast

A30-2 Sat 7:30 am–8:45 am HR-Courtland

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A29-401 Fri 7:00 pm–9:00 pm HR-Centennial I

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African-American Religion and Civil Rights Tour

A29-113 Fri 12:00 pm–5:00 pm Meet in HR-Lobby

BAPS Shri Swaminarayan Mandir Tour

A1-138 Mon 9:00 am–12:00 pm HR-Baker Street Exit

Drepung Loseling Monastery Tour

A1-140 Mon 9:30 am–1:00 pm HR-Baker Street Exit

Food, Justice, and Sustainability: Atlanta's Urban Agriculture Tour

A1-137 Mon 9:00 am–12:00 pm HR-Baker Street Exit

High Museum of Art Tour

A30-139 Sat 9:00 am–12:00 pm Meet in HR-Lobby

Jimmy Carter Presidential Library and Museum Tour

A30-138 Sat 9:00 am–12:00 pm HR-Baker Street Exit

Michael C. Carlos Museum Tour

A1-144 Mon 12:30 pm–4:00 pm CANCELLED

Oakland Cemetery Tour

A1-236 Mon 1:00 pm–4:00 pm Meet in HR-Lobby

Pitts Theology Library Special Collections Tour

A30-137 Sat 9:00 am–12:00 pm CANCELLED

Sacred and Religious Sites of Atlanta Tour

A1-237 Mon 1:00 pm–5:00 pm HR-Baker Street Exit



AND ADDITIONAL MEETINGS

William Breman Jewish Heritage Museum Tour

A1-139 Mon 9:00 am–12:00 pm Meet in HR-Lobby

Yerkes Primate Center Tour

A1-2 Mon 8:30 am–11:30 am HR-Baker Street Exit

WILDCARD SESSIONS

The Politics of the Veil: Author Meets Critics with Joan Wallach Scott

A30-102 Sat 9:00 am–11:30 am CANCELLED

Contemplative Studies: Problems and Prospects

A31-254 Sun 3:00 pm–4:30 pm MM-M106-107

Engaging Global Issues as Public Theologians

A31-204 Sun 1:00 pm–2:30 pm MM-A704

Enrique Dussel's Transmodernity Philosophical Project and Theology

A31-203 Sun 1:00 pm–2:30 pm HR-Hanover C

Mapping the Social and Intellectual Boundaries of Premodern Shi'ism

A1-202 Mon 1:00 pm–3:30 pm MM-L404

Material Scripture

A31-252 Sun 3:00 pm–4:30 pm MM-M102

The Black Freedom Struggle Today: The Civil Rights Movement: Then and Now

A31-280 Sun 3:00 pm–4:30 pm MM-Atrium Ballroom A

The Last Frontier in Interreligious Dialogue: Dialogue with/ among Fundamentalists, Theory, and Practices

A31-253 Sun 3:00 pm–4:30 pm MM-Marquis Ballroom D

The Participatory Turn: Studying Religion Beyond the Philosophies of Consciousness and Constructivism

A31-255 Sun 3:00 pm–4:30 pm MM-A707

The Religion and Daily Life Project

A31-302 Sun 5:00 pm–6:30 pm MM-L503

Theology and Technology: Intersecting Realities

A31-303 Sun 5:00 pm–6:30 pm MM-M103-104

What's this "Religious" in Hip-Hop Culture?: Shifting Theories and Methods in the Study of African-American Religion

A1-201 Mon 1:00 pm–3:30 pm MM-A708

RELATED SCHOLARLY ORGANIZATIONS

African Association for the Study of Religions

M30-100 Sat 9:00 am–11:30 am MM-M303

American Journal of Theology and Philosophy Annual Lecture

M31-400 Sun 6:30 pm–8:00 pm HR-Vinings

Association of Practical Theology

M30-200 Sat 1:00 pm–3:30 pm MM-International 7

Bonhoeffer Society

M29-200 Fri 1:00 pm–6:00 pm HR-Kennesaw

Center for Advanced Holocaust Studies

M31-100 Sun 11:45 am–12:45 pm HR-Baker

Christian Theological Research Fellowship

M30-117 Sat 10:00 am–12:00 pm HR-Vinings

M30-122 Sat 12:00 pm–1:00 pm MM-International 4

M31-102 Sun 12:00 pm–1:00 pm HR-University

Colloquium on Religion and Violence

M30-101 Sat 9:00 am–11:30 am MM-L404

M31-200 Sun 1:00 pm–3:30 pm HR-Techwood

A31-322 Sun 5:00 pm–6:30 pm MM-M304

Highlands Institute for American Religious and Philosophical Thought

M31-303 Sun 5:45 pm–6:15 pm HR-Vinings

International Society for Chinese Philosophy

M30-109 Sat 9:00 am–12:00 pm MM-International B

M30-407 Sat 7:00 pm–8:30 pm MM-International 6

Karl Barth Society of North America

M29-306 Fri 4:00 pm–6:30 pm MM-International 7

M30-123 Sat 9:00 am–11:30 am MM-International 8

A31-256 Sun 3:00 pm–4:30 pm MM-Marquis Ballroom C

La Comunidad

M30-8 Sat 8:30 am–11:30 am MM-L403

Niebuhr Society

M30-108 Sat 9:00 am–11:30 am MM-International 6

North American Association for the Study of Religion

M29-104 Fri 10:00 am–12:00 pm HR-Kennesaw

M29-303 Fri 4:00 pm–6:30 pm MM-International 4

M30-105 Sat 1:00 pm–3:30 pm MM-International 3

M30-120 Sat 11:45 am–12:45 pm MM-International 8

M30-300 Sat 4:00 pm–6:30 pm MM-International 3

North American Paul Tillich Society

M29-101 Fri 9:00 am–11:30 am HR-Hanover F

M29-202 Fri 1:00 pm–3:30 pm HR-Edgewood

M29-304 Fri 4:00 pm–6:30 pm HR-Auburn

M30-2 Sat 7:00 am–8:00 am MM-M109

M30-106 Sat 9:00 am–11:30 am MM-International 4

M30-121 Sat 11:45 am–12:45 pm MM-International A

Polanyi Society

M30-113 Sat 9:00 am–11:30 am MM-International 1

M30-408 Sat 7:00 pm–9:30 pm MM-International 1

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Societe Internationale d'Etude sur Alfred Loisy

M30-403 Sat 7:00 pm–8:30 pm MM-L504

Society for Asian and Comparative Philosophy

M31-406 Sun 7:00 pm–8:30 pm MM-L404

M1-400 Mon 7:30 pm–8:30 pm HR-Techwood

Society for Buddhist Christian Studies

M29-102 Fri 9:00 am–11:30 am HR-Auburn

M29-203 Fri 1:00 pm–3:30 pm HR-Greenbriar

M29-305 Fri 4:00 pm–6:30 pm MM-International 6

M30-110 Sat 9:00 am–11:30 am MM-International 7

Society for Hindu-Christian Studies

M29-402 Fri 7:00 pm–9:00 pm HR-Fairlie

M30-5 Sat 7:30 am–8:30 am MM-International B

M30-301 Sat 4:00 pm–6:30 pm MM-International B

Society for the Arts in Religious and Theological Studies

M29-109 Fri 12:30 pm–6:30 pm MM-International 5

M29-405 Fri 7:00 pm–9:00 pm HR-Hanover E

M31-201 Sun 1:00 pm–3:30 pm HR-Vinings

Society for the Study of Christian Spirituality

M29-207 Fri 3:30 pm–5:30 pm MM-International C

M29-406 Fri 7:30 pm–9:00 pm Offsite

M30-112 Sat 9:00 am–11:30 am MM-International 9

M31-204 Sun 12:45 pm–2:45 pm MM-L403

Society of Christian Philosophers

A31-104 Sun 9:00 am–11:30 am MM-L401-402

Søren Kierkegaard Society

M29-412 Fri 6:30 pm–9:30 pm 34 Broad Street Northwest

M30-124 Sat 9:00 am–12:00 pm MM-International 3

Theta Kappa Alpha

M31-3 Sun 9:00 am–11:00 am HR-Auburn

M31-304 Sun 5:00 pm–7:00 pm HR-University

Thomas F. Torrance Theological Fellowship

M29-204 Fri 1:00 pm–4:00 pm MM-International B

ADDITIONAL MEETINGS

A Chants Encounter: Pagan Gospel/Jam Session

M29-407 Fri 8:00 pm–10:30 pm MM-International 3

AAR Western Region Board Meeting

M30-419 Sat 6:30 pm–8:30 pm HR-Auburn

Animals and Religion Friends Reception

M29-409 Fri 9:00 pm–11:00 pm HR-Baker

Art/s of Interpretation Group

M29-300 Fri 4:00 pm–6:00 pm HR-Edgewood

M30-7 Sat 8:00 am–10:00 am HR-Roswell

M30-116 Sat 10:00 am–12:00 pm HR-Techwood

Asbury Theological Seminary and Azusa Pacific University Reception

M1-402 Mon 7:00 pm–8:30 pm HR-Marietta

Asian Pacific American Religions Research Initiative (APARRI)

M31-203 Sun 12:00 pm–2:00 pm MM-M303

Association for the Study of Esotericism

M30-114 Sat 9:00 am–11:30 am HR-University

Babá'r Studies Colloquy

M31-427 Sun 7:00 pm–8:30 pm HR-Techwood

Boston University Reception

M31-430 Sun 9:00 pm–11:00 pm HR-Piedmont

Brigham Young University Reception

M30-402 Sat 7:00 pm–9:00 pm CANCELLED

Brown University Reception

M31-413 Sun 9:00 pm–11:00 pm HR-Kennesaw

Celebrating the Life of Professor N. G. Barrier

M30-424 Sat 6:45 pm–7:45 pm MM-L403

Center for Process Studies Reception

M31-403 Sun 7:00 pm–9:00 pm HR-Fairlie

Center of Theological Inquiry Breakfast Reception

M31-5 Sun 7:00 am–8:30 am HR-Courtland

Claremont Reception

M31-414 Sun 9:00 pm–11:00 pm HR-Dunwoody

College Theology Society Board Meeting

M30-201 Sat 1:00 pm–6:00 pm HR-Kennesaw

Columbia University Reception

M31-415 Sun 9:00 pm–11:00 pm MM-A707

Continuum Reception

M31-432 Sun 7:00 pm–9:00 pm MM-International 4

Council on Foreign Relations

M31-305 Sun 4:00 pm–5:00 pm MM-L403

De Gruyter/Brill Publishers Joint Reception

M30-416 Sat 9:00 pm–11:00 pm HR-Roswell

Denver University/Iliff School of Theology Joint PhD reception

M31-404 Sun 7:00 pm–8:30 pm HR-Harris

Dharma Academy of North America (DANam)

M29-5 Fri 9:00 am–11:00 am MM-International 2

M29-105 Fri 11:00 am–1:00 pm MM-International 2

M29-205 Fri 2:00 pm–4:00 pm MM-International 2

M29-301 Fri 4:00 pm–6:00 pm MM-International 2

M30-102 Sat 9:00 am–10:30 am MM-International 2

M30-118 Sat 9:00 am–11:00 am MM-International 2

Dialog Editorial Council Meeting

M30-4 Sat 7:30 am–11:30 am HR-Kennesaw

Drew University Reception

M31-416 Sun 9:00 pm–11:00 pm HR-Lenox

Duke University Reception

M31-417 Sun 9:00 pm–11:00 pm MM-A703

Durham University Reception

M31-412 Sun 8:00 pm–10:00 pm MM-M106&107



AND ADDITIONAL MEETINGS

Ecclesiological Investigations International Research Network

M31-433 Sun 6:30 pm–8:30 pm MM-Atrium Ballroom A

Emory University Reception

M31-420 Sun 9:00 pm–11:00 pm MM-A706

Encyclopedia of the Bible and Its Reception Editorial Board Meeting

M29-6 Fri 9:00 am–5:00 pm MM-International 10

M29-106 Fri 11:00 am–5:00 pm MM-International A

Explorations in Theology and Apocalyptic

M29-110 Fri 10:15 am–2:45 pm MM-International 8

M30-401 Sat 6:30 pm–9:00 pm MM-International 7

M31-401 Sun 6:30 pm–9:00 pm MM-L403

Feminist Liberation Theologians' Network

M29-302 Fri 4:00 pm–6:00 pm HR-Greenbriar

Feminist Studies in Religion Reception

M29-413 Fri 9:00 pm–11:30 pm HR-Greenbriar

Film Screening: "Mysteries of the Jesus Prayer"

M29-307 Fri 4:00 pm–5:00 pm MM-International 8

Florida State University Reception

M31-418 Sun 9:00 pm–12:00 am MM-Peachtree Suite

Fortress Press Reception

M30-417 Sat 9:00 pm–11:00 pm MM-A602

Forum on Sports and Religion

M31-405 Sun 7:00 pm–9:00 pm MM-L401&L402

Fuller Theological Seminary Breakfast

M1-1 Mon 7:00 am–9:00 am HR-Dunwoody

Fund for Theological Education

A28-200 Thu 12:00 pm–5:00 pm HR-Hanover AB

A29-115 Fri 9:00 am–1:00 pm HR-Hanover AB

M30-400 Sat 6:15 pm–8:00 pm MM-International 4

Garrett-Evangelical Theological Seminary Reception

M31-419 Sun 9:00 pm–11:00 pm HR-Marietta

Georgetown University Reception

M30-404 Sat 7:00 pm–8:30 pm HR-Lenox

GLOPENT Americas Meeting

M29-111 Fri 10:00 am–1:00 pm HR-Harris

Graduate Theological Union Alumni Reception

M30-410 Sat 8:00 pm–10:00 pm MM-International 9

Green Seminary Initiative

M1-3 Mon 7:45 am–8:45 am HR-Spring

Harvard University Reception

M30-304 Sat 6:00 pm–7:30 pm 30 Ivan Allen Jr. Blvd.

Hispanic Theological Initiative Reception

M30-423 Sat 9:00 pm–11:00 pm HR-Piedmont

Institute of Ismaili Studies

M29-103 Fri 9:30 am–2:00 pm MM-International 5

Jesuit College and University Chairs

M30-104 Sat 9:00 am–12:00 pm CANCELLED

John Templeton Foundation: Science and Religion Reception

M31-426 Sun 10:00 pm–12:00 am HR-Hanover FG

Journal of Feminist Studies in Religion

M29-400 Fri 6:00 pm–8:45 pm HR-Lenox

M30-1 Sat 7:00 am–9:30 am HR-Marietta

Journal of Religious Ethics Editorial Board

M31-301 Sun 4:30 pm–6:30 pm HR-Techwood

Korean North American Systematic Theology

M30-420 Sat 7:00 pm–9:00 pm MM-L503

Lesbian, Gay, Bisexual, Transgender, Queer Caucus

M29-408 Fri 8:00 pm–9:30 pm HR-Edgewood

Liverpool Hope/University of Manchester Symposium on Early Methodism: Texts, Traditions, and Theologies

M30-203 Sat 1:15 pm–4:45 pm MM-International 10

Lutheran Women in Theological and Religious Studies

M29-4 Fri 9:00 am–9:00 pm Offsite

Mennonite Scholars and Friends Forum

M30-126 Sat 9:00 am–11:00 am MM-International C

Mid-Atlantic American Academy of Religion Regional Reception

M30-411 Sat 8:00 pm–10:00 pm MM-International B

Models of God and Other Ultimate Realities

M29-100 Fri 9:00 am–6:00 pm MM-International 3

New Directions in Religious Studies: Conference for Middle and Secondary School Teachers

M29-2 Fri 8:00 am–4:00 pm HR-Fairlie

New York Theological Seminary and Journal of World Christianity Breakfast

M31-1 Sun 7:00 am–8:45 pm HR-Fairlie

North American Hindu Association of Dharma Studies

M31-300 Sun 4:00 pm–5:00 pm HR-Vinings

North American Levinas Society

M31-104 Sun 10:00 am–12:00 am HR-Vinings

Nova Religio Reception

M30-412 Sat 8:00 pm–11:00 pm HR-Marietta

Oxford Bibliographies Online

M30-418 Sat 6:00 pm–8:00 pm HR-Spring

Oxford University Reception

M31-428 Sun 7:00 pm–8:30 pm MM-International 3

Participatory Mission Theology

M28-1 Thu 8:00 am–6:00 pm HR-Hanover G

Phenomenology and Scripture Group

M30-202 Sat 1:00 pm–3:00 pm MM-International 6

Pluralism Project Reception

M29-410 Fri 9:00 pm–11:00 pm HR-Hanover FG

Princeton Theological Seminary Reception

M31-407 Sun 7:00 pm–10:00 pm MM-Marquis Ballroom A

Princeton University Reception

M31-429 Sun 8:00 pm–10:00 pm MM-M301

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Pro Ecclesia Reception

M30-422 Sat 9:00 pm–11:00 pm MM-International 4

Regent College Reception

M30-421 Sat 7:00 am–8:30 am HR-Courtland

Religion Dispatches Reception

M30-303 Sat 5:00 pm–7:00 pm HR-Dunwoody

Religious Studies Review Annual Editorial Board Meeting

M29-404 Fri 7:00 pm–10:00 pm HR-Roswell

Sambain Ritual Honoring the Dead

M31-431 Sun 7:30 pm–9:30 pm HR-University

Science and Religion Hospitality Event Sponsored by ZCRS, CTNS, and IRAS

M30-405 Sat 7:00 pm–10:00 pm HR-Fairlie

Society for Comparative Theology

M1-100 Mon 9:00 am–11:30 am HR-Techwood

Society for Mormon Theology and Philosophy

M1-2 Mon 7:00 am–9:00 am MM-L403

Society for Pentecostal Studies and Wesleyan Theological Society

M30-406 Sat 7:00 pm–8:30 pm HR-Greenbriar

Society for the Study of Anglicanism

M30-111 Sat 9:00 am–12:00 pm MM-International 5

Society for the Study of Native American Religious Traditions

M29-308 Fri 4:30 pm–6:30 pm HR-Harris

Society of Anglican and Lutheran Theologians

M28-201 Thu 1:15 pm–8:30 pm 435 Peachtree Street

M29-3 Fri 8:30 am–12:45 pm 435 Peachtree Street

Southern Methodist University Reception

M31-421 Sun 9:00 pm–11:00 pm HR-Edgewood

Spiritus Editorial Board Meeting

M30-3 Sat 7:00 am–9:00 am HR-Spring

Syracuse University Reception

M31-422 Sun 9:00 pm–11:00 pm HR-Baker

Temple University Breakfast

M31-2 Sun 7:00 am–8:45 pm HR-Greenbriar

Journal of Inter-Religious Dialogue

M30-302 Sat 4:30 pm–6:30 pm MM-International 8

The Word Made Fresh

M29-411 Fri 7:00 pm–9:00 pm MM-International 6

Theological Reflections on Immigration

M31-202 Sun 1:30 pm–4:00 pm HR-University

Theology Today Editorial Board Meeting

M31-302 Sun 5:00 pm–6:00 pm HR-Baker

Union Theological Seminary Reception

M31-423 Sun 9:00 pm–11:00 pm MM-Marquis Ballroom A

Unitarian Universalist Scholars and Friends

M30-409 Sat 7:00 pm–9:30 pm MM-International A

M31-408 Sun 7:00 pm–9:00 pm HR-Greenbriar

University of California, Santa Barbara Reception

M31-424 Sun 9:00 pm–11:00 pm MM-A704

University of Chicago Reception

M31-425 Sun 9:00 pm–11:00 pm HR-Centennial I

University of Iowa Reception

M31-411 Sun 7:30 pm–9:30 pm HR-Courtland

University of North Carolina, Chapel Hill Reception

M31-409 Sun 7:00 pm–8:30 pm HR-Piedmont

University of Virginia Reception

M30-425 Sat 9:00 pm–11:00 pm MM-International 3

Vanderbilt University Reception

M30-413 Sat 8:00 pm–9:30 pm MM-A601

Wabash Center for Teaching and Learning in Theology and Religion

M29-109 Fri 12:30 pm–6:30 pm MM-International 5

M30-414 Sat 8:30 pm–10:00 pm MM-Marquis Ballroom A

A31-139 Sun 11:45 am–12:45 pm HR-Dunwoody

M31-402 Sun 6:30 pm–8:00 pm HR-Edgewood

Womanist In-Gathering

M29-209 Fri 1:00 pm–5:00 pm MM-International 1

Women's Caucus

M29-108 Fri 12:00 pm–3:00 pm HR-Auburn

Yale Divinity School Reception

M31-410 Sun 7:00 pm–8:30 pm MM-Marquis Ballroom A



is pleased to thank the

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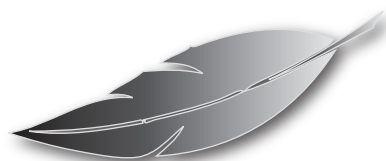
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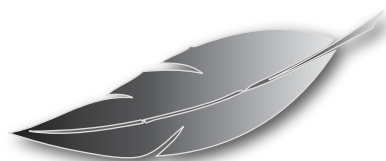
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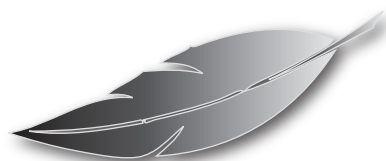
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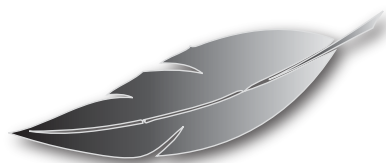
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A Re-examination of the Theory of Three Natures in the *Madhyântavibhāga*: Focusing on the Pair "Grasped-grasper"

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Abstract

This paper argues that there exist two different interpretations in Vasubandhu's commentary on the *Madhyântavibhāga*, a seminal text in the Buddhist Yogācāra tradition. The first interpretation construes the "grasped" and the "grasper"—the noematic and the noetic aspects in cognition—as external objects and as the cognizing subject respectively. In contrast, the second interpretation construes the "grasped" and the "grasper" as merely the noematic and the noetic aspects in mind, which are further substantialized to be external objects and the cognizing subject.

In terms of the theory of three natures, the former interpretation maps the "grasped" to the imagined nature whereas the latter maps it to the dependent nature. The first interpretation is named in this paper as the "singled-layered model" as opposed to the "double-layered model" represented by the second interpretation. I further show how the double-layered model echoes Asaṅga's view that the dependent nature serves as the basis for the imagined nature. Then I demonstrate that the singled-layered model accords well with the first half of Chapter One of the *Madhyântavibhāga*. Chapter Three, however, presents unambiguous endorsement for the double-layered model. This conflict is strong evidence that our current version of the *Madhyântavibhāga* is a compilation consisting of earlier and later layers. I end this paper with brief remarks on how this transition from the single-layered to the double-layered model may shed light on our understanding of the development of the Yogācāra tradition.

Keywords: *Madhyântavibhāga*, Grasped-grasper, Theory of Three Natures, Vasubandhu, Asaṅga, Yogācāra

The theory of three natures (*trisvabhāva-nirdeśa*) is a theory of both ontology and epistemology proposed by the Buddhist Yogācāra tradition. To put it simply, it claims that all phenomena can be divided into three groups: the group of the imagined nature (*parikalpita-svabhāva*), the group of the dependent nature (*paratantra-svabhāva*), and the group of the perfected nature (*pariniṣpanna-svabhāva*). Among these three, the first group is held to be non-existent in reality, only imagined to be existent due to erroneous conceptualization and verbalization. The second group refers to the function of consciousness since, according to the Yogācāra premise, all phenomena that are not ultimately real are derived from consciousness according to the principle of "dependent origination" (*pratītyasamutpāda*). The third group refers to the Reality, which goes beyond the scope of conceptual cognition.

To give a rough example under the Yogācāra context, the white cup in front of me is of the imagined nature since it does not really exist independent of my consciousness. The representation or "sense data" of the cup is of the dependent nature because it is derived from my consciousness due to previous karma. The Reality—the cup and consciousness do not exist permanently—is of the perfected nature.

This paper joins the recent scholarly view that more than one versions of the theory of three

natures was proposed in the long history of Yogâcâra.¹ In particular, I focus on the text entitled *Distinguishing the Middle from the Extremes* (*Madhyântavibhāga*, henceforth abbreviated as MAV²) traditionally attributed to Maitreya (d.u.). I argue that in his commentary on the MAV, i.e., the *Madhyântavibhāgabhāṣya* (henceforth abbreviated as MAVBh), Vasubandhu (ca. 5th C) provides two different interpretations regarding the relationship between the pair—the "grasped" (*grāhya*) and the "grasper" (*grāhaka*)—and the three natures. The existence of two interpretations, I argue, could probably inform us of the internal complexity of our current version of the MAV and also shed light on the development of Yogâcâra thought at large.

The idea of the pair "grasped-grasper" makes its first appearance in the beginning of the MAV, where it is claimed that unreal imagination (*abhūtaparikalpa*) exists, but in reality the pair (*dvaya*) does not exist (MAV I.1). Although the MAV never explicitly claims that the pair here means "grasped-grasper," all extant commentaries—Vasubandhu's MAVBh, Sthiramati's *Madhyântavibhāga-tīkā* (henceforth abbreviated as MAVT), and Kuiji's *Bianzhongbian lun shuji* 辯中邊論述記 (T1835)—agree that *dvaya* refers to the pair of the "grasped" and the "grasper."³ Despite this consensus, it is not clear how this pair "grasped-grasper" should be interpreted, and

¹ To give but a few examples: Sponberg 1983, Sugawara 1985, Kitano 2005, D'Amato 2005.

² In this paper, I deliberately distinguish between the verses and the prose commentary of the MAV because I believe the prose commentary sometimes deviates from the root text. For this reason, by MAV I refer only to the verses as opposed to the prose commentary abbreviated as the MAVBh.

³ For Vasubandhu's MAVBh, see Nagao 1964: 18; for Sthiramati's MAVT, see Yamaguchi 1934: 11ff.; for Kuiji's *Bianzhongbian lun shuji*, see T1835:44.2b8-14.

in particular, how this pair would map to the three natures.

In this paper, I argue that two different interpretations of the pair "grasped-grasper" exist in Vasubandhu's MAVBh. I first lay out these two interpretations (labeled as Interpretation A and Interpretation B respectively). I then show how Interpretation B is close to Asaṅga. I further argue that Interpretation A coheres with Chapter One of the MAV by showing how a consistent reading of the first half of Chapter One of the MAV can be achieved based on Interpretation A. Nevertheless, I also find strong support for Interpretation B in Chapter Three of the MAV. I end this paper with brief remarks on the possible implications of my thesis.

Two Interpretations of "Grasped-grasper": Interpretation A

To put in a somewhat over-simplified form, Yogācāra Buddhism is mainly about the diagnosis of cognitive error and the remedy for that error. The major cognitive error, according to Yogācāra, is our false belief in the real existence of external objects and the internal self. This juxtaposed duality of object and subject is the root of all emotional afflictions. It is the nature of unliberated sentient beings to posit this duality. The philosophical investigation of Yogācāra aims at revealing that the seemingly existent objects and internal subjects are not real but are derived from our consciousness.

The notion "grasped-grasper" catches the sense of the two illusory objective and subjective

ends in cognition. Vasubandhu gives a clear explanation of the "grasped-grasper" in his MAVBh

on MAV I.3:

[MAV I.3 and MAVBh]:

Having defined unreal imagination in terms of existence and non-existence, [the verse-text] offers its defining characteristic.

[MAV I.3] Consciousness generates the appearance of [referential] objects, sentient beings, self, and representations. But there are no objects of [consciousness]. Due to their absence, even [consciousness] does not exist.

The appearance of [referential] objects is what manifests as the appearance of forms, [sounds, smells, tastes, tangibles, and mental objects]. The appearance of sentient beings is what [manifests as] the five [bodily] sense faculties belonging to the continua of oneself and others. The appearance of self is the afflicted mind, which is due to having the delusion, [view, attachment, and conceit] of self. And the appearance of representations is comprised of the six consciousnesses [viz., visual, auditory, olfactory, gustatory, tactile, and mental consciousness]. "But there are no objects of [consciousness]" due to the absence of modes of appearance belonging to the appearances of [referential] objects and sentient beings, and the false manifestation of appearances of self and representations. "Due to their absence, even [consciousness] does not exist." Four things are grasped by [consciousness](*tad-grāhya*): (1) form, etc.; (2) the five [bodily] sense faculties; (3) mind; and (4) the conceptualizing of the six consciousnesses. Due to the absence of these grasped objects, even this grasping consciousness (*grāhaka vijñāna*) does not exist. (D'Amato 2010)⁴

Note in particular that, towards the end of the MAVBh passage, the term *tad-grāhya* means

"what is grasped by that [consciousness]." This reading is confirmed by the following terms

⁴ All the English translations of the passages from Chapter One of the MAV are either quoted from D'Amato 2010 or translated by myself after consulting D'Amato's book. I here acknowledge Professor D'Amato's great contribution. The book was originally scheduled to come out in early 2010 but has been delayed by the publisher. But Professor D'Amato kindly shared part of his book with me in private. For this reason, the page numbers of his book are missing.

The Sanskrit text of this passage reads: "evam abhūtaparikalpasya sal-lakṣaṇam asal-lakṣaṇam ca khyāpayitvā. sva-lakṣaṇam khyāpayati.

artha-satvātma-vijñapti-pratibhāsam prajāyate

vijñānam nāsti cāsyārthas tad-abhāvāt tad apy asat (I.3)

tatrārtha-pratibhāsam yad rūpādi-bhāvena pratibhāsate. satvapratibhāsam yat pañcēndriyatvena sva-para-santānāyor. ātma-pratibhāsam kliṣṭam manah. ātmamohādi-samprayogāt. vijñapti-pratibhāsam ṣaḍ vijñānāni. nāsti cāsyārtha iti. artha-satva-pratibhāsasyānākāratvāt. ātma-vijñapti-pratibhāsasya ca vitatha-pratibhāsatvāt. tad-abhāvāt tad apy asat iti yat tad-grāhyam rūpādi-pañcēndriyam manah ṣaḍ-vijñāna-samjñakam catur-vvidham tasya grāhyasyārthasyābhāvāt tad api grāhakam vijñānam asat." See Nagao 1964: 18-19.

grāhaka vijñāna ("the grasping consciousness") at the end. According to this passage from the MAVBh, consciousness is the grasper; and what is grasped is four things—matter (*rūpa*), five sense organs (*pañcēndriya*), the defiled seventh consciousness (*manas*), and the six consciousnesses (*ṣaḍ-vijñāna-samjñakam*). These four things are generated from the appearance (*pratibhāsa*) of consciousness (or the storehouse consciousness (*ālayavijñāna*)⁵).

Thus, unreal imagination (*abhūtaparikalpa*) of consciousness consists in a twofold activity at the same time: (1) to project appearance based on previous karma; (2) to grasp what is generated from that appearance, namely, to falsely believes that those four things have independent reality from consciousness.

How, then, should this pair "grasped-grasper" be understood under the scheme of the three-nature theory? The MAV itself does not give any explicit answer. An explicit answer again comes from Vasubandhu:

[MAV I.5 and MAVBh]:

Having given the defining characteristic of unreal imagination, [the verse-text] defines it in terms of what it comprises. Unreal imagination alone comprises the three natures as follows:

[MAV I.5] Constructed [i.e., imagined], dependent, and truly perfected are taught on account of [referential] objects, the unreal construct, and the absence of duality.

[Referential] objects are the imagined nature, unreal imagination is the dependent nature, and the absence of subject and object is the perfected nature. (D'Amato 2010)⁶

⁵ Note that the term *ālayavijñāna* does not appear in the MAV. Paramārtha and Xuanzang both felt the need to insert terms like "root consciousness" (*benshi* 本識) and "deluded consciousness" (*luanshi* 亂識).

⁶ The Sanskrit text reads: "evam abhūtaparikalpasya sva-lakṣaṇam khyāpayitvā saṃgraha-lakṣaṇam khyāpayati. abhūtaparikalpa-mātre sati yathā trayāṇāṃ svabhāvānāṃ saṃgraho bhavati. kalpitaḥ paratantraś ca pariniṣpanna eva ca

Both the MAV and the MAVBh map objects (*artha*), unreal imagination (*abhūtakalpa*, a shortened form of *abhūtaparikalpa*), and the devoidness of the pair (*dvayābhāva*) to the imagined nature, the dependent nature, and the perfected nature respectively.

Recall that *artha* is also the first among the four things in MAV I.3, I think it would be appropriate to read *artha* in I.5c as *arthādi* ("objects, etc"), i.e., including the other three things.⁷

This reading is supported by Sthiramati's MAVT.⁸ On the other hand, unreal imagination in this verse refers again to the twofold activity of consciousness. Mapping it to the dependent nature emphasizes that this twofold activity functions according to the principle of dependent origination. Based on Vasubandhu's MAVBh on MAV I.3 and I.5, a specific relationship between the pair and the three natures can be depicted as follows:

[Diagram 1: based on Vasubandhu's MAVBh = Interpretation A]

artha-sattva-ātma-vijñapti	(grāhya) (MAVBh I.3)	imagined nature (MAV I.5)
↑ pratibhāsa & grasp		
vijñāna	(grāhaka) (MAVBh I.3)	dependent nature (MAV I.5)

arthād abhūtakalpāc ca dvayābhāvāc ca deśitaḥ (I.5)

arthaḥ parikalpitaḥ svabhāvaḥ. abhūtaparikalpaḥ paratantraḥ svabhāvaḥ. grāhya-grāhakābhāvaḥ pariniṣpannaḥ svabhāvaḥ." See Nagao 1964: 19.

⁷ Kitano 2005 reports that objects, etc (*arthādi*) are regarded as belonging to the imagined nature according to YOSHIMURA Hiromi 芳村博實; whereas NAGAO Gajin 長尾 雅人 thought this four things belonged to the dependent nature. (p. 5) Kintao's own view is that "artha" and "sattva" in MAV I.3a correspond to the notion of "artha-vijñapti" in Asaṅga's MSg, and hence corresponds to "what is falsely imagined" (*parikalpya*). For this reason, Kitano argues that, just like the MSg, the MAV I.3 also endorses the idea that the dependent nature is "what is falsely imagined" and hence endorses the double-layered model. (p. 6) I think Kitano reads the MSg back to the MAV and misinterprets the MAV. Also cf. Kitano 2003a; 2003b.

⁸ See Friedmann 1937: 27. Yamaguchi 1934: 22-3: "[artha hi parikalpitasvabhāva ity] artha 'tra rūpādayaś ca cakṣurādaya ātmā vijñaptayaś ca." Despite the slight difference of terminology, Sthiramati here is referring to the same set of four things.

I shall name this model as "Vasubandhu's Interpretation A" in order to distinguish it from a different model, which is described below.

Vasubandhu's Interpretation B

Vasubandhu's Interpretation A as discussed above seems to conflict with his MAVBh on MAV III.4-5ab:

[MAV and MAVBh III.4-5ab]:

What is the truth regarding the characteristic mark (*lakṣaṇa-tatva*)? The stanza says:

[MAV III.4-5ab] Of the imputation or of the denial, regarding entities and persons, regarding the "grasped" and the "grasper", regarding existence and non-existence, [there is] the wrong view (*darśana*). That upon knowing which [the wrong view] would not arise is indeed the characteristic mark of the Truth.

[MAVBh:] That upon knowing which the wrong views of imputation or of denial regarding persons and entities would not arise (*pravartteta*) is the characteristic mark of the Truth regarding the imagined nature. That upon knowing which the wrong views of imputation or of denial regarding the "grasped" and the "grasper" would not arise is the characteristic mark of the Truth regarding the dependent nature. That upon knowing which the wrong views of imputation or of denial regarding existence and non-existence would not arise is the characteristic mark of the Truth regarding the perfected nature. (My translation).⁹

Here Vasubandhu says that the characteristic mark of the Truth (*tattva-lakṣaṇa*) regarding the dependent nature is the non-arising of imputation (*samāropa*) or of denial (*apavāda*) with respect

⁹ The Sanskrit text reads: "lakṣaṇa-tatvaṃ katamat?

samāropāpavādasya dharmma-pudgalayor iha

grāhya-grāhakayoś cāpi bhāvābhāve ca darśanam III.4

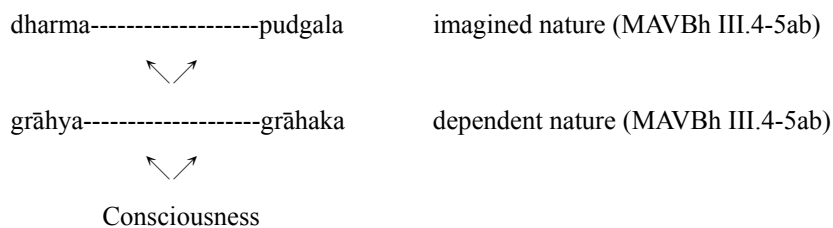
yaj-jñānān na pravartteta tad dhi tatvasya lakṣaṇam III. 5ab

pudgala-dharmmayoḥ samāropāpavāda-darśanam yasya jñānān na pravarttate. tat parikalpita-svabhāve tatva-lakṣaṇam. grāhya-grāhakayoḥ samāropāpavāda-darśanam yasya jñānān na pravarttate. tat paratantra-svabhāve tatva-lakṣaṇam. bhāvābhāva-samāropāpavāda-darśanam yasya jñānān na pravarttate. tat pariniṣpanna-svabhāve tatva-lakṣaṇam. etan mūla-tatve lakṣaṇam aviparītaṃ lakṣaṇa-tatvaṃ ity ucyate." See Nagao 1964: 38. For O'brien's translation, see O'brien 1953: 290-294.

to the "grasped" and the "grasper." In other words, the truth of the dependent nature lies in the realization of the real ontological status of this pair.

The striking point here is that in contrast to his MAVBh on MAV I.5, Vasubandhu in the MAVBh on MAV III.4-5ab maps both the "grasped" and the "grasper" to the dependent nature. On top of this, Vasubandhu maps entities (*dharma*) and persons (*pudgala*) to the imagined nature. Based on this passage, I summarize the relationship between "grasped-grasper" and the three natures as follows:

[Diagram 2: based on Vasubandhu's MAVBh = Interpretation B]



I name this model as Vasubandhu's Interpretation B, as opposed to the Interpretation A described above. In Vasubandhu's MAVBh, therefore, at least two interpretations exist of the relationship between the "grasped-grasper" and the three natures: Interpretation A is based on MAVBh on MAV I.3 and I.5; and Interpretation B is based on MAVBh on MAV III.4-5ab.

How are we going to deal with the tension between these two interpretations? Is Vasubandhu contradicting himself? Which interpretation, if any, better accords with the original

intent of the MAV? Before I venture to answer these questions, let us explore further the above Interpretation B to reveal its hidden background.

The Double-layered Model of the Three-nature Theory:

The major difference between the Interpretations A and B is this: the "grasped"—the noematic aspect in cognition—is mapped to the imagined nature according to A, but to the dependent nature according to B. What is distinctive of Interpretation B is a two-step process: first there are the dual aspects of "grasped-grasper"; and second there are the dual substances of "entities" (*dharma*) and "persons" (*pudgala*). In other words, what we used to call "subjects" and "objects" are actually the result of the reification of the noematic (i.e., the grasped) and noetic (i.e., the grasper) aspects arising from the storehouse consciousness. In terms of the theory of three natures, this means that the dependent nature is falsely imagined to be real entities, namely, to be the imagined nature.

A double-layered model regarding the three-nature theory is implied here in Interpretation B, as has been pointed out by a few Japanese scholars.¹⁰ That is to say, the imagined nature is the

¹⁰ See Sugawara 1985: 40. Sugawara points out that according to both Asaṅga and Vasubandhu, the definition of the perfected nature as "the non-existence of the imagined nature in the dependent nature is the perfected nature" (「依に於いて遍の無が円」). Based on this, Sugawara argues that the dependent nature is actually the medium, the pivot, between the imagined and the perfected natures (ibid.). Also see Kitano 2005: 2ff. Kitano distinguishes between the single-layered model of "the non-mediation of what is imagined (*parikalpya*)" (「所遍計非介在型」) and the double-layered model of "the mediation of what is imagined" (「所遍計介在型」).

result of the false imagination *on top of* the dependent nature. The dependent nature is the basis for the imagined nature.

This double-layered model agrees perfectly with Asaṅga's idea that the dependent nature is "what is imagined" (Skt. *parikalpya*; Tib. *kun tu brtags par bya ba*; Chn. *suobianji* 所遍計) in his *Mahāyānasamgraha* (henceforth abbreviated as MSg). In what follows, I shall briefly review Asaṅga's three-nature theory in his MSg in order to show the affinity between Asaṅga and Vasubandhu's Interpretation B.

To begin with, Asaṅga claims that the imagined nature consists of "what imagines" (Skt. *parikalpa*; Tib. *kun tu rtog pa*; Chn. *nengbianji* 能遍計) and "what is imagined": here what imagines refers to the mental consciousness (the sixth consciousness; *mano-vijñāna*); what is imagined refers to the dependent nature (MSg II. 16).¹¹

To explore how exactly the dependent nature is imagined by the mental consciousness and becomes the imagined nature, we need to examine Asaṅga's theory of mental representations (*vijñapti*). In his discussion of the three natures in Chapter Two of the MSg, Asaṅga depicts the

¹¹ For the section number of the MSg, I follow Nagao 1982-87. See MSg II. 16: Lamotte 1973 Tome I: 32; Nagao 1982-87: Vol. 1: 328ff.; T1594: 31.139b10-23. Nagao's Sanskrit reconstruction reads: "punaḥ sati parikalpe sati ca parikalpye parikalpitasvabhāvo 'sti | tatra kaḥ parikalpaḥ kaḥ parikalpyaḥ kaś ca parikalpitasvabhāvaḥ | manovijñānaṃ parikalpaḥ parikalpitvāt | tad dhi svābhilāpavāsanābījaṃ sarvavijñāptyabhilāpavāsanābījaṃ ca tato 'nantākāravikalpena pravartate | sarvatra kalpena parikalpayatīti parikalpa ucyate | punaḥ paratantrasvabhāvaḥ parikalpyaḥ | punar yenākāreṇa paratantrasvabhāve parikalpitaḥ sa tatra parikalpitasvabhāvaḥ | yenākāreṇeti yathety arthaḥ | kathaṃ punaḥ parikalpaḥ parikalpayati | kenālarṇabanena kena nimittodgrahaṇena kenabhiniveśena kena vāksamutthāpanena kena vyavahāreṇa kenādhyāropena ca | nāmnālarṇabanena paratantrasvabhāve ca tannimittodgrahaṇena dr̥ṣṭyā ca tadabhiniveśena vitarkaiś ca vāksamutthāpanena dr̥ṣṭādicaturvyavahāraiś ca vyavahāreṇāsadarthe ca sad ity adhyāropena parikalpayati." See Nagao *ibid.*: 75-76.

dependent nature as the representations (*vijñapti*) governed by unreal imagination (*abhūtaparikalpa*). These representations are born from the seeds that are permeated by names and speech (*abhilāpa*), self-view (*ātma-drṣṭi*), and reincarnation (*bhavāṅga*) and are stored in the storehouse consciousness. (MSg II.2)

These representations are also claimed to consist of eleven kinds,¹² which can be summarized in terms of the intentionality of consciousness, namely, in terms of "what is seen" (*nimitta*) and "what sees" (*drṣṭi*). That is to say, the so-called mental representations include *both* the noetic and noematic aspects in consciousness. For example, regarding the cognitive experience of seeing, the (representation of) eye-consciousness is "what sees" and the (representation of) matter is "what is seen". (MSg II.11)¹³

The division of mental representations into "what sees" and "what is seen" in Asaṅga looks quite similar to the distinction between the "grasped" and the "grasper" in the MAV. In fact, Asaṅga does tend to use the pair "grasped-grasper" (*grāhya-grāhaka*) in the sense of "what is seen and what sees" (*nimitta-drṣṭi*). For example, he says:

[MSg III.8A]:

¹² The first five map to the eighteen dhātus: the first three to the six internal sense organs, eyes, etc.; the fourth to the six external objects, matter, etc.; the fifth to the six sense consciousnesses, eye-consciousness, etc. And the remaining six representations are variation of the first five. (see MSg II.5: T1594.31138a16-19). Vasubandhu explains that the first maps to to the five sense organs, eyes, etc; the second to the defiled mind (*kliṣṭa-manas*); the third to the *dhātu* of mind (*mano-dhātu*). See MSgBh on MSg II.2.

¹³ See MSg II.11: Lamotte 1973 Tome I: 29. ; Nagao 1982-87, Vol. 1: 303ff.; Nagao's reconstruction of the Sanskrit text, see *ibid.*: 67-8; For XZ's Chinese translation, see T1594:31.138c17-18. Also cf. MSg II.13 and Kitano 2003b on the notion of "artha-vijñapti."

[Ask:] regarding the entrance into the truth of representation-only (*viññaptimātratā*), how does one do that? In what way? [Answer:] one enters the truth of representation-only, into the duality consisting of "what is seen" and "what sees," and into the truth of various forms. [Moreover,] one enters the truth that the six aspects (*rnam pa drug*)—the designation (*prajñapti*) of the self-nature of names, the designation of the self-nature of entities, the designation of the distinction of names, the designation of the distinction of entities, the entity of self-nature, the entity of distinction—do not have their real objects, and that these six aspects [come to exist] because they stay close to the things (*dnegos po*) of the "grasped-grasper" (*grāhya-grāhaka*), and arise in the form of appearing to be entities with various forms. (My translation)¹⁴

Here Asaṅga says: despite the fact that no real entities exist externally, they are mistakenly regarded as existing because they arise together with (Tib. *dnegos por nye bar gnas pa*; Skt. *pratyupasthita*) the "grasped" and the "grasper" (Tib. *gzung ba dang 'dzin pa*), and hence arise with the appearance of various [forms (*ākāra*) of] objects (Tib. *lhan cig tu sna tshogs kyi rnam pa'i don snang ba*).¹⁵

This is just like a person who sees a rope in darkness and mistakenly thinks he is seeing a snake. When he realizes that in fact the snake does not exist, he sees only the rope. (MSg III.8B). In this example, the image of a rope maps to "the grasped"; the person maps to "the grasper"; and the misconstrued idea of a snake maps to the non-existent entity. Following this mapping, we also realize that the grasped (i.e., the image of a rope) is the basis for the non-existent entity (i.e.,

¹⁴ The Tibetan translation reads: "| rnam par rig pa tsam nyid de la 'jug ces ni ji skad bya | ci 'dra bar ni 'jug ce na | de tsam nyid dang | rgyu mtshan dang lta ba dang bcas pa gnyis dang | sna tshogs kyi rnam pa nyid la 'jug ste | ming dang | don dang | nyo bo nyid dang | khyad par du btags pa dang | ngo bo nyid dang | khyad par gyi don rnam pa drug don med pa nyid dang | de dag gzung ba dang 'dzin pa'i dnegos por nye bar gnas pa (praty-upasthāna; -sthita) dang | lhan cig tu sna tshogs kyi rnam pa'i don snang ba [Derge: sna tshogs kyi don snang ba] 'byung ba'i phyir ro |" (Derge, Ri, 24b2-4; Lamotte 1973, Tome I: 52; Nagao 1982-87, Vol. 2: 36ff. and 63)" For Xuanzang's Chinese translation, see T1594:31.142c27-143a2.

¹⁵ Lamotte 1973, Tome I: 52. Derge has it slightly differently: "sna tshogs kyi don snang ba 'byung ba'i phyir ro" See Derge, Ri, 24b4.

the idea of a snake). Without seeing the image of a rope in a person's mind, his false idea "I am seeing a snake" would not be possible.¹⁶

This accords well with Asaṅga's earlier claim (MSg II.16) that the dependent nature is "what is imagined" (*parikalpya*) for the imagined nature. Or, to put it differently, this means that mental representations serve as the basis for the appearance of external entities which are (in fact) unreal error (*asad-bhrānty-artha-pratibhāsa-āśraya*) (MSg II.2).¹⁷ This strongly suggests that Asaṅga uses the terms "the grasped" and "the grasper" in terms of the notions "what is seen" and "what sees": all referring to mental representations (*vijñapti*) and hence belong to the dependent nature.¹⁸

The crucial distinction here is that the dependent nature is depicted as already involving the polarization into duality and hence serves as the basis for what is attached to as subjects and objects. I name this structure as the double-layered model and depict it as follows:

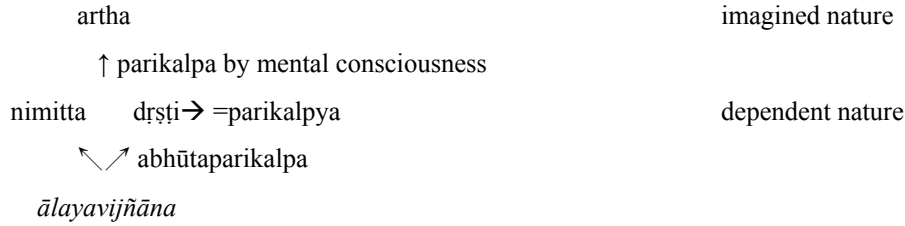
¹⁶ For how perceptual illusion is possible for Yogācārins, an excellent though somewhat general account is Section 6.2 of Matilal 1986.

¹⁷ Also cf. MSg II. 15A-B. There Asaṅga says that the dependent nature is the basis for the appearance of objects (Tib. *don'i snang ba's gnas*; Skt. *artha-pratibhāsa-āśraya*). Moreover, he also claims that the imagined nature—i.e., the appearance of non-existent objects as existent—relies on the dependent nature.

¹⁸ In his commentary on this passage, Vasubandhu seems to suggest that the "grasper" (*grāhaka*) is a further imagination of "what sees" (*dr̥ṣṭi*). See MSgBh to MSg II.11: "yang rnam pa gnyis nyid ni rgyu mtshan dang bcas pa dang, lta ba can gyi rnam par shes pas rnam par gzhas par 'gyur ro, gal te rnam par rig pa tsam gcig po de'i cha gcig ni rgyu mtshan yin la, gnyis pa ni lta bar 'gyur na, des na yang mig gi rnam par shes pa la sogs pa rnams gnyis nyid de, sna tshogs kyi ngo bo nyid du rnam par bzhag pas yang rnam par rig pa tsam gcig po de nyid la ji lta rigs pa cha gcig ni sna tshogs su 'byung bar 'gyur la, gnyis pas ni 'di lta 'dzin par byed do|" (Derge Ri, 145 a5-6. For Xuanzang's Chinese translation, see T1597:31. 339c2-6).

Although Vasubandhu does not explicitly contrast "the grasped" against "the grasper" in this passage, he does claim that representations (*vijñapti*) becomes like a subject (Skt. *grāhaka*, Tib. *'dzin ba*) in contrast to the other aspect of the representation which arises in various ways. Now if we compare what Vasubandhu says right before this sentence, then it would be obvious that for Vasubandhu "grāhaka" and "grāhya" map to the aspect of image (Skt. *nimitta*; Tib. *rgyu mtshan*) and the aspect of subject (Skt. *dr̥ṣṭi*; Tib. *lta*), both belonging to the dependent nature.

[Diagram 3: the double-layered model: (Based on Asaṅga's MSg)]



To sum up, Vasubandhu's Interpretation B betrays striking affinity to Asaṅga's idea that the dependent nature itself has both the noematic as well as the noetic aspects. In what follows, I introduce a simpler model, in which the dependent nature is merely regarded as the noetic aspect alone.

The Single-layered Model for the Three-nature Theory

In contrast to the above double-layered model for the three-nature theory, another scheme—which I name as the single-layered model—can be discerned in Yogâcāra texts. The single-layered model does not emphasize on the idea that the dependent nature serves as the foundation for the imagined nature, nor on the idea that the dependent nature itself consists of the noetic and the noematic aspects, both at the level of mental representations. Under the single-layered model, the "grasper" is simply identified with the consciousness, and the "grasped" is identified with reified subjects and objects. Mental representations (*vijñapti*) do not mediate between consciousness and reified subjects and objects.

Distinct examples of this single-layered model can be found in the *Samdhinirmocana-sūtra* and in the *Laṅkāvatāra-sūtra*. The following passage from the former endorses a simple juxtaposition between the "grasper"—the five internal sense fields (*āyatana*), i.e., the five sense organs, the mind, thought, consciousnesses, and the mental dharmas—and the "grasped"—the six external sense fields, i.e., the six kinds of sensory objects:

[*Samdhinirmocana-sūtra*:]

Good sons! Those bodhisattvas understand the meaning [of the Reality] through ten marks... Third, through knowing the meaning of the "grasper"... Fourth, through knowing the meaning of the "grasped"... The "grasper" means the internal five sense organs, the mind, thinking, and consciousnesses, and the mental dharmas. The "grasped" means the external six sense fields. Moreover, the meaning of the "grasper" is the same as the meaning of the "grasped."¹⁹

Note especially here that between the "grasped" and the "grasper" there is no mediation of mental representations or mental images. Nevertheless, the *Samdhinirmocana-sūtra* also has the idea that mental image is further misunderstood, an idea that I take to be the distinct feature of the double-layered model.²⁰

In addition, another example of the single-layered model can be found in the *Laṅkāvatāra-*

¹⁹ See Lamotte 1935: Chapitre VIII §20, 3 and 4: pages 98-100. The Tibetan text reads: "byang chub sems dpa' rnam pa bcus don so so yang dag par rig pa yin te...3. | byams pa de la 'dzin pa'i don ni skye mched gzugs can lnga dang| sems dang yid dang| rnam par shes pa dang| sems las byung ba'I chos rnam so| 4. | byams pa de la gzung ba'i don ni phyi rol gyi skye mched drug po dag yin no|| byams pa yang 'dzin pa'i don gang yin pa de ni gzung ba'i don kyang yin no| " Xuanzang's Chinese translation reads: 「善男子！彼諸菩薩由十種相了知於義…三者知能取義。四者知所取義…能取義者，謂內五色處、若心意識及諸心法。所取義者，謂外六處。又能取義亦所取義。」 (T676:16.699c10-700a5).

Also cf Wöñch'ük's Chinese commentaries on this point: 「釋曰：第四釋所取義，謂十二處中外六種處，除諸心所，皆是所取。唯是所取，非能取故。又前能取亦是所取，以心心所所取境故。」 (X369:21.322a19-21)

²⁰ See, for example, Xuanzang's Chinese translation: T676:16.698a27-b13. The *Samdhinirmocana-sūtra*'s three-nature theory also suggests a strong sense of a double-layered model. For example, see T676:16 : 693b10-20.

sūtra:

[*Lankāvatāra-sūtra*]:

O Mahāmati! The storehouse consciousness—whose characteristic form (*svalakṣaṇa*) is body, enjoyment, place (*pratiṣṭhā*), movement (*gati*)—evolving in the form of the grasped and the grasper; the fools—whose abode has fallen into the duality embedded in the sight of arising, staying, and ceasing—imagine the arising of all existents regarding their being or non-being. (My translation)²¹

Here it means that the storehouse consciousness evolves into bodies, enjoyments, places and movement. Again, there is no mediation of mental images between the storehouse consciousness and what arises out of it. This qualifies as the single-layered model.

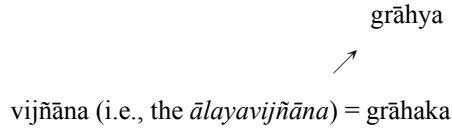
To sum up, the single-layered model simply juxtaposes the "grasper" vs. the "grasped" without positing mental images as the necessary mediator between the two. From both the logical and historical perspectives, I think the single-layered model came before the double-layered model.

Although it is not yet clear how the three natures should be understood under the single-layered model, now I can summarize the backbone structure of the single-layered model as follows:²²

²¹ The Sanskrit text reads: " dehabhogapraṭiṣṭhāgatisvabhāvalakṣaṇam mahāmate ālayavijñānam grāhyagrāhakalakṣaṇena pravartamānam bālā utpādashitibhaṅgaḍṣṭidvayapatitāśayā utpādam sarvabhāvānām sadasatorvikalpayanti" (Nanjo 1923: 62. Lines 14-17). For Bodhiruci's Chinese translation, see T671:16. 523c3-6.

²² The two models for three-nature in Yogācāra texts are the single-layered model and the double-layered model instead of the two models proposed by Sponberg 1983. What Sponberg names as the pivotal model is attested in the **Mahāyānābhīdharma-sūtra*, but it is the double-layered model that really plays the important role not in Asaṅga and in Vasubandhu.

[Diagram 4: the single-layered model: (Based on the *Samdhinirmocana-sūtra* and the *Laṅkāvatāra-sūtra*)]



The Clash between Vasubandhu's Interpretation B with the MAV I.5

So far I have shown that there exist two different interpretations of "grasped-grasper" in Vasubandhu's MAVBh. I have also shown how Vasubandhu's Interpretation B echoes with Asaṅga's double-layered model. Now I argue that this double-layered model cannot be the best reading of the MAV as a whole because it clashes with MAV I.5:

[MAV I.5]:

kalpitah paratantraś ca pariniṣpanna eva ca
arthād abhūtakalpāc ca dvayābhāvāc ca deśitah

Here the MAV claims that the perfected nature is the non-existence of the pair (*dvaya*). Now if we follow Vasubandhu's Interpretation B and take the pair to refer to the "grasped" and the "grasper," both of which belong to the dependent nature, then we would end up with the conclusion that in the perfected nature, only the dependent nature is eliminated but not the imagined nature. This sounds absurd because the MAV III.3 clearly claims that the imagined

nature always does not exist (*asac ca nityam*).²³ Moreover, both MAV I.4 and III.3 unambiguously suggest that the dependent nature or *abhūtaparikalpa* must cease at liberation.²⁴ All these verses, I think, testify that both the dependent and the imagined natures must cease at liberation according to the MAV.

Someone may try to defend Vasubandhu's Interpretation B by claiming that the elimination of the dependent nature already implies the elimination of the imagined nature under the double-layered model because once "what is to be imagined" (*parikalpya*) does not exist then further reification would also be impossible. This is true, to be sure. But I would argue that this could not be the most natural reading of the MAV I.5. Conversely, if we follow the single-layered model to unpack MAV I.5, then it sounds more natural to simply take the "grasped" and the "grasper" to refer to "objects" (*artha*) and "imagination" (*abhūtakalpa*) in MAV I.5c. Since objects and imagination map to the imagined and the dependent natures respectively, this reading accords well with the idea that the perfected nature implies the elimination of both the imagined nature and the dependent nature.

To conclude, I argue in this section that Vasubandhu's Interpretation B cannot be the best

²³ See Nagao 1964:38.

²⁴ MAV I.4 claims that unreal imagination (*abhūtaparikalpa*)—the dependent nature—is not totally non-existent because liberation (*mukti*) is characterized by its elimination (*tat-kṣaya*). MAV III.3 claims that the dependent nature "exists but not truly" (*sac cāpy atātvaṭaḥ*). Both verses apparently assert that the dependent nature must cease at liberation.

reading of the MAV. The issue is that if we follow Interpretation B to interpret MAV I.5, then the verse would seem to miss a crucial aspect: that the imagined nature must cease at liberation or in the perfected nature. This strongly suggests that Vasubandhu's Interpretation B cannot be the best reading of the MAV as a whole.

The Single-layered Model Coheres with the MAV:

Instead of Vasubandhu's Interpretation B, now I argue that Vasubandhu's Interpretation A or the single-layered model is closer to the original intent of Chapter One of the MAV. Below, I try to support this claim by offering a natural and coherent reading of the first half of Chapter One (*Lakṣaṇa-pariccheda*) of the MAV (verses only) based on the single-layered model. Let's begin with MAV I.1:

[MAV I.1]:

abhūta-parikalpo 'sti dvayan tatra na vidyate

śūnyatā vidyate tv atra tasyām api sa vidyate

Unreal imagination exists, but there the pair does not exist;

Here there is Emptiness, and in that [i.e., Emptiness] there is also this [unreal imagination]. (My translation)

The first doubt to clear here is: by claiming that *abhūtaparikalpa* exists, the MAV I.1 does not mean that *abhūtaparikalpa* exists really or ultimately. Rather, it simply means that *abhūtaparikalpa* exists before one attains liberation. If not, then the idea of an ultimately existing *abhūtaparikalpa* would contradict with MAV I.4 and III.3, which claim that the dependent nature

must cease at liberation.²⁵

I think here the MAV is referring to two different stages along the Buddhist path.²⁶ Namely, the dependent nature exists only at the first stage but not at the final stage because ultimately speaking the dependent nature must cease according to MAV I.4 and III.3. Before an ordinary sentient being becomes liberated, he does have *abhūtaparikalpa*, but when he finally becomes liberated through Buddhist practice, he would not have *abhūtaparikalpa* anymore.

A potential challenge against the single-layered model here is that MAV I.1ab says that *abhūtaparikalpa* exists, but there (i.e., in the *abhūtaparikalpa*) the pair does not exist. Now if we follow the single-layered model and map *abhūtaparikalpa* to the "grasper", then the MAV I.1ab seems to contradict itself by claiming that *abhūtaparikalpa* exists but in itself it does not exist?

The way to dismiss this challenge, I propose, would be to note that the notion *abhūtaparikalpa* is by nature ambiguous and can have two different senses: on the one hand, *abhūtaparikalpa* refers to the function of consciousness and maps to the dependent nature alone; but on the other hand, since four things (MAV I.3) arise from consciousness, *abhūtaparikalpa* necessarily includes four things and hence includes both the dependent nature (grasper) and the

²⁵ See above note 24.

²⁶ D'Amato 2005 proposes a similar idea in his interpretation of the three-nature theory of the *Mahāyānasūtrālamkāra*. He suggests that the three-nature theory there adopts the "soteriologico-ontological model." That is to say, a model "identifying three progressive stages of ontological realization, culminating in the perfected, non-conceptually-constructing awareness of thusness" (185).

imagined nature (grasped). For this reason, MAV I.1b says that in *abhūtaparikalpa*, from which consciousness and four things arise, both (i.e., consciousness and four things) do not exist really. This interpretation would cohere with MAV I.5, where the perfected nature (i.e., emptiness) is identified as the non-existence of the pair.

Moreover, if we follow the double-layered model and take *dvaya* in MAV I.1b to mean that which is falsely imagined on top of *abhūtaparikalpa*, i.e., entities (*dharma*) and persons (*pudgala*), then MAV I.1b merely denies the real existence of the pair but not of *abhūtaparikalpa*. The outcome is that *abhūtaparikalpa* is taken to be really existent, a conclusion that contradicts MAV's insistence that the dependent nature must cease in liberation. Further,

[MAV I.2]:

na śūnyam nāpi cāśūnyam tasmāt sarvvaṃ vidhīyate

satvād asatvāt satvāc ca madhyamā pratipac ca sā

Therefor all things should be known to be neither empty nor non-empty;

[This is because of] existence [of unreal imagination], non-existence [of the pair], and co-existence [of Emptiness in unreal imagination, and of unreal imagination in Emptiness], and this is the middle path. (My translation; here I follow Vasubandhu's *Bhāṣya*)

I.2 is simply reiterating what has already been said in I.1. Next,

[MAV I.3]:

artha-satvātma-vijñapti-pratibhāsam prajāyate

vijñānam nāsti cāsyārthas tad-abhāvāt tad apy asat

The consciousness is born whose appearance is objects, sentient beings, the self, and representations. But there is no [real] object [for consciousness]. Due to the non-existence of that [object], that [consciousness] also does not exist. (My translation)

In I.3, objects (*artha* or *arthâdi*), i.e., those four things in I.3a, and consciousness are juxtaposed without the mediation of the mental images.

A doubt here may be raised that in both the *Samdhinirmocana-sūtra* and the *Laṅkāvatāra-sūtra*, the grasped maps to external objects alone, but in the MAV I.3 the grasped includes both objective things (*artha* and *sattva*) and subjective things (*ātman* and *vijñapti*). This looks like evidence for the double-layered model. But the key here is that representations (*vijñapti*) belong to the grasped but not serve as something mediating between consciousness and reified objects.

For this reason, MAV I.3 should still be regarded as endorsing the single-layered model. Next,

[MAV I.4]:

abhūtaparikalpatvam siddham asya bhavaty atah

na tathā sarvvathā 'bhāvāt tat-kṣayān muktir iṣyate

Hence the unreal imagination of it [i.e., of consciousness] is established;

It [i.e., unreal imagination] is not so—i.e., as it appears—all the time because of [its ultimate] non-existence, and due to its destruction liberation is obtained. (My translation)

[MAV I.5]:

kalpitah paratantraś ca pariniṣpanna eva ca

arthād abhūtakalpāc ca dvayābhāvāc ca deśitah

[The three natures are:] the imagined nature, the dependent nature, and the perfected nature;

They are taught because of objects, the unreal imagination, and the non-existence of the two. (My translation)

As I argued before, here we must follow the single-layered model and understand the "grasped" in the pair to be the four things in I.3—external objects, sentient beings, the self, and mental representations. Also, the "grasper" must be understood to refer to consciousness, which at the same time projects out of itself those four things and grasps them as real entities. Again, the

juxtaposed two ends here are objects and consciousness with no mediation of mental images in between. Only under the single-layered model could we arrive at the conclusion that the perfected nature refers to the elimination of both the imagined nature and the dependent nature.

Next,

[MAV I.6]:

upalabdhim samāśritya nōpalabdhīh prajāyate

nōpalabdhim samāśritya nōpalabdhīh prajāyate

Depending on the obtainment [of the existence of consciousness], the non-obtainment [of the existence of the four things] is born. Depending on the non-obtainment [of the existence of the four things], the non-obtainment [of the existence of the consciousness] is born. (My translation)

[MAV I.7]:

upalabdhes tataḥ siddhā nōpalabdhī-svabhāvatā

tasmāc ca samatā jñeyā nōpalambhōpalambhayoh

Therefore, the self-nature of obtainment is established to be non-obtainment;

Hence the equality between non-obtainment and obtainment should be known. (My translation)

[MAV I.8]:

abhūtaparikalpaś ca citta-caittās tridhātukah

tatrārtha-dṛṣṭir vijñānam tad-viśeṣe tu caitasāḥ

Unreal imagination is the mind, the mental concomitants of the three realms;

Here the consciousness (mind) is the seeing of objects; and the mental concomitants are in the sense of the difference (distinction) of that [seeing]. (My translation)

Here the MAV clearly says that what it means by *abhūtaparikalpa* is actually the function of the mind (*citta*) and mental concomitants (*caitta*), or to be more specific, the seeing of objects and the further characterizations of what is seen. Note again that there is no mediation of mental images here.

To conclude, there are only two basic elements in the first half of Chapter One of the MAV:

four things and consciousness. The former corresponds to the imagined nature; and the latter to the dependent nature. Between them mental images do not mediate. By the fact that a coherent reading of the MAV can be achieved by adopting the single-layered model, I think this model coheres with this original intent of the first half of MAV Chapter One.

What Are "Pudgala" and "Dharma"? The Multi-layeredness of the MAV?

So far so good. But recall that MAV III.4-5ab refers to the paired elements "entity-person" (*dharma-pudgala*), which Vasubandhu in his commentary relates to the imagined nature, I still have to answer the question of how "entity-person" is located in the single-layered model if this model indeed matches the original intent of the MAV *as a whole*.

To answer this question, I begin with refuting the proposal made by Sugawara (1985). Let me quote MAV III.4-5ab again:

[MAV III.4-5ab]

lakṣaṇa-tatvaṃ katamat.

samāropāpavādasya dharmma-pudgalayor iha

grāhya-grāhakayoś cāpi bhāvābhāve ca darśanam III.4

yaj-jñānān na pravartteta tad dhi tatvasya lakṣanam III. 5ab (See page 8 for my English translation.)

The first thing to note here is that these verses are meant to point out how the mark of the Reality (*tatvasya lakṣanam*²⁷) should be understood from the perspective of three natures. This is a

²⁷ It seems dubious why Vasubandhu puts "lakṣaṇa-tatva" in his commentary.

general theme throughout Chapter III of the MAV. According to Sugawara, Vasubandhu misinterprets these verses because Vasubandhu claims that there are three sets of paired elements here, each of which maps to one of the three natures. Vasubandhu's interpretation can be depicted as follows (Sugawara 1985: 46):

[Diagram 5: Vasubandhu's reading of MAV III.4-5ab]

dharma-pudgala → imagined nature

grāhya-grāhaka → dependent nature

bhāvābhāva → perfected nature

In contrast, Sugawara proposes that in fact there are only two sets of paired elements in MAV III.4-5ab. The first set consists of the first element in each of above three sets and maps to the imagined nature; the second set consists of the second element in each of the three sets and maps to the dependent nature. In addition to these two sets, the MAV III.5a "yat-jñānāt na pravartteta" maps to the perfected nature, meaning the cessation of the two natures. This reading by Sugawara can be depicted in the following diagram (Sugawara 1985: 46-7):

[Diagram 5: Sugawara's reading of MAV III.4-5ab]

dharma=grāhya=abhāva → imagined nature

pudgala=grāhaka=bhāva → dependent nature

The cessation of the above two natures → perfected nature

The intention behind Sugawara's proposal is obvious: he wants to maintain that the single-layered model also coheres with Chapter Three of the MAV: the "grasped" corresponds to the imagined nature and the "grasper" to the dependent nature.

A key in Sugawara's proposal is that he separates "pudgala" from "dharma" and maps the former to the "grāhaka" and to "bhāva." To examine whether Sugawara's proposal coheres with the MAV, let me list all the passages from the MAV where the terms "pudgala" and "dharma" occur:

pudgalasyātha dharmmānām abhāvah śūnyatā 'tra hi
tad-abhāvasya sadbhāvas tasmin sā śūnyatā 'parā (I.20)

samāropāpavādasya dharmma-pudgalayor iha
grāhya-grāhakayoś cāpi bhāvābhava ca darśanam
yaj-jñānān na pravartteta tad dhi tatvasya lakṣanam (III. 4-5ab)

pudgalānām vyavasthānam yathā-yogam ato matam (IV.16ab)

samkleśaś ca viśuddhiś ca dharmma-pudgalayor na hi
asatvāt trāsatā-mānau nātaḥ so 'tra viparyayah (V.22)
prthakvāikatvam antaś ca tīrthya-śrāvakayor api
samāropāpavādānto dvidhā pudgala-dharmmayoh (V.23)

The striking point to note from this list is that, except for IV.16ab, all the other occurrences link "pudgala" and "dharma" together, suggesting that these two concepts operate at the same level throughout the MAV. This would constitute a strong piece of evidence against Sugawara's reading.

Having put into doubt Sugawara's proposal, let us return to our original issue: Would MAV III.4-5ab support the single-layered model? The association of "dharma" and "pudgala" in the MAV strongly suggests that these two terms in III.4b must be grouped together. This would also

force us to accept Vasubandhu's reading, under which both the "grasped" and the "grasper" belong to the dependent nature. In other words, opposed to my claim that the first half of Chapter One of the MAV endorses the single-layered model, MAV III. 4-5ab seems to endorse the double-layered model.

In this vein, moreover, as was pointed out by Suguro (1982), MAV III.9ab also seems to support that both the "grasper" and the "grasped" belong to the dependent nature. This appears in the context where the MAV discusses how the noble truth of cessation (*nirodha-satya*) is grounded on the fundamental reality (*mūla-tattva*), i.e., the three natures (*tri-svabhāva*):

[MAVBh]: The noble truth of cessation [is grounded on the fundamental reality (*mūla-tattva*)] because of three kinds of cessation. The three kinds of cessation [are]:

[MAV III.9ab] The non-arising by self-nature, the non-arising of the two, and two kinds of extinction of defilements.

[The three kinds of cessation are] the non-arising due to its self-nature, the non-arising of the grasped and of the grasper, and the two kinds of extinction of defilements, namely, extinction through the power of analysis and Suchness. These are the three kinds of cessation. Namely, cessation by self-nature (*svabhāva*), cessation of the pair, and cessation by inherent nature (*prakṛti*).²⁸

Based on this passage, it seems obvious that, in addition to Vasubandhu's interpretation, the MAV itself also claims that the cessation of the two (grasped and grasper) maps to the dependent

²⁸ The Sanskrit text reads: "[MAVBh]: trividhena nirodhena nirodha-satyam. trividho nirodhaḥ. [MAV III.9ab]: svabhāva-dvaya-nōtpattir mala-śānti-dvayam matam [MAVBh] svabhāvānutpattir grāhya-grāhakayor anutpattir mala-śānti-dvayam ca pratisamkhyā-nirodha-tathatākyam ity eṣa trividho nirodho yad uta svabhāva-nirodho dvaya-nirodhaḥ. prakṛti-nirodhaś ca." See Nagao 1964: 40.

For O'Brien's translation, see O'Brien 1953: 301-302. I must say that I disagree with most of his translation. It remains somewhat mysterious regarding the difference between "self-nature" (*svabhāva*) and "inherent nature" (*prakṛti*) for Vasubandhu in this passage. Sthiramati's MAVṬ explains nicely that "non-arising by self-nature" refers to the imagined nature, which due to its lack of self-nature (*niḥsvabhāva*) never arises like a child of a barren woman (*tatra svabhāvānutpattiḥ parikalpitasya| tasya hi niḥsvabhāvatvād ātyantikānutpattir vandhyāputravat*). MAVṬ also reports that some masters identifies *prakṛti* with *tathatā*. See Yamaguchi 1934:121-122; Yamaguchi 1966a: 190.

nature. This is because the verse III.9ab is supposed to teach us how the noble truth of cessation is understood in terms of the three natures. The notion of "two kinds of the destruction of defilements"—referring to the annihilation of defilements through the power of analysis (*pratisaṃkhyā-nirodha*) and Suchness (*tathatā*)—apparently points to the perfected nature. So the compound "svabhāva-dvaya-nôtpatti" in III.9a must point to both the imagined and the dependent natures. Given this, the most natural reading seems to follow Vasubandhu and interpret the compound as "svabhāva-anutpatti" and "dvaya-nôtpatti," meaning "non-arising by means of its self-nature" (*svabhāvena anutpattir*) and "non-arising of the 'grasped' and of the 'grasper'" (*grāhya-grāhakayor anutpattir*). If this is the case, then MAV III.9ab, together with MAV III.4-5ab, most certainly endorse the double-layered model.

In his support for the single-layered model as the original intent of the MAV,²⁹ Sugawara (1985) again provides two reasons for refuting Vasubandhu's (and Suguro's) interpretation. First, he argues that since the context there deals with how each of the four noble truths should be understood from the perspective of three natures, any numerical term occurring there should most likely refer to the three natures rather than to the "pair" (i.e., grasper and grasped); second,

²⁹ Sugawara 1985 argues that the verses of the MAV III. 4-5ab endorse a single-layered model for the three natures, namely, that the imagined nature corresponds to the "grasped" , i.e., the unreal external objects; whereas the dependent nature corresponds to the "grasper" , i.e., the real inner consciousnesses. (p. 46ff.) While commenting on the verses of the MAV, Sugawara continues, Vasubandhu distorts the intent of the original verses and imports his own idea, namely, that both the "grasped" and the "grasper" map to the imagined nature, it is the basis underlying both, i.e., the consciousness, that maps to the dependent nature. (p. 47; 53)

he argues that, not far from III.9, in III.3 the term "svabhāva-traya" occurs, which refers to the "group of three of the natures." (Sugawara 1985: 45) For this reason, Sugawara argues that the term "svabhāva-dvaya-nôtpatti" in MAV III.9a should be interpreted as "non-arising of the two natures (i.e., of the dependent nature and of the imagined nature)."

Sugawara's reasoning would come across serious challenges if we compare his interpretation of III.9ab with other passages of MAV III.5cd-9. Throughout these verses, the agendum remains the same: to show how to understand the four noble truths from the perspective of three natures. For example, under the noble truth of the arising of suffering (*samudaya*), MAV III.8cd reads:

[MAV III.8cd]:

[The arising of suffering is threefold, namely,] permeations (*vāsanā*), rising-up together (*samutthāna*), and non-separation (*avisamyoga*). (My translation)³⁰

To paraphrase, the MAV claims that the noble truth of the arising of suffering (*samudaya-satya*) is grounded on the three natures. From the perspective of the imagined nature, it is permeations (*vāsanā*); from the perspective of the dependent nature, it is rising-up together (*samutthāna*); from the perspective of the perfected nature, it is non-separation (*avisamyoga*). Note in particular that the terms for the three natures themselves do *not* appear at all throughout the verses III.5cd-9.

By the same pattern, Sugawara's suggestion would lead to a very odd conclusion that III.9ab

³⁰ The Sanskrit text reads: "*vāsanātha samutthānam avisamyoga eva ca*." See Nagao 1964: 40. O'Brien's translation reads, "Origin (*samudaya*) is also threefold, namely, impressions (*vāsanā*), originators (*samutthāna*) and mutual connection (*avisamyoga*)." See O'Brien 1953: 300.

says something like this: From the perspective of the imagined nature, the noble truth of cessation means the non-arising of the imagined nature; from the perspective of the dependent nature, the noble truth of cessation means the non-arising of the dependent nature; from the perspective of the perfected nature, the noble truth of cessation means two kinds of extinction of defilements (*mala-śānti-dvaya*). Despite its coherence with the single-layered model, this reading does not appear to be the best reading both syntactically and semantically.

For this reason, I tend to agree with Vasubandhu and read "svabhāva-dvaya" in III.9a as a *Dvaṃdva* compound instead of as a *Tatpuruṣa* compound. Given this, the MAV III.9a would be saying exactly the same thing as what is put by Vasubandhu: From the perspective of the imagined nature, the noble truth of cessation means the non-arising by self-nature; from the perspective of the dependent nature, the noble truth of cessation means the non-arising of the grasped and of the grasper.

This interpretation of MAV III.9ab also suggest that MAV III.4-5ab should also be read from the double-layered model. Namely, the imputation and denial regarding entities and persons (*dharma-pudgala*) map to the imagined nature. The most obvious understanding of "dharma-pudgala" then would be that these two refer to the further reification of the pair (grasper and grasped). The pair here then must be understood in terms of mental representations (*viññapti*). It would be a false imputation if we treat entities and persons as externally real since they are

merely based on mental representations; it would be a false denial if we treat entities and persons as totally non-existent since their existence should be conceded to the extent that they are merely temporary designations (*prajñapti*) based on mental representations.³¹

To conclude, MAV III.4-5ab and MAV 9ab taken together offers a strong counter-example against the idea that the MAV as a whole endorses the single-layered model. The key difference between Chapter One and Chapter Three is: the "grasped" is mapped to the imagined nature in Chapter One but to the dependent nature in Chapter Three. The only way to break this deadlock, as far as I can see, would be to resort to the multi-layeredness of the MAV itself. To be sure, the multi-layeredness should always be taken as a last resort when faced with internal inconsistency of a text, and more evidence must be collected to make a more convincing case. On the other hand, however, the evidence we currently have also does *not* forbid us from suggesting that the MAV itself has more than one layers and is not entirely consistent among those layers.

Conclusion

In this paper, I argue that there exist two different interpretations regarding the relationship

³¹ This usage of "person" can be attested in the *Śrutamayī-bhūmi* of the *Yogācārabhūmi*: What is a provisional designation? It is [the designation of] "a person" established where there are merely entities; or [the designation of] "a dharma" established where there are only signs (Tib. *mtshan ma*; Skt. *nimitta*). The Tibetan translation reads: "brda gang zhe na, chos tsam la gang zag rnam par gzhag pa'am, mtshan ma tsam la chos su rnam par gzhag pa gang yin pa'o" (Derge Tshi: 163a2-3). Xuanzang's Chinese translation reads: 「云何假施設？調於唯法假立補特伽羅；及於唯相假立諸法。」 (T1597:30.346a3-4)

between the pair (i.e., the "grasped" and the "grasper") and the three natures in Vasubandhu's MAVBh. I construe Vasubandhu's two interpretations as the double-layered model and the single-layered model respectively. Between these two, I further show that the double-layered model bears striking similarity to Asaṅga's MSg. I also show how this double-layered model contradicts with Chapter One of the MAV, and how a coherent reading of the first half of Chapter One of the MAV can be achieved by adopting the single-layered model. For these reasons, I believe that the single-layered model should be preferred as representing the original intent of the first half of Chapter One of the MAV. However, verses in Chapter Three of the MAV, in particular, III.4-5ab and III.9ab, strongly endorse the double-layered model suggested by the MAVBh. This latter observation forces me to acknowledge that our current version of the MAV consists of multi-layers.

The major finding of this paper is the change of the meaning regarding the pair (the "grasped" and the "grasper") between the first chapter and the third chapter of the MAV. This change is not easily discernible, but it becomes clearer if we investigate the change of the way this pair is mapped to the three natures. This change may serve as strong evidence for the multi-layeredness of our current version of the MAV. Vasubandhu's MAVBh accords with Chapter Three but not Chapter One of the MAV.

The contrast between two models in the Yogācāra tradition can probably reveal an important

clue about the development of Yogâcâra: namely, a doctrinal difference exists between at least part of the MAV and the MSg. Chapter One of the MAV seems to be historically older and doctrinally less sophisticated than the MSg. If this is the case, then Chapter One, i.e., the earliest part of the MAV, stands between the oldest stratum of Yogâcâra—the *Maulî* portion of the *Yogâcârabhûmi*—and Asaṅga. More careful and comprehensive study of the MAV than what I could afford here may reveal more information about the inner complexity of the MAV and about the development of Yogâcâra in its early stage. A common pitfall is that we often too quickly and too easily read earlier Yogâcâra texts through the lens of Vasubandhu, who, as I tried to show in this paper, sometimes imported later interpretations to his commentaries on earlier texts.

Doctrinally speaking, I think it makes sense that the single-layered model eventually yields to the double-layered model because, ultimately speaking, what is involved in the Yogâcâra worldview is a two-layered process. First, there are mental representations arising out of the storehouse consciousness, and second, there is conceptualization and verbalization added on those representations. From this point of view, the double-layered model more accurately depicts the Yogâcâra worldview.

The switch from the single-layered model to the double-layered model marks a crucial transition in Yogâcâra philosophy. Corresponding to the above two-layered process of the Yogâcâra worldview is its two-step account for cognitive error: first unproblematic mental

representations, and then erroneous conceptualization and verbalization. Under the double-layered model, mental representations are characterized as pure or at least neutral in their nature. In terms of the three natures, the dependent nature is regarded as fundamentally defiled according to the singled-layered model. This is not necessarily the case under the double-layered model.³² This double-layered model thus paves the way for the model in Vasubandhu's *Triṃśikā* 21cd, where the dependent nature is regarded as originally pure because once the erroneous conceptualization and verbalization is removed, just the dependent nature itself is the perfected nature.³³

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³² For example, Suguro (1982) points out that in Asaṅga's MSg, two different opinions exist regarding the dependent nature: one holds that the dependent nature is divided into pure and impure aspects; the other holds that the dependent nature is fundamentally impure. See Suguro 1982:20-21. This, however, is too complicated a topic to be adequately explored here in this paper.

³³ The Sanskrit text reads: "niṣpannas tasya pūrveṇa sadā rahitatā tu yā." See Lévi 1925: 39.

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