

# The concept of *manas* in the *Lankāvatāra*

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## I

The *Lankāvatārasūtra* (LAS) is noticed by scholars for its eight-fold *viññāna* theory. Among the eight, however, the character of *manas* is not clear and sometimes it is held that there is no reference in the LAS to *kliṣṭa-manas* which is generally regarded as its fundamental character.\*1) To examine this claim we must first of all make a list of all occurrences of the term *manas* in the LAS.

## II

For the present purpose, the term *manas* is classified into two according to its use in the LAS, namely:

- A. general use as observed in the case of *manas-karman* in contrast to *kāya-* and *vāk-karman*;
- B. unique use to the Vijñānavāda, namely as distinguished from *citta* (= *alaya-viññāna*) and *viññāna* (=6 *viññānas*).

In the following list, each section is again divided conventionally into several parts in accordance with its context.

For the occurrences in the prose sentence, page and line in the Nanjio edition (Kyoto, 1923), and for those in verses, the verse number adopted by the same text together with chapter number (for chap. X, the Sagāthakam, with the abbreviation Sag.) is mentioned. For the reference, the section number adopted by the *Butsugoshinron*\*2), a Japanese commentary to the Sung version of the Chinese translation of LAS is given in brackets. (For the introductory part of the LAS up to the end of the 108 *padas*, Nanjio Edition, p. 37, l. 5, [0] is used.)

- A. The mind in general:
  - 1. one of the 3 kinds of actions:

*manasā na.....kriyate śubham*, Sag. 419.

2. *manomaya-kāya* (spiritual body):
    - a. (definition): *manovad apratihataśighragāmitvān ity ucyate*, [25] 81.7-8; *manojavasadṛśaṃ.....kāyaṃ.....*, [51] 137.5.
    - b. (3 kinds spiritual bodies): [25] 18.6-16; [51] 136.8-10, 11-14; 137.1-8.
    - c. (other occurrences): [47] 125.18-126.1; [51] III, 2; [58] III, 31 (*kāyo manomayaḥ*); [72] 192.1 (*manomaya-dharmakāya*); 193.3; [81] 222.5 (*kāyaṃ jñāna-manomayaṃ [pratilabhante]*); Sag. 68; 189 (=III, 2); 226; 420.
  3. *mano-vispandita* (motion of the mind): [64] III, 53=Sag. 94bc (*manovispan-ditaṃ.....atikramya*); [68] 178.1-3 (*yavad.....manovispan-ditaṃ.....tavad lokāyatam*); [70] 185.11-14 (*manasa āgatigati-vispandanān nāsti.....nirvā-ṇaṃ*).
  4. (other occurrences): *mana-varjitaṃ (nirvāṇam)*, [57] III, 18 = Sag. 468. *manohara*, [78] IV, 4 = Sag. 108.
- B. *Manas* as one of 8 *vijñānas*:
- (I) *citta*, *manas*, and *vijñāna*:
1. *cittaṃ manas ca vijñānaṃ* (in verse only)
    - a. (together with 5 *dharmas*, 3 *svabhāvas*, etc. showing topics of the text): [0] II, 68; [9] II, 126=Sag. 436; Sag. 415.
    - b. (other occurrences): [4] II, 104 = Sag. 388; [60] III, 40 = Sag. 287; Sag. 414.
  2. *citta-mano-manovijñāna-* (in compound):
    - a. (together with 5 *dharmas*, 3 *svabhāvas*, etc. showing topics of the text): [4] 43.14; [19] 69.11; [21] 72.12-13; [25] 81.3-4.
    - b. (together with *vāsanā*, etc.): [37] 108.10 (*~dauṣṭhulyavāsanāsvabhā-vadharmā-*); [77] 213.4 (*~lakṣaṇaparicayakauśalya-*); [78] 214.7 (*~bāhyabhāvasvabhāva-lakṣaṇābhiniveśa*).
    - c. (to surpass, remove or change *citta-*, etc.): *citta-mano-manovijñānaṃ .....tartuṃ śakyaṃ*, [4] 45.14-16; *~citta-parāvṛttyāśrayānāṃ yogināṃ*, [28] 93.2-5; *~.....parāvṛttibhāvāt*, [37] 108.10 (see above); *~rahita*, [3] 43.1; *~atita*, [66] 172.11; *~vyāvṛtti*, [69] 180.16-17; [70] 185.5; [77] 212.6 (*~vikalpa-~*); *~vigamāt*, [78] 215.5 (*~vikalpasamjñā-*

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~); ~-*atikrānta*, [82] 231.1-3 (~-*dṛṣṭalakṣaṇa*-~)

3. (miscellaneous forms): *cittaṃ manasā ca ṣaḍ vānyavijñānāni*, Sag. 722; *cittaṃ manasā cāpi vijñānaṃ*, Sag. 226; *cittaṃ mano vijñānam eva ca*, Sag. 417; *cittaṃ manasā ca samāśritya vijñānaṃ sampravartate*, Sag. 269; *ālaya-mano-manovijñāna-(dṛṣṭivāsana-parāvṛttiḥ)*, [31] 98.17.
  4. (explanations of terms *citta*, *manas* and *vijñāna*): [4] II, 106=Sag. 390 (*manasā vicīyate*); [80] VI, 4=Sag. 433 (*manas=vidūṣakasādṛśa*); Sag. 102-103 (*manas=manyānātmaka*); Sag. 216 (*manas=kaluṣa-kāraka*); Sag. 217 (*manah prārthayate gatiṃ*); Sag. 687 (*manas=parikalpa*, cf. *citta=samkalpa, vikalpa*); [5] II, 116=Sag. 400 (*manasā manayate*, no reference on *citta*).
- cf. In Sag. 459-460, *manas* is counted as one of synonyms of *citta*, and one of special form of *vikalpa*, namely:

*cittaṃ vikalpo vijñaptir mano vijñānam eva ca |*  
*ālayaṃ tribhavaś ceṣṭā ete cittasya paryāyāḥ || 459 ||*  
*āyur uṣmātha vijñānam ālayo jvīvendriyam |*  
*manasā ca manovijñānaṃ vikalpasya viśeṣaṇam || 460 ||*

(II) 8 *vijñānas*, 7 *pravṛttivijñānas*, and their interrelations:

1. 8 *vijñānas*: [1] 37.14 (*vijñānaṃ.....aṣṭalakṣaṇoktaṃ*); [4] II, 104 (*cittaṃ manasā ca vijñānam aṣṭau*); [48] 126.13 (*aṣṭau vijñānāni*); [52] 139.1 (*aṣṭānāṃ vijñānakāyānāṃ*); [81] 227.10 (*aṣṭau.....vijñānāni*); [81] VI, 6=Sag. 638 (*vijñānāny aṣṭa eva ca*); Sag. 733 (*vijñānaṃ.....aṣṭavad*); [83] 235.6-9 (*aṣṭau vijñānāni=tathāgatagarbha ālayavijñāna-saṃśabdito mano manovijñānaṃ ca pañca ca vijñānakāyās tīrthyānuvarṇitāḥ*).
2. a. 7 *pravṛttivijñānas*: [48] 126.17-18 (*saptānāṃ vijñānāṃ pravṛttiḥ tad [=manovijñāna, or ālayavijñāna]-hetvāmbanāt vād bhavati*); [80] 220.15 (*avidyā-vāsana-bhāmijaiḥ saptabhir vijñānaiḥ saha.....pravartate [ālaya-vijñānasamśabdito, tathāgatagarbhaḥ, mahodadhitarāṅgavan nityam avyucchinnaśarīraḥ.....]*); [80] 221.2 (*tad-anyāni vijñānāni.....mano-manovijñānaprabhṛtāni.....sapta*); [80] 221.13 (*saptānāṃ pravṛttivijñānānāṃ nirodhaḥ*); [80] VI, 1 (*vijñānais saptabhir yutaḥ [garbhas tathāgatānāṃ]*); [85] 242.2 (*sapta.....mano-manovijñāna-caḥṣurvijñānādayaḥ kṣaṇikāḥ*).

b. *manādi-*

.....*pravṛttivijñānāni*, [1] 38.18 (↔*ālayavijñāna*).

.....*bhīḥ*, Sag. 726 (*viśamyuktaṃ sattvaṃ*) (↔*cittena saha saṃyutaṃ*); Sag. 740 (*saha.....anyatvaṃ*) (↔*cittena saha ekatvaṃ*); Sag. 753 (*saha saṃyutaṃ (prakṛtiprabhāsvaraṃ cittaṃ)*).

.....*ādyah*, Sag. 754 (↔*prakṛtiprabhāsvaraṃ cittaṃ*).

3. (*ālayavijñāna* and *manas*, *vijñāna*, etc.):

*vāsanā.....manovijñānasambhūtā, ālayaṃ ca manaḥ sthitāḥ* (sic), [85] VII, 4; *caḥśus ca rūpam āloka ākāśaś ca manas tathā| ebhir utpadyate nṛṇāṃ vijñānaṃ hy ālayodbhavam||*, Sag. 262; *ālayaṃ hi samāśritya mano vai saṃpravartate| cittaṃ manas ca saṃśritya vijñānaṃ saṃpravartate||*, Sag. 269; *mano hy ālayasambhūtaṃ vijñānaṃ ca manobhavam||*, Sag. 870.

4. (*ālayavijñāna* and *manas*):

*ālayavijñānam.....manaḥsahitaṃ pravṛttivijñānavāsanābhīḥ kṣaṇikaṃ*, [83] 235.16-17 (↔*anāsrvaśāsanābhīḥ akṣaṇikaṃ*); *ālaya-mana-saṃyutaṃ*, Sag. 157 (*mātāpitrśaṃyogād.....vardhate*) (stem: *mana-*); *ālayaṃ hi manasyātmā ātmīyaṃ jñānam eva ca|*, Sag. 645 (stem: *mana-*)

5. (*ālayavijñāna=citta* and *manovijñāna*, etc.): (no mentioning of *manas*)

*ālayaṃ ca kathaṃ kasmān manovijñānam eva ca|* [0] II, 20;

*oghāntarajalasthāntiyād ālayavijñānāt pravṛttivijñānatarāṅga utpadyate| yathā.....caḥsurvijñānam evaṃ.....pañcavijñānakāyāḥ pravartante| saha tair eva.....pañcabhir vijñānakāyair hetuviśayaparicchedalakṣaṇāvadhāraḥkaṃ nāma manovijñānaṃ taddhetujaśaritaṃ pravartate|*, [4] 44.8-16;

*ṣaṇṇāṃ vijñānakāyānāṃ nirodhād ucchedaḍṛṣṭim āśrayanti bālapṛthagjanāḥ, ālayānavabodhāc chāśvatadṛṣṭayo bhavanti*, [85] 242.15-16, cf. VII, 5; *manovijñānavyāvṛttaṃ cittaṃ kālūṣavarjitam* Sag. 239;

*manovijñānaṃ.....viśayaparicchedābhīniveśēna pravartamānaṃ vāsanābhīḥ ālayavijñānaṃ prapūṣṇāti.*, [48] 126.18-127.1;

cf. [48] II, 180=Sag. 210 (*taddhetukaṃ tadālambya manogatisamāśrayaṃ| hetuṃ dadāti cittasya vijñānaṃ ca samāśritam||*, *tad=vikalpahetuvijñāna* in II, 179=*manovijñāna*?. “*manas*” of “*manogati*” simply means mental organ?)

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*(manovijñānam) ālayavijñāna-hetvālabhanam (abhinnaśarīralakṣaṇam)*,  
 [48] 127.2–3, cf. below.

6. (*manas* and *manovijñāna*):

*(manovijñānam) manaḥsahitaṃ \*ātamātmīyagrāhābhīniveśa-manyanākāreṇā-nupravartate*, [48] 127.1–2 (*ālayavijñānahetvālabhanam*);

\* Nanjio Edition separates “*manaḥ*” and “*sahitaṃ*”, but Tib. “*yid dan lhan cig tu*”. Also see example under B (II) 4 above.

*jñānātmakās tathāgatā.....kena na kalpante manasātmato jīvataḥ pudgala-taḥ| kathaṃ na vikalpante manovijñānena*, chap. I, p. 20.2–5, cf. Sag. 687 (under Ex. B (I) 4); *cakṣū rūpe manaś cāpi āvilasya manas tathā*, Sag. 884 (meaning of “*manas*” here uncertain)

7. (*manovijñāna*):

a. (definition): =*vastuprativikalpavijñāna*, [1] 37.15 (according to the commentary of Jñānaśrībhadrā, in contrast to “*khyātivijñāna*” being *cakṣurādi-pañcavijñānakāyāḥ*.); =*hetuviśayaparicchedalakṣaṇānvadhāraka*, [4] 44.14, cf. above under B (II) 5; =*viśayaparicchedābhīniveśena pravartamāna*, [48] 126.19, cf. above under B (II) 5; =*viśayārthahetuka*, chap. I, p. I, p. 20.5; =*vikalpahetuvijñāna*, (48) II, 179=Sag. 25;

*vikalpo manovijñānam*, Sag. 687;

b. (other occurrences): *kāyaṃ manovijñāpti-rahitaṃ (labhante bodhisattvāḥ)*, [81] 227.5; *manovijñāna-saṃcannāḥ (śāsāḥ)*, Sag. 862.

(III) Other established doctrines of the Vijñānavāda:

1. 3–hold pariṇāma: cf. *Triṃśikā Vijñāptimātratāsiddhi*, v. 1

*vipāka-pariṇāmas ca vijñānasya manasya ca| mano hy ālayasaṃbhūtaṃ vijñānam ca manobhavam||* Sag. 870;

2. 3–hold *grāhaka*: cf. *Mahāyānasūtrālamkāra*, p. 65 (*Bhāṣya* ad. XI, 40)

*dehaḥ pratiṣṭhā bhogaś ca grāhyavijñāptayas trayāḥ| mana-udgraha-vijñāpti-vikalpo grāhakās trayāḥ||*, Sag. 72.

### III

In the following we shall make remarks on some notable points observed from the list.

1. The LAS uses the three kinds of terms on the mind, i. e. *citta*, *manas* and

*viññāna* as showing different functions distinguished from each other as observed in the works of the Vijñānavāda. This is especially clear from a compound, *citta-mano-manoviññāna*-. Here *manoviññāna* represents the 6 *viññānas*, or *manoviññāna* accompanied by the *pañcaviññānakāyāḥ*, and thus is made the whole mental system consisting of 8 *viññānas*.

2. *Manas* is one of the 7 *pravṛttiviññānas* (acting consciousness) which are the wave-like *pariṇāma* on the ocean-like *ālayaviññāna*, the *citta*, and are *avidyāvāsabhūmija* and perishable. The *ālayaviññāna* is, on the contrary, not perishable as being the *tathāgatagarbha* which represents the *prakṛtiprabhāsvara-citta*. In other cases, however, when referred to by *citta-mano-manoviññāna*, the *citta* is said to be surpassed or changed its basis (*parāvṛtti*) in the *nirvāṇa*, or in the completion of practice. This latter doctrine is nearer to the orthodox Vijñānavāda.

3. Functions of *manas* in the whole system are not clear. In some passages it is completely neglected in the explanation of the evolution of *viññānas* (e. g. sections [1], [4–5]), sometimes minimized (e. g. section [48], where *manoviññāna* plays the most important role). Also its definitions vary passage by passage. This seems to show that the *manas* as an independent mental function is not yet settled in the LAS, especially in the mainpart\*<sup>3</sup>).

(*manas* is once defined as “*kaluṣakāraka*”, maker of dirtiness, but this function is also ascribed to *manoviññāna*, see Sag. 237 under B (II) 5. Also “*avilasya manas*” in Sag. 884 suggests “*kliṣṭa-manas*” but context is not clear.)

4. Among definitions of *manas*, the most important one is “*manyānātmaka*” in Sag. 102, which runs as follows:

*cittam ālayaviññānaṃ mano yaṃ manyānātmakam |*  
*gṛhṇāti viśayān yena viññānaṃ hi tad ucyate |*

This verse is quoted in Hsuan tsang’s translation of the *Vijñaptimātratā-siddhi*\*<sup>4</sup>) as the scriptural proof (*āgama*) of the seventh *viññāna*, the *manas*, which is defined in Vasubandhu’s *Triṃśikā-kārikās* as “*mano nāma viññānaṃ manānātmakam*” (v. 5). These *manyānā* and *manana*, both being translated into Tibetan by “*nar sems*”, seem to have the same meaning “conceit”, or more precisely “self-conceit”. (thinking something as self)

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The same translation is used in an example under B (II) 6 in the list. In this example *manovijñāna* is said to be originated (having *ālayavijñāna* as its cause and basis of cognition) together with *manas* in the form of conceit which affects the concept of the ego and its belongings. The function of *manas* is not directly mentioned there, but we may be allowed to regard *manyānā* as the *ākāra* proper to *manas*.

There are other cases where the term *manyānā* is translated into Tibetan by “(b)*rlom(s) sems*”, for example Sag. 10:

*asārakā ime dharmā manyānāyāḥ samutthitāḥ|*  
*sāpy atra manyānā śūnyā yayā śūnyeti manyate||*

The meaning of this verse may be rendered as follows:

Being arisen from conceit, these dharmas are of no substantial core;  
The conceit by which man thinks them void is again void.

In this case “*manyānā*” is not directly connected with *manas* nor with the ego concept. The basic meaning of *manyānā* known from this example is “thinking something which is unreal as real” and hence it is better to be rendered into “illusory imagining”<sup>\*5</sup>). Tibetan “*rlom sems*”, usually translated by “pride”, is used in order to show this special sense attached to the verb *man-* and its derivatives. (e. g. *manyati*=*rlom sems byed*, Sag. 461) Tibetan “*nar sems*” seems to show its special case when its function is limited to the ego concept. The term *manyānā* goes back to Pāli *maññanā*, but not found in the classical Sanskrit. A further restriction of this function to *manas* with a special sense of self-conceit was probably done by the Vijñānavādins who were seeking for a unique function of *manas* as distinguished from *citta* and *vijñānas*.

5. There are two notable verses which show visible influence of the established doctrines of the Vijñānavāda. (B (III) 1 & 2) They are notable because of their similarity with the doctrines found in Vasubandhu’s works. Namely the first one refers to the *vijñānapariṇāma* theory ascribed to Vasubandhu, but it is quite doubtful whether the compiler of this verse understood the same doctrine implied in the term *pariṇāma*! As for the second one, the threefold concept on *grāhaka*, i. e. *mana-udgraha-vikalpa* belongs

to Vasubandhu's terminology, but the fundamental doctrine of the threefold manifestation (*abhāsa*) of *viññāna* in terms of *deha*, *bhōga* and *pratiṣṭhā* is proper to the main part of the LAS and is probably established by borrowing the idea from the *Mahāyānasūtrālamkāra*, the *Madhyāntavibhāga* and other early works of the Vijñānavāda\*6). The relationship between the LAS and the works of the Vijñānavāda is still obscure and to enter deep into this problem is beyond our present purpose. We shall only indicate here that these two verses belong to the Sagāthakam and are not found in the oldest Chinese version, and there remains the possibility of their composition after Vasubandhu.

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Notes

- 1) Katsumata, Shunkyo, *Bukkyo ni okeru Shinshiki-setsu no Kenkyu* (A Study of the Citta-Viññāna Thought in Buddhism), Tokyo, 1961, pp. 660, 662.
- 2) *Butsugoshinron* (Commentary of the *Buddhapravacanahrdaya*), by Kokwan Shiren (1287-1346), *Nihon Daizokyo*, Hoto-bu 3, Kyoto, 1916. See Takasaki, *Ryogakyo* (the *Laṅkāvatārasūtra*), *Butten-koza* 17, Tokyo (Daizoshuppan), 1980. (A comparative list of section numbers and pagenations in various versions of the LAS is given.)
- 3) "The main part" here means chapters II to VIII, together with the first paragraph of chap. I in the Skt text, of which the equivalent passages are found in the Sung version of the Chinese-translation. They are regarded as the old portions of the LAS. See Takasaki, op. cit. (Introduction)
- 4) *Joyuishikiron*, fasc. 5, *Taisho*, vol. 31, p. 24c.
- 5) F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, "manyānā" s. v.
- 6) J. Takasaki, "Nyūryogakyo no Yuishiki-setsu (*Vijñaptimātra* Doctrine of the *Laṅkāvatāra*)", *Bukkyogaku*, vol. 1, pp. 1-26, (on the concept *deha-bhoga-pratiṣṭhābhaṃ viññānam*).

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