The concept of *manas* in the *Laṅkāvatāra*

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I

The *Laṅkāvatārasūtra* (LAS) is noticed by scholars for its eight-fold *vijñāna* 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 Vijnānavāda, namely as distinguished from *citta* (=ālaya-vijñāna) and *vijñāna* (=6 vijñānas).

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):
   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.


B. Manas as one of 8 viññānas:
(1) citta, manas, and viññāna:
   1. cittaṃ manas ca viññānam (in verse only)
      a. (together with 5 dharmas, 3 svabhāvas, etc. showing topics of the text):

2. citta-mano-manovijnāna- (in compound):
   a. (together with 5 dharmas, 3 svabhāvas, etc. showing topics of the text):
   b. (together with vāsanā, etc.): [37] 108.10 (~ dauṣṭhulyavāsanaśvabhāvadharma~); [77] 213.4 (~ laksanaparicayakausalya~); [78] 214.7 (~ bāhyabhāvavabhāva-laksanābhiniweśa~).
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3. (miscellaneous forms): cittā manasā ca ṣaḍ vānyaviṅkānāṇī, Sag. 722; cittā manasā cāpi viṅkānāṃ, Sag. 226; cittā mano viṅkānāṃ eva ca, Sag. 417; cittā manasā ca samāśrityā viṅkānāṃ saṃpravartate, Sag. 269; alaya-mano-manoviṃkāṇā-(dṛṣṭivāsanā-parāvṛttiḥ), [31] 98. 17.

4. (explanations of terms citta, manas and viṅkāna): [4] II, 106=Sag. 390 (manasa vicitvate); [80] VI, 4=Sag. 433 (manas=vidūṣakasādṛṣṭa); Sag. 102-103 (manas=manyātāmaka); Sag. 216 (manas=kaluṣa-kāraka); Sag. 217 (manāḥ prāṛthayate gatiḥ); Sag. 687 (manas=parikalpa, cf. citta=samkalpa, vikalpa); [5] II, 116=Sag. 400 (manasa 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:

cittā vikalpo viṅkāpitr mano viṅkānam eva ca/
alayaḥ triibhavāḥ cēṣṭā ete cittasya paryayasyah// 459//
āyur uśmātha viṅkānam alayo jñītvendriyam/
manasā ca manaviṃkāṇāṃ vikalpasya viśeṣaṇam// 460 //

(II) 8 viṅkānas, 7 pravṛttivinānas, and their interrelations:

1. 8 viṅkānas: [1] 37.14 (viṅkānam......aṣṭaḷkaṇakāntaḥ); [4] II, 104 (cittā manasā ca viṅkānam aṣṭau); [48] 126.13 (aṣṭau viṅkānāṃ); [52] 139.1 (aṣṭānāṃ viṅkānakāyānāṃ); [81] 227.10 (aṣṭau......viṅkānāṃ); [81] VI, 6=Sag. 638 (viṅkānāṃ aṣṭau eva ca); Sag. 733 (viṅkānam......aṣṭavad); [83] 235.6-9 (aṣṭau viṅkānāṃ=ṭathāgatagarbha alavyaviṅkāna-saṃśabdito mano manoviṃkāṇāṃ ca paṇcaka viṅkānakāyāst tīrthhyānunvarṇitaḥ).

2. a. 7 pravṛttivinānas: [48] 126.17-18 (saptānāṃ viṅkānāṃ pravṛttiḥ tad [=manoviṃkāṇa, or alavyaviṅkāna]-hetvālambanatvād bhavati); [80] 220.15 (avidyā-vāsana-bhūmijātī saptabhīr viṅkānāḥ saha......pravartate [alaya-viṅkānasaṃśabdito, tathāgatagarbhah, mahodadhitarangavan nityam avyucchinnaśaṅkṛtaḥ......]); [80] 221.2 (tad-antīni viṅkānāni......mano-manoviṃkāṇaprabhṛtīni......saptā); [80] 221.13 (saptānāṃ pravṛttivinānāṃ nirodhah); [80] VI, 1 (viṅkānais saptabhīr yutāḥ [garbhas tathāgata-nāṃ]); [85] 242.2 (saptā......mano-manoviṃkāṇa-cākṣurviṃkānādayāḥ kṣaṇikāḥ).

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b. manādi-

......-pravṛttivijñānānāṁ, [1] 38.18 (↔ alayavijñāna).
......bhiḥ, Sag. 726 (visāmyuktam sattvam) (↔ cittena saha saṁyutam);
Sag. 740 (saha.....anyatvaṁ) (↔ cittena saha ekatvaṁ); Sag. 753 (saha
saṁyutaṁ (prakṛtiprabhāsvaram cittam)).

......adyaḥ, Sag. 754 (↔ prakṛtiprabhāsvaram cittam).

3. (alayavijñāna and manas, vijnāna, etc.):
vāsanā......manovijñānasambhūtau, alayaṁ ca manah sthitāḥ (sic), [85] VII,
4; caksūsa ca rūpam aloka akāśas ca manas tathā/ eḥbir utpadyate nṛṇāṁ
vijñānaṁ/ hy alayodbhavam/], Sag. 262; alayaṁ hi saṁśṛitya mano vai
sampravartate/ cittam manas ca saṁśṛitya vijnānaṁ sampravartate/], Sag.
269; mano hy alayasambhūtāṁ vijnānaṁ ca manobhavam/], Sag. 870.

4. (alayavijñāna and manas):
alayavijñānam......manahsahitāṁ pravṛttivijñānavāsanābhiḥ kṣaṇikaṁ, [83]
235.16-17 (↔ anāsvavāsanābhir akṣaṇikam); alaya-mana-saṁyutam, Sag. 157
(mātāpitrasyogad......vardhate) (stem: mana-); alayaṁ hi manasyātmā
ātmyaṁ jñānam eva ca/], Sag. 645 (stem: mana-)

5. (alayavijñāna=citta and manovijñāna, etc.): (no mentioning of manas)
alayaṁ ca kathām kasmā manovijñānam eva ca/ [0] II, 20;
oghantarajalathāntyād alayavijñānāt pravṛttivijñānataraṅga utpadyate/
yathā......caksurvi jñānam evaṁ......pañcavijñānakāyāḥ pravartante/ saha tair
eva......pañcabhir vijnānakāyair hetuviṣayaparicchedalakṣāṇavadvaharakaṁ nā-
ma manovijñānāṁ taddhetujaśārtrāṁ pravartate/, [4] 44.8-16;
ṣaṇṇāṁ vijnānakāyānāṁ nirodhād ucchedādṛṣṭim āśrayanti bālapṛthagja-
ṇāḥ, alayānavabodhāc chāśvatadṛṣṭayo bhavanti, [85] 242.15-16, cf. VII, 5;
manovijñānānvaśṛtam cittam kālāsavarjītam Sag. 239;
manovijñānāṁ......viṣayaparicchedābhiniveśena pravartamānaṁ vāsanābhir
alayavijñānāṁ prāpuṣṇāti., [48] 126.18-127.1;
cf. [48] II, 180=Sag. 210 (taddhetukāṁ tadālalambya manogatisaṁśṛrayam/
hetuṁ dadāti cittasya vijnānam ca saṁśrītami], tad=vikalpaḥetuvijñāna
in II, 179=manovijñāna?. “manas” of “manogati” simply means mental or-
gan?)

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(Manoviṣṇu) alayavijnāna-hetvālambanam (abhinnasāratalakṣaṇam), [48] 127.2-3, cf. below.

6. (manas and manoviṣṇu):

(Manoviṣṇu) manahsahitam *atamātmīyagrāhābhīniveṣa-manyanākāreṇānapravartate, [48] 127.1-2 (alayavijnānahetvālambanam);

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

jñānātmakās tathāgata......kena na kalpante manasātmato jivatāḥ pudgala-tah/ kathāṃ na vikalpante manovijnānena, chap. I, p. 20.2-5, cf. Sag. 687 (under Ex. B (I) 4); ckṣa rūpe manaś cāpi āvilasya manas tathā, Sag. 884 (meaning of “manas” here uncertain)

7. (manoviṣṇu):


b. (other occurrences): kāyaṃ manoviṣṇapti-rahitam (labhante bodhisat-tvāḥ), [81] 227.5; manoviṣṇāna-saṃcannah (śasaḥ), Sag. 862.

(III) Other established doctrines of the Vijnānavāda:

1. 3-hold pariṇāma: cf. Trimsīka Vijñaptimātratāsiddhi, v. 1

vipāka-pariṇāmas ca vijñānasya manasya ca/ mano hy alayasambhūtaṃ vi-jñānam ca manobhavam// Sag. 870;

2. 3-hold grāhaka: cf. Mahāyānasūtrasāṅkara, p. 65 (Bhāṣya ad. XI, 40)

dehā pratiṣṭhā bhogaś ca grāhyaviṣṇaptayas trayah/ mana-udgraha-vijñā-ptri-vikalpo grāhakās trayah//, 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 —973—
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*vijnāna* as showing different functions distinguished from each other as observed in the works of the Viṣṇavāda. This is especially clear from a compound, *citta-mano-manovijnāna*. Here *manovijnāna* represents the 6 *vijnānas*, or *manovijnāna* accompanied by the *pañcavijnānakāyaḥ*, and thus is made the whole mental system consisting of 8 *vijnānas*.

2. *Manas* is one of the 7 *prāvrtti-vijnānas* (acting consciousness) which are the wave-like *parināma* on the ocean-like *alayavijnāna*, the *citta*, and are *avidyāvāśabhumija* and perishable. The *alayavijnāna* 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-manovijnāna*, the *citta* is said to be surpassed or changed its basis (*paravṛtti*) in the *nirvāṇa*, or in the completion of practice. This latter doctrine is nearer to the orthodox Viṣṇavāda.

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 *vijnānas* (e.g. sections [1], [4–5]), sometimes minimized (e.g. section [48], where *manovijnāna* 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*3).

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

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

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cittam alayavijnānam mano yan manyanātmaṇam/
grhnati visayan yena vijnānam hi tad ucyate//
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This verse is quoted in Hsuan tsang’s translation of the *Viṣṇaptimatrata-siddhi* as the scriptural proof (*agama*) of the seventh *vijnāna*, the *manas*, which is defined in Vasubandhu’s *Trimśikā-kārikās* as “*mano nāma vijnānaṃ mananātmaṇaḥ*” (v. 5). These *manyanā* and *manana*, both being translated into Tibetan by “*nar sens*”, 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 alayavijñāna 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 manyanā as the ākāra proper to manas.

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

\[
\begin{align*}
asārakā ime dharma manyanāyaḥ samutthitaḥ\mid
sāpy atra manyanā śūnya yaya śūnyeti manyate\mid\end{align*}
\]

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 “manyanā” is not directly connected with manas nor with the ego concept. The basic meaning of manyanā known from this example is “thinking something which is unreal as real” and hence it is better to be rendered into “illusory imagining”*5). Tibetan “rlom sens”, 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 sens byed, Sag. 461) Tibetan “nar sens” seems to show its special case when its function is limited to the ego concept. The term manyanā 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 Vijñānavādaśins who were seeking for a unique function of manas as distinguished from citta and viññānas.

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 viññānapariṇāma 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
The concept of manas in the Laṅkāvatāra (J. Takasaki) (8) to Vasubandhu’s terminology, but the fundamental doctrine of the threefold manifestation (abhāsa) of vijnāna in terms of deha, bhoga and pratiṣṭhā is proper to the main part of the LAS and is probably established by borrowing the idea from the Mahāyānasatārlāṃkāra, the Madhyāntavibhāga and other early works of the Viśṇānavāda⁶. The relationship between the LAS and the works of the Viṣṇānavāda 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 Saṅgathakam and are not found in the oldest Chinese version, and there remains the possibility of their composition after Vasubandhu.

Notes
2) Butsugoshinron (Commentary of the Buddhapravacanahṛdaya), 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 paginations 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)
5) F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, “manyana” s. v.

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