

CHAPTER V

Ālayavijñāna in a Meditative Context*

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In recent years, one of my projects has been to clarify the meditative background of *ālayavijñāna*. *Ālayavijñāna* is usually understood to be the deepest layer of mind, which, of course, is correct. However, as Lambert Schmithausen has pointed out,¹ it also has the biological function of maintaining the body.² I believe this aspect of *ālayavijñāna* deserves more attention, particularly in meditative contexts. In earlier papers,³ I have suggested that the concept of *ālayavijñāna* originated in the context of mind-body transformation through meditative practice. Apparently *ālayavijñāna*, which supports both the surface layers of mind and the body, played a key role in this transformation.

Since it would be pointless to repeat all the arguments I have already made in these publications, in this paper I would like to refer to several key passages and elaborate on a few points I could not sufficiently cover in my earlier papers. In the process, some overlap with my former articles is unavoidable. On this point, I beg for the indulgence of the reader.

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¹ Schmithausen [1987] 2007.

² See Schmithausen [1987] 2007, §2.13.4.

³ Yamabe 2012, 2015, 2016a, 2016b, 2017.

1. *Ālayavijñāna* and Meditative Bliss

The first passage I would like to discuss is one from the *Xiānyáng shèngjiào lùn* 顯揚聖教論. It contains a discussion of *vivekaja-prītisukha* in the first *dhyāna*.

建立定者。如經中說。離欲惡不善法故。有尋有伺離生喜樂。
初靜慮具足住。……

喜者謂已轉依者依於轉識心悅心勇心適心調安適受受所攝。
樂者謂已轉依者依阿賴耶識能攝所依。令身怡悅安適受受所攝。

T31:486c24-487a6 [No. 1602]

As Schmithausen has pointed out,⁴ this passage is quoted in the *Abhidharma-samuccayabhāṣya* and so the Sanskrit original can be retrieved:

*katham tatra manobhūmikaṃ sukham | yat tad ucyate prītisukham
iti, yathoktam –*

*“prītiḥ katamā | yā parivṛttāśrayasya pravṛttivijñānāśritā cittatuṣṭiḥ
cittaudbilyaṃ cittaharṣaḥ cittakalyatā sātamaṃ veditaṃ vedanāgatam |
sukhaṃ katamat | yaḥ parivṛttāśrayasyālayavijñānāśrita āśrayānu-
graha āśrayahlādaḥ sātamaṃ veditaṃ vedanāgatam” iti |*

Abhidharmasamuccayabhāṣya, Yugagyō Shisō Kenkyūkai ed.,
409.10-15⁵

What is the bliss belonging to *mano*[*vijñāna*] here? [It refers to] what is mentioned as “joy⁶ and bliss” in the following way:

What is joy (*prīti*)? The satisfaction, delight, rapture, and soundness of *mind* based on *pravṛttivijñānas* for a practitioner whose personal basis has been transformed. It is pleasant feeling subsumed under *vedanā*.

What is bliss (*sukha*)? The benefit and pleasure of the *body* based on *ālayavijñāna* for a practitioner whose personal basis has been transformed (*parivṛttāśraya*). It is pleasant feeling subsumed under *vedanā*.

The structure of this passage can be summarized in a chart:

⁴ Schmithausen [1987] 2007: 315–16, n. 297.

⁵ Corresponding to Tatia ed., 61.1-5 (§61H[iii]), corrected following Schmithausen [1987] 2007, 315-316, n. 297. Regarding punctuation, I follow Tatia (here and below).

⁶ For the implications of *prīti* (*pīti* in Pāli), see Cousins 1973: 120–122.

<i>prīti:</i>	<i>pravṛttivijñānāśrita</i>	<i>citta-tuṣṭi</i> , etc.
<i>sukha:</i>	<i>ālayavijñānāśrita</i>	<i>āśrayānugraha</i> , etc.

Chart 1

In Abhidharma and Yogācāra literature, *āśraya* without contextual specification often means “body”, and in this passage also, the *āśraya* juxtaposed with *citta* is very likely used in that sense.⁷ Thus, a practitioner whose personal basis (*āśraya*, again, closely associated with “body”) has been transformed through *āśrayaparivṛtti* experiences a pleasant sensation in his body and mind.

This passage is interpreted in the subsequent portion of the *Abhidharmasamuccayabhāṣya* as follows:

*tad etad uktaṃ bhavati | sukhavedanā prathamadvitīyayor dhyānāy
utpadyamānā yena cittacaittakalāpena samprayujyate taṃ
ca harṣākāreṇa prīṇayati, āśrayaṃ cālayavijñānasvabhāvaṃ pra-
srabdhisukhena hlādayati | atas tadubhayakṛtyakaratvād ubhaya-
thaivāsyā vyavasthānaṃ veditavyaṃ prītiḥ sukhaṃ ceti |*

Abhidharmasamuccayabhāṣya, Yūgagyo Shisō Kenkyūkai ed.,
409.15-18⁸

What it means is as follows. When the sensation of bliss belonging to the first and second *dhyānas* is arising, that [sensation] gladdens the bundle of mind and mental functions with which it is associated in the mode of rapture. It also pleases *the body*, which has the nature of *ālayavijñāna*, with the bliss of meditative ease. Therefore, because it performs these two functions, one should know that the [sensation of bliss] is posited in two ways: as joy and bliss.

From this statement, we find that bodily bliss (*sukha*) is equated with *prāsrabdhī* (a variant spelling of *prāśrabdhī*), which is a sense of ease attained only in meditation.⁹ The expression *āśrayaṃ cālayavijñāna-svabhāvaṃ* is

⁷ As we shall discuss below (n. 24), the word *āśraya* is often closely associated with the bodily aspect of our existence, but apparently the mental aspect is also included in this concept. In this paper, when *āśraya* seems to refer primarily to the physical aspect, I translate it simply as “body”. It should, however, be noted that the mental aspect is not necessarily excluded from this concept.

⁸ Corresponding to Tatia ed., 61.5-7 (§61H[iii]).

⁹ See also Deleanu 2006: 532, n. 169.

also highly noteworthy. As we have seen, in this context *āśraya* very likely means “body”. Thus, this passage seems to equate the body with *ālayavijñāna*. It is also curious that *sukha* or *praśrabdhi* is tied to *ālayavijñāna* because, according to the classical Yogācāra system (already attested in the “Pravṛtti Portion” of the *Viniścayasamgrahaṇī*), *ālayavijñāna* is associated (*samprayukta*) only with neutral sensation.¹⁰ Since actual experience in meditation and doctrinal/systematic considerations might not always match, this apparent contradiction may indicate that the passage contains some trace of practitioners’ meditative experience.

In what follows, I discuss these points. For now, Chart 1 can be modified as Chart 2:

<i>prīti</i> :	<i>pravṛttivijñānāśrita</i> (<i>harṣākāra</i>)	<i>citta-tuṣṭi</i> , etc. (<i>citta-caitta-kalāpa</i>)
<i>sukha</i> :	<i>ālayavijñānāśrita</i> (<i>praśrabdhi-sukha</i>)	<i>āśrayānugraha</i> , etc. (<i>āśraya</i> = <i>ālayavijñāna</i>)

Chart 2

2. *Parivṛttāśrayasya*

In order to understand the context of this passage, first let us see what happens during *āśrayaparivṛtti*, which the expression *parivṛttāśraya* clearly presupposes. For an early example of *āśrayaparivṛtti*, see this passage from the *Śrāvakabhūmi* (part of the “Basic Section” of the *Yogācārabhūmi*):

tatrāśrayanirodhaḥ prayogamanasikārabhāvanānuyuktasya yo dau-
ṣṭhulyasahagata āśrayaḥ, so <’>nupūrveṇa nirudhyate, praśrabdhi-
sahagataś cāśrayaḥ parivartate |

Shukla ed., 283.6-8; quoted from Sakuma 1990b: (72), n. 3, corresponding to Sakuma 1990a: 17 [§C.1.1]

¹⁰ See the following passage: *sems las byung ba de dag las kyang kun gzhi rnam par shes pa dang mtshungs par ldan pa’i tshor ba gang yin pa de ni gcig tu sdug bsngal yang ma yin bde ba yang ma yin pa dang | lung du ma bstan pa yin no ||* (Pravṛtti Portion, §1.2.(b)B, Hakamaya [1979] 2001: 393) 又阿賴耶識相應受。一向不苦不樂無記性攝。(T30: 580b3-4[No. 1579]) – “Of those [five universal] mental functions, the sensation (*vedanā*) associated with *ālayavijñāna* is exclusively *neither-painful-nor-blissful* (*aduhkhāsukha*) and morally neutral (*avyākṛta*)”.

Among the [list of the tasks of *yoga* (*yogakaraṇīya*)], the extinction of the personal basis of a person engaged in the practice of preliminary meditation [means that] the personal basis accompanied by inertness gradually disappears, and the personal basis accompanied by ease evolves.

According to this explanation, *āśrayaparivṛtti* means a transformation of *āśraya* from the *dauṣṭhulya* mode to the *praśrabdhi* mode.

See also this portion of the *Pañcaskandhakavibhāṣā*:

*prasrabdhiḥ katamā | dauṣṭhulyapratipakṣaḥ kāyacittakarmanyatā |
dauṣṭhulyaṃ kāyacittayor akarmanyatā sāṅkleśikadharmabījāni¹¹
ca | tadapagame prasrabdhisadbhāvād dauṣṭhulyapratipakṣaḥ | la-
kṣaṇaṃ tu prasrabdheḥ kāyacittakarmanyatā |*

Kramer ed., 47.8-11

What is meditative ease? It is a well-functioning state of the body and mind¹² and a remedy for inertness. Inertness is an ill-functioning state of the body and mind and *the seeds of polluted elements*.¹³ Because meditative ease exists when that [inertness] has been abandoned, it [meditative ease] is a remedy for inertness. On the other hand, the essential characteristic of meditative ease is the well-functioning state of the body and mind.

This passage shows that *praśrabdhi* is a remedy for *dauṣṭhulya*, that *praśrabdhi* is experienced in both body and mind, and that *dauṣṭhulya* and *praśrabdhi* are defined as *akarmanyatā* and *karmanyatā* respectively. We can conclude that in *āśrayaparivṛtti*, transformation takes place as shown in Chart 3¹⁴:

¹¹ Text, *sāṅkleśika*-.

¹² *Kāyacittakarmanyatā* is explained as follows in the same text: *tatra kāyakarmanyatā kāyasya svakāryeṣu laghusamutthānatā yato bhavati | cittakarmanyatā samyañ-manasikāraprayuktasya hlādalāghavanimittam yac caitasikaṃ dharmāntaram |* (Kramer ed., 47.11-12) – “In the [quotation from the *Pañcaskandhaka*], a well-functioning state of the body is what enables the smooth operation of the functions of the body. A well-functioning state of the mind is a distinct mental element that causes pleasure and quickness in [a person] practicing correct contemplation”.

¹³ The significance of “the seeds of polluted elements” will be discussed below.

¹⁴ See also the following passage: *tasyaivam ātāpino viharato yāvad vinīya loke <’>bhidhyādaurmanasyaṃ pūrvam eva samyakprayoga<sa>mārambhakāle*

<i>kāya-dauṣṭhulya (akarmaṇyatā)</i>	→	<i>kāya-praśrabdhi (karmaṇyatā)</i>
<i>citta-dauṣṭhulya (akarmaṇyatā)</i>	→	<i>citta-praśrabdhi (karmaṇyatā)</i>

Chart 3

This paradigm indicates that personal transformation (*āśrayaparivṛtti*) takes place in the practitioner's body and mind concomitantly. The *Xiānyáng shèngjiào lùn* passage on *vivekaja-prītisukha*, which I discussed at the beginning of this article, seems to presuppose this type of experience.

Further, compare the scheme in Chart 3 with the following statement from the *Śrāvakabhūmi*:

īpsitābhilaṣitārthasamprāpteḥ, prītau cādoṣadarśanāt, sarvadauṣṭhulyāpagamāc ca vipulapraśrabdhicittakāyakarmaṇyatayā prīti-sukham

Śrāvakabhūmi, quoted from Deleanu 2006: 331 [§3.28.3.1.5], corresponding to Shukla ed., 450.11-14; see also Schmithausen [1987] 2007: 316, n. 300

Due to the great meditative ease, namely a well-functioning state of the mind and body, [the first *dhyāna* is said to have] **joy and bliss**

sūkṣmā <cittaikāgratā kāya>cittapraśrabdhir durupalakṣyā pravartate | yā tatra śamatham vā bhāvayato vipaśyanām vā prasvasthacittatā prasvasthakāyatā cittakāyakarmaṇyatā, iyam atra kāyacittapraśrabdhiḥ | tasya saiva sūkṣmā cittaikāgratā cittakāyapraśrabdhiś cābhivardhamānā audārikām sūpalakṣyām cittaikāgratām <citta>kāyapraśrabdhim āvahati, yaduta hetupāraṃparyādāna-yogena, tasya nacirasyedānīm audārikī cittakāyapraśrabdhiś cittaikāgratā ca sūpalakṣyotpatsyatīti ... (Śrāvakabhūmi, Sakuma 1990a, 2:26.3-27.1 [§G.2], referred to in Schmithausen 2014, §8.3, n. 30) – “Subtle mental concentration [and] not easily perceivable body-mind ease arise for the [practitioner] thus practicing eagerly when he first undertakes the correct practice after removing desire for and dejection with the world. In that situation, the soundness of the body and mind, namely the well-functioning state of the body and mind of [the practitioner] who is practicing calming or contemplation, is the meditative ease of the body and mind here. The same subtle mental concentration and the mind-body ease of the [practitioner], while increasing, bring about intense and easily perceivable mental concentration and mind-body ease. Namely, in the manner of successive causality, now intense and easily perceivable ease of the mind and body and mental concentration will arise for him shortly” (Śrāvakabhūmi, Sakuma 1990a, 2: 26.3-27.1 [§G.2], referred to in Schmithausen 2014: 18 [§8.3], n. 30).

[resulting] from attaining the longed for and desired goal, from not seeing faults in joy, and from abandoning all [types of] inertness.¹⁵

This can be represented as Chart 4¹⁶:

<i>prīti</i> :	<i>citta-karṇyatā (vipula-prasrabdhī)</i>
<i>sukha</i> :	<i>kāya-karṇyatā (vipula-prasrabdhī)</i>

Chart 4

Compare this with the interpretation of the *Abhidharmasamuccayabhāṣya*:

<i>prīti</i> :	<i>pravṛttivijñānāsrita (harṣākāra)</i>	<i>citta-tuṣṭi, etc. (citta-caitta-kalāpa)</i>
<i>sukha</i> :	<i>ālayavijñānāsrita (prasrabdhī-sukha)</i>	<i>āśrayānugraha, etc. (āśraya=ālayavijñāna)</i>

Chart 5 (identical to Chart 2, but with emphasis added)

By comparing the parts in roman typeface, we can reconfirm that *kāya* corresponds to *āśraya*, which is further identified with *ālayavijñāna*, and that *kāya-karṇyatā* (i.e., *kāya-prasrabdhī*) corresponds to bodily *sukha*.

¹⁵ For translating this passage, I have referred to the English translation in Deleanu 2006: 454. Cf. also the following passages: (1) 復次唯靜慮中具二種樂故名樂住。一樂受樂二輕安樂。前三靜慮皆具二樂。第四靜慮雖無受樂。而輕安樂勢用廣大勝前二樂。(*Mahāvibhāṣā [Āpīdāmó dà pípóshā lùn]* 阿毘達磨大毘婆沙論, T27:419c24-28 [No. 1545]) – “Next, because only in *dhyāna* there are two types of bliss, [*dhyāna*] is called *sukha-vihāra*: one is the bliss of pleasant sensation, and the other is the bliss of meditative ease. The first three *dhyānas* all have these two [types of] bliss. In the fourth *dhyāna*, though there is no bliss of sensation, the power of meditative ease is so overwhelming that it surpasses the two types of bliss in the former [three *dhyānas*].” (2) 云何樂。謂離欲惡不善法者。已斷身重性心重性。身不堪任性。心不堪任性。所得身滑性。心滑性。身軟性。心軟性。身堪任性。心堪任性。身離蓋性。心離蓋性。身輕安性。心輕安性。身無焦惱性。心無焦惱性。身調柔性。心調柔性。總名為樂。(*Dharmaskandha [Āpīdāmó fǎyùn zú lùn]* 阿毘達磨法蘊足論, T26:483c2-7 [No. 1537]) – “What is bliss? The smoothness, softness, well-functioning state, freedom from obstructions, meditative ease, freedom from anxiety, and well-controlled state of body and mind attained by a [practitioner] who is detached from evil and bad elements and who has already severed the heaviness and ill-functioning state of the body and mind. [These elements] as a whole are called bliss”.

¹⁶ Note that *prīti* is a subcategory of *sukha*.

3. *Sāṅkleśika-dharma-bījāni* in the *Pañcaskandhakavibhāṣā*

Next, let us note that in the *Pañcaskandhakavibhāṣā* passage quoted above, *dauṣṭhulya* is also equated with *sāṅkleśika-dharma-bījāni*.¹⁷ Actually a somewhat comparable expression is found in the *Mahāyānasamgraha* §I.61A:

*yang gnas ngan len gyi mtshan nyid dang | shin tu spyangs pa'i mtshan nyid do || gnas ngan len gyi mtshan nyid ni nyon mongs pa dang nye ba'i nyon mongs pa'i sa bon gang yin pa'o | shin tu spyangs pa'i mtshan nyid ni zag pa dang bcas pa'i dge ba'i chos kyi sa bon gang yin pa ste | de med du zin na rnam par smin pas*¹⁸ *gnas kyi las su mi rung ba dang | las su rung ba'i bye brag mi rung bar 'gyur ro |*

Mahāyānasamgraha §I.61A, Lamotte 1973: 23, Nagao 1982: 54–55

復有龜重相及輕安相。龜重相者謂煩惱隨煩惱種子。輕安相者謂有漏善法種子。此若無者。所感異熟無所堪能。有所堪能所依差別應不得成。

Shè dàshènglùn běn 攝大乘論本 [Xuanzang's 玄奘 Chinese translation], T31: 137b27-c1 [No. 1594]

**punar dauṣṭhulyalakṣaṇaṃ praśrabdhilakṣaṇaṃ ca | dauṣṭhulyalakṣaṇaṃ yat kleśopakleśabījaṃ | praśrabdhilakṣaṇaṃ yat sāsravakuśaladharmabījaṃ*¹⁹ *| tasminn avidyamāne vipākāśrayasya karmaṇyākarmaṇyaviśeṣo na yujyate |*

Nagao 1982: 55, originally reconstructed by Noritoshi Aramaki.

Then, [there is *ālayavijñāna*] characterized by inertness and ease. [*Ālayavijñāna*] characterized by inertness (*dauṣṭhulya*) is that [*ālayavijñāna*] holding the seeds of primary and secondary defilements. [*Ālayavijñāna*] characterized by meditative ease (*praśrabdhi*) is that [*ālayavijñāna*] holding the seeds of defiled good *dharmas*. If this [distinction] does not exist, the distinction between the well-

¹⁷ *dauṣṭhulyaṃ kāyacittayor akarmaṇyatā sāṅkleśikadharmabījāni ca | (Pañcaskandhakavibhāṣā, Kramer ed., 47.8-9)*

¹⁸ Both editions have *pas* here, but probably it should be read *pa'i*.

¹⁹ Emended from *sāsravaṃ kuśala-*.

functioning and ill-functioning [states of the] maturation-body is not reasonable.

I think this passage also implies a similar mind-body correlation in the context of meditation, as shown in Chart 6:

<i>āśraya:</i>	<i>akarmaṇya</i>	<i>karmaṇya</i>
	↑	↑
<i>ālayavijñāna:</i>	<i>dauṣṭhulya-lakṣaṇa</i>	<i>praśrabdhi-lakṣaṇa</i>
	<i>kleśopakleśa-bīja</i>	<i>sāsrava-kuśala-dharma-bīja</i>

Chart 6

According to this passage from the *Mahāyānasamgraha*, the *karmaṇya* and *akarmaṇya* distinction of *āśraya* is based on the *dauṣṭhulya* and *praśrabdhi* aspects of *ālayavijñāna*. In addition, we should note that *ālayavijñāna* is characterized by *dauṣṭhulya* when it is accompanied by *kleśopakleśa-bīja*. Thus, the structures of the *Pañcaskandhakavibhāṣā* 47.8-11 and the *Mahāyānasamgraha* §I.61A are very similar:

<i>dauṣṭhulya=sāṅkleśika-dharma-bījāni</i>	(<i>Pañcaskandhakavibhāṣā</i>)
<i>dauṣṭhulya-lakṣaṇa=kleśopakleśa-bīja</i>	(<i>Mahāyānasamgraha</i>)

Chart 7

4. *Bīja*, *dauṣṭhulya*, and *āśraya*

Next, we need to discuss how *bījas* of apparently ethical elements, *kleśopakleśa* and *sāsrava-kuśala-dharma*, are connected to the distinction between *akarmaṇyatā* and *karmaṇyatā* of the body. What is *bīja* in the first place? I think a clue is found in the passage below:

*āśrayaviśeṣād etat sidhyati | āśrayo hi sa āryāṇām darśana-
bhāvanāmārgasāmarthyāt tathā parāvṛtto bhavati yathā na punas
tatpraheyāṇām kleśānām prarohasamartho bhavati | ato 'gnidagdha-
vr̥thivad²⁰ abijībhūte²¹ āśraye kleśānām prahīnakleśa ity ucyate |*

Abhidharmakośabhāṣya, Pradhan ed., 63.18-20²²

²⁰ Original edition, -*brīhi*-.

²¹ Original edition, *avijī*-.

²² See Yamabe 1997a: 197-198.

The [distinction between noble ones and ordinary ones] is made in terms of the distinct states of the personal bases (*āśraya-viśeṣa*). [This distinction is possible] because the personal basis (*āśraya*) of noble ones is transformed (*parāvṛtta*) by the power of the paths of seeing and practice (*darśana-bhāvanā-mārga*), so that [the personal basis] is no longer capable of generating the defilements to be abandoned by the [paths of seeing and practice]. Therefore, when one's personal basis has ceased to be the seed of defilements (*abījī-bhūte āśraye kleśānām*), like a grain of rice consumed by the fire, [that personal basis] is said to be [a basis] that has abandoned defilements.²³

This can be summarized as Chart 8:

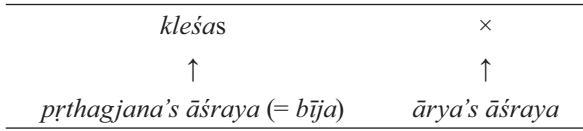


Chart 8

Thus, *kleśas* are not simply a matter of the ethical status of our mind. They are rooted in a distinctive state of *āśraya*, which, again, has a strong connotation of “body”.²⁴ *Bījas* are not material grains hidden somewhere in our

²³ As Hyōdō 1980: 68-75 has pointed out, in the system of *Abhidharmakośabhāṣya*, *bīja* and *bījabhāva* are differentiated. As we shall see in the following note (n. 24), *bīja* appears to be directly equated with *āśraya* and *nāmarūpa*, namely the totality of personal existence (centring on the body). On the other hand, *bījabhāva* is defined as follows: *ko 'yaṃ bījabhāvo nāma | ātmabhāvasya kleśajā kleśotpādanaśaktiḥ* | (Pradhan ed., 278.20-21) – “What is this *bījabhāva*? It is the capacity of *ātmabhāva* that is generated by *kleśas* and can generate *kleśas*”. Thus:

bīja=āśraya=nāmarūpa
bījabhāva=śakti

I have benefitted from personal discussions with Professor Hideyo Ogawa on this matter.

²⁴ Here, it should be noted that just after the passage quoted above (Pradhan ed., 63.18-20), the *Abhidharmakośabhāṣya* states: *kiṃ punar idaṃ bījaṃ nāma | yaṃ nāmarūpaṃ phalotpattau samartham sākṣāt pāraṃparyeṇa vā* | (Pradhan ed., 64.4-5) – “What is this ‘seed’? It is the *nāmarūpa* that is capable of giving rise to its fruit immediately or in due course (i.e., after some period of succession of the momentary seed)”. In the first passage, *bīja* is equated with *āśraya* (as far as it can give rise to *kleśas*), and in the second passage, *bīja* is equated with *nāmarūpa*. Thus, the paradigm here seems to be: *bīja=āśraya=nāmarūpa*. If so, it follows that mental

body. They are simply designations of a particular state of our personal existence. Taken together with this statement, the *Mahāyānasamgraha* passage above (§1.61A) would mean that when our “personal basis” (which definitely includes the body) is in an unworkable state, *kleśas* arise, but when it is in a workable state, they do not. The passage also shows that the state of *āśraya* is linked to the state of *ālayavijñāna*. If it is admissible to interpret this passage in conjunction with the aforementioned passage from the *Abhidharmasamuccayabhāṣya* that equates *āśraya* with *ālayavijñāna* (Yugagyō Shisō Kenkyūkai ed., 409.15-18; see Chart 2), it follows that from a Yogācāra point of view *āśraya-viśeṣa* is a *viśeṣa* of *ālayavijñāna* itself. As we shall see below, according to the *Pañcaskandhakavibhāṣā* (Kramer ed., 106.11-12), *ālayavijñāna* pervades the body (*kāya*, *śarīra*). If so, it is easily imaginable that *āśraya* and *ālayavijñāna* are inseparable.

When we discuss the implications of *āśraya-viśeṣa*, we should also take into consideration the cognate phrase *ṣaḍāyatana-viśeṣa* found in the famous definition of *gotra* in the *Bodhisattvabhūmi* (part of the “Basic section” of the *Yogācārabhūmi*):²⁵

elements are also included in the concept of *āśraya*. In addition, we find the following line in the *Triṃśikāvijñaptibhāṣya*: *āśraya ātmabhāvaḥ sādhiṣṭhānam indriya-rūpaṃ nāma ca* | (Lévi ed., 19.16-17; Buescher ed., 52.14-15) – “*Āśraya* means *ātmabhāva*, namely physical sense-faculties with their bases and mental elements”. Here, *āśraya*, *ātmabhāva*, and *sādhiṣṭhānam indriyarūpaṃ nāma ca* are equated (see Schmithausen [1987] 2007: 329, n. 372). The expression *āśraya-parivṛtti-parāvṛtti* likewise refers to a transformation of the totality of our body and mind, as the above quotation from the *Abhidharmasamuccayabhāṣya*/*Xiānyáng shèngjiào lùn* clearly shows. Thus, perhaps a more exact translation of *āśraya* would be “a personal basis” (comprising both body and mind). In my translation of the *Abhidharmakośabhāṣya* passage just above, I have used this expression. Nevertheless, as the numerous passages quoted in this article indicate, it remains true that the word *āśraya* is often closely associated with the bodily side of our existence. We might say that in the narrower sense *āśraya* means “body”, but in the wider sense it means “mind and body”, namely our personal existence as a whole. It might also be the case that the boundary between body and mind was not so clear-cut to the authors of these works. In this paper, often I translate *āśraya* simply as “body”, but it should be noted that the mental aspect is not necessarily excluded from this concept.

²⁵ Similar descriptions are found in the *Śrāvakabhūmi* as well; see, e.g., ‘o na rigs de’i rang bzhin ji lta bu zhe (Pek. zha) na | de ni lus las khyad par du gyur pa dang | skye mched drug gis zin pa dang | chos nyid kyis ‘thob pa dang | thog ma med pa’i dus nas brgyud de ‘ongs pa de lta bu yin te | (Pek. Wi 2b1-2, D. Dzi 2a2-3).

*tatra prakṛtisthaṃ gotraṃ yad bodhisattvānāṃ śaḍāyatana-viśeṣaḥ |
sa tādrśaḥ paramparāgato 'nādikāliko dharmatāpratilabdhaḥ |*

Wogihara ed., 3.2-4

The *gotra* existing by nature²⁶ is a distinct state of the six-sense-basis (*śaḍāyatana-viśeṣa*) of *bodhisattvas*. That [distinct state] was naturally acquired in the beginningless past and has been transmitted as such [to the present].

What does *śaḍāyatana-viśeṣa* mean here? I think this expression should be interpreted in conjunction with the traditional idea that the six senses of the Bodhisattva were keen, as found in this passage:²⁷

問。曾聞菩薩六根猛利。云何於境知猛利耶。答。菩薩宮邊有無滅舍。彼於舍內然五百燈。菩薩爾時住自宮內。不見燈焰但見其光。即知彼燈數有五百。於中若有一燈涅槃即記之言一燈已滅。是名菩薩眼根猛利。

**Mahāvibhāṣā* [*Āpīdāmó dà pípóshā lùn*] 阿毘達磨大毘婆沙論, T27: 65b5-10 [No. 1545]

Question: I have heard that the six sense organs of the Bodhisattva²⁸ are keen. In what way does he know objects keenly?

Answer: Next to the palace of the Bodhisattva, there is an “imperishable house”. When five hundred lamps burn in the house, the Bodhisattva, staying in his own palace, knows that the number of those lamps is five hundred just by seeing the light without seeing the

問今此種姓以何爲體。答附在所依有如是相。六處所攝。從無始世展轉傳來法爾所得。 (T30: 395c24-26) – “Then, what is the nature of *gotra*? It is a distinct state of the body (*lus las khyad par*, **āśrayaviśeṣa*)# comprised in the six sense-realms, transmitted as such from the beginningless past, and naturally attained”. As we have seen above, *āśraya* and *nāmarūpa* can be equated (n. 24), and *nāmarūpa* and *śaḍāyatana* are largely equivalent. Thus, it is natural to compare *āśraya-viśeṣa* to *śaḍāyatana-viśeṣa*.

#This corresponds to 附在所依 in Xuanzang’s 玄奘 Chinese version. 附在所依 suggests **āśrayasanniviṣṭa* (or perhaps **āśrayasanniveṣa*). Here it is difficult to reconstruct a Sanskrit expression that explains both the Chinese and Tibetan versions, so I follow the Tibetan version.

²⁶ On this concept, see Yamabe 1997a: 195–197, 1997b: 216–217, and 2017b: 15–25.

²⁷ See Kawamura 1975: 351–353.

²⁸ In this context, “Bodhisattva” must refer to Śākyamuni before his attaining Awakening.

flames of the lamps. If one of them goes out, he says that one lamp has already gone out. Thus, it is said that the Bodhisattva's visual sense organ is keen.

His other senses are also keen:

無減舍中有五百妓一時奏樂。菩薩爾時不見彼妓但聞樂聲。即知其中作五百樂。若一絃斷或一睡眠。即記之言今減爾所。是名菩薩耳根猛利。

**Mahāvibhāṣā, T27:65b10-13*

When five hundred maidens play music simultaneously in the “imperishable house”, the Bodhisattva instantly knows, just by hearing the music without seeing the maidens, that five hundred [maidens] are playing the music. If one string breaks, or if one maiden falls asleep, he instantly tells what is missing. Thus, it is said that the Bodhisattva's auditory sense organ is keen.

菩薩宮內燒百和香。菩薩嗅之知有百種。彼合香者欲試菩薩。於百種中或增或減。菩薩嗅已即記之言。此於先香增減爾所。是名菩薩鼻根猛利。

**Mahāvibhāṣā, T27:65b13-17*

In the Bodhisattva's palace, a hundred types of incense are burned. The Bodhisattva smells them and knows that there are a hundred kinds. The one who arranges the incense wants to test the Bodhisattva and adds or subtracts some of the hundred types. The Bodhisattva smells them and instantly tells what has been added or subtracted compared with the former types of incense. Thus, it is said that the Bodhisattva's olfactory sense organ is keen.

菩薩食時侍者常以百味丸進。菩薩嘗之即知其中百味具足。時造食者欲試菩薩。於百味中或增或減。菩薩嘗已即知其中增減爾所。是名菩薩舌根猛利。

**Mahāvibhāṣā, T27:65b17-20*

When the Bodhisattva eats, an attendant always serves dumplings with a hundred flavours. When the Bodhisattva tastes them, he instantly knows that there are a hundred flavours. At one time a cook wants to test the Bodhisattva and adds or subtracts some of the hundred flavours. The Bodhisattva tastes them and immediately knows

what has been added or subtracted. Thus, it is said that the Bodhisattva's gustatory sense organ is keen.

菩薩浴時侍者即以洗浴衣進。菩薩觸之即知織者。或進衣者有如是病。是名菩薩身根猛利。

**Mahāvibhāṣā*, T27:65b20-23

When the Bodhisattva bathes, an attendant provides him with a bathrobe. When the Bodhisattva touches it, he instantly knows who wove it, or what kind of disease the attendant who provides the garment has. Thus, it is said that the Bodhisattva's tactile sense organ is keen.

菩薩善知諸法自相及與共相。而無罣礙。是名菩薩意根猛利。

**Mahāvibhāṣā*, T27:65b23-24

The Bodhisattva knows well the individual and common characteristics of various elements without any hindrance. Thus, it is said that the Bodhisattva's mental organ is keen.

These are discussions of innate keen sensitivity and have no direct relevance to meditation. Nevertheless, we should note that a state of physical sense organs, expressed in a very concrete way, is considered to be a basis for the bodhisattva practice. I think it is likely that this kind of idea was behind the phrase *śaḍāyatana-viśeṣa* in the *Bodhisattvabhūmi*.²⁹

In the Yogācāra system, as is well known, *gotra* refers to a potentiality that predetermines one's course of practice. We should also note here that in this system, *gotra* is just another name for *bīja*. Thus, here again, we observe that *bīja* is understood to be a distinct state of the totality of our physical organs, namely our body.

Thus, in terms of its relationship to the body (and to *ālayavijñāna* itself), *bīja* and *gotra* have a similar structure. When the body is in an unfavourable state, it gives rise to *kleśas*. When the body is in a favourable state, it is conducive to smooth progress in meditative practice (which constitutes a significant element of the *mārga*).

²⁹ Cf. the following text: *tatrāyam indriyakṛto viśeṣaḥ | prakṛtyaiva bodhisattvas tikṣṇendriyo bhavati pratyekabuddho madhyendriyaḥ śrāvako mṛdvindriyaḥ |* (*Bodhisattvabhūmi*, Wogihara ed., 3.23-4.2) – “Among the [four distinctions of bodhisattvas over śrāvakas and pratyekabuddhas], this is the distinction given by his *indriyas*: a bodhisattva by nature has keen *indriyas*, [while] a pratyekabuddha has middling, and a śrāvaka weak *indriyas*”.

5. *Upādāna* and *ekayogakṣema*

Here, let us once again recall the structure of the *Mahāyānasamgraha* passage shown in Chart 6. In this framework, the state of the body and that of *ālayavijñāna* are correlated. This is not surprising if we keep in mind that *āśraya* and *ālayavijñāna* are sometimes directly equated. Let us examine the close relationship between *ālayavijñāna* and *āśraya* (body) in more detail, referring to two keywords: *upādāna*³⁰ and *ekayogakṣema*. First, see this passage:

*upāttam iti ko 'rthaḥ | yac cittacaittair adhiṣṭhānabhāvenopagrhitam
anugrahopaghātābhyām anyonyānuvidhānāt | yal loke sacetanam ity
ucyate |*

Abhidharmakośabhāṣya, Pradhan ed., 23.16-17

What does “appropriated” mean? [It refers to] something that is held as a [physical] basis by the mind and mental functions, because [the physical basis on the one hand and the mind and mental functions on the other] are consonant with each other in terms of *benefit* and *harm*. [This is] what in common usage is called “[being] sentient”.

According to this passage, when *rūpa* is appropriated (*upa-ā-dā-*) by mind, *rūpa* and mind are consonant with each other in terms of benefit (*anugraha*) and harm (*upaghāta*). In Yogācāra texts, this kind of mind-body correlation is described by the term *ekayogakṣema* or *anyonyayogakṣema*.

In the portions of the *Yogācārabhūmi* where *ālayavijñāna* is not presupposed, it is *vijñāna* without further specification that appropriates the body. Therefore, the structure is fairly similar to that of the *Abhidharmakośabhāṣya* passage quoted just above. The same structure is observed in the passage below from the *Vastusamgrahaṇī* (this portion is extant only in Chinese):

執受法者。謂諸色法爲心心之所執持。由託彼故心心所轉安危事同。同安危者。由心心所任持力故。其色不斷不壞不爛。即由如是所執受色。或時衰損或時攝益。其心心所亦隨損益。與此相違。名非執受。

Vastusamgrahaṇī [Shèshifēn] 攝事分 of the *Yogācārabhūmi* T30: 880a1-6 [No. 1579]

³⁰ For *upādāna* in Yogācāra sources, see Schmithausen 2014, §213ff.

Appropriated (*upātta*) elements refer to the *rūpas* appropriated by the mind and mental functions. Because [the *rūpas*] rely on these [mind and mental functions], the [*rūpas*] are correlated with the operation of the mind and mental functions. Correlation (*ekayogakṣema*) means that due to the power of appropriation by the mind and mental functions, the *rūpas* do not terminate, perish, or decay. When there is *harm* (*upaghāta*)³¹ or *benefit* (*anugraha*) in the *rūpas* that have been thus appropriated, the mind and mental functions also have harm or benefit accordingly. If not, the [elements] are called unappropriated [*rūpas*].

Upa-ā-dā- literally means “to appropriate”, but since *rūpas* decay if not appropriated, what it means here is that the mind with mental functions keeps the body alive. Thus, *upādāna* in this context amounts to “physiological maintenance”³² (Schmithausen’s translation is “biological appropriation”³³). Here also, the *cittacaitta* and the “appropriated” *rūpas* share favourable and unfavourable conditions (*anugraha* and *upaghāta*).

In portions of the *Yogācārabhūmi* that presuppose *ālayavijñāna*, what keeps the body alive is *ālayavijñāna*, as seen in the passage below, where *citta* refers to *ālayavijñāna*³⁴:

³¹ Elsewhere in the *Yogācārabhūmi* (*Manobhūmi* of the Basic Section), 衰損 (T30: 286a7) corresponds to *vipatti*, “adversity” (Bhattacharya ed., 34.5). Here, however, judging from the standard pattern of describing *ekayogakṣema/anyonyayogakṣema*, I think *upaghāta* is a more likely correspondence.

³² According to the website of *Organismal Biology Journal*, “Human physiology seeks to understand the mechanisms that work to keep the human body alive and functioning” (<http://www.omicsonline.org/organismal-biology-journal.php>, accessed October 16, 2016). If human physiology is defined as this website does, it is very close to the mechanism of *upādāna* performed by *ālayavijñāna*. I have benefitted from private discussions with Professor Daniel Stuart on this matter.

³³ For example, see Schmithausen [1987] 2007: 31 (§2.13.4).

³⁴ Whether or not the *Manobhūmi* originally presupposed *ālayavijñāna* here is a little questionable. See Schmithausen [1987] 2007: 127-32 (§6.3.1-4). Nevertheless, the current version of this text clearly presupposes *ālayavijñāna*. An argument similar to the quoted passage is also found in the Proof Portion of the *Viniścayasamgrahaṇī*: *aṣṭābhīr ākārair ālayavijñānasyāstitā pratyetyavā | tadyathā 'ntarenālayavijñānaṃ* (i) *āśrayopādānāsambhavataḥ* (Hakamaya [1978] 2001: 327) – “The existence of *ālayavijñāna* should be understood in eight aspects. Namely, without *ālayavijñāna*, (i) the appropriation of the body is not possible...”. Note that here also, *āśraya* is clearly used in the sense of “body”.

*citta(=ālayavijñāna)vaśena ca tan (=kalala-rūpaṃ) na pariklidya-
te, tasya ca anugrahopaghātāc cittacaittānām anugrahopaghātaḥ |
tasmāt tad anyonyayogakṣemam ity ucyate |*

Manobhūmi, Bhattacharya ed., 24.16-17; quoted from Schmithausen [1987] 2007: 290, n. 184

Due to the power of the mind (*ālayavijñāna*), that [body of the early embryo (*kalala*)] does not decay, and due to the *benefit* and *harm* of that [body of the early embryo], the *benefit* and *harm* of the mind and mental functions [are brought about]. Therefore, the [relationship between the body of the early embryo and the mind with its mental functions] is said to be mutual correlation.

In short, because *ālayavijñāna* is the physiological basis of the body, *ālayavijñāna* and the body share favourable and unfavourable conditions (*anugraha* and *upaghāta*).

At this juncture, we should also note that according to the *Pancaskandha-kavibhāṣā*, *ālayavijñāna* pervades the body:

kāyo 'tra sendriyaṃ śarīraṃ | samantaṃ hi śarīraṃ vyāpyālayavijñānaṃ vartate |

Kramer ed., 106.11-12

Here, “body” means the body endowed with sense organs, for *ālayavijñāna* operates pervading the whole body.

Thus, as a physiological basis pervading the body, *ālayavijñāna* is really inseparable from the body. Therefore, it is not surprising that sometimes *ālayavijñāna* is directly equated with the body.³⁵ If so, it is natural that *ālayavijñāna* and the body share the same destiny.

But, what do these terms *anugraha* and *upaghāta* mean concretely? I think they primarily refer to *sukha* and *duḥkha* respectively, as suggested in the following passage from the *Savitarkādi-bhūmi* of the “Basic Section” of the *Yogācārabhūmi*:³⁶

³⁵ Refer to the passage from the *Abhidharmasamuccayabhāṣya* (Yugagyō Shisō Kenkyūkai ed., 409.15-18) and Chart 2 above.

³⁶ See also the following passage: *aduḥkhāsukho yasyotpāda ubhayaṃ na bhavattī-
ādi | tatra kāyacittopacayapravṛttatvān manojñasvabhāvatvāc ca sukho 'nubhava
iti nirodhe punas tatsamyogābhilāṣaḥ pravartate | kāyacittāpacayapravṛttatvāt sva-
bhāvataś ca pratikūlo duḥkho 'nubhava iti tasyotpāde tadviyogacchando bhavati |*

*sacet skandheṣu | sa nityo vā syād anityo vā | sacen nityaḥ | nityasya
sukhaduḥkḥābhyām anugrahopaghāto na yujyate |*

Bhattacharya ed., 132.15-17

If [*ātman* exists] in the *skandhas*, it would be permanent or impermanent. If permanent, it is not reasonable for something permanent to be benefited or harmed by blissful or painful [sensation].

Therefore, the basic scheme can be shown as Chart 9:

<i>sukha</i>	→	<i>anugraha</i>
<i>duḥkha</i>	→	<i>upaghāta</i>

Chart 9

We should also recall the *Abhidharmasamuccayabhāṣya* passage that connects *sukha* with *āśrayānugraha*. In addition, there is another noteworthy statement in the *Abhidharmasamuccayabhāṣya*:

*caḥṣuṣā vijñānam cakṣurvijñānam, tadvaśenāvikiṛte 'pi rūpe vijñā-
nasya vikriyāgamanatvāt | tadyathā kāmavalāpyādhyupahatena³⁷ ca-
kṣuṣā nīlādirūpeṣv api pītadarśanam eva bhavatīti |*

Abhidharmasamuccayabhāṣya, Yugagyō Shisō Kenkyūkai ed.,
115.6-9, corresponding to Tatia ed., 16.24-17.1 [§12(vi)b]

The consciousness [influenced] by the eye [is called] eye-consciousness because the transformation of consciousness is caused by the

*yas tu nobhayapravṛtto 'sti ca so 'nubhavo 'duḥkhāsukhaḥ, akrṣṇāśuklakarmavat |
ata eva cānanugrahānupaghātapravṛttatvāt tadaduḥkhāsukhotpāda ubhayecchā-
bhāvaḥ || (Pañcaskandhakavibhāṣā, Kramer ed., 27.7-14) – “[The *Pañcaskandhaka*
states:] ‘Neither-pleasant-nor-painful [sensation (*anubhava*)] is [a type of sensa-
tion for which one does not develop the wish] either [to be connected to or to be
separated from it] when the [sensation] arises and so forth. With regard to this,
because blissful sensation arises from a prospering body and mind, and because it
has agreeable nature, when it perishes there is a wish to be united [with it] again. Be-
cause painful sensation arises from a declining body and mind, and because it has
a disagreeable nature, when it arises there is a wish to be separated [from it]. On the
other hand, there is also neither painful nor blissful sensation that has arisen from
neither [a prospering nor a declining body and mind], like neither black nor white
karma. Therefore, because it has *not arisen from benefit or harm*, when the [afore-
mentioned] neither pleasant nor painful [sensation] arises, neither wish exists”.*

³⁷ Text, -*vyādgy-*

power of the [eye] even if there is no transformation in the visual object. For example, an eye harmed by jaundice sees only yellow even in blue and other colours.

This passage shows that an *indriya* harmed (*upa-han-*) by a disease affects *vijñāna*.³⁸ Probably all sorts of beneficial or harmful conditions are included in the concepts of *anugraha* and *upaghāta*. Thus, *ekayogakṣema* must be a term that primarily refers to the interrelationship between mind and body in general.

More specifically, however, *anugraha* can be linked to *praśrabdhi*:

anugrāhikaḥ prasrabdhiḥ, tayā kāyacittānugrahakaraṇāt |

Abhidharmasamuccayabhāṣya, Yugagyō Shisō Kenkyūkai ed., 565.7; Tatia ed., 87.25 [§92(iv)(b)]

“What benefits” refers to *meditative ease*, because it (=meditative ease) brings about *benefits* of body and mind.

If so, it is natural to suspect that the antonym of *praśrabdhi*, *dauṣṭhulya*, corresponds to *upaghāta*. This suspicion is supported by the following statement:

麁重差別者。謂欲界中麁重麁而損害。

Xiǎnyáng shèngjiào lùn 顯揚聖教論, T31:484c28

In regard to the classification of *dauṣṭhulya*, in the *kāmadhātu dauṣṭhulya* is gross and harmful.

As we have seen, *anugraha* and *upaghāta* are broad concepts not used exclusively in meditative contexts. We should also recall that the *Manobhūmi* passage quoted above discusses the process of reincarnation and has no direct relevance to meditation.

Nevertheless, it is also certain that meditative practice transforms *indriyas*, as is clearly shown in the following quotation from the *Pañcavijñāna-kāyasaṃprayuktā bhūmiḥ* and the *Manobhūmiḥ* in the *Viniścayasamgrahaṇī* of the *Yogācārabhūmi*:

³⁸ See also the following quotation from the *Śrutamayī-bhūmi* in the Basic Section of the *Yogācārabhūmi*: *varṇabhrāntiḥ katamā. yo 'nyavarṇe tadanyavarṇābhimānaḥ, tadyathā kāmālena vyādhinopahatendriyasyāpīte rūpe pītarūpadarśanam* (Yaita 1992: 521.3-5) – “What is a misperception of colour? [It refers to] an erroneous conception of a colour as another colour. For example, one whose sense organ is harmed by jaundice sees yellow colour in [something that is] not yellow”.

gzhan yang mdor bsdu na rgyu bzhis dbang po rnams 'gyur bar blta bar bya ste | . . . (2) nang gi rkyen las skye ba ni 'di lta ste | so so 'i nang gi tshul bzhin ma yin pa yid la byed pa las skyes pa 'i 'dod chags kyis kun nas dkris pa la sogs pa kun nas nyon mongs pa rnams dang | tshul bzhin yid la byed pa las skyes pa 'i snyoms par 'jug pa la sogs pas 'gyur bar byed pa 'o |

Pek. Zi 59a6-b1; D. Zhi 56a6-b1; corresponding to T30: 600c4-8

Also, one should know that in sum the sense organs are transformed due to four causes. . . . (2) They are transformed due to internal conditions, namely, polluted [elements] (*saṃkleśa*) such as the fetter (*paryavasthāna*) of craving (*rāga*) caused by incorrect internal reflection and *meditative absorptions* (*saṃāpatti*) and so forth caused by correct reflection.

In addition:

kāyasya punaḥ spraṣṭavyaviśeṣa eva prītyāhṛtaḥ kāyaprasrabdhir veditavyā | prītamanaśaḥ kāyaḥ prasrabhyata iti sūtre vacanāt | atra caitasikādhikārād acaitasiky api kāyaprasrabdhiḥ prasrabdhi-sambodhyaṅgatvenoktā, kāyakarmaṇyatā vā cittakarmaṇyatām āvāhayatīty ato 'caitasiky api kāyakarmaṇyatātrottā | iyaṃ ca tad-balenāśrayaparāvṛttito 'śeṣakleśādyāvaraṇaṇiṣkarṣaṇakarmikā ||

Pañcaskandhakavibhāṣā, Kramer ed., 47.14-48.6

Meditative ease of the body should be understood as a specific tactile sensation of the body brought about by joy because it is said in a sūtra: “**The body of a person whose mind is gladdened becomes at ease**”. Here, since it is affected by a mental function, the meditative ease of the body, though not mental, is said to be meditative ease as a factor of awakening. Or, because the *well-functioning state of the body* brings about the *well-functioning state of the mind*, the meditative ease of the body is here mentioned even though it is not mental. Because this [meditative ease] also [brings about] the transformation of the personal basis by its power, it has the function of uprooting the obstructions of defilements and so forth without remainder.

This passage clearly shows the interactions between body and mind in the meditative context. On the one hand, mental joy (*prīti*) brings about *kāyakarmaṇyatā*, but on the other hand, *kāyakarmaṇyatā* induces

*cittakarmanya*tā. The importance of the interrelationship between mind and body in meditative practice is thus clearly indicated.

Regarding physical transformation, the following exchange is also noteworthy:

問何故世尊説入出息名飲食耶。

答能損益故。謂無上妙飲食益身。如有方便調入出息。亦無能惡飲食損身。如無方便調入出息。是故世尊説爲飲食。

Mahāvibhāṣā, T27:134a15-18

Question: Why did the Blessed One say that breathing is called food and drink?

Answer: Because it can benefit or harm [the body]. Namely, the best types of excellent food and drink benefit the body, in the same way as *well-regulated breathing*. Also, the worst types of poor food and drink harm the body in the same way as *unregulated breathing*. Therefore, the Blessed One called [breathing] food and drink.

In addition to being affected by the mind, the condition of the body seems to be strongly affected by the way of breathing. This point deserves further attention.

In sum, *ekayogakṣema* is an expression that refers to the mind-body correlation in general, but I suspect that this concept also covers the mind-body interrelation in the meditative context. Bodily aspects are often discussed in the relevant texts. This must be because practitioners were well aware of the importance of the body in the meditative context.

6. The Simile of the *Vīṇā*

Before closing this paper, let us look at just one more passage, this time from a Pāli text.

“Yadā pana te Soṇa vīṇāya tantiyo na accāyatā honti na atisithilā same guṇe paṭiṭṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā” ti? “Evaṃ bhante.”

Aṅguttara-Nikāya VI.LV, PTS ed., 3:375.15-18

“Soṇa, when the strings of a lute are stretched not too tightly nor too loosely but are tuned to the middle pitch, are they well-sounding and playable?”³⁹ “Yes, Master.”

Of course, this passage is chronologically distant from the Yogācāra sources we have discussed in this paper, so it is not directly relevant to the present topic. Nevertheless, this passage seems to show a concrete image of *karmanya* in actual practice. When our way of life is well balanced, our body and mind function naturally and smoothly. This seems to have been the traditional goal of Buddhist practice, and the Yogācāra practitioners would have pursued the same goal through their meditative practice.

7. Tentative Conclusions

Not everything is clear yet, but based on the foregoing discussions, we can draw a few tentative conclusions.

Through *āśrayaparivṛtti*, a practitioner’s personal basis is transformed from a poorly functioning (*akarmānya*) state to a well-functioning (*karmanya*) state. This transformation takes place concomitantly in body and mind. In particular, bodily transformation is very important, and it induces mental transformation as well. In this bodily transformation, regulated breathing seems to play a key role.

After the introduction of *ālayavijñāna* into the Yogācāra system, *ālayavijñāna* was considered to maintain the body physiologically. Thus, *ālayavijñāna* was thought to be in close correlation with the state of the body. In the mind-body correlation called *ekayogakṣema*, *ālayavijñāna* shares benefit (*anugraha*) and harm (*upaghāta*) with the body. It is noteworthy that *anugraha* can refer to benefit brought about by meditative ease (*praśrabdhi*), while *upaghāta* can refer to harm caused by inertness (*dauṣṭhulya*). Thus, *ekayogakṣema* seems applicable to the process of mind-body transformation through meditative practice as well.

As we have seen, *ālayavijñāna* pervades the whole body. Thus, it is really inseparable from the body as long as we are alive. However, as a latent physiological basis, its own functions are very subtle and hard to perceive. Apparently Yogācāra practitioners realized in the course of their medita-

³⁹ The word *saravatī* might be used here in association with the music goddess Sarasvatī. I thank Professor Alexander von Rospatt for helpful suggestions on this passage.

tion that their bodies' functionality was determined by the condition of this subtle physiological basis. In this paper I have presented only a few supplements to my former arguments, but I hope I have made modest progress in my project. In the future, I would like to extend the scope of my study and aim for a more comprehensive view of this issue.

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