

CHAPTER VIII

Concepts of the Spiritual Path in the **Sūtrālaṃkāravṛttibhāṣya* (Part II): The Eighteen *manaskāras* and the *adhimukticaryābhūmi*[‡]

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1. Introduction

This paper is the second in a series of three articles dealing with various concepts of spiritual practice found in the **Sūtrālaṃkāravṛttibhāṣya*, a commentary on the *Mahāyānasūtrālaṃkāra* attributed to the Indian Yogācāra scholar Sthiramati (6th cent.). The first paper focussed on a passage explaining eighteen kinds of “attention” (*manaskāra*) included in the eleventh chapter of the text, called “Investigation of the Doctrine” (*dharmaparyeṣṭi*), and discussed the first nine of the eighteen *manaskāras*.¹ The present study investigates the remaining nine *manaskāras* as well as the structure of the “stage of the practice of zealous application” (*adhimukticaryābhūmi*). In a third article to follow in the near future, I will examine further concepts related to the spiritual path found in the **Sūtrālaṃkāravṛttibhāṣya*, including the “fivefold stage of spiritual practice” (*pañcavidhā yogabhūmiḥ*), a list of six “mental states” (*citta*) and two further lists of *manaskāras*.

As already mentioned in the first paper on the *manaskāras*, the traditional meaning of the concept of *manaskāra* was modified within the Yogācāra school. The term usually refers to the everyday attention that accompanies

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¹ See Kramer 2018.

every mental moment and focusses the mind on the object of perception. In the course of time some Yogācāras employed the term in a more specific meaning, closely related to spiritual practice.² It cannot be said with certainty when exactly the Yogācāras began to use the term *manaskāra* in this contemplative context. But the earliest list of practices called *manaskāra* is probably preserved in the *Śrāvakabhūmi*.³ This sevenfold group of *manaskāras* seems to represent a specific spiritual practice that enables the practitioner to enter the four absorptions (*dhyāna*) and the four non-material attainments (*ārūpyasamāpatti*). The way the *manaskāras* are presented as seven consecutive steps suggests that the seven contemplations are members of a specific meditative technique, consisting of seven parts. In another part of the *Yogācārabhūmi*, namely the *Samāhitā Bhūmi*, we find a different set of *manaskāras*, which includes forty categories.⁴ In contrast to the seven, the forty *manaskāras* do not represent an integral contemplative method but a collection of many different practices, of which some overlap. It seems probable that the author of the list was aiming at compiling various kinds of spiritual techniques, to be practiced each on its own.

As the seven *manaskāras* lead to the four *dhyānas*, which originally are equated with the state of *samādhi*, the *manaskāras* do not seem to be understood as being identical to *samādhi*, at least not in its traditional meaning. At the same time, the seven *manaskāras* appear to represent contemplative states or at least the application of attention within a particular contemplative practice.

2. Eighteen *Manaskāras*

In contrast to the seven *manaskāras* of the *Śrāvakabhūmi*, the set of eighteen *manaskāras* found in Vasubandhu's *Mahāyānasūtrālaṃkārabhāṣya*⁵ does not represent a specific technique or method with eighteen consecutive steps. Vasubandhu seems to apply the term *manaskāra* in a sense that is closer to its original meaning, namely as an accompanying attention that is pres-

² See Kramer 2018: 269f.

³ See Deleanu 2006: 29–34.

⁴ See Delhey 2009: 157–162.

⁵ The *manaskāras* are explicitly classified into eighteen specific categories only in Vasubandhu's commentary (MSABh 56,22–26), not in the root text of the *Mahāyānasūtrālaṃkāra*.

ent while the practitioner is engaged in various practices and mental states. These practices, such as for instance the thirty-seven “factors belonging to awakening” (*bodhipakṣadharmā*), are not necessarily defined by the practice of *manaskāra* in the first place. A comparison of the eighteen *manaskāras* with the set of forty *manaskāras* suggests that the list of eighteen categories is more systematic, the eighteen *manaskāras* generally being not interrelated and not overlapping and comprising terms different from those we find in the set of forty. Therefore we may assume that the two lists have not been created interdependently. It seems that the main aim of collecting the eighteen categories into one set was the intention to cover all aspects of the Buddhist path. The collection of forty, on the one hand, includes categorisations such as the threefold structure of studying (*śruta*), reflecting (*cintā*) and cultivating (*bhāvanā*), the twofold distinction of *śamatha* and *vipaśyanā* (12th *manaskāra*), as well as different aspects of meditative absorption and of specific practices. On the other hand, the set of eighteen *manaskāras* provides general typologies of Buddhist practitioners, such as those presented in the first and the third *manaskāra*.

The list provided by Vasubandhu includes the following eighteen categories:⁶

1. *dhātunīyata* (determined by class)
2. *kṛtyakara* (doing the duties)
3. *āśrayavibhakta* (divided according to basis)
4. *adhimuktiniveśaka* (establishing [the practitioner] in conviction)
5. *chandañjanaka* (producing aspiration)
6. *samādhisaṃniśrita* (based on *samādhi*)
7. *jñānasamprayukta* (associated with knowledge)
8. *sambhinnāḷambana* (having the summarised as its object)
9. *vibhinnāḷambana* (having the analysed as its object)
10. *parijñānīyata* (determined by knowledge)
11. *bhāvanākārapraviṣṭa* (engaged in aspects of cultivation)
12. *mārgadvayasvabhāva* (having the nature of the twofold path)
13. *anuśaṃsa* (beneficial)
14. *pratīcchaka* (receiving)

⁶ MSABh 56,22-26.

15. *prāyogika* (accompanying application)

16. *vaśavartin* (controlling)

17. *parīṭṭa* (limited)

18. *vipula* (great)

As indicated above, the first nine of these eighteen *manaskāras* have already been investigated in an earlier paper. In the following, the remaining nine are examined.

10. *parijñāniyata* (determined by knowledge)

According to Vasubandhu, the tenth *manaskāra*, characterized as “determined by knowledge”, is directed towards the following five aspects of knowledge:⁷

1. the object (*vastu*) to be known (*parijñeya*), consisting in suffering (*duḥkha*)
2. the meaning (*artha*) to be known, consisting in the object’s being impermanent, full of suffering, empty and without a self
3. knowledge (*parijñā*), consisting in the path (*mārga*)
4. the fruit of knowledge (*parijñāphala*), consisting in liberation (*vimukti*)
5. its realization (*pravedanā*), consisting in the vision of the knowledge of liberation (*vimuktijñānadarśana*).

In the **Sūtrālaṃkāravṛttibhāṣya*, *vastu* is further specified as “the five appropriated *skandhas* that are included in the truth of suffering.”⁸ With regard to the second category, i.e., the knowledge of the “meaning to be known”, the commentary says that the *skandhas* are impermanent because they cease in every moment. They are *duḥkha* as they are associated with the three kinds of suffering and *śūnya* because they do not have the permanent self that the non-Buddhists conceptualize among the five *skandhas*. Finally, they are selfless as they do not have the intrinsic nature of the permanent self that is conceptualized by the non-Buddhists.⁹ The third category, *parijñā*, is

⁷ MSABh 57,8-11.

⁸ SAVBh(1) 43,23f.: *de yang nye bar len pa'i phung po lnga sdug bsngal gyi bden pas bsdu ba la bya'o*.

⁹ SAVBh(1) 43,28-44,1: *de la skad cig ma re re la 'jig pas na mi rtag pa'o* | | *sdug*

explained as knowing the impermanence of the five *skandhas*, which is to be understood as the eightfold path and which is achieved by means of the correct view (*samyagdr̥ṣṭi*). The fruit of knowledge is described as the liberation of the mind (*citta*), which consists in a liberation from contaminations (*kleśa*) such as desire (*rāga*). Finally, the vision of the knowledge of liberation in the form, “The mind is liberated”, after it has been liberated from *kleśas* is the realization (*pravedanā*).¹⁰

Notably, the same five categories as those enumerated here are mentioned in the “Maitreya-Chapter” of the *Samdhinirmocanasūtra*.¹¹ However, the definitions offered there differ from those provided above. The *parijñeyavastu* is paraphrased as “all that is to be known” (*sarvajñeya*), namely the *skandhas*, bases (*āyatana*), etc., while the *parijñeyārtha* is defined as concepts including “the conventional” (*saṃvṛti*), “the absolute” (*paramārtha*), “faults” (*doṣa*), “virtues” (*guṇa*), “suffering” (*duḥkha*) and “true reality” (*tathatā*). “Knowledge” (*parijñāna*) is specified as the 37 “factors belonging to awakening” (*bodhipakṣadharmā*), for instance “the applications of mindfulness” (*smṛtyupasthāna*), and “the attainment of the fruit of knowledge” (*parijñānaphalalābha*) is explained as the giving up of “desire” (*rāga*), “hatred” (*dveṣa*), “delusion” (*moha*) and so on. Finally, realization (*pravedanā*) is the “knowledge of liberation [resulting] from the realized factors” (*mngon sum du byas pa'i chos de dag nyid las rnam par grol bar shes pa*).

bsngal la rnam pa gsum dang ldan pas na sdug bsngal ba'o || phung po'i nang na mu stegs kyis brtags pa'i bdag rtags (read *rtag* following Derge) *pa med pas na stong pa'o || phung po nyid mu stegs kyis brtags pa'i bdag rtags* (read *rtag* following Derge) *pa'i rang bzhin med pas na bdag med pa'o*.

¹⁰ SAVBh(1) 44,2-12: *nye bar len pa'i phung po lnga la mi rtag pa la sogs pa lta bur shes par byed pa ni 'phags pa'i lam gyi yan lag brgyad de | de la yang yang dag pa'i lta bas mi rtag pa la sogs pa lta bur shes par byed do zhes bya ba'i don to || ... yang dag pa'i lta bas phung po lnga la mi rtag pa la sogs pa lta bur shes par byas | 'dod chags la sogs pa'i nyon mongs pa las rnam par grol bar 'gyur te | sems rnam par grol ba ni yongs su shes par byed pa'i 'bras bu yin no || ... 'dod chags la sogs pa'i sems rnam par grol nas de'i 'og tu sems rnam par grol lo zhes rnam par grol ba'i ye shes mthong ba skyes pa la ni de rab tu rig pa zhes bya'o zhes bya ba'i don to*.

¹¹ Samdhi 102f. (21).

11. *bhāvanākārapraviṣṭa* (engaged in aspects of cultivation)

The next *manaskāra* is called “engaged in aspects of spiritual practice” by Vasubandhu. This category is subdivided into two groups, the first being referred to as the “four aspects” (*ākāra*) and the second as the “37 aspects”. The first group comprises the factors “selflessness of the person” (*pudgalanairātmya*), “selflessness of phenomena” (*dharmanairātmya*), “vision” (*darśana*) and “knowledge” (*jñāna*). The second group is constituted by the thirty-seven “factors belonging to awakening” (*bodhipakṣadharmā*).¹² The combination of these two groups to form the components of cultivation (*bhāvanā*) seems to be unique to this passage and has not been located in any other Abhidharmic context.

According to the **Sūtrālaṃkāravṛttibhāṣya*, the first of the four aspects indicates the śrāvakas’ practice on the *adhimuktīcaryābhūmi*, in which they focus on the non-existence of a self as it is conceptualized by the non-Buddhists (*tīrthika*) and on the four aspects of the *skandhas*, including being impermanent (*anitya*), full of suffering (*duḥkha*), empty (*śūnya*) and not the self (*anātman*). The practice of *dharmanairātmya* is ascribed to the bodhisattvas on the *adhimuktīcaryābhūmi*, consisting in the realization that all factors arise from the mind in the same way as the matter perceived in a dream. The third category arises on the path of vision (*darśanamārga*) of the śrāvakas, including the “stream-enterers” (*srotaāpanna*), as well as of the bodhisattvas and refers to the eight kinds of endurance (*kṣānti*) on the first stage (*bhūmi*). *Jñāna* is the cultivation of knowledge while abiding in the eight kinds of *jñāna* on the *darśanamārga*. The commentary adds that *darśana* and *jñāna* can alternatively refer to the cultivation of calm abiding (*samatha*) and insight (*vipaśyanā*) respectively.¹³

¹² MSABh 57,11-13.

¹³ SAVBh(1) 44,15-45,3: gang zag la bdag med pa’i rnam pa la bsgom pa dang zhes bya ba la sogs pa smos te | nyan thos rnams ni mos pas spyod pa’i sa nas gang zag la bdag med pa’i rnam pa bsgom ste | phung po lnga tsam du zad de | mu stegs kyis brtags pa’i bdag ni med la phung po lnga nyid la yang mi rtag pa dang sdug bsngal ba dang | stong pa dang | bdag med pa bsgom pa’i phyir ro | | chos la bdag med pa’i rnam pa la bsgom pa dang zhes bya ba la | byang chub sems dpa’ rnams ni mos pas spyod pa’i sa nas chos la bdag med pa’i rnam par bsgoms te | gzugs la sogs pa’i chos ‘di dag kyang rmi lam gyi gzugs la sogs pa bzhin du sems las byung bar zad do zhes bsgom pa’i phyir ro | | mthong ba’i rnam pa la bsgom pa dang zhes bya ba

The following passages in the commentaries to the *Mahāyānasūtrālaṃkāra* provide short explanations of the cultivation of each of the thirty-seven “factors belonging to awakening” (*bodhipakṣadharmas*). Some of the comments appear related to definitions of the thirty-seven *bodhipakṣadharmas* as found in the *Abhidharmakośabhāṣya*, the *Abhidharmasamuccaya* and the early canon. However, since they are not identical to any of them and provide some additional information, they are presented here in some detail.

(1) Four applications of mindfulness (*smṛtyupasthāna*)

According to Vasubandhu, the four *smṛtyupasthānas* consist in the cultivation of the four aspects (*ākāra*) “impure” (*aśubha*), “full of suffering” (*duḥkha*), “impermanent” (*anitya*) and “non-self” (*anātman*).¹⁴ The **Sūtrālaṃkāravṛttibhāṣya* specifies the first, *aśubha*, as the cultivation that observes the body, from the head to the feet, as being full of blood and pus. This practice is applied with regard to one’s own body, that of another person and both.¹⁵ The second *smṛtyupasthāna* is explained as contemplating the fact that every feeling—positive, negative and neutral—is actually negative. Positive feelings become the cause of negative feelings and therefore are associated with the “suffering of change” (*pariṇāmaduḥkhatā*). Negative feelings are associated with the “suffering of suffering” (*duḥkhaduḥkhatā*) and neutral with the “suffering of the conditioned” (*saṃskāraduḥkhatā*). Focusing on impermanence means, according to the **Sūtrālaṃkāravṛttibhāṣya*, to cultivate the realization that the eight forms of mind (*vijñāna*) and the

la nyan thos mthong ba'i lam skyes te | | rgyun du zhugs pa thob pa dang | | byang chub sems dpa' mthong ba'i lam skyes te | sa dang po thob pa'i tshe na sdug bsngal la chos shes pa'i bzod pa la sogs pa bzod pa brgyad la gnas pa ni mthong ba'i rnam pa la bsgom pa zhes bya'o | | ye shes kyi rnam pa la bsgom pa zhes bya ba la mthong ba'i lam de nyid kyi dus na ye shes rnam pa brgyad la gnas pa'i tshe na ni ye shes kyi rnam pa la bsgom pa zhes bya'o | | yang na zhi gnas bsgom pa la gnas pa'i tshe na ni mthong ba'i rnam pa la bsgom pa zhes bya'o | | lhag mthong bsgom pa'i dus na ni ye shes kyi rnam pa la bsgom pa zhes bya'o.

¹⁴ MSABh 57,13-15.

¹⁵ In chapter 18 of the **Sūtrālaṃkāravṛttibhāṣya* it is stated that only bodhisattvas focus on both their own body and the bodies of other beings, whereas *śrāvakas* only take their own body as an object. See SAVBh(D) tsi 104b6f.: *nyan thos la sogs pa ni bdag gi lus dang tshor ba la sogs pa tsam zhig la dmigs shing sgom par byed kyi | byang chub sems dpa' rnam ni bdag dang sems can thams cad kyi lus dang | tshor ba la sogs pa la dmigs par byed do.*

mental (*caitasika*) factors change in each moment from being endowed with desire (*rāga*), hatred (*dveṣa*) or delusion (*moha*) and being calm (*śānta*) to the opposite state (i.e., without desire, etc.). The last *smṛtyupasthāna* is associated with the cultivation of the following realization: There is no permanent self that could be contaminated or purified even though it seems that, while being in *samsāra*, one is endowed with contaminating factors, such as desire, etc., and at the time of *nirvāṇa*, that one is endowed with purified factors, such as faith.¹⁶

(2) Four correct abandonments (*samyakprahāṇa*)

The four *samyakprahāṇas* correspond to the four aspects of “attainment” (*pratilambha*), “utilization” (*nisevana/niṣevana*), “removal” (*vinirdhāvana*) and “antidote” (*pratipakṣa*) according to Vasubandhu.¹⁷ The **Sūtrālaṃkāra-vṛttibhāṣya* explains *pratilambha* as the effort of bringing forth conviction in order to produce the beneficial (*kuśala*) characteristics of “highest discipline” (*adhiśīla*), “highest contemplation” (*adhicitta*) and “highest insight” (*adhiprajñā*) that have not arisen yet. The second category, *nisevana*, is char-

¹⁶ SAVBh(1) 45,8-32: *nang gi lus dang phyi'i lus dang phyi nang gnyis ka'i lus la klad pa'i rgyas nas rkang pa'i mthil gyi bar du khrag dang rnag la sogs pas gang bar dmigs pa dang | rnam par bsgos pa dang bam pa la sogs pa'i bsgom pa ni mi sdug pa'i rnam pa la bsgom pa zhes bya'o | ... tshor ba bde ba dang | tshor ba sdug bsngal ba dang | tshor ba bde ba yang ma yin sdug bsngal ba yang ma yin pa rnams rtag tu sdug bsngal ba yin no zhes bsgom pa ni sdug bsngal gyi rnam pa la bsgom pa zhes bya'o | de la tshor ba bde ba yang nam zhig na sdug bsngal gyi rgyur 'gyur bas 'gyur ba'i sdug bsngal dang ldan pa dang | tshor ba sdug bsngal ba yang sdug bsngal gyi sdug bsngal dang ldan pa dang | tshor ba bde ba yang ma yin sdug bsngal ba yang ma yin pa ni 'du byed kyi sdug bsngal dang ldan pas tshor ba thams cad sdug bsngal ba zhes bya ste | ... rnam par shes pa brgyad dang sems las byung ba rnams ni skad cig tu 'dod chags dang bcas pa dang | 'dod chags med par 'gyur ba dang | skad cig tu zhe sdang dang bcas pa dang | zhe sdang med par 'gyur ba dang | skad cig tu gti mug dang bcas pa dang | gti mug med par 'gyur ba dang | zhi ba dang | ma zhi bar 'gyur ro zhes bsgom pa ni mi rtag pa'i rnam pa la bsgom pa zhes bya ste | ... 'khor ba'i dus na ni 'dod chags la sogs pa'i kun nas nyon mongs pa'i chos dang ldan par zad | mya ngan las 'das pa'i dus na ni dad pa la sogs ba rnam par byang ba'i chos dang ldan par zad kyi kun nas nyon mongs pa dang | rnam par byang bar 'gyur ba'i bdag rtag pa gang yang med do zhes bsgom pa ni bdag med pa'i rnam pa la bsgom pa zhes bya ste.*

¹⁷ MSABh 57,15f. On the four aspects, see also AKBh 410,19ff. (where they are listed as aspects of *bhāvanā*).

acterized as cultivating (*bhāvanā*) repeatedly in order to extend the beneficial characteristics of the three instructions (*śikṣā*) that have already arisen. “Removal” (*vinirdhāvana*) refers to the effort of bringing forth conviction in order to give up, by means of the three instructions, the opposing, unbeneficial and bad factors that have already arisen. The commentator adds that “giving up” in this context means the cutting off of the continuity of arising and includes the giving up of the seeds of the factors. The last comment is important because, as the commentator notes, the factors themselves cease spontaneously immediately after having arisen. Finally, antidotes (*pratipakṣa*) include the cultivation of the impure (*aśubha*) as the antidote to desire (*rāga*), of friendliness (*maitrī*) as the antidote to hatred (*dveṣa*) and of dependent arising (*pratītyasamutpāda*) as the antidote to delusion (*moha*). The antidotes are applied in order to prevent unbeneficial factors that have not yet arisen from arising. This is achieved by means of removing the imprints (*vāsanā*) of the unbeneficial factors.¹⁸

(3) Four bases of spiritual powers (*ṛddhipāda*)

Vasubandhu explains the first *ṛddhipāda*, that is, “motivation” (*chanda*), as directing attention (*manaskāra*) in a way that counteracts complacency (*saṃtuṣṭi*). The following *ṛddhipāda*, which is expressed as “making effort and applying energy” (*vyāyaccchate vīryam ārabhate*) in the *Mahāyāna-*

¹⁸ SAVBh(1) 46,2-26: *lhag pa'i tshul khrims dang sems dang | lhag pa'i shes rab kyi mtshan nyid dge ba ma skyes pa rnams bskyed par bya ba'i phyir mos pa bskyed 'bad brtson 'grus rtsom pa ni rab tu thob pa'i rnam pa la bsgom pa zhes bya ste | ... bslab pa gsum gyi mtshan nyid dbye (read dge) ba'i chos skyes pa rnams 'phel ba dang rgyas pa dang rgya cher 'gyur bar bya ba'i phyir yang nas yang du de la bsgom pa ni bsten pa'i rnam pa la bsgom pa zhes bya ste | ... bslab pa gsum gyis mi mthun pa'i phyogs su 'gyur pa sdig pa mi dge ba'i chos skyes pa rnams spang bar bya ba'i phyir | mos pa bskyed 'bad brtson 'grus rtsom pa ni gdon pa'i rnam pa la bsgom pa zhes bya ste | ... sdig pa mi dge ba'i chos spangs pa yang sdig pa mi dge ba'i chos de dag rgyun du skye ba las skye ba'i rgyun gcad pa'o | | yang sdig pa'i chos de dag gi sa bon spangs pa nyid kyis spangs pa zhes bya ste | gzhan du na sdig pa'i chos skyes zin pa rnams ni spang du med de | rang nyid skyes ma thag tu 'gag par 'gyur bas so | | ... sdig pa mi dge ba'i chos ma skyes pa rnams mi bskyed pa'i phyir de'i gnyen po 'dod chags kyi gnyen por mi gtsang ba bsgom pa dang | zhe sdang gi gnyen por byams pa bsgom pa dang gti mug gi gnyen por rten cing 'brel bar 'byung ba bsgom pa ni gnyen po'i rnam pa la bsgom pa zhes bya ste | ... de la gnyen po la bsgom na bag chags bcom par 'gyur ro.*

sūtrālaṃkārabhāṣya, counteracts distraction (*vikṣepa*) and doubt (*saṃśaya*). The third and fourth *ṛddhipādas*, consisting in “mind” (*citta*) and “examination” (*mīmāṃsā*), are forms of *samādhi*. The *samādhi* in which the mind is focussed (*pragr̥hṇāti*) serves as an antidote to excitement (*auddhatya*). The *samādhi* in which the mind is uplifted (*pradadhāti*) is an antidote to inertia (*laya*).¹⁹

In the **Sūtrālaṃkāravṛttibhāṣya*, the complacency that is to be counteracted by means of motivation is specified as the state of being satisfied with the virtue attained through the four correct abandonments and not seeking an increase in virtue and *samādhi*.²⁰ Bringing forth motivation is paraphrased as producing conviction, delight and enthusiasm in order to increase the beneficial roots (*kuśalamūla*) and attain *samādhi*. The second *ṛddhipāda* is, on the one hand, described as effort in order to counteract distraction towards the five sensual pleasures (*kāmaguṇa*) while cultivating *samādhi*. On the other hand, it is the energy that consists in repeated investigation and serves as an antidote to doubts, such as “the object of cultivation and the object to be known are real or are not real”. If no energy is applied, the practitioner cannot be liberated from doubt due to idleness (*kausīdya*). In connection with the third *ṛddhipāda*, the commentary explains “excitement” (*auddhatya*) as a mind that becomes scattered remembering past amusement and laughter. The remedy for this mental scattering is the cultivation of *samādhi* that has the nature of calm abiding (*śamatha*). The text adds: “Having moistened the scattered mind with *śamatha*, it becomes focussed on the object.” The last *ṛddhipāda* is related to the *samādhi* that has the nature of insight (*vipaśyanā*) and counteracts inertia (*laya*), which is explained as a lack of enthusiasm, sloth, lethargy and mental suppression based on idleness (*kausīdya*). Contemplating the qualities of the Tathāgata or the results of *samādhi*, the characteristics of an enthusiastic and clear mind are brought forth.²¹

¹⁹ MSABh 57,17-20.

²⁰ Note that the Tibetan translator of the **Sūtrālaṃkāravṛttibhāṣya* uses the terms *dad pa* and *mos pa* (instead of *'dun pa*) when translating *chanda*.

²¹ SAVBh(1) 46,27-47,25: *chog par 'dzin pa'i gnyen po yid la byed pa'i bsgom pa ni dad pa bskyed pa'o zhes bya ba la | yang dag pa'i spong ba bzhi tsam gyi dge bas chog par 'dzin cing dge ba rgya chen po dang ting nge 'dzin la sogs pa mi tshol la de'i gnyen po yid la byed pa bsgoms te | ... dad pa skyes pa ni ting nge 'dzin dang | dag ba'i rtsa ba rgya chen po bskyed pa'i phyir | mos pa dang dga' ba dang spro ba bskyed pa ste | ... ting nge 'dzin du zhugs pa na 'dod pa lnga'i yon tan la sems*

(4) Five faculties (*indriya*)

The five *indriyas* include faith (*śraddhā*), energy (*vīrya*), mindfulness (*smṛti*), contemplation (*samādhi*) and discriminating insight (*prajñā*). According to Vasubandhu, the first is cultivation (*bhāvanā*) having the form of trust (*sampratyaya*) in the supramundane (*lokottara*) fulfilment of the stable mind (*sthitacitta*), the second is cultivation having the form of resolve (*vyavasāya*), the third, cultivation having the form of non-loss (*asampramoṣa*) of the dharma, the fourth, cultivation having the form of mental abiding (*cittasthiti*) and the fifth, cultivation having the form of examination (*pravīcaya*).²²

The stable mind (*sthitacitta*) mentioned in Vasubandhu's explanation refers, according to the **Sūtrālaṃkāravṛttibhāṣya*, to the attainment of the fourth *rddhipāda*, which is the attainment of the mundane (*laukika*) *samādhī*. Alternatively, it can also be associated with the obtainment of the four *samādhis* of the *adhimukticaryābhūmi*. "Fulfilment" is the collections of virtue (*puṇya*) and knowledge (*jñāna*) on the first level (*bhūmi*), on which the supramundane (*lokottara*) non-dual knowledge (*jñāna*) is attained. The cultivation that has the form of faith is characterized by the intention "it is appropriate to attain and complete the collections of virtue and knowledge" while on the first *bhūmi*. By means of the second *indriya*, energy (*vīrya*), the

*g.yeng bas g.yengs pa zhes bya'o | | bsgom pa'i yul dang shes bya'i dngos po yin nam
ma yin no snyam du yid gnyis za ba ni the tshom zhes bya ste | g.yeng ba'i gnyen
por ni 'bad pa yid la bya'o | | the tshom gyi gnyen por ni brtson 'grus yid la bya ste
| rim bzhin no | | ji ltar gnyen por 'gyur zhe na | ting nge 'dzin gyi dus na phyi'i yul
la sems g.yengs shing phyad par gyur pa dang | mi g.yengs par gyur pa'i phyir 'bad
par bya'o | | nam the tshom du gyur ba na ma btsal te | le lo'i dbang du byas na ni
the tshom las thar bar mi 'gyur te | brtson 'grus bskyed pa la yang nas yang du gzig
cing brtags te dpyad na the tshom me dpar 'gyur pas | the tshom gyi gnyen por ni
brtson 'grus rtsom mo ... sngon rtsed mo byas pa dang | bgad pa la sogs pa dran
nas sems 'phros par gyur pa ni rgod pa zhes bya ste | de'i gnyen por ni zhi gnas kyi
ting nge 'dzin bsgom mo zhi gnas kyi ting nge 'dzin bsgom pa na sems rab tu 'dzin
pa zhes bya ste | sems g.yengs pa las zhi gnas kyi brlan nas | ting nge 'dzin gyi yul
las brlan nas bzhas (read yul la bzhas?) pa'i phyir ro | | zhum pa ni le lo'i dbang du
gyur nas sems spro ba med pa dang gnyid dang | rmugs pa dang non pa ste | de'i
gnyen por ni lhag mthong gi ting nge 'dzin bsgom mo | | nam lhag mthong gi ting
nge 'dzin bsgom pa ni sems rab tu gzengs bstod pa zhes bya ste | rmugs par gyur pa
dang lhag mthong gis de bzhin gshegs pa pa'i yon tan nam ting nge 'dzin gyi 'bras
bur bsams nas | sems spro ba dang gsal ba'i mtshan nyid bskyed par bya ba zhes
bya ba'i don to.*

²² MSABh 57,21-23.

practitioner repeats his cultivation over and over again in order to realize and fully manifest the supramundane fulfilment. In the next step, that is the application of *smṛti*, the practitioner cultivates the factors he has acquired trust (*sampratyaya*) in by means of the faculty of faith (*śraddhā*) and has manifested by means of the faculty of energy (*vīrya*) as having the characteristics of absence of lethargy and clarity. In a further step, the mind is focussed on these *dharma*s which have been established as “unforgettable” (*ma brjed par byas pa*) by means of the faculty of *smṛti*. This one-pointed cultivation constitutes the “cultivation having the form of mental abiding (*cittasthiti*)”. Finally, in a last step, a discriminating insight (*prajñā*), which knows correctly the specific and general characteristics of these *dharma*s, arises.²³

(5) Five powers (*bala*)

In Vasubandhu’s commentary the practice connected with the five powers is defined as the five kinds of *manaskāra* that remove resistances (*vipakṣa*) to the five *indriyas*.²⁴ The **Sūtrālamkāravṛttibhāṣya* adds that the hindrances comprise lack of faith (*āśraddhya*), idleness (*kausīdya*), loss of mindfulness (*muṣitasmṛtitā*), distraction (*vikṣepa*) and lack of insight (*dausprajñā*?).²⁵ As long as the five factors of “faith”, etc. appear mixed with the hindrances,

²³ SAVBh(1) 48,4-49,1: 'jig rten pa'i ting nge 'dzin thob pa la sems gnas pa zhes bya ba'am | mos pa spyod pa'i ting nge 'dzin bzhi thob pa la sems gnas pa zhes bya'o | | sa dang por gnyis su med pa'i ye shes thob pa la ni 'jig rten las 'das pa zhes bya ste | de'i tshe bsod nams dang ye shes kyi tshogs ni phun sum tshogs pa zhes bya ste | ... sa dang po'i dus na bsod nams dang ye shes kyi tshogs phun sum tshogs pa yin la | bsod nams dang ye shes kyi tshogs de dag sgrub cing thob par byar rung ngo zhes sems pa ni yid ches pa'i rnam pa bsgom pa zhes bya ste | ... brtson 'grus kyi dbang pos kyang 'jig rten las 'das pa'i phun sum tshogs pa de la rtog pa dang | mngon sum du bya ba'i phyir yang nas yang du goms par byed pa ni 'bad pa'i rnam pa la bsgom pa zhes bya ste | ... dad pa'i dbang pos yid ches par byas pa dang | brtson 'grus kyi dbang pos mngon sum du byas pa'i chos de sems la ma rmugs shing sems la gsal bar snang ba'i mtshan nyid du bsgom pa ni chos mi brjed pa'i rnam pa la bsgom pa zhes bya ste | | ... dran pa'i dbang pos ma brjed par byas pa'i chos de nyid la sems gzahag ste | rtse gcig tu bsgom pa ni sems gnas pa'i rnam pa la bsgom pa zhes bya ste | ... de ltar sems rtse gcig tu gzahag na chos de dag gi rang dang spyi'i mtshan nyid phyin ci ma log par shes pa'i shes rab skye bar 'gyur te | de ni rab tu 'byed pa'i rnam pa la bsgom pa zhes bya ste.

²⁴ MSABh 57,23f.

²⁵ For the term *dausprajñā*, see Ahn 2003: 229.

they are called *indriyas*. When they arise not being intertwined with the hindrances anymore, they become *balas*. This means that the practitioner obtains the power of faith as soon as he can no longer be overwhelmed by the lack of faith, the power of *vīrya* as soon as he can no longer be controlled by idleness, etc.²⁶

(6) Seven limbs of awakening (*bodhyaṅga*)

As for the seven *bodhyaṅgas*, Vasubandhu explains mindfulness (*smṛti*) as clarity of awakening (*sambodhisamprakhyāna*), investigation of phenomena (*dharmapracicaya*) as examination (*vicaya*), energy (*vīrya*) as enthusiasm (*utsāha*), joy (*prīti*) as happiness (*saumanasya*), ease (*praśrabdhī*) as flexibility (*karmanṛyatā*), contemplation (*samādhi*) as mental stability (*citta-sthiti*), and equanimity (*upekṣā*) as equality (*samatā*).²⁷

The **Sūtrālaṃkāravṛttibhāṣya* provides some additional comments on the seven categories.²⁸ “Clarity of awakening” is explained as knowledge

²⁶ SAVBh(1) 49,2-17: *de la mi mthun pa'i phyogs ni ma dad pa dang | le lo dang dran pa nyams pa dang | gyeng ba dang 'chal ba'i shes rab ste | nam ma dad pas mi 'phrogs pa'i dus na ni dad pa'i stobs zhes bya'o | | nam le los mi 'phrogs pa'i dus na ni brtson 'grus kyi stobs zhes bya'o | | nam dran pa nyams pas mi 'phrogs pa'i dus na ni dran pa'i stobs zhes bya'o | | nam gyeng bas mi 'phrogs pa'i dus na ni ting nge 'dzin gyi stobs zhes bya'o | | nam 'chal pa'i shes rab kyi mi 'phrogs pa'i dus na ni shes rab kyi stobs zhes bya ste | ... dbang po lnga dang stobs lnga la khyad par ci yod ce na | gang gis ma dad pa la sogs pa mi mthun pa'i phyogs dang dad pa la sogs pa gnyen po gnyis su 'dres mar 'byung ba na ni dbang po zhes bya'o | | mi mthun pa'i phyogs kyi ma 'dres par gnyen po 'ba' zhi 'byung ba na ni stobs zhes bya ste bye brag ni de yod do.*

²⁷ MSABh 57,24f.

²⁸ SAVBh(1) 49,18-50,25: *zad pa mi skye ba'i ye shes la yang dag byang chub ces bya ste | mthong ba dang bsgom pas spang bar bya ba'i nyon mongs pa sngar spangs pa la ni zad pa zhes bya'o | | de phyin chad sems kyi rgyud la nyon mongs pa mi 'byung ba ni mi skye ba zhes bya'o | | yang na sa dang por chos kyi dbyings kun du 'gro ba'i mtshan nyid du rtogs nas gzung 'dzin gnyis spangs te | gnyis su med pa'i ye shes thob pa la yang dag byang chub ces bya ste | de sems la gsal zhiing ma brjed par bsgom pa la ni yang dag byang chub snang ba'i rnam pa la bsgom pa zhes bya'o | | ... ye shes de'i mtshan nyid mi brjed par byas pa nyid phyin ci ma log par shes pa ni rnam par 'byed pa zhes bya'o | | de yang gang gi dus na shes zhe na sa dang po'i dus na shes te | ... yang nas yang du goms par byed pa ni spro ba zhes bya ste | de yang brtson 'grus kyi byed pas na 'dis ni brtson 'grus yang dag byang chub kyi yan lag bstan to | | ... sa dang por chos kyi dbyings rtogs nas | dga' ba'i khyad par skye ba*

(*jñāna*) in which contaminations (*kleśa*) that are to be given up by vision (*darśana*) and cultivation (*bhāvanā*) have been removed and do not arise. “Awakening” (*sambodhi*) is constituted by the attainment of the non-dual knowledge that is obtained on the first stage (*bhūmi*), when the all-pervading characteristic of true reality (*dharmadhātu*) is realized and the distinction of subject and object is given up. Cultivating *sambodhisamprakhyaṇa* means cultivating the clearness and non-loss of this awakening in the mind. The category “investigation of phenomena” (*dharmapravicaya*) is characterized as knowing correctly, at the time of the first *bhūmi*, the characteristics of the *jñāna* mentioned in the context of the first *bodhyaṅga*. Enthusiasm (*utsāha*) is the repeated cultivation of the realization of the *dharmadhātu*, and happiness (*saumanasya*) is a special kind of delight arising after the realization of the *dharmadhātu* on the first *bhūmi*. Therefore the latter is also referred to as “the delightful stage” (*pramuditā bhūmi*). The next category, that is, flexibility (*karmanyatā*), is paraphrased as bodily and mental purity. Bodily flexibility is characterized as a light body and a pleasant appearance in accordance with one’s own intentions. Mental flexibility is glossed as the absence of inertia and excitement as well as the focussing on an object and clarifying of the mind by means of *samādhi*. Mental stability (*cittasthiti*) is, according to the **Sūtrālaṃkāravṛttibhāṣya*, cultivated with regard to the *jñāna*, in which contaminations (*kleśa*) are given up and do not arise, as well as with regard to the non-loss of true reality (*tathatā*). Finally, cultivating equality (*samatā*) is defined as practicing without inertia and excitement, the mind being focussed one-pointedly. The commentary adds that three

la ni yid bde ba zhes bya ste | 'di yang sa dang po'i tse rtogs nas dga' ba skyes pas na | sa dang po'i ming yang sa rab tu dga' ba zhes btags te | ... lus shin tu byang ba dang sems shin tu byang ba las su rung ba zhes bya'o | | de la lus las su rung ba ni bdag gi dgos pa sgrub pa la lus yang zhing zo mdog bde ba'o | | sems las su rung ba ni zhum rgod med cing ting nge 'dzin gyis yul la 'jug pa dang | sems gsal ba ste | ... zad pa mi skye ba'i ye shes sam | de bzhin nyid ma brjed par byas pa la sems gnas pa'i rnam pa bsgom pa zhes bya ste | ... de ltar sems rtse gcig tu bzhag pa las zhum pa dang rgod pa gnyis med par bsgom pa ni mnyam pa nyid kyi rnam pa la bsgom pa zhes bya ste | ... de la btang snyoms rnam pa gsum ste | btang snyoms kyi thog ma'i dus dang | rab kyi dus dang | tha ma'i dus so | | ... zhum rgod spangs pa'i sems dang por thob pa la btang snyoms kyi thog ma'i dus zhes bya'o | | de nas phan chad zhum rgod spangs pa'i sems mnyam pa nyid la sems ngang gis gnas pa ni bar gyi dus zhes bya'o | | de'i dus na ring du ma bsgoms pas zhum rgod 'byung ba'i dogs pa yod pa la rnal 'byor pas yun ring du bsgoms nas zhum rgod 'byung ba'i dogs pa yang med par bsgom pa ni btang snyoms kyi tha ma'i dus zhes bya ste.

kinds of *upekṣā* are to be distinguished: the beginning of the practice, its intermediate stage and its end. The first moment of attaining a mind that is free from inertia and excitement is the beginning. From then on, at the intermediate stage, the mind is focussed internally on the mental equality in which inertia and excitement have been given up. As the practitioner has not yet been cultivating long enough at this time, he still fears that inertia and excitement could reoccur. In the end, after having practiced for a long time, the practitioner loses his fear of inertia and excitement.

(7) Eight limbs of the path (*mārgāṅga*)

Vasubandhu explains the eight limbs of the path as follows: correct view (*samyagdrṣṭi*) is characterized by the “certainty of achievement” (*prāptiniścaya*), correct intention (*samyaksaṃkalpa*) by “understanding the stage of preparation” (*parikarmabhūmisamlakṣaṇa*),²⁹ correct speech (*samyagvāc*) by “communicating [the truth] to others” (*parasamjñapti*),³⁰ correct action (*samyakkarmānta*) as “engagement in discipline dear to the noble ones” (*āryakāntaśīlapraviṣṭa*), correct livelihood (*samyagājīva*) as the “practice of a restricted mode of life” (*samlīkhitavṛttisamudācāra*), correct effort (*samyagvyāyāma*) as the “repeated practice of the path attained through previous cultivation” (*pūrvaparibhāvitapratilabdhamārgābhyāsa*), correct mindfulness (*samyaksmṛti*) as “non-loss of the mental images [leading to] the stabilization [of the mind] on the *dharmas*” (*dharmasthitinimittāsampramoṣa*), and correct contemplation (*samyaksamādhi*) as the “transformation of the basis [being] the stability of the [state] without mental images” (*animitasthityāśrayaparivṛtti*).³¹

The **Sūtrālaṃkāravṛttibhāṣya* explains that the “certainty of achievement” (*prāptiniścaya*) has to be understood as the realization of the characteristics of the all-pervading *dharmadhātu* on the first *bhūmi*, followed by the repeated cultivation of this realization up to the tenth *bhūmi*. “Under-

²⁹ MSABh 57,26 has *-samrakṣaṇa* instead of *samlakṣaṇa*. For the latter reading, see Nagao 2007: 48.

³⁰ MSABh 57,26 has *parasamprāpti* instead of *parasamjñapti*. However, *samprāpti* does not make much sense in the present context, and *samjñapti* is supported by the Tibetan translation of the *Mahāyānasūtrālaṃkārabhāṣya* (*go bar byed pa*) and also of SAVBh(1) 51,7 (*yang dag par rig par byed pa*).

³¹ MSABh 57,25-29.

standing the stage of preparation” (*parikarmabhūmisamlakṣaṇa*)³² is said to refer to the practice on the first *bhūmi*, which the practitioner has obtained by means of the stages of studying (*śruta*), reflecting (*cintā*) and cultivating (*bhāvanā*) from the time he entered the *adhimuktīcaryābhūmi* onwards. After the practitioner has risen from *samādhi* he asks, “how did I realize the *dharmadhātu*?” and understands, “I have realized it by means of the stages of studying, reflecting and cultivating.” Therefore this step is called “understanding the preparatory stage”. “Communicating [the truth] to others” (*parasamjñapti*) means, according to the **Sūtrālamkāravṛttibhāṣya*, that the practitioner explains and makes understandable the *dharmadhātu*, as he has realized it on the first *bhūmi*, to those who do not understand the truth (*tattva*). The “discipline dear to the noble ones” (*āryakāntaśīla*) refers to the discipline delighting the *āryas* that is characterized by giving up the ten unbeneficial (*akuśala*) activities, ranging from killing to wrong views, as well as engaging in the ten beneficial (*kuśala*) activities. In connection with the next category, “correct livelihood”, the “restricted mode of life” (*samlikhitavṛtti*) is paraphrased as “restricting oneself” and “not striving for what exceeds that which has been taught in the scriptures, like [using] a begging bowl and monastic robes”, and “livelihood not [sustained] by means of deceit”. The next phrase to be explained is “repeated practice of the path attained through previous cultivation” (*pūrvaparibhāvitapratilabdhamārgābhīyāsa*). In this regard the commentary notes that this path is constituted by entering a special kind of energy on the first *bhūmi* after previous cultivation on the *adhimuktīcaryābhūmi* up to the first *bhūmi*. The repeated cultivation of this path is the repeated entering into this special kind of energy on stages two to ten. The “non-loss of the characteristics [leading to] the stabilization [of the mind] on the *dharma*” (*dharmasthitinimittāsampramoṣa*) is explained as the non-loss of the three kinds of *nimittas* of the antidotes to inertia and excitement at the time of focussing the mind one-pointedly on the *dharmadhātu* (the term *sthiti* indicating the one-pointed focus and the term *dharma* referring to the *dharmadhātu*). The three kinds of *nimitta* are defined as the *nimitta* of calm abiding (*śamatha*), serving as an antidote to excitement, of uplifting (*parigraha*), being an antidote to inertia, and of equanimity (*upekṣā*). The last is to be focussed on when the mind gains equanimity after inertia and excitement have been given up, the mind being

³² Note that *parikarmabhūmisamrakṣaṇa* is rendered as *yongs su sbyangs pa'i SA rtogs pa* in the Tibetan translation of the **Sūtrālamkāravṛttibhāṣya*.

fixed immovably. In the context of the last limb of the path, that is, “correct *samādhī*”, the **Sūtrālamkāravṛttibhāṣya* says that “stabilizing [the mind] in the [state] without characteristics” (*animittasthiti*) refers to the mental abiding in a state in which the three kinds of characteristics are not perceived and not focussed on. It is a “transformation of the basis” (*āśrayaparivṛtti*) because a basis is attained in which inertia and excitement do not occur anymore and the mind has settled down.³³

³³ SAVBh(1) 50,26-52,19: *de ltar sa dang por chos kyi dbyings rtogs nas sa bcu man chad de nyid la bsgom pa ni thob pa gdon mi za ba'i rnam pa la bsgom pa zhes bya ste | de ltar yang yang dag pa'i lta bas bsgoms pas na 'dis ni yang dag pa'i lta ba bstan to | | ... mos pas spyod pa'i sa nas rnal 'byor pas mnyan pa dang bsams pa dang bsgom pa la sogs pa'i rim pas chos kyi dbyings rtogs shing sa dang po thob par byas pa'i sa dang po la yongs su sbyangs pa'i sa zhes bya'o | | de nas rnal 'byor pa zhes ting nge 'dzin las langs nas bdag gis chos kyi dbyings ji ltar rtogs zhes brtags nas mnyan pa dang bsam pa dang bsgom pa'i rim pas rtogs so zhes khong du chud pas yongs su sbyangs pa'i sa rtogs pa'i rnam pa la bsgom pa zhes bya ste | de ltar yang yang dag pa'i rtog pas rtogs pas na 'dis ni yang dag pa'i rtog pa bstan to | | ... de ltar rnal 'byor pas yang dag pa'i lta ba dang yang dag pa'i rtog pas sa dang por chos kyi dbyings ji ltar rtogs pa de kho na khong du ma chud pa rnams la tshig gis 'chad cing go bar byed pa ni pha rol la yang dag par rig par byed pa'i rnam pa la bsgom pa zhes bya ste | ... 'phags pa rnams dgyes pa'i tshul khrims la ni 'phags pa 'dun par byed pa'i tshul khrims zhes bya ste | de yang srog gcod pa nas log par lta ba'i bar dag mi dge ba bcu spangs shing rang bzhin gyis dge ba bcu la gnas pa ni 'phags pa 'dun par byed pa'i tshul khrims zhes bya ste | ... lhung bzed dang chos gos la sogs pa lung las ji skad 'byung ba las lhag par mi tshol zhing bsnyungs pa dang | g.yo dang | sgyus mi 'tsho ba ni bsnyungs pa'i tshul du kun du spyod pa'i rnam pa la bsgom pa zhes bya ste | ... mos pa spyod pa'i sa nas sa dang po'i bar du bsgoms pas sa dang po'i tshe brtson 'grus khyad zhugs pa ni sngon yongs su bsgoms pas thob pa'i lam zhes bya'o | | de nas sa gnyis nas sa bcu man chad brtson 'grus khyad zhugs pa de nyid la goms par byed pa la ni goms pa'i rnam pa la bsgom pa zhes bya ste | ... chos ni chos kyi dbyings rnam par dag pa'o | | chos de nyid la rtse gcig tu 'jog pa ni gnas pa zhes bya ste | chos kyi dbyings la sems rtse gcig tu 'jog pa'i tshe zhum pa dang rgod pa'i tshe gnyen po mtshan ma rnam pa gsum mi rjed par byed pa ni mtshan ma mi brjed pa'i rnam pa la bsgom pa zhes bya ste | ... mtshan ma rnam pa gsum ni zhi gnas kyi mtshan ma dang gzengs ba stong pa'i mtshan ma dang | btang snyoms kyi mtshan ma'o | | de la nam sems rgod par gyur pa'i dus na ni zhi gnas kyi mtshan ma bsgoms te rgod pa zhi bar bya'o | | nam sems zhum par gyur pa'i dus na ni gzengs bstod pa'i mtshan ma yid la byas shing sems spro ba bskyed par bya'o | | nam zhum rgod spangs te sems mnyam par gyur pa'i dus na ni btang snyoms kyi mtshan ma yid la bya zhing sems mi bskyod par bzhag go | | ... de ltar sems rtse gcig tu gyur pas zhum rgod mi 'byung ba'i phyir | de'i gnyen po mtshan ma rnam pa gsum la yang mi dmigs mi gnas pa la*

12. *mārgadvayasvabhāva* (having the nature of the twofold path)

Vasubandhu only notes that the twofold path is constituted by calm abiding (*śamatha*) and insight (*vipaśyanā*) and that “no explanation” of this *manaskāra* is provided.³⁴ The **Sūtrālaṃkāravṛttibhāṣya* offers a reason for this circumstance: “The *manaskāras* explained above and the *manaskāras* that will be explained below are included in *śamatha* and *vipaśyanā*.”³⁵

13. *anuśaṃsa* (beneficial)

The *manaskāra* directed towards the “beneficial” is categorized as twofold by Vasubandhu: the first relates to the removal of unease (*dauṣṭhulya*) and the second to the removal of the causes (*nimitta*) of the five wrong views (*dṛṣṭi*).³⁶ Neither the term *anuśaṃsamanaskāra* nor the combination of *dauṣṭhulya* and *dṛṣṭinimitta* to form a twofold group has been located in another text.

According to the **Sūtrālaṃkāravṛttibhāṣya* there are two kinds of *dauṣṭhulya*, namely bodily (*kāya*) and mental (*citta*). The concept of bodily *dauṣṭhulya* refers to unbeneficial (*akuśala*) action, such as killing, stealing or sexual misconduct. Mental *dauṣṭhulya* is mental agitation, such as desire or hatred, that is the cause of unbeneficial behaviour. Both kinds of *dauṣṭhulya* are removed by means of realizing the selflessness of phenomena (*dharmanairātmya*). The category *dṛṣṭi* comprises the five views, namely, “view of the [five] constituents as being [the self]” (*satkāyadrṣṭi*), “view holding to extremes” (*antagrāhadṛṣṭi*), “erroneous view” (*mithyādrṣṭi*), “clinging to views” (*dṛṣṭiparāmarśa*) and “clinging to morality and observances” (*śīlavrataparāmarśa*). The *nimittas* of these *dṛṣṭis* are explained as

sems gnas pa mtshan ma med pa zhes bya'o | | de ltar mtshan ma med pa bsgoms pa nyid gnas gyur pa'i rnam pa la bsgom pa zhes bya ste | sngon zhum rgod dang bcas pa'i gnas dang bral nas zhum rgod mi 'byung zhing sems rnal du 'dug pa'i gnas thob pa'i phyir gnas par gyur pa zhes bya ste.

³⁴ MSAVBh 57,29f.

³⁵ SAVBh(1) 52, 24-26: *gong du yid la byed pa bshad pa dang | 'og nas yid la byed pa 'chad par 'gyur ba rnam kyang zhi gnas dang lhag mthong gi char gtogs par zad de | zhi gnas dang lhag mthong du 'dus pas logs shin tu bshad mi dgos so.*

³⁶ MSAVBh 57, 30-58,1.

being their imprints (*vāsanā*) and as being eliminated by means of realizing the selflessness of the person (*pudgalanairātmya*).³⁷

14. *pratīcchaka* (receiving)

This *manaskāra* is defined by Vasubandhu as that which grasps (*grāhaka*) instructions from the buddhas and bodhisattvas in the *samādhi* called “stream of the *dharma*” (*dharmasrotas*).³⁸ The **Sūtrālamkāravṛttibhāṣya* explains that the *dharmasrotas* refers to the attainment of the four *samādhis* of the *adhimukticaryābhūmi* (i.e., *uṣmagata*, *mūrdhan*, *kṣānti*, *laukikāgradharma*) by a Mahāyāna practitioner who has brought forth the aspiration for awakening (*bodhicitta*).³⁹ By means of abiding in the *dharmasrotas*, instructions that lead to the obtainment of the first *bhūmi* are received from the buddhas and bodhisattvas.⁴⁰

³⁷ SAVBh(1) 52,32-53,8: *de la gnas ngan len rnam pa gnyis te | lus kyi gnas ngan len dang | sems kyi gnas ngan len to | | de la lus kyi gnas ngan len ni srog gcod pa dang | ma byin par len pa dang | mi tshangs par spyod pa la sogs pa'i mi dge ba byed pa'o | | sems kyi gnas ngan len ni* (Derge *ni ma lus*; Peking *ni mi lus*) *mi dge ba spyod pa'i rgyu 'dod chags dang | zhe sdang la sogs pa sems la g.yo ba ste | chos la bdag med par khong du chud pas ni gnas ngan len sel bar byed pa'o | | 'jig tshogs su lta ba dang | mthar 'dzin par lta ba dang | log par lta ba dang | lta ba bsn'yems pa dang | tshul khrims dang brtul zhugs bsn'yems pa'i bag chags la lta ba'i mtshan ma zhes bya ste | gang zag la bdag med par khong du chud pas ni lta ba'i mtshan ma sel bar byed do.*

³⁸ MSABh 58,1f.

³⁹ The attainment of the *samādhi* of “the stream of the *dharma*” is also mentioned in chapter 14, verse 3, of the *Mahāyānasūtrālamkāra*. In the **Sūtrālamkāravṛttibhāṣya* it is explained that this *samādhi* is constituted by the *samādhi* of the fourth stage of the *adhimukticaryābhūmi*, that is, the stage of *laukikāgradharma*, and that the instructions are received from the buddhas and bodhisattvas by a practitioner who has reached bodily and mental ease (*praśrabdhi*) in order to intensify the practice of *śamatha* and *vipaśyanā* (SAVBh[D] mi 262b3-5: *lus dang sems las su rung bar byas pa'i byang chub sems dpa'i chos kyi rgyun gyi ting nge 'dzin la gnas nas sangs rgyas rnams las sa dang po thob par bya ba'i don du bstan pa dang gdams pa'i lung thob bar 'gyur te | lung de yang zhi gnas rnam par rgyas par bya ba dang | lhag mthong rnam par rgyas par bya ba'i phyir lung nod par byed de | ye shes kyi sgras ni lhag mthong la bya'o | | sa dang po thob par 'gyur ba'i lam 'jig rten gyi chos mchog gi ting nge 'dzin la chos kyi rgyun gyi ting nge 'dzin zhes bya'o | |*).

⁴⁰ SAVBh(1) 53,11-16: *theg pa chen po'i rigs la gnas pas byang chub tu sems bskyed nas mos pa spyod pa'i ting nge 'dzin bzhi thob pa la chos kyi rgyun zhes bya ste |*

15. *prāyogika* (accompanying application)

The *manaskāra* that “accompanies application” is subdivided into five categories by Vasubandhu, relating to various objects of *samādhi*: 1. observation of numbers (*saṃkhyopalakṣaṇa*), 2. observation of occurrence (*vr̥t̥tyupalakṣaṇa*), 3. observation of conceptualization (*parikalpopalakṣaṇa*), 4. observation of succession (*kramopalakṣaṇa*), 5. realization (*prativedha*).⁴¹

The *manaskāra* of the first category is directed towards the number of words (*nāman*), sentences (*pada*) and phonemes (*vyañjana*).⁴² This observation of numbers is further specified in the **Sūtrālaṃkāravṛttibhāṣya* as the observing in the form of “what is the number of words ... of sentences ... of phonemes in this scripture” practised with regard to the twelve branches of scriptures.⁴³ The second category, that is, *vr̥t̥tyupalakṣaṇa*, is explained by Vasubandhu to be of two kinds: the phonemes, the number of which is limited, on the one hand, and words and sentences, which can occur in an unlimited number of combinations, on the other.⁴⁴ According to the **Sūtrālaṃkāravṛttibhāṣya*, there are only forty-eight phonemes, “from *a* to *ka*”. At the same time there is no limitation to the construction of words, such as “Devadatta” and “Yajñadatta”, and phrases, as for instance, “the conditioned factors are impermanent”, which occur in sūtras such as the *Aṣṭa-sāhasrikā Prajñāpāramitā*.⁴⁵ The next step is the observation of conceptual-

chos kyi rgyun la gnas pa des sa dang po thob par bya ba'i phyir | sa dang po thob par 'gyur ba'i ting nge 'dzin gyi man ngag sangs rgyas dang byang chub sems dpa' rnams las len cing 'dzin pa la yang dag par nod pa yid la byed pa zhes bya ba'i don to.

⁴¹ MSABh 58,2-8.

⁴² MSABh 58,3.

⁴³ SAVBh(1) 53,25-28: *yid la byed cing rtogs pa'i khyad par gang gis mdo sde la sogs pa gsung rab yan lag bcu gnyis la gsung rab 'di'i nang nas ming gi grangs ni 'di snyed cig 'byung | tshig gi grangs ni 'di snyed cig 'byung | yi ge'i grangs ni 'di snyed cig 'byung zhes rtogs pa ni grangs nye bar rtogs pa'i sbyor ba can zhes bya'o.*

⁴⁴ MSABh 58,4f.

⁴⁵ SAVBh(1) 54,9-14: *de yi ge'i phyi mo ni a nas ka'i bar du bzhi bcu rtsa brgyad las med pa'i phyir ro || lha sbyin dang mchod spyin zhes ming du btags pa dang | 'dus byas mi rtag ces tshig tu btags pa rnams la tshad med par khong du chud pa ni ming dang tshig gi tshad med pa la 'jug pa zhes bya ste | shes rab kyi pha rol tu phyin pa stong phrag brgya pa la sogs pa'i mdo sde de dag gi nang nas ming dang tshig dpag tu med par 'byung ba'i phyir ro.*

ization (*parikalpopalakṣaṇa*), which Vasubandhu explains as observing two kinds of possible conceptualizations, being either the concept of an object that is based on the concept of a name or the concept of a name that relies on the concept of an object.⁴⁶ The **Sūtrālaṃkāravṛttibhāṣya* describes the first process as conceptualizing the object on the basis of names such as “jar”, “cloth”, “Devadatta” or “Yajñadatta”. The object that is conceptualized, for instance, relying on the name “jar” is characterized as that having “a round belly and a stretched neck and being suitable for pouring water”. The second kind of conceptualization being observed within this step is the perception of the qualities “round belly”, “stretched neck” and “suitable for pouring water”, to which then the name “jar” is ascribed.⁴⁷ Vasubandhu finishes his commentary on the *parikalpopalakṣaṇa* by stating that phonemes are not being conceptualized (*aparikalpa*).⁴⁸ The **Sūtrālaṃkāravṛttibhāṣya*’s explanation in this context is not entirely clear. But it seems to indicate that single phonemes, that is, phonemes without vowels (*gug kyed? med pa*), do not have names, and without a name it is not possible to conceptualize an object.⁴⁹ “Observation of succession” (*kramopalakṣaṇa*) means, according to Vasubandhu, observing the process of grasping the name preceding the grasping of the object.⁵⁰ In the **Sūtrālaṃkāravṛttibhāṣya* this is further specified as first learning the conventional usage of names, such as “jar”, etc., and based on this knowledge conceptualizing the object in the form “What is the name for this objective basis?” or “This is the object that is called such [and such].”⁵¹

⁴⁶ MSABh 58,5-7.

⁴⁷ SAVBh(1) 54,22-55,3: *bum pa dang snam bu dang | lha sbyin dang mchod sbyin zhes bya ba'i ming shes pa ni ming la kun rtog pas gzung ba zhes bya'o | | de ltar ming shes nas bum pa zhes bya ba'i ming la de'i don gang yin zhe na | lto zlum po ske dang sdeng sdeng po chu blugs su rung ba ste | rtogs pa ni ming gi sgo nas don la kun rtog pa zhes bya'o | | ... bum pa zhes bya ba'i don lto zlum po ske dang sdeng sdeng po chu blugs su rung ba de la ming du ji skad bya zhe na | de la ni bum pa zhes bya'o zhes rtogs pa ni don gyi sgo nas ming du btags pa yin no.*

⁴⁸ MSABh 58,7.

⁴⁹ SAVBh(1) 55, 4-6: *yi ge ni kun brtags pa ma yin no zhes bya ba ni yi ge ka dang a la sogs pa gug sked (read kyed?) med pa rnams la ni kun brtags pa zhes bya bar mi bzhas ste | de ci'i phyir zhe na | yi ge 'bru gcig la ni ming med do | | ming med pas ni de don brtag tu mi rung ba'i phyir ro.*

⁵⁰ MSABh 58,7f.

⁵¹ SAVBh(1) 55, 13-15: *de ltar ming ji ltar shes par byas nas | de nas don gyi dngos*

The last category of the *manaskāra* “accompanying application” (*prā-yogika*), that is, “realization” (*prativedha*), is subdivided into eleven kinds by Vasubandhu: 1. the adventitious (*āgantukatva*), 2. basis of appearance (*samprakhyānanimitta*), 3. non-perception of the object (*arthānupalambha*), 4. non-perception of perception (*upalambhānupalambha*), 5. *dharmadhātu*, 6. *pudgalanairātmya*, 7. *dharmanairātmya*, 8. inferior intention (*hīnāśaya*), 9. highest intention (*udāramāhātmyāśaya*), 10. determination (i.e., conceptualization and verbalization?) of the *dharma* according to the realization (*yathādhigamadharmavyavasthāna*), 11. determined *dharma* (*vyavasthāpitadharmā*).⁵²

According to the comments in the **Sūtrālaṃkāravṛttibhāṣya*,⁵³ the realization of the adventitious refers to the understanding of the phenomena

po 'di la ming du ji skad ces bya ba'am ming 'di skad ces bya ba'i don ni 'di lta bu yin no zhes ming la brten nas don la rtogs so. It is not clear why the commentator provides the example of a question such as “What is the name for this objective basis?” in this context. This kind of conceptualization should actually describe the conceptualizing of an object by someone who already knows its name.

⁵² MSABh 58,8-13.

⁵³ SAVBh(1) 55,19-57,13: *ming du btags pa dang don du btags pa'i chos 'di dag ni gyi na brnyan mar btags par zad do zhes khong du chud pa na glo bur du byung ba rab tu rtogs pa zhes bya ste | gang gi phyir don la ming btags pa rnams kyang gyi na glo bur btags pa yin la ming la don du btags pa rnams kyang gyi na glo bur btags par khong du chud pa ste | de ni mos pa spyod pa'i sa drod kyi dus na khong du chud do | ... gzung ba dang 'dzin pa'i chos de dag yod pa ma yin pa las yod pa lta bur snang ba ni yang dag par snang ba zhes bya ste | 'di ltar snang bar byed pa'i rgyu la mtshan ma zhes bya'o | ... gzung ba dang 'dzin pa 'di dag sems dang sems las byung ba la snang bar khong du chud pa ni yang dag par snang ba'i mtshan ma rab tu rtogs pa zhes bya ste | de yang mos pa spyod pa'i sa rtse mo'i dus na de ltar rtogs so | ... don zhes by aba ni gzugs nas chos kyi bar du yul drug la bya ste | yul drug po de dag la mi rtog cing de dag sems la snang ba thams cad spangs nas mi snang bar gyur ba la don mi dmigs pa rab tu rtogs pa zhes bya'o | de yang mos pas spyod pa'i sa bzod pa'i dus na rtogs so | ... yul drug la dmigs par byed pa'i sems mig gi rnam par shes pa nas yid kyi rnam par shes pa'i bar du med par khong du chud pa ni dmigs pa mi dmigs pa rab tu rtogs pa zhes bya'o | de ci'i phyir zhe na | gzung ba med pa dang de la 'dzin par byed pa'i sems kyang yod pa ma yin no zhes khong du chud pa'i phyir te | de ni mos pa spyod pa'i sa'i 'jig rten gyi chos mchog gi dus na khong du chud do | ... de ltar gzung ba dang 'dzin pa gnyis spangs nas mthong ba'i lam na chos kyi dbyings thams cad du 'gro ba'i mtshan nyid du mthong ba ni chos kyi dbyings rab tu rtogs pa zhes bya ste | de'ang sa dang po'i tsh'e'i khong du chud do | ... mthong ba'i lam na nyan thos rgyun du zhugs pa la sogs pas ni gang zag la bdag med pa la rab tu rtogs te | phung po lnga tsam du zad kyi mu stegs kyi*

(*dharmā*) conceptualized as names or objects as being adventitious, in the sense of being unreal images, on the stage of “heat”, the first level of the *adhimukticaryābhūmi*. On the stage of “summit”, the practitioner attains the realization of the “basis of appearance” (*samprakhyānanimitta*), which is the understanding that the phenomena, that is, the object and the subject, appear as existent even though they are non-existent and that the basis of this appearance are the mind and the mental factors. The next step is the non-perception of the object, that is, the six kinds of objects from visible matter up to the phenomena (*dharmā*), on the stage of “endurance” (*kṣānti*). The state of non-perceiving is reached when the six objects are no longer conceptualized and their mental appearances have been given up. On the last stage of the *adhimukticaryābhūmi*, the *laukikāgradharma*, the practitioner realizes that the mind (*citta*), that is, visual perception (*cakṣurvijñāna*) up to mental perception (*manovijñāna*), does not exist either, since the perceiving mind cannot exist if its perceived object is non-existent. After the object and the subject have been given up, true reality (*dharmadhātu*) is realized on the path of vision (*darśanamārga*; constituting the first *bhūmi*). This realization is explained as seeing the characteristics of the all-pervading *dharmadhātu*. The next category refers, according to the **Sūtrālaṃkāravṛttibhāṣya*, to the *śrāvakas*, that is, the “stream enterers” (*śrotaāpanna*), etc., who realize the “selflessness of the person” (*pudgalanairātmya*) on the *darśanamārga*, as this is when they understand that only the five *skandhas* exist and not a

brtags pa'i bdag ni yod pa ma yin no zhes khong du chud pa'i phyir ro | | ... byang chub sems dpa' rnam kyis ni mthong ba'i lam la chos la bdag med par rab tu rtogs te | phung po lnga nyid kyang rmi lam gyi gzugs bzhin du med do zhes khong du chud pa'i phyir ro | | ... nyan thos rgyun du zhugs pa dang | lan cig phyir 'ong ba dang phyir mi 'ong ba dang | dgra bcom pa dang | rang sangs rgyas rnam ni bsam pa chung ngus rab tu rtogs pa zhes bya ste | bdag gi don tsam du bya ba dang | gang zag la bdag med pa tsam las ma rtogs pa'i phyir ro | | ... sa bcu pa'i byang chub sems dpa' rnam dang de bzhin gshegs pa rnam ni rgya chen po'i bdag nyid chen po'i bsam pa rab tu rtogs pa zhes bya ste | bdag dang sems can thams cad kyi don bya ba rtogs pa dang gang zag dang chos la bdag med par rtogs pa'i phyir ro | | ... de ltar chos kyi dbyings khong du chud nas de khong du chud pa'i yon tan skad cig ma gcig la de bzhin gshegs pa rgya'i zhal lta ba la sogs pa rnam rtogs pa ni chos rnam par gzhas pa rab tu rtogs pa zhes bya ste | de yang sa dang po'i dus na yang dag pa'i lta bas rtogs so | | ... sa gnyis nas sa bcu man chad na bsgom par bya ba'i chos rnam kyang rab tu rtogs shing de'i yon tan skad cig gcig la de bzhin gshegs pa stong gi zhal mthong ba la sogs pa ni rnam par gzhas pa'i chos rab tu rtogs pa zhes bya ste | 'di ni bsgom pa'i lam na yang dag pa'i rtog pas rtogs so.

self of the kind the non-Buddhists (*tīrthika*) conceptualize. The *bodhisattvas* realize the “selflessness of phenomena” (*dharmānairātmya*) on the “path of vision” (*darśanamārga*) insofar as they understand that the *skandhas* are also non-existent in the same way as matter perceived in a dream does not really exist. The realization of the “inferior intention” (*hīnāśaya*) belongs, according to the **Sūtrālaṃkāravṛttibhāṣya*, to the *śrāvakas* and *pratyek-abuddhas* as they practise only for their own benefit and only realize the *pudgalanairātmya*. The “highest intention” is realized by the *bodhisattvas* of the ten stages and the *buddhas* because they act not only for their own benefit, but also for that of all living beings and realize both *pudgala-* and *dharmānairātmya*. Having understood the *dharmadhātu*, the practitioner realizes the “determination of the *dharmas*” by means of “correct view” (*samyagdr̥ṣṭi*) on the first *bhūmi*. The determination of the *dharmas* is explained as realizing the qualities (*guṇa*) of the *dharmadhātu*, such as “facing the faces of one hundred buddhas in one single moment”. The last subcategory of “realization” (*pravedha*) is the realization of the “determined *dharmas*” (*vyavasthāpitadharma*), which takes place on the “path of cultivation” (*bhāvanāmārga*), that is, on stages two to ten, by means of “correct intention” (*samyaksaṃkalpa*). The **Sūtrālaṃkāravṛttibhāṣya* also states that this includes the realization of the *dharmas* to be practised on stages two to ten as well as of their qualities, such as “facing the faces of one thousand buddhas in one single moment”.

16. *vaśavartin* (controlling)

The *manaskāra* directed towards “controlling” is related to the purification (*suviśuddha*) of *kleśa-* and *jñeyāvaraṇa*, of which three kinds are enumerated by Vasubandhu: 1. purification of *kleśāvaraṇa*, 2. purification of *kleśa-* and *jñeyāvaraṇa* and 3. purification consisting in the completion of qualities (*guṇābhinirhāra*).⁵⁴

The **Sūtrālaṃkāravṛttibhāṣya* comments on these three purifications in the following way: After contaminations (*kleśa*) that are to be given up by means of vision (*darśana*) and cultivation (*bhāvanā*), such as desire (*rāga*), are given up in order to attain liberation (*vimokṣa*) and *nirvāṇa*, they do not arise in the mental continuum again. This is the first kind of purification. The second kind of purification additionally includes the elimination

⁵⁴ MSABh 58,13f.

of *jñeyāvaraṇa*, which is explained as the attachment to the existence of the two factors *grāhya* and *grāhaka* and which is removed in order to attain omniscience. The last purification is stated to be the manifestation of the qualities, including the six supranormal knowledges (*abhijñā*), the powers and the fearlessnesses.⁵⁵

17. *parīta* (limited) and 18. *vipula* (great)

The last two categories are neither commented on by Vasubandhu nor in the **Sūtrālaṃkāravṛttibhāṣya*. As already noted by Robert Thurman,⁵⁶ we only find a reference to these two categories in the Chinese translation of the *Mahāyānasūtrālaṃkārabhāṣya*: The “limited” *manaskāra* refers to the first purification (of the three purifications mentioned in the previous paragraph) and the “great” *manaskāra* to the last two.⁵⁷

3. The Stage of the Practice of Zealous Application (*adhimukticaryābhūmi*)

The concept of the “stage of the practice of zealous application” (*adhimukticaryābhūmi*)⁵⁸ appears frequently in the **Sūtrālaṃkāravṛttibhāṣya*’s expla-

⁵⁵ SAVBh(1) 57,22-58,6: *nyon mongs pa de dag nyid rnam par thar pa dang mya ngan las 'das pa thob par bya ba la bar du gcod pas na sgrib pa zhes bya'o* || *sgrib pa de dag spangs nas phyis sems kyi rgyud la mi skye bar byas pa ni nyon mongs pa'i sgrib pa shin tu rnam par dag pa zhes bya ste* | ... *gzung ba dang 'dzin pa'i chos la yod par chags pa ni shes bya'i sgrib pa zhes bya ste* | *de yang thams cad mkhyen pa'i ye shes thob par bya ba la bar du gcod pas na sgrib pa'o* || *sgrib pa de spangs nas phyis mi skye bar byas pa la shes bya'i sgrib pa shin tu rnam par dag pa zhes bya ste* ... *yon tan ni mngon par shes pa drug dang stobs dang mi 'jigs pa la sogs pa la bya'o*.

⁵⁶ Thurman 2004: 121.

⁵⁷ Taisho 1604, 611a24: 小作意者。謂初清淨。大作意者。謂後二清淨。

⁵⁸ Another possible understanding of the compound *adhimukticaryābhūmi* would be “stage of practicing with conviction” (or “stage of practice [attained] through conviction”), especially if one takes into consideration the common Tibetan translation of the term as *mos pas spyod pa'i sa* (see, e.g., SAVBh[1] 50,30f.). However, the *Mahāvīyutpatti* lists both *mos pas spyod pa'i sa* and *mos pa spyod pa'i sa* as possible translations of the term (MVy 896 and 897). Thus, the exact meaning of the compound remains unclear.

nations of various practices and steps of realization. Thus, it is notable that it is not mentioned in the root text, that is, the verses of the *Mahāyāna-sūtrālaṃkāra*, and is referred to by Vasubandhu in his commentary only sporadically, in different contexts than in the **Sūtrālaṃkāravṛttibhāṣya* and without any further explanations. The *adhimuktīcaryābhūmi* is a preparatory stage, consisting of the four “beneficial roots leading to insight” (*nirvedhabhāgīyakuśalamūla*): heat (*uṣmagata*), summit (*mūrdhan*), endurance (*kṣānti*) and highest worldly *dharma*s (*laukikāgradharma*). According to the *Abhidharmasamuccaya*, these four stages correspond to the “path of preparatory practice” (*prayogamārga*),⁵⁹ the second stage of the fivefold path, preparing the practitioner for the *darśanamārga*. The term *adhimuktīcaryābhūmi* also occurs in the *Bodhisattvabhūmi*, where it is mentioned as the second level of the path.⁶⁰ In the *Bodhisattvabhūmi* it appears without the attribution to the four *kuśalamūlas* and also not in combination with the ten *bhūmis* (as it does in the **Sūtrālaṃkāravṛttibhāṣya*). Thus, the *adhimuktīcaryābhūmi* model as it is presented in the *Mahāyāna-sūtrālaṃkāra* commentaries seems to be a combination of the traditional model of the four *nirvedhabhāgīyakuśalamūlas* as found, for instance, in the *Abhidharmakośabhāṣya*, the *adhimuktīcaryābhūmi* mentioned in the *Bodhisattvabhūmi*, and the concept of the ten *bhūmis* of the *bodhisattva*.

The structure consisting of the *adhimuktīcaryābhūmi* and the ten *bhūmis* appears in connection with various models of spiritual development in the eleventh chapter of the **Sūtrālaṃkāravṛttibhāṣya*, some of which have already been mentioned above. In another passage of the text, which has been already investigated in a previous study,⁶¹ the practitioner is said to achieve the state of “seeing *nāma-mātra*” at the levels of heat (*uṣmagata*) and summit (*mūrdhan*).⁶² Then, at the stage of endurance (*kṣānti*) the concept of an object is given up and the mind is abiding in mind only.⁶³ When the practitioner

⁵⁹ AS(T) 110a. For a detailed description of the four factors, see also AKBh 343,10ff., where they seem to correspond to the practice of the four *smṛtyupasthānas*.

⁶⁰ BoBh 367,4.

⁶¹ Kramer 2016: 59.

⁶² SAVBh(2) 117,21: *drod dang rtse mo'i tshe na chos thams cad ming tsam du mthong bar 'gyur te*.

⁶³ SAVBh(2) 116,19: *bzod pa'i dus na phyi'i yul mi dmigs kyi sems tsam la gnas pas de la yid gnas pa zhes bya'o* || and 117,23–27: *de'i 'og tu bzod pa'i dus na chos thams cad sems tsam du mthong ste* | ... *gzung ba rnams de'i tshe spangs pa'i phyir ro*.

reaches the level of supreme mundane factors (*laukikāgradharma*), he does not perceive “mind only” anymore,⁶⁴ which means that at this stage the concept of the subject also disappears. Finally, on the first *bhūmi* liberation is attained, the practitioner dwelling in objectless knowledge (*jñāna*).⁶⁵

A related classification is found in connection with a practice focussing on four objects (*ālambana*), which is explained in verses five to seven of the eleventh chapter of the *Mahāyānasūtrālaṃkāra*. Here the four *ālambanas* comprise the doctrine (*dharma*), “the inner” (*adhyātma*), “the outer” (*bāhyaka*) and “both” (*dvaya*), the latter three being “attained” (*lābha*) through either taking the inner and the outer as reference points (*artha*) or through their non-perception (*anupalambha*). The attainment of “the inner”, “the outer” and “both” is stated to be grounded in the engagement with the *dharma* as one’s object, which consists in obtaining the three kinds of knowledge (*jñāna*) by means of studying, reflecting and cultivating (*śrutacintābhāvanā*) the *dharma*. The attainment of the *dharma* through studying is explained in verse six of chapter eleven of the *Mahāyānasūtrālaṃkāra* as the result of “examining [the *dharma*] by someone who [has reached] certainty with regard to the explained object by means of mental verbalization (i.e., conceptualization)” (*manojalpaḥ yathoktārthaprasannasya pradhāraṇāt*).⁶⁶ This statement seems to indicate the process of hearing the teachings being explained by the teacher and gaining confidence with regard to their meaning. On this level the understanding of the *dharma* is still part of *manojalpa*, that is, the process of thinking and conceptualizing. The *dharma* attained through reflecting (*cintā*) is described as understanding that the appearance of the object (*arthakhyāna*) has its origin in conceptualization (*manojalpa*).⁶⁷ According to Vasubandhu, this means that at this stage the practitioner sees the appearing object as not being different from *manojalpa*. Vasubandhu adds that this corresponds to the above-mentioned attainment of the “inner”, i.e., the subject (*grāhaka*), and “the outer”, i.e., the object (*grāhya*), “through [taking] the two as reference points” (*dvayārthena*). The latter statement in-

⁶⁴ SAVBh(2) 116,22f.: ‘jig rten gyi chos mchog gi dus na gzung ba med na de la ‘dzin par byed pa’i sems kyang med do zhes sems tsam du ‘dzin pa dang yang bral te.

⁶⁵ SAVBh(2) 118,5f.: sa dang po’i tshe gzung ba dang ‘dzin pa gnyis mi dmigs pa’i dmigs su med pa’i ye shes la gnas pa nyid rnam par grol ba yin to.

⁶⁶ MSABh 55,12 (see also Nagao 2007: 31, 26f.) and 19 as well as 56,1f. The term *manojalpa* is paraphrased as *manovijñāna* in SAVBh(1) 36,20.

⁶⁷ MSABh 55,20 and 56,6-8.

dicates the practitioner's twofold realization that "this which is referred to as subject is not different from that which is referred to as object" (*grāhyārthād grāhakārtham abhinnaṃ*) and that "this which is referred to as object is [not different] from that which is referred to as subject" (*grāhakārthāc ca grāhyārtham*).⁶⁸ In short, at the level of reflecting (*cintā*) upon the *dharma*, the practitioner realizes that there are no external objects. Finally, the *dharma* attained through cultivation (*bhāvanā*) is stated to be the result of "abiding of the mind in the name" (*nāmnī sthānāc ca cetasaḥ*),⁶⁹ which Vasubandhu specifies as the non-perception of the two, *grāhya* and *grāhaka*. This step corresponds to the attainment of the fourth object indicated above as "both". Vasubandhu explains that this is the attainment of the true reality (*tathatā*) of all inner and outer objects and the non-perception of the two.⁷⁰

In the **Sūtrālaṃkāravṛttibhāṣya* these steps of realization are combined with the system of the *adhimuktīcaryābhūmi*. Thus, the "attainment of the outer object" is said to happen on the stage of *kṣānti*, corresponding to the above-mentioned process of giving up the concept of the object. The commentary further explains that distraction (*vikṣepa*) towards the object is given up after the practitioner has seen that outer objects do not exist outside and that they are mind only. The "attainment of the inner object" is ascribed to the level of *laukikāgradharma*, which has been characterized above as the moment in which the concept of the subject also disappears. According to the commentary, in this step the distraction towards the subject is given up after the practitioner has understood that (the status of) the inner mind (*citta*) is not different from the object: the inner mind does not exist, in the same way as the outer object does not exist. The last step, that is, the "attainment of true reality" is said to take place on the first *bhūmi* while the practitioner abides in the non-dual knowledge, not perceiving any appearances of the object and the subject after having realized the all-pervading characteristics of the *dharmadhātu*. In a final remark the commentary notes that the stages of "heat" (*uṣmagata*) and "summit" (*mūrdhan*) are not applicable in the context of the "attainment of objects".⁷¹

⁶⁸ MSABh 55,16f.

⁶⁹ In SAVBh(1) 37,8-10 *cetas* is explained as "*prajñā* [arising from] cultivation" (*bs-gom pa'i shes rab*) and *nāman* as the four non-material *skandhas* (*ming gi sgras ni tshor ba la sogs pa gzugs med pa'i phung po la bya ste*).

⁷⁰ MSABh 55,17f. and 20, as well as 56,8f.

⁷¹ SAVBh(1) 35, 5-18: *phyi'i yul rnams logs shig na yod pa ma yin par mthong nas*

Another structure of the path that is combined with the stages of the *adhimukticaryābhūmi* in the eleventh chapter of the **Sūtrālaṃkāravṛttibhāṣya* is the so-called “fivefold stage of spiritual practice” (*pañcavidhā yogabhūmiḥ*). The five levels of this practice include: 1. the doctrine (*dharma*) corresponding (*niṣyanda*) to what has been accomplished and taught by the Buddha, referred to as “support” (*ādhāra*) in Vasubandhu’s commentary; 2. correct attention (*yonisomanaskāra*), that is, “the supported” (*ādhāna*) according to Vasubandhu; 3. *samādhī* or “abiding of the mind in true reality” (*cittasya dhātau sthānam*), which corresponds to the above-mentioned “abiding of the mind in the name” and is called “mirror” (*ādarśa*) by Vasubandhu; 4. seeing objects as existent and non-existent (*sadasattārthapaśyanā*),⁷² specified by Vasubandhu as supramundane insight (*lokottarā prajñā*) and “illumination” (*āloka*); 5. “transformation of the basis” (*āśrayaparāvṛtti*), not mentioned in the root verse but in Vasubandhu’s commentary.⁷³ In the **Sūtrālaṃkāravṛttibhāṣya* the first level, *ādhāra*, is ascribed to the state of a normal person (*prthagjana*), *ādhāna* to the four stages of the *adhimukticaryābhūmi*, *ādarśa* to the first *bodhisattvabhūmi*, *āloka* to the second to tenth *bhūmis* and *āśraya* to the stage of the Buddha (*buddhabhūmi*).⁷⁴ The **Sūtrālaṃkāravṛttibhāṣya* provides some additional noteworthy remarks on the five levels, which will be dealt with in detail in the next part of this series of three papers on the concepts of the spiritual path found in the **Sūtrālaṃkāravṛttibhāṣya*, to be published in the near future.

sems tsam du mthong nas gzung ba'i gyeng ba spangs pas phyi'i dmigs pa rnyed pa zhes bya ste | 'di ni bzod pa'i dus na'o | | ... nang gi sems tha dad pa ma yin pa mthong ste | phyi'i yul med pa bzhin du nang gi sems kyang med do zhes khong du chud nas 'dzin pa la gyeng ba spangs pas nang gi dmigs pa rnyed pa zhes bya ste | 'di ni 'jig rten gyi chos mchog gi dus na'o | | ... chos kyi dbyings thams cad du 'gro ba'i mtshan nyid du rtogs nas snang ba gzung ba yang mi dmigs 'dzin pa yang mi dmigs par 'gyur te | gnyis su med pa'i ye shes la gnas par gyur na phyi nang thams cad kyi de bzhin nyid kyi dmigs pa rnyed pa zhes bya ste | 'di ni sa dang po'i dus na'o | | drod dang spyi bo'i tshe na ni phyi nang gi de bzhin nyid mngon sum du ma gyur pas dmigs pa rnyed par mi bshad do.

⁷² In MSABh 65,20 this is explained as “seeing the existent as existent and the non-existent as non-existent, according to their true reality” (*sac ca sato yathābhūtaṃ paśyaty asac cāsataḥ*).

⁷³ MSABh 65,14-20.

⁷⁴ SAVBh(2) 108,12-109,6.

4. Concluding Remarks

The collection of eighteen *manaskāras* as found in the *dharmaparyeṣṭi* chapter of the *Mahāyānasūtrālaṃkārabhāṣya* might appear as just another “mechanically” created list, probably reflecting a “fashion” among Yogācāra scholars and not a particularly important doctrinal advancement. However, when studied in all its details, it reveals—as Abhidharmic systematizations often do—a number of notable doctrinal peculiarities unknown from other sources. It thus broadens our understanding of the Yogācāra school’s rich and for the most part still unexplored body of thought, which extends far beyond the well-known concepts of the “store mind” (*ālayavijñāna*), the idea of “[external objects] being only mental representations” (*vijñaptimātratā*), or the three natures (*svabhāva*). The collection also represents an innovative step insofar as the eighteen components differ completely from the categories of other lists of *manaskāras*. Most of the eighteen items do not appear in connection with the term *manaskāra* in any other source presently known.

As already mentioned in the first part of this study, the seven *manaskāras* known from the *Śrāvakabhūmi* were probably applied as a specific contemplative practice in its own right, whereas the set of forty *manaskāras* (mentioned in the *Samāhitā Bhūmi*) and the eighteen *manaskāras* under discussion here seem to be the result of a theoretical systematization of different aspects of Buddhist practice.⁷⁵ The main difference between the sets of seven and eighteen *manaskāras* seems to be found in the function of the category *manaskāra*. Within the sevenfold practice *manaskāra* represents the “technique” constituting each of the seven steps of spiritual practice. In contrast, within the collection of eighteen *manaskāras*, the term appears to be applied in the sense of an accompanying attention that is present while the practitioner is engaged in various practices and (mental) states. It is obvious that the eighteen categories, as presented in the *Mahāyānasūtrālaṃkāra* commentaries, are supposed to cover all aspects of the Buddhist path. Each category represents one of the many different perspectives from which the engagement with the *dharma* can be described. Thus, we find, on the one hand, classifications such as the threefold structure of studying (*śruta*), reflecting (*cintā*) and cultivating (*bhāvanā*) in the seventh *manaskāra*, the twofold distinction of *śamatha* and *vipaśyanā* (12th *manaskāra*), as well as various other categorisations related to meditative absorption and a number of specific

⁷⁵ See also Kramer 2018: 283f.

practices (4th, 6th, 8th, 9th, 11th, 14th, 15th *manaskāra*). On the other hand, the *manaskāra* passage offers some more general typologies of Buddhist practitioners, including the various *gotras* (1st *manaskāra*) and the distinction between monastics and lay people (3rd *manaskāra*).

The model of the “stage of the practice of zealous application” (*adhimukticaryābhūmi*) appears frequently in the **Sūtrālaṃkāravṛttibhāṣya* in combination with the ten stages (*bhūmi*) and is applied in order to systematize the steps of realization. Remarkably, it is not mentioned in the root text, namely the verses of the *Mahāyānasūtrālaṃkāra*, and is only rarely referred to in Vasubandhu’s commentary. The concept of the *adhimukticaryābhūmi* as it appears in the *Mahāyānasūtrālaṃkāra* commentaries seems to be a combination of the steps listed in the *Bodhisattvabhūmi*, the traditional model of the “beneficial roots leading to insight” (*nirvedhabhāgīyakuśalamūla*) as found, for instance, in the *Abhidharmakośabhāṣya* and the concept of the ten stages (*bhūmi*).

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