

On Realizing There is Only The Virtual Nature of Consciousness

Vijñapti Matratā Siddhi

成唯識論

Source text by Vasubandhu (天親)

Commentaries on it by Dharmapāla (護法) and others

Discourse compiled and translated into Chinese by Xuánzàng (玄奘)

Annotations to the Discourse by Kuījī (窺基)

Translated into English by Peter Lunde Johnson

© 2018, Peter Lunde Johnson

Distributed through An Lac Publications

Third Edition

ISBN: 979-8721015120

Cover design by Kim Bower

Special thanks to Doug Baudisch for his help in proofreading the text

Except as provided by the Copyright Act, no part of this publication may be reprinted or reproduced or utilized in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, storage in a retrieval system or transmission in any form or by any means, without the prior written permission of the publisher.

All rights reserved

Dedicated to An Lạc

Table of Contents

| | |
|---|-----|
| Introduction | 1 |
| Footnotes to the introduction | 27 |
| Vasubandhu's original Thirty Stanzas of Verse | |
| On There Only Being the Virtual Nature of Consciousness | 48 |
| The Discourse On Realizing There is Only the Virtual Nature of Consciousness | 57 |
| The preface | 58 |
| On the nature of identity & purpose | 59 |
| On the subconscious store of memory | 112 |
| On the deliberating & calculating mind of self-interest | 194 |
| On the six evolving manifestations of consciousness: The five sensory projections of consciousness & The mind that distinguishes imagined objects | 251 |
| On the simultaneous confluence of all eight projections of consciousness & Their existence only as its virtual characteristics | 335 |
| On the conditions of consciousness & Their cause and effect in the afflicted stream of life & death | 356 |
| On habitual forces & The twelve links in the mutually dependent conditions of afflicted consciousness | 388 |
| On the three-fold existential nature of consciousness & The absence of an existential nature in identity and purpose | 414 |
| On the noble path & the spiritual life: Restoring the foundation of consciousness | 438 |
| The conclusion on there only being the virtual nature of consciousness & A recap of this discourse on Vasubandhu's Thirty Stanzas of Verse | 522 |
| Footnotes to the translation | 524 |
| Index | 562 |
| On the pronunciation of Sanskrit words | 583 |
| Bibliography | 585 |

The Discourse on Realizing There is Only the Virtual Nature of Consciousness
Vijñapti Matratā Siddhi, 成唯識論
Volume Two

On the Subconscious Store of Memory (ālaya vijñāna, 阿賴耶識):

Question: Although we have already outlined the names for the three kinds of consciousness that are able to manifest identity and purpose, we have not yet elaborated on their characteristics (lakṣaṇa, 相). What are the characteristics of the first of these three?

Answer: On this, there are two and a half stanzas of verse that say:

2b First there is the subconscious store of memory (ālaya vijñāna, 阿賴耶識), from where there are all the different ripenings (vipākāḥ, 異熟) of the seeds of consciousness (sarva bījakam, 一切種).

3a Being subconscious, it is impossible to thoroughly understand (asaṃviditaka, 不可知):

1. What it takes on and retains (upādi, 執受),
2. Where it is (sthāna, 處), and
3. How it virtually frames perception (vijñaptikaṃ, 了).

3b It is always (sadā, 常) associated with (anvitam, 與) five omnipresent motive forces (sarvatraga saṃskāra, 遍行):

1. Contact (sparśa, 觸),
2. Attention (manaskāra, 作意),
3. Emotional feeling (vedanā, 受),
4. Mental association (saṃjñā, 想) and
5. The ulterior motive of intent (cetanā, 思).

However, it only has emotional feelings of impartiality (upekṣa vedanā, 捨受).

4a It does not shroud cognitive processes (anivṛta, 無覆) and it is morally undefined (avyākṛtaṃ, 無記). Its contact (sparśa, 觸) and other motive forces are also like this.

4b It is continuously churning (vartate, 轉) like a rushing (aughavat, 瀑) stream (srota, 流) and this turbulence is only completely let go (vyāvṛttir, 捨) by those who have acquired the standing of a truly spiritually worthy being (arhattve, 阿羅漢位).

| | | |
|-----------|--------------|---|
| 2b | 初阿賴耶識，異熟一切種， | tatra ālayākhyam vijñānam vipākāḥ sarva bījakam |
| 3a | 不可知執受，處了常與觸、 | asaṃviditaka upādi sthāna vijñaptikaṃ ca tat |
| 3b | 作意受想思，相應唯捨受。 | sadā sparśa manaskāra vit saṃjñā cetanā anvitam |
| 4a | 是無覆無記，觸等亦如是， | upekṣā vedanā tatra anivṛta avyākṛtaṃ ca tat |
| 4b | 恒轉如瀑流，阿羅漢位捨。 | tathā sparśa āda yas tac ca vartate srotas aughavat |
| 5a | | tasya vyāvṛttir arhattve ... |

On this, The Discourse on Realizing There is Only the Virtual Nature of Consciousness says:

- A. **On the Characteristics of the Subconscious Store of Memory** (ālaya vijñāna, 阿賴耶識):
Generally speaking, this subconscious store of memory has three defining characteristics:
1. It is a storehouse of seeds
 2. It is a ripener of seeds
 3. It consists of the very seeds of consciousness

1. On the subconscious store of memory as retention, or storage

It is the storehouse (ālaya, 阿賴耶) *of the seeds of consciousness*:

In the doctrines of both the lesser and greater tracks (about attaining freedom from affliction on the individual level and awakening to the nature of life's purpose on the collective level, respectively), this innermost projection of consciousness that can manifest identity and purpose is called 'the store of memory' (ālaya, 阿賴耶). The meaning of this is three-fold:

- It has the ability to store the seeds of consciousness (bījaḥ, 諸種子)
- It is where these seeds are stored and perfumed (pollinated) by different influences
- The deliberating and calculating mind of self-interest (manas, 末那) clings to it as its inner identity (ātman, 我).

This is a reference to the fact that the subconscious mind and the corrupting influences of the conscious mind are conditions that interact with each other and that, through this interaction, sentient beings cling to this store of memory as being their own inner identity. This demonstrates how this evolving projection of consciousness has the distinct characteristic (sva lakṣaṇa, 自相) of being both a cause and an effect. Although it manifests many distinct and unique characteristics through its various different stages of development, because of the serious problems associated with its storage of the seeds of corruption, the defining term 'store of memory' (ālaya vijñāna, 阿賴耶識) is emphasized in Vasubandhu's second stanza of verse.

2. On the subconscious store of memory as an effect - *It is the ripener* (vipāka, 異熟) *of seeds*:

This innermost projection of consciousness is able to induce all the good and evil actions that lead to the different spheres of destiny (gatis, 諸趣) and rebirth (yonis, 諸生) found in sentient existence. This is because its different ripening fruits (vipāka phala, 異熟果) are the consequence of its different ripening seeds (vipāka, 異熟). Apart from this subconscious store of memory, there is no way to acquire a survival instinct (jīvita indriya, 命根), shared group purposes (nikāya sabhāga, 眾同分) or any of the other motive forces that are only indirectly associated with the mind (viprayukta saṃskāra, 不相應行). These seeds form the continuously afflicted existence that prevails as a result of their different ripening fruits. This demonstrates how this evolving projection of consciousness is regarded as an effect (phala, 果). Although these fruits of the subconscious mind take many different forms through its various stages of development, Vasubandhu emphasized the term 'different ripenings' (vipāka, 異熟) (the aspect of fruition) in this stanza of verse.

Kuṅji added: This first evolving projection of consciousness results in the different ripening seeds arising from the subconscious minds of ordinary sentient beings, but not from the mind of a perfectly enlightened being (buddha, 佛). It is also the only one of the three transforming kinds of consciousness that can be called a consequence that results from these different ripening seeds, as the other two cannot (the deliberating mind of self-interest and the consciousness that distinguishes imagined mental & sensory objects). Furthermore, this designation as a 'ripening' (vipāka, 異熟) of seeds is generally used only for this projection of consciousness during the first four of the five stages (pañca avasthā, 五位) of spiritual development on the noble path, but not at the final stage of ultimate realization (niṣṭha avasthā, 究竟位) when the seeds no longer ripen.

3. On the subconscious store of memory as a cause

It consists of all the seeds of consciousness (sarva bījaka, 一切種)

Because this innermost projection of consciousness is able to retain seeds without losing them, it is said to consist of 'all the seeds of consciousness' (sarva bījaka, 一切種). Apart from this subconscious store of memory, there is nothing that is able to retain the seeds of all the purposes that may become manifested in the conscious mind. This demonstrates how it is regarded as a cause (hetu, 因). Although this cause of consciousness takes many forms, because it alone retains its seeds, the defining term 'all ... the seeds of consciousness' (sarva

bījaka, 一切種) is emphasized in Vasubandhu's stanza of verse. Although the (inner) existential nature and (outer) characteristics found in this permutation of consciousness take many forms, it is said that only it has these three defining characteristics.

B. On the Seeds (bījaḥ, 諸種子) of Consciousness

1. The Definition of Seeds

a. What are the seeds of consciousness?

The characteristics of the seeds of consciousness need to be further distinguished. In doing so, first we must explain what 'seeds' are. They are the different potentialities (śakti, 功能) distinguished within primordial consciousness (mūla vijñāna, 本識) that *directly* produce their own fruits (sva phala, 自果) as the manifested purposes of the conscious mind.

b. The real existential nature of these seeds

These seeds are neither the same as nor separable from this primordial consciousness and the fruits that they produce (their manifested purposes), because such is the principle of their existential nature (svabhāva, 體) as consciousness (vijñāna, 識) and its functionality (kriyā, 用):

1. As causes (hetu, 因) they are the seeds (bījaḥ, 諸種子) of the subconscious mind
2. As effects (phala, 果) they are the manifested purposes (dharma, 法) of the conscious mind.

Although they are neither the same as nor separable from the fruits of consciousness that they produce, seeds are endowed with a real existential nature. Those things that only have a hypothetical existence do not really exist, like the horns of rabbits and the hair of turtles, because they are without conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). In the view of those like Sthiramati (deemed to be incorrect), because they are neither the same as nor separable from the fruits of consciousness, seeds only have a hypothetical existence, just as vessels only serve as a temporarily useful combination of the elements from which they are made of but do not have a real existential nature of their own. If this were so, then the transcendental nature (bhūta tathatā, 真如) of life's purpose should also only have a hypothetical existence² (like blossoms in the sky) and it would follow that all the means employed in realizing it would be without any truth of higher significance (paramārtha satya, 勝義諦). In this view of Sthiramati, the seeds of consciousness (whether afflicted or not) are only said to have a hypothetical existence as worldly conventions (laukika saṃvṛti, 世俗) and are not identical with this transcendental nature of life's purpose.

On this, Kuji added: If there was no higher truth of higher significance, what would the hypothetical or conventional truths of this world be for? How could there be any spiritual freedom (nirvāṇa, 涅槃) and what would be the point of awakening to a greater purpose (bodhi, 菩提)? The projections of purpose (skandhas, 蘊), alignments of subject & object (āyatana, 處) and spheres of consciousness (dhātus, 界) are said to be both conventional and real, but only their transcendental nature is said to be of higher significance.

c. Seeds as a component part (bhāga, 分) of the subconscious store of memory

Although seeds depend on the existential nature (svabhāva, 體) of the subconscious memory as the primordial consciousness (saṃvitti bhāga, 證分) that is perfumable, they are really nothing other than its imagined portion (nimitta bhāga, 相分).

Dharmapāla said that this is because the imagining portion (darśana bhāga, 見分) of this subconscious mind is constantly taking them on as its objects.

d. The moral nature of seeds

1. Because *afflicted seeds* (sa āsrava bījaḥ, 諸有漏種) are associated with the different ripenings from the subconscious mind (vipāka vijñāna, 異熟識), their existential nature is not different from them and they are morally undefined (avyākṛta, 無記). However, in terms of their functionality as causes (in the manifest actions of the conscious mind - thoughts, words & deeds) and effects (as the consequences of these actions), they can be good, evil or morally undefined. Because of this, the moral nature of afflicted seeds can conventionally be said to be good, evil or undefined.
2. Because *unafflicted seeds* (anāsrava bījaḥ, 諸無漏種) are not associated with the different ripenings from the subconscious mind, they are not of the same undefined moral nature. With the moral nature of their cause and effect always being virtuous, they are conventionally said to only be good.

Question: If this is so, why does volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) say that all twenty-two capacities (dvā viṃśati indriyāni, 二十二根)⁶ of sentient beings arise from the different ripening seeds of the subconscious mind (vipāka bījaḥ, 異熟種子), since the last three of these capacities are said to only be without affliction (anāsrava, 無漏)?

Answer: Although they are all said to be different ripenings from the subconscious mind (vipāka, 異熟), the seeds of the last three of these capacities (resulting in transcendental knowledge of the nature of life's purpose) are wholly virtuous and not morally undefined (avyākṛta, 無記). However, because they depend on the subconscious store of memory, they are also said to be among its different ripenings. The Discourse on Engaged Meditation explains that, just as the five projections of sensory consciousness can be good, evil or morally undefined but depend on their respective sense faculties that are all morally undefined, these unafflicted seeds (anāsrava bījaḥ, 無漏種子) may be among the different ripening seeds from the subconscious mind (which are morally undefined) but they only mature through the power of the virtuous conditioning that perfumes them. However, in being completely virtuous, they are not said to be included among its different ripenings that are deemed morally undefined.

2. *The Origin of Seeds:* There are different theories on this.

a. The thesis of Candrapāla (護月) that all seeds are primordial and pre-existing

1. Candrapāla on the origin of seeds in general:

There was a thesis that, whether afflicted or not, all seeds of consciousness have a primordial nature (tattvam, 本性) that has always existed and is not produced due to perfuming from the conscious mind. However, they are able to wax and wane due to the power of this perfuming. Several scriptural sources are cited to support this:

- a. The Scripture about the Teaching of the Bodhisattva of Never-Ending Devotion (Akṣayamati Bodhisattva Nirdeśa Sūtra, 阿差末菩薩經) says:

“From the beginning of time, all sentient beings have been innately endowed with the various different spheres of purpose (nāna dhātu, 種種界) within themselves. Like different akṣa seeds are strung along a rosary (mālā, 摩羅), they each exist by the very nature of their purpose (dharmatā, 法爾).”

‘Spheres’ here is another name for ‘seeds’.

- b. The Scripture on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Sūtra, 大乘阿毗達摩經) says:
 “From the beginning of time, all conscious purposes have been based on the spheres (dhātu, 界) from which they come.”
 These spheres are their very causes.
- c. The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says:
 “Although the nature of seeds has existed from the very beginning of time, it is because they have been perfumed by the pure and corrupt influences of the conscious mind that they have risen anew.”
- d. It also says:
 “From the beginning of time, sentient beings who are destined to enter into the ultimate spiritual freedom (parinirvāṇa, 般涅槃) have been endowed with all the seeds of consciousness. However, those lacking the three kinds of seeds that result in an awakening to the transcendental nature of life’s purpose (trini bodhi bīja, 三種菩提種子) are not destined to attain enlightenment.”
 This includes the seeds found in the lineages (gotra, 種性) of:
 1. Students of life’s noble purpose (śrāvakas, 聲聞)
 2. Those freed from affliction through self-reflection (pratyeka buddhas, 獨覺)
 3. Those awakening sentient beings to the transcendental nature of life’s purpose (bodhisattvas, 菩薩).

The words in the scriptures on primordial and pre-existing seeds are numerous.

2. Candrapāla on the origin of unafflicted seeds:

- a. The Scripture on the Buddha’s Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) says:
 “Because sentient beings are naturally distinguished into five different lineages (pañca gotrāṇi, 五種性) of capacity for spiritual awakening, the primordial seeds for these capacities are the very nature of purpose (dharmaṭā, 法爾) that does not arise from perfuming.”
 These five lineages (pañca gotrāṇi, 五種性) are:
 1. The lineage to become a student of life’s purpose (śrāvaka yāna abhisamaya gotra, 聲聞乘定性)
 2. The lineage to become a self-enlightened being (pratyekabuddha yāna abhi gotra, 獨覺乘定性)
 3. The lineage to become one who has descended into this world as a buddha (tathāgata yāna abhi gotra, 如來乘定性)
 4. A lineage not fixed to any one of these three (aniyata ikatara gotra, 不定種性)
 5. Being without any of the above lineages (agotra, 無性)
- b. Volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says:
 “Those in hell are capable of realizing the three unafflicted capacities (anāsrava indriya, 三無漏根) but, while they are in hell, these capacities are still just (latent) seeds and not yet manifested purposes.”
- c. The Chapter on the Levels of Grounding for Bodhisattvas in this Discourse says:
 “From the very beginning of time, the lineage of spiritual capacity for becoming a bodhisattva has been transmitted without interruption.”

From these citations, Candrapāla offered literary evidence that the seeds that are without affliction and the seeds that awaken the transcendental nature of life’s purpose have a primordial existence and do not just arise because of perfuming.

3. Candrapāla on the origin of afflicted seeds:

Candrapāla said that afflicted seeds are also endowed with the transcendental nature of life's purpose, explaining that they are nurtured and grow because of the perfuming from the conscious mind, but they are not produced by this perfuming. This way, according to Candrapāla, the cause and effect of seeds is established without any complications.

- b. The thesis of Nanda (難陀) & Śrīsenā (勝軍) that all seeds are produced anew through perfuming: There was another thesis that all seeds have a beginning and are produced through perfuming. The manifested purposes of the conscious mind (that which perfumes) and the subconscious store of memory (that perfumed) have both existed from the very beginning of time and these seeds have been produced since then as well. However, since 'seeds' is just a different name for habitual forces (vāsanās, 習氣), they only come into conscious existence because they have been perfumed, just as the aroma of the hemp plant arises from the perfume of its blossoms.

1. Supporting this thesis, they cited the following:

- a. The Scripture on the Many Spheres (Bahu Dhātuka Sūtra, 多界經) found in the Collection of Middle Length Discourses (Madhyama Āgama, 中部) says:
"Because the (subconscious) minds of sentient beings are perfumed by both the pure and corrupted purposes arising from their conscious minds, they accumulate seeds that are countless in number."
- b. The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says:
"Internal seeds must be perfumed (pollinated) to grow, just as some of the seeds from grasses and trees are fertilized and watered while others are not."
- c. Perfumed seeds of affliction become three kinds of habitual force (vāsanās, 習氣):
These three kinds of habitual forces are:
 - a. Habitual forces of verbal expression (abhilāpa vāsanā, 言習氣)
 - b. Habitual forces of attachment to identity (ātma grāha vāsanā, 我執習氣)
 - c. Habitual forces of existential continuity (bhavāṅga vāsanā, 有支習氣)

These three kinds of habitual energy all involve seeds of afflicted purposes and exist because of the conditioning or 'perfuming' from the conscious mind. Consequently, the seeds of affliction depend on perfuming to arise.
4. Seeds of unafflicted purposes also arise because of conditioning or 'perfuming'. The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that, upon hearing about the existence of the pure unafflicted sphere of life's purpose and the flow of its stream, there is the conditioning or 'perfuming' of seeds that arise through hearing about it (śruta vāsanā, 聞熏習).
5. It also says the perfuming that arises from hearing is endowed with afflictions until there is grounding in the bodhisattvas' levels of realization (bhūmis, 地). Upon being perfumed by these levels of realization, the minds of bodhisattvas are purified of affliction because the nature of these seeds transcends this world.

These citations demonstrate that sentient beings are naturally distinguished by their development through the lineage of seeds (gotra, 種姓) for awakening to the transcendental nature of life's purpose, not just because of the very existence or non-existence of seeds of non-affliction.

2. Nanda & Śrīsenā's rebuttal of Candrapāla's thesis that all seeds are pre-existing:

It has been said that, from the very beginning of time, sentient beings have been endowed with the lineages of these seeds (gotra, 種姓). It is not due to whether or

not these seeds are afflicted but only on whether or not any barriers (āvaraṇa, 障) to these lineages have been established. As is explained in volume fifty-two in The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論), in the final analysis:

- a. If the seeds for the obstacles that prevent realization of the transcendental nature of life's purpose (bhūta tathatā, 真如) arise, one will be without the lineage that leads to the ultimate spiritual freedom (paranirvāṇa dharmatā, 般涅槃法性). There are two kinds of such obstacles:
 1. The obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障)
 2. The obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障),
- b. If the seeds for the obstacles of cognitive dissonance arise but not those for emotional disturbance, some will belong to the lineage of students of life's purpose (śrāvaka gotra, 聲聞種性) while others will belong to the lineage of self-enlightened beings (pratyekabuddha gotra, 獨覺種性), depending on the strength of their moral character.
- c. If no seeds for either of these obstacles arise, one will be endowed with the lineage of an enlightened being who has descended into this world (tathāgata gotra, 如來種性).

And so, according to this thesis, one should understand that the natural distinctions of these lineages does not depend on whether or not there are seeds of non-affliction (anāsrava bījaḥ, 無漏種) but on whether there are the obstacles (āvaraṇa, 障) that prevent these lineages. The words previously cited in volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation about those in hell still being able to realize the three unafflicted capacities (anāsrava indriya, 三無漏根) are just a reference to these capacities still being (latent) seeds and not yet being manifested in the conscious mind.

c. The thesis of Dharmapāla (護法) that there are two kinds of seeds

1. There is another thesis (considered correct) there are two kinds of seeds:

- a. *Seeds that are primordial and pre-exist by nature* (anādi bījaḥ, 本有種子): This is a reference to the potentialities found in the nature of life's purpose from the very beginning of time and all their different ripenings from the subconscious store of memory bringing about the projections of purpose (skandhas, 蘊), alignments of subject & object (āyatana, 處) and spheres of consciousness (dhātus, 界) that are differentiated and distinguished. Describing these seeds in The Scripture on the Teaching of the Bodhisattva of Never-Ending Devotion (Akṣayamatī Bodhisattva Nirdeśa Sūtra, 阿差末菩薩經), the Blessed One said:

“From the very beginning of time, sentient beings have been innately endowed with all of the various different spheres of life's purpose (nāna dhātu, 種種界) within themselves. Like the different akṣa seeds that are strung along a rosary (mālā, 摩羅), they each exist by the very nature of life's purpose (dharmatā, 法爾).”

This and the other citations cited before by Candrapāla all refer to the seeds that have this primordial nature.”

These are the seeds of *the primordial consciousness* pre-existing from birth.

- b. *Seeds with a beginning, arising anew on being perfumed* (prārambha bīja, 始起種子): This is a reference to the seeds that have been produced from the very beginning of time due to the perfuming influences (vāsanā, 熏習) that arise from the

manifested behavior of the conscious mind (samudācāra, 現行). Describing these seeds in The Scripture on the Many Spheres of Consciousness (Bahu Dhātuka Sūtra, 多界經) that is found in the Collection of Middle Length Discourses (Madhyama Āgama, 中部), the Blessed One said:

“Because the (subconscious) minds of sentient beings are perfumed by both the pure and corrupted purposes arising from their conscious minds, they accumulate seeds that are countless in number.”

The holy teachings also say that pure and corrupt seeds arise from the subconscious store of memory because they are perfumed by pure and corrupt purposes in the conscious mind.

This is *the nurturing of consciousness*, perfuming (vāsa, 熏習) of the subconscious memory (ālaya vijñāna, 阿賴耶識) through actions (karmas, 諸業) of the conscious mind (pravṛtti vijñāna, 轉識).

2. *Dharmapāla rebuttal of Candrapāla’s thesis about there only being the primordial existence of seeds:*

If there were only primordial seeds that pre-existed, there would be no conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) between the subconscious store of memory (ālaya vijñāna, 阿賴耶識) and the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識). On this:

a. A stanza of verse from The Scripture on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Sūtra, 大乘阿毗達摩經) says:

“All of the manifested purposes of the conscious mind are found in the subconscious store of memory.

And this subconscious memory is found in all of its manifested purposes.

In their reciprocal interaction

They are always the cause and the effect of one another.”

The intent of the words in this stanza is to explain that at all times they interact with reciprocity and they serve as the cause and effect of one another.

b. The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says:

“There are conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) between the subconscious store of memory (ālaya vijñāna, 阿賴耶識) and the corrupted purposes (saṃkleśa, 雜染法) found in the first seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識).”

The manifested purposes of the conscious mind arise from seeds in the subconscious store of memory, just as a flame arises from the wick of a candle and just as two pieces of wood buttressed against each other support and hold each other up.

These reciprocal and mutually dependent conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) are not found anywhere else.

a. If there were no *new seeds being produced* (prārambha bīja, 始起種子) because of perfuming, how could there be these mutually dependent conditions that directly cause the arising of consciousness between the subconscious store of memory and the first seven evolving manifestations of consciousness?

b. It cannot be said that there are the conditions of mutually dependent causality between the sprouting and growth of the *primordial, pre-existing seeds* (anādi bīja, 本有種子) and the perfuming from the first seven evolving manifestations of consciousness. This is because the interaction between the virtuous and evil actions (karmas, 諸業) of the conscious mind and the different fruits ripening from these *primordial* seeds are not conditions that directly cause the arising of

consciousness (hetu pratyaya, 因緣). The conscious mind and the different seeds that are primordial only interact as conditions that can prevail over one another (adhipati pratyaya, 增上緣).

Furthermore, since the holy teachings say that there are seeds that are produced anew because of perfuming, Candrapāla's thesis that all seeds are primordial is in contradiction with this. Consequently, the thesis of Candrapāla that all seeds are primordial and pre-existing is in contradiction with both logical reasoning and the teachings of the scriptures.

3. *Dharmapāla's rebuttal of the thesis from Nanda & Śrīsenā that all seeds have a beginning and arise anew because of perfuming from the conscious mind:*

If there were no primordial seeds and all seeds had a beginning, arising anew from perfuming, there would be no conditions that directly cause the arising of consciousness between the seeds of unafflicted purposes (anāsrava bījaḥ, 無漏種) and the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) that are without affliction. As a result, one could never attain a transcendental vision of the noble path (darśana mārga, 見道) for the first time. Afflicted purposes cannot perfume the seeds of non-affliction, nor can the seeds of non-affliction produce afflicted purposes. If they could, afflictions would arise anew in enlightened beings and seeds that were wholesome and virtuous would produce purposes that were unwholesome and corrupted. (Consequently, there are indeed such primordial seeds existing prior to arising from the seven evolving manifestations of consciousness.)

4. *Dharmapāla's rebuttal of a thesis about the existence of an originally pure nature of the mind:*

The Schools That Distinguish Between Real and Unreal Purposes (Vibajyavāda, 分別論部) do not accept that there are conditions that directly cause the arising of unafflicted consciousness in the relationship between primordial seeds and conscious purposes. They claim that these pure purposes have a different origin, an original nature of the mind that is pure of affliction. They believe that this pure, original nature becomes corrupted due to the intrusion of emotional disturbances (āgantukleśa, 客塵煩惱) from the outside and that its non-afflicted state can only then be restored when it becomes freed from these intrusions. They say that for this reason non-afflicted purposes do not arise without a cause. In disproving this, first it is asked, what do they mean by the original mind being pure?

- a. *If it is said that this pure unafflicted nature is the principle of emptiness (śūnyatā, 空) found in the transcendental nature of life's purpose (bhūta tathatā, 真如), they are mistaken because this cannot be a cause of consciousness. In being unconditional (asaṃskṛta, 無為) and everlasting (dhruva, 常), the nature of emptiness is not the seed of any conscious purpose because its nature has never changed in the past and will never change in the future.*
- b. *If this pure nature is said to be the existential nature of the mind itself, it would be similar to the position held by those of The Numerological School (Saṃkhyavāda, 數論) because it suggests that its nature is always one and the same, even though its characteristics are forever-changing. There are several problems with this thesis:*
 - 1 *If the original nature of the mind is virtuous, then its unwholesome and morally undefined states should also be virtuous.*
 - a. *If this is so, evil and morally undefined states should also be directly associated with faith in a transcendental moral purpose and the other virtuous spiritual capacities.*

- b. If this is not so, then the original nature of this mind would not be virtuous. If it cannot even be said to be virtuous, how can it be without affliction?
2. *If the original nature of the mind is virtuous but afflicted then, in being corrupted, it would be like the nature of the corrupted mind in not being without affliction. It could not then be the cause of non-affliction, just as good and evil cannot be causes for each other.*
 3. *If the original nature of the afflicted mind is endowed with unafflicted purposes or the nature of the unafflicted mind is endowed with afflicted purposes, it would not be possible to make any distinctions between them in terms of the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).*
 4. *If the original minds of ordinary beings (prthagjanas, 異生) were said to be without any affliction, it would follow that, in just being ordinary beings, they should already be without afflictions in their manifested behavior (samudācāra, 現行) and they should already be called noble of purpose.*
 5. *If the original minds of ordinary beings were said to be without affliction despite the evident signs of corruption in their manifested behavior, then they could not be said to only be without affliction. Those without such faults would also have seeds in their minds that are not without affliction. Why would one then speak about them having only attained the seeds of non-affliction, because the nature and the characteristics of these subconscious seeds and their manifestations in the conscious mind should be the same.*

When The Scripture on the Instructions of the Layman 'Of Spotless Reputation' (Vimalakīrti Nirdeśa Sūtra, 維摩詰所說經) and Scripture on the Lion's Roar of Princess Śrī Mālā (Śrīmālā Devī Siṃhanāda Sūtra, 勝鬘師子吼一乘大方便方廣經) speak about the original nature of the mind being pure, they are referring to the principle of emptiness (śūnyatā, 空理) being revealed through the transcendental nature of life's purpose (bhūta tathatā, 真如), because this is the real nature of the unafflicted mind. Some scriptures speak of this original nature being pure because it is without any emotional disturbances (kleśa, 煩惱)⁷, but this is saying the same thing. However, this is not the same thing as saying that there is an originally pure nature because the afflicted nature of the mind is somehow without affliction.

5. *Dharmapāla's explanation of the seemingly contradictory aspects between the afflicted and unafflicted seeds of consciousness:*

Because of this, one should believe that sentient beings have been endowed with the seeds of non-affliction from the very beginning of time, not because they have been perfumed with them but because it is the very potentiality for the transcendental nature of life's purpose. Later, as one advances through the various stages of distinction (viśeṣa gamana, 勝進位) on the noble path, these seeds are perfumed and made to grow. Manifested purposes that are without affliction then arise from these seeds as causes. When these unafflicted conscious states arise, they further perfume these seeds. One should understand that the seeds of affliction work the same way and therefore some seeds are primordial and innate while others arise due to perfuming (conditioning). Whether afflicted or not, the seeds in the subconscious mind (ālaya vijñāna, 阿賴耶識) are perfumed by the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) and are made to grow and thrive. As a consequence, they ripen into the manifested purposes of the conscious mind (samudācāra, 現行) - thoughts, words and deeds.

- * The seeds in the subconscious store of memory (ālaya vijñāna, 阿賴耶識) are that which is perfumed.
- * The seven evolving manifestations of consciousness (sapta pravṛtti vijñāna, 七轉識) are that which perfumes them.
- a. The perfuming (vāsa, 熏習) of internal seeds (antara bījaḥ, 內種)
Although Asaṅga's Summary of the Greater Vehicle Doctrine explains that internal seeds are perfumed, it does not categorically say that all seeds are produced through perfuming, so one cannot use this text to deny the existence of primordial and pre-existing seeds (anādi bījaḥ, 本有種子). In fact, since there are primordial seeds that can also increase and grow through perfuming from the conscious mind before they bear fruit (as conscious purposes), it can definitely be said that they too are subject to perfuming (conditioning).
- b. Perfuming through hearing (śruta vāsanā, 聞熏習):
The Summary of the Greater Vehicle Doctrine also says the perfuming produced through hearing does not only refer to the perfuming of afflicted seeds. When one hears about the true nature of life's purpose (saddharma, 正法) there is also a perfuming of primordial seeds in the subconscious store of memory (ālaya vijñāna, 阿賴耶識) that are without affliction, making them gradually grow ever stronger. Upon interacting with the seven projections of manifested consciousness (pravṛtti vijñāna, 轉識) there is the arising of states of mind that transcend this world. Because of this, there are also seeds of unafflicted purpose that are said to be perfumed through hearing (śruta vāsanā, 聞熏習). Regarding this perfuming that occurs through hearing:
 1. With the nature of affliction being severed through cultivation of the noble path (bhāvanā heya, 修所斷), there is a ripening of the seeds of transcendental purpose as conditions that prevail over others (adhipati pratyaya, 增上緣) in the mind. However, this does not constitute the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).
 2. With the nature of non-affliction not being severed, it also becomes involved in conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) of the transcendental nature of life's purpose. However, these conditions are very subtle, concealed and difficult to comprehend.
 For this reason, The Summary of the Greater Vehicle Doctrine and other texts are only based on the more explicit and obvious explanation that the seeds of the mind that transcend this world (lokottara bījaḥ, 出世心種) are conditions that can prevail over others (adhipati pratyaya, 增上緣).
- c. The lineages (gotraḥ, 種姓) of seeds (bījaḥ, 種子)
According to volume fifty-two of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation, the lineages of seeds are based on the obstacles (āvaraṇa, 障) presented before them, but the real intent of its explanation is to show that, whether or not there are seeds of non-affliction:
 1. When there are no unafflicted seeds arising, the seeds of obstacles from emotional disturbance (kleśa āvaraṇa, 煩惱障) & cognitive dissonance (jñeya āvaraṇa, 所知障) can never be destroyed and there is never any spiritual freedom from affliction (nirvāṇa, 涅槃). This is being without any lineage of seeds (agotra, 無種姓) that are without affliction.

2. When there are only seeds of non-affliction arising from the (lineage of the) lesser track of attaining freedom from affliction at the individual level, seeds from the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) can still not be destroyed. Some of these are in the lineage of students of life's purpose (śrāvaka gotra, 聲聞種姓) while others are in the lineage of those freed from affliction through self-reflection (pratyeka buddha gotra, 獨覺種姓).
3. When seeds that are without affliction arise, both of these obstacles can be destroyed. This is establishing the lineage of a perfectly enlightened being that descends into this world (tathāgata gotra, 如來種姓).

Consequently, the presence or absence of the seeds of non-affliction (anāsrava bījaḥ, 無漏種) is based on whether or not the obstacles to them are severed.

- d. *Lineages (gotra, 種姓) are defined by the obstacles they overcome (āvaraṇas, 障):* However, because seeds of non-affliction are subtle and difficult to comprehend, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation distinguishes these lineages based on whether or not the obstacles to them are shown to exist. If unafflicted seeds did not exist, how could the obstacles to them be destroyed?

1. If one claims that the nature of obstacles (āvaraṇas, 障) is just due to the very nature of life's purpose (dharmatā, 法爾), wouldn't it also be equally true that the unafflicted seeds from all three tracks of vehicles of spiritual awakening were also due to it?
2. If seeds of non-affliction did not already exist in the first place, the noble path could never rise up. Who would be able to destroy the seeds of these two kinds of obstacles and how could one speak of there being lineages distinguished based on the obstacles that have been overcome? With the noble path not arising, it would also make no sense to speak about sentient beings having the three capacities for the transcendental knowledge that is without affliction (trīṇy anāsrava jñāna indriyāni, 三無漏根)⁶.

However, there are various places in the holy teachings that contradict this, saying that there are such primordial seeds. Consequently, saying that all seeds only arise due to perfuming is in contradiction not only to logic but also to the scriptures and one should understand that there are indeed two kinds of seeds:

- * Those that are primordial and pre-existing (anādi bīja, 本有種子)
- * Those produced, arising anew through perfuming (prārambha bīja, 始起種子)

3. *The Characteristics of Seeds*

a. Generally speaking, seeds have six defining characteristics

1. Seeds are momentary (kṣaṇika, 剎那滅), only existing for an instant in the here and now (like a photograph of a moment in time) and then vanishing.
2. Seeds co-exist simultaneously with their fruits (sahabhū phala, 果俱有).
3. Seeds form a continuous series (anuṣaṅgiṇyo bhavanti, 恒隨轉), a succession of moments over time (like a motion picture).
4. Seeds have a defined moral nature (niyata bhaviṣyanti, 性決定).
5. Seeds depend on a set of conditions to become manifest (sambhūya pratyayaiḥ, 眾緣).
6. Seeds induce fruits of their own kind (ākṣepa sva phala, 引自果).

1. *Seeds are momentary* (kṣaṇika, 剎那滅), *only existing for a instant (like a photograph)*
The existential nature of seeds is momentary and fleeting, lasting for but an instant.

They are endowed with a distinctive potential but they are extinguished as soon as they arise without having any duration (ānantarya, 無間). The exception to this are the seeds of everlasting purpose. In being everlasting they are unchanging, but these everlasting seeds cannot be said to produce actions with consequences (karmas, 諸業).

2. *Seeds co-exist simultaneously with their fruits* (sahabhū phala, 果俱有)

This refers to seeds only being connected to the fruits that are presently being manifested in the actions (samudācāra, 現行) in the conscious mind. This excludes:

- * Those fruits of conscious purposes that exist prior to or after the seeds
- * Those fruits of conscious purposes that are not directly associated with the seeds.

Subconscious seeds and the manifest purposes in the conscious mind that have different natures can co-exist without being in contradiction. Within a single life there can simultaneously be the arising of seeds from the subconscious memory and different fruits of manifest purpose functioning in the conscious mind. However, seeds that are of the same nature are not like this. They cannot co-exist simultaneously because they would then be in contradiction with each other. Seeds that are of the same nature produce each other and follow each other in a continuous series over time (like a motion picture) but they do not exist simultaneously (like in a photograph of a moment in time). Although a cause may or may not co-exist simultaneously with an effect, in the present moment there must be both a cause (subconscious seed) and a function (conscious purpose), because those conscious purposes that have not yet arisen or have already perished do not have an existential nature of their own. To be called seeds they must be producing a manifested fruit (in the conscious mind) here and now and not just be inducing or producing their own seeds (in the future). Because of this, it is said that seeds must co-exist simultaneously with their fruits.

3. *Seeds form a continuous series* (anuṣaṅgiṇyo bhavanti, 恒隨轉), *a succession of moments over time (like a motion picture)*

This is a reference to seeds of the same kind forming a continuous series over time. They constantly produce and follow each other in a continuous series from the subconscious store of memory over an extended period of time until they are finally severed at a stage of ultimate realization (niṣṭha avasthā, 究竟位). This excludes their existence in the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識). These seven are not associated with seeds because they are forever-changing and being interrupted.

4. *Seeds have a defined moral nature* (niyata bhaviṣyanti, 性決定)

This is a reference to them having the power to cause conscious purposes that are virtuous, evil or morally neutral. These potentialities are determined in turn by the conscious purposes that perfume and nurture them. This rules out the thesis from the School on the Real Existence of All Purposes (Sarvāstivāda, 一切有部) that, through the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), the causes of one nature can result in the arising of a different nature.

5. *Seeds depend on a set of conditions* (sambhūya pratyayaḥ, 眾緣) *to become manifest*

This is a reference to seeds needing to combine with a set of conditions in order for them to produce their manifest purpose in the conscious mind. This rules out the idea of their fruits suddenly arising from 'spontaneous causes' without regards to the conditions at hand as postulated by those who believe in the existence of an abstract, external reality apart from the mind (Tīrthikas, 外道), including theists. It also rules out the beliefs from schools that claim the real existence of a past or future that is constantly co-existing with the present like those from the School on the Real Existence of All Purposes. This

characteristic of seeds demonstrates that seeds do not produce their fruits at all times or all at once, because the conditions for them to sprout are not always present.

6. Seeds induce fruits of their own kind (ākṣepa sva phala, 引自果)

This is a reference to the fact that, for example, seeds of the mind lead to manifestations of the mind while seeds of physical form lead to manifestations of physical form. This rules out theories postulated by those who believe in existence of an abstract, external reality outside the mind (Tīrthikas, 外道) that there is a universal cause that produces all fruits. It also rules out the thesis from the School on the Real Existence of All Purposes and others that there are relationships between mind (citta, 心) and matter (rūpa, 色) that directly cause the arising of consciousness (hetu pratyaya, 因緣).

Kuīji added: However, the relationship between matter and mind can produce conditions that prevail over one another (adhipati pratyaya, 增上緣).

Only in the subconscious memory (ālaya vijñāna, 阿賴耶識) are there the different potentialities of consciousness that are endowed with these six characteristics. Physical grains, seeds of wheat, millet, etc., are only external manifestations of consciousness.

They are conventionally said to be seeds, but they are not really seeds of consciousness.

b. Seeds have two kinds of causality

1. Through the power of seeds to generate fruits directly and immediately (antika, 近), there are said to be *causes that produce fruits that are manifested* (janaka hetu, 生因).
2. Through the power of seeds to indirectly induce or attract fruits that are not manifested immediately (vidūra, 遠) or prevent them from disappearing altogether, there are said to be *causes that induce fruits that will later be manifested* (ākṣepa hetu, 引因).

c. Internal vs. external seeds

1. Whether they are primordial or they are produced anew through perfuming, internal seeds (antara bīja, 內種) within the subconscious memory need to be perfumed before they can produce any fruits of manifested, conscious purposes. Through this perfuming:
 - a. Primordial seeds sprout and grow
 - b. Seeds born through perfuming are produced anew.There are always conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) in the relationship between these seeds and their fruits.
2. Just like external seeds (such as those of millet or wheat), some are perfumed (pollinated) while others are not, but to become conditions that prevail over others (adhipati pratyaya, 增上緣) they must first bear fruit.

Only through inner seeds are there conditions directly causing the arising of consciousness because their fruits have shared characteristics (sāmānya lakṣaṇa, 共相) with their seeds.

Kuīji added: The intention behind mentioning the commonality between seeds and fruits (in plants and the inner minds of sentient beings) is not just to explain their shared characteristics as seeds and fruits but to distinguish the differences between them. Plants and the inner minds of sentient beings both have seeds that are perfumed (pollinated). Seeds rely on this condition for their subsequent rebirth. However, after their pollination, external seeds only arise through prevailing over others, not through conditions that directly cause the arising of consciousness.

d. The conditioning of the subconscious store of memory as the perfuming or pollination of its seeds (vāsa, 熏習)

Both Vasubandhu and Xuánzàng used the term 'perfuming' (vāsa, 熏習) to describe the process by which the actions (karmas, 諸業) of the conscious mind influence and condition the subconscious, sowing seeds of memory within it or stirring existing seeds to life. This process of perfuming, fumigation or infusion is said to permeate the well of primordial consciousness with a redolence, the pleasant or unpleasant vapors of predisposed motive forces. This can also be likened to the pollination of seeds in order to give them life and make them grow.

Question: How does the term ‘perfuming’ (vāsa, 熏習) get its name?

Answer:

Perfuming is the combination of two factors:

1. That which is perfumable or conditioned (vāsita, 所熏); this is a reference to the seeds in the subconscious store of memory.
2. That which perfumes or conditions (vāsanā, 能熏); this is a reference to the manifest purposes of the conscious mind.

Both of these have four defining natures.

Question: What are these four defining natures of each of these?

Answer: They are as follows:

1. The four defining natures found in the seeds of the subconscious mind:

That which is perfumable (vāsita, 所熏)

- a. They are stable and enduring (sthira, 堅住性):

1. Because the seeds (bījaḥ, 諸種) found in the subconscious store of memory (ālaya vijñāna, 阿賴耶識) can retain a uniform nature from start to finish while continuously being perfumed by habitual forces, they are said to be enduring.
2. This is a definition that does not apply to the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識), conscious purposes, the sound of voices, currents of wind and the like. Because these are not enduring, it is said that they are not perfumed.

Kuīji added: If it was allowed that the seven evolving manifestations of consciousness could retain the seeds of consciousness, when there was an unafflicted vision of the noble path at the first stage of grounding in joyfulness (pramuditā bhūmi, 極喜地) about the transcendental nature of purpose, they would lose all their seeds of affliction. With this not being so, it rules out the seeds being found in the sense faculties, their sense objects, the alignments of purpose and form, etc., which are all ever transient and changing like the sounds of voices, currents of wind, etc. With the arising of meditations on existential principles in the sphere beyond form, there would no longer be any form, and upon entering into a completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅盡定), there would no longer be any sentient existence. This is why the natures of the seven evolving manifestations of consciousness are said to not be stable or enduring.

- b. They are morally undefined (avyākṛta, 無記性):

1. Because the seeds in the subconscious store of memory are morally undefined, they are without any opposition to good or evil influences and they are able to tolerate all habitual forces and so be perfumed by them.
2. Because the powers of virtue and evil are strong, they are intolerant of opposing influences and cannot be perfumed by them. Consequently, in being only virtuous, the eighth projection of consciousness in a perfectly enlightened being, one that has descended into this world (tathāgata, 如來), is transformed into a transcendental knowledge called ‘the perfect mirror of life’s greater purpose’ (mahā ādarśa jñāna, 圓鏡智). Only retaining its old seeds, it is no longer perfumed and it does not accept or take on any new seeds.

- c. They are perfumable (adhivāsita, 可熏性):

1. Because the seeds in the subconscious store of memory are independent and not strongly resistant to change, they are able to accept influences from habitual forces and be perfumed by them.
2. This rules out them being predisposed mental states (attitudes), unconditional purposes or anything dependent on something else (paratantra, 依他) that is strong, resistant to change and so not perfumable.

- d. They are in an intimately shared relationship with that which perfumes them:

1. Because the seeds in the subconscious are in the same place and time (here and now) with the habitual forces that perfume them and they are neither identical with nor entirely separated from them, they can be perfumed by these forces.
2. This rules out them being found in different lives or occurring in moments that come either before or after these perfuming influences. If they were not in an intimately shared relationship with these habitual forces, they would not be perfumed by them.

Only the different ripening seeds arising from the subconscious store of memory (vipāka vijñāna, 異熟識) are endowed with these four qualities and can be perfumed. This does not include the five omnipresent mental states (sarvatraga caitta, 遍心所) that are found in the subconscious mind or any of the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) and their mental states.

2. The four defining natures found in the seven evolving manifestations of consciousness: That which perfumes (vāsana, 能熏)

a. They arise and perish (utpāda nirodha, 生滅):

1. Because the manifested purposes found in the seven evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識) are impermanent and capable of sprouting and growing as habitual forces, they are able to perfume the seeds found in the subconscious store of memory (ālaya vijñāna, 阿賴耶識).
2. This rules out that which is unconditional, that which is in the past or the future and that which is unchanging. Because these latter things do not sprout or grow, they are not capable of perfuming seeds.

b. They are endowed with distinct functions (viśeṣa kriyā, 勝用):

1. Because the manifested purposes found in the seven evolving manifestations of the conscious mind have powers of influence that rise up and then perish, they are able to induce habitual forces that perfume the seeds in the subconscious.
2. This rules out the different ripening seeds arising from the subconscious store of memory and its mental states. Because they are without these powers, they are weak, inconsequential and incapable of perfuming seeds.

c. They wax & wane (utkarṣa apakarṣa, 增減):

1. Because the manifested purposes found in the seven evolving manifestations of the conscious mind are endowed with distinct functions that may increase or decrease in strength, they involve the taking root of habitual forces that are capable of perfuming seeds.
2. This rules out the fruit of enlightenment that is completely fulfilled as well as virtuous purposes that have already been perfected, because they are no longer able to perfume the seeds in the subconscious store of memory. If they could still perfume them and so produce or nourish them, the four transcendental kinds of knowledge found in the fruit of enlightenment would not be perfected and there would still be different stages of spiritual attainment still to be realized as well as greater and lesser levels of enlightenment.

d. They are in an intimately shared relationship with the seeds they perfume:

1. Because the manifested purposes found in the seven evolving manifestations of the conscious mind are in the same time and place with that which is perfumed and they are neither identical with nor separate from the seeds that they perfume, they are able to perfume them.
2. This rules out them existing in different lives or in moments that occur before or after them, because they would then not be able to perfume them.

Only the seven evolving manifestations of consciousness (sapta pravṛtti vijñāna, 七轉識) and their states of mind (caitta, 心所) with their distinguished functions that wax and wane are endowed with these four qualities and so able to perfume (the seeds in the subconscious store of memory). Like this, there is the process of perfuming through the simultaneous arising and perishing of these two:

- * That perfumed (vāsita, 所熏), primordial consciousness (saṃvitti bhāga, 證分)
- * That perfuming it (vāsana, 能熏), the imagining portion (darśana bhāga, 見分) of consciousness.

In perfuming these seeds, they sprout and grow, just as the flowers of the sesame plant (tila, 苳蓐) perfume its seeds when they are ground together with them to make sesame oil. Because of this, there is said to be the ‘perfuming’ (vāsa, 熏習) of the subconscious store of memory.

3. The reciprocal and mutually dependent interaction between the seeds in the subconscious mind (that perfumed) & the manifested purposes of the conscious mind (that which perfumes)

When seeds arise from the combination of these two, their interaction is able to cause the further birth and sprouting of seeds. There are three things occurring simultaneously here in this reciprocal interaction of cause and effect:

- a. Seeds are producing consciousness
- b. The produced consciousness is perfuming seeds
- c. There is the producing and sprouting of more seeds

It is like how the burning wick of a candle produces the light of a flame and the flame in turn produces the burning of the wick. It is also like how pieces of wood buttressed against each other will support and hold each other up. The logic in this simultaneity of cause and effect is unshakeable and irrefutable.

There are two kinds of causality that are mutually dependent:

- a. That which perfumes, the seven evolving manifestations of the conscious mind, produces seeds that sprout into the manifested actions (samudācāra, 現行) of thought, words & deeds, just as *simultaneously existing causes* (sahabhū hetu, 俱有因) result in *the fruits of consciousness earned through the personal choices and actions that are made* (puruṣakāra phala, 士用果).
- b. The seeds perfumed which produce fruits that are of their own kind, just as *causes of the same kind* (sabhāga hetu, 同類因) induce *fruits of consciousness that flow forth from seeds that are similar to them* (niṣyanda phala, 等流果).

These are the fruits of consciousness from conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). There are three other fruits of manifested consciousness that are not such conditions These other three are:

- a. *The fruits from different ripening seeds, maturing at different times* (vipāka phala, 異熟果)
- b. *The fruits from capacities that will prevail in the future* (adhipati phala, 增上果)
- c. *The fruits of disentanglement from attachments* (visaṃyoga phala, 離繫果)

When these other kinds of fruits are said to be conditions that directly cause the arising of consciousness, one should understand that it is only so in a hypothetical sense.

This concludes the summary explanation about the defining characteristics found in ‘the seeds of consciousness’ (sarva bijaka, 一切種).

C. The objects (ālambana, 所緣) before the subconscious store of memory & how it imagines them (ākāra, 行相)

1. *An overview*

Question: What are the objects before this subconscious store of memory and how does it imagine them?

Answer: On this, in the first half of the third stanza (3a) Vasubandhu says:

“Being subconscious, it is impossible to thoroughly understand (asamviditaka, 不可知):

1. What it takes on and retains (upādi, 執受),
2. Where it is (sthāna, 處), and
3. How it virtually frames perception (vijñaptikam, 了).”

a. How the subconscious store of memory imagines (ākāra, 行相): This is a reference to the imagining component (darśana bhāga, 見分) of the subconscious mind

1. ‘How it virtually frames perception’ (vijñaptikam, 了): This refers to how the imaging function (ākāra, 行相) subconsciously frames perception as a virtual reality.

b. The objects before it (ālambana, 所緣): This is a reference to the imagined component (nimitta bhāga, 相分) of the subconscious mind - This is two-fold:

2. ‘Where it is’ (sthāna, 處): This is a reference to the world that contains consciousness (bhājana loka, 器世間) because it is the place that supports its sentient existence.

3. ‘What it takes on and retains’ (upādi, 執受), adopting it as its own. It is also two-fold:

a. *The seeds* (bījaḥ, 諸種子) of the three kinds of habitual forces (vāsanā, 習氣):

1. That imagined, the formation and association of mental images (nimitta, 相)
2. That verbalized, the formation and association of words (nāma, 名)
3. That distinguished, the formation and association of distinctions (vikalpa, 分別) between that which exists and that which does not exist

b. *The sense faculties* (rūpa indriya, 色根) & *the physical body* (rūpa kāya, 色身) that support consciousness: These two are taken on and retained by the subconscious store of memory because they are involved in its existential nature and share the same destiny (of security, danger and survival).

This physical life is the ‘adopted consciousness’ (ādāna vijñāna, 阿陀那識) that stays with the subconscious store of memory from the very beginning to the very end of its life.

The place where it is and what it takes on and retains together constitute the objects (ālambana, 所緣) before the subconscious store of memory.

2. *The division of the subconscious mind into component parts* (bhāgas, 分)

When the existential nature of the subconscious store of memory arises through the power from conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣):

* Internally it is manifested as seeds that ripen from the subconscious mind and the sense faculties of the physical body.

* Externally it is manifested as the world that contains them.

1. Through the manifestations of its own objects (sva ālambana, 自所緣) there is the arising of its imagined component (nimitta bhāga, 相分).

2. Through its dependence on this object there is the imaging function (ākāra, 行相) of the subconscious mind. The expression ‘how it frames perception’ (vijñapti, 了) in the stanza describes how the different (formless) seeds ripen from the subconscious into fruits of the conscious mind (vipāka vijñāna, 異熟識) (with form). This is the imagining component (darśana bhāga, 見分) that frames perception of the objective conditions before it.

- a. The division of this subconscious mind into two component parts:
1. In fact, when the existential nature of afflicted consciousness arises in the subconscious mind, everywhere it manifests itself in a seeming duality of:
 - a. The object (ālambana, 所緣)
 - b. The subject (sa ālambana, 能緣)
 2. Its directly associated mental states (samprayukta caitta, 相應法) are also like this.
 - a. Their simulation of the object is their imagined component (nimitta bhāga, 相分)
 - b. Their simulation of the subject is their imagining component (darśana bhāga, 見分)
- If consciousness and its mental states were without an imagining component to serve as a subjective condition, they would not perceive anything at all as if they were empty space. Some would express this by saying that empty space itself would then be a subjective condition. Consequently, the mind and its states must certainly have these dual aspects of subjectivity and objectivity. Like it is said in The Scripture on the Mysterious Array of Consciousness (Ghana Vyūha Sūtra, 大乘密嚴經 or 厚嚴經):
- “Awareness is all there really is.
 All of the seeming objects of awareness are unreal.
 The subjective and objective aspects of this awareness
 Each evolve in turn naturally and spontaneously.”
- b. The division of this subconscious mind into three component parts:
1. There are schools that incorrectly hold there is an existence apart from consciousness that serves as the objective condition before it. They claim that:
 - a. External reality is the object before it (ālambana, 所緣).
 - b. Through the imagined component (nimitta bhāga, 相分) consciousness makes an image of it (ākāra, 行相).
 - c. The imagining component (darśana bhāga, 見分) is the very substance (dravya, 事) of consciousness because the mind and its states are its existential nature.

In this view, the consciousness and mental states (of sentient beings) depend on these objects (ālambana, 所緣) and the imagining of them (ākāra, 行相) being the same. Although the very substance (dravya, 事) of their mental states are the same in number (the same kinds of senses, sense objects, etc.), the mental images (nimitta, 相) perceived by each differ because there are distinctions made in the projections (skandha, 蘊) of their consciousness (vijñāna, 識), mental associations (saṃjñā, 想) and emotional feelings (vedanā, 受), etc.
 2. Those who realize that there is no objective condition of existence apart from consciousness explain that:
 - a. The imagined component (nimitta bhāga, 相分) is a reference to the objects that are before consciousness (ālambana, 所緣).
 - b. The imagining component (darśana bhāga, 見分) is how consciousness makes an image of them (ākāra, 行相).
 - c. Both the imagining and imagined components depend on the existential nature (svabhāva, 自體), the very substance (vastuka, 事) of consciousness. This is called the component of self-awareness (sva saṃvitti bhāga, 自證分).

If the component of self-awareness was non-existent, the mind and its mental states would be without any memory of itself, just as there is no memory of objects that

have never been perceived. In this view, the minds and mental states of sentient beings depend on the same kind of sense faculties (indriya, 根) and objective conditions being found in their mental images (nimitta, 相) but there are distinctions in how consciousness imagines (ākāra, 行相) each of them because the function of how they frame what they distinguish (vijñapti, 了別) and how they experience them (anubhava, 領納) are different. Although the very substance (dravya, 事) and make-up of their mental states are essentially the same (they have the same kind of sense faculties, sense objects, etc.), their mental images differ because of the different distinctions made in the existential natures of their consciousness (vijñāna, 識), their mental associations (saṃjñā, 想), their emotional feelings (vedanā, 受), etc. In fact, when each projection of consciousness or state of mind arises, through logical examination it is evident that there are three aspects:

1. That perceived (pramāṇī, 所量) is that imagined (nimitta bhāga, 相分)
2. The perceiver (pramāṇa, 能量) is the imaginer (darśana bhāga, 見分)
3. The fruit of perception (pramāṇa phala, 量果) is self-awareness (sva saṃvitti bhāga, 自證分), because the mental images (nimitta, 相) and the imaginers of them (darśana, 見) must have an existential nature (svabhāva, 體) that serves as their foundation.

As it is expressed in a stanza of verse (gāthā, 伽他) from Dignāga's Compendium on Valid Perception (Pramāṇa Samuccaya, 集量論):

*"That perceived (pramāṇī, 所量) appears as an imagined object.
That perceiving this mental image and its own self-awareness
Are respectively the perceiver (pramāṇa, 能量) and
the fruit of perception (pramāṇa phala, 量果)."*

These three are inseparable in the existential nature of consciousness."

c. The division of this subconscious mind into four component parts:

And when the subconscious mind and its states are even more subtly distinguished, it is revealed that there are four component parts. The first three have already been described. The fourth is the awareness of self-awareness (sva saṃvitti saṃvitti bhāga, 證自證分). If it did not exist, who would be aware of the third (self-awareness)?

As a consequence, all the components of the mind must similarly be corroborated (self-awareness is corroborated by awareness of self-awareness just as the imaginer is corroborated by self-awareness, etc.). And if there were no awareness of self-awareness, what would be the fruit of self-awareness, as there must be a benefit for those who perceive it? Could the imaginer be without the fruit of self-awareness? The imaginer sometimes has misperceptions because of inferences (anumāna pramāṇa, 比量) that are flawed. The imaginer is without an awareness of self-awareness because this comes from a direct perception (pratyakṣa pramāṇa, 現量) made by the awareness of self-awareness. Among these four, the first two are external while the last two are internal.

1. The first, that imagined (nimitta bhāga, 相分), is only an objective condition while the last three can be objective (ālambana, 所緣) or subjective (sa ālambana, 能緣).
2. The second, the imaginer (darśana bhāga, 見分), takes the first as its object.
 - a. Sometimes it is perceived correctly and sometimes it is perceived incorrectly.
 - b. Sometimes it is perceived directly (pratyakṣa pramāṇa, 現量) and sometimes it is perceived indirectly through inference (anumāna pramāṇa, 比量).
3. The third, self-awareness (sva saṃvitti bhāga, 自證分), takes on the imaginer and

awareness of self-awareness as its objects.

4. *The fourth, awareness of self-awareness* (sva saṁvitti saṁvitti bhāga, 證自證分) only takes on self-awareness as its object. It does not take on the imaginer as its object as it is already the object of self-awareness.

Self-awareness and awareness of self-awareness both operate through direct perception (pratyakṣa pramāṇa, 現量) rather than through inference (anumāna pramāṇa, 比量).

And because the mind and its states that consist of these four components are endowed with these subjective and objective conditions in a closed circuit, they are without an infinite regression (into further awarenesses of awareness). These four are neither identical with each other (they are different components of consciousness) nor different from each other (they have one existential nature) and together they constitute the principle of there only being the virtual nature of consciousness (vijñapti matratā, 唯識). And so The Scripture on the Mysterious Array of Consciousness (Ghana Vyūha Sūtra, 厚嚴經 or 大乘密嚴經) says:

“The minds of sentient beings have a dual nature,
Everywhere being divided into internal and external components.
In being entangled between the beholder and that beheld,
Their minds perceive these different distinctions.”

The intent of this stanza is to explain that the nature of the minds of sentient beings is a synthesis of these dualities. Whether internal or external, all the permutations of beholder and that beheld become entangled with each other. With these various components of consciousness being imagined:

- * Some are correct perceptions while some are incorrect perceptions.
- * Some are direct perceptions while some are inferences.

These different components of consciousness can be distinguished, but they can only be imagined because there is an imaginer of them (darśana bhāga, 見分).

d. Consolidating these component parts into one:

3. Some consolidate these four components into three because self-awareness includes the awareness of self-awareness.

2. Some consolidate these four components into two because the awareness of self-awareness, self-awareness and the imaginer all have the nature of subjective perception (sa ālambana, 能緣) and so involve the imagining component of consciousness (darśana bhāga, 見分). The expression ‘their minds perceive’ in the above verse is a reference to this subjective perception.

1. Some consolidate these four components into one because the mind is endowed with a single existential nature. As explained in a verse of The Scripture on the Buddha’s Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經):

“Because the mind is attached to itself
But seems to manifest it as external objects,
What it imagines does not really exist.

Because of this, I teach that there is really only the mind itself.”

There are various places in the scriptures that speak about there only being a single mind like this, and it is said to include all kinds of mental states. And so this virtual framing of perception (vijñapti, 了別) is how the subconscious mind makes images (ākāra, 行相) and is the imagining component (darśana bhāga, 見分) of consciousness.

3. *The objects (ālambana, 所緣) before the subconscious store of memory*

a. *“Where it is” (sthāna, 處): The world - the seemingly external object*

‘Where it is’ in the stanza is a reference to different seeds ripening up from the subconscious mind (vipāka vijñāna, 異熟識) that are a result of *shared seeds* (sāmānya bīja, 共相種). Through the power of ripening, these seeds are manifested in such ways that they appear as the physical forms and other characteristics of the world that contains them (bhājana loka, 器世間). This is a reference to the seeds of the external elements (bāhyo bhūta, 外大) as well as the physical forms they create (such as the sense faculties, sense objects, etc., that support consciousness). Although the permutations of consciousness are different in each sentient being, the mental images (nimitta, 相) of the world they live in resemble each other and appear to be same, just as the light from a host of different lamps appears to be a single illumination.

Kuṅṣi added: The ripenings of seeds that arise from the collective actions of all of humanity resemble each other, just like there are mountains and rivers we all can see. Beyond any single mind, the shared functions found in the subconscious store of collective memory are unavoidable because nothing prevents them.

Question: Who is it that manifests the permutations of these different ripening fruits, transforming the seeds in the subconscious into these shared mental images?

Answer: There are different theories about this.

1. *There was a thesis* from Candragarbha that they ripen from the subconscious minds of all sentient beings collectively because, as it is said in the scriptures: “The collectively shared manifestations of this world arise through the power that prevails from the actions (karmas, 諸業) made by all sentient beings.”
2. *There was another thesis* from Dharmapāla (deemed correct) that disproves this, saying that, if this is so, no matter what they do, the minds of the buddhas and bodhisattvas could just as easily manifest lands that are adulterated with corruption while the consciousness of ordinary sentient beings could just as easily manifest lands of sublime purity, both in the sphere of desire (kāma dhātu, 欲界) that is of this world and the higher spheres of meditation that transcend it. So what use would there be for noble beings to lose interest in this world, free themselves from it in the meditations on the sphere of form (rūpa dhātu, 色界) and then be reborn into the existential sphere that is beyond form (arūpa dhātu, 無色界)? And so in reality the sphere one currently abides in and the sphere one will be reborn in the future are really manifested through the ripening seeds in the subconscious mind, not through some ‘collectively shared world’. When the scriptures says “the collectively shared manifestations of this world arise through the power that prevails from the actions made by all sentient beings”, it is really only referring to any small number of sentient beings whose actions are identical and share the same kind of manifestations. In further disproving Candragarbha’s thesis, Dharmapāla said:
 - a. When a world that contains sentient beings disintegrates, there will no longer be anyone dwelling in it and there will no longer be any rebirths there. Whose ripening seeds from the subconscious mind (vipāka vijñāna, 異熟識) will then be manifested in this ‘collectively shared world’?
 - b. And there are ordinary sentient beings (prthagjanas, 諸異生) who lose interest in this world (kāma dhātu, 欲界), free themselves from it through meditations on the sphere of form (rūpa dhātu, 色界) and then are reborn into the existential sphere that is beyond form (arūpa dhātu, 無色界), manifesting

spiritual lives that transcend any form. What use would there be for them to go through all of these different spiritual transformations if they are just going to again be reborn in a collectively shared sphere of desire?

- c. Suppose, as do those in The School of the Majority (Mahāsaṃghika, 大眾部) and others, that those who transcend the meditations in the sphere of form still have physical lives but there are such different levels of subtlety between their spiritual lives and the worlds they live in that they can no longer support or sustain each other. What use or benefit would there be in having these kinds of collectively shared manifestations?
3. *Dharmapāla's correct explanation about who manifests the different seeds ripening from the subconscious mind into the shared mental images of the world: In fact:*
 - a. A land is manifested to support and sustain the physical lives within it.
 - b. A life needs to be sustained by that land in order to be manifested in it.

When the consciousness of a sentient being is born into its own native ground (whether in the sphere of desire, one of the four levels in the sphere of form or one of the four in the sphere beyond form), it will also manifest this land (in accordance with its own level of spiritual development). Therefore, even though there are worlds that are being destroyed or just beginning and may be without any sentient beings, they still appear to exist (in the consciousness of sentient beings living in other lands). This generally explains there being lands that are experienced in common (sādhāraṇa upabhoga, 共受用) by all sentient beings. However, at the same time, these lands are experienced differently by distinct kinds of sentient beings. Based on this principle, it should also be understood that demons of hunger (pretas, 鬼), human beings (maṇuṣyas, 人) and divine beings in the heavens of meditation (devas, 天), etc., each have their own different perceptions of the worlds that they live in.
- b. The internal object that the subconscious mind takes on and retains (upādi, 執受)
That which the subconscious mind takes on and retains is two-fold:
 1. The seeds of the subconscious mind (bījaḥ, 諸種子)
 2. The sense faculties and physical body that supports them (sa indriya kāya, 有根身)
 1. The seeds of the subconscious mind (bījaḥ, 諸種子).
 - a. This is a reference to the different seeds of afflicted purpose that are retained, whether they are virtuous, evil or morally neutral. *These seeds may be shared or unshared.* Because the existential nature of the subconscious mind involves these seeds, they serve as the objects before it (ālambana, 所緣).
 - b. Although the seeds of unafflicted purposes are also connected with the subconscious mind, because they are not its existential nature, they do not serve as its objective conditions. And although they are not its objective conditions, they are also inseparable from it, just as the transcendental nature of life's purpose (bhūta tathatā, 真如性) is not really in contradiction with there only being the virtual nature of consciousness (vijñapti matratā, 唯識).
 2. The sense faculties and the physical body that supports them (sa indriya kāya, 有根身):
This is a reference to *unshared seeds* that are found in the different ripenings from the subconscious mind (vipāka vijñāna, 異熟識). Through the power from the ripening of these seeds there are the manifestations of what appears to be the sense faculties and the physical body that supports them.
 - a. Internal seeds from the elemental principles (antara bhūta, 內大) of form (rūpa, 色) include

- #1 the solidity and density of earth (pṛthivī, 地), #2 the fluidity and liquidity of water (apah, 水), #3 the motion and turbulence of wind (vāyu, 風) & #4 the heat, light and radiance of fire (agni, 火).
- b. The seeds of form producing consciousness include the sense faculties of #1 the eyes (caksuḥ indriya, 眼根), #2 the ears (śrotra indriya, 耳根), #3 the nose (ghrāṇa indriya, 鼻根), #4 the tongue (jihvā indriya, 舌根) & #5 the peripheral nervous system of the body (kāya indriya, 身根).

Because of the power from the ripening of the *shared seeds* of physical form and the sense faculties, there are also their transformations into the apparent existence of other lives. If this were not so, these seeds would not also be experienced by others. In saying this:

1. *There was a thesis* that these permutations of one's consciousness can also simulate the sense faculties of others because, as The Discourse on Distinguishing Between the Mean & the Extremes (Madhyānta Vibhāga Śāstra, 辯中邊論) says:
"The conscious manifestations of the five sense faculties simulate one's own life as well as those of others."
2. *There was another thesis* from Dharmapāla (deemed correct) refuting this incorrect conclusion about the manifestations of consciousness (into oneself and others), saying that only the subconscious store of memory (ālaya vijñāna, 阿賴耶識) simulates the ownership (adhikāra, 依處) of these sense faculties because those of others are really of no use to oneself. The citation above from The Discourse on Distinguishing Between the Mean and the Extremes (Madhyānta Vibhāga Śāstra, 辯中邊論) about the conscious manifestations of the five sense faculties simulating both one's own life and those of others is really only referring to the simulation of consciousness into oneself and others, with each developing respectively from their own faculties.

Kuījī adds a question: How can one recognize the transformation of ownership of consciousness?

Answer: Upon being reborn into another level of existence (bhūmis, 地) (e.g., from the sphere of desire into one of the higher spheres) or upon entering into the ultimate spiritual freedom (parinirvāṇa 般涅槃), the shell of the body is no longer a manifestation of consciousness, even though it continues to be visible to others.

4. *Various issues regarding the objects (ālambana, 所緣) before the subconscious mind & how it makes images of them (ākāra, 行相):* We have already explained how the distinctions found in the physical lives (kāyas, 身), the three spheres of sentient existence (dhātus, 界)⁴, the nine levels of meditation on them (bhūmis, 地)⁹ and the outer worlds that contain them (bhājana loka, 器世間) are all manifested through the power of actions with consequences (karma bala, 業力). However, when these lives and the worlds containing them are manifested through the power of transcendental vows (praṇidhānaḥ, 願) and resolves of meditation (samādhiḥ, 定), there are no longer such fixed rules to these spheres and levels of meditation with regards to the distinctions between oneself and others. The manifestations of lives and the worlds containing them become more constant and continuous while the manifestations of sound, light and other sensory objects only last for the briefest moments because their appearance only depends on the power of the conditions at hand.

Question: You have summarized the permutations that serve as objects of the subconscious store of memory. These include

1. The seeds of afflicted consciousness (āsrava bījaḥ, 有漏種),
2. The five sense faculties and the respective sense objects in which they are in alignment (daśa rūpa āyatanāni, 十有色處) and

3. The objective purpose of the mind that is in alignment (dharma āyatana, 法處) with the reality of physical form in a given moment as an object of meditation.

Why isn't the subconscious memory able to take any of the following as its object?

- * The other seven evolving manifestations of the conscious mind (citta, 心) and the mental states (caitta, 心所) that are directly associated with them (saṃprayukta saṃskāra, 相應行法).
- * Those motive forces that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行):
- * Unconditional purposes (asaṃskṛta dharmas, 無為法),
- * Non-existent purposes (abhava dharmas, 無法)

Answer: The manifestations of afflicted consciousness are basically of two kinds:

1. Those that are in accordance with the power from conditions that directly cause the arising of consciousness (hetu pratyaya bala, 因緣勢力)
2. Those that are in accordance with the power arising from speculations about distinctions that are made (vikalpa bala, 分別勢力)

Only the first has a real existential function while the latter consists merely of imagined objects of perception. The different seeds ripening from the subconscious mind (vipāka vijñāna, 異熟識) only adapt to the conscious mind when there are conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). The permutations of form and purpose that arise from these subconscious seeds must have such a real existential function. If the manifestations of the conscious mind and its states were without any such existential function, they would only be imagined objects (nimitta bhāga, 相分) that the subconscious mind was unable to subjectively connect with. The seeds within it need to have a real function in order to arise.

Kuījī adds a question: Why do the seven evolving manifestations of the conscious mind and their states need the seeds in the subconscious store of memory to arise? Why can't they arise and manifest consciousness on their own?

Answer: For the seven evolving manifestations of consciousness to have a real existential function, they must be directly from the different seeds ripening in the subconscious.

Kuījī added: The seven evolving manifestations of the conscious mind (sapta pravṛtti vijñāna, 七轉識) and their mental states need the different seeds ripening from the subconscious store of memory to arise because they need to experience and employ them as the objects that are directly before them.

- * Both the manifestations of unconditional purposes (asaṃskṛta dharma, 無為法) and motive forces not directly associated with mental states (viprayukta saṃskāra, 不相應行) do not have any real existential function if the different seeds ripening from the subconscious mind do not also directly connect to them as objects.

Kuījī: All of this is in terms of the subconscious store of memory that is afflicted (sa āsrava, 有漏).

- * Upon reaching the stage that is without affliction (anāsrava, 無漏), the restored eighth projection of consciousness is directly associated with a distinguished discernment of the nature of life's greater purpose (viśeṣa prajñā, 勝慧) that is transcendental. Although it is beyond any speculations (avikalpa, 無分別), because of its pure clarity (prasāda, 澄淨), it manifests reflected images of this transcendental nature (including its unconditional purposes and motive forces indirectly associated with consciousness) that are without any real existential function in terms of different ripening seeds arising from the subconscious mind. If this were not so, the buddhas would not be omniscient.

And so, at stages in which there are still afflictions (sa āsrava, 有漏)⁷, these different ripenings from the subconscious mind are only connected with:

1. Its physical life (the body and its senses)
2. The world that contains it, and
3. Its seeds of afflicted consciousness

In meditations on the spheres of desire and form (objective reality), there is endowment with all three of these objects. In the sphere of existential principles beyond form (beyond physical life and the world that contains it) there is only connection with the seeds of affliction. Upon losing interest in and becoming free from meditations on the sphere of form, one is no longer subject to the consequences of actions (karma phala, 業果) but there are still fruits in the sphere of form that arise as a result of the resolves of meditation (samādhī phala, 定果). This explanation does not contradict reason because the subconscious mind also connects with the objective realities of form that are found in objects of meditation, the manifestations of form that are in alignment with purpose (dharma āyatana, 法處).

Being subconscious, it is beyond the threshold of the conscious mind:

The first line in Vasubandhu's third stanza of verse says:

“Being subconscious, it is impossible to thoroughly understand (asaṃviditaka, 不可知).”

This means that, because the image making function (ākāra, 行相) of the subconscious mind, its imagining or perceiving component (darśana bhāga, 見分), is extremely subtle, it is impossible to clearly understand it in detail. Some say that this is because its taking on and retention of inner objects (its seeds, its body and its sense faculties) is very subtle and the (infinite) measure of the external world that contains it is also impossible to truly fathom. Because of this, it is said to be ‘impossible to thoroughly understand’.

Question: There are those from The School of the Elders (Sthaviravāda, 上座宗), The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) and The School on the Real Existence of All Purposes (Sarvāstivāda, 有部 or 薩婆多) who ask:

“If it is impossible to understand how the subconscious store of memory works in beholding and connecting with objects, why is it considered to be a projection of consciousness at all?”

Answer:

- * Because those from The School of the Elders & The School Based on the Authority of the Scriptures accept that there is a consciousness that remains inseparable from the body during the completely transcendent penetration of resolve (nirodha samāpatti, 滅定) (and agree that there is return from this meditative state), they should believe in the existence of this subconscious store of memory.
- * Because those from The School on the Real Existence of All Purposes do not accept that there is any consciousness in this state, we reply that its existence should be allowed as those entering into this completely transcendent penetration of resolve are still sentient beings just as they were when they were still in conscious states.
- * This existence of a subliminal consciousness also applies to those who have entered into other penetrations of meditative resolve (samāpatti, 定) that transcend conscious thought (acittaka, 無心) as well trance states, fainting spells, comas and other kinds of unconscious states.

The Discourse on Realizing There is Only the Virtual Nature of Consciousness

Vijñapti Matratā Siddhi, 成唯識論

The End of Volume Two

The Discourse on Realizing There is Only the Virtual Nature of Consciousness

Vijñapti Matratā Siddhi, 成唯識論

The Beginning of Volume Three

D. The mental states directly associated with the subconscious store of memory

(samprayukta caitta, 心所相應)

Motive forces (saṃskāra, 行) that are directly associated (samprayukta, 相應) with consciousness (citta, 心) are the prejudices and predispositions of mood and attitude that are also called 'mental states' (caitta, 心所).

1. The five omnipresent motive forces found in all projections of consciousness

Question: Which mental states directly associated with consciousness are involved with the subconscious store of memory?

Answer: On this, the second half of Vasubandhu's third stanza says:

"It is always involved with the five omnipresent motive forces

(pañca sarvatraḥ saṃskāra, 五遍行):

1. Contact (sparśa, 觸),
2. Attention (manaskāra, 作意)
3. Emotional feeling (vedanā, 受),
4. Mental association (saṃjñā, 想) and
5. The ulterior motive of intent (cetanā, 思)."

From the very beginning of time until there is the restoration of its spiritual foundation (āśraya parāvṛtti, 轉依), the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is only involved with five omnipresent motive forces (pañca sarvatraḥ saṃskāra, 五遍行).

a. Contact (sparśa, 觸)

Contact here refers to:

1. A blending of three things (trayāṇāṃ saṃnipātaḥ, 三和)
2. The making of a distinction (vikalpa, 分別) and
3. A manifestation of consciousness (vipariṇāma, 變異)

This is *the existential nature* (svabhāva, 性) of the mind and its states that has (mental and sensory) contact with an object and *the action of the mind* (karma, 業) that serves as the foundation for attention, emotional feeling, mental associations and motives of intent.

The three things that are blended consist of:

- a. The sensory and mental faculties (indriya, 根)
- b. The objects before them (ālambana, 境)
- c. Primordial consciousness (vijñāna, 識) (including any subconscious memory)

When the sensory and mental faculties, the objects before them and consciousness are properly aligned they are synchronized and blended together as one. (The eyes with visible forms, the ears with audible sounds, etc., but not, for example the eyes with smells, etc.). In order for these three to be blended (saṃnipāta, 和), contact (sparśa, 觸) depends on their true alignment (āyatana, 處). When these three are properly blended, there is the arising of the potential mental states that are said to be the manifestations of consciousness (vipariṇāma, 變異).

Kuīji added: Before they arise, these three dwell in the subconscious as seeds (bījaḥ, 諸種子). Upon being blended together, these three potentialities (śaktiḥ, 功能) arise and become manifest. Upon arising, they ripen and become the manifestations of consciousness (vipariṇāma, 變異).

With there being contact, the mental states arising from these seeds produce simulations (pratibhāsa, 似) of these three that are said to be the distinctions of them (vikalpa, 分別).

Kuījī added: Through the speculative function of distinction (vikalpa, 分別), there is the unleashing of the potentialities of contact (sparśa, 觸). This is what is meant by contact producing ‘simulations’ of the three described before (the sensory and mental faculties, the objects before them and consciousness). With mental states arising from the store of the subconscious mind, there are the potentialities (seeds) for the manifestations of consciousness (vipariṇāma, 變異) that are said to be its distinctions. ‘Distinctions’ here is just a different name for these simulations (pratibhāsa, 似). Just as a child resembles his or her father, so distinctions are said to resemble that which they simulate. The intent here is to generally reveal the blending of these three things. In being able to synchronize them into the potential mental states that arise they are called ‘manifestations of consciousness’. Contact also synchronizes the functions that simulate these three. And so there are said to be ‘the distinctions that are the manifestations of consciousness’.

At the moment of contact, it is the power induced from the permutations of the sensory and mental faculties (indriyas, 根) that prevails over the object of consciousness. Because of this, The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says that these manifestations are only the distinctions (vikalpa, 分別) that are made by these faculties. However, upon the blending of these three with all of consciousness and its mental states, they all have a similar and combined contact with the object so that there arises an existential nature of contact (sparśa svabhāva, 觸自性). Since it simulates the potential mental states that arise, this contact also simulates the other omnipresent motive forces - attention, emotional feeling, mental association and ulterior motive of intent. It also serves as the foundation of support for actions (karmas, 諸業) that arise from these omnipresent motive forces. The Scripture on Arising and Perishing (Samudaya Nirodha Sūtra, 起盡經) says that the projections (skandhas, 蘊) of emotional feelings, mental associations and motive forces all depend on contact as a precondition. And because of this, it is also said that:

- a. The potential for sensory and mental consciousness arises because of the blending of two things;
 1. The sensory and mental faculties
 2. Their objects
 - b. The potential for sensory and mental contact arises because of the blending of three things:
 1. The sensory and mental faculties
 2. Their objects
 3. Primordial consciousness (including its subconscious store of memory)
 - c. The potential for the other four omnipresent motive forces (attention, emotional feeling, mental association and ulterior motive of intent) arises because of four factors:
 1. The sensory and mental faculties (indriya, 根)
 2. Their objects (viṣaya, 境)
 3. Primordial consciousness (mūla vijñāna, 識), including its subconscious store of memory (ālaya vijñāna, 阿賴耶識)
 4. Contact (sparśa, 觸) - the blending of the first three
- * The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that only contact (sparśa, 觸) serves as the foundation for emotional feelings, mental associations and the ulterior motive of intent but, because the ulterior motive of intent (cetanā, 思) prevails over and controls all of the other projections of motive force (saṃskāra skandha, 行蘊), in bringing up intent, all the other kinds of motive force can become involved.

This input of intent (cetanā, 思) is what turns perception into apperception.

- * The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says that contact is the foundation for emotional feelings because, through contact, there arises an intimacy of emotional feeling that then prevails over the others. This means that, when the contacts beheld are agreeable (manojña, 可意), they correspond with emotional feelings that are deemed to be beneficial. And so contact is consequently the prevailing motive force in inducing the intimacy of emotional feelings.

In fact, contact is a real existential nature (svabhāva, 自性) and not just a hypothetical mental construct because:

- a. The nature of (mental and sensory) contact involves the six shared foundations that are found within the six components of sentient existence (ṣaṭṣaṭko dharma, 六六法).
 1. The six sense faculties (ṣaḍ indriyāṇi, 六根) are six internal points of alignment (ṣaḍ ādhyātmikāny āyatanāni, 六內處); the eyes, ears, nose, tongue, the body (involving the peripheral nervous system) & the mind (involving the central nervous system)
 2. The six sense objects (ṣaḍ viśaya, 六境) are six external points of alignment (ṣaḍ bāhyāny āyatanāni, 六外處); visible forms, audible sounds, aromas, flavors, physical contacts & mental objects.
 3. The six spheres of consciousness (ṣaḍ vijñāna kāyāḥ, 六識身) - vision, hearing, smell, taste, touch & thoughtThese first three (the sense faculties, the sense objects and consciousness) are blended together into:
 4. The six kinds of contact (ṣaḍ sparśa kāyāḥ, 六觸身) found in sentient existence
 5. The six kinds of emotional feelings (ṣaḍ vedanā kāyāḥ, 六受身) found in sentient existence that are pleasant, unpleasant or neutral
 6. The six kinds of cravings (ṣaṭ tṛṣṇā kāyāḥ, 六愛身) found in sentient existence that arouse a desire for attraction (yearning), separation (aversion) or neither (indifference).
- b. It involves nourishment (of the seeds in the subconscious mind), and
- c. It is a precondition for the other omnipresent motive forces of attention, emotional feelings, mental associations & intentions, which are not themselves merely a blending of the sensory and mental faculties, the objects before them and consciousness.

b. Attention (manaskāra, 作意)

Attention is *the existential nature of the mind* (svabhāva, 自性) that arouses and awakens, and *the action of the mind* (karma, 業) that draws it towards the objects that are before it (ālambana, 所緣). It is called attention because it awakens the seeds in the subconscious mind and draws them towards these objects. Although the seeds are able to both arouse the mind and draw these mental states towards their objects, because the mind (citta, 心) is the master over its mental states (caitta, 心所), the text above only speaks about attention drawing the *mind* towards its objects.

- * According to Saṃghabhadra (僧伽跋陀羅 or 衆賢) in his Discourse on the Logic of Spiritual Science (Abhidharma Nyāya Anusāra Śāstra, 阿毘達磨順正理論) and its abridged form, The Discourse Revealing the Principles of the Spiritual Science (Abhidharma Samaya Pradipikā, 阿毘達磨藏顯宗論), attention is like the rudder of a boat making the mind turn towards its various different objects.
- * According to The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論), attention beholds a single object and makes it abide in this one place.

Neither of these definitions (by themselves) is entirely correct.

- * In the first, with there being various different objects, attention would not be an

omnipresent motive force because it can only be focused on one of them at a time.

* In the second, there would not be the different kinds of mental resolve (samādhi, 定).

c. Emotional Feeling (vedanā, 受)

Emotional feeling is *the existential nature of the mind* that experiences objects as being agreeable, disagreeable, both or neither, and *the action of the mind* that produces the cravings (tṛṣṇā, 愛) able to arouse the desire for attraction to the agreeable (yearning), separation from the disagreeable (aversion) or indifference to that neither agreeable or disagreeable. According to Saṃghabhadra, emotional feelings are of two kinds:

1. *Emotional feelings that arise due to the objects contacted* (ālambana vedanīyatā, 境界受): These are experiences (anubhava, 領) of the objects before one.
2. *Emotional feelings that arise due to an existential nature* (svabhāva vedanīyatā, 自性受): These are experiences of the objects combined with an existential nature of contact (sparśa svabhāva, 觸自性) from within the subconscious mind.

He goes on to claim that only emotional feelings arising from an existential nature involve distinct and unique characteristics (sva lakṣaṇa, 自相), because those arising from the objects before consciousness involve characteristics that are shared (sāmānya lakṣaṇa, 共相). This explanation by Saṃghabhadra is not correct because:

1. Emotional feelings certainly do not just have as their object the contacts that are simultaneously arising with them (sahaja sparśa, 俱生觸).
2. If only the simulation of contact (sparśa pratibhāsa, 似觸) that arises through the distinction (vikalpa, 分別) of an experience is said to be the actual experience of contact (sparśa anubhavana, 領觸), then all the fruits from this simulation of contact would be endowed with the nature of emotional feeling (vedanīyatā, 受性).
3. And when Saṃghabhadra is saying that there are emotional feelings only caused by contacts, then they should be called ‘feelings that arise due to causality of contact’ (hetu vedanīyatā, 因受). If this is so, how can he also speak about ‘emotional feelings that arise due to an existential nature’ (svabhāva vedanīyatā, 自性受)?
4. When Saṃghabhadra speaks of emotional feelings only being due to an existential nature but the ability to experience them arising from contact, he speaks of feelings being like kings (lordships that arise from an awareness of their own existential natures) who live off of and consume the wealth produced by the work of those in the towns and villages of their kingdoms (their contacts). He is again mistaken because this contradicts his own arguments against clinging only to one’s own self-awareness. (Saṃghabhadra, like all Buddhist teachers, said that the mind and its states should not just take its self-centered existence as the object of its meditation).
5. If Saṃghabhadra is saying that emotional feelings only arise due to their existential nature because feelings can never really abandon their existential nature, then he is saying that all conscious purposes are emotional feelings that arise due to their existential nature. This explanation should only deceive children (who believe that they can never transcend their emotional feelings).

In fact, emotional feelings do arise from objects contacted (ālambana vedanīyatā, 境界受) and should not be confused with other mental states, because the experiences of objects that are agreeable, disagreeable or otherwise necessarily arise due to the feelings arising from these objects contacted and nowhere else.

d. Mental Association (samjñā, 想)

Mental association is *the nature of the mind* that beholds mental images distinguished in the objective conditions before it and *the action of the mind* that establishes different names and words for them. This is a reference to the function of establishing distinct and separate mental images (pariccheda nimitta, 分齊相) for objects so that one can identify them and making associations among them through different kinds of verbalization (abhilāpa, 名言).

e. The Ulterior Motive of Intent (cetanā, 思)

The ulterior motive of intent is *the nature of the mind* that makes it go to work and *the action of the mind* that serves a purpose, whether it is virtuous or otherwise. This is a reference to the ability to behold a mental image of an objective, whether it is for a noble cause or otherwise, and so urge or impel the mind forward to accomplish this objective. Through intent there is a distinction between an object and an objective, a perception and an apperception.

These five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行) are all definitely involved with the subconscious store of memory (ālaya vijñāna, 藏識) and by necessity are directly associated with it. Their characteristic of omnipresence (sarvatraga, 遍行) will be elaborated on later. Although the image-making function (ākāra, 行相) of the subconscious mind is different from its different ripening seeds (vipāka vijñāna, 異熟識), they are similar in terms of the time they occur (samaya, 時), their foundation of support (āśraya, 依止) and the objects before them (ālambana, 所緣), etc. Because of this, these omnipresent motive forces are conventionally said to be directly associated with these seeds.

2. On the indifference of emotional feelings (upekṣā vedanā, 捨受) in this subconscious mind:

Being subconscious, this image-making function (ākāra, 行相) is extremely difficult to recognize clearly. It is not able to distinguish between the agreeable and disagreeable characteristics of objects. It is very subtle, of a single moral nature yet ever continuously changing. Because of this, this stanza (third in Xuánzàng's Chinese translation, fourth in Vasubandhu's Sanskrit version) says:

“However, it only has emotional feelings of indifference (upekṣā vedanā, 捨受).”

The emotional feelings directly associated with the subconscious store of memory are only found in its different ripening seeds that are ever-changing in accordance with previously induced actions, regardless of present conditions. This is because they spontaneously evolve through the power of the virtuous or evil actions prevailing at the moment but with feelings of indifference to them. The emotional feelings of suffering and contentment that arise in the conscious mind (vipākaja, 異熟生) are due to these ripening seeds, but they do not arise from the seeds themselves (vipāka, 異熟). This is because virtue and evil depend on the conditions present before the conscious mind (vartamāna pratyaya, 現緣) but are not directly associated with the subconscious store of memory. And because this subconscious store of memory is seemingly everlasting, without any change (from birth in this world), sentient beings are constantly clinging to it as their identity or inner self. If this identity were directly associated with the emotional feelings of suffering and contentment there would be the means for it to change its allegiance. How could one cling to it as an identity if one liked it in one moment and then hated it in another? Because of this, it is said to only be directly associated with emotional feelings of indifference (upekṣā vedanā, 捨受).

Question: If it is only directly associated with emotional feelings of indifference, how is it also endowed with the different ripening seeds of virtuous and evil acts?

Answer: Allowing that one is able to summon feelings of impartiality about virtuous actions, one should also be able to do so about those that are evil. Just as moral neutrality is able to co-exist with both good and evil actions, feelings of indifference are not completely without immunity to pleasure and pain.

3. ***Other mental states (caitta, 心所) are not found in this subconscious store of memory***

Question: Why isn't this subconscious store of memory directly associated with motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) or the other mental states (caittas, 心所) that are directly associated with consciousness?

Here, the terms 'objects' and 'objectives' can be used interchangeably.

Answer: Because it is in contradiction to them.

- a. The five motive forces distinguishing specific objects (pañca viniyata saṃskāra, 五別境行) are aspiration, determination, remembrance, mental resolve and discernment of purpose.

In distinguishing objects there is crossing the threshold from the subconscious into the conscious mind.

1. *Aspiration* (chanda, 欲) arises from a wish for objects that are pleasant. The subconscious store of memory is natural and spontaneous, without any such wishing for an object.
2. *Determination* (adhimokṣa, 勝解) arises from judgment and a decisiveness about objects. The subconscious store of memory is apathetic and indefinite, without such determination.
3. *Remembrance* (smṛti, 念) arises from a continuous mindfulness of objects that are experienced, learned and clearly kept in mind. The subconscious store of memory is dull and weak, unable to clearly remember them in any detail.
4. *Mental resolve* (samādhi, 定) arises from the ability to make the mind concentrate on a single object. The subconscious store of memory spontaneously takes on different objects from moment to moment.
5. *Discernment of purpose* (prajñā, 慧) arises from making distinctions about the relative value of objects. The subconscious store of memory is vague and obscure, incapable of making these kinds of distinctions.

Because of this, the subconscious store of memory is not directly associated with the motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) (and so cross the threshold between the subconscious and the conscious mind).

- b. Because this subconscious mind is only endowed with its different ripening seeds (vipāka, 異熟), it is also not directly associated with mental states (caitta, 心所) that are virtuous (kuśala, 善) or corrupted with emotional disturbances (saṃkṛṣṭa, 染污).
- c. The four uncategorized motive forces (anīyata saṃskāra, 不定行) are continuously being interrupted. Because of this, they are also definitely not directly associated with the different ripening seeds of the subconscious mind.

These four uncategorized motive forces include:

1. Regret (kaukr̥tya, 惡念 or 惡作)
2. Fatigue (middha, 眠)
3. Seeking (vitarka, 尋), and
4. Discovery (vicāra, 伺).

4. *The moral nature (prakṛti, 性) & characteristics (lakṣaṇa, 相) of the subconscious store of memory & its mental states*

a. *The moral nature of the subconscious store of memory* - There are four moral natures:

1. Good (kuśala, 善); wholesomeness and virtue
2. Evil (akuśala, 不善); unwholesomeness and corruption
3. Morally undefined but shrouding cognitive processes (avyākṛta nivṛta, 有覆無記)
4. Morally undefined but not shrouding this cognition (avyākṛta anivṛta, 無覆無記)

Question: Which kinds of moral natures are involved in the subconscious mind?

Answer: Because of the existential nature of its different ripening seeds, the subconscious store of memory is only morally undefined (avyākṛta, 無記) but (like the processor of a computer) it does not itself shroud cognitive processes (anivṛta, 無覆).

- a. If its different ripening seeds were virtuous and wholesome (kuśala, 善), then the churning and evolving flow of the conscious mind (srotobhiḥ pravṛttiḥ, 流轉) that wanders through the rounds of life & death (saṃsāra, 生死) would not exist.
 - b. If they were corrupted by emotional disturbance (kliṣṭa, 染污), transcendence and the noble path could not be realized.
 - c. And so the subconscious mind only serves as the foundation of support (āśraya, 所依) for such virtuous and evil purposes. If it was either virtuous or evil, it could not support the other because it would then be in contradiction with itself. Being the foundation of support for both, it is not one or the other.
 - d. Because this is so, the existential nature of the subconscious mind is conditioned or 'perfumed' by these conscious purposes. If it were already virtuous or evil, like something that was already either exquisitely fragrant or foul smelling, it would not be perfumable. Because it is without its own scent, the cause and effect of purity and corruption can both be established. As a result of this, the existential nature of the subconscious store of memory is morally undefined and does not shroud the process of cognition (avyākṛta anivṛta, 無記無覆).
- b. *On the moral definition and the shrouding of the cognitive process:*
1. The shrouding of (computer-like) cognitive processes (nivṛta, 有覆) is a reference to the corrupt purposes that obstruct the noble path. Because they can conceal the true nature of the mind, they are impure (afflicted). Because the subconscious mind itself is not corrupted like this, it is said that *it does not shroud cognition* (anivṛta, 無覆).
 2. Moral definition (vyākṛta, 有記) is a reference to the existence of good and evil. There are clear differences between desirable and undesirable results and, because of this, there are strong distinctions that can be made between these two different moral natures. Because the subconscious store of memory is neither good nor evil, it is said that *it is morally undefined* (avyākṛta, 無記).
- c. *The characteristics of mental states (caitta, 心所) in the subconscious store of memory*

The stanza then says:

"Its contact (sparśa, 觸) and other motive forces are also like this."

This means that, just as this subconscious store of memory (ālaya vijñāna, 阿賴耶識) is morally undefined and does not shroud cognition (avyākṛta anivṛta, 無覆無記), the same is true of its contacts (sparśa, 觸), attention (manaskāra, 作意), emotional feelings (vedanā, 受), mental associations (saṃjñā, 想) and ulterior motives of intent (cetanā, 思). This is because the motive forces that are directly associated with consciousness (saṃprayukta saṃskāra, 相應行法) have the same moral nature as the

projection of consciousness that controls them as their director. And, in being 'also like this' (ca tat, 亦如是), contact and the rest of the five omnipresent motive forces are the same as the store of subconscious memory in that:

1. They are involved in its different ripenings (vipāka, 異熟) from seeds into fruits.
2. The objects (ālambana, 所緣) that are before them and how they are imagined (ākāra, 行相) are both subconscious and impossible to clearly recognize (asaṃviditaka, 不可知). (they are subconscious.)
3. They are connected to three kinds of objects:
 - a. The seeds (bījaḥ, 諸種子) of habitual forces (vāsanā, 習氣)
 - b. The physical sense faculties (rūpa indriya, 色根)
 - c. The world that contains them (bhājana loka, 器世間)
4. When without affliction (anāsrava, 無漏) they are directly associated with the five-fold grounding in the nature of enlightenment (buddha bhūmi, 佛地):
 - a. The existential nature of the sphere of purpose (dharma dhātu svabhāva, 法界體性)
 - b. Knowledge of the perfect mirror of this greater purpose (ādarśa jñāna, 大圓鏡智).
 - c. Knowledge of it with the nature of equanimity (samatā jñāna, 平等性智)
 - d. Knowledge of its observation with subtly compassionate discernment (pratyaवेक्षणा jñāna, 妙觀察智)
 - e. Knowledge of its accomplishment (kṛtyānuṣṭhāna jñāna, 成所作智)
5. They are morally undefined and they do not shroud cognitive processes (avyākṛta anivṛta, 無覆無記)

Consequently, contact and other omnipresent motive forces are said to be 'also like this'.

- a. There was another thesis (from Nanda, 難陀) about the words 'Its contact and other motive forces are also like this':
 1. 'Also' was said to be a reference to the subconscious store of memory and its motive forces both consisting of all of its different ripening seeds, its being morally undefined, its not shrouding consciousness etc.
 2. 'Also like this' therefore meant that there was no distinction between these omnipresent motive forces and the subconscious store of memory.
- b. Dharmapāla said that this was incorrect because:
 1. Contact and these other four omnipresent motive forces depend on the support of the subconscious mind which serves as their director. Because of this, these motive forces are not independent of it.
 2. Like conscious purposes that are virtuous (faith, etc.) and unwholesome (greed, etc.), these omnipresent motive forces are not perfumable. With this being so, how then can they retain seeds in the same way as the subconscious mind?
 3. If contact and the rest of these omnipresent mental states were also perfumable, each sentient being would have six places to retain these seeds (the subconscious mind as well as each of these five omnipresent motive forces). If this were so, from which of them would the fruits (of conscious purpose) arise?
 - a. It is not logical to say that they will arise from all six because there has never been a sprout that arose from many different kinds of ripening seeds.
 - b. If it is said that the fruit only arises from one of the seeds, then the other five would serve no useful purpose.
 - c. It is also impossible to say that the fruits would arise from these six in some kind of a successive order because, in being perfumed at the same time, their power would be equivalent (and so they should all ripen at the same time).
 - d. It is also impossible to say that fruits arise from these six at the same time

because there is no single sentient being who has, for example six kinds of vision arising simultaneously in a single moment.

The debate continued like this:

In response to this rebuttal, Nanda then asked:

“Who said that contact and the rest of the omnipresent motive forces can also be perfumed or retain the seeds of consciousness (sarva bījaka, 一切種)?”

Dharmapāla countered by saying:

“With them not being perfumed or retaining these seeds, how can they be said to retain the seeds of consciousness like the subconscious store of memory?”

Nanda then said:

“It is only because contact and the other omnipresent motive forces simulate the characteristics of seeds that they are said to have seeds of consciousness. Also:

1. These omnipresent motive forces share the same objects (ālambana, 所緣) as the subconscious store of memory.
2. Since these motive forces are without form, they only take seeds as their objects (not the physical body or world that contains them, which have form).

Consequently, these five omnipresent mental states should also be directly connected to the seeds as their objects, which appear as their imagined component (nimitta bhāga, 相分). However (unlike the subconscious mind) the mental images (nimitta, 相) of these apparent seeds are not actually in conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) in the present moment (khyāti vijñāna, 現識). It is as if contact and the other omnipresent motive forces are superimposed on it and simulate the eyes and the rest of the sensory faculties but are not really their foundation of support, just as a mere image of fire is not really able to burn things.”

Dharmapāla then said:

“This solution is untenable because, with contact and the rest of the omnipresent motive forces just being mental images that simulate the seeds as the objects before them (in addition to the sense and mental faculties and the world that contains them), that which they take on and retain (upādi, 執受) and the place where they are found (sthāna, 處) will be conflated with the real subconscious store of memory (ālaya vijñāna, 阿賴耶識). Because of this, Vasubandhu first only spoke about the subconscious mind taking on and retaining the seeds of consciousness and being perfumed before bringing up any discussion about its motive forces. If this were not so, and the motive forces also took on and retained the seeds of consciousness and then was perfumed, the original verse would be redundant in first speaking about the subconscious mind doing so and then afterwards also speaking about its motive forces doing so. And Nanda’s explanation of the stanza’s words ‘also like this’ implies that there is no distinction between these omnipresent motive forces and the subconscious store of memory. There is no conclusive proof that they should be conflated this way. Contact and the other omnipresent motive forces are also not capable of framing perception (vijñapti, 了別) as does the subconscious store of memory. Furthermore, contact and the other motive forces are directly associated with consciousness rather than with themselves. As a consequence, one should understand that the words of the stanza ‘also like this’ refer to the omnipresent motive forces adapting in accordance with the (seeds of the) subconscious mind but not them being the very seeds of consciousness themselves.

5. *The subconscious store of memory as a continuous stream* (srota saṃtati, 流相續)

a. *The real meaning of the arising of conditions* (pratītya samutpāda, 緣起)

Question: Is the subconscious store of collective memory everlasting or does it end?

Answer: Neither, because, as Vasubandhu says:

“It is continuously churning like a rushing stream.”

* The word ‘*continuously*’ (saṃtati, 恒 or 相續) here is a reference to this subconscious store of memory remaining a continuous, uninterrupted and unchanging stream from the very beginning of time because it is the source for:

1. The three-fold sphere (trayo dhātavaḥ, 三界) of sentient existence⁴:
 - a. The subjective existence of desire
 - b. The objective reality of form and
 - c. The existential principles beyond form
2. The four means of rebirth (catasro yonayaḥ, 四生) for living beings in this world:
 - a. Rebirth asexually, through moisture (saṃsvedajā yoni, 濕生)
 - b. Rebirth through a fertilized egg (aṇḍajā yoni, 卵生)
 - c. Rebirth through a womb (jarāyujā yoni, 胎生)
 - d. Rebirth through spiritual transformation (upapādukā yoni, 化生)
3. The five spiritual destinies (pañca gatayaḥ, 五趣) of sentient beings:
 - a. Hell (naraka gati, 地獄趣): Attachment to unpleasant feelings
 - b. The demons of hunger (preta gati, 餓鬼趣): Attachment to pleasant feelings
 - c. Brutality (tiragyoni gati, 畜生趣): Attachment to feelings of selfish indifference
 - d. Human existence (manuṣya gati, 人趣): Social beings
 - e. Heaven (deva gati, 天趣): Divine beings in the bliss of meditation

Its nature is to firmly hold on to the seeds of these purposes so they are never lost.

* The word ‘*churning*’ (vartate, 轉) here is a reference to this subconscious store of memory arising and perishing through a succession of different manifestations occurring at different moments. With the causes perishing and the fruits arising, it never remains the same. Because of this, with the manifestations of consciousness there is the perfuming of its seeds that ever arise anew.

* Here, ‘*continuously*’ (saṃtati, 恒 or 相續) is a reference to it being never-ending while the ‘*churning*’ (vartate, 轉) refers to its impermanence.

* The expression ‘*like a rushing stream*’ (aughavat, 如瀑流) describes the very nature of (dharmatā, 法爾) of its cause and effect being like the water of a rushing stream. Its characteristics neither end nor remain just the same.

- a. The flow of a stream is a continuous series, but that which it carries floats (surfacing into the conscious mind) and sinks (back into the depths of the subconscious) over the course of time. The subconscious store of memory is also like this. From the beginning of time, it arises and perishes in a continuous series that is neither permanent nor impermanent, carrying sentient beings along it and making them float and sink in it without any escape (aniḥsaraṇa, 不出離).
- b. And although a rushing stream is buffeted by tidal currents, billowing waves and swirling eddies, it flows on without end. The subconscious store of memory is also like this. Although it encounters a host of different conditions that arise, its vision and all its other projections of consciousness remain constant, forming a continuous series.
- c. And fish, plants, sand and loose items are carried along in the waters of a rushing stream from the surface to the very bottom, ever adapting to the currents without ever leaving it. Like this, the subconscious store of memory flows on, with mental

images constantly adapting to it and evolving while being carried along by its inner habitual forces (ripening seeds) as well as its contacts and its other omnipresent motive forces.

The intent of this illustration is to show how, from the very beginning of time, the cause and effect of the subconscious store of memory has been neither permanent nor impermanent. This means that, from the beginning of time, its nature has been a single series of causes and effects arising and perishing from moment to moment.

* Because of the arising of its effects, it never ends.

* Because of the perishing of its causes, it is impermanent.

Because the principle underlying the arising of its conditions (pratītya samutpāda, 緣起) transcends permanence and impermanence, the subconscious store of memory is said to be ‘constantly churning like a rushing stream’.

b. Objections from other Buddhist schools of thought on the continuity of the subconscious mind

1. Objections from The School on the Real Existence of All Purposes (Sarvāstivāda, 一切有部) & The School on the Proper Measure Between Identity & Purpose (Saṃmitīya, 正量部) that believe in the real existence of the past and the future:

Objection:

You claim that the past and future do not really exist. This allows all things to be impermanent (anitya, 非常) but how then can there be any continuity? And without continuity, how can the principle underlying the arising of conditions (pratītya samutpāda, 緣起) be established?

Answer:

When The School on the Real Existence of All Purposes claims that the past and future really exist, it must allow that they never end. How could there then be impermanence? The principle underlying the arising of conditions also could not be established as everything would just continue on forever.

Objection:

How can you prove your own thesis just by criticizing the flaws in another?

Answer:

It is difficult to reveal the truth without first disproving false premises. Only with the perishing of a prior cause can a later effect arise, just as one side of a scale rises up when the other side drops. The continuous stream of cause and effect works like this. What need is there to hypothetically construct the real existence of a past and a future in order to establish that which is never-ending?

Objection:

If a cause exists in the present prior to the future effect, what is it now the cause of? If an effect exists in the present but the cause no longer exists, what is it the effect of? If cause and effect did not exist, how could there be escape from false beliefs about the two extremes of:

* Permanence, life being eternal (śāśvata dṛṣṭi, 常見)

* Finality, life being transient, ending forever upon death (uccheda dṛṣṭi, 斷見).

Answer:

If an effect already exists (in the future) when the cause is in the present, then the effect must already exist on its own. What need is there for a prior cause if the effect already exists? And if the cause is irrelevant, what need is there for there to be an effect? And without there being need for a cause or an effect, how can there be escape from false beliefs about finality and permanence?

Objection:

Because the meaning of cause and effect in our system (that of The School on the Real Existence of All Purposes) is based on practical application of life's purpose (dharma kriyā, 法作用), your criticism does not really cause any difficulty for us.

Answer:

If a real existential nature already exists in advance (i.e., predestination), then its practical application should pre-exist as well, because dependence on conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) would also exist in advance. Because there really is no practical application of cause and effect in your thesis, you should believe in the correct principle underlying the arising of conditions (pratītya samutpāda, 緣起) that is found in the doctrine on the greater track of spiritual awakening (Mahāyāna, 大乘). This principle is profound, subtle and difficult to express. The words cause & effect, etc., are just hypothetical mental constructions (prajñapti, 假) used to explain it.

* In observing the purposes of the present and their function in inducing what will come subsequently, the future effects are only hypothetically established in relation to the present causes that are said to be real.

* In observing the purposes of the present as being the consequences of previous circumstances, the past causes are only hypothetically established in relation to the present effects that are said to be real.

In being hypothetical mental constructs (prajñapti, 假), the consciousness of the present is only simulating them as mental images of a past and a future. This way the principle of cause and effect is clearly revealed. Completely free from any attachment to the two extremes (of finality and permanence), there is an understanding of the dialectical principle of the middle way. Those with wisdom should cultivate their practice in accordance with this principle.

2. An objection from The School of the Elders (Sthaviravāda, 上座宗):

Objection: According to The School of the Elders, although the past and future do not really exist, there is a cause and effect that forms a continuous series. This means that the purposes of the present are of extremely short duration, existing only for an instant. Yet, in arising and perishing, they do have a beginning and an end.

* When an effect arises, there is fulfillment of a cause.

* When a cause perishes, there is inducement of an effect.

Although there are these two separate moments, their existential nature is one and the same. The effect arises just after the cause that preceded it perishes. Although the characteristics of these two differ as cause and effect, their existential nature is bound together simultaneously in a single moment. This way cause and effect are not just hypothetical mental constructs (prajñapti, 假施) and they are free from both the finality of impermanence as taught in the School on the Greater Track of Awakening (Mahāyāna, 大乘) and the permanence that is taught in The School Professing the Real Existence of All Purposes (Sarvāstivāda, 一切有部). And so there are no difficulties presented by this explanation. Who with wisdom would repudiate this and believe anything else?

Answer: These are all empty words without any real significance.

1. How can one single moment exist in two separate moments of time?
2. Arising and perishing are contradictory. How can they co-exist simultaneously?
3. If something is extinct in the present but exists in the future, it would only exist as held by The School on the Real Existence of All Purposes.

4. As explained by The School on the Greater Track of Awakening:
 - a. If something exists in the present, then it is said to have already arisen.
 - b. If something no longer exists, it is said to have already perished in the past.
(yet The School of the Elders (Sthaviravāda, 上座宗) here is claiming that something that has perished is not necessarily without existence, a view held by The School on the Real Existence of All Purposes.)
 - c. If something has perished but it is still not without existence, it could not arise into existence.
 - d. If something that has existence has already arisen, that which has perished should no longer have existence.
5. And how can the existential nature be one and the same when there are the two contradictory characteristics of arising and perishing, just as suffering and contentment cannot be regarded as the same feeling?
6. If arising and perishing occur at the same time, they cannot be two different things. If they are different, how can they be said to have the same existential nature?

Consequently, it is definitely not logical to assert that arising and perishing both occur simultaneously in the present and that they depend on the same existential nature.

- c. An objection from The School Relying on Scriptural Authority (Sautrāntika, 經部)
Because the masters from The School Relying on Scriptural Authority do not accept that there is a subconscious store of memory (ālaya vijñāna, 阿賴耶識) that is able to retain the seeds of consciousness, they cannot realize that it is endowed with a continuity of cause and effect.

Because of this, one should believe the correct teaching from The School on the Greater Track of Awakening (Mahāyāna, 大乘) about the principle underlying the continuity of cause and effect in the arising of conditions (pratītya samutpāda, 緣起).

G. Subduing & severing attachments to the subconscious store of memory

Question: From the very beginning of time, the subconscious store of memory has been constantly churning like a stream. At what stage does one finally let it go?

Answer: On this, in verse says the following (at the beginning of the fifth stanza in Vasubandhu's original Sanskrit edition, at the end of the fourth stanza in Xuánzàng's translation):

“This turbulence is completely let go (vyāvṛttir, 捨) by those who have acquired the standing of a truly spiritually worthy being (arhattve, 阿羅漢位).”

This is a reference to the fact that when those who are noble (sarva ārya pudgala, 諸聖者) have completely severed the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) they are said to be ‘truly worthy beings’. When the subconscious mind is completely free from emotional disturbances and their unrefined natures (dauṣṭhulyatva, 麤重性), there is a truly worthy being who has let go of them (vyāvṛttir, 捨). There are three explanations of the meaning of ‘a truly worthy being’ (arhat, 阿羅漢)¹²:

1. According to earlier teachers:

The first explanation is that truly worthy beings are those saints who have reached the stage that is beyond any need for further training (aśaikṣa, 無學) on any of the three tracks of awakening to the nature of life's purpose.

- a. Students of life's noble purpose (śrāvakas, 聲聞) who learn about it from others
 - b. Those freed from affliction through self-reflection (pratyeka buddhas, 獨覺)
 - c. Those with a greater sense of purpose (bodhisattvas, 菩薩) who spiritually awaken other sentient beings
- They are beyond any further need for training because:

- a. *They destroy all afflictions* (kṣīṇa āsrava, 漏盡), arresting all the enemies of consciousness (cauroddharaṇika, 害煩惱賊).
Meaning that, as emotional disturbances (kleśas, 煩惱) rise up, they are immediately eliminated in each and every moment of thought.
- b. *They are worthy of offerings from those of this world* (dakṣiṇīya, 應供)
Meaning they are worthy of offerings of respect and honor (dānapati, 施主 or 檀越) from those who seek to learn about the transcendental nature of life's purpose.
- c. *They will never again be reborn in this world* (anupāda, 不生)
Meaning they are endowed with the adamant resolve (vajra upamā samādhi, 金剛喻三昧) through which all afflictions are anticipated and eliminated even before they arise.

Question: How can they know that this is so?

Answer:

As it is said in The Section on Doctrinal Analysis (Viniścaya Saṃgrahani, 攝決擇分) of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論):

"Truly worthy beings (arhats, 阿羅漢), the self-enlightened (pratyeka buddhas, 獨覺) and #3 those who have descended into this world as buddhas (tathāgatas, 如來) no longer have any seeds ripening in a subconscious store of memory."

And as it is said in The Compendium on the Spiritual Science on the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論):

"At the moment of enlightenment, #4 bodhisattvas suddenly sever all obstacles of both emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障), becoming both truly worthy beings (arhats, 阿羅漢) and buddhas who have descended into this world (tathāgatas, 如來)."

Question: If these quotes are correct, bodhisattvas have not yet completely severed the seeds of emotional disturbance and are not yet truly worthy beings (arhats, 阿羅漢) because they still have seeds ripening in the subconscious store of memory. Why then does this section of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation also say that those bodhisattvas who have reached the stage of never turning back (avinivartanīya or avaiartika, 不退轉) are also without any seeds still ripening in the subconscious mind? Isn't this a contradiction?

Answer: According to The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation, The Compendium on the Spiritual Science on the Greater Vehicle is speaking about bodhisattvas who are beyond any further need for training (aśaikṣa, 無學) in attaining the fruits found on the lesser track of freedom from affliction on the individual level and have also turned their hearts over to the greater track of collective spiritual awakening (mahā bodhi, 大菩提). Because of their devotion, it is said that these bodhisattvas 'never turn back' (avaiartika, 不退轉) when the obstacles of emotional disturbance arise and so do not have any more of its seeds ripening in their subconscious minds. They are therefore also included among those deemed to be truly worthy beings. Consequently, there is no contradiction between these two discourses.

2. *According to Dharmapāla*, beginning at the eighth level of grounding in the unshakeable nature of life's purpose (acalā bhūmi, 不動地), bodhisattvas never retreat because:
 - a. All the seeds of emotional disturbance (sarva kleśa bijaḥ, 一切煩惱種子) remain in a latent state in the subconscious memory, never ripening or becoming active in the conscious mind.
 - b. They spontaneously and effortlessly gallop through the stream of life's purpose.
 - c. They are able to perfectly integrate their practice of all the different kinds of spiritual deliverance (pāramitās, 波羅蜜多)
 - d. They make progress in the noble path in each and every moment.

At this stage and going forward (through the last three levels of grounding) they are said to be bodhisattvas who never turn back (avaivartika, 不退轉). Although they have not yet completely severed all the seeds of emotional disturbance (kleśa bijaḥ, 煩惱種子) that can ripen up from the subconscious mind (vipāka vijñāna, 異熟識), in connecting with it they do not still cling to the four primordial kinds of attachment to it as an inner identity:

- a. Self-centered delusion (ātma moha, 我癡); ignorance of that which transcends self-interest.
- b. Self-centered esteem (ātma māna, 我慢); perceiving self-interest to be of primary importance.
- c. Self-centered belief (ātma dṛṣṭi, 我見); seeing things only from one's own point-of-view.
- d. Self-centered love (ātma sneha, 我愛); caring about one's own feelings before any others.

Because of this, they forever let go of their identity with this subconscious store of memory and it is said that seeds no longer ripen from it. This is also called becoming a truly worthy being (arhat, 阿羅漢).

3. *There was another thesis from Nanda* that bodhisattvas never retreat (avinivartanīya, 不退) from the very first level of grounding in joyfulness (pramuditā bhūmi, 極喜地) because:
 - a. They already realize the dialectical principle revealed in the empty nature of both one's very life and one's purpose (jāta śūnyatā, 生空 & dharma śūnyatā, 法空).
 - b. They have already attained the two basic kinds of transcendental knowledge:
 1. Knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) and
 2. The knowledge that is attained subsequently (prṣṭha labdha jñāna, 後得智).
 - c. They have already severed the speculations about distinctions (vikalpa, 分別) that arise from the obstacles of emotional disturbance & obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障 & kleśa āvaraṇa, 煩惱障) as well as the unrefined natures (dauṣṭhulyatva, 麤重性) that accompany them.

There are two such unrefined natures:

1. Delusions arising from clinging to identity (ātma grāha, 執著我) and purpose (dharma grāha, 執著法), the obstacles that occur through the innate nature of ordinary sentient existence (prthagjanatva āvaraṇa, 異生性障)
2. Delusions arising as a result of the various evil destinies (akuśala gati, 惡趣) that still occur as a result of past actions (pūrva karman, 先業)
- d. They are able to accomplish all six kinds of deliverance (ṣaḍ pāramitā, 六波羅蜜多) from practicing any one of them.

These six are the deliverance (pāramitā, 度) of:

1. Generosity (dāna, 布施)
2. Moral commitment (śīla, 持戒)
3. Enduring observation (kṣānti, 忍辱)
4. Diligence of effort (vīrya, 精進)
5. Meditation with stillness of mind (dhyāna, 禪定)
6. Discernment of purpose (prajñā, 般若)

According to this thesis from Nanda:

- a. Although emotional disturbances may arise while they are trying to benefit others, these are not the kind that are able to divert them from their true purpose (kleśa doṣa, 煩惱過失). Because of this, they are also said to be bodhisattvas who never turn back (avaivartika bodhisattvas, 不退轉菩薩).
- b. Although these bodhisattvas have not yet severed all of their innate emotional disturbances (sahaja kleśa, 俱生煩惱), since there are no further speculations (vikalpa, 分別) about clinging to the four primordial kinds of emotional disturbance (self-centered delusion, self-centered esteem, self-centered belief & self-centered love) there is no longer any inner identity with the subconscious store of memory. Having abandoned their identity with it, it is said that seeds no longer ripen from it. This is also called being a truly worthy being (arhat, 阿羅漢). The Compendium on the Spiritual Science in the Greater Vehicle also says that bodhisattvas who have attained the ten levels of grounding (daśa bhūmi, 十地) in the transcendental nature or life's purpose have not yet severed all kinds of emotional disturbance. These disturbances are like poisons (viṣa, 毒), both spiritually and physically. Upon being subdued respectively through prayers (dhāraṇī, 咒) and medicines (oṣadhi, 藥), they are no longer able to divert them from their true purpose (kleśa doṣa, 煩惱過失).

Because of this, according to Nanda, from the very first levels of grounding in the transcendental nature of life's purpose (bhūmi, 地), they have already severed all their emotional disturbances and are said to truly worthy beings.

4. *Dharmapāla & Nanda had a debate about this thesis:*

- * Dharmapāla and others said that Nanda's thesis is logically flawed. In the first seven of the bodhisattva's levels of grounding (bhūmi, 地), there still remains a clinging to the four primordial kinds of emotional disturbance (self-centered delusion, self-centered esteem, self-centered belief & self-centered love) on an innate basis (sahaja, 俱生). Because of this, there is still a clinging to the subconscious store of memory and an inner identity with it. How can Nanda say that this innate identity has been let go during the first seven levels of grounding?
- * Nanda countered by saying that, when there is no further clinging to the subconscious store of memory in terms of speculations (vikalpa, 分別), it can be said that they have been effectively let go.
- * Dharmapāla answered that stream-enterers (srotāpanna, 預流)¹² and others still in various stages of training prior to becoming truly worthy beings (arhats, 阿羅漢) would then have also already let go of their identity with the subconscious store of memory (and so no longer have any need any further training). Allowing this would be in contradiction with the teachings of the discourses (śāstras, 諸論).
- * Nanda denied this, saying that, because of a transcendental awareness of their own purpose (samprajanya, 正知), the emotional disturbances of bodhisattvas who have reached any of the levels of grounding (bhūmi praviṣṭa bodhisattvas, 地上諸菩薩) are unable to divert them from it (kleśa doṣa, 煩惱過失). Stream-enterers and others¹² in the various stages of training on the lesser track of spiritual awakening at the individual level (Hīnayāna, 小乘) have not attained this level of self-awareness. Because of this, Nanda said they could not possibly be compared to the bodhisattvas in any of their levels of grounding (bhūmis, 地).

- * Dharmapāla answered that even if the emotional disturbances that still arise in the first six projections of consciousness (those of thought, vision, hearing, touch, taste and smell) no longer divert these bodhisattvas from their purpose, there are still innate afflictions in the deliberating and calculating mind of self-interest (manas, 第七識) that cause a spontaneous clinging to identity with this subconscious store of memory. How are they not the same attachments as those held by stream-enterers and others in the various stages of training prior to becoming truly worthy beings (arhats, 阿羅漢)?

Because of this, we can see that Nanda's thesis was incorrect.

Kuṣī adds here: From the eighth level of grounding in the unshakeable nature of purpose (acalā bhūmi, 不動地), bodhisattvas are continuously without affliction (anāsrava saṃtati, 無漏相續) and are without any emotional disturbances (kleśas, 煩惱) being manifested in their conscious behavior (samudācāra, 現行). Although there are seeds (bījaḥ, 種子) of emotional disturbance that still remain, because they no longer ripen into manifestations in the conscious mind, they have ceased to exist and it may be said that they have been let go. However, because they may still arise during the first seven levels of grounding, it cannot really be said that they have all been let go in these earlier levels of grounding.

In fact, because those who are truly worthy (arhats, 阿羅漢) have severed all emotional disturbances (kleśa, 煩惱)⁷ and the unrefined natures (dauṣṭhulyatva, 羸重性) that accompany them, they have completely ceased to exist. For them, there is no more clinging to the subconscious memory as their inner identity. And so, in this fourth stanza of Vasubandhu's verse, it is said that they have completely let them go (vyāvṛttir, 捨). It is not true, however, that in letting go of all of these seeds, those who are truly worthy have let go of the existential nature of consciousness. The moment that truly worthy beings no longer retain these seeds of the subconscious memory, upon attaining the adamant resolve (vajra upamā samādhi, 金剛喻三昧) while still retaining sentient existence, is still not the means for them to enter into the spiritual freedom that does not depend on any residue of conditions (nirupādhiśeṣa nirvāṇa, 無餘涅槃).

H. *Names for the subconscious store of memory that are in accord with its characteristics*

Although all sentient beings are endowed with this eighth level of consciousness, various names are established for it that describe its different characteristics:

1. Some call it *the collective mind* (citta, 心) because it gathers together (saṃcita, 積集) and then raises up the various seeds that are perfumed by different conscious purposes.
2. Some call it *the consciousness that adopts a life* (ādāna vijñāna, 阿陀那識) because it takes on and retains (ādāna, 執持) these seeds, including those of the sense faculties and the physical body supporting them, sustaining them so that they are not lost or destroyed.
3. Some call it *the foundation of cognition* (jñeya āśraya, 所知依) because it is the basis of support for knowing the purposes for all things, whether they are corrupt or pure.
4. Some call it *the seeds of consciousness* (sarva bījaka, 一切種子) because it is able to keep and retain them all (dhāraṇa, 任持), whether they are of this world or beyond it.

All of these names and others like *primordial consciousness* (mūla vijñāna, 本識) and *the mutually dependent links in the chain of afflicted consciousness* (bhavāṅga vijñāna, 有支識), etc., are used for this subconscious store of memory at all stages of its spiritual development. It also has some names which are only used at certain stages of spiritual development:

5. Some call it *the storehouse of memory* (ālaya vijñāna, 阿賴耶識) because it includes and stores all corrupted purposes (saṃkleśa, 雜染) that have not been lost or forgotten. This is caused by an inner identity with it through clinging to the four primordial kinds of emotional disturbance (self-centered delusion, self-centered esteem, self-centered

belief & self-centered love). The name ‘storehouse of memory’ (ālaya, 阿賴耶) is only used for this eighth projection of consciousness in ordinary sentient beings (pṛthagjanas, 異生) and those still in training (śaikṣas, 有學), because those still clinging to this subconscious store of memory have conscious purposes that are corrupted with affliction (sa āsrava, 諸有漏). This name is not used for those beyond any further need for spiritual training (aśaikṣas, 無學) and bodhisattvas who have reached the stage of never turning back (avaivartika, 不退轉).

6. Some call it *the different ripening seeds of the subconscious mind* (vipāka vijñāna, 異熟識) because it induces the different ripening fruits of virtuous and evil actions that are produced in the stream of life & death (saṃsāra, 生死). This name is also only used for the eighth projection of consciousness in ordinary sentient beings, those on the lesser track (still only seeking freedom from affliction at the individual level) and bodhisattvas (seeking to awaken to the transcendental nature of life’s purpose). It is not used at the level of those that descend into this world (tathāgata bhūmi, 如來地) as enlightened beings who are completely virtuous and have no more ripening seeds that are morally undefined.
7. Some call it *the immaculate consciousness* (vimala vijñāna, 無垢識) because it is the foundation of support for the ultimate purity of unafflicted purposes (anāsrava dharmāḥ, 諸無漏法). This name is only used at the level of those who descend into this world as buddhas (tathāgata bhūmi, 如來地). Bodhisattvas, those on the lesser track of attaining freedom from affliction at the individual level and ordinary sentient beings all hold onto and retain seeds of affliction that may be perfumed and so, for them, the eighth projection of consciousness has not yet become immaculate. As it is said in a verse in The Scripture on the Adornment of Virtues from The One That Descended Into This World (Tathāgata Guṇa Alaṃkāra Sūtra, 如來功德莊嚴經):

“The immaculate consciousness of a buddha that has descended into this world
Is a sphere that is pure of any affliction.
Emancipated from all obstacles
It corresponds with transcendental knowledge of the perfect mirror of life’s greater
transcendental purpose (ādarśa jñāna, 圓鏡智).”

In summarizing the subduing & severing of the subconscious store of memory:

- * In saying “It is completely let go by those who have acquired the standing of truly spiritually worthy being (arhats, 阿羅漢)”, Vasubandhu emphasized the aspect of letting go of seeds of emotional disturbances that divert one from the noble path (kleśa doṣa, 煩惱過失) found in *the subconscious store of memory* (ālaya, 阿賴耶) first of all (before dealing with the obstacles of cognitive dissonance), because these emotional disturbances constitute the more serious obstacles to be overcome.
- * *The different ripening seeds of the subconscious mind* (vipāka vijñāna, 異熟識) are let go by bodhisattvas as they awaken to the transcendental nature of life’s purpose (bodhi, 菩提). Students of life’s purpose (śrāvakas, 聲聞) and the self-enlightened (pratyeka buddhas, 獨覺) let go of them as they enter into the spiritual freedom that does not depend on any residue of conditions (nirupādhiśeṣa nirvāṇa, 無餘涅槃).
- * There is no time that the nature of *immaculate consciousness* (vimala vijñāna, 無垢識) is let go because the time for providing meaningful benefits and the bliss of contentment to sentient beings never comes to an end.

- * The meanings of the terms *the collective mind* (citta, 心), *the consciousness that adopts a life*, (āḍāna vijñāna, 阿陀那識), *the foundation of cognition* (jñeya āśraya, 所知依) and *the seeds of primordial consciousness* (vijñāna bīja, 識種子), cover the eighth level of consciousness in accordance with the characteristics being described and are common to all stages of spiritual development.

Generally speaking, this eighth level of consciousness can be in two different states:

1. *An afflicted state* (āsrava vyavasthā, 有漏位)⁷ which involves a morally undefined nature: In terms of mental states, it is only directly associated with contact and the other omnipresent motive forces (sarvatraga saṃskāra, 五遍行) and, as previously described, the only objects (ālambana, 所緣) it connects with are:
 - a. Where it is (sthāna, 處), the world that contains it (bhājana loka, 器世間) and
 - b. What it holds onto and retains (upādi, 執受)
 1. The seeds (bījaḥ, 諸種子) of habitual forces (vāsanā, 習氣)
 2. The sense faculties (rūpa indriya, 色根) and
 3. The physical body (rūpa kāya, 色身) that supports them.
2. *An unafflicted state* (anāsrava vyavasthā, 無漏位) which only involves a virtuous nature: This is directly associated with twenty-one mental states (caitta, 心所).
 - a. The five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行)
 1. Contact (sparśa, 觸),
 2. Attention (manaskāra, 作意)
 3. Emotional feeling (vedanā, 受),
 4. Mental association (saṃjñā, 想) and
 5. The motive force of intent (cetanā, 思)."
 - b. The five motive forces that distinguish objects (pañca viniyata saṃskāra, 五別境行)
 1. Aspiration (chanda, 欲)
 2. Determination (adhimokṣa, 勝解)
 3. The continuous mindfulness of remembrance (smṛti, 念)
 4. Mental resolve (samādhi, 定)
 5. Discernment of purpose (prajñā, 慧)
 - c. The eleven virtuous mental states (ekadaśa kuśala dharma, 十一善法)
 1. Faith (śraddhā, 信) in a transcendent moral purpose to life
 2. Diligence of effort (vīrya, 精進)
 3. Shame (hrī, 慚)
 4. Humility (apatrāpya, 愧)
 5. Absence of greed (alobha, 無貪)
 6. Absence of hatred (adveṣa, 無瞋)
 7. Absence of selfish indifference (amoha, 癡)
 8. Confidence arising from a higher sense of purpose (praśrabdhi, 輕安)
 9. Vigilance (apramāda, 不放逸) in guarding against immoral purposes
 10. Non-violence (avihiṃsā, 不害)
 11. Impartiality of mind (upekṣā, 捨)

Regarding this unafflicted mind (anāsrava citta, 無漏心):

- a. It is always associated with the five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行) because they are found in all projections of consciousness.
- b. It is also directly associated with the five motive forces that distinguish specific objects (pañca viniyata saṃskāra, 五別境行):
 1. It is directly associated with aspiration (chanda, 欲) because it always seeks to understand what it observes.

2. It is directly associated with determination (adhimokṣa, 勝解) because it always verifies what it observes.
3. It is directly associated with remembrance (smṛti, 念) because it always clearly has a continuous mindfulness of that which has been experienced and learned.
4. It is directly associated with mental resolve (samādhi, 定) because the mind of The Blessed One (Bhagavan, 世尊) is never without the resolve of meditation.
5. It is directly associated with discernment of purpose (prajñā, 慧) because it always determines the transcendental nature of purpose in all things.
- c. It is always directly associated with faith and the rest of the eleven virtuous mental states (ekadaśa kuśala dharma, 十一善法) because, in being without any corruption (saṃkleśa, 染污) or instability (cāpalya, 散動), it is also only directly associated with feelings and actions that are spontaneously and naturally impartial at all times and in all situations. The object (ālambana, 所緣) before it is the greater purpose for all things because transcendental knowledge is a perfect mirror (ādarśa jñāna, 圓鏡智) that connects it with all things everywhere.

I. Evidence for the Existence of the Subconscious Store of Memory

Two kinds of evidence are offered:

- a. Literary evidence from the holy teachings
 - a. Literary evidence from the holy teachings
 - b. Evidence through logical reasoning
- a. ***Literary evidence from the holy teachings*** (āgama, 聖教)

Two kinds of literary evidence are offered from the holy teachings:

 1. Citations from the scriptures on the greater track of collective spiritual awakening
 2. Citations from the scriptures on the lesser track of attaining freedom from affliction at the individual level
1. ***Evidence from the School on the Greater Track of Spiritual Awakening*** (Mahāyāna, 大乘)
 - a. ***In The Scripture on the Spiritual Science on the Greater Vehicle*** (Mahāyāna Abhidharma Sūtra, 大乘阿毗達摩經) there is a stanza of verse that says:

“There is a sphere that has existed since the very beginning of time.
It is the universal foundation of support for all conscious purposes.
Because of it, there are all of the destinies of existence
As well as the spiritual freedom from them that is realized.”

There are three explanations of this stanza:

1. ***The first explanation of this verse:***

The existential nature (svabhāva, 體 or 自性) of this subconscious store of memory is very subtle because it is only revealed through the functions (kriyā, 作用) of the conscious mind.

 - a. The first half of this stanza demonstrates that the subconscious mind functions (with the conscious mind) through conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).
 - b. The last half demonstrates its function as a foundation of support for both the evolving currents found in the stream of life & death (saṃsāra, 生死) and return to the transcendental nature of spiritual freedom (nirvāṇa, 涅槃).

- * ‘*Sphere*’ (dhātu, 界) here is a reference to the causality (hetu, 因) of the subconscious mind. Here there are the seeds of memory that have been continuously developing since the very beginning of time. With these seeds directly producing all conscious purposes, there is said to be their causality.
- * ‘*Foundation of support*’ (āśraya, 所依) is a reference to the conditions (pratyaya, 緣) of the subconscious store of memory that have taken on and retained the life that has been adopted (ādāna, 執持) ‘*since the very beginning of time*’ (anādi kālīka, 無始時來).
- * Being a ‘*universal foundation of support*’ (sama āśraya, 等所依) for ‘*all conscious purposes*’ (sarva dharmāḥ, 一切法) is a reference to the fact that these conditions:
 1. Are able to take on and retain its seeds (upādi bījaḥ, 執受諸種子)
 2. Serve as the foundation of support for their manifestations in the conscious mind (samudācāra, 現行) and
 3. Transform the seeds into conscious manifestations: In transforming them this way, the subconscious store of memory manifests them as the sense faculties (indriya, 根), the physical body that supports them (rūpa kāya, 身) and the world (bhājana loka, 器) that contains them.

Being the foundation of support for them is more specifically a reference to serving as the foundation of support for the (seven) evolving manifestations of consciousness (pravṛtti vijñāna, 轉識).

 1. Through being able to take on and retain the sense faculties, the eyes, ears, tongue, nose and the body with its peripheral nervous system, it serves as the foundation of support for the evolving manifestations of (#1 - #5) their vision, hearing, taste, smell and touch.
 2. It also serves as the foundation of support for (#7) the deliberation and calculation of self-interest (manas, 末那), which in turn serves as the foundation of support for (#6) the distinguishing of imagined objects (mano vijñāna, 意識).
 3. Because (#7) the deliberation and calculation of self-interest and (#6) the distinguishing of imagined objects are both evolving manifestations of consciousness (pravṛtti vijñāna, 轉識), just like vision and the other sensory projections of consciousness, they simultaneously depend on the sense faculties.
 4. Because (#8) the subconscious store of memory (ālaya vijñāna, 阿賴耶識) in principle underlies the nature of all consciousness, it is in a relationship of mutual dependence with (#7) the deliberation & calculation of self-interest. This is a reference to the function (kriyā, 作用) of mutual dependence that directly causes the arising of consciousness (hetu pratyaya, 因緣).
- * ‘*Because of it*’ (tena tan, 由此) in the stanza means that this all occurs because of the subconscious store of memory.
- * ‘*There are all the destinies of existence*’ (gati saṃkāṣa, 有諸趣) is a reference to the spiritual destinies of good and evil. Because of the subconscious store of memory, all the evolving purposes moving along its stream (sarva anusrota gāmin, 一切順流轉法) are taken on and retained (ādāna, 執持), making sentient beings continue to travel along the ever-churning currents of life and death (saṃsāra srota, 生死流). Although emotional disturbances (kleśa, 惑), destiny

producing actions (karma, 業) and rebirths in this world (yoni, 生) move forward along this stream (srotobhiḥ pravṛttiḥ, 流轉), it is the fruits of these spiritual destinies (gati, 趣) that ultimately prevail. Because of this, they are emphasized in this verse. Some say that ‘destinies’ here refers to both the places of destiny reached as well as the ability to reach them (the emotional disturbances, the actions causing them and the means of rebirth). Because of this, the resources that support these destinies (gati upakaraṇa, 諸趣資具) are also given the name ‘destinies’.

Kuījī added: These destinies require a world that will contain them. The natural resources of these destinies are the characteristics found in these places. And, because of this, they are also said to be these destinies. Some say that these resources include the emotional disturbances and the actions that cause them because these are all really internal places, not external ones.

With emotional disturbances, the actions they cause and the means of rebirth all being dependent on this subconscious store of memory, it serves as the foundation of support for all of them, moving them all forward along its stream.

- * ‘As well as the spiritual freedom from them (nirvāṇa, 涅槃) that is realized (adhigamaṇa, 證得): Because of the subconscious store of memory, there is also the realization of spiritual freedom from these destinies. In taking on and retaining all the purposes that involve a return to the ultimate reality, it causes those who cultivate its practice to realize this spiritual freedom.

Kuījī added: In the body, the seeds of non-affliction (anāsrava bījaḥ, 諸無漏種) are said to be those purposes that conform to the return to the ultimate reality of transcendence (nirodha, 滅). In this passage, there is only mention of being able to realize the noble path (ārya mārga, 聖道) because spiritual freedom (nirvāṇa, 涅槃) itself ultimately does not necessarily depend on existence of a subconscious store of memory.

Some say that this line in the stanza only explains the realization of spiritual freedom because it is that which is sought by those who cultivate their practice. Some say that it refers to both the realization of spiritual freedom (nirvāṇa adhigama, 證得涅槃) and the path (mārga, 道) to this realization because they are both are involved in the return to this transcendental reality (nivṛtti, 還滅).

- * ‘Spiritual freedom’ (nirvāṇa, 涅槃) refers to this transcendence that is realized.
- * ‘That is realized’ (adhigamaṇa, 證得) is a reference to the noble path that is able to reveal it. Because it is able to sever attachments (prahāṇa mārga, 能斷道), there is the elimination of emotional disturbances. At its final stage there is the realization of spiritual freedom. That which severs, that which is severed and the realization itself all depend on this subconscious store of memory, which serves as a foundation of support for this return to transcendence (nivṛtti, 還滅).

2. The second explanation of this stanza of verse:

And in this stanza:

- a. The first line demonstrates that the existential nature (svabhāva, 自性) of this subconscious store of memory is constant and continuous without any beginning.
- b. The last three lines demonstrate generally (in the second line) and then specifically (in lines three and four) that it is the foundation of support for both corrupted (saṃkleśa, 雜染) and purified (vyavadāna, 清淨) purposes.
 1. Corrupted purposes refer to:

- a. *The reality of suffering* (duḥkha satya, 苦諦), in which there is a destiny, a means of rebirth, emotional disturbance and the actions they cause.
 - b. *The reality of its origination* (samudaya satya, 集諦), that which leads to a destiny, a means of rebirth, emotional disturbance and the actions they cause.
2. Purified purposes refer to:
- a. *The reality of transcendence* (nirodha satya, 滅諦) that is accomplished.
 - b. *The reality of the noble path* (ārya mārga satya, 聖道諦) that is able to accomplish it.

Both corrupted and purified purposes depend on the subconscious store of memory as the foundation for their existence. It is unreasonable to suggest that they could be supported by the seven other evolving manifestations of consciousness (pravṛtti vijñāna, 轉識).

3. The third explanation of this stanza of verse:

Some say that:

- a. The first line of this stanza reveals that the subconscious store of memory has an existential nature that is continuous and without a beginning.
- b. The last three lines reveal respectively that it is the foundation for the three-fold existential nature (tri svabhāvatā, 三自性):
 - #1 The existential nature of entirely imagined speculations (parikalpita svabhāva, 遍計所執自性)
 - #2 The existential nature depending the arising of an 'other' (paratantra svabhāva, 依他起性)
 - #3 The existential nature of perfect realizing the transcendental nature (pariṇiṣpanna svabhāva, 圓成實性)

This stanza explains that none of these three can exist apart from the subconscious store of memory.

- b. And in The Scripture on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Sūtra, 大乘阿毗達摩經) there is second stanza of verse that says:

"Because it includes all conscious purposes
 As well as their seeds that are subconscious,
 It is called a storehouse (ālaya, 阿賴耶).
 I have revealed it to be the primordial cause of consciousness (pradhāna, 勝者)."

And so, because the primordial source of consciousness (mūla vijñāna, 本識) is endowed with its seeds, it is able to include and store all the corrupt purposes (saṃkleśa, 雜染) of the conscious mind. Because of this, it is called a 'storehouse' (ālaya, 阿賴耶). It is unlike the primordial cause of existence (pradhāna, 勝者) taught by the Numerological School (Sāṃkhyavāda, 數教) that evolves into derived states such as greater and lesser purposes (mahat or mahā tattva, 大 & ahaṃkāra, 吾我) etc., because, with there being a subconscious store of memory:

- * The (subconscious) seeds are not the same as their (conscious) fruits, and
 - * The foundation of support (the subconscious source) and that which depends on it (the manifested conscious purposes) arise and perish together simultaneously.
- This subconscious memory is also given the name 'storehouse' because:
- * Corrupt purposes and the subconscious memory are mutually dependent.
 - * Sentient beings cling to it as their identity.

Upon entering into a transcendental vision of the noble path (darśana mārga, 見道), bodhisattvas attain a direct and immediate comprehension of the transcendental nature (tattva abhisamaya, 真現觀) of the subconscious store of memory (ālaya vijñāna, 阿賴耶識) that is said to be the primordial cause of consciousness (pradhāna, 勝者). Because they were capable of understanding its nature, it was appropriate that the Blessed One should reveal it to them. Some say that all bodhisattvas have a knowledge of this primordial cause. Even those who have not yet attained this transcendental vision of the noble path and do not yet fully understand the true nature of this subconscious mind believe in its existence and seek to restore its spiritual foundation (āśraya parāvṛtti, 轉依). Because of this, they can also be taught about it. The other seven evolving projections of consciousness (pravṛtti vijñāna, 轉識) do not serve as a primordial cause like this.

- b. The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) also teaches about this subconscious store of memory, saying in one stanza of verse:

“The consciousness that adopts a life (ādāna vijñāna, 阿陀那識) is very deep and subtle.
All of its seeds are as if in a rushing stream.
I do not reveal it to ordinary and deluded beings
Lest in their speculations they cling to it as their real identity.”

By being able to:

- * Take on and retain the seeds of all conscious purposes,
- * Take on and retain the sense faculties and the physical body they depend on, and
- * Take on and retain the life they are continuously attached to,

This subconscious store of memory is said to be ‘adopted’ (ādāna, 阿陀那).

- * Sentient beings lacking any seeds with a lineage (agotrika, 無性) that leads to the realization of spiritual freedom (nirvāṇa, 涅槃) are unable to fathom its depths and so it is said to be ‘*very deep*’ (ati gambhīra, 甚深)
- * Saints who have attained a peaceful destiny (free from emotional disturbances) but lack seeds with a lineage of awakening to the nature life’s greater purpose (mahā bodhi, 大菩提) are unable to penetrate it and so it is said to be ‘*very subtle*’ (ati sūkṣma, 甚細).

This is a reference to the seeds that lead to realizing the transcendental nature of purpose found in all things. In being constantly buffeted by the relentless waves from the conditions in the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識), there are the conditions that are ‘like a rushing stream’ (srotas aughavat, 如瀑流).

- * ‘*Ordinary beings*’ (pṛthagjana, 凡) here refers to those lacking seeds with a lineage (agotrika, 無性) that leads to realization of freedom (nirvāṇa, 涅槃) from affliction.
- * ‘*Deluded beings*’ (bāla, 愚) here refers to those who only seek a peaceful destiny that is free from afflictions on an individual level (but have not yet awakened to the nature of life’s greater, transcendental purpose).

Lest they make speculations about it with attachments to their own identity and so fall into evil destinies that would prevent their rebirth on the noble path, the Blessed One (Bhagavan, 世尊) did not reveal the nature of this subconscious store of memory to them. Only it is endowed with such deep and subtle characteristics.

- c. The Scripture on the Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) also teaches about this subconscious store of memory. In two stanzas of verse, it says:

“It is like encountering windy conditions on the ocean,
With different kinds of waves rising up,
Rolling before one
Without a moment of interruption.
The ocean that is the store of memory is like this.
Buffeted by the winds from mental and sensory objects,
Constantly rising up as the waves of consciousness,
They ever roll on before one.”

Vision and the rest of the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are not like the greatness of this ocean that is forever raising up the waves of consciousness. Because of this, we can recognize and distinguish the nature of the subconscious store of memory.

There are countless other references to this eighth projection of consciousness found in the scriptures on the greater track (Mahāyāna, 大乘) of spiritual awakening. These teachings are all in accordance with:

1. The nature of selflessness (anātman, 無我) that contradicts attachment to the reality of personality (pudgala, 數取趣).
2. Turning one’s back on the swirling currents (srota, 流轉) found in the destinies (gati, 趣) of life and death (saṃsāra, 生死) and instead facing a return to the transcendental reality of spiritual freedom (nivṛtti, 還滅).
3. Praising the three treasures:
 - a. The Enlightened Being (Buddha, 佛) as the teacher,
 - b. The True Nature of Life’s Purpose (Dharma, 法) as the teaching, and
 - c. The Community of Faith (Saṃgha, 僧) as those who are taught
4. Dismissing any teachings from those who advocate the existence of an abstract reality (Tīrthikas, 諸外道) that is external to the mind.
5. Accepting the existence of the projections of purpose (skandhas, 蘊), the alignments of subject & object (āyatana, 處) and spheres of consciousness (dhātu, 界) but denying the reality of any abstract reality or primordial cause of existence (pradhāna, 勝者) that evolves into greater and lesser purposes (mahat or mahā tattva, 大 & ahaṃkāra, 吾我), etc., as advocated by those who believe in the external existence of an abstract reality apart from the mind (Tīrthikas, 諸外道).

Those with faith in the doctrine on the greater track of collective spiritual awakening accept that their scriptures are an authentic part of the Buddhist canon because they reveal the true principles of the holy teachings without any distortions, just like the ‘Numerically Arranged Discourses’ (Ekottara Āgama, 增壹阿含) and the other accepted parts of the collected canon of scripture (Āgama, 阿含).

- d. In The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alamkāra Kārikā, 大乘莊嚴經論), Ārya Maitreya offered seven proofs that the scriptures on the greater track of spiritual awakening constitute authentic teachings of the Buddha:

1. Because they were not predicted during the Buddha's life in this world: If the teachings about the greater track were only taught after the passing of the Buddha from this world by others to undermine his true purpose (saddharma, 正法), why didn't the Blessed One prophesize about them as being divergent from the authentic teachings about the nature of life's purpose as he did others?
2. Because the practices of the lesser & greater vehicle have co-existed from the very beginning: Since the doctrines of both the greater track (on awakening to the nature of life's greater purpose on a collective level) and the lesser track (on attaining freedom from affliction on an individual level) have been both observed and practiced from the very beginning, why would it be said that only the teachings on the lesser track were authentic teachings of the Buddha?
3. Because it goes beyond the scope of other teachings: The teachings about the greater track are very broad and deep. They were not found in the teachings of those who advocated the existence of an abstract, external reality apart from the mind (Tirthikas, 外道) or those who only taught about attaining freedom from affliction on an individual level (Hīnayāna, 小乘), as neither of their scriptures and discourses penetrated the nature of life's greater, transcendental purpose as broadly or deeply. Even when it was explained to them, they were still unable to faithfully accept it due to their attachments to false beliefs. And so it would be incorrect to say that the scriptures on the greater track are not the teachings of the Buddha.
4. Because it is universally recognized: When it is said that the doctrine of the greater track has been taught by other buddhas and not just the Buddha Śākyamuni, it means that the universal principles of the buddhas' teachings are recognized by all enlightened beings.
5. Because of the consequences of there being or not being a doctrine on the greater track: If there is a greater track of awakening to the nature of life's transcendental purpose, then one should believe that its doctrine is the teaching of the Buddha because, apart from this greater track, it would be impossible for anyone to become spiritually awakened. If there was no such greater track, there would be no one teaching students of life's purpose about the noble path, because apart from the greater track there is no means for them to awaken to it. Who would appear in the world to teach them about it? Therefore, to suggest that the teaching about attaining freedom from affliction on the individual level for students of life's true purpose is the Buddha's real teaching but the teaching on the greater track of awakening to the nature of life's transcendental purpose is not doesn't make any sense.
6. Because it is capable of spiritual healing (pratipakṣa, 對治): Those who diligently practice the greater track in accord with its scriptures are able to induce and realize a transcendental knowledge of the nature of life's greater purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) and properly heal all kinds of emotional disturbance (sarva kleśa, 一切煩惱). As a result of this, one should believe that they are the true teachings of the Buddha.
7. Because there is a difference between the literal words and their true meaning: The intent of the teachings on the greater track of spiritual awakening is very deep and it is impossible to grasp the scope of their meaning only through understanding the literal words about them. To say that they are not the true words of the Buddha is a maligning of them (apavāda, 誹謗).

Consequently, the doctrine on the greater track (Mahāyāna, 大乘) of awakening to the nature of life's transcendental purpose is a genuine teaching of the Buddha. The

meaning of this is summarized in a stanza from The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtrālamkāra Kārikā, 大乘莊嚴經論) that says:

“It was not prophesized to arise later and it has co-existed with the lesser track doctrine from the very beginning.

It goes far beyond the scope of other practices.

Its principles are universally recognized and there are consequences for both its existence and its non-existence.

It is spiritually healing and there is a difference between its literal words and its real significance.”

2. Evidence for the existence of the subconscious store of memory found in schools that emphasize the lesser track of attaining freedom from affliction on the individual level (Hinayāna, 小乘)

The scriptures of other schools also teach that the subconscious store of memory has a distinct existential nature, but in doing so the teaching is tacit, with concealed intent.

a. The School of the Majority (Mahā Saṃghika, 大眾部) taught with concealed intent in their traditional scriptures (Āgamas, 阿笈摩) that there is a ‘primordial consciousness’ (mūla vijñāna, 根本識) that is the foundation of support (āśraya, 所依止) for thought, vision, hearing, touch, taste and smell. In these scriptures it is compared to the roots of a tree that serve as the foundation of support for the tree’s branches, stems and so forth. This way it is explained that thoughts, visions and the other projections of sensory consciousness cannot be this primordial consciousness on their own.

b. The School of the Elders (Sthaviravāda, 上座部) & the later Schools That Distinguished Between the Real & Unreal Existence of Purpose (Vibhajyavāda, 分別論) taught with concealed intent in their holy teachings about the ‘mutually dependent links in the continuous existence of afflicted consciousness’ (bhavāṅga vijñāna, 有分識). Here:

1. ‘Existence’ (bhava, 有) is a reference to the apparent three-fold continuity of existence through the past, present and future (trayo bhavāḥ, 三有).

2. ‘Links’ (aṅga, 分) is a reference to the continuity of its causality (hetu, 因)

Only this subconscious store of memory has a continuous and omnipresent chain of causality in this apparent three-fold existence of the past, present and future (as opposed to thought, vision, hearing, etc., the evolving manifestations of consciousness that are ever being interrupted).

c. The School of the Teacher Who Transformed His Land (Mahīśāsaka, 化地部) spoke of a projection of purpose (skandha, 蘊) that lasts until the very end of transmigration along the stream of life & death (saṃsāra koṭi niṣṭha skandha, 窮生死蘊). Apart from the eighth projection of consciousness, the subconscious store of memory, there is no projection of purpose that lasts until this very end of transmigration.

* All form is interrupted by the sphere beyond form.

* All conscious states of mind (those other than the subconscious store of memory) are transcended through meditations that go beyond mental associations (asaṃjñi devaloka, 無想天).

* Motive forces that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行) and physical form (rūpa, 色) have no existential nature that is separable from the mind (citta, 心) and its states (caitta, 心所).

Because all of this has already been well established, this projection of purpose that lasts until the very end of transmigration can only be the subconscious store of memory (ālaya vijñāna, 阿賴耶識).

- d. The School on the Real Existence of All Purposes (Sarvāstivāda, 說一切有部) also speaks about the subconscious store of memory with a concealed intent in explaining a quote from ‘The Numerically Arranged Discourses’ (Ekottara Āgama, 增壹阿含) about ‘the object that sentient beings love, take pleasure in, delight in and rejoice in’. This quote is a reference to the subconscious store of memory being the object of desire for the deliberations and calculations of self-interest (manas, 末那), both generally and specifically, and in terms of the past, present and future. Through this quote, the four primordial kinds of emotional disturbance (kleśaiś caturbhiḥ, 四煩惱) are established. These are:

1. Self-centered delusion (ātma moha, 我癡),
2. Self-centered belief (ātma dṛṣṭi, 我見),
3. Self-centered esteem (ātma māna, 我慢) and
4. Self-centered love (ātma sneha, 我愛)

Sentient beings take this subconscious store of memory on as their own inner identity. Until it is severed through the adamant resolve (vajra upamā samādhi, 金剛喻定) of a truly worthy being (arhat, 阿羅漢), it is constantly producing craving and attachment. Because of this *generally*, the subconscious store of memory is the real object of craving and attachment but, *more specifically*, this school says that one should not cling to any of the five projections of its purpose (pañca upādāna skandhaḥ, 五取蘊) as an identity.

These are attachments to the projections of its physical form (rūpa, 色), emotional feelings (vedanā, 受), mental associations (saṃjñā, 想) and other motive forces (saṃskāra, 行) in the evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識):

1. In terms of the projections of emotional feeling (vedanā skandha, 受蘊) there are:
 - a. *Painful feelings*: Sentient beings who are reborn into places where there are only painful feelings do not bear any craving (tṛṣṇā, 愛) or attachment (upādāna, 取) for them. Rather, they constantly loathe them and oppose them, only thinking: “When will I escape the sufferings of body and mind in this life that we all share in common (nikāya sabhāga, 眾同分) so that I may become free from them and live a life of joy and contentment?”
 - b. *Pleasant feelings*: The five objects of sensory desire (pañca kāma viṣaya 五欲境) - visible forms, audible sounds, physical contacts, flavors and fragrances - are also not the real objects of clinging and attachment, because even ascetics who have no desire for the most sublime of these five kinds of desire (and the pleasant feelings they engender) still care most of all about their inner identity.
 - c. *The feelings of bliss & contentment from meditation* (sukha vedanā, 樂受) are also not the real objects of craving and attachment. This is in particular a reference to ascetics who have freed themselves from the taint of desire for the bliss of contentment at the third level of meditation (tṛtīyaṃ dhyānam, 第三靜慮). Although they even loathe the feelings of bliss found in the contentment of meditation, they still have a craving for their inner identity.
2. In terms of the projections of mental association (saṃjñā skandha, 想蘊):
Belief in the reality of one’s own self-centered existence (sat kāya dṛṣṭi, 身見) is also not the real object of craving and attachment. This is a reference to those still in training (śaikṣas, 學者) who believe in selflessness (anātman, 無我). Although they may loathe all forms of egotism and do not bear desire or attachment to any beliefs directly associated with them (in principle), they still bear a craving for their inner identity that is innate.

3. *In terms of the projections of consciousness* (vijñāna skandha, 識蘊)
The evolving projections of manifested consciousness (pravṛtti vijñāna, 轉識) are also not the real objects of craving and attachment. This is a reference to those still in training who seek a completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定). Although they loathe the evolving projections of manifested consciousness, they still have a craving for their inner identity.
4. *In terms of the projections of physical form* (rūpa skandha, 色蘊)
The physical body (rūpa kāya, 色身) is also not the real object of craving and attachment because, although one can be free from the taint of the influences from physical form, there is still craving for an inner identity.
5. *In terms of the projections of other motive forces* (saṃskāra skandha, 行蘊)
Whether or not directly associated with consciousness, motive forces are also not the real objects of craving and attachment, being without any existential nature that is separable from matter, mind and its states.

In conclusion, as long as ordinary beings (pṛthajanas, 異生) and those who are still in training (śaikṣas, 有學) cling to a self-centered love (ātma sneha, 我愛), they will be attached to the subconscious store of memory as their identity, whether or not they have attachments to any other projections of its purpose (skandha, 蘊). Therefore, only it is the real object of craving and attachment. And so when the 'Numerically Arranged Discourses' (Ekottara Āgama, 增壹阿含), speak about the collective mind (ālaya, 阿賴耶), they are really talking about the existence of this subconscious store of memory (ālaya vijñāna, 阿賴耶識).

b. **Evidence Through Logical Reasoning** (yukti, 正理)

Having quoted literary evidence about the existence of a subconscious store of memory from the holy teachings, we will now reveal its existence through logical reasoning.

1. **On the subconscious store of memory as the retainer of seeds** (bija dhāra, 持種)

Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says:

"That which collects and amasses all the seeds of corrupt and pure purposes is called 'the collective mind' (citta, 心)."

If the subconscious store of memory did not exist, there would be nothing that could retain them in the mind. Here we refute untenable theories about the retention of seeds advanced by different schools of thought:

a. **Thesis of The School Based on the Authority of the Scriptures** (Sautrāntika, 經量部)

The original thesis of this school holds that the five projections of purpose (pañca skandha, 五蘊) - physical forms, emotional feelings, mental associations, other motive forces and the evolving manifestations of consciousness - retain the seeds that are perfumed. In refuting this:

1. *On the (first six) evolving projections of manifested consciousness retaining the seeds* (pravṛtti vijñāna, 轉識): This school asserts that the evolving manifestations of sensory and mental consciousness - vision, hearing, touch, taste, smell & thought - retain and perfume the seeds. However, these can all be interrupted by trance states as well as the different kinds of meditation up to and including such as the completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定).

a. *The evolving manifestations of consciousness* (pravṛtti vijñāna, 轉識) arise as

a combination of the sense faculties (indriya, 根), the sense objects (viṣaya, 境) and the direction of attention (manaskāra, 作意), and they can be of different moral natures. They are ever arising, changing and disappearing like flashes of lightning in each moment of the here and now. With each arising and perishing in an instant, they are neither stable nor enduring and so are not perfumable or able to retain any seeds. This cannot possibly be the mind that 'collects and amasses all the seeds of corrupt and pure purposes'.

- b. *The subconscious store of memory* (ālaya vijñāna, 阿賴耶識) is of a single moral nature. Uninterrupted and enduring, it is perfumable, just as sesame seeds are perfumed when the flowers of the sesame plant are ground with them to make sesame oil. Only this is the mind (citta, 心) that 'collects and amasses all the seeds of corrupt and pure purposes' described in the above passage. If one does not allow for a mind that is able to retain its seeds, it not only contradicts the scriptures but logic as well.
- c. If pure and corrupt purposes arose without there being a consciousness they could perfume, they would not perfume its seeds or have any influence on them.
- d. If pure and corrupt purposes were not caused by seeds, they would just be a result of spontaneous generation, as held by those who believe in the existence of an abstract reality that is external to the mind (Tirthikas, 外道).
2. *Physical forms* (rūpas, 色) also do not have the nature of a mind that 'collects and amasses the seeds of corrupt and pure purposes' because audible sound, visible light and the like are not perfumed by inner purposes such as purity or corruption. With this being the case, how can they possibly retain their seeds?
- 3-5. *Regarding motive forces* (saṃskāra, 行), *including emotional feelings* (vedanā, 受) *and mental associations* (saṃjñā, 想):
 - a. *Motive forces not directly associated with consciousness* (viprayukta saṃskāra, 不相應行) are without any existential nature apart from consciousness. How can they be held to be the foundation of support for its inner seeds?
 - b. *Motive forces directly associated with the evolving manifestations of consciousness* (pravṛtti vijñāna samprayukta caitta, 轉識相應諸心所法), which include emotional feelings (vedanā, 受) and mental associations (saṃjñā, 想), also do not have the nature of 'a mind that collects and amasses all the seeds of corrupt and pure purposes' because, like the different evolving manifestations of consciousness they are directly associated with, they arise and disappear instantly, they are easily interrupted and, in being dependent on the different projections of consciousness they are directly associated with, they are not autonomous. And so they too are unable to retain seeds or be perfumed.

Therefore, it is logical to assume that there is only one distinct projection of consciousness that retains these seeds - the subconscious store of memory.

- b. Another thesis from The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) holds that the first six evolving projections of manifested consciousness (ṣaḍ pravṛtti vijñāna, 六轉識), vision, hearing, touch, taste, smell and the thoughts that distinguish imagined objects, have been dependent on a succession of momentary and temporary alignments between the sense faculties and their objects since the very beginning of time and that, although their various actual

states are constantly evolving and changing, within each of these six there exist abstract categories of archetypes (jatiya, 類) through which these projections of consciousness transcend these different states. These abstract categories contain their shared characteristics (sāmānya lakṣaṇa, 共相) that only have a hypothetical existence (prajñaptisat, 假有)¹³. This school suggests that these abstract categories are all found within each of these six manifested projections of consciousness and they are that which is perfumed and able to retain the seeds of all the different actual manifested states. Through this process, it is suggested that the cause and effect of all pure and corrupt purposes are realized within these six evolving projections of manifested consciousness. What need is there, they say, to maintain that there is another projection of consciousness beyond these six?

Refuting this: This thesis does not make sense for several reasons:

1. Do these abstract categories of archetypes have a real existence or are they just hypothetical?
 - a. Holding that there is a real existence (dravyasat, 實有)² to these abstract categories of archetypes is similar to the (non-Buddhist) view held by those who believe in the existence of an abstract, external reality apart from the mind (Tirthikas, 外道).
 - b. Allowing that these abstract categories of archetypes are just a hypothetical means (prajñapti, 假便)² for explaining consciousness and serve no actual function, they could not really be able to retain the seeds of inner purposes.
2. Where among these six evolving projections of manifested consciousness would they be found?: Furthermore, where among the first six manifested projections of consciousness would these six categories of archetypes be involved?
3. Do these abstract categories of archetypes have a moral nature or not?
 - a. If they could be good or evil, they would not be perfumable because, allowing that they are morally defined, they would be like the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅) which even this school admits is not perfumable because it is only virtuous by nature.
 - b. If they are morally undefined (avyākṛta, 無記), when the mind is good or evil the archetype it perfumes would no longer be morally undefined and it would cease to exist. There could not be any manifestation of good or evil if its abstract archetypal category was morally undefined because an archetype (jatiya, 類) should certainly be of the same moral nature as its actual manifestation.
4. Do these archetypal categories disappear during transcendental meditation?
And if in trance or meditative states that transcend (the mental associations made in) the conscious mind (acittaka, 無心位), these archetypal categories no longer existed because they had been interrupted, then their nature would not be very stable or enduring. How could they possibly take on and keep sustaining all the seeds of the conscious mind (which presumably return after leaving these meditative states)?
5. Do truly worthy beings and ordinary people share the same archetypal categories?
And with the minds of truly worthy beings (arhats, 阿羅漢) and ordinary people (pṛthagjanas, 異生) sharing the same abstract categories of archetypes, they should both be perfumed and influenced by the same tainted or unafflicted purposes. This couldn't possibly be right.

6. Do the sense faculties (indriya, 根) and mental states (caitta, 所法) perfume each other? And if the eyes shared the same archetypal categories as the other sense faculties, they should be able to perfume each other. The various other mental states (whether pure, corrupted or otherwise), all being archetypal motive forces directly associated with consciousness (samprayukta saṃskāra, 相應心所法) could also do so. Since even this school does not allow that this is possible, they should not maintain there are any archetypal categories found to really exist in the evolving manifestations of consciousness that could be perfumed.
- c. Kumāralata (鳩摩邏多) and his followers in The School of Believers in Allegories (Dārṣṭāntikas, 譬喻者), an early development of The School Based on the Authority of the Scriptures (Sautrāntika, 經量部), claimed that, whether real and existential (dravyasat, 事) or just hypothetical (prajñaptisat, 類), the succession of any two moments in the first six evolving projections of consciousness are not simultaneous. Refutation of the original thesis: Any two things separated from each other in time cannot perfume each other because, according to the principle found in the mutually dependent conditions that directly cause the arising of consciousness, that which perfumes and that which is perfumed must occur simultaneously.
- d. The School of the Majority (Mahā Saṃghika, 大眾部) does not recognize the idea of there being a difference between a real and hypothetical consciousness. They hold that there are only the first six evolving manifestations of consciousness evolving simultaneously (as conditions that directly cause the arising of consciousness). Refuting this: Since it has already been established that these six cannot be perfumed, they are not able to retain any seeds of consciousness.
- e. The School of the Elders (Sthaviravāda, 上座宗) does not accept there really being seeds of purpose per se. They hold that the earlier existence of mind and matter, in accordance with their own respective categories (sva jāti, 自類), serve as the seeds (cause) of any subsequent existence of mind and matter, immediately without any interruption, and that this is what establishes the meaning of cause and effect. Because of this, they assert that there is no proof of the existence of any subconscious store of memory. Refuting this: This doctrine is not logical because it does not account for any perfuming (conditioning) of consciousness.
1. Since they hold that mind and matter do not perfume or condition themselves, how can they hold that which comes first to constitute the seeds of that which comes afterwards?
 2. And if these categories of mind and matter are interrupted (by meditative states, for example), they should not arise again.
Kuiji added: The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) speaks of meditations on the sphere of form being interrupted for a long time upon being reborn in the sphere of existential principles that are beyond form. With no subconscious mind to hold the seeds of the lower spheres (those of desire and form), there should be no subsequent rebirth in them.
 3. Those on the lesser track (students of life's purpose & self-enlightened beings) beyond any further need for training (aśaikṣa, 無學) would be without any subsequent projections of purpose (skandha, 蘊) because, in eliminating the final seeds of mind and matter, there should just be the end of their lives in this world.

4. And The School of the Elders (in replying to this idea that mind and matter should not arise again after being suspended by meditation) should not hold that mind and matter mutually interact as the seeds of each other, because the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識), physical form (rūpa, 色) and motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行) are not perfumed, as already established.
- f. The School on the Real Existence of All Purposes (Sarvāstivāda, 一切有部) claims that all the purposes of the past, present and future really exist. Causes leads to effects, (and the effects in turn become causes) without fail. Why bother to hold that there is a consciousness that is able to retain seeds of memory? In fact, the scriptures teach of the mind itself being a seed because all corrupt and pure purposes arise from it and its creative powers are very strong.
Refuting this: This teaching is logically flawed. The past and future are not eternal nor do they ever exist in the present. They are like blossoms in the sky because they do not have a real existence. And, in being without any active function, they cannot be endowed with conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). If there is not any consciousness that is able to retain the seeds of corrupt and pure purposes, none of its laws of cause and effect can be accomplished.
- g. Bhāvaviveka (清辯) of The Dialectical School (Madhyamaka, 中觀宗), held that the principle of emptiness in the doctrine on the greater track of spiritual awakening is a truth that ultimately transcends all things (through the dialectical process) and therefore disproves the real existential nature of all other characteristics.
Refuting this: Bhāvaviveka's denial of the real existence of a subconscious store of memory and its manifested purposes is a false inference in direct contradiction to the scriptural sources cited before. To maintain that knowledge (of suffering), severance (of its origination), realization (of its transcendence), cultivation (of the noble path) and the cause and effect of corruption and purity are all just attachments to falsehoods is a very mistaken view (mithyā dṛṣṭi, 邪見). Those who believe in an abstract, external reality (Tirthīkas, 外道) also malign the nature of life's purpose by asserting that the cause and effect of corruption and purity is only hypothetical and does not have a real existential nature. If the nature of life's true purpose is not real, then bodhisattvas should not bother to renounce the stream of life and death (saṃsāra, 生死) and diligently cultivate and gather all the resources (sambhāra, 資糧) of spiritual awakening (bodhi, 菩提). Who with wisdom would bother to try to employ the sons of barren women to destroy an army of phantoms? Therefore, one should have faith that there is indeed a mind that is able to retain the seeds of purposes and rely on it to establish the cause and effect of corruption and purity. This mind collecting and amassing them (citta, 心) is the eighth projection of consciousness with its subconscious store of memory (ālaya vijñāna, 阿賴耶識).
2. *The subconscious mind as the ripener of different kinds of seeds* (vipāka citta, 異熟心)
The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says:
"With the ripening of the different kinds of seeds from the subconscious, there are the impacts of both good and evil actions. If there were no subconscious store of memory, the different ripening fruits of the conscious mind would not occur."

- a. Because vision and the rest of the first six evolving projections of manifested consciousness (pravṛtti vijñāna, 轉識) are interrupted, the impact of actions (vedanīya karma, 業感) are not occurring at all times. Coming and going quickly like flashes of lightning in each moment of the here and now, they are not enduring like the different ripening seeds of the mind. Once these different ripening seeds are severed, they no longer continue on as a series. For example, once the capacity for survival (jivitā indriya, 命根) is severed, it no longer continues to go on. The influence of vision and the rest of the first six evolving projections of manifested consciousness are like those of visible form, audible sound, etc., in that they are not continuous and enduring. Because of this, it is said that they arise as consciousness (vipākaja, 異熟生) from the different ripening seeds, but they are not themselves the different ripening seeds of the subconscious mind (vipāka citta, 異熟心).
- b. It is certainly allowed that different ripening seeds of the subconscious are real and:
 1. They are found everywhere (in the three-fold sphere of sentient existence⁴).
 2. They result in the actions (karmas, 諸業) that they induce.
 3. Without being severed, they are manifested as physical lives and the worlds that contain them, and
 4. They serve as the foundation of support for sentient existence.
 This is because:
 1. It is axiomatic that a physical life and the world that contains it do not exist without a mind.
 2. Purposes that are not directly associated with consciousness (viprayukta saṃskāra, 不相应行) do not have a real existential nature apart from the mind.
 3. The evolving projections of manifested consciousness (pravṛtti vijñāna, 轉識) do not have a continuously enduring existence.
 If the subconscious store of memory did not exist, what would manifest physical lives (rūpa kāya, 色身) and the worlds that contain them (bhājana loka, 器世間), and on what would sentient beings depend for their lives to exist with continuity?
- c. Whether one is composed in a deep meditation of mind and body (samāhita, 在定) or not, and whether there is discursive thought or it is transcended, there are always many emotional feelings arising from the physical body. If the subconscious store of memory did not exist, after one arose from such a deep composure of meditation, the physical body would no longer have feelings of joy and comfort or feelings of strain and exhaustion. If there were no constant, abiding existence of the different ripening seeds of the subconscious mind, how would the physical body have these feelings after leaving this state of meditation? Those who have attained various stages of virtue but have not yet attained perfect enlightenment must still manifest these different ripenings of the subconscious mind. Just as one admits that they arise again when one leaves meditation, because one is not yet an enlightened being (buddha, 佛), one finds that one is still endowed with these emotional feelings. Because of this, there are the different ripenings of seeds arising from the mind that continue to occur. This is the eighth projection of consciousness with its subconscious store of memory (ālaya vijñāna, 阿賴耶識).

3. *The subconscious store of memory as the five spiritual destinies (pañca gatayaḥ, 五趣) & the four means of rebirth (catvāro yonayaḥ, 四生)*

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“Sentient beings are carried along the stream of life & death through five kinds of spiritual destiny and four means of rebirth.”

The five spiritual destinies (pañca gatayaḥ, 五趣) are:

- Hell (naraka gati, 地獄趣): Imprisonment in hatred; attachment to unpleasant feelings
- Ghosts (preta gati, 餓鬼趣): The greed of lust, hunger & addiction; attachment to pleasant feelings
- Animal Existence (tiragyaṇi gati, 畜生趣): Where there is brutality, ignorance of karma and retribution, and attachment to feelings of selfish indifference
- Human Existence (manuṣya gati, 人趣): Where sentient beings who create a social fabric (of family, community, nation, etc.) deal with feelings of selfish indifference through reasonable doubt.
- Heaven (deva gati, 天趣): Where there is mastery of desire and dealing with pleasant feelings, including faith in a god or higher purpose and the bliss of meditation in the higher spheres of objective reality (form) & existential principles (beyond form) that transcend the sphere of desire

The four means of rebirth (catvāro yonayaḥ, 四生) are:

- Rebirth asexually, through moisture (saṃsvedajā yoni, 濕生)
- Rebirth through a fertilized egg (aṇḍajā yoni, 卵生)
- Rebirth through a womb (jarāyujā yoni, 胎生)
- Rebirth through transformation (upapādukā yoni, 化生) into a higher sense of purpose

If the subconscious store of memory did not exist, the existential nature of these spiritual destinies and means of rebirth would not either. However, they:

- Have a real existential nature (dravyasat, 實有) and are not just hypothetical or abstract (prajñaptisat, 假有)².
- Have a continuity (saṃtati, 恒) that is uninterrupted
- Are found everywhere (sarvatra, 遍) in the three-fold sphere of sentient existence⁴
- Each has a distinct existential nature that is not conflated (asaṃkīrṇa, 無雜) with the other kinds of destiny and rebirth.

These four must be established for these destinies and means of rebirth to really exist.

- If destinies and rebirths did not arise from the different ripening seeds from the subconscious mind, they could be conflated with those of others (saṃkīrṇa viḥārin, 雜亂住) because all destinies and rebirths could just arise through conscious effort.
- The impact of actions (vedanīya karma, 受業) arising from the different ripening seeds of physical form (rūpa vipāka, 異熟色) and the five sensory projections of consciousness (pañca vijñāna, 五識) do not constitute the destinies and means of rebirth that are found everywhere in the three-fold sphere of sentient existence because they are not found in the sphere of existential principles that are beyond form (arūpa dhātu, 無色界).
- Although the impact of virtuous actions arising from conscious purposes and the distinguishing of imagined objects (mano vijñāna, 意識) can everywhere bring about destinies and rebirths that are not conflated with other ones, they do not exist continuously without interruption.
- Motive forces that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行) do not have a real existential nature (svabhāva, 自體) apart from the mind and none of them may establish a real kind of destiny or rebirth.

Only the different ripening seeds arising from the subconscious mind are endowed with this real existential nature and a continuity found everywhere in the three-fold sphere of sentient existence that is not conflated with any other projection of consciousness. Because of this, they are said to constitute the real existential nature of spiritual destiny and rebirth. If this subconscious store of memory did not exist, whenever a good or evil action (thought, word or deed) arose in the sphere of existential principles that are beyond form, it would be without any destiny or means of rebirth.

Kuījī added: It is therefore allowed that destinies and rebirths are distinct consequences of this subconscious store of memory.

If it is claimed that destinies and rebirths involve afflictions but meditations arising in the sphere of existential principles beyond form are without affliction and so are without any destiny or rebirth, there would be a contradiction with logical reasoning. One must not make this error or any of the others described before about the four characteristics of destinies and rebirths. Real destinies and rebirths only arise through the different ripening seeds arising from the subconscious store of memory. And so the enlightened beings that descend into this world (tathāgatas, 如來) are not involved in any destiny or rebirth, because they perfectly transcend the different ripening seeds found in the subconscious memory as well as anything else that is morally indefinite. And in being beyond any afflictions, they also transcend the three-fold sphere of sentient existence. This is because they have renounced any attachments to suffering and its origination and have forever severed all the seeds that arise from the sophistry of discursive thought (prapañca bījaḥ, 諸戲論種). The reality of spiritual destiny and rebirth is only found in the different ripening seeds within the subconscious mind (vipāka vijñāna, 異熟識), in distinction to the different kinds of consciousness that are produced by them (vipākaja, 異熟生). The seeds from the subconscious mind and its mental states (caitta, 心所) do not exist apart from this eighth level of consciousness (aṣṭama vijñāna, 第八識). Because of this, one should understand that there is a distinct existential nature to this eighth, innermost projection of consciousness and its subconscious store of memory.

4. *The subconscious store of memory as the adopter of a life* (upādāna, 執受)

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“The sense faculties and the physical body are taken on (adopted) and sustained (upātta, 有執受) over time. If the subconscious store of memory did not exist, there would not be anything able to so take them on and sustain them (upadātṛ, 能執受).”

This is a reference to the five sensory faculties (rūpa indriya, 根) as well as the physical forms they depend on that only exist in the here and now being taken on and sustained (continuously over time).

Kuījī added: ‘The five sensory faculties and the physical forms they depend on’ consist of nine of the ten bases in the physical alignment of subject and object (āyatana, 處), all those except for audible sound.

These nine include:

- #1 The eyes & #2 visible forms
- #3 The ears
- #4 The body & #5 physical contacts
- #6 The tongue & #7 flavors
- #8 The nose & #9 odors

It must be the mind that is able to adopt and sustain them with a continuity over time. And it can only be a reference to the different ripening seeds of the subconscious mind, which are induced by prior actions (pūrva karman, 先業). It cannot be vision or any of the first six evolving manifestations of the conscious mind (that are ever-changing).

a. This subconscious mind (ālaya vijñāna, 阿賴耶識) is morally undefined, being neither good or evil.

1. Its moral nature is of a single kind.
2. It is found everywhere in the three-fold sphere of sentient existence, and
3. It is continuously taking on and sustaining the sense faculties and the physical body that supports them.

- b. Vision and the rest of the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are without these qualities. The intent of these words is to demonstrate that vision and the other evolving manifestations of consciousness are:
 1. Not only of a single moral nature (they can be virtuous, evil or morally undefined)
 2. Not found everywhere in the three-fold sphere of sentient existence and
 3. Not able to continuously take on and sustain the inner physical body and sense faculties because they arise, change and disappear from moment to moment.

However, this does not mean that only the different ripening seeds arising from the subconscious mind (vipāka citta, 異熟心) are able to take on and sustain them, because enlightened beings (buddhas, 諸佛) are no longer subject to these different ripening seeds but are still able to take on and sustain their physical lives. In saying that 'the sense faculties and the physical body are adopted and sustained', The Summary of the Greater Vehicle Doctrine here is only referring to the different ripening seeds of the subconscious mind taking on and sustaining physical lives that are *afflicted* (sa āsrava rūpa kāya, 有漏色身). This is because:

- a. The evolving manifestations of the conscious mind are conditions that only arise in the here and now, like wind, audible sound and the like.
- b. The moral qualities of virtue and evil are not just induced by consequence-producing actions (thoughts, words and deeds) but go beyond them, like the transcendent state that goes beyond any spiritual discovery (apratisaṃkhyā nirodha, 非擇滅).
- c. These consequence producing actions (karmas, 諸業) occur as a result of the different kinds of consciousness arising from the ripening seeds of the subconscious mind (vipākaja, 異熟生), but they are not the ripening seeds (vipāka, 異熟) themselves:
 1. These actions are not the foundation that is found everywhere in the three-fold sphere of sentient existence.
 2. They are not continuously enduring. Rather, they are fleeting and momentary. arising and disappearing like flashes of lightning.
 3. They are not able to take on and sustain the physical body that is afflicted.

Furthermore:

- * The consciousness that takes on and sustains a life (upādāna kāya, 執受身) referred to here includes its mental states (caitta, 心所) because they are by necessity directly associated with it (samprayukta, 相應). Similarly, these states are also involved in there only being the virtual nature of consciousness (vijñapti matratā, 唯識).
- * The physical form of the sense faculties (rūpa indriya, 色) and motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行) are unable to take on and sustain the sense faculties and physical body supporting them because they are without any objects before them (ālambana, 所緣). Empty space and other unconditional purposes (asaṃskṛta dharma, 無為法) are also like this.

Therefore, one should understand that there is a distinct existential nature of the mind that is able to take on and sustain them. It is the eighth projection of consciousness with its subconscious store of memory.

5. *The subconscious store of memory as the capacity for survival (āyur, 壽), bodily warmth (ūṣman, 煖) & consciousness (vijñāna, 識)*

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:
 "The survival instinct, bodily warmth and consciousness have a continuous existence

through their reciprocal interaction. If there were no subconscious store of memory, there would be no consciousness that was able to support this survival instinct and bodily warmth”.

Like audible sounds, ever shifting winds and the like, the evolving manifestations of consciousness (pravṛtti vijñāna, 諸轉識) are ever-changing and subject to interruption and so do not serve as a foundation that can continuously support them. Without this needed continuity, it is not possible for them to be that which sustains survival, bodily warmth and consciousness. Only the ripening of the different seeds from the subconscious mind (vipāka vijñāna, 異熟識) is uninterrupted and unchanging and, like the survival instinct and bodily warmth, has the continuity needed to sustain life. The holy teachings speak of these three reciprocally supporting and sustaining each other. The survival instinct and bodily warmth are continuous and unchanging, but the evolving manifestations of consciousness are not. How can they constitute the third?

Question: Although it is said that these three support and sustain each other, it has already been allowed that only bodily warmth is not found everywhere in the three-fold sphere of sentient existence (it is not found in the sphere of existential principles beyond form). Why not allow that only consciousness is changeable and subject to interruption?

Answer: That bodily warmth is not found everywhere in this three-fold sphere does not invalidate our thesis about the subconscious mind supporting the survival instinct and bodily warmth but not the evolving manifestations of the conscious mind. Where these three are continuous and unchanging, they can sustain each other. When they are subject to interruption and change, they cannot. Before, it was explained that, in reference to the survival instinct, bodily warmth and consciousness, the word ‘consciousness’ did not refer to the evolving manifestations of consciousness. How does bringing up the fact that bodily warmth is not found everywhere in the three-fold sphere of sentient existence invalidate this thesis?

Thus the prior explanation demonstrates that this thesis is ultimately conclusive.

And among these three, the survival instinct and bodily warmth are certainly endowed with affliction (sa āsrava, 有漏)⁷. Therefore, one should understand that, like them, the subconscious store of memory is also not without affliction. However, with the unafflicted mind (anāsrava citta, 無漏心) being reborn in deep meditation on the sphere of existential principles beyond form (arūpa dhātu, 無色界), what consciousness is able to retain this survival instinct (if there is no eighth projection of consciousness)? Because of this, one should understand that the different ripening seeds of the subconscious mind are continuous, of a single moral nature, found everywhere in the three-fold sphere of sentient existence and able to sustain the survival instinct and bodily warmth. This is the eighth projection of consciousness with its the subconscious store of memory.

6. *The subconscious store of memory at the very beginning & the very end of life*

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“At the beginning and end of life, sentient beings dwell in a scattered and dispersed state of mind, not a resolve of meditation that transcends the conscious mind (asaṃjñika, 無心定). If the subconscious store of memory did not exist at the very beginning and end of life, no other state of mind would exist (and so at the stages of birth and death there is only this eighth level of the subconscious mind).”

This means that, at the very beginning and end of life, the body and mind are in a dark state of confusion, like a dreamless sleep that is stupefied and insensate (mūrcchā, 悶絕).

The detailed perceptions generally found in the evolving manifestations of consciousness and particularly found in the mind that distinguishes imagined objects (mano vijñāna, 意識) do not arise or appear at this stage. And so at these two moments, there is no imaging (ākāra, 行相) of the objects (ālambana, 所緣) before the six evolving manifestations of consciousness. Because of this, there are by necessity no manifestations of the conscious mind (samudācāra, 現行) at these moments, just like at deep stages of meditation (acittaka, 無心). If the six evolving manifestations of consciousness existed at the very beginning and the very end of life, the objects before them and their imaging would be knowable just as they are at other times. Because the different ripening seeds of the subconscious mind are extremely subtle, the objective conditions before it and its imaging function are both impossible to recognize clearly in detail. They include the fruits that have been induced by actions (karma phala, 業果) over the course of an entire lifetime (yāvaj jīvam, 一期) and they are continuous and unchanging. It does not contradict reason to say that they are also found in the scattered and dispersed state of mind that exists at the beginning and end of life.

There are other theories from the greater vehicle doctrine (Mahāyāna, 大乘) about the mind at the beginning of life. Nanda and Dharmapāla had the following debate on it:

- * Nanda said that the five sensory projections of consciousness (pañca vijñāna, 五識) are absent at the very beginning and end of life because the mind that distinguishes imagined objects (mano vijñāna, 意識) can only behold them for three reasons:
 1. The existence of the five sensory kinds of consciousness (pañca vijñāna, 五識)
 2. Following the guidance or suggestions of others (para praṇeya, 隨他教)
 3. The resolve of meditation (samādhi, 定).
 He concluded that since these three conditions are not possible to acquire at the very beginning of life, the distinction of imagined objects is also absent at this stage.
- * Dharmapāla answered that, if this is so, then the distinguishing of imagined objects should never arise again after meditation on the existential principles in the sphere of beyond form (arūpa dhātu, 無色界) because:
 1. This resolve of meditation (samādhi, 定) must induce the suspension of the consciousness that distinguishes imagined objects (mano vijñāna, 意識).
 2. This resolve of meditation must induce the transcendence of the five sensory kinds of consciousness.
 3. There is no guidance or suggestions (teachings) from others (para praṇeya, 他教) in this sphere of meditation.
 Therefore, in inducing this resolve of meditation on the existential principles beyond form (arūpa samādhi, 定), there would be no way for this suspended consciousness to arise again.
- * Nanda answered that the mind distinguishing imagined objects suddenly appears after completion of this meditation, becoming manifested through previously existing habitual forces.
- * Dharmapāla responded by asking why then doesn't it just appear as soon as one is first reborn into this sphere of existential principles that are beyond form? For that matter, it should also appear when one is first reborn into the spheres of desire and form through these previously existing habitual forces.
- * Nanda said it does not appear at first because, at this stage, the body and mind are stupefied.

* Dharmapāla replied that this is the same as the reasoning he gave before, so what need has there been to now try to explain it a different way?

There are other schools like that of the Elders (Sthāviravāda, 上座宗) which hold that there is a distinct consciousness distinguishing imagined objects (mano vijñāna, 意識) at the very beginning and end of life but, because it is very subtle, it is impossible to recognize clearly how it imagines (ākāra, 行相) the objects before it (ālambana, 所緣). One should understand that this is nothing other than the eighth level of consciousness and its subconscious store of memory (ālaya vijñāna, 阿賴耶識), because there is no consciousness distinguishing imagined objects that has such subtle, imperceptible qualities as these.

And with the approach of death, there is contact (sparśa, 觸) with a coldness that rises up in the body beginning in the extremities and finally reaching the crown of the head. If there were no subconscious store of memory (ālaya vijñāna, 阿賴耶識) this would not occur, because:

- a. *The first six evolving manifestations of consciousness* (ṣaḍ pravṛtti vijñāna, 轉識) are unable to take on or sustain the whole body. This coldness is not explained by the fact that any one of these evolving projections of consciousness have let go of it.
- b. *Vision, hearing & the rest of the five sensory kinds of consciousness* (pañca vijñāna, 五識) each have their own distinct foundation of support (the eyes, the ears, etc.) and no one of these serves as the foundation for the body as a whole.
- c. None of them can remain active upon death.

Kuījī added: If the different foundations of support for each of the five sensory projections of consciousness were able to individually take on and sustain the body without the subconscious store of memory, the coldness would arise in their respective faculties separately instead of in the body as a whole. If it was the consciousness of touch (kāya vijñāna, 身識) that everywhere took on and retained it (since it seems to generally pervade the body), then the others would not be able to work without it. Furthermore, when life ends gradually, the five sensory kinds of consciousness can all be let go before bodily warmth is released.

Contact with this coldness should not arise from any gradual loss of the sixth projection of consciousness, the distinguishing of imagined objects (mano vijñāna, 意識) because:

- a. It is not found everywhere in the body (the body does not become cold from its loss).
- b. It is often interrupted.
- c. Its object is not fixed and unchanging.

Because the subconscious store of memory is found everywhere throughout the body, it is continuous without interruption, its object is always the same and it is able to firmly take on and sustain its life. Consequently, the coldness that envelops the body at death should not be deemed to be caused by the gradual loss of the mind that distinguishes imagined objects. The subconscious store of memory with different ripening seeds (vipāka vijñāna, 異熟心) induced by the power of past actions is continuous, of a single (undefined) moral nature and found everywhere in the body, so only it is able to take this body on and sustain it. Upon letting go of the body that it has taken on and sustained, there is the means for this coldness to arise. As a consequence, the instinct for survival, bodily warmth and the subconscious store of memory are inseparable. Furthermore, the place where contact with this coldness occurs is not one that belongs to sentient existence. Although it is a permutation of consciousness, it is also the condition in which the subconscious store of memory no longer takes on and sustains the body for itself. Therefore, one should understand that there definitely exists such an eighth projection of consciousness with a subconscious store of memory.

7. *The subconscious store of memory & the duality between named (identified) objects distinguished in the mind and the objective reality of form* (nāma rūpa, 名色)

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“With there being consciousness there is a condition of duality between named (identified) objects (nāma, 名) and the objective reality of form (rūpa, 色), and with there being this duality between them, there is consciousness.”

These two interact reciprocally, depending on each other like bundles of reeds that are buttressed against each other, simultaneously holding each other up. If there were no subconscious store of memory, the nature of consciousness (with its evolving manifestations in the duality between named objects and the objective reality of form) would not exist. The holy teachings explain that, in terms of the subconscious mind:

- a. *Named Objects, or Verbalizations* (nāma, 名) refers to the four projections of purpose that are without form (arūpa skandha, 非色蘊). This involves the projections of consciousness (vijñāna skandha, 識蘊) in the subconscious store of memory, including its three kinds of mental states:
 1. Its projections of emotional feelings (vedanā skandha, 受蘊)
 2. Its projections of mental associations (saṃjñā skandha, 想蘊)
 3. Its projections of other motive forces (saṃskāra skandha, 行蘊)
- b. *The Objective Reality of Form, or Matter* (rūpa, 色) refers particularly to the physical body, from its earliest embryonic form (kalala, 羯邏藍) to its remaining shell, the corpse that is left after death.

These two are mutually dependent within the subconscious store of memory and remain together like two bundles of reeds buttressed against each other, with their conditions constantly interacting simultaneously and evolving together without ever being separated. Vision and the other evolving projections of consciousness (pravṛtti vijñāna, 轉識) are involved in this verbalization of that named or identified (nāma, 名), but if there were no subconscious store of memory, who or what would serve as the foundation of support (āśraya, 依止) for this consciousness? Furthermore, one cannot say that the projections of consciousness (vijñāna skandha, 識蘊) found in this just refer to the five sensory projections of consciousness (pañca vijñāna, 五識) or even the consciousness distinguishing imagined objects (mano vijñāna, 意識). This is because:

- * The earliest embryonic forms of the physical body are without these five sensory projections of consciousness.
- * The evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are subject to interruption and without the power to always take on and sustain this reciprocal relationship between named (identified) objects and the objective reality of form (nāma rūpa, 名色). How can they be said to be continuously linked with it?

Therefore, the consciousness found in the reciprocal and mutually dependent duality between the named (identified) objects distinguished in the mind and the objective reality of form (nāma rūpa, 名色) is said to especially refer to the eighth projection of consciousness with its subconscious store of memory.

The Discourse on Realizing There is Only the Virtual Nature of Consciousness

Vijñapti Matratā Siddhi, 成唯識論

End of Volume Three

The Discourse on Realizing There is Only the Virtual Nature of Consciousness

Vijñapti Matratā Siddhi, 成唯識論

Beginning of Volume Four

8. *The subconscious store of memory & nourishment* (āhāra, 食)

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“All sentient beings depend on nourishment to survive”.

If the subconscious store of memory did not exist, there would not be any nourishment of the existential nature of consciousness. This is a reference to the four kinds of nourishment (catvāra āhārāḥ, 四食) taught about in the holy teachings:

- a. *Nourishment through the mouth* (kavadī kāra āhāra, 段食) is characterized by *consumption & digestion* (jaraṇa, 變壞). This is a reference to afflicted attachments to smells, flavors and physical contacts with objects in *the sphere of desire* that, when consumed and digested, are able to serve as nourishment. The objects of visible form are not included among these because, when they are digested, they do not serve as nourishment.
- b. *Nourishment through contact* (sparśa āhāra, 觸食) is characterized by *physical tangibility* (spraṣṭavya, 觸境). This is a reference to afflicted contacts with objects in which there are attachments that involve feelings of joy and satisfaction. These can serve as nourishment since they give comfort to the physical body. Although mental and sensory contacts are directly associated with all eight projections of consciousness, this kind of nourishment especially belongs to the first six, *the five sensory projections of consciousness* (pañca vijñāna, 五識) & *the mind that distinguishes imagined objects* (mano vijñāna, 意識). The contacts with objects that are explicitly revealed (atyā audārika, 麤顯) and involve agreeable emotional feelings of joy, comfort and satisfaction are the most nourishing.
- c. *Nourishment through aspirational intent* (chanda cetanā āhāra, 意思食) is characterized by *hope and anticipation* (āśā, 希望). This is a reference to afflicted intentions and desires evolving together. The seeking of pleasurable objects serves as a form of nourishment. Although this intention is directly associated with all eight projections of consciousness, this hope and expectation is especially nourishing to *the mind that distinguishes imagined objects* (mano vijñāna, 意識).
- d. *Nourishment through consciousness* (vijñāna āhāra, 識食) is characterized by *the holding & retaining of an object* (dhāraṇa, 執持). This is a reference to afflicted consciousness because, through it, the powers of digestion, contact and aspiration are increasingly able to serve as nourishment. Although this subconscious nourishment is found in the existential nature of all eight projections of consciousness, it is especially nourishing to the eighth level, *the subconscious store of memory* (ālaya vijñāna, 阿賴耶識) because it is continuous, unchanging and the most sustaining of all.

Because of this, The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says that these four kinds of nourishment involve the following:

- a. Three projections of purpose (skandhas, 蘊)
 1. The projections of physical form (rūpa skandha, 色蘊)
 2. The projections of motive force (saṃskāra skandha, 行蘊)
 3. The projections of consciousness (vijñāna skandha, 識蘊)

b. Five alignments of subject and object (āyatana, 處):

1. The alignment of the nose (ghrāṇa āyatana, 鼻處) with aromas (gandha āyatana, 香處)
2. The alignment of the tongue (jihvā āyatana, 舌處) with flavors (rasa āyatana, 味處)
3. The alignment of the peripheral nervous system of the body (kāya āyatana, 身處) with physical contacts (sparśa āyatana, 觸處)
4. The alignment of the mind that distinguishes imagined objects (mano āyatana, 意處) with objective purposes (dharma āyatana, 法處)
5. The alignment of the deliberating and calculating mind of self-interest (manas, 末那) with the subconscious store of memory (ālaya vijñāna, 阿賴耶識)

c. Eleven aspects in the sphere of consciousness (dhātus, 界)

The seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識):

1. Vision (cakṣuḥ vijñāna, 眼識)
2. Hearing (śrotra vijñāna, 耳識)
3. Smell (ghrāṇa vijñāna, 鼻識)
4. Taste (jihvā vijñāna, 舌識)
5. Touch (kāya vijñāna, 身識)
6. The mind that distinguishes imagined objects (mano vijñāna, 意識)
7. The deliberating and calculating mind of self-interest (manas, 末那)

And four kinds of objects (viṣaya, 境):

8. Fragrances (gandha viṣaya, 香境)
9. Flavors (rasa viṣaya, 味境)
10. Physical contacts (spraṣṭavya viṣaya, 觸境)
11. Objective purposes (dharma viṣaya, 法境)

Because these four kinds of nourishment are able to sustain the physical bodies and survival instincts of sentient beings and prevent them from starving, they are said to be nourishment (āhāra, 食). Although nourishment through the mouth (kavadī kāra āhāra, 段食) only serves purposes in the sphere of desire (kāma dhātu, 欲界) and nourishment through contact (sparśa āhāra, 觸食) and nourishment through aspirational intention (chanda cetanā āhāra, 意思食) pervade the entire three-fold sphere of sentient existence⁴, they all ultimately depend on nourishment through consciousness (vijñāna āhāra, 識食), as their very existential nature depends on it. Vision and the other evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are ever-changing and subject to interruption. They are not able to sustain the body and its survival instinct in all places and at all times because they are interrupted during the penetrations of resolve that transcend conscious thought (acitta samāpatti, 無心定) as well as in trance states that go beyond mental associations (asaṃjñika devaloka, 無想天), dreamless sleep and other periods of unconsciousness. The conscious mind goes through various different states, ever-changing in accordance with the conditions at hand that it depends on, its different moral natures, the various sensory and mental spheres that are prevailing, its stages of spiritual development, etc., but it is not itself able to sustain the body and its survival instinct in all places and at all times.

Question: What kind of nourishment do sentient beings depend on to survive according to those who hold that there is no subconscious store of memory?

Answer: Different schools have different answers:

a. Disproving ideas of The School Professing the Real Existence of All Purposes (Sarvastivāda, 說一切有部):

1. No consciousness of the past or the future in the stages of meditation that transcend the conscious mind (acittaka, 無心位) provides nourishment because the past and the future are neither in the present nor everlasting and,

like blossoms in the sky, they are without any existential nature or function. Even if they did so hypothetically, because they are not involved in the present, they would be like empty space in not having a nourishing nature.

2. It cannot be said that *entry into the resolves of meditation* (samādhi praveśa, 入定心) that go beyond the conscious mind (acittaka, 無心位) provides any nourishment for sentient beings because, in dwelling in these states, the conscious mind has already been transcended and that which is in the past does not serve as nourishment, as was already conclusively demonstrated.
 3. And it cannot be said that *meditations on the motive forces not directly associated with consciousness* (viprayukta saṃskāra, 不相應行) that go beyond the conscious mind (acittaka, 無心位) serve as nourishment for sentient beings as none of the four kinds of nourishment described before are included among them and these motive forces not directly associated with consciousness do not have any real existential nature apart from the mind.
- b. Disproving an idea held by The School of the Elders (Sthaviravāda, 上坐部): There are those who hold that the completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) and other meditative states still involve the sixth projection of consciousness distinguishing imagined objects (mano vijñāna, 意識) (in a subtle form) and that they are therefore able to serve as nourishment for sentient beings. This theory is illogical and a more elaborate refutation of it will be made later on.
 - c. Disproving an idea held by both The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) & The School on the Real Existence of All Purposes (Sarvāstivāda, 有部): These two schools both speak about the meditations of the unafflicted mind being reborn into the two higher spheres (the objective reality in the sphere of form and the existential principles in the sphere beyond form), but what is their nourishment? Because the consciousness that is without affliction breaks down and destroys its own existential nature, it cannot serve as nourishment for the body and its survival instinct.
 - d. Disproving another idea held by The School Based on the Authority of the Scriptures: It also cannot be held that in unafflicted consciousness (anāsrava vijñāna, 無漏識) there are seeds of affliction that can serve as its nourishment. Unafflicted consciousness is like spiritual freedom (nirvāṇa, 涅槃) because it is unable to hold on to or retain the seeds of affliction (āsrava bījaḥ, 有漏種).
 - e. Disproving another idea held by both The School Based on the Authority of the Scriptures & The School Professing the Real Existence of All Purposes: And it cannot be said that the survival instincts (kāya jivitā, 身命) of sentient beings nourish and sustain each other in these higher spheres of meditation (that are beyond any affliction) because:
 1. It does not involve the four kinds of nourishment needed for physical survival.
 2. There is no instinct for physical survival in the sphere of existential principles beyond form (arūpa dhātu, 無色界), and it is not able to sustain one.
 3. Shared purposes (nikāya sabhāga, 眾同分) and the other motive forces not directly associated with the mind (viprayukta saṃskāra, 不相應行) are without any real existential nature (svabhāva, 體), as already explained.

Conclusions about Nourishment:

Because of this, one definitely understands that it is only the different ripening seeds of the subconscious mind that are continuously arising, unchanging and found everywhere (in the three-fold sphere of sentient existence). In sustaining the body's survival instinct (kāya jīvita, 身命) and preventing it from starving to death, it is distinguished from the other seven evolving manifestations of consciousness (pravṛtti vijñāna, 諸轉識). The Blessed One was referring to this when he said that "all sentient beings depend on nourishment to survive." 'Sentient beings' (sattva, 有情) here is reference to those with afflicted attachments to (the five) projections of purpose (upadāna skandha, 取蘊). Enlightened beings (buddhas, 諸佛) are without any affliction (anāsrava, 無漏) and so are not included among sentient beings as defined here. When it is said that the Buddha was a sentient being who depended on nourishment to survive, one should understand that all beings depend on manifesting in this world in order to teach about the transcendental nature of life's purpose. With there being the different ripening seeds of the subconscious mind (vipāka vijñāna, 異熟識), this nourishing nature prevails. This is the subconscious store of memory (ālaya vijñāna, 阿賴耶識) found in the eighth projection of consciousness.

9. *The subconscious store of memory & the completely transcendent penetration of meditative resolve* (nirodha samāpatti, 滅定)

The completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) is an extra-sensory state also called the *completely transcendent penetration of resolve beyond any emotional feelings or mental associations* (samjñā vedita nirodha samāpatti, 滅受想定). It is realized through penetrating the sphere of existential principles beyond form (arūpa dhātu, 無色界) upon attaining the third fruit of a never-returner (anāgāmi phala, 不還果)¹², one who is beyond any attachment to life in this world. This also includes those who are still able to remain in this world as candidates (pratipannaka, 向) for attaining the fourth fruit, that of a truly worthy being (arhat, 阿羅漢)¹². Upon arising from this meditative state, there is a boundless transcendental feeling of serenity as one becomes conscious of it. This feeling is not the cause of any disconnection from attachments to emotional disturbances (kleśa, 煩惱) but rather an effect of it. With an absence of any mental associations or emotional feelings, there is an immediate and direct perception (pratyakṣa pramāṇa, 現量) that is only dependent on the physical body. Those having this peak existential experience are called 'living witnesses' (kāya sākṣin, 身證). In this state, the body is endowed with a calm similar to the ultimate spiritual freedom (parinirvāṇa, 般涅槃). Because all afflictions (āsrava, 漏) are completely extinguished, all emotional feelings (vedanā, 受) and mental associations (samjñā, 想) arise and perish in each and every moment without any latent seeds of attachment (anuśaya, 隨眠) to either their existence or their transcendence still lingering in the mind. It is like a state of dreamless sleep in which there are no longer any such seeds of attachment (anuśaya, 隨眠) bubbling up from the subconscious store of memory (ālaya vijñāna, 阿賴耶識).

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

"Those who abide in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定) are beyond any thoughts, words or deeds, yet their lives do not end, they are not without bodily warmth, their sense faculties are not destroyed and there remains a consciousness that does not leave their physical bodies."

If there is any consciousness that does not leave the physical body while abiding in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定), it has to be the subconscious store of memory. The imaging (ākāra, 行相) of vision and the rest of the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are explicit and ever-changing. When the objects (ālambana, 所緣) arising before them become troubling and stressful, one becomes weary and disgusted by them, seeking to put an end to them, embarking on a course that gradually suppresses and severs them until

they are completely gone. At the final stage of this course, one abides in a completely transcendent penetration of resolve (nirodha samāpatti, 滅定). At this deepest level of meditation (samādhi, 定), all the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are transcended.

Kuījī added: In seeking to temporarily end the manifestations of consciousness (during meditation), one must gradually suppress and eliminate them. One begins with those that are most coarse and explicit and then moves on to those that are more subtle, the trance states and meditations that are not characterized by or associated with mental images (animitta saṃjñā, 無相想). Ultimately one will reach the stage of their complete transcendence. According to the teachings on the greater track of spiritual awakening (Mahāyāna, 大乘), this process of transcending all the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) may take a day, a week, or a whole lifetime or more, depending on one's spiritual capacity. Based on this, there is abiding in a completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅定).

Question: If the holy teachings did not allow for a very subtle kind of consciousness that is continuous, unchanging, found everywhere in the three-fold sphere of sentient existence and sustains lives, which of the other projections of consciousness would it be referring to when it says that there remains a consciousness that does not leave the physical body?

Answer: In answering this, it is helpful to refute some of the misconceptions of other schools about this completely transcendent penetration of resolve:

- a. Disproving a thesis held by The School Professing the Real Existence of All Purposes (Sarvāstivāda, 一切有部):

Thesis: This school asserts that when the holy teachings say that consciousness does not leave the physical body, it really means that *consciousness returns to the body after one arises from this penetration of meditative resolve, just as the fever of malaria returns after being in remission for a number of days.*

Rebuttal: Based on this explanation, it should not be claimed that the activity of the mind is really eliminated in this state because it is saying that consciousness (vijñāna, 識) arises and perishes in the same way as mental associations (saṃjñā, 想), emotional feelings (vedanā, 受) and other motive forces (saṃskāra, 行). The survival instinct, bodily warmth and the sensory faculties should then be like consciousness as well - leaving it and then returning to it afterwards. This idea is very mistaken because it should be admitted that consciousness, like the survival instinct and bodily warmth, is really inseparable from the physical body. Also:

1. If at this stage of meditation, one was without the different ripening seeds in the subconscious mind, one would be like a stone, without any qualities of sentient existence. How could it be said that one was dwelling in a completely transcendent penetration of resolve (nirodha samāpatti, 滅定)?
2. If the different ripening seeds of the subconscious mind were absent at this stage of meditation, who would there be to take on and sustain the sense faculties, the survival instinct and bodily warmth? Without sustaining them, they would disintegrate and be destroyed. One would be like a corpse and there would no longer be any survival instinct or bodily warmth. If this were so, consciousness would certainly not subsequently return into the body. How could the holy teachings then say that consciousness does not leave the physical body when abiding in a completely transcendent penetration of resolve? With the different ripening seeds of the subconscious store of memory having left the body, it could no longer be reborn unless it was into a new life altogether.

b. Disproving the original thesis held by The School Based on the Authority of the Scriptures (Sautrāntika, 經量部)

Thesis: In this stage in which there is completely transcendent penetration of meditative resolve the seeds of primordial consciousness are retained within form (rūpa, 色), not a subconscious store of memory.

Rebuttal: If this is so, how could the (first six projections of) consciousness (which are without seeds) arise afterwards?

1. The past, the future and the motive forces that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行) do not have a real existential nature, as has already been conclusively proven.
2. There is no form that exists apart from consciousness.
3. Because form is not perfumed, it does not retain seeds of consciousness.
4. In fact, because sentient existence involves the sense faculties, the survival instinct and bodily warmth, there is a real existential nature of consciousness found even in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定) as well as the other trance and meditative states, just as there is in mentally active states.

Based on this reasoning, it is determined that there is in fact a consciousness found in a completely transcendent penetration of resolve (nirodha samāpatti, 滅定) that is real and inseparable from the physical body.

c. Disproving a later thesis from The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) and a debate over it.

Thesis: It has been asserted by some in this school that the sixth projection of consciousness that distinguishes imagined objects (mano vijñāna, 意識) is found in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定) because the holy teachings say that, in this complete penetration of resolve, consciousness does not leave the physical body.

Rebuttal: This thesis is also logically flawed for a variety of reasons:

1. *Claim:* This school says that the completely transcendent penetration of resolve goes beyond the conscious mind (acitta, 無心) only because the five sensory projections of consciousness are transcended in it.
Rebuttal: If just being without the five sensory projections of consciousness (pañca vijñāna, 五識) is enough to constitute the transcendence of the conscious mind, then all meditative states would transcend it because they can all transcend them. The consciousness that distinguishes imagined objects (mano vijñāna, 意識) is involved among the first six evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) and does not exist in this completely transcendent penetration of resolve, just as the first five projections of consciousness do not.
2. *Claim:* Some in this school claim that, at the stage of attaining a completely transcendent penetration of resolve, the mental imaging (ākāra, 行相) of objects (ālambana, 所緣) and the mind distinguishing them (mano vijñāna, 意識) still exist but they are just impossible to recognize.
Rebuttal: Just like the survival instinct & bodily warmth, the consciousness that is impossible to recognize is the subconscious store of memory, not the one that distinguishes imagined objects.
3. *Claim:* Some in this school assert that, during this completely transcendent

penetration of resolve, there is still the ongoing mental imaging of objective conditions.

Rebuttal: The completely transcendent penetration of resolve could not be like other meditations in which there is still such conscious mental activity. The original purpose of entering into this completely transcendent penetration of resolve is to completely put to rest the mental imaging of objective conditions that constitute the mental associations (saṃjñā, 想) of the conscious mind.

4. And if the sixth projection of consciousness that distinguishes imagined objects (mano vijñāna, 意識) is found in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定), do the mental states (caitta, 心所) directly associated with this sixth level also exist in it or not?
 - a. If there were such mental states (caittas, 心所) in this completely transcendent resolve, the holy teachings would not speak of the mind's conscious activities (emotional feelings and mental associations) all being transcended in it, and it would not speak of this meditation being 'the complete transcendence of all emotional feelings and mental associations' (saṃjñā veditā nirodha samāpatti, 滅受想定).
 - b. *Claim:* Some claimed that, in the preparatory stage (prayoga, 加行) of intensified motivation (abhisamkāra, 加行) for attaining this stage of transcendent resolve, one has disgust for emotional feelings (vedanā, 受) and mental associations (saṃjñā, 想) and this is the reason that only these two mental states are not found in it.
Rebuttal: Emotional feelings and mental associations are powerful influences on the mind (citta pariṣkāra, 資助). Among all the mental states (caitta, 心所), they alone are said to be the very last motive forces directly associated with the conscious mind (citta saṃskāra, 心行) to be transcended. With them being transcended, how is it a contradiction to say that all conscious mental activities have been transcended?
 - c. *Claim:* There was a claim that, in preparing for the penetration of meditation that transcends mental associations (asaṃjñi samāpatti, 無想定), only mental associations (saṃjñā, 想) should need to be transcended, however you are suggesting that emotional feelings (vedanā, 受) must also be transcended.
Rebuttal: It has already been explained that emotional feelings and mental associations both exert a powerful influence on the conscious mind. Only when both of them are transcended are all the motive forces of the conscious mind transcended.
 - d. *Claim:* It was said that some motive forces of the body (kāya saṃskāra, 身行) such as inhalation and exhalation are transcended (suspended) during this fourth level of meditation in the sphere beyond form, yet the body somehow still remains alive. How then could you argue that *all* the motive forces of the conscious mind are transcended just because emotional feelings and mental associations have been transcended?

Rebuttal: By this logic, when seeking (vitarka, 尋) and discovery (vicāra, 伺), the motive forces underlying mental verbalization

(vāk saṃskāra, 語行) are transcended, speech itself should not be transcended. However, even this school admits that use of mental verbalization is not possible when the motive forces of seeking and discovery are absent. In fact, there are two kinds of motive forces (saṃskāras, 行).

1. Those that are found in all conscious states (sarvatraga, 遍)
2. Those that are not found in all conscious states (asarvatraga, 非遍)
1. When the motive forces found in all conscious states are transcended, all these conscious states will also be transcended.
2. When the motive forces not found in all the conscious states are transcended, there may be some conscious states that still exist.
 - a. Inhalation and exhalation of the breath (anāpāna, 入出息) are examples of motive forces that are not found in all conscious states because, when the breath is suspended, the body continues to function.
 - b. The seeking (vitarka, 尋) and discovery (vicāra, 伺) found in mental verbalization involve motive forces found in all conscious states because, when they are suspended, these conscious states will definitely no longer function.
 - c. Emotional feelings and mental associations also involve motive forces found in all conscious states because they are like the motive of intent and the rest of the ten mental functions found in all conscious states (mahā bhūmika, 遍大地法).

These ten are:

- a. Omnipresent motive forces (sarvatraga saṃskāra, 遍行):
 1. Contact (sparśa, 觸)
 2. Attention (manaskāra, 作意)
 3. Emotional feeling (vedanā, 受)
 4. Mental association (saṃjñā, 想)
 5. The motive of deliberate intent (cetanā, 思)
- b. Motive forces distinguishing specific objects (viniyata saṃskāra, 別境行)
 6. Aspiration (chanda, 欲)
 7. Determination (adhimokṣa, 勝解)
 8. The continuous mindfulness of remembrance (smṛti, 念)
 9. Mental resolve (samādhi, 定)
 10. Discernment of purpose (prajñā, 慧)

When emotional feelings and mental associations are transcended, the conscious mind is transcended accordingly. How could one speak of them both being transcended but the conscious mind still functioning?

More reasons why there can be no conscious states in the absence of emotional feelings and mental associations:

1. When emotional feelings and mental associations are transcended, the deliberate motive of intent (cetanā, 思) and the rest of the ten mental functions found in all conscious states must be as well.
2. Since this is so, faith (which is a kind of intent) and the other mental states not found in all conscious states do not function anywhere if the motive forces found in all conscious states are absent. How could one speak of any other mental states still

functioning? If there were still deliberate motives of intent at this stage of meditation, there should also still be emotional feelings and mental associations as well because they are also mental functions that are found in all conscious states.

3. And if there were still deliberate motives of intent and these other mental functions in a completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) there would also still be mental and sensory contacts (sparśa, 觸) because all other mental states (caitta, 心所) depend on the power of contact to arise.
 - a. If it is allowed that there is this mental and sensory contact, there should also be emotional feelings, because such contact is directly associated with emotional feelings.
 - b. If it is allowed that there are emotional feelings, mental associations should arise as well because they are inseparable from emotional feelings.

- e. *Claim:* Craving (tṛṣṇā, 愛) is connected with emotional feelings (vedanā, 受) but not all emotional feelings can bring about craving. Likewise, mental and sensory contacts are connected with emotional feelings but not all contacts are able to bring about emotional feelings. Consequently, it is not conclusive that there is a problem in the reasoning about mental and sensory contact and intent being present without the arising of emotional feelings or mental associations.

Rebuttal: This analogy is not helpful because these two cases are not really identical. The Buddha explained the meaning of the statement ‘craving arises from emotional feelings’ by saying that the only emotional feelings that produce cravings are those arising from contacts (sparśa, 觸) that are combined with ignorance (avidyā, 無明). Nowhere in his explanation does the Buddha deny that contact produces emotional feelings. Consequently, when there is contact there will certainly be the arising of emotional feelings, and it is axiomatic that emotional feelings are always directly associated with mental associations.

Another rebuttal: Some have pointed out that, in claiming that emotional feelings and mental associations are not transcended in this and other meditative states because there are also motives of intent and other functions found in all conscious states (mahā bhūmika, 遍大地法), these teachers from The School Relying on Scriptural Authority (Sautrāntika, 經部) are in contradiction with the holy teaching’s words about ‘transcending the motive forces of the conscious mind’ (citta saṃskāra nirodha, 心行滅) and the meaning of the term ‘the complete transcendence of emotional feelings and mental associations’ (saṃjñā veditā nirodha samāpatti, 滅受想定).

And so all these mental states (caitta, 心所) are absent in the completely transcendent penetration of resolve (nirodha samāpatti, 滅定).

- d. Disproving a thesis from The School Relying on Scriptural Authority (Sautrāntika, 經部) about the existence of a conscious mind (citta, 心) that is without any mental states (caitta, 心所):

1. *Claim: There is a thesis from this school that there is a consciousness that distinguishes imagined objects (mano vijñāna, 意識) in the completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅定) that is without any mental states (motive forces directly associated with this kind of consciousness).*

Rebuttal: If there are no mental states (caitta, 所) such as emotional feelings (vedanā, 受) and mental associations (samjñā, 想), then there should be no consciousness that distinguishes imagined objects either because:

- No other projection of consciousness exists apart from its mental states.
- When the motive forces found in the mental states found in all other projections of consciousness (sarvatraṅga saṃskāra, 遍行) are transcended, any manifested purposes in the conscious mind that accompany them are also transcended.
- Emotional feelings, mental associations and motives of intent would not be (among the ten) universal motive forces (mahā bhūmika, 遍大地法) if there existed a conscious mind that was without them.
- The consciousness distinguishing imagined objects would then be without any of the motive forces directly associated with it (samprayukta saṃskāra, 相應法).
- It would allow that there was a conscious mind that had no object before it (ālambana, 所緣) as a foundation of support (āśrāya, 所依), so that it would be more like physical form or an unconditional purpose than the mind.
- As stated before, the holy teachings say that:
“#1 the deliberating and calculating mind (manas, 意) connects with #2 manifested purposes (dharma, 法) to produce #3 the consciousness that distinguishes imagined objects (mano vijñāna, 意識). With the blending of these three (trayāṇām saṃnipātaḥ, 三和) there is contact (sparśa, 觸). Arising together from contact there are emotional feelings (vedanā, 受), mental associations (samjñā, 想) and motives of intent (cetanā, 思).”

If the mind that distinguishes imagined objects really exists in this ‘completely transcendent penetration of resolve beyond any emotional feelings or mental associations’ (samjñā veditā nirodha samāpatti, 滅受想定), with the blending of these three (trayāṇām saṃnipātaḥ, 三和) there certainly should be contact (sparśa, 觸). And with there being contact, it should definitely be combined with emotional feelings, mental associations and the ulterior motive of intent. How can this conscious mind possibly exist without these mental states?

2. *Claim: Although at other times the blending of these three has the power to produce contacts that are able to bring about emotional feelings, mental associations and motives of intent, because of the power of aversion and disgust for these mental states that exists in the preparatory stage (prayoga, 加行) of intensified motivation (abhisamkāra, 加行) prior to entry into this meditation, upon attaining it these three things are no longer able to produce contact. Because of this, this meditation is said to also be without these mental states.*

Rebuttal: If this were so and it were free from all mental states, it would be called ‘complete transcendence of mental states’ (caitta nirodha samāpatti,

滅心所定) instead of ‘complete transcendence of emotional feelings and mental associations’ (samjñā veditā nirodha samāpatti, 滅受想定).

3. *Claim: When there is this disgust in the preparatory stage of meditation* (prayoga, 加行) *it is only a disgust for emotional feelings and mental associations.* When these two mental states (caitta, 心所) are transcended (in this meditation), then all the other mental states are transcended as well. This meditation gets its name from the disgust (for emotional feelings and mental associations) generated in this preparatory stage.

Rebuttal: If this is so, the conscious mind (directly associated with these mental states) should also be transcended in this meditation. In having disgust for them, there should also be disgust for its remaining mental states. If not, why is it said to be a ‘penetration of meditation beyond the conscious mind’ (acitta samāpatti, 無心定)?

4. *And what would be the moral nature of the consciousness that distinguishes imagined objects* (mano vijñāna, 意識) *in this meditation? It should not be unwholesome or morally undefined in this meditation* because:

- a. There is nothing unwholesome or morally undefined in virtuous meditations such as this one.
- b. Unwholesome and morally undefined projections of consciousness are certainly endowed with mental states.
- c. In the preparatory states (prayoga, 加行) for this meditation:
 1. One should not have a disgust for virtue in order to bring about an unwholesome or morally undefined nature, and
 2. One should not seek stillness of mind by bringing about distractions.

In disproving incorrect theories about this:

- a. Some in the School Relying on Scriptural Authority (Sautrāntika, 經部) claim that *the mind distinguishing imagined objects* (mano vijñāna, 意識) *in a completely transcendent penetration of resolve* (nirodha samāpatti, 滅定) *is inherently virtuous*, because virtuous mental states such as the absence of greed (alobha, 無貪) are directly associated with this meditation’s roots of virtue (kuśala mūla, 善根). However, this mind distinguishing imagined objects does not itself have an existential nature of virtue (kuśala svabhāva, 自性善) or ultimate righteousness (paramārtha śubha, 勝義善). This would contradict their own belief that the mind distinguishing imagined objects is not by itself directly associated with either the roots of virtue or spiritual freedom (nirvāṇa, 涅槃).
- b. Some in this school claim that *the mind distinguishing imagined objects is the originating cause of the virtues* (samutthānena kuśalāḥ, 等起善) *found in this meditation*, because of the preparatory practice of cultivating the roots of virtue (kuśala mūla, 善根) is needed to induce the growth of the virtues found in this meditation. This reasoning is also flawed because it contradicts their own belief that, just like other virtuous states of mind, it is not brought about by the making of an originating cause (samutthāna, 等起). In fact, virtuous states of mind can be immediately followed by other states that are good, evil or morally undefined. How can it then be said that virtuous states of mind only exist in the distinguishing of imagined objects (mano vijñāna, 意識) just because previous ones have

been virtuous? This projection of consciousness is really only virtuous due to the power of its direct association with the eleven virtuous states of mind. With this being the case, the completely transcendent penetration of resolve is only virtuous through its previous associations with the cultivating of roots of virtue (kuśala mūla, 善根). How can it be said that, of the eight projections of consciousness, the distinguishing of imagined objects alone can be without any mental states? Therefore, if this completely transcendent penetration of resolve is without the mental states found in the consciousness that distinguishes imagined objects, this projection of consciousness itself is also not found in it

- e. **Conclusion:** From this, we can conclude that, during the completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅定), vision and the rest of the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are separated from the physical body, and when the holy teachings speak about the mind being inseparable from the body, it is only referring to the eighth level of consciousness with its subconscious store of memory (ālaya vijñāna, 阿賴耶識). When entering into the completely transcendent penetration of resolve, it is not to put an end to the ultimate stillness of mind that is found in this consciousness that takes on and sustains a life (ādāna vijñāna, 執持識). The other meditations and trance states that go beyond the making of mental associations (asamjñika, 無想) may also be understood this way.

10. *The corruption & purification of the subconscious store of memory*

(saṃkleśa, 雜染 & vyavadāna, 清淨)

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:

“Sentient beings are corrupted through the corruption (saṃkleśa, 雜染) of the mind and purified through the purification (vyavadāna, 清淨) of the mind.”

If this subconscious store of memory did not exist, there would be no corruption or purification of the mind. This is a reference to corrupt and pure purposes having the subconscious store of memory as their source because:

- * It causes these corrupt and pure purposes to arise, and they depend on it to persist.
- * It is perfumed (conditioned) by them and it retains their seeds.

a. *Its Corruption* (saṃkleśa, 雜染)

The corrupt purposes of the conscious mind can be summarized as being a cycle with three phases:

1. Affliction with emotional disturbances (kleśa, 煩惱)⁷
2. Actions (karma, 業) caused by emotional disturbance
3. The afflicted consequences that are the fruits (phala, 果) of these actions

Kuījī added:

1. Emotional disturbances (kleśas, 煩惱) are the corrupted purposes in the three-fold sphere of sentient existence that can be eliminated through either vision or cultivation of the noble path (darśana heya, 見所斷 & bhāvanā heya, 修所斷).
2. Actions (karmas, 諸業) are the virtuous and unwholesome manifestations of behavior that arise from these emotional disturbances.
3. The consequences (phala, 果) are the different ripening fruits acquired in the conscious mind that can generally or specifically influence the seeds of the subconscious store of memory.

1. Affliction with emotional disturbances (kleśa, 煩惱)⁷: If the subconscious store of memory did not exist to retain the seeds of emotional disturbance, there would be no reason for them to arise in the different spheres of sentient existence (dhātu, 界) or different levels of meditation (bhūmi, 地)⁹, or for emotional disturbances to ever arise again after there was the existence of an uncorrupted state of mind. This is because:
 - a. Nothing else (including the seven evolving manifestations of consciousness, mental or physical forms, unconditional purposes and motive forces not directly associated with the mind) is able to retain the seeds of these emotional disturbances.
 - b. The past and the future do not really exist and so they also cannot be a cause of them.
 - c. If emotional disturbances (kleśas, 諸煩惱) arose without any reason, then there would be no fruits to be attained by those in training (śaikṣa, 學) on the three tracks of spiritual awakening or those that are beyond any further need for such training (aśaikṣa, 無學), because emotional disturbances could just arise again in those who have severed them.
2. Actions (karmas, 業) caused by emotional disturbance: If the subconscious store of memory that retains the seeds of actions and their fruits did not exist, there would be no reason for actions (karma, 業) and their fruits (phala, 果) to go from one sphere of sentient existence (dhātu, 界) or level of meditation (bhūmi, 地) to another of a different kind, because we have already dismissed the idea of anything else (including the seven evolving manifestations of consciousness, mental or physical form, unconditional purposes and motive forces not directly associated with the mind) retaining their seeds or causing them. If actions and their fruits (consequences) arose without a reason, then the actions and fruits in the three-fold sphere of sentient existence would also arise in those who have already entered into the spiritual freedom that does not depend on any residue of conditions (nirupādhiśeṣa nirvāṇa, 無餘涅槃), because emotional disturbances would also arise without any reason.
3. The afflicted consequences that are fruits (phala, 果) of these actions. And if the subconscious mind that retains these seeds did not exist, motive forces (saṃskāra, 行) would not be connected with consciousness (vijñāna, 識) in conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) because:
 - a. The idea that the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) can be perfumed has already been disproven.
 - b. A corrupted consciousness bound to arise could not be influenced by any other motive forces.
 - c. The relationship between named (identified) objects in the mind and the objective reality of form (nāma rūpa, 名色) is conditioned by motive forces.
 - d. The mutually dependent conditions of causality (found in this reciprocal relationship) are not separated by time or space.
 Because of this, without a subconscious store of memory that retains these seeds, the twelve links in the mutually dependent conditions of afflicted consciousness (dvādaśa nidāna, or dvādaśa aṅga pratītya samutpāda, 十二因緣) would not occur.

b. *Its Purification* (vyavadāna, 清淨)

The pure unafflicted purposes of the conscious mind can also be summarized as being of three kinds:

1. Those of this world
 2. Those on the path beyond this world
 3. The fruits attained from the severing of obstacles
1. *Those of this world*: If a subconscious store of memory did not exist that retains the seeds for the uncorrupted paths of this world and that beyond it, there would be no cause for the purification of the conscious mind after (corrupted) purposes arose. This is because we have already disproven there being any other cause for these uncorrupted paths to arise (they cannot arise from evolving manifestations of consciousness, mental and physical forms, unconditional purposes or motive forces not directly associated with the mind). If there was no reason that these two uncorrupted paths arose, there could also just as easily be rebirth in this world again after attaining entry into the spiritual freedom that does not depend on any residue of conditions (nirupādhiśeṣa nirvāṇa, 無餘涅槃).
 2. *Those on the path beyond this world*: Furthermore, the path beyond this world (lokottara mārga, 出世道) would not begin to arise at the moment of attaining a vision of the noble path (darśana mārga, 見道) if there was nothing to retain the seeds for awakening to the transcendental nature of life's purpose (dharmatā bīja, 法爾種) because afflictions (āsrava, 有漏)⁷ are of a different nature and do not cause it. To believe that it arises without a cause is to not be a Buddhist, one from the lineage of Śākyamuni (Śākyavaṃśa, 釋種). And if there was no beginning to the noble path, subsequent cultivation of the noble path (bhāvanā mārga, 修道) would also not occur and there would be none the fruits that arise from its three tracks (tri yāna, 三乘):
 - a. Students of life's purpose (śrāvakas, 聲聞) who attain spiritual freedom through learning from the words of others
 - b. Those who attain spiritual freedom through self-reflection (pratyeka buddhas, 獨覺)
 - c. Those awakening sentient beings to the transcendental nature of purpose (bodhisattvas, 菩薩).
 3. *The fruits attained from the severing of obstacles*: If the subconscious store of memory that retains the seeds of emotional disturbance did not exist, there would be no fruits that arise from severing these seeds and there would be no restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依). This cannot be so because, when the noble path arises, the manifested behaviors (samudācāra, 現行) arising from the seeds of emotional disturbance cannot co-exist with it. The purity and corruption of the mind cannot arise simultaneously. The mind that is directly associated with the noble path does not retain the seeds of emotional disturbance because their existential nature is in direct contradiction with spiritual freedom (nirvāṇa, 涅槃). Consequently:
 - a. Ideas from The School on the Real Existence of All Purposes (Sarvāstivāda, 一切有部) about emotional disturbances or the noble path being caused in the past or the future or there being the possession of them (prāpti, 得), etc., are not based on reality.
 - b. It is not possible for the seven evolving manifestations of consciousness, mental and physical form, unconditional purposes or motive forces not directly associated with the mind) to retain their seeds.

Without there being a subconscious store of memory, there would be no seeds of emotional disturbances to be severed and no noble path to sever them. What spiritual foundation of consciousness could be restored and established?

Objection: The fruits from severing emotional disturbances are established when they no longer arise again through the power of the noble path.

Answer: Yes, but if the subconscious store of memory was absent, it would follow that one should be beyond training (aśaikṣā, 無學) from the very beginning of the noble path. There would be no reason for emotional disturbances to ever arise again if there were no seeds of them remaining there. In allowing for the existence of this subconscious store of memory, all of these issues are resolved, because only it is able to retain the seeds of corruption (saṃkleśa, 染) and purification (vyavadāna, 淨).

Evidence for the existence of this subconscious store of memory through logical reasoning are countless. Lest we get entangled in words, we have only related the essential points.

It is therefore quite apparent through both citations in the holy teachings and logical reasoning that there is the existence of a distinct eighth projection of consciousness with its subconscious store of memory. Those with wisdom should accept this with deep faith.

The Discourse on Realizing There is Only the Virtual Nature of Consciousness

Vijñapti Matratā Siddhi, 成唯識論

Volume Four