

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

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Dedicated to An Lạc

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

Vijñapti Matratā Siddhi, 成唯識論

Volume Seven

On the Conditions of Consciousness (pratyaya, 緣) &

Their Cause & Effect (hetu phala, 因果) **in the Stream of Life & Death** (saṃsāra srota, 生死流)

Question: If there is only the virtual nature of consciousness without any external conditions, from where do the various speculations about distinctions (vikalpa, 分別) come?

Answer: On this, the eighteenth stanza of verse says:

18a Because of (hi, 由) all of the seeds arising from the subconscious store of memory (sarva bījaṃ, 一切種), there are the various different permutations (pariṇāmas tathā tathā, 如是如是變) of consciousness (vijñānaṃ, 識) that are manifested.

18b Through (yena, 以) the power (vaśād, 力) of their mutual interaction (anyonya, 展轉), there are the various (sa sa, 彼彼) speculations about distinctions (vikalpaḥ, 分別) that arise (jāyate, 生).

18a 由一切種識，如是如是變， sarva bījaṃ hi vijñānaṃ pariṇāmas tathā tathā

18b 以展轉力故，彼彼分別生。 yāty anyonya vaśād yena vikalpaḥ sa sa jāyate

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

1. *All of the seeds arising from the subconscious store of memory* (sarva bījaṃ, 一切種) here is a reference to all the different potential capacities (śakta, 功能) found in primordial consciousness (mūla vijñāna, 本識) that are able to produce (janaka, 能生) their own fruits (sva phala, 自果) and be manifested. They are called ‘seeds’ (sarva bījaṃ, 一切種) because they produce the four categories of fruits that are found in the conscious mind. These four categories of fruits include:

- The fruits of the conscious mind flowing forth from seeds in the subconscious store of memory that are of the same kind* (niṣyanda phala, 等流果)
- The fruits that arise from different ripening seeds* (vipāka phala, 異熟果)
- The fruits that have been earned through personal choices and actions made in the past* (puruṣa kāra phala, 士用果)
- The fruits of capacity that will prevail in the future* (adhipati phala, 增上果)

There is a fifth category of fruits that are not produced by these seeds. Because they are unconditional (asaṃskṛta, 無為), *the fruits of disentanglement* (visaṃyoga phala, 離繫果) are not produced by seeds. Although they may be realized through revealing the noble path that severs the obstacles of emotional disturbance and cognitive dissonance (kleśa āvaraṇa, 煩惱障 & jñeya āvaraṇa, 所知障), they are not really the fruits of seeds (bīja phala, 種子).

Kuṇḍī added: There are interactions (anyonya, 展轉) among seeds that produce transcendental knowledge (jñāna, 智). This knowledge in turn severs attachments and obstacles, and this is what leads to the fruits of disentanglement (visaṃyoga, 離繫). However, this is not what is being explained here, because this stanza is about the seeds that are able to produce speculations about distinctions (vikalpa bījaḥ, 分別種).

These seeds have consciousness as their existential nature (svabhāva, 體) and consequently they are said to be composed of consciousness. In fact, they have no distinct nature apart from primordial consciousness (mūla vijñāna, 本識). The two terms ‘seeds’ (bījaḥ, 諸種子)

and 'primordial consciousness' (vijñāna, 識) are used to distinguish them from that which are not seeds of this primordial consciousness, because:

- * There are manifested projections of consciousness that are not seeds, and
- * There are seeds that are not manifested projections of consciousness.

And so the term 'seeds of primordial consciousness' (vijñāna bījaḥ, 識種子) refers to seeds that are actually manifested in the conscious mind (pravṛtti vijñāna, 轉識), not those retained in the subconscious store of memory (ālaya vijñāna, 阿賴耶識) that are latent (anuśaya, 隨眠) and never manifested. This will be further explained later. Because these seeds in the subconscious store of memory are supported by other conditions, there are the means for them to evolve in different ways. This is a reference to them ripening (vipāka, 熟) from the point of their birth to the various different stages of their maturity.

2. The various permutations of consciousness that are manifested (vijñānaṃ pariṇāmas tathā tathā, 識如是如是變): Upon being manifested, the seeds reveal themselves on the many different levels and in the many different ways found through the countless permutations of the conscious mind. This is a reference to the three ways that seeds are perfumed (vāsita, 熏習), their shared & distinct characteristics (sāmānya lakṣaṇa, 共相 & sva lakṣaṇa, 自相), etc.

The three ways that seeds are perfumed (trividha vāsanā, 三種熏習) are:

1. Through habitual forces arising from verbalizing mental images/constructs (abhilāpa vāsanā, 名言熏習)
 2. Through habitual forces arising from beliefs about identity (ātma drṣṭi vāsanā, 我見熏習)
 3. Through habitual forces arising from the links of their continuous existence (bhavāṅga vāsanā, 有支習氣)
3. Through the power of their mutual interaction (anyonya vaśād yena, 以展轉力): This refers to how seeds evolve into the eight manifested projections of consciousness as well as:
 - * Motive forces directly associated with consciousness (samprayukta saṃskāra, 相應行),
 - * Their division into the mental objects imagined (nimitta bhāga, 相分) and the subjective imaginers of them (darśana bhāga, 見分)
 - * Motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行)
 - * Unconditional purposes (asaṃskṛta dharmāḥ, 無為法), physical forms (rūpa, 色), etc.All of these have the power to interact and support each other.

4. Speculations about distinctions (vikalpa, 分別) is a general reference to the evolving permutations of consciousness, its motive forces, its division into an imaginer and that imagined, etc. It is because of the making of these false distinctions that there is the existential nature (svabhāva, 自性) of the imagination.
5. The various different speculations that are distinguished (vikalpaḥ sa sa, 分別彼彼) is a reference to the many different distinctions that are made in the imagination of the conscious mind.

The intent of this stanza is to explain that, although there may or may not be external conditions involved, it is because of all the seeds arising from the primordial consciousness (mūla vijñāna, 本識) that there are the various different permutations found in the evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識). Why should it be assumed that the external conditions of conventional reality are the reason that there are these different speculations about distinctions? The arising of the unafflicted purposes (anāsrava dharma, 無漏法) found in transcendental knowledge (jñāna, 智) should be understood the same way. Upon being produced by seeds that are without affliction (anāsrava bījaḥ, 無漏種) they are manifested as the conditions (pratyaya, 緣) of the conscious mind.

Kuṅjī added: The arising of unafflicted purposes in the conscious mind is distinguished the same way because the manifested behavior (samudācāra, 現行) of unafflicted seeds, unafflicted consciousness, their imagined and imagining components, their mental states, etc., all arise from conditions.

The Four Conditions of Consciousness (catvāraḥ pratyayāḥ, 四緣)

Question: What are the conditions (pratyayāḥ, 緣) of cause & effect that explain how speculations about distinctions (vikalpa, 分別) produced by seeds in the subconscious store of memory are manifested in the conscious mind?

Answer: There are four conditions (catvāraḥ pratyayāḥ, 四緣) of consciousness that explain this:

The one direct, immediate condition:

- A. Timeless conditions (endowed with simultaneity of cause and effect) that directly cause the arising of consciousness (hetu pratyaya, 因緣)

The three kinds of conditions that are indirect, mediated by space and/or time:

- B. Conditions of the present that are similar to those immediately connected with those of the past (samanantara pratyaya, 等無間緣)
- C. Conditions that are objectively present before one now (ālambana pratyaya, 所緣緣)
- D. Conditions of the present that will prevail in the future going forward (adhipati pratyaya, 增上緣)

A. *Conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣)¹⁴

This involves those conditions of the conscious mind that are in a direct and immediate relationship of reciprocity and mutual dependence with their root causes, the seeds in the subconscious store of memory. Only this is the very existential nature of consciousness.

Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) refer to the timeless conditional purposes of the mind (saṃskṛta dharmāḥ, 有為法) that immediately and directly *produce their own fruits* (sva phala, 自果) (without any mediation through space or time). In these conditions (pratyaya, 緣), there are two reciprocally acting and mutually dependent aspects:

1. Seeds (bījaḥ, 諸種子) arising from the subconscious store of memory that produce manifest (conscious) purposes; These are the causes (hetu, 因).
2. Manifested purposes (samudācāra, 現行) arising from the conscious mind that perfume these seeds; These are the conditions (pratyayāḥ, 諸緣).
1. Seeds (bījaḥ, 諸種子) refer to the different potential capacities (śakta, 功能) within primordial consciousness (mūla vijñāna, 本識) as well as their different distinctions, including:
 - a. Their moral natures (prakṛti, 性) that are potentially good, evil or undefined
 - b. The three spheres of sentient existence (trayo dhātavaḥ, 三界) that are observed in meditation:⁴
 1. Its sphere of desire (kāma dhātu, 欲界); the afflicted mind
 2. The objective reality in its sphere of form (rūpa dhātu, 色界); manifestations of the conscious mind
 3. The existential principles in its sphere beyond form (arūpa dhātu, 無色界); subconscious seeds
 - c. The nine levels of meditation (nava bhūmayāḥ, 九地)⁹ on these three spheres with unafflicted knowledge of the empty nature of one's very life (jāta śūnyatā, 生空):
Seeds are capable of two kinds of action:
 - a. Inducing (attracting, drawing out) subsequent potential capacities of their own kind (sva jāti, 自類) from within the subconscious store of memory
 - b. Simultaneously manifesting the fruits of their own kind in the conscious mind.These are the only circumstances in which seeds are involved in an immediate and direct cause for the arising of consciousness (hetu pratyaya, 因緣).

2. *Manifested Purposes* (samudācāra, 現行) refer to the seven manifested projections of the conscious mind (sapta pravṛtti vijñāna, 七轉識) and their various distinctions, including:
 - a. Their division into the mental objects that are imagined (nimitta bhāga, 相分) and the subjective imaginer of them (darśana bhāga, 見分)
 - b. Their different moral natures that can be good, evil or undefined
 - c. The three spheres of sentient existence observed through meditation
 - d. The nine levels of meditation (nava bhūmayah, 九地)⁹ on these three spheres with unafflicted knowledge

These manifested purposes perfume the primordial consciousness (mūla vijñāna, 本識), which in turn produces seeds of the same kind (sva jāti, 自類). This is the only way manifest purposes serve as conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). Excluded from these conditions that directly cause the arising of consciousness are the virtuous fruits of enlightenment (buddha phala, 佛果) as well as any weak or inconsequential conscious purposes that are morally undefined, because these do not perfume the seeds found in the primordial consciousness with its subconscious store of memory.

3. The following are not conditions that directly cause the arising of consciousness:
 - a. The mental states (caitta, 心所) and other facets (pakṣa, 品) of the subconscious store of memory (ālaya vijñāna, 阿賴耶識) (its imagining and imagined components, etc.) do not perfume its seeds because, when they arise, its seeds have already been perfumed (and are ripening). These mental states depend on the subconscious store of memory for their support but they are unable to perfume its seeds themselves.
 - b. Manifest (conscious) purposes that are weak and inconsequential and those that have been perfected (through the attainment of enlightenment) do not perfume or produce seeds in the subconscious store of memory.
 Kuji added: Weak and inconsequential purposes found in the first six evolving manifestations of consciousness that arise from different ripening seeds (vipāka vijñāna, 異熟心) are unable to perfume the seeds in the subconscious store of memory. Furthermore, those who have attained the fruits of spiritual enlightenment (buddha phala, 佛果) realize a transcendental knowledge (jñāna, 智) that transcends the subconscious store of memory. Because of this, they do not produce seeds in it.
 - c. Manifest purposes of the conscious mind (samudācāra, 現行) that arise in successive moments over time (paraṃparā, 展轉) do not interact with seeds of the same kind (sabhāga, 同類) as conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) because they each arise from their own seeds (svata bijaḥ utpannaḥ, 自種生) (arising in different moments, they do not arise from the same seeds).
 - d. Different kinds of seeds (visabhāga, 異類) also do not interact with each other as conditions that directly cause the arising of consciousness because they are not directly produced from one another (seeds of vision are not produced from the seeds of hearing, seeds of virtue are not produced by seeds of corruption, etc.).

* There is an explanation in Sthiramati's Commentary about The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya Vyākhyā, 大乘阿毘達磨雜集論) that, whether they are of the same kind or different kinds, the reciprocal interaction (anyonya, 展轉) between the manifested purposes of the conscious mind are conditions that can directly cause the arising of consciousness (hetu pratyaya, 因緣). One should understand that this is only a hypothetical explanation of the manifested purposes of the conscious mind, and they are really conditions that can

prevail over one another (adhipati pratyaya, 增上緣). However, some accept this explanation (about them being conditions that directly cause consciousness) as a means to understand the evolving characteristics of the conscious mind (pravṛtti mukha, 轉門).

- * The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) makes a generalization in saying that, with there being seeds, there are conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). This is based on what is explicit and obvious. Although this explanation it is not completely conclusive, the holy teachings do say that the reciprocal actions between the subconscious store of memory (ālaya vijñāna, 阿賴耶識) and the evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識) constitute the reciprocal interaction found in the conditions that directly cause the arising of consciousness.

And so, generally speaking, there are three modes involved in these conditions:

1. Seeds inducing seeds of the same kind
2. Seeds producing manifested purposes of the same kind
3. Manifested purposes perfuming seeds of the same kind

B. Conditions of consciousness that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣):

This is a reference to the manifestations of the eight projections of consciousness and their mental states (caittas, 心所) in the present moment (aṣṭa khyāti vijñāna, 八現識) that are similar to those immediately connected with the past. These past moments give way to succeeding moments of a similar kind and lead the way for these new sets of conditions, making them certain to arise.

This does not include:

1. The objective reality of form (rūpa, 色), including the four elemental principles of physical form that create the sense faculties and the objects of sense that constitute sentient existence
2. Motive forces not directly associated with consciousness (citta viprayukta saṃskāraḥ, 不相應行)
3. Latent seeds of capacity (anuśayaḥ, 諸隨眠 or bījaḥ, 諸種子) still in the subconscious store of memory (ālaya vijñāna, 阿賴耶識)
4. Unconditional purposes (asaṃskṛta dharmāḥ, 無為法)

The following do not constitute conditions similar to those immediately connected with the past (samanantara pratyaya, 等無間緣):

1. Seeds that occur simultaneous with (yugapad, 俱時) and are of the same kind (samāna jātīya, 同類) as those being manifested in the conscious mind (these are conditions that directly cause the arising of consciousness.)
2. The interactions between the eight different projections of consciousness (these are different conditions that co-exist simultaneously.)
3. The interactions between any of the eight kinds of consciousness and its mental states: Although each of the projections of consciousness (citta, 心) and their mental states (caitta, 心所) are constantly evolving together, because they are directly associated with each other (samprayoga, 相應), they are blended together and appear to be one and the same. They share the same object, their sensory and mental faculties arise at the same time and they are of the same moral nature. Because it is impossible to separate or distinguish between the projections of consciousness and their associated mental states, they do not interact with each other as conditions that are similar to those immediately connected with the past.

Kuījī added: However, conditions of consciousness similar to those immediately preceding them (within the same kind of consciousness) may lead to the arising of subsequent mental states that are similar to those immediately connected with the past.

4. Upon entering into the spiritual freedom that is no longer dependent on any residue of life and death (nir upādhiśeṣa nirvāṇa, 無餘依涅槃), the conscious mind is extremely weak and without the function of leading the way to the arising of conditions that are similar to those immediately connected with the past. Because of this, this state is said to be without these conditions.

Question: How is this explained?

Answer: Volumes three and fifty-one in The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) & volume eighteen in Asaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論) all correctly explain that there are only conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) if the same conditions that immediately preceded are certain to arise again.

Regarding conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) within the different projections of consciousness:

1. Conditions that are similar to those immediately connected with the past in #8 the consciousness that adopts a life (ādāna vijñāna, 阿陀那識), also called the subconscious store of memory (ālaya vijñāna, 阿賴耶識): The consciousness that adopts a life can be found in any of the three spheres of sentient existence (trayo dhātavaḥ, 三界)⁴ & the nine levels of meditation on them (nava bhūmayah, 九地)⁹ and can create conditions that are similar to those immediately connected with the past because, through the process of death and rebirth (cyuty upapatti, 死生), there is transmigration between lower and higher levels of purpose. The consciousness that adopts a life with affliction (sa āsrava, 有漏)⁷ can be reborn into one that is without affliction (anāsrava, 無漏) but one without affliction cannot necessarily be reborn into one with affliction because, once transcendental knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智) arises, it cannot be severed. The same applies to both virtuous and morally undefined characteristics. (Awakening to the nature of virtue succeeds lack of moral definition while moral uncertainty does not necessarily succeed awakening to the nature of virtue.)

Question: Which sphere of sentient existence is this #8 consciousness adopting a life drawn to after producing non-afflicted states rather than afflicted ones?

(to which sphere does it belong upon realizing enlightenment?)

Answer: There are two theories:

1. *There is a thesis* that some transcend affliction upon meditating on the objective reality of sentient existence in the sphere of form (rūpa dhātu, 色界) while others do so after meditating in its sphere of desire (kāma dhātu, 欲界).

Kuṅjī added: This thesis distinguishes between the sudden and gradual spiritual awakenings of Bodhisattvas:

- a. *Bodhisattvas who suddenly awaken to a greater sense of life's purpose* produce this unafflicted state through meditation on sentient existence in its sphere of form (the objective reality of realizing the nature of life's purpose).
- b. *Bodhisattvas who gradually awaken to it* are drawn to this unafflicted state of the eighth projection of consciousness through meditation of sentient existence in its sphere of desire (the desire for realizing the nature of life's purpose).
- a. *Ordinary beings* (prthagjana, 諸異生) (bound to the sphere of desire) seek the fruit of enlightenment (buddha phala, 佛果) through meditation on sentient existence in its sphere of form (rūpa dhātu, 色界) and are then drawn towards rebirth into a newly adopted consciousness (ādāna vijñāna, 阿陀那識)

that is without affliction. They need to be reborn in the pure abode of heaven (śuddhāvāsa devaloka, 淨居天)⁸ through a palace of worship (maheśvara bhuvana, 大自在宮) so they may develop the clarity of mind needed to awaken to the nature of life's greater purpose (bodhi, 菩提).

b. *Whether they are still in training or beyond any further need for it* (śaikṣa, 有學 or aśaikṣa, 無學), *those seeking freedom from affliction who turn their hearts towards awakening to the greater sense of life's purpose* (mahā bodhi, 大菩提) meditate in the sphere of desire (kāma dhātu, 欲界) and are then induced into a rebirth in a newly adopted consciousness that is without affliction. It is only through this sphere of desire that they can turn their minds towards this greater sense of purpose and dedicate their lives to it. Although they may also need to go to the palace of worship (and meditate on its pure abode of heaven that is found in the sphere of form) to develop the clarity of mind needed to realize enlightenment, their spiritual awakening comes through the power from the original vows of their lives in this world that is found in the sphere of desire.

2. *There is another thesis* (deemed to be correct) that students of life's purpose (śrāvakas, 聲聞) who turn their hearts towards awakening to the greater track of spiritual awakening and dedicate their lives to it do so in both the sphere of desire and the sphere of form. This does not contradict the teachings of the scriptures and discourses and is not without logical reasoning. Consequently, the transcendental knowledge that is a perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智) found in the unafflicted eighth projection of consciousness can also be a condition similar to those that are immediately connected to revelations of the pure sphere of form for students of life's purpose. However, no one turns their hearts over to the greater track of awakening to life's greater purpose only through meditations on the (five-fold) pure abode of heaven (pañca śuddhāvāsa deva loka, 五淨居天), the meditative heaven of perfect clarity and stillness that casts a perfect reflection above all (akaniṣṭha devaloka, 究竟天)⁹ (in the sphere of form). As explained in The Larger Scripture on Deliverance of Transcendental Discernment (Mahā Prajñā Pāramitā Sūtra, 摩訶般若波羅蜜多經), this five-fold abode of purity serves as a rest stop, a way-station along the path for never-returners (anāgāmin, 阿那含)¹² who have renounced all attachments to this world but have not yet awakened to the nature of life's greater transcendent purpose (mahā bodhi cittotpada, 發大心).

2. Regarding conditions that are similar to those immediately connected with the past in #7 the deliberations and calculations of self-interest (manas, 末那):

The mind deliberating and calculating self-interest is also involved in the interactions between all three spheres of sentient existence (trayo dhātavaḥ, 三界)⁴ and the nine levels of meditation on them⁹. It also creates conditions that are similar to those immediately connected with the past because it is ever adapting to the subconscious store of memory as the place to which it is attached.

a. There are interacting aspects of affliction and non-affliction succeeding each other here involving conditions that are similar to those immediately connected with the past because these two states of consciousness interact with and succeed one another during a bodhisattva's meditations on the ten levels of grounding in the transcendental nature of life's purpose (daśa bhūmi, 十地位). The virtuous and morally undefined aspects of this purpose also interact with each other in the

deliberations and calculations of self-interest this way.

- b. Conditions that are tainted with the obstacles of emotional attachment (kleśa āvaraṇa, 煩惱障) and conditions that are untainted but still have the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) can also interact with and succeed one another in morally undefined deliberations and calculation of self-interest. This is because the nature of emptiness realized through the fruits of transcendental knowledge induce and succeed one another during the different stages of spiritual development in this projection of consciousness.

Kuṅjī added:

- * *Being tainted* here is a reference to the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) that arise from attachment to identities (egos) and personalities.
- * *Being untainted* refers to being without obstacles of emotional disturbance but still possibly having obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) from attachment to purposes. With regards to the nature of emptiness being found in the fruits of transcendental knowledge:
- * *Transcendental knowledge* here is a reference to knowledge of the nature of life's purpose that goes beyond any speculations about its distinctions (nirvikalpaka jñāna, 無分別智).
- * *Fruits* here refers to the knowledge attained subsequent to this realization (tat prṣṭha labdha jñāna, 後得智) as well as the completely transcendent penetration of resolve (nirodha samāpatti, 滅定) that is completely untainted, without any obstacles of cognitive dissonance.

- c. Unafflicted and afflicted deliberations and calculations of self-interest only interact as conditions similar to those immediately connected with the past in the spheres of desire and form, but never in the sphere of existential principles beyond form. For this reason, bodhisattvas at the highest levels of grounding in the transcendental nature of life's purpose (ūrdhva bhūmikatva, 地上) are not reborn into this sphere.

3. Regarding conditions that are similar to those immediately connected with the past in #6 the mind that distinguishes imagined objects (mano vijñāna, 第六識):

Whether they are with or without affliction, virtuous or unwholesome, in any of the three spheres of sentient existence or nine levels of meditation on them, the various mental states in the mind that distinguishes imagined objects interact with and succeed one another to create conditions that are similar to those immediately connected with past ones. This is because these various states induce and attract each other here, moistening and nurturing each other's seeds to make them grow. However, it is only after the mind is in meditation on sentient existence in its sphere of form that the mind distinguishing imagined objects first arises without affliction (anāsrava, 無漏) because it is here that the virtues of incremental penetration (nirvedha bhāgiya, 決擇分) occur prior to attaining a transcendental vision of the noble path (darśana mārga, 見道).

4. Regarding conditions that are similar to those immediately connected with the past in #1 - #5 the five sensory projections consciousness (pañca vijñāna, 五識):

The consciousness of vision, hearing and touch create conditions similar to those immediately connected with the past in the sphere of desire as well as the first level of meditation on sentient existence in the sphere of form. Consciousness of smell and taste in meditation also create these conditions but occur only in the sphere of desire. As in the mind distinguishing imagined objects (mano vijñāna, 意識), here the aspects of good, evil and moral neutrality interact with and succeed one another in them.

- a. *There is a thesis* that the five sensory kinds of consciousness each interact within their own spheres (of vision, hearing, etc.) to create conditions that are similar to those immediately connected with the past because, for bodhisattvas in the ten levels of grounding in the transcendental nature of life's purpose, afflicted and unafflicted states of sensory consciousness interact with and succeed one another through

- transcendental knowledge of accomplishing its greater purpose (kṛtyānuṣṭhāna jñāna, 成所作智) before they realize perfect enlightenment (buddho bhavati, 成佛).
- b. *There is another thesis* (deemed correct) that unafflicted states of the five sensory kinds of consciousness (as transcendental knowledge of accomplishing life's greater purpose) arise subsequent to afflicted ones but not the other way around because:
1. The unafflicted kinds of sensory consciousness found in this knowledge of accomplishing life's greater purpose do not exist without the realization of perfect enlightenment.
 2. The five physical faculties of sense (the eyes, ears, etc.) by their very nature are necessarily endowed with afflictions (sa āsrava, 有漏)⁷ prior to enlightenment.
 3. The five sensory kinds of consciousness (vision, hearing, etc.) involve the imagined component (nimitta bhāga, 相分) of consciousness arising from the different ripening seeds in the subconscious mind (vipākaja, 異熟生).

Kuījī added: *Question*: Since the five sensory faculties are by nature afflicted, how can they produce a sensory consciousness that is without affliction (a transcendental knowledge)?

4. (*Answer*): Being distinct from one another, the five afflicted sense faculties do not simultaneously share the same object, which would be necessary to inspire a consciousness that is without affliction (a transcendental knowledge). Because of this, in principle the objects of sensory consciousness do not correspond with those of transcendental knowledge.

Kuījī added:

Being afflicted: There would be no conflict if there were sense faculties that were without affliction bringing about a consciousness that was without affliction.

Being distinct from one another: Because the objects of the five sensory kinds of consciousness are distinct from one another, the eighth projection of consciousness (as transcendental knowledge of the perfect mirror of life's greater purpose) must serve as the supporting basis for them being without affliction (as the transcendental knowledge accomplishing that purpose).

The simultaneous sharing ... which would be necessary: This involves revealing a condition that is not similar to those immediately connected with the past. In having conditions similar to and immediately connected with those of the past as their objects, the five sensory faculties depend on the arising of subsequent moments in time and so by their very nature they are afflicted (beyond the here and now there is brooding over the past, worrying about the future, etc.)

The same object: This involves the seventh projection of consciousness (the deliberations and calculations of self-interest) being the foundation for the sixth (the distinguishing of imagined objects). This is because:

- * Although the five sensory kinds of consciousness may precede one another, they do not necessarily share the same object.
- * The objects of the five sense faculties (that are afflicted) do not correspond with the object of consciousness brought about by transcendental knowledge (which is without affliction).

Because of this, the difference between the objects of sensory consciousness and those of unafflicted consciousness (transcendental knowledge) are like the difference between darkness and illumination.

C. *Conditions of consciousness objectively present before one* (ālambana pratyaya, 所緣緣)

This is a reference to the imagined objects (nimitta, 相) in consciousness that are present in any given moment. Some say that this also refers to the states directly associated with the mind and supporting its cognition. Their existential nature is two-fold:

1. Objective conditions that are direct and immediate (jñāti, 親)
2. Objective conditions that are indirect and more remote (vidūra, 疏)
1. When the objective conditions of consciousness are inseparable from its existential nature, there is the internal imagining component (darśana bhāga, 見分) that cognition

depends on. One should understand that these are the immediate objective conditions of consciousness directly before one in the present (jñāty ālambana pratyaya, 親所緣緣).

2. When there are objective conditions of consciousness that are separate from its existential nature, although they are but reflected images (pratibimba, 影像) of their original objects (bimba, 本質), they arise internally and cognition depends on them. One should understand that these are more remote conditions of consciousness indirectly before one in the present (vidūra ālambana pratyaya, 疏所緣緣). They constitute the imagined component of consciousness (nimitta bhāga, 相分) that supports its imagining component (darśana bhāga, 見分).
1. Every projection of consciousness is capable of having a direct, and immediate objective condition before it because no consciousness can arise apart from the internal imagining component of consciousness that cognition depends on.
2. Some projections of consciousness can have an indirect, more remote objective condition before them because they can also bring about externally reflected images of their original objects. These include objects of the past or the future and mental images of identities, speculations, fantasies and the like that are all part of the imagined component of consciousness (nimitta bhāga, 相分).

The objective conditions present before one (ālambana pratyaya, 所緣緣) in

The different projections of consciousness:

- a. The objective conditions present before #8 the eighth projection of consciousness; the subconscious store of memory (ālaya vijñāna, 阿賴耶識), its mental states (caitta, 心所) & transcendental knowledge of the mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智): There are three theories about this:
 1. *There is a thesis* that the subconscious mind is only endowed with the immediate objective conditions directly before it because it is manifested spontaneously through the power of actions that cause consequences (karma hetu bala, 業因力).
 2. *There is another thesis* that it also has remote objective conditions indirectly before it because it must rely on reflected images (pratibimba, 影像) to manifest the original objects (bimba, 本質) from the other projections of consciousness.
 3. *There is another thesis* (deemed correct) that neither of these is quite right because:
 - a. The experience (upabhoga, 受用) of one's own life and its environment (land) necessarily involves interactions with those of others, with the manifestations of other lives appearing as reflections of the original objects in one's own imagination.
 - b. It is logical that one's own seeds of potential capacity (sva bīja, 自種) are not experienced by others because:
 1. It is illogical that they would be transformed into those of others, and
 2. The seeds within the subconscious minds of different sentient beings are not the same.

It should therefore be said that, for those at all stages of spiritual development, (up to transcendental knowledge of the perfect mirror of life's greater purpose), mental states in the subconscious store of memory may or may not be endowed with remote objective conditions that are indirectly before it.
- b. The objective conditions present before #7 the seventh projection of consciousness; The mind deliberating & calculating self-interest (manas, 末那), its mental states & transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智):

Because the deliberations and calculations of self-interest (manas, 末那) necessarily depend on reflected images (pratibimba, 影像) of its original objects (bimba, 本質) before its spiritual restoration (āśraya parāvṛtti, 轉依), it also must be endowed with remote objective conditions (in this case, those in the subconscious store of memory). After its spiritual restoration (into transcendental knowledge of life's greater purpose with the nature of equanimity), this remote objective condition no longer exists because the conditions of transcendental reality (tathatā, 真如) found in this knowledge go beyond any such externally reflected images (bāhya pratibimba, 外質).

c. The objective conditions present before #6 the sixth projection of consciousness;

The mind that distinguishes imagined objects (mano vijñāna, 意識), its mental states & the transcendental knowledge of observing life's greater purpose with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智):

The mental activity from this projection of consciousness is quick and sharp. In all stages of spiritual development (up to its transcendental knowledge of observation with subtly compassionate discernment), it is able to master everything at will (vaśa vartana, 能自在轉). Sometimes it relies on externally reflected images (bāhya pratibimba, 外質) and sometimes it does not do so. In any given moment, it may or may not have remote objective conditions before it.

d. The objective conditions present before #1 - #5 the first five, sensory projections of consciousness (pañca vijñāna, 五識) & the transcendental knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智):

Because the five sensory kinds of consciousness are explicit, coarse, dull and weak prior to spiritual restoration (āśraya parāvṛtti, 轉依), they must rely on the externally reflected images and remote objective conditions before them. After their spiritual restoration (as transcendental knowledge of accomplishing life's greater purpose), they transcend these external representations because there is no fixed rule as to their conditions being in the past, the present, the future, etc.

D. Conditions of consciousness that will prevail into the future (adhipati pratyaya, 增上緣)

This is a reference to manifest (conscious) purposes with their prevailing powers and functions that are able to promote or oppose other such purposes.

Kuṅjī added: There are nine causes (hetu, 因) that promote the manifestation of purposes but only one that opposes them, the cause for seeds to oppose each other (virodha hetu, 不相違因). These will be discussed later.

Although the first three kinds of conditions can also be prevailing (adhipati, 增上), this fourth is set apart from the others to demonstrate the different means of doing so. This function of promoting and opposing the manifested purposes of the conscious mind occurs in four different situations and through four distinct kinds of work:

1. The sprouting of seeds (utpāda, 生); This is a reference to the manifestation of conscious purposes in the three-fold sphere of sentient existence: the spheres of its desires, the objective reality of its form and its existential principles that are beyond form⁴.
2. The sustenance of seeds (sthiti, 住); Seeds must be moistened and nurtured, just as the earth sustains and nourishes living beings.
3. The growth of seeds (vṛddhi, 成); This is a reference to their physical, emotional, mental and spiritual development
4. The endowment of seeds with fruits (prāpti, 得); This is a reference to realizing the fruits of spiritual freedom and a greater sense of life's purpose in the conscious mind.

In fact, the functions of prevailing conditions are many and they adapt to the situations at

hand. Although there are many functions that can be demonstrated, essentially there are only twenty-two kinds. One should understand that this is a reference to the twenty-two capacities of sentient existence (dvā vimśati indriyāni, 二十二根)⁶, which are:

#1 - #5: *The physical capacities for consciousness from the five sense faculties* (pañca rūpa indriya, 五色根). First there are the physical kinds of form through which the primordial consciousness and the other projections of consciousness are manifested:

- #1 The sense faculty of the eyes (caksuḥ indriya, 眼根)
- #2 The sense faculty of the ears (śrotra indriya, 耳根)
- #3 The sense faculty of the nose (ghrāṇa indriya, 鼻根)
- #4 The sense faculty of the tongue (jihvā indriya, 舌根)
- #5 The sense faculty of the body with its peripheral nervous system (kāya indriya, 身根)

#6 - #7: *The male and female sexual capacities* (puruṣa indriya, 男根 & strī indriya, 女根) *generating bodily warmth* (ojas, 煖); These drives are rooted in the sex organs and play a small but vital role in the physical capacity for reproduction.

#8: *The capacity for survival* (jīvita indriya, 命根) only depends on a direct and immediate connection with the parent seeds in the primordial consciousness (mūla vijñāna, 本識). This survival instinct involves the health and vital forces governing metabolism and the autonomic nervous system, regulating the need for air, water, food, sleep and relief that are conventionally said to constitute sentient existence. However, it does not really have a distinct nature of its own apart from consciousness.

#9: *Mental capacity* (mano indriya, 意根) is the nature of cognitive ability that pervades all eight projections of consciousness.

This is the intelligence found in the environment of the thinking mind (mano bhūmi, 意地).

#10 - #14: *The five emotional capacities* (pañca vedanā indriya, 五受根) that are associated with one's own feelings as a sentient being. These are the capacities for:

- #10 Sorrow; a mental feeling of loss (daurmanasya indriya, 憂根)
- #11 Suffering; a general (physical) feeling of pain, displeasure (duḥkha indriya, 苦根)
- #12 Rejoicing; a mental feeling of gain (saumanasya indriya, 喜根)
- #13 Contentment; a general (physical) feeling of bliss, pleasure (sukha indriya, 樂根)
- #15 The capacity for indifference, impartiality or equanimity of mind (upekṣā indriya, 捨根)

#15 - #19: *The five spiritual, or moral capacities* (pañca dharma indriya, 五法根), consisting of:

- a. Two capacities for virtue (kuśala dharma, 善法)
 - #15 Faith in a transcendent moral purpose (śraddhā indriya, 信根)
 - #16 Diligence of effort (vīrya indriya, 精進根)
- b. Three capacities for distinguishing moral objectives (viniyata saṃskāra, 別境行):
 - #17 Remembrance, continuous mindfulness (smṛti indriya, 念根)
 - #18 Mental resolve (samādhi indriya, 定根)
 - #19 Discernment of purpose (prajñā indriya, 慧根)

#20 - #22: *The three capacities for unafflicted knowledge* (trīṇy anāsrava indriyāni, 三無漏根),

Also called *the three capacities for transcendental knowledge of life's greater purpose* (jñāna indriya, 智根), they are:

- #20 Seeking transcendental knowledge (anājñātā ajñāsyāma indriya, 未知當知根)
- #21 Endowment with transcendental knowledge (ājñā indriya, 已知根) in particular cases
- #22 Perfecting knowledge of the transcendental nature (ājñātāv Indriya, 具知根性) in all cases

These three capacities for unafflicted knowledge are further elaborated as follows:

#20 *The capacity to seek transcendental knowledge about life's greater purpose* (anājñātājñāsyāma indriya, 未知當知根) is driven by desire to know about it (vitarka, 尋). It is in three parts:

- a. *The stage of moral provisioning* (sambhāra avasthā, 資糧位): This entails desiring a direct and immediate comprehension of the nature of life's purpose (satya abhisamaya, 諦現觀) (in which its observation and knowledge are simultaneous).

This stage begins with inspiring a distinct aspiration and resolve for moral virtue and endures until there is real incremental penetration of it through the planting of its roots (kuśala mūla, 善根) in the stage of preparation through intensified motivation (prayoga avasthā, 加行位). This first stage is called moral provisioning because it is a prerequisite for being able to provide the sustenance needed to produce the fruits of transcendental knowledge, which ultimately lead to the spiritually restored state (mūla avasthā, 根本位) that is without affliction (anāsrava, 無漏).

- b. *The stage of preparing for meditation* (prayoga avasthā, 加行位) *through intensified motivation* (abhisamkāra, 加行): This is reference to the four steps of incremental penetration (nirvedha bhāgiya, 決擇分) through which there is an approach to the abilities of this restoration. It is also called the four-fold planting of the roots of virtue (catus kuśala mūla, 四善根):
 1. Warming up (uṣmagata, 煖) the heart through prayer, seeking the nature of life's greater purpose through hearing and reciting the words of an enlightened being (buddha vacana, 佛語)
 2. Peak experiences (mūrdhāna, 頂), the answers to prayer; flashes of discovery about the meaning of these words and concepts about the nature or this purpose
 3. Enduring observations (kṣānti, 忍) through the dialectical process, revealing ever deeper reflections on the meaning and (ultimately empty) nature of this purpose.
 4. Realization of the highest sense of purpose for one's life in this world (laukika agra dharma, 世第一法)
- c. *The restored state* (mūla avasthā, 根本位) *that is without affliction* (anāsrava, 無漏): This is reference to the final moment before realization (pūrva paścimau kṣaṇau, 前後剎那) of a transcendental vision of the noble path (darśana mārga, 見道). Upon reaching the moment of this realization (uttara kṣaṇa avasthāna, 後剎那), it is called the stage of unimpeded penetration (prativedha avasthā, 加行位). At this moment, nothing can remain unknown about life's greater purpose that may be known.

In these three stages (avasthā, 位) of spiritual development, there are nine capacities that enable one to acquire the capacity to seek transcendental knowledge about the nature of life's purpose (anājñāta ājñāsyāma indriya, 未知當知根).

- a. Spiritual, or moral capacities (dharma indriya, 法根):
 1. #15 The capacity for faith (śraddhā indriya, 信根) in a transcendent moral purpose
 2. #16 The capacity for diligence of effort (vīrya indriya, 精進根) in sustaining it
 3. #17 The capacity for continuous remembrance (smṛti indriya, 念根)
 4. #18 The capacity for mental resolve (samādhi indriya, 定根) &
 5. #19 The capacity for discernment of purpose (prajñā indriya, 慧根).
- b. Mental, or cognitive capacity (mano indriya, 意根):
 6. #9 The mental capacity of the conscious mind (mano indriya, 意根)
- c. Emotional capacities (vedanā indriya, 受根):
 7. #12 The capacity for rejoicing (saumanasya indriya, 喜根)
 8. #13 The capacity for contentment (sukha indriya, 樂根) and
 9. #14 The capacity for impartiality of mind (upekṣā indriya 捨根)

During the first two stages of moral provisioning (sambhāra avasthā, 資糧位) and preparation through intensified motivation (prayoga avasthā, 加行位), sorrow and regret will inevitably be produced while seeking this knowledge about the nature of life's purpose (due to moral lapses or backsliding). Because of this, there is also need for a tenth capacity, the emotional capacity for sorrow (daurmanasya indriya 憂根).

However, as it is not itself really a root source of virtue (kuśala mūla, 善根), The Discourse of the Masters on Grounding in the Practice of Engaged Meditation does not emphasize it in enumerating the capacities that constitute seeking this knowledge about the nature of life's purpose (anājñāta ājñāsyāma indriya, 未知當知根). The capacity to seek it exists in meditations on the first three levels of existential principles found in the sphere beyond form (arūpa dhātu, 三無色) because it is here that there is the distinct vision of the noble path needed to cultivate and realize it.

These first three kinds of meditation in the sphere of existential principles beyond form are:

1. Meditation on the boundlessness of emptiness (ākāśa ananta āyatana, 空無邊處):
Transcending any known object
2. Meditation on the boundlessness of consciousness (vijñāna ananta āyatana, 識無邊處):
Transcending any subjective knower
3. Meditation on the nothingness beyond time & space (ākimcanya āyatana, 無所有無邊處):
Beyond the existence or non-existence of any subject or object

There are differences between the realizations of this by those on the lesser track vs. bodhisattvas on the greater track of spiritual awakening:

- a. Some speak about *those on the lesser track of only seeking freedom from affliction* who have attained the fruit of the never returner and will never again be reborn in this world (anāgāmin, 不還 or 阿那含) subsequently turning their minds towards awakening to the nature of life's greater purpose (mahā bodhi, 大菩提). They only do this after first attaining the nine levels of meditation (nava bhūmayah, 九地)⁹ on the three-fold sphere of sentient existence⁴ with an unafflicted knowledge of the empty nature of one's life in this world (jata śūnyatā, 生空). It is only after turning their hearts towards the greater track of spiritual awakening that they also realize the empty nature of life's purpose (dharma śūnyatā, 法空) that is found in the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地).
- b. *Bodhisattvas*, on the other hand, are endowed with this capacity for learning about the empty nature of life's purpose from the very beginning. Their vision of the noble path (darśana mārga, 見道) also has this capacity for seeking transcendental knowledge about the nature of life's greater purpose.

However, in order to be brief, The Discourse of the Masters on Grounding in the Practice of Engaged Meditation only explains this capacity in terms of the stages prior to this grounding (abhūmi praviṣṭa, 地前), as practiced by those just seeking freedom from affliction.

#21 *The capacity to be endowed with transcendental knowledge about life's greater purpose in particular cases* (ājñā indriya, 已知根): From first attaining a vision of the noble path (darśana mārga, 見道) until the very last moment before realization (pūrva paścimau kṣaṇau, 前後剎那) of the adamant resolve (vajra upamā samādhi, 金剛喻三昧) that is found in truly worthy beings (arhats, 阿羅漢)¹², there are these nine capacities:

- * The five moral capacities of faith, diligence, remembrance, resolve & discernment
- * The proper mental capacity
- * The three emotional capacities of joy, contentment & equanimity

Only when all nine of these capacities are without any afflictions is there the capacity to be endowed with transcendental knowledge about the nature of life's purpose (ājñā indriya, 已知根). Those who are not yet free from desire still experience sorrow and regret in their determination to attain this realization of deliverance. However, as already stated, The Discourse of the Masters on Grounding in the Practice of Engaged Meditation does not emphasize this additional emotional capacity for sorrow because it

is not itself one of the roots of moral virtue (kuśala mūla, 善根) required for becoming endowed with non-affliction.

22. *The capacity to perfect transcendental knowledge of life's greater purpose in all cases*

(ājñātāv indriya, 具知根性):

This is a reference to being endowed with all nine of these capacities of non-affliction (nava anāsrava indriyāni, 無漏九根) at the stage that is beyond any further need for spiritual training (aśaikṣa, 無學).

Although there can be a meditation on the peak existential experience (bhavāgra, 有頂) just for the pleasure that accompanies it (krīḍana, 遊觀), it will not be clear and sharp if it is without these last three capacities for transcendental knowledge of the nature of life's purpose that is without any affliction (trīṇy anāsrava indriyāni, 後三根).

The existential natures of these twenty-two capacities of sentient beings have been described here but their meanings are explained in much greater detail in volume fifty-seven of *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation*.

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

Vijñapti Matratā Siddhi 成唯識論

The End of Volume Seven

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

Vijñapti Matratā Siddhi 成唯識論

The Beginning of Volume Eight

1. *The ten causes of consciousness* (daśa hetavah, 十因) &
The fifteen-fold infrastructure that supports them (pañcadaśa adhiṣṭhānāni, 十五依處)

These four conditions of consciousness (catvāraḥ pratyayāḥ, 四緣) depend on the support of an infrastructure in fifteen different parts to establish the ten causes of consciousness.

Question: How are these ten causes of consciousness established through the support of this fifteen-fold infrastructure (adhiṣṭhāna, 依處)?

Answer: The relationship between these two is established as follows:

- #1 The cause for the continual corroboration of consciousness (anuvyavahāra hetu or anuvāda hetu, 隨說因) depends on:
 1. The infrastructure of verbalization (vāg adhiṣṭhāna, 依語依處)
 - #2 The cause for its anticipated observations (apekṣā hetu, 觀待因), prejudices and predispositions, depends on:
 2. The infrastructure of experiences (anubhava adhiṣṭhāna, 領受依處)
 - #3 The cause for the inducing of its seeds (ākṣepa hetu, 牽引因), attracting or drawing them out, depends on:
 3. The infrastructure of habitual forces perfuming seeds (vāsanā adhiṣṭhāna, 習氣依處)
 - #4 The cause for the birth and sprouting of its seeds (abhinirvṛtti hetu, 生起因) is dependent on:
 4. The infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna or sābhiṣyanda bīja adhiṣṭhāna, 有潤種子依處)
 - #5 The cause for the involvement of its seeds in their environment (parigraha hetu, 攝受因) is dependent on six foundations of support:
 5. The infrastructure of receding conditions immediately connected with the past (anantara niruddha adhiṣṭhāna, 無間滅依處)
 6. The infrastructure of the objective sphere in the present (viśaya adhiṣṭhāna, 境界依處)
 7. The infrastructure of capacities that will prevail in the future (indriya adhiṣṭhāna, 根依處)
 8. The infrastructure of actions that have consequences (kāraṇa adhiṣṭhāna, 作用依處)
 9. The infrastructure of consequences earned through the personal choices and actions made (puruṣa kāra adhiṣṭhāna, 士用依處)
 10. The infrastructure perceiving the transcendental principle of life's purpose (tattva darśana adhiṣṭhāna, 真實具依處)
 - #6 The cause for the growth of its seeds (āvahaka hetu, 引發因) depends on:
 11. The infrastructure producing consequences that are in accordance with the actions that are made (anupratipatty adhiṣṭhāna, 隨順依處)
 - #7 The cause for the application of its seeds to specific situations (pratiniyama hetu, 定別因) depends on:
 12. The infrastructure of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)
 - #8 The cause for its seeds to work with each other (sahakāri hetu, 同事因) depends on:
 13. The infrastructure integrating consciousness into a harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
 - #9 The cause for its different seeds to oppose each other (virodha hetu, 相違因) depends on:
 14. The infrastructure of barriers preventing consciousness (pratibandha adhiṣṭhāna, 障礙依處)
 - #10 The cause for its different seeds to not oppose each other (avirodha hetu, 不相違因) depends on:
 15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)
- (#3, #4, #6, #7, #8 & #10 can directly cause the arising of consciousness but only #3 & #4 always do so.)

In elaborating on this:

1. *The infrastructure of verbalization* (vāg adhiṣṭhāna, 依語依處) is a reference to conscious purposes (dharmāḥ, 諸法), words (nāmāḥ, 諸名) and their associations (samjñāḥ, 諸想) that arise through *the nature of speech*. In depending on this infrastructure of support there is establishment of #1 the cause for the continual corroboration of consciousness

(anuvyavahāra hetu or anuvāda hetu, 隨說因). It depends on verbalization because words are able to adapt to the things that are seen and heard, explaining their meanings. With verbalization there is the ability to express them. Some discourses explain this as words (nāma, 名), mental associations (samjñā, 想) and beliefs (dṛṣṭi, 見) because, as things are given names and terms, there is the retention and reliance on their mental images so that they can be expressed and communicated. With dependence on this corroboration as the means to reveal them, there is the infrastructure of verbalization.

2. The infrastructure of experiences (anubhava adhiṣṭhāna, 領受依處) is a reference to *the nature of emotions that are felt*. There is a dependence on this infrastructure of experiences to establish #2 the cause for anticipated observations (apekṣā hetu, 觀待因), the predispositions and prejudices of consciousness. These anticipated observations make only certain seeds arise, be sustained, grow and become endowed with fruits. This infrastructure of support from the experiences of consciousness is therefore the reason for anticipated observations.
3. The infrastructure of habitual forces perfuming seeds (vāsanā adhiṣṭhāna, 習氣依處): With seeds not yet being matured inside or out, there is dependence on an infrastructure of habitual forces to establish #3 the cause for the inducing of the seeds of consciousness (ākṣepa hetu, 牽引因), attracting them and drawing them out into the conscious mind. This is the way they are able to induce their own fruits (sva phala, 自果) *indirectly, over a period of time*.
4. The infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna or sābhiṣyanda bīja adhiṣṭhāna, 有潤種子依處): With seeds having already matured inside and out, there is dependence on this infrastructure of support to establish #4 the cause for the birth and sprouting of seeds (abhinirvṛtti hetu, 生起因). This way they are able to produce their own fruits *directly and immediately*.
- #5 The cause for the involvement of seeds in their environment (parigraha hetu, 攝受因) is dependent on support from the next six kinds of infrastructure:
 5. The infrastructure of receding conditions that are immediately connected with the past (anantara niruddha adhiṣṭhāna, 無間滅依處): This is a reference to *conditions that are similar to those immediately connected with the past* (samanantara pratyaya, 等無間緣), supporting consciousness and its mental states.
 6. The infrastructure of the objective sphere before one (viṣaya adhiṣṭhāna, 境界依處): This is reference to *the objective conditions before one in the present* (ālambana pratyaya, 所緣缘), supporting consciousness and its mental states.
 7. The infrastructure of capacities that will prevail in the future (indriya adhiṣṭhāna, 根依處): This refers to the *conditions that will prevail in the future* supporting consciousness and mental states such as the five sense faculties (pañca rūpa indriya, 五色根) and the cognitive capacity of the thinking mind (mano indriya, 意根).
 8. The infrastructure of actions that have consequences (kāraṇa adhiṣṭhāna, 作用依處): This refers to the functionality of actions (karmas, 諸業) made that have (moral or spiritual) consequences. Beyond the seeds, this infrastructure involves other conditions that *support the manifestations of the conscious mind*.
 9. The infrastructure of consequences earned through personal choices and actions made (puruṣa kāra adhiṣṭhāna, 士用): This refers to the makers of actions and the choices and actions that they make. Beyond the seeds, this infrastructure involves other conditions that *create the manifestations of the conscious mind*.

10. *The infrastructure perceiving the transcendental principle of life's purpose* (tattva darśana adhiṣṭhāna, 真實具依處): This is a reference to unafflicted vision (of the nature of life's purpose and the noble path). Beyond its own seeds, it is able to *support, induce and realize purposes that are without affliction*.

These six kinds of infrastructure support the cause for involvement of the seeds of consciousness in their environment. The first five are involved in afflicted purposes while all six are involved with those conscious purposes that are without affliction.

11. *The infrastructure producing consequences in accordance with the actions that are made* (anupratipatty adhiṣṭhāna, 隨順依處): This is a reference to the further development of both subconscious seeds (bijaḥ, 諸種) and their manifestations (samudācāra, 現行) in the conscious mind, whether they are virtuous, corrupted or morally undefined, into motive forces that are either of the same kind or a higher category. With dependence on this infrastructure of support, there is establishment of *#6 the cause for the growth of seeds* (āvahaka hetu, 引發因) because it is able to induce similar and superior (further developed) kinds of motive forces as well as the realization of unconditional purposes.
12. *The infrastructure of specialized capabilities* (karitra viśeṣa adhiṣṭhāna, 差別功能依處): This is a reference to conditional purposes that are endowed with their own cause and effect and an ability to bring about their own uniquely distinguished kinds of powers. There is dependence on this infrastructure of support to establish *#7 the cause for the application of seeds to specific situations* (pratiniyama hetu, 定別因) because each of them is able to bear the fruits within their own spheres and realize fruits that are unique to their own course.
13. *The infrastructure of integration into a harmonic wholeness* (sāmagrī adhiṣṭhāna, 和合依處): This is a reference to the power arising from integrating all the infrastructures of support from 2. *experiences* (anubhava adhiṣṭhāna, 領受依處) to 12. *specialized capabilities* (karitra viśeṣa adhiṣṭhāna, 差別功能依處) in producing seeds, sustaining them, developing them and endowing them with fruits. There is dependence on this infrastructure of support to establish *#8 the cause for seeds to work with each other* (sahakāri hetu, 同事因) because they depend on all the causes of consciousness from #2 *anticipated observations* up to #7 *applying the seeds to specific situations* in the producing of seeds (utpāda, 生), their sustenance (sthiti, 住), growth (vṛddhi, 成) and endowment (prapti, 得) with fruits.
14. *The infrastructure of barriers that prevent manifestations of consciousness* (pratibandha adhiṣṭhāna, 障礙依處): This is a reference to being able to obstruct the manifest purposes of the conscious mind in the work of producing seeds, sustaining them, developing them and endowing them with fruits. There is a dependence on this infrastructure of support to establish *#9 the cause for different seeds of consciousness to oppose each other* (virodha hetu, 相違因) because, this way, they are able to prevent other seeds from being produced, sustained, growing or becoming endowed with fruits.
15. *The infrastructure transcending the barriers of consciousness* (apratibandha adhiṣṭhāna, 不障礙依處): This is a reference to being without any obstacles in the work of producing seeds, sustaining them, developing them and endowing them with fruits. There is dependence on this infrastructure of support to establish *#10 the cause for different seeds to not oppose each other* (avirodha hetu, 不相違因) because, this way, they do not prevent the birth of their seeds, their sustenance, their growth or their endowment with fruits.

2. *These ten causes involve two different kinds of causality:*

- a. *Causes that are able to directly produce manifestations of consciousness* (janaka hetu, 能生因):
This is a reference to the causes from the subconscious store of memory (ālaya vijñāna, 阿賴耶識), the seeds that are able to produce the manifestations of sensory and mental perceptions in the conscious mind, including those that are good and evil.
- b. *Causes that are adaptations to the circumstances in the environment* (upāya hetu, 方便因):
This is a reference to the causes from the environment that constitute the evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識) which are able to support the subconscious store of memory by perfuming it, just as soil, water, warmth and light support seeds, helping them to sprout and grow.

There are two understandings about this:

The first understanding:

The fifteenth chapter in The Discourse of the Masters on Grounding in the Practice of Engaged Meditation, on the Levels of Realization for Bodhisattvas (Bodhisattva Bhūmi, 菩薩地), says that:

- a. The causes for #3 the inducement of seeds (ākṣepa hetu, 牽引因) and #4 the birth and sprouting of seeds (abhinirvṛtti hetu, 生起因) are said to be *the causes that are able to directly produce manifestations of consciousness* (janaka hetu, 能生因).
- b. The other eight kinds of causes are included among *the causes that are adaptations to the circumstances in this environment of conscious manifestations* (upāya hetu, 方便因).

This discourse further teaches that, altogether, there are six kinds of causes that can involve seeds in conditions that directly cause the arising of consciousness (hetu pratyaya bījaḥ, 因緣種):

- #3 The cause for the inducing of seeds (ākṣepa hetu, 牽引因)
- #4 The cause for the birth and sprouting of seeds (abhinirvṛtti hetu, 生起因)
- #6 The cause for the growth of seeds (āvahaka hetu, 引發因)
- #7 The cause for the applying of seeds to specific situations (pratiniyama hetu, 定別因)
- #8 The cause for seeds to work with each other (sahakāri hetu, 同事因)
- #10 The cause for different seeds to not oppose each other (avirodha hetu, 不相違因)

With regards to the first two:

- #3 With seeds not yet being ripe, they are said to be induced (ākṣepa bījaḥ, 牽引種).
- #4 Upon becoming ripe, they are said to arise and sprout (abhinirvṛtti bījaḥ, 生起種)

Among these six causes, these two are the causes that are always involved in conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) in both mature (ripened) and immature (unripened) stages. Although there are manifest purposes in the conscious mind that are considered causes that are able to produce manifest purposes (janaka hetu, 能生) and generate their own seeds as do the four other kinds of causes (the cause for their growth, their application to specific situations, their working with each other and their not opposing each other), they are often interrupted. Because of this, for the sake of brevity, they are not discussed in The Chapter on the Levels of Realization for Bodhisattvas in The Discourse of the Masters on Grounding in the Practice of Engaged Meditation. Some say that these six are all given the name ‘seeds’ in the text because they all can be direct causes for the producing of fruits (manifested purposes in the conscious mind), just as one speaks about seeds of rice or barley producing a harvest.

Regarding the other four that cannot directly cause the arising of consciousness:

#1 The cause for the continual corroboration of consciousness (anuvyavahāra hetu, 隨說因)

#2 The cause for anticipated observations (apekṣā hetu, 觀待因)

#5 The cause for the involvement of seeds in the environment (parigraha hetu, 攝受因)

#9 The cause for seeds to oppose each other (virodha hetu, 相違因)

These causes (and the others which are not considered to always involve conditions that directly cause the arising of consciousness) are all different from those that always directly produce and sprout seeds within the subconscious (janaka hetu, 能生).

Because of this, they are generally said to be included among the causes that are just adaptations to the environment in the conscious mind (upāya hetu, 方便).

* It is not only through the causes inducing and sprouting seeds that there are conditions that directly cause the arising of consciousness, because in four other kinds of causes (those for their growth, their application to specific situations, their working with each other and their not opposing each other) there are also seeds that can involve conditions that can directly cause the arising of consciousness.

* And it is not that the other eight (all those except the first two, #3 inducing and #4 sprouting) are only called causes that are adaptations to the circumstances of the environment (upāya hetu, 方便), because in these two causes there are also found seeds that do not involve conditions that directly cause the arising of consciousness.

Part of the fifth chapter in *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* is on the Level of Seeking Meditation Through Prayer (Savitarka Bhūmi, 有尋等地). It states that the cause for the sprouting of seeds (abhinirvṛtti hetu, 生起因) is the cause that is able to produce manifestations of consciousness (janaka hetu, 能生) and the rest of the causes are included among those that are just adaptations to the circumstances to the environment (upāya hetu, 方便). The intent of these words is to explain that, whether they are fruits manifested (in the conscious mind) or seeds (in the subconscious), the six causes that are said to involve conditions that can directly cause the arising of consciousness are all said to be causes for the sprouting of seeds (abhinirvṛtti hetu, 生起因) because, this way, they directly produce fruits of their own kind in the conscious mind. In this case, the other causes are all said to be included among the causes that are just adaptations to the circumstances of the environment (upāya hetu, 方便).

* It is not that only the cause for the sprouting of seeds (abhinirvṛtti hetu, 生起因) is a cause that is able to manifest consciousness (janaka hetu, 能生), because there are five other kinds of causes that can also involve conditions that can directly cause the arising of consciousness (hetu pratyaya, 因緣).

* And it is not that the other nine are just said to be causes that are adaptations due to the circumstances the environment (upāya hetu, 方便) because, in the cause for the sprouting of seeds (abhinirvṛtti hetu, 生起), there are also found conditions that do not directly cause consciousness.

2. *The second understanding:*

The Chapter on the Levels of Realization for Bodhisattvas in *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* also speaks of causes that #3 induce and #4 sprout seeds (ākṣepa hetu, 牽引因 & abhinirvṛtti hetu, 生起因) directly producing consciousness (janaka hetu, 能生) and the rest of the causes just being adaptations due to circumstances in the environment (upāya hetu, 方便因).

- * Although among those said to always directly cause the arising of consciousness (those causing #3 the inducing of seeds and #4 the sprouting of seeds) there are some that adapt to the circumstances of the environment, those that directly cause the arising of consciousness are the most prevalent and apparent and so they are conventionally said to be the causes that produce the manifestations of consciousness (janaka hetu, 能生).
 - * Although among the others that can directly cause the arising of consciousness (those causing #6 the growth of seeds, #7 the application of seeds to specific situations, #8 seeds to work together and #10 seeds to not oppose each other) there are mostly causes that adapt to the circumstances of the environment (upāya hetu, 方便因) and so they are conventionally said to be such causes.
- In chapter five in this discourse, On Seeking Meditation Through Prayer (Savitarka Bhūmi, 有尋等地), it is also said that the cause for #4 the sprouting of seeds (abhiniṣṭṭi hetu, 生起因) involves directly producing manifestations of consciousness (janaka hetu, 能生) while the other nine are causes that adapt to the circumstances of the environment (upāya hetu, 方便因).
- * Although among those causing #4 the sprouting of seeds (abhiniṣṭṭi hetu, 生起因) there are conditions that do not directly cause the arising of consciousness (such as the sprouting of the seeds of action - karma bījaḥ, 諸業種), their past fruits are the most immediate and directly related and so they are most apparent. Because of this, this text conventionally speaks of them being the causes that produce conscious purposes (janaka hetu, 能生).
 - * Although among those causes that #3 induce seeds (ākṣepa hetu, 牽引因) there are conditions that directly cause the arising of consciousness, their past fruits are not as direct and apparent as those causing the sprouting of seeds. Because of this, the text does not speak of them being causes that directly produce conscious purposes.
 - * The other eight causes are included among those that adapt to the circumstances of the environment (upāya hetu, 方便因).

Patterned after that explained above, this may be understood.

The relationship between the four conditions of consciousness & The fifteen-fold infrastructure supporting its causes:

Question: On which foundations are the four kinds of conditions established?

Answer: The fifth volume of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation says that:

- A. Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) rely on support from 4. the infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna, 有潤種子依處).
- B. Conditions of consciousness that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) rely on support from 5. the infrastructure of conditions receding into the past (anantara niruddha adhiṣṭhāna, 無間滅依處).
- C. Conditions of consciousness that are objectively present before one (ālambana pratyaya, 所緣緣) rely on support from 6. the infrastructure of objective conditions in the present (viṣaya adhiṣṭhāna, 境界依處).
- D. Conditions of consciousness that will prevail in the future (adhipati pratyaya, 增上緣) rely on support from the twelve remaining kinds of infrastructure.

Question: What are infrastructures of support for seeds in A. conditions that directly cause the arising of consciousness (hetu pratyaya bījaḥ, 因緣種)?

Answer: Again, there are two understandings.

* *The first understanding:* Among the fifteen kinds of infrastructure, there is support from six for seeds in conditions that can directly cause the arising of consciousness:

3. The infrastructure of habitual forces perfuming seeds (vāsanā adhiṣṭhāna, 習氣依處)
4. The infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna, 有潤種子依處)
11. The infrastructure producing consequences that are in accordance with the actions that are made (anupratipatty adhiṣṭhāna, 隨順依處)
12. The infrastructure of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)
13. The infrastructure of integration into a harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)

Although the manifested purposes of the conscious mind that arise from the last four of these six kinds of infrastructure may involve conditions that directly cause the arising of consciousness, they are frequently interrupted and so for the sake of brevity they are not discussed in volume five of The Discourse of the Masters as such infrastructures of support for seeds. Some say that since they can also be directly involved with their own fruits (in the conscious mind) just as rice, wheat or barley they can also be called ‘seeds’ from an external perspective.

* *The second understanding:*

Some say that only 4. the infrastructure of support moistening and nurturing seeds (sasneha bīja adhiṣṭhāna or sābhiṣyanda bīja adhiṣṭhāna, 有潤種子依處) serves as a support for seeds (that directly cause the arising of consciousness). This is holding onto that which is most obvious while discarding that which is more remote or ambiguous, as was done before.

In speaking about 5. the infrastructure of support from conditions immediately receding into the past (anantara niruddha adhiṣṭhāna, 無間滅依處) and 6. the infrastructure of the objective sphere in the present (viśaya adhiṣṭhāna, 境界依處), there are two opinions:

- a. One should understand that these two infrastructures of support are obviously associated with B. conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) and C. conditions objectively presently before one (ālambana pratyaya, 所緣緣), respectively. However, they are not the only ones connected with these two, as some of the other infrastructures of support are also associated with these two kinds of conditions.
- b. Some say that these two kinds of conditions are only found in these two kinds of infrastructure and that, while associations with others may exist, they are few and ambiguous and therefore not discussed for the sake of brevity.

The relationship between the four conditions of consciousness &

The ten causes of consciousness with their two conditions of mutually dependent causality:

Question: How do these four kinds of conditions involve the ten causes with their two conditions of mutually dependent causality?

Answer:

In the thirty-eighth volume of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation it is said that:

- A. Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) involve causes that are able to directly produce conscious purposes (janaka hetu, 能生).
- D. Conditions of consciousness that will prevail in the future (adhipati pratyaya, 增上緣) involve

- causes that adapt to the circumstances of the environment (upāya hetu, 方便)
- B. & C. *The two kinds of conditions in between* (conditions similar to those immediately connected with the past and objective conditions before one in the present) both involve causes for the involvement of seeds in their environment (parigraha hetu, 攝受因).
- * Although causes adapting to the circumstances of the environment (upāya hetu, 方便) are endowed with the last three kinds of conditions (those dealing with the past, present and future), the conditions that prevail in the future (adhipati pratyaya, 增上) are the most pronounced and so they are the ones that are emphasized when speaking about it.
 - * Other causes also have the two kinds of conditions in between (those similar to conditions immediately connected with the past and those objectively before one in the present), but the cause for involvement of seeds in the environment (parigraha hetu, 攝受因) is the most obvious, so it is emphasized in the text when speaking about it.
 - * The conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) involve causes immediately able to produce the manifested purposes of the conscious mind (janaka hetu, 能生), as already explained.

The Five Fruits of the Conscious Mind (pañca phalāni, 五種果)

Question: In teaching about conditions that directly cause the arising of consciousness, there must certainly be effects. How many kinds of fruits are there (that arise in the conscious mind)?

Answer: There are five such fruits:

- a. *Fruits that arise from different ripening seeds* (vipāka phala, 異熟果):
This refers to seeds in the subconscious mind (ālaya vijñāna, 阿賴耶識) that are morally undefined (avyakṛta dharma, 無記) but are continuously presenting themselves (sva saṃtāna nivartanīya, 招自相續) as afflicted purposes (sāsrava dharma, 有漏法) that can be either virtuous or unwholesome as they arise (vipākaja, 異熟生) at different moments in the evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識).
- b. *Fruits that flow forth from seeds that are of the same kind* (niṣyanda phala, 等流果):
This refers to purposes learned from virtuous, unwholesome or morally undefined actions that in turn induce more of the same kind (samāna jātīya, 同類). Some explain these as being the consequences that are morally in accordance with previous actions made (pūrva karman, 先業).
- c. *Fruits of disentanglement* (visaṃyoga phala, 離繫果):
They are also called *the fruits of emancipation* (vimukti phala, 解脫果)
This is reference to the path without affliction (anāsrava mārga, 無漏道) that severs the obstacles of emotional disturbance and cognitive dissonance (kleśa āvaraṇa, 煩惱障 & jñeya āvaraṇa, 所知障) and realizes the manifested purposes of the conscious mind that are both virtuous (kuśala, 善) and unconditional (asaṃskṛta, 無為).
- d. *Fruits acquired through personal choices & actions in the past* (puruṣa kāra phala, 士用果):
This is a reference to the fruits connected to the maker of actions (the 'individual personality' or 'agent') who hypothetically or conventionally has the responsibility for the making of actions that have consequences.
- e. *Fruits of capacity that will prevail in the future* (adhipati phala, 增上果): This refers to fruits acquired which go beyond those existing in the first four.

*The relationship between the five fruits of consciousness &
The fifteen-fold infrastructure of support for its causes:*

Question: On what infrastructures supporting consciousness do these five fruits depend?

Answer: The fifth volume of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and the eighteenth volume of Asaṅga's Exposition on the Holy Teaching (Ārya Deśanā Vikhyāpana, 顯揚聖教論) say that:

- The fruits arising from different ripening seeds* (vipāka phala, 異熟果) are acquired through 3. the infrastructure of habitual forces perfuming seeds (vāsanā adhiṣṭhāna, 習氣依處).
- The fruits flowing forth from seeds of the same kind* (niṣyanda phala, 等流果) are acquired through 11. the infrastructure for producing consequences in accordance with the actions that are made (anupratipatty adhiṣṭhāna, 隨順依處).
- The fruits of disentanglement* (visaṃyoga phala, 離繫果) are acquired through 10. the infrastructure perceiving the transcendental principle of life's purpose (tattva darśana adhiṣṭhāna, 真實具依處).
- The fruits that have been earned through personal choices and actions made in the past* (puruṣa kāra phala, 士用果) are acquired through 9. the infrastructure of consequences earned through these personal choices and actions (puruṣa kāra adhiṣṭhāna, 士用依處).
- The fruits of capacities that will prevail in the future* (adhipati phala, 增上果) are acquired through the eleven other infrastructures of support.

Again, there are two understandings about this:

1. *The first understanding:*

3. *The infrastructure of habitual forces perfuming seeds* (vāsanā adhiṣṭhāna, 習氣依處) is said to reveal all the potentialities (sarva śaktiḥ, 一切功能) found in six infrastructures of support that result in *fruits of consciousness that arise from different ripening seeds* (vipāka phala, 異熟果).
These include:
 3. The infrastructure of habitual forces perfuming seeds (vāsanā adhiṣṭhāna, 習氣依處)
 4. The infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna)
 12. The infrastructure of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)
 13. The infrastructure integrating consciousness into a harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
 15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)
 9. The infrastructure of consequences earned through personal choices and actions, but only to the extent that they are the purposes behind making personal choices and actions (dharma puruṣa kāra, 法作用)
11. *The infrastructure producing consequences in accordance with actions made* (anupratipatty adhiṣṭhāna, 隨順依處) is said to reveal all the potentialities found in eight infrastructures that result in *fruits of consciousness that flow forth from seeds of the same kind* (niṣyanda phala, 等流果).
These include:
 4. The infrastructure moistening and nurturing seeds (sasneha bīja adhiṣṭhāna, 有潤種子依處)
 7. The infrastructure of capacities prevailing in the future (indriya adhiṣṭhāna, 根依處)
 10. The infrastructure perceiving the transcendental principle of life's purpose (tattva darśana adhiṣṭhāna, 真實具依處)
 11. The infrastructure producing consequences that are in accordance with the actions that are made (anupratipatty adhiṣṭhāna, 隨順依處)
 12. The infrastructure of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)
 13. The infrastructure integrating consciousness into harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
 15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)
 9. The infrastructure of consequences earned through personal choices and actions, but only to the extent that they are the purposes behind making personal choices and actions (dharma puruṣa kāra, 法作用)

- c. 10. *The infrastructure perceiving the transcendental principle of life's purpose* (tattva darśana adhiṣṭhāna, 真實具依處) is said to reveal all the potentialities found in six infrastructures that result in the fruits of disentanglement (visaṃyoga phala, 離繫果).

These include:

10. The infrastructure perceiving the transcendental principle of life's purpose (tattva darśana adhiṣṭhāna, 真實具依處)
11. The infrastructure producing consequences that are in accordance with the actions that are made (anupratipatty adhiṣṭhāna, 隨順依處)
12. The infrastructure of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)
13. The infrastructure integrating consciousness into harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)
9. The infrastructure of consequences earned through personal choices and actions, but only to the extent that they are the purposes behind making personal choices and actions (dharma puruṣa kāra, 法作用)

- d. 9. *The infrastructure of consequences earned through personal choices and actions* (puruṣa kāra adhiṣṭhāna, 士用依處) is said to reveal all the potentialities found in either five or eleven infrastructures of support that reveal fruits of consciousness that have been earned through personal choices and actions made in the past (puruṣa kāra phala, 士用果).

The five include:

2. The infrastructure of experience (anubhava adhiṣṭhāna, 領受依處)
8. The infrastructure of actions that have consequences (kāraṇa adhiṣṭhāna, 作用依處)
9. The infrastructure of consequences from personal choices & actions (puruṣa kāra adhiṣṭhāna, 士用)
13. The infrastructure integrating consciousness into harmonic wholeness (sāmagrī adhiṣṭhāna, 和合依處)
15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)

With the doer (or 'agent') being considered only in terms of the purpose behind the personal choices and actions made (dharma puruṣa kāra (法作用依處), it also includes six other kinds of infrastructure:

3. That of habitual forces perfuming seeds of consciousness (vāsanā adhiṣṭhāna, 習氣依處)
4. That moistening and nurturing seeds (sasneha bīja adhiṣṭhāna)
5. That of conditions immediately receding into the past (anantara niruddha adhiṣṭhāna, 無間滅依處)
10. That perceiving the transcendental principle of life's purpose (tattva darśana adhiṣṭhāna, 真實具依處)
11. That producing consequences in accordance with actions made (anupratipatty adhiṣṭhāna, 隨順依處)
12. That of specialized capabilities (karitra viśeṣa adhiṣṭhāna, 差別功能依處)

- e. *The other eleven kinds of infrastructure* (1, 2, 4, 5, 6, 7, 8, 12, 13, 14 & 15) are said to reveal all of the potentialities found in four infrastructures of support that result in fruits of consciousness that will prevail in the future (adhipati phala, 增上果):

These include:

1. The infrastructure of verbalization (vāg adhiṣṭhāna, 依語依處)
6. The infrastructure of the objective sphere present before consciousness (viśaya adhiṣṭhāna, 境界依處)
7. The infrastructure the capacities that will prevail in the future (indriya adhiṣṭhāna, 根依處)
15. The infrastructure transcending the barriers of consciousness (apratibandha adhiṣṭhāna, 不障礙依處)

If the five fruits and their fifteen-fold infrastructure of support were not treated in this manner, the explanation of them would either be too broad or too narrow.

2. *The second understanding:*

- a. The Discourse of the Masters on Grounding in the Practice of Engaged Meditation only refers to 3. *the infrastructure of habitual forces perfuming seeds* (vāsanā adhiṣṭhāna, 習氣依處) as resulting in the fruits of consciousness that arise from different ripening seeds (vipāka phala, 異熟果). In seeming contradiction to this:
 1. Four other infrastructures were also cited in the first understanding as being able to cause the different ripening seeds (vipāka hetu, 異熟因) from the subconscious.
 2. The infrastructure of habitual forces perfuming seeds also causes certain seeds not to ripen into conscious purposes.

However, just as the causes for different ripening seeds are the furthest removed from their fruits, of these five infrastructures, the infrastructure of habitual forces that perfumes seeds is the furthest removed from the fruits that are ultimately manifested. For this reason, it is emphasized as the infrastructure that results in the fruits of consciousness that arise from different ripening seeds (vipāka phala, 異熟果).

- b. It is also said that only 11. *The infrastructure producing consequences that are in accordance with the actions that are made* (anupratipatty adhiṣṭhāna, 隨順依處) results in the fruits of consciousness that flow forth from seeds of the same kind (niṣyanda phala, 等流果).

In seeming contradiction to this:

1. Eight other infrastructures of support are also cited as having fruits that flow forth from seeds of the same kind.
2. The infrastructure producing consequences that are in accordance with actions made also produces fruits that do not flow forth from seeds that are of the same kind.

However, through causes made that continuously bring about distinguished actions (viśeṣa adhigama, 勝行), it becomes clear why they appear in the mind. For this reason, the infrastructure producing consequences that are in accordance with the actions being made is emphasized as the infrastructure that results in the fruits of consciousness that flow forth from seeds of the same kind (niṣyanda phala, 等流果).

- c. It is also said that only 10. *the infrastructure perceiving the transcendental principle of life's purpose* (tattva darśana adhiṣṭhāna, 真實具依處) results in the fruits of disentanglement (emancipation). In seeming contradiction to this:

1. Six other infrastructures of support may result in these fruits.
2. The infrastructure perceiving the transcendental principle of life's purpose may also be without these fruits.

However, because the fruits of disentanglement (visaṃyoga phala, 離繫果) are the most apparent in the infrastructure perceiving the transcendental principle of life's purpose, it is emphasized as the one that produces these fruits.

- d. It is also said that only 9. *the infrastructure of consequences earned through personal choices and actions* (puruṣa kāra adhiṣṭhāna, 士用依處) results in the fruits that are earned through personal choices and actions in the past. In seeming contradiction to this:
1. Either four or ten other infrastructures may also result in these fruits
 2. The infrastructure of consequences earned through personal choices and actions also brings about fruits that do not prevail in the future.

However, the fruits of consciousness earned through personal choices and actions in the past (puruṣa kāra phala, 士用果) are said to be most apparent in this infrastructure of consequences earned through personal choices and actions and so it is emphasized as the one that results in them.

- e. *The eleven other infrastructures of support* are said to only result in fruits of their own kind that will prevail in the future. In seeming contradiction to this:
1. These eleven other infrastructures of support are also able to bring about fruits other than those that will prevail in the future
 2. The four other infrastructures of support may also bring about fruits that will prevail in the future.

However, these eleven primarily bring about fruits of consciousness that will prevail in the future (adhipati phala, 增上果) and so they are emphasized as the ones that do so.

The relationship between the five fruits, the ten causes & the four conditions of consciousness:

Of these five fruits:

- a. Fruits of consciousness from different ripening seeds (vipāka phala, 異熟果) arise from:

- #3 The cause for the inducement of seeds (ākṣepa hetu, 牽引因)
- #4 The cause for the sprouting of seeds (abhinirvṛtti hetu, 生起因)
- #7 The cause for applying seeds to specific situations (pratiniyama hetu, 定別因)
- #8 The cause for seeds to work in cooperation with each other (sahakāri hetu, 同事因)
- #10 The cause for seeds to not oppose each other (avirodha hetu, 不相違因)

These involve D. *conditions that will prevail in the future* (adhipati pratyaya, 增上緣).

- b. Fruits of consciousness flowing forth from seeds of the same kind (niṣyanda phala, 等流果) arise from:

- #3 The cause for the inducement of seeds (ākṣepa hetu, 牽引因)
- #4 The cause for the sprouting of seeds (abhinirvṛtti hetu, 生起因)
- #5 The cause for involvement of seeds in their environment (parigraha hetu, 攝受因)
- #6 The cause for the growth of seeds (āvahaka hetu, 引發因)
- #7 The cause for applying seeds to specific situations (pratiniyama hetu, 定別因)
- #8 The cause for seeds to work in cooperation with each other (sahakāri hetu, 同事因)
- #10 The cause for seeds to not oppose each other (avirodha hetu, 不相違因).

These involve A. *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣) as well as D. *conditions that will prevail in the future* (adhipati pratyaya, 增上緣).

- c. Fruits of disentanglement (viśaṃyoga phala, 離繫果) are realized from:

- #5 The cause for involvement of seeds in their environment (parigraha hetu, 攝受因)
- #6 The cause for the growth of seeds (āvahaka hetu, 引發因)
- #7 The cause for applying seeds to specific situations (pratiniyama hetu, 定別因)
- #8 The cause for seeds to work in cooperation with each other (sahakāri hetu, 同事因)
- #10 The cause for seeds to not oppose each other (avirodha hetu, 不相違因).

These also involve D. *conditions that will prevail in the future* (adhipati pratyaya, 增上緣).

- d. Fruits of consciousness earned through past personal choices & actions (purusakāra phala, 士用果) - there are two theories on these:

There is a thesis that the fruits resulting from human activity proceed from four causes:

- #2 The cause for anticipated observations (apekṣā hetu, 觀待因)
- #5 The cause for involvement of seeds in their environment (parigraha hetu, 攝受因)
- #8 The cause for seeds to work in cooperation with each other (sahakāri hetu, 同事因)
- #10 The cause for seeds to not oppose each other (avirodha hetu, 不相違因)

These also involve D. *conditions that will prevail in the future* (adhipati pratyaya, 增上緣).

There is another thesis that the purpose behind the personal choices and actions made (dharma puruṣa kāra (法作用依處) proceeds from eight causes:

- #2 The cause for anticipated observations (apekṣā hetu, 觀待因)
- #3 The cause for the inducement of seeds (ākṣepa hetu, 牽引因)
- #4 The cause for the sprouting of seeds (abhinirvṛtti hetu, 生起因)
- #5 The cause for involvement of seeds in their environment (parigraha hetu, 攝受因)
- #6 The cause for growth of seeds (āvahaka hetu, 引發因)
- #7 The cause for applying seeds to specific situations (pratiniyama hetu, 定別因)
- #8 The cause for seeds to work in cooperation with each other (sahakāri hetu, 同事因)
- #10 The cause for seeds to not oppose each other (avirodha hetu, 不相違因)

These involve:

- A. *Conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣),
- B. *Conditions similar to those immediately connected with the past* (samanantara pratyaya, 等無間緣) and
- D. *Conditions that will prevail into the future* (adhipati pratyaya, 增上緣).

However, they do not involve C. *conditions that are presently before one* (ālambana pratyaya, 所緣緣).

- e. *The fruits of consciousness that will prevail in the future* (adhipati phala, 增上果) can involve all ten causes and all four kinds of conditions.

Having completed this digression, we now return to the main explanation.

The mutually dependent relationship between the seeds (in the subconscious store of memory) and the manifestations (in the conscious mind):

a. *In terms of the seeds (bijaḥ, 諸種) in the subconscious store of memory:*

In producing the speculations about distinctions (vikalpa, 分別) found in consciousness and its mental states, the seeds in the primordial consciousness (mūla vijñāna, 本識) and its subconscious store of memory can involve:

- A. Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣),
- C. Conditions that are objectively present before one (ālambana pratyaya, 所緣緣) and
- D. Conditions that will prevail in the future (adhipati pratyaya, 增上緣).

However, they never involve B. conditions that are similar to those immediately connected with those of the past (samanantara pratyaya, 等無間緣). This means that:

1. With seeds being the parents (creating the consciousness & mental states that follow), they involve *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣).

Kuījī added: This can include all the manifested purposes of the conscious mind, including the mental objects imagined (nimitta bhāga, 相分), the imager of them (darśana bhāga, 見分), etc.

2. With seeds being the objective conditions before consciousness & its mental states, they involve *conditions that are present before them* (ālambana pratyaya, 所緣緣).

Kuījī added: This can include the imagining portion (darśana bhāga, 見分) of the subconscious store of memory (ālaya vijñāna, 阿賴耶識), sometimes the imagining portion of the conscious mind distinguishing imagined objects (mano vijñāna, 起意) but never the imagined objects (nimitta bhāga, 相分) themselves or the self-awareness (sva saṃvitti bhāga, 自證分) of this subconscious mind.

3. With seeds having the power to influence consciousness & its mental states, they involve *conditions that will prevail in the future* (adhipati pratyaya, 增上緣). Some say that they prevail in the future because there are no barriers preventing them from doing so.

These all describe the conditions for seeds when they produce the manifested behaviors (samudācāra, 現行) found in the speculations about distinctions (vikalpa, 分別) of a mind that is endowed with affliction (sa āsrava citta, 有漏心). However, one should understand that the conditions for seeds producing manifestations in a mind that is pure of affliction are also like this.

b. *In terms of the manifested behavior (samudācāra, 現行) in the conscious mind:*

When interacting with each other, the manifestations of these speculations about distinctions (vikalpa, 分別) in the conscious mind (pravṛtti vijñāna, 轉識) can involve:

- D. Conditions that will prevail in the future (adhipati pratyaya, 增上緣),
- C. Conditions that are objectively present before one (ālambana pratyaya, 所緣緣) and
- B. Conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣)

However, they never involve A. (the timeless) conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) (which need to involve the seeds of consciousness).

- a. With regards to distinctions made in the interactions between oneself and other sentient beings, there are conditions that will prevail in the future (adhipati pratyaya, 增上緣) and that are objectively present before one (ālambana pratyaya, 所緣緣) but there are no conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) or are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣).
- b. With regards to distinctions made in the eight different projections of consciousness within one's own mind at the individual level, there are conditions that will prevail in the future (adhipati pratyaya, 增上緣), there may or may not be those that are objectively present before one (ālambana pratyaya, 所緣緣) but there are definitely no conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) or are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣). With regards to the objective conditions present before consciousness:
1. The subconscious store of memory (ālaya vijñāna, 阿賴耶識) can be the objective condition present before (ālambana pratyaya, 所緣緣) the mind deliberating and calculating self-interest (manas, 末那), but the mind deliberating and calculating self-interest cannot be the objective conditions present before the subconscious store of memory.
 2. The first seven, the evolving manifestations of the conscious mind (sapta pravṛtti vijñāna, 七轉識), cannot be the objective conditions present before the subconscious store of memory because they are but reflected images (pratibimba, 影像) of the original object (bimba, 本質) on which it relies.
 3. The mind that deliberates and calculates self-interest can be the objective condition present before the mind distinguishing imagined objects (mano vijñāna, 意識) but it cannot be the objective condition before any of the first five sensory kinds of consciousness (pañcā vijñānāni, 五識).
 4. None of the first six, vision, hearing, touch, taste, smell and the mind distinguishing imagined objects (ṣaḍ pravṛtti vijñāna, 六轉識) can be the objective conditions present before the mind that deliberates and calculates of self-interest (manas, 末那).
 5. The first five, vision, hearing, touch, taste and smell, can be the objective conditions present before the mind distinguishing imagined objects but the mind distinguishing imagined objects cannot be the objective conditions present before any of the five sensory kinds of consciousness because it only depends on the mental images (nimitta, 相) arising from the subconscious store of memory.
Kuijī added: The five sensory kinds of consciousness do not take the mental images formed by the mind distinguishing imagined objects as their own objects.
- c. With regards to distinctions made in successive moments of the same projection of consciousness: Successive moments in the distinguishing of imagined objects (mano vijñāna, 意識) can involve:
- * Conditions immediately connected with the past
 - * Objective conditions present before it, and
 - * Conditions that will prevail in the future
- In the seven other projections of consciousness, these successive moments are only found in the objective conditions present before them (ālambana pratyaya, 所緣緣) as they only behold objects presently being manifested. However, Dignāga's Examination of the Objects of Consciousness (Ālambana Parikṣa, 觀所緣緣論) allowed that subsequent

imagining (darśana bhāga, 見分) by the five sensory kinds of consciousness can connect to earlier mental images (nimitta bhāga, 相分) as their objects, and that both these five and the mind deliberating and calculating self-interest (manas, 末那) can behold a succession of moments over time as well as the three kinds of conditions that involve the past, present and future, just like the mind distinguishing imagined objects (mano vijñāna, 意識). Dignāga therefore also allowed that the earlier moments of all seven consciously evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) can serve as the objective conditions (ālambana pratyaṃ, 所緣緣) present before the subconscious store of memory because, through being able to incidentally perfume it, these seven create seeds within it that become both its imagining and imagined components (darśana bhāga, 見分 & nimitta bhāga, 相分).

- d. With regards to distinctions made in the mutually dependent characteristics (anonya lakṣaṇa, 展轉相) found in different natures (anyatva, 異體) that are within the same projection of consciousness (sāhacara, 同聚) (like the interactions between vision and the mental states associated with vision), there are two opinions:

1. *There is a thesis* that there are only conditions that will prevail in the future (adhipati pratyaṃ, 增上緣) between them because:
 - a. The associated mental states and the consciousness they depend on share the same original objects (bimba, 本質) but they do not serve as objective conditions (ālambana pratyaṃ, 相緣緣) before one another.
 - b. They also definitely do not serve as conditions directly causing the arising of consciousness or conditions similar to those immediately preceding each other.
2. *Dignāga suggested* that it is only the imagining component (darśana bhāga, 見分) for which it is said that associated mental states and the consciousness they depend on do not serve as objective conditions for each another, as their imagined components (nimitta bhāga, 相分) do in fact serve as the objective conditions before each other (ālambana pratyaṃ, 相緣緣). This is because their mental images (nimitta, 相) are produced by relying on reflections (pratibimba, 影像) of the same original objects (bimba, 本質). It can be likened to how contact (sparśa, 觸) and other omnipresent motive forces (sarvatraṃ saṃskāra, 遍行) in the subconscious mind rely on mental images of its seeds (which are primordial objects without form).

Kuī added: This is only the case for those who have not yet attained enlightenment as buddhas.

If this were not so, there would be no objects (aviśaya, 無境) for meditations on the existential principles in the sphere beyond form (arūpa dhātu, 無色界).

Kuī added: If this were not so, the five omnipresent mental states would be without an object in the subconscious mind, the sphere without form. Since there are such objects, they must necessarily be mental images (nimitta, 相) that serve as the manifestations of primordial consciousness.

Even if it is allowed, as asserted by followers of Dignāga, that the existential sphere beyond form (arūpa, 無色) found in the subconscious store of memory somehow devolved into form (rūpa, 色) in conscious states (in the sphere of form), it would still be necessary for the mental states of the subconscious mind to be connected with the seeds in the subconscious store of memory. If it were otherwise, as noted by the first thesis, the objective conditions immediately before (jñāty ālambana pratyaṃ, 親所緣緣) the imagining portion (darśana bhāga, 見分) of consciousness and its mental states would not share the same original object (bimba, 本質).

- e. *With regards to distinctions made within the same nature of any one projection of consciousness:*
1. The imagined portion of consciousness (nimitta bhāga, 相分) can serve its imagining portion (darśana bhāga, 見分) in two ways:
 - a. As the objective conditions present before it (ālambana pratyaya, 所緣緣)
 - b. As conditions that will prevail in the future (adhipati pratyaya, 增上緣)
 2. The imagining portion of consciousness (darśana bhāga, 見分) can only serve its imagined portion (nimitta bhāga, 相分) as conditions that will prevail in the future (adhipati pratyaya, 增上緣).
 3. The same applies to the relation between the imagining portion of consciousness (darśana bhāga, 見分) and that portion of consciousness that is self-awareness (sva samvitti bhāga, 自證).
 - a. The imagining portion of consciousness (darśana bhāga, 見分) can involve the objective conditions present before self-awareness (sva samvitti bhāga, 自證分) as well as a condition that will prevail in its future, while self-awareness only constitutes a condition that will prevail in the future for the imagining portion of consciousness.
 - b. The imagining portion can also involve conditions that will prevail in the future for that portion of consciousness that is an awareness of self-awareness (sva samvitti samvitti bhāga, 證自證分); it also can be considered a remote objective condition before it (vidūra ālambana pratyaya, 遠所緣緣).
 4. The mutual interaction (anyonya, 展轉) of these last two (self-awareness and awareness of self-awareness) create these two kinds of conditions for each other (the objective conditions presently before each other and that which will prevail in the future for each other). In these cases, they do not depend on seeds being the imagined portion (nimitta bhāga, 相分) of consciousness because, here, manifested purposes are arising in the conscious mind and serving as conditions for each other.
- f. *With regards to distinctions made in the eighth projection of consciousness when it is pure of any affliction* (anāsrava, 淨), *which is transcendental knowledge of the mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智): Here, all of the cumulative interactions between self and other are able to support each other as both imaginers and that imagined. The only exception is that the imaginer (darśana bhāga, 見分) cannot be the objective condition present before (ālambana pratyaya, 所緣緣) a mental image (nimitta, 相) because in principle a mental image is unable to connect with objective conditions.

Since speculations about distinctions (vikalpa, 分別) are produced by both subconscious seeds and the manifestations of the conscious mind, in principle the seeds of these speculations can arise through both seeds and their manifest purposes.

Question: How many kinds of conditions can there be for the producing of conscious purposes from seeds and the producing of seeds from seeds?

Answer: Seeds necessarily do not involve conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) or conditions that are presently before one (ālambana pratyaya, 所緣緣) because these two are dependent on the manifested states of the conscious mind and their mental states to be established.

For those who are not yet enlightened as buddhas:

- a. *Manifested purposes* derived from seeds that serve as their parents (and so are of the same nature) can be endowed with two kinds of conditions:
 1. Those that directly cause the arising of consciousness (hetu pratyaya, 因緣)
 2. Those that will prevail in the future (adhipati pratyaya, 增上緣).In relation to seeds with which they do not have this immediate parent-offspring connection, they can only involve conditions that will prevail in the future.
 - b. *Seeds* derived from their parent seeds can also involve both conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) and conditions that will prevail in the future (adhipati pratyaya, 增上緣). However, those that do not have this immediate parent-offspring connection can only involve conditions that will prevail in the future.
- * It is therefore conclusive that the mutual interactions involved in the arising of consciousness (pratītya samutpada, 緣起) and the distinctions (vikalpa, 分別) of cause and effect within the mind are all in accordance with the principles found in the doctrine on the greater track of spiritual awakening (mahāyāna, 大乘).
- * Clinging to the idea that conditions have an existential nature outside the mind serves no real function. Furthermore, it contradicts the principles found in the doctrine on this greater track. Why should there be strong attachments to this belief?

Although the term ‘speculations about distinctions’ (vikalpa, 分別) here is a general reference to the distinctions of the mind and its mental states found upon meditation on the three-fold sphere of sentient existence⁴, many of the most important of these distinctions are only elucidated in the holy teachings that are found in the greater vehicle doctrine. Different explanations of these distinctions speculate on them in terms of there being two, three, four, five or more kinds of them, as elaborated in its various discourses.

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

Vijñapti Matratā Siddhi, 成唯識論

Volume Eight