

**The Discourse
On Realizing There is Only
The Virtual Nature of Consciousness**

Vijñapti Matrātā Siddhi

成唯識論

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This text is catalogued in Taishō Revised Tripiṭaka (大正新脩大藏經) as opus 1585 in Volume 31.
It is in ten volumes (rolls or fascicles).

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Beginning of Volume One

The Preface

I bow my head in worshipful respect (vandana, 稽首)

To those who have been purified through a full or partial realization

That there is only the virtual nature of consciousness (vijñapti matratā, 唯識性).

I now explain Vasubandhu's thirty stanzas of verse on this realization (siddhi, 成)

To provide meaningful benefits and the bliss of contentment to sentient beings.

The purpose for Vasubandhu's Thirty Stanzas on There Only Being the Virtual Nature of Consciousness (Vijñapti Matratā Triṃśikā Kārikā, 唯識三十論頌):

1. *The purpose of The Thirty Stanzas according to Sthiramati* (安慧)

Vasubandhu composed these thirty stanzas of verse to provide a correct understanding to those confused about the dual nature of emptiness:

a. The empty nature of identity (ātma śūnyatā, 我空) and

b. The empty nature of purpose (dharma śūnyatā, 法空).

This is because a correct understanding of this two-fold nature of emptiness is needed to sever the two kinds of obstacles (āvaraṇa, 障) to enlightenment and their unrefined natures (dauṣṭhulyam, 重).

a. The obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and

b. The obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障).

These two obstacles respectively arise because of two kinds of attachments:

a. Attachments to identity (ātma grāha, 我執)

b. Attachments to purpose (dharma grāha, 法執)

When this two-fold nature of emptiness is realized, these obstacles are severed. In severing them, there is attainment of the two most excellent fruits (viśeṣa phala, 勝果):

a. Because the continuously arising obstacles of emotional disturbance are severed, there is realization of the greatness of spiritual freedom (mahā nirvāṇa, 大涅槃).

b. Because the obstacles of cognitive dissonance that hinder proper understanding are severed, there is awakening to the nature of life's greater purpose (mahā bodhi, 大菩提).

2. *The purpose of The Thirty Stanzas according to Citrabhānu* (火辨) & others

In revealing the mistaken attachments to identity and purpose of those unaware of there only being the virtual nature of consciousness, there is penetration of the two-fold nature of emptiness. This is because the principle of there only being this virtual nature is in accordance with the transcendental principle of reality (yathā bhūtam, 如實).

3. *The purpose of The Thirty Stanzas according to Dharmapāla* (護法)

These thirty stanzas were composed for those confused about the principle of there only being the virtual nature of consciousness:

a. Some hold that both external objects and consciousness are not without a real existence. Kuji added: This refers to The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) and others.

b. Some hold that neither inner consciousness nor external objects really exist (both being subsumed by the nature of emptiness found in the ultimate transcendental reality).

Kuji added: This refers to Bhāvaviveka (清辯) and others of the Dialectical School (Mādhyamaka, 中性教) who hold that there is no real existential nature whatsoever.

c. Some hold that the existential nature of all eight different projections of consciousness is the same, despite their various distinct functions.

Kuñji added: This is a reference to bodhisattvas on the greater track of collective spiritual awakening (Mahāyāna, 大乘) in The School on Engaged Meditation (Yogācāra, 瑜伽宗 or 唯識宗).

- d. Some hold that no mental states (caitta, 心所) exist apart from consciousness (citta, 心).
Kuñji added: These mental states include the projections (skandhas, 蘊) of mental associations (saṃjñā, 想), emotional feelings (vedanā, 受) and other motive forces (saṃskāra, 行). This is the view from The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) as well as the School on Engaged Meditation. These thirty stanzas of verse were composed so that one could attain a transcendental understanding of the deep and sublime principle found in there only being the virtual nature of consciousness (vijñapti matratā, 唯識).

On the Nature of Identity (ātma, 我) & Purpose (dharma, 法)

Those who believe in the existence of an external reality apart from consciousness ask:

“If there is only the virtual nature of consciousness, why do both worldly and holy teachings speak of there being the existence of identity and purpose?”

On this, the first one and a half of The Thirty Stanzas (Triṃśikā, 三十論頌) say:

1a Identity (ātma, 我) and purpose (dharma, 法) are hypothetical constructs that serve as metaphors (upacāra, 假說) and evolve (pravartate, 轉) as various kinds of mental images (vividha (nimitta), 種種相).

1b Through its permutations (pariṇāmaḥ, 所變), there are three ways (tridhā, 三) that consciousness (vijñāna, 識) is able to manifest them (pariṇāma isau, 能變).

2a These three are:

- 1. The different ripening seeds of the subconscious mind (vipāka, 異熟),**
- 2. The deliberations and calculations of self-interest (manana ākhyā, 思量), and**
- 3. Combining these two with (ca, 及) the virtual framing of consciousness through the distinguishing of imagined objects (vijñaptir viṣayasya, 別境識).**

1a 由假說我法，有種種相轉。 ātma dharma upacāro hi vividho yaḥ pravartate

1b 彼依識所變，此能變唯三。 vijñāna pariṇāma isau pariṇāmaḥ sa ca tridhā

2a 謂異熟思量，及了別境識。 vipāko manana ākhyāśca vijñaptir viṣayasya ca

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

1. *Defining Identity & Purpose*

Both worldly and holy teachings speak about the existence of identity and purpose, but these two are really without an existential nature of their own because they are only mental constructs hypothetically established (prajñapti, 假立) to serve as metaphors for the mind.

* *Identity* (ātman, 我) here refers to a self or a soul, an agent that serves as the lord or master over a life (īśvara, 主宰) and has control over its purpose and destiny.

* *Purpose* (dharma, 法) is the content or moral nature of this life, its role, duty or destiny.

2. *Evolving as various kinds of mental images*

In evolving, these two assume many different kinds of mental images (nimitta, 相).

- a. *Various mental images of identity* (vividha ātman, 我種種相) is a reference to the diversity of lives led by sentient beings, including those who are good, those who are evil and those who have entered the noble path such as stream-enterers (srotāpanna, 預流), once-returners (sakṛdāgāmin, 一來) and the like.¹²

- b. *Various mental images of purpose* (vividha dharma, 法種種相) refers to the diversity of content in these lives, including their virtues (guṇa, 德), their destiny producing actions (karmas, 諸業) as well as their five projections of purpose (skandha, 蘊), their twelve-fold alignments of subject & object (āyatana, 處) and their eighteen-fold spheres of sentient existence (dhātu, 界)¹.
- c. *Evolving* (pravartate, 轉) here is a reference to the different ways that identity and purpose adapt to the conditions at hand.
3. *On these evolving characteristics only being hypothetical constructs that serve as metaphors*
Question: If all of these different mental images are just hypothetical constructs that serve as metaphors or symbolic expressions (upacāra, 假說), what is the basis for their existence?
Answer: There are two theories about this.
- a. *The thesis of Dharmapāla & Sthiramati:*
 There is a thesis that these mental images (nimitta, 相) are the hypothetical constructs (prajñapti, 假施設) that the evolving manifestations of consciousness (vijñāna pariṇāma, 識所轉變) depend on.
1. *Consciousness* (vijñāna, 識) in the verse here is a reference to the virtual nature that frames perception (vijñapti, 了別). This also involves its mental states (caitta, 心所), including its emotional feelings, mental associations and other motive forces, because they are directly associated with it.
 2. *Permutations, or evolving manifestations* (pariṇāma, 變), is a reference to the nature of consciousness that produces the simulations (pratibhāsa, 似) of identity and purpose. It is essentially divided into two parts:
 - a. The imager (darśana bhāga, 見分) - its subjective aspect
 - b. That which is imagined (nimitta bhāga, 相分) - its objective aspect
 These two arise because they are the basis of self-awareness (sva saṃvedana or sva saṃvitti, 自證). Consciousness depends on them to construct and establish identity and purpose because, apart from these subjective and objective aspects, it would have no foundation of support (āśraya, 所依).
- b. *The thesis of Nanda, Bandhuśri and others:*
 Some say that the inner evolving consciousness creates simulations (pratibhāsa, 似) that appear as external objects through the power of conditioning or 'perfuming' (vāsa, 熏習) the mind with speculations (vikalpa, 分別) about identity and purpose. When these speculations arise as the permutations of consciousness, they simulate the existence of real identity and purpose. Although these mental images arise within consciousness, because of their simulation through the power of speculation they appear to be external objects. This is why, since the very beginning of time, sentient beings of all kinds have mistakenly held that identity and purpose really exist apart from consciousness.
4. *The Analogy with Dreams* (svapna, 患夢):
 This can be compared to those who have dreams. Because of dreams, the mind creates mental images (nimitta, 相), objects that seem to be external to it and are incorrectly held to really exist as such.
5. *Identity & purpose just being hypothetical constructs of the mind rather than having a real existence of their own:*
 That which the ignorant imagine to be identity and purpose does not have a real existence (dravyasat, 實有)² that can be found anywhere. Because they are just hypothetical constructs

(prajñapti, 施設)² based on the illusions of sentient existence, they are said to be metaphors (upacāra, 假說). Although these permutations arise from within consciousness, they are just simulations of identity and purpose that do not have a real existential nature of their own. For this reason, the verse says that they are metaphors. Because these illusions are only imagined (kalpita, 計所) to be external objects, they are really just mental constructs and do not really exist like consciousness itself. Because of the existential nature of the inner mind that relies on the arising of an other (paratantra svabhāva, 依他起自性) in the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣)¹⁴, it is never without these objects. And so one can reject two of the false contentions cited before:

1. The one that claims external objects have a real existence of their own apart from the mind, as held by The School on the Real Existence of All Purposes (Sarvāstivāda, 有部)
2. The one that claims consciousness is not real, as held by followers of Bhāvaviveka (清辯) and others of the Dialectical School (Madhyamaka, 中性教).

Kuījī added: Because of this, inner consciousness is not without a real existential nature while the existence of identities and purposes outside the mind are without this reality. This is the means for dismissing:

- * Attachments to objects that are falsely imagined to really exist apart from the mind
- * False and exaggerated beliefs about the nature of emptiness.

This is dismissing views of consciousness that either underestimate or overestimate the nature of emptiness (śūnyatā, 空). Free from attachments to both emptiness and existence, there is only the virtual nature of consciousness (vijñapti matratā, 唯識性). In forever letting go of the real existence of the ever revolving wheel of death & rebirth (cyuty upapāda cakra, 輪迴生死) that is external to the mind and being aware of this virtual nature in each and every thought, there is proper establishment of the dialectical principle of the middle way (madhyamā pratipad, 中道理).

- * Because external objects are just mental constructs, they only exist as the hypothetical (conventional) understandings of this world.
- * Because the inner consciousness is the foundation of support on which these mental constructs depend as objects, they can also be said to have a real, meaningful existence.

Question: How does one know that there really are no external objects and there is only an inner consciousness from which these external arise as simulations?

Answer: Because the real existence of identity and purpose are impossible to prove beyond any doubt.

This dismissal of the real existence of identity and purpose will now be explained in two parts:

1. Dismissing false attachments to identity
2. Dismissing false attachments to purpose

On Attachment to Identity (ātma grāha, 執我)

Question: Why is it impossible to prove the reality of identity beyond any doubt?

Answer: On this, we will examine beliefs in the existence of an eternal soul (ātman, 我) and the identity of a self as the aggregated projections of its purpose (dharma skandha, 法蘊).

1. **Attachment to beliefs about the real existence of an identity (ātma dr̥ṣṭi, 我見) in an eternal soul** (puruṣa or ātman, 我) - there are three theories about this:
 - a. That the existential nature of a soul is eternal, omnipresent and its size is great like that of empty space, because its actions (karma, 業) and its consequential experiences of suffering and contentment occur everywhere, at all times and in all places.

Kuījī added: This was the position of Kapila (迦毘羅) & The Numerological School (Sāṃkhyavāda, 數論), Kaṇāda (蹉尼陀) and The School on the Definition of Reality (Vaiśeṣika, 勝論宗) as well as others.
 - b. Although the existential nature of this soul is eternal, the size of its life can be great or small because it can expand or contract.

Kuñji added: This was the position of Jñātiputra (若提子), also called Mahāvīra, (大雄), & The School on Victory Over or Freedom From the Fetters of Karma (Jainas, 闍伊那 or Nirgranthas, 尼犍陀).

- c. Although the existential nature of the soul within a life is eternal, it is infinitesimal, like a single atom that is hidden deeply within it, creating its actions and consequences.

Kuñji added: This was the belief of ascetic worshipers of Śiva from the School on Worship of a God Within (Pāśupata Śaivas, 播輪鉢多 or 獸主), various wandering ascetics (Parivrājakas, 般利伐羅句迦) and others.

Refutation of these beliefs about the identity of an eternal soul

- a. *The first position (that the soul is eternal and omnipresent)* is logically flawed because:
1. If the existential nature of a soul is eternal, omnipresent and the size of empty space, it should not experience suffering and contentment in accordance with the life of an individual.
 2. In being eternal and omnipresent, it should be without any change or movement. If it is without any change or movement, how could it create actions that have consequences in accordance with the life of an individual?
 3. And is this eternal and omnipresent soul different in each life or the same in all?
 - a. *If the soul is said to be the same in all*, when one creates actions that will have consequences (karmas, 諸業), they should be created in all lives. When one experiences the consequences of actions, they should be experienced by all. When one attains emancipation from actions with consequences, this deliverance should be attained by all. All these ideas are quite mistaken.
 - b. *If the soul of each is said to be different but they are still characterized by omnipresence*, the souls of all sentient beings should pervade one other and the existential nature of each should still be blended together with all the others. Further:
 1. Since they are all in the same place, when one soul creates *actions that have consequences*, these actions and consequences should be no different from those of all souls.
 2. It would be just as illogical to claim that the *consequences experienced* from the actions made are different for each if they are all omnipresent. With the consequences being experienced together by all souls in the same place, how could they belong to one but not the others?
 3. With one soul *attaining emancipation from actions and their consequences*, they all should do so because, in the cultivation and realization of the nature of life's purpose, all souls would be combined together as one.
- b. *The second position (that the soul can vary in size)* is also illogical because:
1. If the existential nature of a soul is eternally abiding, it should not expand and contract in accordance with the life it is in. If it expanded and contracted like the air in a balloon (literally, here, a bellows), it would not remain eternal and unchanging.
 2. And if it could expand and contract in accordance with the life it is in, it should be divisible. How could one then hold that the existential nature of souls was eternal or ever one and the same?
- As a consequence, this assertion about the existence of an eternal soul is simplistic.
- c. *The last position (that the soul is infinitesimal like an atom)* is also illogical because:
1. If the existential nature of an identity or soul is infinitesimal like a single atom, how could it stir a much greater body into motion?
 2. If it is asserted that, despite its small size, it can quickly move about in a body like a vortex of spiritual fire (alāta cakra or cakra brahmi, 旋火輪) that seems to pervade all of it, one would hold that the soul is not always the same because, in coming and going like this, it would not be eternal or ever one and the same.

2. *Attachment to beliefs about the reality of self-centered existence (ātma dr̥ṣṭi, 我見) as the projections of its purpose (dharma skandha, 法蘊):* There are three ways the identity of a self or soul is held to be the same as the projections of its purpose (skandha, 蘊)¹.

a. It is identical with these projections.

Kuījī added: This was the position held by some Buddhist schools who believed in the enduring existence of a soul, a self-centered existence or a personality (Pudgalavāda, 補特伽羅論者).

b. It is different from them.

Kuījī added: This was the position of The Numerological School (Sāṅkhyavāda, 數論) and others.

c. It is neither identical with nor different from them.

Kuījī added: This was the position ultimately arrived at by the followers of Vatsa (Vātsīputrīya, 犢子部) as well as The School on the Proper Measure Between Identity & Purpose (Sammitīya, 正量部).

Specifically disproving any real existence of identity as a projection of its purpose apart from the mind

a. *The position that an identity is the same as the projections of its purposes* is illogical because:

1. If identity was identical with these projections, it would not always be the same (as these projections are forever changing).
2. In terms of *the projections of physical form (rūpa skandha, 色蘊)*, internal forms (sense faculties) can not be one's real identity because they are only external matter, configurations of physical substance (mūrta, 有質礙) taking up space and divisible.
3. In terms of *the four projections of the mind (citta, 心) & its mental states (caitta, 心所)*, that is, consciousness (vijñāna, 識) with its emotional feelings (vedanā, 受), mental associations (samjñā, 想) and the other motive forces that are directly associated with it (saṃprayukta saṃskāra, 相應行); These also can not be one's real identity because they are ever changing in accordance with conditions at hand and they are not continuous without interruption.
4. *Motive forces not directly associated with the mind (viprayukta saṃskāra, 不相應行) and unexpressed thought forms (avijñapti rūpa, 無表色)* can not be one's real identity because, like empty space, they are themselves without any nature of awareness.

b. *The second position, that an identity is different from its projections,* is also illogical.

If identity is separable from its projections, it should then not be able to make actions or experience the consequences that arise from them, just like empty space.

c. *The third position, that an identity is both the same as and different from its projections, or that it is neither the same as nor different from its projections,* is also illogical because first it allows identity to be based on these projections but then it says that it is neither identical to nor different from them. In this case, identity could not really exist on its own. It is like how a vase is really only the clay it consists of but its existence as a 'vase' is only in the eyes of the beholder or the use to which it can be put. This way, first it is both clay and a vase, but then it is neither the clay nor really apart from the clay from which it is made.

It is also impossible to say whether identity is conditional, that is, a result of cause and effect, or if it is unconditional and so beyond cause and effect. Because of this, it cannot be conclusively proven to have a real existence this way either.

Generally disproving the real existence of an identity apart from consciousness

a. *Refuting those who believe in the real existence of an abstract, external reality that is apart from the mind (Tīrthikas, 外道):*

1. For those who maintain that the identity of a self or soul has a real existence of its own apart from consciousness, there is the question of *whether or not it is endowed with a free will (cetanā, 思慮)*.

- a. If it is, it would not be eternal because it cannot exercise this free will forever.
- b. If it is not, like empty space it would not be able to make actions (karma, 業) and then experience their consequences.

Therefore, the real existence of identity cannot be proven conclusively from either of these positions.

- 2. And for those who maintain that the identity of a self or soul has a real existence of its own apart from consciousness, there is also the question or *whether or not it performs a specific function* (kriyā, 作用).
 - a. If it does, it would be like the hands or feet and so it would not always be needed.
 - b. If it does not, it would be purely imaginary and hypothetical like the horns of rabbits, the hairs of turtles or blossoms in the sky, etc.

The real existence of this identity cannot be proven conclusively this way either.

Consequently, the identity of a self or soul cannot be conclusively proven to have a real existence apart from consciousness through any of these methods.

- b. *Refutation of beliefs about identity from those Buddhist schools that emphasize the lesser track of attaining freedom from affliction on an individual level* (Hīnayāna, 餘乘): And do those that hold the nature of identity to really exist (Pudgalavādins, 補特伽羅論者) perceive the same object (ālambana, 所緣) as those with self-centered beliefs (ātma dr̥ṣṭi, 我見)?

- 1. If they do, how can they say that it is real?
- 2. If not, there should be a belief in self-centered existence that is not a distortion (viparyāsa, 顛倒) of transcendental reality because knowledge of it would need to be in accordance with this reality. If there is such a self, why do those who maintain there is a real existential nature of identity also have faith in the idealistic teachings about life's greater purpose that denounce self-centered beliefs (ātma dr̥ṣṭi, 我見) and praise selflessness (anātman, 無我), saying that those with selfless beliefs will be able to realize spiritual freedom (nirvāṇa, 涅槃) and those clinging to self-centered beliefs will sink into the never ending rounds of suffering along the stream of life and death (saṃsāra, 生死)? How could those with false views (mithyā dr̥ṣṭi, 邪見) about the nature of life's transcendental purpose realize spiritual freedom and how could those with proper vision of this purpose be caused to sink into these rounds of life and death by believing in the real existential nature of identity?

- 3. Furthermore:

- a. Self-centered beliefs (ātma dr̥ṣṭi, 我見) are not actually connected with the real existence of an identity because the object (ālambana, 所緣) before one mind is really just the same as that perceived before any other.
- b. The objects of self-centered beliefs are definitely without a real identity because they are just manifestations of the projections (skandhas, 諸蘊) that arise from within consciousness.

These are among the different kinds of illusions that arise from the nature of sentient existence and they are all in accordance with its imagination.

3. *Subduing & Severing These Attachments to Identity* (ātma grāha vibhāga, 我執伏斷)

In summarizing the attachments to identity (ātma grāha, 我執), there are two kinds:

- a. Attachments that are innate (sahaja, 俱生)
- b. Attachments that are speculations of the imagination (vikalpa, 分別)
- a. *Attachments to identity that are innate* (sahaja, 俱生): Since the beginning of time, the inner lives of sentient beings have been constantly conditioned ('perfumed') with illusions

about the real existence of identity. These are spontaneous and evolve without any need for false teachings from others or any false speculations of one's own about them.

Because of this, these attachments are said to be innate. They are of two kinds:

1. *Innate attachments to identity that are continuous & uninterrupted* (saṃtāna, 常相續): These attachments are found in the seventh projection of consciousness, the mind that deliberates and calculates self-interest (manas, 末那). In connecting with the eighth, the subconscious store of memory (ālaya vijñāna, 藏識), it brings about mental images of identity that are held to be real.
2. *Innate attachments to identity that are transient & subject to interruption* (sa antarāya, 有間斷): These attachments are found in the sixth projection of consciousness, the mind that distinguishes imagined objects (mano vijñāna, 意識). In connecting with the manifestations of consciousness (vijñāna pariṇāma, 識變), there are attachments to mental images of the five projections of one's own purpose (pañca upadāna skandha, 五取蘊), as described before. Sometimes there is connection with all of these projections generally and sometimes there is just connection with specific ones. Upon bringing about mental images (nimitta, 相) of them in the mind, they are held to be one's real identity.

Both of these innate attachments to identity are subtle and difficult to sever. After repeated training in meditation on the empty nature of one's very life (jāta sūnyatā, 生空) during cultivation of the noble path (bhāvanā mārga, 修道), one perfects an ability to eliminate and transcend these innate attachments.

- b. *Attachments to identity that are speculations of the imagination* (vikalpa, 分別): These are not due to the innate attachments to one's very life but rather to the influence of external conditions that are occurring before one at any given moment. Because they depend on false teachings from others and one's own false speculations that arise afterwards, they are said to arise from the imagination. Only found in the consciousness that distinguishes imagined objects (mano vijñāna, 意識), they are also of two kinds:
 1. *Speculative attachments to identity that arise from false teachings about the projections of purpose* (skandha, 蘊): This is bringing about their mental images and holding them to be one's real identity through speculations of the imagination.
 2. *Speculative attachments to identity that arise from false teachings about identity* (ātma, 我): This is bringing about mental images of them and holding them to be one's real identity through speculations of the imagination.

Both of these speculative attachments to identity are explicit and so easier to sever than innate attachments. When one attains a vision of the noble path (darśana mārga, 見道) and begins to observe the transcendental nature of reality (tathatā, 真如) and the empty nature of all things that arise and perish (sarva utpatti sūnyatā, 一切法生空), one is able to eliminate and transcend these attachments.

4. *A general conclusion about attachment to identity:*

Although it is said that, in some cases, clinging to identity arises in one's own mind due to external projections of purpose, in all cases it can be said that it arises due to the inner projections arising from one's own mind. Therefore, all clinging to identity is connected with the impermanent projections of purpose (skandha, 蘊) as objects and falsely clinging to them having a real independent identity (ātman, 我). In reality, because the mental images of these projections arise as conditions of the mind (pratyaḡa, 緣) that are like magical illusions and because false attachments to them as one's identity are only imagined, it is determined

that this identity does not really exist apart from consciousness. And so the scriptures say: “Monks should understand that beliefs about the reality of one’s self-centered existence (satkāya dr̥ṣṭi, 我見) are held by those of this world (laukika, 世間), worshipers of a creator (brahmins, 婆羅門) and ascetics (śrāmaṇas, 沙門) and they all arise due to attachments to the five projections of their purpose (pañca upadāna skanda, 五取蘊).”

Question: If the identity of a self or soul does not have a real existence, how can there be such things as recollection, memory, learning, the holding of gratitude, grudges, etc.?

Answer: If one holds that identity is eternal and unchanging, its past should be the same as its future and these things (recollection, memory, etc.) which did not exist in the past, could not exist in the future. Conversely, with its past being the same as its future, those things (recollection, memory, etc.) that will exist in the future must have already existed in the past. This is because there would be no difference between the past and the future for the existential nature of an eternal soul or self. It would be just as illogical if one claimed that the function (kriyā, 用) of identity changed from the past to the future but its existential nature (svabhāva, 體) did not because:

- * If it is unchanging and permanent, its function would be inseparable from its existential nature.
- * If it is changing and impermanent, its function would be separable from its existential nature.

In fact, sentient beings are each endowed with a primordial consciousness (mūla vijñāna, 本識) which evolves into a consistent and continuous series holding onto and maintaining the seeds of conscious purposes as a subconscious store of memory (ālaya vijñāna, 藏識). With all of these conscious purposes interacting with the subconscious mind in conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), the subconscious is influenced through the power of conditioning or ‘perfuming’ (vāsa, 熏習) so that there is the attainment of such things as memory, recollection, and the like. This allows for a solution to the problem found in your thesis about memory, recollection and the like being rooted in identity.

Question: If identity does not have a real existence of its own apart from consciousness, who is it that is able to create actions and then experience the consequences?

Answer: In clinging to an identity that is eternal and unchanging like empty space, how could it be able to create actions and then experience their consequences? If it is changeable, it should be impermanent. In fact, because of the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), the subconscious mind and mental states of sentient beings interact with their conscious purposes in a continuous series without interruption, creating actions and then experiencing the consequences. This explanation is not in contradiction with logical reasoning.

Question: If the identity of a self or soul does not have such a real existential nature, who is it that goes from one destiny (gati, 趣) to the next during the endless cycles of life & death (saṃsāra, 生死) and who is it that becomes disgusted with its sufferings and seeks the destiny of spiritual freedom (nirvāṇa, 涅槃)?

Answer: In clinging to the real existence of a self or soul that neither arises nor perishes, how can one speak of it going from one destiny to the next during such cycles of life & death? In being eternal like empty space, it cannot be not tormented by suffering, so how can it possibly be disgusted by it, renounce it or seek spiritual freedom from it? As a consequence, all of these arguments in defense of an eternal self ultimately end up working against its real existence. In fact, sentient beings have a continuity of

body and mind that goes from one destiny to the next during the cycles of life and death through the power of emotional disturbances (kleśa, 煩惱)⁷ and their consequence-producing actions (karma, 業). In having disgust for suffering, they do seek the destiny of spiritual freedom. Because of this, one should understand that there definitely is no real identity of self but only the different projections of consciousness which have continuously followed one another in a succession of causes and effects since the very beginning of time. Because of perfuming with illusions through the conditioning (vāsa, 熏習) of the subconscious mind, they manifest mental images of identity (ātma nimitta, 我相). Those who are ignorant cling to this identity being endowed with a real existence apart from consciousness.

On Attachment to Purpose (dharma grāha, 法執)

Question: How can it be that purposes do not have a real existence outside of consciousness?

Answer: It is because that held to exist by non-Buddhist schools (Tīrthikas, 外道) teaching of an abstract, external reality and Buddhist schools teaching of only attaining freedom from affliction on an individual level (Hīnayāna, 餘乘) logically can not have a real existence on their own apart from consciousness.

Question: Why don't they really exist apart from the mind?

Answer: First we will explain the logical fallacies of non-Buddhist schools who teach of the existence of an abstract, external reality and then those of Buddhist schools who only teach of attaining freedom from affliction on an individual level:

1. ***The beliefs of non-Buddhists*** (Tīrthikas, 外道) ***in the real existence of an abstract, external reality apart from consciousness:***

This refutation of non-Buddhist beliefs was largely made in chapter four of 'The Flame of Logical Reasoning' (Tarka Jvala), a commentary by Bhāvaviveka (清辯) of the Dialectical School (Madhyamaka) on his own 'Heart of the Dialectic' (Madhyama Hṛdaya Karikā) in the sixth century. It was not contended that these various beliefs were of no soteriological value, only that they were logically flawed theories about the transcendental nature of life's purpose and that clinging to them as ontological realities rather than just mental speculations leads to cognitive dissonance about this nature. The truth is that this transcendental nature can only be comprehended by understanding one's own inner mind. These schools of thought will be divided into six categories:

- a. The Numerological School (Sāṃkhyavāda, 數論)
- b. The School on the Definition of Reality (Vaiśeṣika, 勝論宗)
- c. Theistic Schools
- d. Monists & Monotheists
- e. The School of Profound Reflection on Holy Words Through Their Proper Ritual Expression (Mīmāṃsā, 聲論)
- f. The Schools of Materialism & Naturalism (Lokāyatikas, 路迦耶底迦 & Cārvākas, 順世)

In conclusion, there is a general refutation of all these beliefs.

a. ***On the metaphysical principles of Kapila*** (迦毘羅) ***& The Numerological School*** (Sāṃkhya Vāda, 數論):

The Numerological School (Sāṃkhya, 數論) is one of the six Hindu schools (Ṣaḍ Darśana, 六派哲學) considered orthodox (āstika, 正統派), related to the orthodox *School of Unification* (Yoga, 瑜伽) of Patañjali. It is a system of metaphysics that espouses the existence of first causes (pradhana, 勝) apart from the mind. Numerologically:

- #1 First there is the *unity* of the universal soul
- #2 Then there is the *duality* between the soul and the nature of the material world.
- #3 Then there is their interaction as the *trinity* causing the manifestations of its derived states.
- #4 Then there are the *four categories* of manifestation that are derived.
- #5 Then there are the *five levels* of manifestation in each of the four categories.

Through freedom from duality and its resultant multiplicities, the soul is restored to its original unity.

1. *On the existence of first causes apart from consciousness:*

The Numerological School espouses the existence of #1 a universal, omnipresent and eternal soul (puruṣa, 神我), an originally and ultimately transcendent agent of free will (cetanā, 思) that accepts and employs ('enjoys' - bhokṭṛ, 受用) #2 the nature of the material universe (prakṛti, 性). This was seen as being the fundamental duality of life.

a. *This nature of the material universe is composed of three spiritual qualities (tri guṇa, 三德):*

1. *Essential being* (sattva, 薩埵) is the most subtle, corresponding with the light from the firmament of heaven above (svaḥ). It is the quality of harmony and freedom that is endowed with the bliss of serene illumination (prakāśa, 寂照). Like the surface of a completely still body of pure water, it acts as a mirror with perfect clarity, with all reflections being integrated and radiating in unison. In terms of the other two, essential being is the harmony of freedom between interaction (rajas) & the inertia of position (tamas).
2. *The interaction of dualities* (rajas, 刺闍) corresponds with the atmospheres and oceans (bhuvah) between heaven and earth: Literally the 'turbulence of dust', it is the adulterated state in which the dusts of impurity are stirred up by turbulence of thought, emotion and desire and driven by the motive forces of their own interests, like the different meanderings found within a crowd. It causes the waves of motion (kriyā, 作) that distort the clear mirror of illumination. In terms of the other two, it is the interaction between the harmony of freedom (sattva) and inertia of position (tamas).
3. *The inertia of mass* (tamas, 答摩) is the most coarse, corresponding with the darkness of the earth below (bhuḥ): Literally the 'darkness of ignorance', it is the state of blindness, the numb state of heaviness and dullness attached to self-interest in which hunger, brutality & suffering predominate. It consists of entities dwelling in fixed positions (sthiti, 住), resulting in a state of disintegration through which each prisoner is trapped within a cell of its own device. In terms of the other two, it is the inertia of position between harmony of freedom (sattva) and interaction (rajas).

b. *The three spiritual qualities are manifested as twenty-three derived states (vikāra, 轉異):*

Through the involvement of #1 this universal soul (puruṣa, 神我) that is transcendent and beyond any qualities with #2 the nature of the material universe (prakṛti, 性), these three qualities (guṇa, 求那) evolve into #3 - #25 twenty-three derived states (vikāra, 轉異) that are the different manifestations of this fundamental duality between the universal soul and the nature of the material universe:

The three-fold internal causality (antaḥkaraṇa, 內作因) is the most subtle:

- #3 Awareness of the greater purpose of life (buddhi or mahat, 大覺), the most subtle of the subtle, centered at the crown of the head
- #4 Awareness of one's own purpose (ahamkāra, 自覺), the next subtlest, centered between the brows, as the so-called 'third eye'
- #5 The deliberations & calculations of the thinking mind (manas, 意) in the lower brain and central nervous system; this is the most explicit of these three, mediating between the first two and the final twenty derived states

The final twenty derived states are in four categories, each with five manifested states, and with each respectively corresponding with the autonomic nervous system and its five psycho-somatic centers (cakras, 輪) of the body: the throat (the subtlest), heart, gut, pubic area & base of the spine (the coarsest):

1. The ten internal faculties (āntara tattva, 內諦):

a. The five sense organs (jñānendriya 五知根) from #6 the subtlest to #10 the coarsest:

- #6 The ears (śrotra, 耳): The capacity for hearing
- #7 The skin (tvak, 皮): The capacity for touch
- #8 The eyes (cakṣuḥ, 眼): The capacity for vision
- #9 The tongue (jihvā, 舌): The capacity for taste
- #10 The nose (ghrāṇa, 鼻): The capacity for smell

b. The five motor organs of action (karmendriya 五作根) from #11 the subtlest to #15 the coarsest:

- #11 The organs of speech (vāk, 聲); The capacity for verbal expression (centered at the throat)
- #12 The hands (pāṇi, 手); The capacity for contact & manipulation (centered at the heart)
- #13 The feet (pāda, 足); The capacity for locomotion, led by the eyes (centered at the gut)
- #14 The genitals (upastha, 生殖器); The capacity for procreation (centered at the genitalia)

- #15 The anus (pāyu, 非泄器); The capacity for digestion & elimination (centered at the rectum)
2. The ten external elemental forces (bāhya tattva, 外諦)
 - a. The five subtle elemental principles (tanmātra, 五唯) from #16 the subtlest to #20 the coarsest:
 - #16 Audible sounds (śabda, 音): That heard
 - #17 Physical contacts (spraṣṭavya, 觸): That felt
 - #18 Visible forms (rūpa, 色): That seen
 - #19 Flavors (rasa, 味): That tasted
 - #20 Aromas (gandha, 香): That smelled
 - b. The five explicit elemental forces (mahā bhūta 五大) from #21 the subtlest to #25 the coarsest:
 - #21 Space (ākāśa, 空): The ether, emptiness
 - #22 Wind (vāyu, 風): Motion, turbulence
 - #23 Fire (agni, 火), The radiation of light and heat
 - #24 Water (apaḥ, 水): Fluidity, liquidity
 - #25 Earth (pṛthivī, 地): Solidity, density

With the freedom or separation (kaivalya, 絕對獨存) of this universal soul (puruṣa, 神我) from the nature of the material universe (prakṛti, 性) there is its emancipation (mokṣa, 解脫) from rebirth.

This Numerological School (Sāṃkhyavāda, 數論) holds the following beliefs about these derived states (vikāra, 轉異) that result from union of the soul (puruṣa, 神我) with the nature of the material universe (prakṛti, 性):

- a. They are all only composed of different combinations of its three spiritual qualities (guṇa, 德).
- b. Like them, they are all said to have a real existence (dravyasat, 實有) apart from the mind. They are not just hypothetical (aprajñaptisat, 非假有).
- c. They may all be known through direct perception (pratyakṣa pramāṇa, 現量).

2. Disproving the idea of these having a real existential nature apart from consciousness:

These beliefs are logically flawed in a variety of ways.

- a. With regards to the twenty-three derived states (vikāra, 轉異):
 1. If the different derived states consist only of these three spiritual qualities, they are but a sum of their parts, like an army composed of men or a forest composed of trees. Consisting only of these three qualities, these derived states should not be considered to have a real existential nature of their own but rather just be hypothetical combinations of them. With this being the case, how can they be said to be known through direct perception (pratyakṣa pramāṇa, 現量)?
 2. But if each of these derived states has a real existential nature on its own, they should each have their own unique nature and not just be composed of the three different spiritual qualities, as they are said to be.
- b. With regards to the three spiritual qualities (guṇa, 求那):
 1. The three spiritual qualities are said to be identical with the twenty-three derived states because these states are each said to only be composed of them. With this being so, like the derived states, these three qualities must be impermanent rather than eternal, as they are then ever evolving and subject to change.
 2. And with each of these three spiritual qualities being said to have the functions of all of these multiple derived states, their existential natures should also be multiple, since these functions and natures should really be one and the same.
 3. With the natures of these three spiritual qualities being found in all of these twenty-three derived states, when they are transformed into any one of them they should also be transformed into all the others because these natures are said to be no different in them.

4. In allowing that the natures and the characteristics of these three spiritual qualities are each distinct and different from each other, how can they be combined together to become these derived states that each have a uniquely distinct characteristic? These three should not be transformed into these twenty-three uniquely distinct characteristics when being combined if their natures are not different from what they were prior to being combined.
5. If one claims that the natures of these three spiritual qualities are different but they become uniquely distinct characteristics upon being combined together into these twenty-three derived states, it would contradict the thesis of this school that the existential natures of these three different spiritual qualities are identical with their characteristics.
 - a. The distinct characteristics of these derived states should be just like the three spiritual qualities instead of being combined into characteristics that are each uniquely distinct from one another.
 - b. These three spiritual qualities should be just like the uniquely distinct characteristics of these derived states, but instead they are said to manifest these three different qualities.

And so the three spiritual qualities are said to not be the same upon being combined into the uniquely distinct characteristics found in the twenty-three derived states.

- c. *With regards to the combining of these three spiritual qualities & twenty-three derived states:*
 1. The three spiritual qualities are different while the derived states are each said to have a uniquely distinct characteristic. With them being both different and unique at the same time, they should not be only unique or only three-fold.
 - a. If these three were not combined into a uniquely distinct characteristic when transformed into one of these derived states, they would just remain as they were before being transformed (as three different qualities). How could they then each be manifested as a single, unique compound like, say, visible form?
 - b. If these three are combined into a uniquely distinct characteristic, they should lose their three original characteristics and natures that are different.
 2. It cannot be said that each of the three spiritual qualities has two natures, one in uniquely distinct compounds and another as one of the three different qualities.
 - a. If the derived states are uniquely distinct but identical with the three different spiritual qualities, they should also have three uniquely distinct characteristics. How could they then each be seen as being part of a single unique compound?
 - b. If it is claimed that the nature of each of these three spiritual qualities has the characteristics of all three but that through being combined into derived states they are seen as only having a single unique characteristic because it becomes too difficult to recognize the differences between the three, we respond that:
 1. If they only have the characteristics of each of the three spiritual qualities, how can these derived states be seen as having unique characteristics?
 2. If not, how can these three different qualities be recognized in them?
 3. If each of the three spiritual qualities is endowed with the characteristics of all three, each of them should be able to be transformed into visible form or any one of the other derived states. What further need would there be for combining with the other two to create these derived states?
 4. If the natures of each were identical with the characteristics of all three, the natures of each of these three spiritual qualities would also be three-fold (making for nine).

5. Since all the derived states are said to only be composed of these three qualities, upon interacting there should be no further distinctions among them. Consequently, there should be no differences found between:

- * Cause (awareness of a greater purpose - buddhi or mahat, 大覺) & Effect (awareness of one's own purpose - ahamkāra, 自覺),
- * The five subtle elemental forces (tanmātra, 五唯量) & The five explicit elemental forces (mahā bhūta 五大)
- * The five sense organs that perceive objects (jñānendriya 五知根) & The five motor organs that create actions (karmendriya 五作根).

If this were so, each of the sense organs should perceive all of the sense objects (the eyes should perceives sounds, etc.). Some would say that each sense object should therefore be perceived by all of the sense organs and there should also be no difference between sentient and insentient beings, that which is pure and that which is corrupted, direct perception and perception through inference, etc., etc. All of these conclusions are obviously very mistaken!

3. Conclusion: None of the qualities or derived states really exist apart from consciousness:
The purposes which The Numerological School (Sāṃkhyavāda, 數論) holds as having a real existential nature apart from the mind do not really do so. They are only flawed speculations about what they imagine to really exist.

b. On the ontological principles of Kaṇāda (塞尼陀) & The School on the Definition of Reality (Vaiśeṣika, 勝論宗):

One of the six orthodox Hindu schools, related to the orthodox School on Logical Reasoning (Naiyāyika, 如理), it is an ontological system that posits the existence of categories of meaning (padārtha, 句義) apart from the mind which serve as the foundation for the relationship between language and thought (linguistics).

1. On the categories of words with meaning (padārtha, 句義)

The School on the Definition of Reality (Vaiśeṣika, 勝論宗) holds that there are six categories of 'words with meaning' (padārtha, 句義) defining reality and that these timeless categories have the nature of real existence apart from consciousness. The first three of these six categories (#1 things with actual substance, #2 the qualities (guṇa, 德) of things or actions & #3 actions with consequences) contain realities that are said to be ascertained through direct perception (pratyakṣa pramāṇa, 現量).

#1 Things with actual substance (dravya, 實), for which there are nouns:

- a. The elemental forces (bhūta, 大) directly perceived through the senses (pratyakṣa pramāṇa, 現量)
 1. Space (ākāśa, 空), Ether, voidness, emptiness
 2. Wind (vāyu, 風): Motion, turbulence
 3. Fire (tejas, 火), The radiation of light and heat
 4. Water (apaḥ, 水): Fluidity, liquidity
 5. Earth (pṛthivī, 地): Solidity, density
- b. Those indirectly perceived (abhūta, 無物) through inference (anumāna pramāṇa, 比量)
 6. Location in time (kāla, 時)
 7. Location in space (dik, 方)
 8. Identity; self or soul (ātman, 我)
 9. The thinking mind (manas, 意)

#2 The qualities (guṇa, 德) of things or actions for which there are adjectives or adverbs -
The original seventeen qualities of Kaṇāda are:

- | | | |
|-------------------------------------|------------------------------|----------------------------|
| 1. Visible form (rūpa, 色) | 2. Flavor (rasa, 味) | 3. Odor (gandha, 香) |
| 4. Physical contact (spraṣṭavya, 觸) | 5. Number (sāṃkhyā, 數) | 6. Size (parimāṇa, 形量) |
| 7. Difference (pṛthaktva, 別異) | 8. Association (samyoga, 相應) | 9. Separation (vibhāga, 離) |
| 10. Distance (paratva, 遠) | 11. Proximity (aparatva, 近) | 12. Awareness (buddhi, 覺) |
| 13. Contentment (sukha, 樂) | 14. Suffering (duḥkha, 苦) | 15. Attraction (icchā, 愛欲) |
| 16. Aversion (dveṣa, 瞋) | 17. Potency (prayatna, 功用). | |

To these Praśastapāda added seven: audible sound (śabda, 音), weight (gurutva, 重), flow (dravatva, 濕), viscosity (sneha, 潤澤), motive force (saṁskāra, 行), morality (dharma, 法) & amorality (adharma, 無法).

#3 *Actions with consequences* (karmas, 諸業), for which there are verbs: Qualities (guṇas) & actions (karmas) have no separate existence, belonging to the actual things (dravya) to which they are connected. While qualities are permanent features of actual things, actions are transient ones. Although empty space (ākāśa, 空), time (kāla, 時), place (dik, 方) and identity (ātman, 我) are things, they are by themselves devoid of action.

The next three are known through direct judgment (adhyavasāya, 解) & inference (anumāna pramāṇa 比量).

#4 *Distinct characteristics unique to each* (viśeṣa lakṣaṇa, 勝相); In perceiving the differences between things, their distinct characteristics are identified. There are as many such distinctions between things as there are atoms in the universe. These distinct characteristics are perceived through direct judgments (adhyavasāya, 解).

#5 *Universal characteristics common to all* (sāmānya lakṣaṇa, 共相); Since there are many things, there are many properties among them. When these properties are found to be common to many things, there is the identification of their characteristics that are shared and indirectly perceived through inference (anumāna pramāṇa 比量).

#6 *Inherent connectivity* (samavāya, 衆緣和合), for which there are conjunctions, prepositions, etc. These define relationships; Kaṇāda defined this as the relation of cause & effect (logic). Praśastapāda defined it as the seamless and inseparable relationship between things, like a container & that which it contains. These relationships are not directly perceivable but inferred as the inseparable connections between things.

Later Vaiśeṣika exponents (Śrīdhara, Udayana, Śivāditya, etc.) added a seventh category:

#7 *Absence, or non-existence* (asattā, 非有) as opposed to those that are distinguished as having the nature of existence (satta, 有).

2. *Disproving the logical flaws in a real existence of these defining categories apart from the mind:*

This scheme has various logical flaws.

a. *Regarding the categories of meaning* (padārtha, 句義) *generally:*

1. *If they are eternally existing* (like the atoms in their system):

- If these eternal categories are able to produce any consequences (such as being combined with other categories), then they should be impermanent because that which is eternal does not have such a function of changing.
- If they do not produce such consequences, they should not have any real existential nature apart from consciousness. They should just be hypothetical constructs, like the horns of rabbits and hairs of turtles, etc.

2. *If they are not eternal* (like the physical mass formed by the combination of atoms in their system):

- If they have a material existence as things that occupy space, then they must be divisible. Like an army that consists of men or a forest that consists of trees, they would then be without the nature of something that really exists on its own, only an inferred collection of things.
- If they are without such a material existence as things, like the mind (citta, 心) or its mental states (caitta, 心所), then they should have no real existential nature apart from consciousness.

b. *Regarding separation of the categories of actual things* (dravya, 實) & *qualities* (guṇa, 德):

- The elementary principles of earth, water, fire and wind held by this school should not be limited to the category of things of actual substance (dravya padārtha, 實句義) because, upon having physical contact (spraṣṭavya, 觸) with the senses, they are just like the qualities (guṇa, 德) of solidity, liquidity, radiation and motion.
- Conversely, that which this school holds to be solidity, liquidity, radiation and motion should not be limited to the category of qualities (guṇa padārtha, 德句義) because that which has physical contact with the senses are things with actual substance (dravya, 實) such as earth, water, fire and wind.

3. The same criticism can be applied to how earth, water and fire can be in the category of qualities (guṇa padārtha, 德句義) when they are, for example, seen through the eyes as visible forms (rūpa, 色) that are further categorized as yellow, blue, red, etc. And so one should understand that there is no real existential nature of earth, water, fire and wind that is distinct from solidity, liquidity, radiation and motion, and there is no real earth, water, fire and wind that is distinct from, say, that which is seen by the eyes. Further on these two categories (padārtha, 句義) of actual things and qualities:
 1. Among those things held to have actual substance (dravya, 實), there are those said to both take up physical space and be eternal. However, all material things that take up space, like the amassing of atoms that make up the elements of earth, water, etc., should be deemed to be impermanent as they all can disintegrate.
 2. Among those things held to not take up physical space but be apprehended by the physical sense faculties, there are the qualities (guṇa, 德) of visible form, audible sound, flavor, odor and physical contact. However, these should all be deemed to take up physical space and be divisible since it is allowed that they can be apprehended by the physical sense faculties, just like earth, water, wind and fire.
 3. The categories not held to be things with actual substance like qualities (guṇa, 德) should not have a distinct nature that is inseparable from consciousness because, if they do not involve actual substance (dravya, 實), their existence would be purely hypothetical, like the children of barren women.
 4. Substantial things, qualities & actions that do not really exist (asattā, 非有) like blossoms in the sky also do not have any distinct nature apart from consciousness.
- c. *On there being a separate category of 'existence' (sattā, 有) or 'non-existence' (asatta, 無):*
 1. Those things held to exist should not have their own distinct nature apart from the other categories of things with actual substance, qualities, etc., because it is admitted that, like them, that which exists is not without existence.
 2. If there was a nature of existence that is separable from these other categories, it would allow for something to exist that was different from them, that is, something that ultimately does not exist (like horns of rabbits, hairs of turtles, etc.).
 - a. If existence does not have its own distinct nature apart from the other categories, why should a category such as things with actual substance (dravya, 實) be said to exist in distinction to it?
 - b. If there is a distinct nature of 'existence' apart from existing things, then there should also be a distinct nature of non-existence apart from non-existing things. If the latter is not necessary, why should the first be?
 3. In conclusion, any designation of a separate 'nature of existence' (sattā, 有) is just a speculation of the imagination.
- d. *On the categories (padārtha, 句義) of commonality (sāmānya, 共) & uniqueness (viśeṣa, 勝):* Apart from the natures of things with actual substance (dravya, 實), qualities (guṇa, 德) and actions (karma, 業), there are said to be separate categories of their characteristics that are either universal and shared by all (sāmānya lakṣaṇa, 共相) or distinct and unique to each (viśeṣa lakṣaṇa, 勝相). It is definitely illogical for these to be considered as separate categories because:
 1. There would be universal natures that were common to things with actual substance, qualities and actions that were somehow different from their distinct natures, just as there were previously said to be natures for the qualities and actions of things that were different from things themselves.

2. There would be actual things that were not included in the category of actual things because they had a different nature, just as there would be qualities and actions that were not included in the categories of qualities and actions.
3. The elemental principles of earth, water, fire and wind would have natures that were also contrasted with themselves. This is understood by analogy with the above.
4. Just as the shared natures of actual things, qualities and actions are inseparable from the distinct nature of actual things, qualities and actions, these should also be inseparable from their own real existential natures.
5. If there are existential natures of actual things, qualities and actions that are separable from the actual things, qualities and actions themselves, there should also be non-existent natures of actual things, qualities and actions that are separate from actual things, qualities and actions. If non-existent natures do not exist separately, why should these existential natures?

Therefore the natures of commonality and distinctiveness are only hypothetical, not real.

- e. *On the Category of Inherent Connectivity* (samavāya padārtha, 和合句義):
 And the category of inherent connectivity held by this school definitely does not have a real independent existence because, even in their system, it is not included among those things said to have the nature of existence (sattā, 有性), just like those which ultimately do not exist. This school allows that actual things, qualities and actions are perceivable through direct perception (pratyakṣa pramāṇa, 現量), yet we have shown through logical reasoning that they do not really exist apart from the speculations of the mind. With this being so, how could a category of inherent connectivity possibly exist? Even The School on the Definition of Reality (Vaiśeṣika, 勝論宗) admits that this category cannot be known through direct perception, only through inference (anumāna pramāṇa 比量), so it cannot possibly have a real existence apart from the mind. Even if it was held that this inherent connectivity was an object of direct perception, it still could not have a real existence apart from the mind based on logical reasoning, as already explained.

None of these categories really exist apart from consciousness:

In reality, actual things with substance and the rest of these categories do not really have an existential nature apart from consciousness that can be apprehended through direct perception because, as even admitted by this School on the Definition of Reality, they are only objects of cognition, imaginary objects such as the horns of rabbits and hairs of turtles.

- * Transcendental knowledge (jñāna, 智) does not directly perceive any category of actual things with substance that exists apart from consciousness because it only arises through the making of hypothetical constructs (prajñapti, 假), just as do the categories of qualities, actions, common and distinct characteristics and inherent connectivity.
- * Transcendental knowledge also does not indirectly perceive any essential nature of inherent connectivity (samavāya padārtha, 和合句義) (through judgment or inference) that is apart from consciousness because it too arises through hypothetical constructs, just like the transcendental knowledge of actual things with substance.

Therefore, all six of the categories of meaning (padārtha, 句義) from The School on the Definition of Reality (Vaiśeṣika, 勝論宗) are just hypothetical constructs based on illusions that arise from speculations of the imagination.

c. ***On theism, belief in the real existence of an almighty lord god that rules over all living things (Maheśvara, 大自在天) apart from consciousness:***

Theistic schools posit the existence of an almighty lord god apart from the mind, ruling over all living things and serving as their object of worship in the sphere of desire (kāma dhātu, 欲界). In surrendering to an omniscient and omnipotent god through prayer and meditations in its heaven of judgment, repentance & atonement (Suyāma Devaloka, 須夜摩天), souls enter into its heaven of forgiveness, redemption & rebirth (Tuṣita Devaloka, 兜率天), with the grace (prasāda, 恩慈) of this almighty lord god's higher power, working through their lives to deliver them from the suffering in this sphere of desire. Depending on the school, there may be but one great god that exists before all others (Maheśvara, 大自在天) or many different manifestations of god (Īśvara, 自在天) that may serve as such an object of worship.

There are those who hold to a belief in the existence apart from the mind of an almighty lord god that is the master over the lives of sentient beings. Ruling over them and determining their spiritual destiny, this god is said to be eternal, omnipresent and able to produce all things (including the deliverance of souls). This theory is illogical because:

- a. That which produces things is not eternal (nitya, 常). That which is not eternal is not omnipresent (avyāpin, 不遍) and that which is not omnipresent does not have such a transcendental nature (bhūta tathatā, 真實).
- b. With this existential nature of a god being eternal, omnipresent and endowed with all potentialities and capacities, it should produce all things, all times and all places in a single moment. If this god depends on the conditions at hand or a desire to produce them, it contradicts this single cause thesis. Some express this by saying that the conditions at hand and the desire to produce them should also arise in a single moment because its cause exists eternally.

d. ***On the existence of a universal reality apart from the mind (Monism or Monotheism):***

Monists and monotheists believe in the existence of a universal sphere of objective reality & existential principle (rūpa dhātu, 色界 & arupa dhātu, 無色界) apart from the mind, a monad that transcends the duality of sentient existence found in the sphere of desire. Depending on the belief system, this universal reality may or may not be invested with the power of a god as the creator of the universe.

There are those who hold to beliefs in the existence of:

- a. The one great creator of the universe (Mahā Brahman, 一大梵)
- b. The one time that has always existed and always will (yugapad, 一時)
- c. The one place that is omnipresent (ekaṃ diśam, 一方)
- d. The one original source of existence (bhūta koṭi, 一本際)
- e. The one self-existing cause (svayambhū, 一自然)
- f. The one great void of empty space (ākāśa, 一虛空) that contains all things
- g. The one ever abiding transcendental reality (nitya sthita bhūta tathatā, 一常住實有) that is endowed with the potential to produce all things

Holding to beliefs in the real existential nature of any of these universals apart from the mind are all disproven in the same way as those who hold to belief such a real existence of an almighty lord god that rules over all living things (Maheśvara, 大自在天).

e. ***The School on the Profound Reflection of Holy Words & Their Ritual Expression (Mīmāṃsā, 聲論)***

One of the six orthodox Hindu schools, related to The School on the Ultimate Meaning of the Ancient Wisdom (Vedānta, 吠檀多); While The School on the Definition of Reality (Vaiśeṣika, 勝論宗) holds that valid knowledge (pramāṇa, 量) is only attained through direct perception, inference, scriptural authority and analogy, this school holds that there are five ways to attain such valid knowledge:

- a. Direct perception (pratyakṣa, 現)
 - b. Inference (anumāna, 比)
 - c. Analogy (upamāna, 譬喻); Comparison, illustration, example
 - d. Deduction from compelling circumstantial evidence (arthāpatti, 通義)
 - e. Testimony from words on it (śabda, 聲); within this school this is interpreted differently:
 1. Testimony from the ancient, time-honored scripture, specifically the Vedas
 2. Testimony from reliable authority (including other accepted scriptures)
 3. The words of anyone who reveals truth about life's greater purpose
 4. Those with true discernment kind find this greater purpose within all words, even if unintended
 One sub-school (that of Kumārila Bhaṭṭa) added:
 - f. Proof of truth by its absence (anupalabdi, 不可得)
 1. *On belief in the real existential nature of sacred words apart from consciousness:*
There are two main divisions of this school:
 - a. One holds only the words of the Ancient Wisdom (Vedas, 明論) to be that which is eternal because only it is able to perfectly determine, measure and express the greater purposes for all things through their proper ritual expression.
 - b. The other holds that all testimony (śabda, 聲) faithful to life's purpose is eternal but that it is only revelatory of this purpose when there are the proper conditions.
 2. *Disproving this belief:* These beliefs are illogical for the following reasons:
 - a. Because it is admitted that the Ancient Wisdom (Vedas, 明論) are just words about life's greater purpose and they can be expressed by anyone, they should not be any more eternally abiding than any other voiced words.
 - b. Other testimony (śabda, 聲) about life's greater purpose should also not be regarded as having the nature of eternal expression. Like a vase or piece of clothing, they are only of value if there is a fortuitous combination of conditions at hand making it so.
- f. **Materialists or Naturalists** (Lokāyatikas, 路迦耶底迦 or Cārvākas, 順世)
- This was the Indian school of materialism, belief only in the real existence of physical matter, that which is sensible. They were skeptics who held that valid knowledge is attained through direct perception, empiricism and inference only when thoroughly tempered through reasonable doubt. They were atheists who rejected the Vedas with their gods and rituals, holding that morality and spiritual exertion were ultimately meaningless as there is no after-life and no purpose to life beyond survival, procreation, pursuit of experience, knowledge and happiness for the short time we are given in this life as well as an epicurean appreciation of life's pleasures. Ajita Keśakambali (無勝髮褐) was their forerunner while Bṛhaspati (勿哩訶婆跋底) formalized the philosophy.
1. *Beliefs about gross physical matter having a real existential nature apart from consciousness:*
This school of thought held that it is the atoms (paramāṇu, 極微) found in the elemental principles of earth, water, fire and wind that are real, eternal and able to produce gross physical matter (audārika rūpa, 麤色), and the gross physical matter they produce does not exceed the measure of the atoms that cause it. Although they allow that masses of physical form are impermanent, they claim that (through its atoms) this gross matter has a real existential nature of its own apart from consciousness.
 2. *Disproving these flawed beliefs:*
 - a. *With regards to atoms occupying space or not occupying space:*
 1. If these atoms (paramāṇu, 極微) that are the parents of gross matter are said to occupy space and so be divisible, they would be like a colony of marching ants that were working together and consequently they should not be considered to collectively have a real existential nature of their own.
 2. If they do not occupy space and are not divisible, they could not amass together to consequentially produce gross physical matter (audārika rūpa, 麤色). They would be without physical substance, like the mind and its states.

b. *With regards to atoms being eternal*: If they are able to produce the fruit of gross physical mass, upon being transformed into it they are as impermanent as the fruit they produce. How can they then be said to have an existential nature that is always remaining?

c. *With regards to gross physical mass just being the aggregation of these atoms*:

1. If the fruit of physical mass produced does not exceed the measure of its causes (atoms), there should be no distinction between this gross mass and the atoms.
2. If the fruit of this gross mass does not exceed the measure of its causes (atoms), it should not be beheld by the eyes or the other physical senses faculties (since they are infinitesimal).

However, in holding to these conclusions, this school would be in contradiction to its thesis that one is eternal (and invisible) and the other is impermanent (but visible).

d. *With regards to gross physical mass existing by virtue of its size* (parimāṇa guṇa, 量德):

If one claims that the visibility and impermanence found in the fruits of gross physical mass are connected with the virtue of its size (which is much greater than that of any atoms of which it consists), then it is not really physical mass that is being beheld by the sense faculties but something that simulates it, since it is held that the fruit of gross physical mass is of the same measure as the atoms that cause it.

However, gross physical mass should not really be connected with any virtue of size because it is of the same size as the atoms that it consists of. Some would express this objection by saying that the atoms should be connected with the virtue of size in the same way as gross physical mass because the space they occupy is not any different.

e. *With regards to gross physical mass arising from the multiple causes* (of its different atoms):

1. If one asserts, as do both Materialists (Lokāyatikas, 路迦耶底迦) and those from The School on the Definition of Reality (Vaiśeṣika, 勝論宗), that the fruit of gross physical mass is found in its own causes (atoms) and it is only because it has many different causes that it may be said to be 'amassed', then it should also not have a single existential nature, just as each atom is a different cause with a different location in space. Based on this, the fruit of gross physical mass should not really be said to have any real existential nature of its own or really be beheld by the physical sense faculties.

2. If the fruit of gross physical mass is acquired through such a combination of multiple components (that are amassed) so that the combining of multiple causal atoms reaches to the point at which they were no longer subtle but gross enough to become an object beheld by the physical senses, what use is there in speaking about a fruit (of gross physical mass) being caused by atoms? The Materialists believe that, despite being combined together, atoms always remain subtle and imperceptible. Since gross physical mass would then be composed of multiple components of mass, it should be a collection of things and not really have an existential nature on its own. It follows therefore that the second assertion (that gross physical mass has a real existential nature) is in contradiction with the first (that it is the atoms that have a real existential nature).

f. *With regards to the fruits* (of gross physical mass) *and the causes* (of the atoms) *taking up the same space as each other*: If the fruit (of gross physical mass) or its causes (atoms) take up space, no two should be found in the same location.

1. If it is asserted that natures and characteristics of the fruit (of gross physical mass) or their causes (atoms) are mutually penetrable (taking up the same space), in the same way that sand absorbs water or elements (like tin or zinc) are added

into molten copper (to make the alloys of bronze or brass), we reply ‘who is allowing that it is the nature of sand to absorb water or the nature of copper to be penetrated by the elements that produce its alloys’? (In fact, water just enters into the empty spaces around grains of sand and the atoms of tin and zinc just bond to those of copper to form its alloys).

2. Some suggest that the atoms are separate (in the case of sand and the water) and they are transformed (in the case of copper alloys). Actually, in being separate it is shown that they are not unified, and in being transformed it is shown that they are impermanent, not always remaining the same.

g. *With regards to the oneness of all gross physical mass:*

And if the existential nature of gross physical mass is a indivisible unity, when one attains any part of it one should be attaining all of it because, whether or not it is acquired, it should all be one and the same. If one does not admit this, one will be in contradiction with the logic of this idea of its existential unity. However, if one does admit it, one will also be in contradiction to the facts of everyday experience.

Consequently, these beliefs about materialism result in dilemmas about the real, existential nature of physical matter being conclusive. In fact, all of these beliefs are only based on flawed speculations of the imagination.

g. *A general refutation of all these beliefs held by non-Buddhist schools of thought*

Although there are many theories about existence (sat, 有) and purpose (dharma, 法) held by various schools that espouse the existence of an abstract, external reality apart from the mind (Tīrthikas, 外道), they can ultimately be reduced to the four parts of the tetralemma (catuṣ koṭika, 四句):

1. *Those who hold that the nature of existence (sattā, 有性) & purpose (dharmatā, 法性) are necessarily identical:* This is a reference to beliefs held by The Numerological School (Sāṃkhyavāda, 數論) and others. This theory is flawed because:
 - a. It cannot be that the purposes for all things (sarva dharmāḥ, 一切法) are simply identical with the nature of existence (sattā, 有性). With them all just having the same nature of existence, there would be no distinctions among them.
 - b. It would contradict there being the different natures of the three spiritual qualities (guṇa, 德), the universal soul (puruṣa, 神我), the nature of the material universe (prakṛti, 性) and its various derived manifestations (vikāra, 轉異).
 - c. It would also contradict there being all the different distinctions of life’s purpose that are found in this world.
 - d. And if the derived manifestations such as, for example, visible form, just had the nature of visible form without any other distinctions, there would not be its further distinctions such as the colors blue, yellow, red and the like.
2. *Those who hold that the nature of existence & purpose are necessarily different:* This is a reference to beliefs held by those from The School on the Definition of Reality (Vaiśeṣika, 勝論宗) and others. This theory is also flawed because:
 - a. It cannot be that the purposes for all things are without the nature of existence, just as things that have perished or never existed are without an existential nature.
 - b. It would also contradict there being things with substance (dravya, 實), qualities (guṇa, 德), actions (karma, 業) and the like that are not without their own existential natures.

- c. It would also contradict the evident existence of all the things we see in this world.
- d. And if, for example, visible form did not have the distinct nature of visible form, and it was just the same as, say, audible sound, there would be no objects that were just for the eyes to see.

3. Those who hold that the nature of existence & purpose are both identical and different:

This refers to beliefs held by Jains (耆那教).

They were called 'The Unashamed' (Ahrikya, 無慚) by Xuánzàng here because some of this school did not believe in the wearing of clothes. Such ascetics were also known as 'The Sky Clad' (Digambara, 空衣).

This theory is also flawed because:

- a. They are mistaken about the identity of existence and purpose, as asserted by the first school, and difference between existence and purpose, as asserted by the second.
- b. The characteristics of being identical and different contradict each other and so their natures should be distinguished as one or the other.
- c. It is not possible for things to simultaneously be identical and different.
- d. It can not be that all purposes only have a single existential nature.

Some suggest that the ideas of identity and difference here are just hypothetical constructs that are without a real existential nature. In any case, the logic of holding them to have a real existence apart from consciousness is not proven.

4. Those who hold that the nature of existence & purpose are neither identical nor different:

This is a reference to beliefs held by The School of Improper Liveliness (Ājīvikas, 邪命) (so called because its followers held that free will and spiritual cultivation are futile) who believed in fatalism and predestination (niyati, 決定). This theory is also flawed because:

- a. The theory that they are neither identical nor different is essentially the same as them being both identical and different.
- b. Is being neither identical nor different an affirmation of what it is or only a denial of what it isn't?
 - 1. If it is an affirmation of what it is, then it should not only consist of these two negations.
 - 2. If it is only a negation of what it isn't, there is really no thesis being put forward.
 - 3. If it is both affirmation of what it is and a denial of what it is not, it would be in contraction with itself.
 - 4. If it is neither an affirmation of what it is nor a denial of what it is not, it would be mere sophistry.
- c. And being neither identical nor different contradicts the common sense of this world about things either being the same as or different from each other.
- d. It also contradicts the principle propounded in The School of Improper Liveliness's own doctrine that things such as visible form really do have an existential nature of their own.

Therefore we conclude that these positions held by non-Buddhist schools espousing the existence of an abstract, external reality apart from the mind are just contentious arguments designed to hide the flaws found in their beliefs. Those with wisdom should not accept these mistakes.

2. Theories from Buddhist Schools that only emphasize the lesser objective of attaining freedom from affliction on an individual level (Hīnayāna, 小乘)

On there being such objective purposes that really exist apart from the mind:

Question: Buddhist schools that emphasize the lesser objective of attaining spiritual freedom from affliction on an individual level also hold that there are objective purposes that

really exist apart from consciousness that include:

- a. Form (rūpa dharma, 色法)
- b. Motive forces not directly associated with the mind (viprayukta saṃskāra, 不相應行)
- c. Unconditional purposes (asamskṛta dharma, 無為法)

How can it be held that these do not really exist apart from consciousness?

Answer: Because logically they do not.

The ideas of form, motive forces not directly associated with the mind & unconditional purposes having their own existential nature apart from consciousness are now treated separately:

a. ***On the real existence of form*** (rūpa dharma, 色法) ***apart from the mind***

Schools emphasizing the lesser track of attaining freedom from affliction on an individual level such as The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) hold that there are two kinds of form:

1. Forms that offer resistance to other forms and occupy space (sa pratigha, 有對) in the environment, physical forms that are divisible and composed of atoms (paramāṇu, 極微). This is comparable to the ideas about form that are held by materialists and naturalists (Lokāyatikas, 路迦耶底迦 and Cārvākas, 順世), as already explained.
2. Forms that do not offer resistance to other forms or occupy space (apratigha, 無對) in the environment, mental (thought) forms that are not divisible and not composed of atoms.

1. ***On physical form that offers resistance and occupies space*** (sa pratigha, 有對):

It was already determined in the section of the beliefs of materialists and naturalists that physical forms offering resistance to other physical forms and occupying space in their environment do not have a real existential nature of their own because the atoms that they consist of do not have such a real existential nature.

a. ***Dilemmas about the real existence of forms that offer resistance to other forms***

1. ***The dilemma about whether or not its atoms offer such resistance to each other***
 - a. If atoms (paramāṇu, 極微) were objects with actual substance (mūrta, 質礙) that offered resistance to each other (so that no two could occupy the same space), like a vase or an article of clothing, their existence as atoms rather than just as physical form (rūpa, 色) would merely be hypothetical rather than real.
 - b. If atoms were not objects with actual substance and did not offer this resistance, they would be like existential principles that were without form (arūpa, 非色). How could they then amass together to become such objects as vases, articles of clothing, etc.?
2. ***The dilemma about its atoms occupying space in the environment***
 - a. If atoms occupy space and so are still divisible (into even smaller subparticles), as held by The School Based on the Authority of the Scriptures (Sautrāntika, 經量部), they should not have a real existential nature of their own.
 - b. If it is held that they do not occupy space and so are not divisible, as held by The School on the Real Existence of All Purposes (Sarvāstivāda, 有部), they would be like existential principles that are without form (arūpa, 非色). This creates five dilemmas:
 1. If they are like existential principles that are without form (and so do not amass to create gross physical forms), how can they create shadows upon impact with light? When the sun rises up and shines on a pillar, there is light to the east and a shadow to the west. Since the place where the light

is received and the shadow arises are not the same, it is held that the atoms of the pillar must certainly occupy space and so be divisible.

2. When one sees or touches a barrier such as a wall or another object, one is only sensing one side and not the other. Since the object is identical with its many amassed atoms, the atoms must occupy space and so be divisible.
3. The atoms must be distributed according to their different locations in space (the east, west, north, south as well as above and below). If there were no such distribution of the atoms, there would be no order in space in which they aggregated together.
4. Some would suggest that atoms interpenetrate each other, but in this case they would not aggregate to form any gross physical mass. Because they do, they must occupy space and so be divisible.
5. The School on the Real Existence of All Purposes holds that the physical form offering resistance and occupying space is identical with the atoms of which it is composed. If the atoms did not occupy space, neither would physical form and there would not be any barriers or walls. Therefore, the atoms postulated by this school must in fact occupy space and be divisible. In still being divisible, they can not each have their own existential nature.

3. *Conclusion:* Consequently, physical forms (rūpa, 色) that offer resistance to other physical forms and occupy space (sa pratigha, 有對) are not conclusively proven to have an existential nature of their own.

- b. *Physical form as the foundation of support for* (āśraya, 所依) *and the object before* (ālambana, 所緣) *the five sensory projections of consciousness* (pañcā vijñāna, 五識):

Question: Does not physical form (rūpa, 色) serve as the foundation of support (as the five sense faculties - pañca rūpa indriya, 五色根) and the objective conditions (as the five sensory objects - pañca rūpa viṣāya, 五色境) before the five sensory projections of consciousness?

Answer: Although the sense faculties and sense objects are not without physical form, they are really just states in the evolving manifestations of consciousness. This means that when consciousness arises, physical form is manifested through the power of inner conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣)¹⁴, simulating the eyes and other sense faculties as well as the images that are manifested before them. Through these inner conditions of consciousness, there are respectively its foundation of support (āśraya, 所依) and the object before it (ālambana, 所緣).

Kuījī added: This means that, when the eight projections of consciousness arise, through the power of the inner conditions that directly cause the arising of consciousness (between the seeds in the subconscious mind and conscious purposes), the subconscious store of memory is manifested, simulated as the five sense faculties (pañca indriyaḥ, 五根) and the content of the five sense objects (pañca viṣayāḥ, 五塵). The sense faculties serve as the foundation of support for vision and the rest of the five sensory projections of consciousness. Although they do not have an immediate and direct connection with this sensory content, they must rely on that which arises before them to become manifested. Actually, it is the primordial consciousness that is being superimposed over this sensory content. In manifesting it, it makes the images of the five kinds of sensory objects appear. Therefore, through the five sense faculties that serve as the foundation of support and the five kinds of sensory content that serve as the objective conditions before it, there are the five projections of sensory consciousness. If there was no subconscious store of memory to rely on, there would be no means to have any objective conditions because, among the objectives that may appear before the mind, some are immediate and direct while others are more remote and indirect.

1. *On physical form as the foundation of support* (āśraya, 所依) *for consciousness*:
 Since the faculty of (capacity for) vision (as opposed to the physical eyes) and the rest of the sense faculties can not really be known through direct perception (pratyakṣa pramāṇa, 現量), their existence is only known through inference (anumāna pramāṇa 比量) from the consciousness they are able to bring about. They are capacities, not something only externally created by physical elements. Since it was shown that physical forms (rūpa, 色) occupying space and offering resistance to other physical forms (sa pratigha, 有對) do not have a real existential nature of their own apart from the mind, these five sensory faculties (and their objects) must only be manifestations of an inner consciousness. By dint of their bringing about vision and the rest of the sensory projections of consciousness, there are said to be the eyes and other sense faculties that serve as foundations of support (āśraya, 所依) for these five sensory projections of consciousness.
2. *On physical form as the objective conditions present before consciousness* (ālambana pratyaya, 所緣緣): Because the external existence of objective conditions before vision and the rest of the five sensory projections of consciousness has been proven to logically be inadmissible, it has been determined that these objective conditions must be the evolving manifestations of these five. With the exception of The School on the Proper Measure Between Identity and Purpose (Saṃmitīya, 正量部), Buddhist schools emphasizing the objective of attaining spiritual freedom from affliction on an individual level define ‘the objective conditions before consciousness’ as ‘that which is able to induce or produce a consciousness of its own kind.’ (vision before the eyes, hearing before the ears, etc.). Among these early schools, there are different views about the true nature of the objective conditions before consciousness:
 - a. *Refuting the understanding of The School on the Proper Measure Between Identity & Purpose* (Saṃmitīya, 正量部) *about the objective conditions before consciousness*:
 This school holds that the objective conditions present before consciousness (ālambana pratyaya, 所緣緣) alone can induce or produce consciousness. This cannot be right because there are three other kinds of conditions that produce consciousness, namely those that:
 1. Directly cause the arising of consciousness (hetu pratyaya, 因緣)
 2. Are similar to and immediately connected with those of the past (samanantara pratyaya, 等無間緣), and
 3. Will prevail in the future (adhipati pratyaya, 增上緣)
 These three cannot also be called the objective conditions that are presently before consciousness (ālambana pratyaya, 所緣緣).
 For example, the sense faculties are conditions that will prevail in the future and cannot be the objective conditions present before consciousness, yet they too help to produce consciousness.
 - b. *Refuting the understanding of The School Based on the Authority of the Scriptures* (Sautrāntika, 經量部) *about the objective conditions present before consciousness*:
 This school held that when vision perceives visible forms (or other sensory kinds of consciousness perceive their objects) they are only connecting with mental images (nimitta, 相) that simulate the aggregated mass of atoms before them. However, these simulated images of aggregated mass must be different from the atoms themselves (which they hold to have a real existential nature) because they would certainly not arise before consciousness if the aggregated

mass was divided up into its atoms. This school must therefore admit that, since these mental images arising from aggregated conditions of amassed form which do not have a real existential nature of their own, they cannot really be the objects (ālambana, 所緣) that are before sensory consciousness. The objective conditions present before it must have an real existential nature and not just be optical illusions, like second moons being seen in the sky.

- c. *Refuting the understanding of the earlier School on the Real Existence of All Purposes* (Sarvāstivāda, 有部) *about the objective conditions before consciousness*: This school held that *it is the atoms* that aggregate into gross physical forms but not the individual atoms by themselves that constitute the objective conditions before each of the five sensory kinds of consciousness. This cannot be not so because:
- * These atoms do not appear in the mental images of these sense objects.
 - * No mental images of these atoms appear, whether they are aggregated together into gross physical forms or not.

In either case, the nature and the characteristics of the atoms are not different, whether they have aggregated together or not. Because of this, whether or not the atoms have aggregated into visible form or any of the other sense objects, they do not themselves serve as the objects of sensory consciousness.

- d. *Refuting the understanding of the later School on the Real Existence of All Purposes* (Sarvāstivāda, 有部) *about the objective conditions before consciousness*:

Later proponents of this school (such as Saṃghabhadra, 僧伽跋陀羅 or 衆賢) held that it is not the individual atoms of visible form and the other sensory kinds of consciousness that are its objects but rather *it is the gross physical forms* that produce mental images and serve as the objective conditions before them. This theory is also untenable because:

1. Whether atoms have aggregated or not, their characteristics and natures remain the same.
2. In this case, any mental object imagined (nimitta, 相) to be, say, a vase or a bowl, should never appear as such before consciousness. Instead, it should just appear as a certain number and configuration of amassed atoms.
3. In being aggregated together, each of the individual atoms should lose their characteristics of infinitesimal smallness and perfect roundness.
4. Consciousness of images of gross physical form does not behold the subtle atoms as its objects, just as it cannot be that consciousness of one kind of object (e.g., visible form) could then apprehend those of any other kind (sound, etc.) or that a single kind of consciousness (e.g., vision) could connect with all kinds of objects (those heard, tasted, smelled & touched).

Even allowing for the existence of atoms, there are still many flaws of logic such as these. Even more mistaken is the idea that their reality exists apart from consciousness (as explained before).

- e. *The correct thesis about the objective conditions before consciousness*:

From this, we conclude that consciousness beholds images that resemble and simulate its own manifestations as the objective conditions before it (ālambana pratyaya, 所緣緣). This is because:

- a. The conditions (pratyaya, 緣) of consciousness are its imagining component (darśana bhāga, 見分).
- b. The objects before (ālambana, 所緣) consciousness are its imagined component (nimitta bhāga, 相分).

- c. *The correct thesis about the nature of atoms* (paramāṇu, 極微):
 In fact, whether adapting to objects that are large or small, consciousness suddenly manifests them as single composite images, not dividing them up into the host of atoms that they consist of, as held by those who believe that gross physical form has a real existential nature on its own (such as The School on the Real Existence of All Purposes).
1. The Buddha did speak about atoms to those who believed in the reality of physical form to show them that they could be even further divided up and consequently did not have a real existential nature of their own. He certainly did not do so to show them that atoms themselves have a real existence of their own apart from the mind.
 2. The masters of engaged meditation (yoga ācārya, 諸瑜伽師) gradually divided and subdivided gross physical forms (audārika rūpa, 麤色) with discernment until they could be divided no longer and hypothetically gave the name 'atoms' (paramāṇu, 極微) to that which is ultimately minute. Although these atoms were said to still occupied space, they could not be divided any further. If one were to try to divide them any further, they would resemble the emptiness of space and could no longer be called 'physical form' (rūpa, 色). Therefore, atoms are said to be the extreme limit of physical form. Because of this, we conclude that physical forms that occupy space and offer resistance to each other (sa pratigha, 有對) are not really atoms but just manifestations of consciousness.

2. *On mental forms, thought forms that do not offer resistance to each other or occupy space* (apratigha rūpa, 無對色):

Those from The School on the Real Existence of All Purposes (Sarvāstivādins, 有部者) espoused the existence of thought forms that do not occupy space or offer resistance to each other. These are of two kinds:

- a. *Thought forms that are expressed or communicated* (vijñapti rūpa, 表色), which is further of two kinds:
 1. Those expressed through the physical body (kāya vijñapti, 身表); deeds
 2. Those expressed through the voice (vāg vijñapti, 言表); words
- b. *Thought forms that are not expressed or communicated* (avijñapti rūpa, 無表色); innermost thoughts, those unexpressed through words and deeds.

There is another kind of form that does not occupy space and offer resistance to other forms. Like the one that does, it does not have a real existential nature of its own apart from consciousness. Some say that, in not occupying space or offering resistance to other forms, it is more like the mind and its mental states than physical form. On the basis of logical reasoning, we have already concluded that manifestations of physical form characterized by occupying space and offering resistance to other physical forms do not really exist apart from consciousness. This is even more evident with regards to these thought forms that do not manifest the characteristics of occupying space and offering such resistance. These may be also called 'the transcendental reality of form'.

Question: Do these expressed and unexpressed thought forms have a real existential nature of their own apart from consciousness?

Answer: No, they do not.

Question: Why not?

Answer: The answer to this will be explained in terms of:

- a. Expressed thought forms (vijñapti rūpa, 表色); words and deeds,
- b. Unexpressed thought forms (avijñapti rūpa, 無表色); inner thoughts, and
- c. Ulterior motives of intent (cetanā, 思).

- a. On there being the real existence of expressed thought forms (vijñapti rūpa, 表色) apart from consciousness: words & deeds
1. *Deeds, thought forms expressed through the physical body* (kāya vijñapti, 身表): If the deeds of the physical body really exist apart from the mind, what is their nature?
 - a. If 'deeds' refers to the *physical shapes or configurations expressed through the body*, as held by The School on the Real Existence of All Purposes (Sarvāstivāda, 有部), then they do not really exist on their own apart from the mind because:
 1. These shapes or configurations can still be divided up into atoms.
 2. The atoms that are distributed throughout space (length, width and height) are imperceptible (and so incapable of expression or communication).
 - b. If they are said to be the *movements expressed through the body*, as held by a theory of The School on the Proper Measure Between Identity & Purpose (Saṃmitīya, 正量部), then they still do not really exist on their own apart from the mind because:
 1. In instantly perishing in each moment as soon as they are produced, conditional purposes such as these do not really have any movement.
 2. These conditional purposes instantly perish without needing a reason.
 3. If they really needed a reason to perish, they would not do so without one.
 - c. According to a theory that arose from The School of Those Who Believe In Allegories (Dārṣṭāntikas, 譬喻者), the thought forms expressed through the deeds of the body are without any particular shape or configuration but *induce mental states* that are able to move the hands, feet and other parts of the body. This thesis also does not prove they exist apart from the mind because:
 1. If this refers to the mind being the cause of these movements, their real existence apart from the mind has already been disproven by their very explanation.
 2. If it is a reference to form being the cause of these movements, it would be identical with the idea of the elemental principle of wind (vāyu, 風) being the cause of movement. However, because this elemental principle of wind (motion) does not of itself express any meaning or purpose, it should not be said to be a form of expression that frames consciousness (vijñapti, 表). Furthermore, physical contacts (spraṣṭavya, 觸) that are said to be in alignment with the sense of touch and involve motion (the elemental principle of wind) do not have any moral nature (such as good or evil) and so are not forms of expression per se. The same can be said for visible forms, odors, flavors and the like that impact the sense faculties. Consequently, the actions expressed by the deeds of the physical body are determined to not have a real existential nature apart from the mind.
 - d. *The correct thesis*: In reality, with the mind as the cause, consciousness is manifested through the physical features of the hands, feet and other parts of the body, arising and perishing in continuous series of moments that evolve in certain defined directions. Because they simulate movement this way, these deeds are really just expressions of the mind that are hypothetically said to be 'thought forms expressed through the physical body' (kāya vijñapti, 身表).
 2. *Words, thought forms expressed through the voice* (vāg vijñapti, 身表), also do not really have an existential nature apart from consciousness because:
 - a. The voice sounded in any single moment (eka kṣaṇa, 一刹那) does express any

meaning (in and of itself).

- b. Over a continuous series of moments, the voice does not have a real existential nature of its own apart from consciousness (it is the same as the voice being sounded in a single moment but being divided into many single moments).
 - c. The real existential nature apart from consciousness of any external (physical) form that takes up space and offers resistance to other forms (pratigha rūpa, 有對色) has already been disproven.
 - d. *The correct thesis:* In reality, with the mind as the cause, consciousness is manifested through the voice, arising and perishing in continuous series of moments that simulate the expression of meaning through words that are hypothetically said to be ‘thought forms expressed through the voice’ (vāg vijñapti, 身表). This explanation does not contradict logical reasoning.
- b. On there being a real existence apart from consciousness of unexpressed thought forms (avijñapti rūpa, 無表色), innermost thoughts unexpressed through words & deeds: With the expression of thought forms (through the body and the voice) already shown to not have a real existential nature of their own apart from consciousness, how can unexpressed thought forms have such a real existence on their own? In fact, in depending on intentions that are good or evil over defined periods of time, it is also not in contradiction to reason to hypothetically establish the existence of these unexpressed thought forms. This is a reference to dependence on the growth of seeds that will ultimately prevail through words or deeds in establishing virtuous or evil states, or resolves of meditation in word or deed that will prevent manifestations of evil behavior (akuśala samudācāra, 惡現行). Because of these things, unexpressed thought forms can also be said to have a hypothetical existence (prajñaptisat, 假有)¹³.
- c. Intention (cetanā, 思) leading to the creation of thoughts, words and deeds; the pathway to actions with consequences (karmapatha, 業道)³:

Question: In the scriptures, The Blessed One spoke of there being three kinds of actions that have consequences (trīṇi karmāṇi, 三業):

1. Acts of the body (kāya karma, 身業); deeds
2. Acts of the voice (vāg karma, 語業); words
3. Acts of the thinking mind (mano karma, 意業); thoughts

In denying the real existence of the actions of the body and the voice, are you not in contradiction with the scriptures?

Answer: We do not deny the real existence of these actions. We are only saying that they are not really thought forms that exist apart from consciousness.

1. With acts of the body (kāya karma, 身業) there are the kinds of intention (cetanā, 思) that are able to bring about deeds.
2. With acts of the voice (vāg karma, 語業) there are the kinds of intention that are able to bring about words.
3. With acts of the thinking mind (mano karma, 意業) there are thoughts in the form of examination (nirūpaṇa, 審) and determination (adhimokṣa, 決), the two aspects of (apperceptual) intent associated with the deliberations and calculations of self-interest (manas, 意), because they are both able to stir the mind into actions that will have consequences (karmas, 諸業).

When intentions lead to the creation of words and deeds, there are said to be actions with consequences. They are also called ‘embarking on the path to actions with consequences’ (karmapatha, 業道) because:

1. With examination and determination, intention travels along defined paths.
2. These paths lead to the different ripening fruits of suffering and contentment. Because of this, the first seven steps³ on the path to actions with consequences (those of words and deeds) also have intention (cetanā, 思) as their existential nature (svabhāva, 自性), just like the three for the thoughts of the mind.³ Some say that expressions of the body (deeds) & voice (words) are only hypothetically actions with consequences, but they are still said to exist because their steps spring forth from mental intentions.
3. **The conclusion about form:**
Consequently, one should understand that there really is no external kind of form that exists apart from consciousness. Instead, there are only the inner permutations of consciousness that simulate the arising of both physical forms and thought forms.

b. ***On the real existence of motive forces not directly associated with consciousness***

(viprayukta saṃskāra, 不相應行)

According to Vasubandhu's Commentary About the Collection of Verses on the Spiritual Science (Abhidharma Kośa Bhāṣyam, 阿毘達磨俱舍論) there are fourteen kinds of motive force (saṃskāra, 行) recognized to not be directly associated with consciousness (viprayukta, 不相應). His later Discourse on the Hundred Characteristics of Purpose in the Greater Vehicle Doctrine (Mahāyāna Śata Dharmā Prakāśa Mukha Śāstra, 大乘百法明門論) and other works of The School on the Practice of Engaged Meditation (Yogācāra, 瑜伽宗) expanded this to twenty-four kinds, adding five defining the stream of purpose, three defining orientation in space & time and two defining the relationship between harmony (wholeness) and disharmony (partiality). This full list includes:

A. *In Terms of Purpose:*

- #1 Endowment or non-endowment with a purpose (prāpti aprāpti, 得非得)
- #2 The differences of these purposes in individual sentient beings (pṛthag janatva, 異生性)
- #3 Group (collective) purposes (nikāya sabhāgatā, 衆同分)
- #4 The survival instinct (jīvita indriya, 命根)

B. *In Terms of Transcendental States:*

- #5 Penetrations of meditative resolve beyond mental associations (asaṃjñi samāpatti, 無想定)
- #6 Completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅盡定)
- #7 The ripening and fruition of trance states that transcend mental associations (asaṃjñi vipāka, 無想果)

C. *In Terms of the Characteristics of Conditional Purpose (The Phases of Their Existence):*

- #8 Birth (jāti, 生) Arising, coming into existence
- #9 Stability (sthititā, 住) Duration, continuity
- #10 Instability (anyathātva, 異) Transformation, maturity
- #11 Extinction (niruddha, 滅); Perishing, going into non-existence

D. *In Terms of the Verbalized Expression of Purpose:*

- #12 Sets of letters (vyañjana kāya, 文身)
- #13 Sets of words (nāma kāya, 名身)
- #14 Sets of phrasings (pada kāya, 句身)

E. *In Terms of the Stream of Purpose:*

- #15 The courses of evolving purpose (pravṛtti, 流轉)
- #16 The diverging and differentiation of these different courses (pratiniyama, 定異)
- #17 The associations and converging of these different courses (samyoga, 相應)
- #18 The speed of these courses (jāvanya, 勢速)
- #19 The sequential steps, or orders of progress on these courses (anukrama, 次第)

F. *In Terms of Orientation in Space & Time:*

- #20 Location in Place (deśa, 方)
- #21 Location in Time (kāla, 時)
- #22 Quantity (saṃkhyā, 數)

G. *In Terms of the Relationship Between Harmony and Disharmony:*

- #23 Synthesis; integration into wholeness (sāmagrī, 和合性)

#24 Analysis; disintegration into partiality (asāmagrī, 不和合性)

Kūijī added: Motive forces that are *not directly* associated with consciousness (viprayukta saṃskāra, 不相應行) include those that are *not* in the categories of:

1. Form (rūpa, 色)
2. Consciousness (vijñāna, 識)
3. Mental states (caitta, 心所) directly associated with consciousness (samprayukta, 相應), including emotional feelings (vedanā, 受), mental associations (samjñā, 想) and other motive forces (saṃskāra, 行)
4. That which is unconditional (asaṃskṛta dharma, 無為)

1. A general refutation of their real existence apart from consciousness

Question: These motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行) are also said to be without any real existential nature apart from consciousness. Why is this so?

Answer: Endowment or non-endowment with purpose (prāpti aprāpti, 得非得) and the rest of the (twenty-four) motive forces not directly associated with consciousness do not have real existential natures or characteristics of their own apart from the mind because:

- a. They have no useful functions (kriyā, 作用) that are different from form, the mind and its mental states. Because of this, we know that they necessarily do not have any real existential nature of their own apart from consciousness and are only hypothetically established as different stages of development (avasthā, 分位) found in form, the mind and its mental states.
- b. Because they definitely do not have any existential natures or functions that are different from those of form, the mind and its mental states, like them, they are said to be included among the projections of purpose (skandha, 蘊). More specifically, they are included among the projections of motive force (saṃskāra skandha, 行蘊).
- c. Some say that it is because these motive forces are not included among form, the mind and its mental states or unconditional purposes, like things that are ultimately without existence, that they do not have a real existential nature apart from consciousness.
- d. Some say that it is because they are not included among these other things said to be real, just like other hypothetical purposes, that they have no real existential nature of their own apart from consciousness.

2. Specific refutations of their real existential nature apart from consciousness

A. *In terms of purpose*

#1 *Endowment or non-endowment with purpose* (prāpti aprāpti, 得非得)

1. *Thesis:* There is a real existential nature of endowment with purpose apart from the mind.

Question: Why do those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) understand that endowment or non-endowment with purposes are real existential natures and functions that are distinct from form, the mind and mental states?

Answer:

Because in the scriptures it is said that certain kinds of personalities (pudgalas, 補特伽羅) acquire certain kinds of virtuous or immoral purposes. For example, noble beings (ārya sattva, 聖者) acquire the ten virtues of those who no longer need any further spiritual training (daśānām aśaikṣāṇām dharmāṇām, 十無學法). These are::

1. Proper vision (samyag dṛṣṭi, 正見)
2. Proper deliberation (samyak samkalpa, 正思惟)
3. Proper speech (samyag vāc, 正語)
4. Proper action (samyak karmānta, 正業)
5. Proper livelihood (samyag ājīva, 正命)
6. Proper exertion (samyag vyāyāma, 正精進)
7. Proper remembrance (samyak smṛti, 正念)
8. Proper resolve (samyak samādhi, 正定)
9. Proper determination (samyag adhimokṣa, 正勝解) &
10. Proper transcendental knowledge of the nature of life's purpose (samyag jñāna, 正智).

With regards to non-endowment with purposes, it is said in the scriptures that ordinary beings (pṛthagjanas, 異生) do not acquire nobility of purpose (ārya dharma, 聖法) while truly worthy beings (arhats, 諸阿羅漢)¹² do not acquire emotional disturbances (kleśa, 煩惱)⁷. In acquiring or not acquiring these purposes, they are either said to be endowed with them (prāpti, 得) or not endowed with them (aprāpti, 非得).

2. *Disproving any real existence of endowment with purposes apart from consciousness*
The scriptures do not actually say here that endowment (or non-endowment) has a real existential nature or function that is different from that of form, the mind or its mental states, so they are not conclusive on this subject.
 - a. *Distinguishing between endowment with purposes (prāpti, 得) and the acquisition (pariprāpti, 成) of mastery over purposes (vaśitā, 自在):*
 1. The scriptures also say that the ruler of a world (cakravartin, 輪王) acquires seven kinds of treasure - gold, elephants, swift horses, desirable women, loyal generals, able ministers and a queen - but how can they really acquire other lives or insentient objects like this?
 2. Even The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) admits that it is impossible to actually 'acquire' other sentient beings or insentient objects, saying that they really only acquire a mastery over them.
 3. When those from The School on the Real Existence of All Purposes claim that the ruler of a world is really just employing his power of mastery over the lives of other sentient beings and insentient objects and he is only hypothetically said to acquire them, why don't they admit the same to be true for the acquisition of virtuous or immoral purposes instead of holding that this latter kind of endowment really exists?
 4. Those from The School on the Real Existence of All Purposes respond that it is only because these seven treasures exist in the present that the ruler of a world is hypothetically said to acquire or possess them when he is really just employing his power of mastery over them, but when the scriptures speak about being endowed or not endowed with certain moral purposes it is referring to objects that are not limited to the present.
 5. We reply to this by asking 'how can one know that virtuous or evil purposes have an existence apart from the present'?
 - a. Logically that which is real cannot exist apart from the present.
 - b. Even the seeds of future moral purposes (good & bad) must be found in the present.
 - b. What are the special functions of endowment with purpose according to The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) (and how are these theories disproven)?

1. When they say that it is through endowment with the capacity to produce purposes (utpādayati, 能起) that there is endowment with them (prāpti, 得):
 - a. There should also be the capacity to produce unconditional purposes (which are not something that can be produced).
 - b. Moral purposes should never arise from insentient beings (since, even according to this school, they are without any such capacity).
 - c. There can be no capacity to produce purposes that have not yet been acquired (e.g., for a higher sense of purpose) or have already been lost.
2. When they say that the capacity to produce purposes and endowment with purposes occur simultaneously (sahajāta prāpti, 俱生得):
 - a. Holding that these purposes are somehow produced twice would serve no useful function.
 - b. In simultaneously having capacities to produce and being endowed with virtuous, evil and morally undefined purposes, these different purposes should all be manifested before one suddenly at the same time.
3. When they say that purposes arise because of a capacity to produce them, an endowment with them and other factors as well, their whole thesis about endowment really ends up serving no useful function.
4. When they say that the capacity to produce purposes is the reason sentient beings acquire and do not lose endowment with them, we reply that all purposes that can be acquired are inseparable from the very nature of sentient existence. If they were really separate from it, sentient beings could not acquire them or be endowed with them.

And so this thesis of combining the capacity to produce purposes with an endowment with them serves no real use, because endowment does not really have an existential nature on its own apart from the mind, and non-endowment with capacity does not really exist this way either.

3. *The correct thesis about acquisition (pariprāpti, 成) & endowment (prāpti, 得):*
In reality, in depending on the conscious purposes acquired by sentient beings at the various stages of their spiritual development, there are said to be three kinds of acquisition (pariprāpti, 成).
 - a. Acquisition of the seeds (potentialities) of purpose (bīja pariprāpti, 種子成就) within the subconscious mind
 - b. Acquisition of masteries over these purposes (vaśitā pariprāpti, 自在成就)
 - c. Acquisition of the manifested behaviors (samudācāra pariprāpti, 現行成就) of these purposes in the conscious mind.

#2 *The differences of purposes in individual sentient beings* (pṛthag janatva, 異生性)

In distinction to acquiring capacities (pariprāpti, 成), there is a 'non-acquisition' of capacities (apariprāpti, 不成就) that is also purely hypothetical. Although there are many kinds of non-acquisition described, the term 'unacquired capacity' is most properly applied to those who have suppressed emotional disturbances in the three-fold sphere of sentient existence⁴ through a transcendental vision of the noble path (darśana heya bīja, 見所斷種) but have not yet forever destroyed the seeds of these emotional disturbances in the subconscious mind. The term 'non-endowment' (aprāpti 非得) is hypothetically applied to the nature of ordinary sentient beings (pṛthag janatva, 異生性) because they have not yet acquired nobility of purpose (ārya dharma, 聖法).

#3 *Group (collective) purposes* (sabhāgatā, 同分);

1. *Thesis: There is a real existential nature of group purposes apart from consciousness*

Question: Why do those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) understand that group purposes (sabhāgatā, 同分) really exist on their own apart from form, the mind and mental states?

Answer: Because the scriptures speak of there being the group purposes of divine beings (deva sabhāgatā, 天同分), human beings (maṇuṣya sabhāgatā, 人同分) and others who share the same purpose.

2. *Disproving the real existence of group purposes apart from consciousness:*

The scriptures never actually say that group purposes (sabhāgatā, 同分) have a real existential nature of their own apart from form, the mind and mental states, so the contention that they do is not conclusive.

- a. Those from The School on the Real Existence of All Purposes claim that this nature of group purpose does really exist on its own apart from consciousness because it leads to the arising of a shared knowledge and language among sentient beings. If this is so, there should also be group purposes for grasses, trees and all other groups of beings (since they each have their own common characteristics). And if only group purposes bring about group knowledge and group language, then these group knowledges and languages should exist as their own distinct group purposes as well. If they are not needed, why should the former be needed? (And where would this further subdivision into groups end?)

- b. Those from the later School on the Real Existence of All Purposes (such as Saṃghabhadra, 衆賢) claim that this nature of group purpose really exists apart from consciousness because it leads human beings to cooperate with each other towards the same goals (samāna arthatā, 同事) and shared mutual interests (parijñātu kāma, 同欲知). This contention is also logically flawed. Similar habitual forces learned from the past (pūrva abhyāsa, 宿習) account for the arising of shared goals and desires. What need is there to hold that there is a real existence of group purposes that is separate and distinct from consciousness?

3. *The correct thesis about group capacity:*

In reality, the term 'group capacity' (sabhāgatā, 同分) is only a mental construct that is hypothetically established to distinguish the similar mental and physical characteristics that are found in different sentient beings.

#4 *Capacity for life; the survival instinct* (jīvita indriya, 命根)

1. *Thesis: There is the real existential nature of a survival instinct apart from consciousness.*

Question: Why do those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) understand that there is a distinct survival instinct or capacity for life (jīvita indriya, 命根) that has a real existential nature apart from physical form, the mind and its mental states?

Answer: Because the scriptures speak of there being three capacities that support each other:

#1 *The survival instinct* (jīva or āyus, 壽)

This refers to the need for air, water, food, sleep, relief, etc., that works through the metabolism of the vital organs (and the autonomic nervous system), enabling survival.

#2 *Bodily warmth* (uṣman, 煖)

This refers to virility, enabling reproduction and survival beyond the individual level.

#3 *Primordial consciousness* (vijñāna 識)

This refers to the source of the mind, enabling the capacity for awareness and memory.

One should understand that the term 'life' (jīva or āyus, 壽) here is a reference to the survival instinct (jīvita indriya, 命根).

2. *Disproving the real existence of a survival instinct apart from consciousness:*

These scriptures never actually say that the survival instinct of a continuous life (jīva or āyus, 壽) has a real existential nature apart from form, the mind and mental states and so the contention that it does is not conclusive. We proved conclusively before that form (rūpa, 色) is inseparable from consciousness (this is true of bodily heat as well). Since a continuous life consists of bodily heat and physical form, there should be no distinct survival instinct that exists apart from consciousness. If this survival instinct had a real existence apart from it, one should be able to become detached from it like one can from emotional feelings or mental associations. However, in this case, it would then not really be a survival instinct.

Question from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部):

If the survival instinct does not have a real existential nature apart from consciousness, why do the scriptures speak about these three capacities supporting each other?

Answer: They explain the meaning of these three capacities to distinguish the different aspects of consciousness, just as the four proper moral exertions (catvāri samyak prahāṇāni, 四正斷)¹⁶ distinguish the different aspects found in diligence of effort (vīrya, 勤) but are really inseparable from it.

Another Question from this school: If this is so, should not those who abide in the states of meditative resolve that transcend any activity of the conscious mind (acittaka, 無心位) also be without any survival instinct or bodily warmth?

Answer: Do not the scriptures say that consciousness never leaves the physical body?

Question: If this is so, why are these meditations said to be beyond any conscious activity of the mind (acittaka, 無心位)?

Answer: In these states of deep meditation, the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are transcended but not their source, the primordial consciousness (mūla vijñāna, 本識) with its subconscious store of memory (ālaya vijñāna, 藏識) (and so here the survival instinct and bodily warmth still remain). Later we will elaborate on the reasons for the existence of this primordial consciousness. Its existential nature is enough to include:

* The three-fold sphere of sentient existence⁴; its desires, the objective reality of its form and its existential principles that are beyond form

* The six destinies (gatis, 趣) that span from the torments of hell to the bliss of heaven, and

* The four kinds of rebirth (yonis, 趣生); through moisture, through eggs, through the womb and through spiritual transformation

This is because:

a. It pervades all of sentient existence.

b. It abides constantly and continuously.

c. All other projections of consciousness are the fruits of its different ripening seeds (vipāka phala, 異熟果).

There is no reason to bother with holding that there is the real existential nature

of a survival instinct that distinct and separable from it.

3. *The correct thesis about the survival instinct:*

In reality, this survival instinct (jīvita indriya, 命根) is the foundation that serves as the direct cause for these seeds of consciousness in the subconscious store of memory (ālaya vijñāna, 藏識). Because actions (karmas, 諸業) induce the different potentialities of these seeds, there is the hypothetical establishment of a 'capacity for life' or 'survival instinct' for a determined length of time.

B. In terms of transcendental states:

There are three levels:

- #5 The penetration of meditative resolve beyond any mental associations (asaṃjñi samāpatti, 無想定) found in the highest (fourth) level of meditation on the objective reality of sentient existence that is its sphere of form (rūpa dhātu, 色界).
- #6 The completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) found in the highest (fourth) level of meditation on the existential principles of sentient existence that is its sphere beyond form (arūpa dhātu, 無色界).
- #7 The ripening and fruition of trance states beyond any mental associations (asaṃjñi vipāka, 無想果) found in the sphere of desire for sentient existence (kāma dhātu, 欲界).

1. *On the first two levels; the penetrations of meditative resolve* (samāpattis, 定):

#5 *The penetration of resolve beyond any mental associations* (asaṃjñi samāpatti, 無想定) *found in the highest (fourth) level of meditation in the sphere of form*

#6 *The completely transcendent penetration of resolve* (nirodha samāpatti, 滅盡定) *found in the highest (fourth) level of meditation in the sphere beyond form*

a. *Thesis: There are penetrations of meditative resolve in the two higher spheres (those of form & that beyond form) that have a real existential nature apart from consciousness.*

Question: Why do those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) understand that there are two penetrations of resolve (samāpattis, 定) as well as trance states in the sphere of desire that all go beyond any mental associations (asaṃjñika, 無想) and other ripening seeds of the subconscious (vipāka vijñāna, 異熟), and that these have an existential nature (svabhāva, 自性) that is real and distinguished from form, the mind and mental states?

Answer: They reason that if they did not have a real existential nature apart from consciousness, they would not be able to suppress mental activity so that the conscious mind and its states no longer arise and become manifest.

b. *Disproving the real existence of these penetrations of resolve apart from consciousness*

1. *If there are meditative states beyond any conscious mental activity that really exist distinct from form, the mind and its mental states and are able to prevent any mental activity called 'penetrations of resolve beyond any consciousness' (acittika samāpatti, 無想定), then there should also be meditative states in the sphere of existential principles beyond form (arūpa dhātu, 無色) that really exist distinct from form, the mind and its mental states and are able to prevent the activity of form called 'penetrations of resolve beyond any form' (arūpa samāpattis, 無色定). Since the latter states do not really exist, why should the former?*

2. *And why is a real existential nature of these penetrations of resolve apart from consciousness needed to suppress and prevent mental activity when their*

hypothetical existence serves just as well? It is just like how a levee or dam only hypothetically exists when there is no water for it to hold back, but it is still able to prevent a flood when conditions warrant.

- c. *The correct thesis about the penetration of meditative resolve* (samāpatti, 定):
 When cultivating the resolve of meditation (samādhi, 定) in the preparatory stages (prayoga avasthā, 加行位) of intensified motivation (abhisamṣkāra, 加行), one has a loathing and disgust for coarse and unstable states of mind and therefore inspires an excellence of dedication (praṇidhāna viśeṣa, 勝願) that prevents these states of mind from arising any further. This causes one's mental state to gradually become ever more subtle and refined. When the mind becomes extremely subtle and refined, just before entering into a penetration of resolve (samāpatti, 定), this dedication perfumes the different ripening seeds of the subconscious mind (vipāka vijñāna, 異熟識) until one acquires the strongest possible seeds of disgust for any such mental activity. Because of this, one weakens and subdues the seeds of all coarse and unstable mental activity until they are temporarily without any manifestation (samudācāra, 現行) in the conscious mind. In depending on these incremental stages of cultivation, these two penetrations of meditative resolve are hypothetically established. Since the seeds of this cultivation are virtuous (kuśala, 善), the penetrations of resolve that are attained (the fruits) are also said to be virtuous.

2. *The third transcendental state:*

#7 *The ripening and fruition of trance states beyond any mental associations*
 (asaṃjñi vipāka, 無想果)

Trance includes ecstatic states (in the sphere of desire) that transcend normal wakened consciousness. These may occur intentionally or unintentionally. They can be induced through invocations, breath control, meditations, ritual observances, hypnosis, emotional hysteria, sexual release as well as certain kinds of drugs, music and other catalysts. As in dreams, through trance states the subconscious mind has a chance to express itself without interference or suppression from the conscious mind. They are a way to release repressed or unconscious dispositions that could not otherwise find expression.

Prior to attaining a penetration of resolve (samāpatti, 定) that transcends mental associations, there is a seeking of the fruits of trance (asaṃjñi vipāka, 無想果) through the conscious mind. The seeking of these kinds of mental resolve causes there to be the acquisition of the seeds of trance which perfume the subconscious mind and ultimately lead to its fruits arising from their different ripenings (vipāka vijñāna, 異熟識).

- a. These trance states that transcend mental associations (asaṃjñika, 無想) are temporarily established through incremental states of dependence on mental resolve that prevent explicit and ever changing states of mental associations and emotional feelings from being manifested (in the conscious mind).
 b. They get the name 'different ripenings' (vipāka, 異熟) from their dependence on the different seeds ripening to fruition from within the subconscious mind.

Kuījī added: Just as it is allowed that, where there is the absence of mental activity in the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) when there is only dependence on the primordial consciousness (mūla vijñāna, 本識) and its subconscious store of memory (ālaya vijñāna, 藏識) as a foundation of support (āśraya, 所依), a state of mental non-activity is hypothetically established as 'the transcendence of mental associations' (asaṃjñika, 無想). This absence of conscious mental activity is not really caused by the different ripening of seeds in the

subconscious mind but, in directly depending on them, these trance states are said to be 'the ripening of fruits that transcend mental associations' (asaṃjñi vipāka, 無想果).

3. *Conclusion about transcendental states*

As a consequence, these three transcendental states (the two penetrations of meditative resolve and the ripening of trance states) attained from getting beyond mental associations do not have a real existential nature of their own apart from consciousness.

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

Vijñapti Matrātā Siddhi, 成唯識論

End of Volume One

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

C. In terms of the characteristics of conditional purpose (saṃskṛta lakṣaṇaḥ, 有為相):

The School on the Real Existence of All Purposes (Sarvāstivāda, 一切有部) claims that, while the identities (ātman, 我) of all things are unreal, impermanent and only arise for fleeting moments (kṣaṇika, 一刹那), there are conditional purposes (saṃskṛta dharma, 有為法) underlying them that are real and eternal, forever existing in the past, present & future. Being conditional (saṃskṛta, 為法) is a reference to them being subject to cause and effect. There are four characteristics (catur lakṣaṇaḥ, 四相) of a life-cycle (kalpa, 劫) these conditional purposes go through that they claim have a real existential nature apart from consciousness:

#8 *Birth* (jāti, 生): Arising, coming into existence from non-existence

#9 *Stability* (sthitā, 住): Duration, remaining continuously the same,

#10 *Instability* (anyathā, 異): Changing, transformation and maturity

#11 *Extinction* (niruddha, 滅): Perishing, going into non-existence from existence

1. *Thesis: The characteristics of conditional purpose have a real existence apart from the mind.*

Question: Why do those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) understand that the characteristics of conditional purpose (saṃskṛta lakṣaṇaḥ, 有為相) have a real existential nature apart from form, the mind and its mental states?

Answer: Because the scriptures speak of all conditional purposes being endowed with the three characteristics of #1 birth, #2 existence and #3 extinction, and then elaborate on them at length.

2. *Disproving the real existence of these characteristics apart from consciousness*

However, these scriptures never actually say that these characteristics of purpose have a real existential nature (svabhāva, 自性) that is apart from form, the mind and its mental states, so the contention that they do is not conclusive.

Kuījī added: In the greater vehicle (Mahāyāna, 大乘) scriptures and discourses on collective spiritual awakening, the four characteristics of #1 birth, #2 stability, #3 instability and #4 extinction are said to be neither identical with nor different from form, the mind and its mental states.

Kuījī also added: Those from The School on the Real Existence of All Purposes claim that the characteristics of conditional purpose (saṃskṛta lakṣaṇaḥ, 有為相) have distinct natures of their own that exist apart from consciousness.

Kuījī also added: *There was an objection from this School on the Real Existence of All Purposes that said:*

By speaking in the genitive (possessive) case (śaṣṭhī śibhakti, 第六聲) when saying that ‘conditional purposes are endowed with characteristics’ (saṃskṛta lakṣaṇaḥ, 有為相), are not conditional purposes being imbued with a sense of ownership? Just as the (wicked) Devadatta and the white (holy) clothes he wore could be distinguished from each other, so the characteristics of conditional purpose and purposes themselves are each said have their own distinct existential nature.

Answer to the objection: The use of the genitive (possessive) case here does not mean that conditional purposes and their characteristics are separable. Likewise, although there is a fundamental duality between the natures of form and consciousness, one can not exist without the other.

Kuījī adds *Another Objection:* This School on the Real Existence of All Purposes countered that the terms ‘that being characterized’ (lakṣya, 能相) and ‘characteristics’ (lakṣaṇa, 所相) imply there is a difference between an existential nature and a characteristic, just as smoke is an expression of fire and the thirty-two characteristics (dvātriṃśa lakṣaṇa, 三十二相) found in the greatness of humanity (mahā puruṣa, 大士) characterize a buddha or other great man of destiny.¹⁹ Therefore, it was claimed that there is indeed a distinction between conditional purposes and their characteristics.

Answer: The characteristics (lakṣaṇa, 所相) and the existential nature (svabhāva, 體) of that being characterized (lakṣya, 能相) are necessarily inseparable. For example, the solidity (dṛḍhatva, 堅相) of earth (pṛthivī, 地) is not something different from the elemental nature of earth itself. And if the characteristic of a conditional purpose is different from its nature (that being characterized), why shouldn't the nature and characteristic of an unconditional purpose (like empty space, which is not subject to cause and effect) also be different from each other?

Objection: Those from this school then countered by saying that if the characteristics of birth, stability, instability and extinction simultaneously co-exist within a (single) existential nature, their different functions would be always be occurring at all times. However, since their functions are in contradiction with each other, they can not all suddenly rise up together at the same time.

Answer: If an existential nature was in contradiction with its characteristics, how could they simultaneously co-exist? Furthermore, the functions of stability, instability and extinction can not have simultaneity with birth.

Objection: Those from this school then said that the existential nature of that being characterized (lakṣya, 能相) and its characteristics (lakṣaṇa, 所相) always co-exist just as do their functions because an existential nature (svabhāva, 體) and its function (kriyā, 用) are inseparable.

Answer: If it is claimed that the different functions of consciousness (which are subject to interruption) are only based on the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣)¹⁴ (in which the existential nature of consciousness is continuously occurring without interruption), it would either mean that the conditions that directly cause the arising of consciousness do not exist at all times or that the characteristics of birth, stability, instability and extinction really have no functionality (since the conditions that directly cause the arising of consciousness would already completely explain the cause and effect of conditional purposes).

- a. If the conditional purposes that are characterized are forever existing yet endowed with the characteristics of birth, stability, instability and extinction, then unconditional purposes (like empty space) could just as easily have these characteristics because there would be no reason why one had these characteristics and the other did not.
- b. And the past and future are not eternal, nor do they exist in the present. Like blossoms in the sky, they do not have any real existence apart from the imagined speculations of the mind.
 1. Birth is said to have existence so how could it be in the future?
 2. Extinction is said to have non-existence so it should not be in the present.
 3. If extinction is not without existence, birth should be without existence (because these two should contradict each other).
 4. And with stability of duration being in contradiction with extinction, how can they both be held to exist at the same time?
 5. The stability of duration is not in contradiction with birth, so why should they be said to occur at different times?

Therefore, we conclude that these theories held by those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) raise dilemmas that show them to be logically flawed.

3. *The correct thesis about the characteristics of conditional purposes:*
 Through the power arising from conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), conditional purposes (samskr̥ta dharmah, 有為法) come into existence from non-existence. After existing for a moment, they return to non-existence. In order to express their difference from unconditional purposes (asamskr̥ta dharma, 無為法) (like empty space), it is hypothetically established that they have these four characteristics (catvāri lakṣaṇāni, 四相).
- Originally without existence, they come into existence and are said to have birth (jati, 生).
 - Having been born, they endure for a certain period of time during which they are said to have stability (sthititā, 住).
 - In changing over time they are said to have instability (anyathātva, 異).
 - Having existed for a certain period of time they return back into non-existence. When they no longer exist, they are said to have extinction (niruddha, 滅).

The first three exist and so are in the present.

The last one is without existence and so is said to be in the past.

Question: How can something that is non-existent and unconditional (like extinction) be a characteristic of something that is conditional?

Answer: What is wrong with expressing the later unconditional aspect of something that is now conditional?

- Birth expresses the existence of something now that was without existence.
- Extinction expresses the later non-existence of something existing now or that did exist before.
- Instability expresses the existence of something that is changing and not frozen in time.
- Stability expresses the existence of something that serves a purpose (function) for a defined period of time.

And so, although all of these four characteristics are about conditional purposes, they each express different phases of them. These four are each established hypothetically based on the different moments (kṣaṇa, 剎那) of a conditional purpose, yet together they also establish all the different phases that it goes through as a whole.

- Upon first existing it is said to have arisen (been born).
 - After it no longer exists it is said to have perished (been extinguished).
 - Having been born, it seems to be continuous and so is said to have stability.
 - When this continuity evolves and is transformed, it is said to have instability.
- Therefore these four characteristics are all established as hypothetical constructs (prajñapti, 假立) that serve as metaphors (upacāra, 假說) in the mind.

D. In terms of the verbalized expression of purpose, there are:

#12 Sets of Letters (vyañjana kāya, 文身); the building blocks of alphabets, the soundings of syllables

#13 Sets of Words (nāma kāya, 名身); vocabularies, combinations of letters that are associated with meanings

#14 Sets of Phrasings (pada kāya, 句身); combining words into threads of sentences and weaving these threads into the fabrics of narrative

1. *Thesis: Letters, words and phrasings have a real existential nature apart from consciousness*
Question: Why do those from this School on the Real Existence of All Purposes
 (Sarvāstivāda, 有部) understand that these letters, words & phrasings expressing and communicating meaning and purpose have a real existential nature of their own apart from form, the mind and its mental states?
Answer: Because the scriptures speak about the Buddha, upon becoming enlightened, acquiring a wonderful corpus (āścarya kāya, 希有身) of letters, words and phrasings expressing the true nature of life's greater purpose.
2. *Disproving a real existential nature of letters, words & phrasings apart from consciousness:*
 These scriptures do not actually say that these letters, words and phrasings have a real existence apart from form, the mind and its mental states, so their contention that they do have such a nature is not conclusive.
 - a. If voiced letters, words and phrasings had a real existential nature of their own that was distinct from the mere uttering of noises, they would not just be nominal (bruvat, 能詮), like their visible forms (written letters, words and phrasings).
 - b. Some from this School on the Real Existence of All Purposes claim that, in the voicing of articulated noises, there is the ability to produce letters, words and phrasings, but there must also be an inflection of the voice through the use of vowels (svara, 韻), consonants (vyañjana, 屈曲), augmentations (anusvāra, 隨韻) and endings (visarga, 止韻), and only these are what are really needed for this expression and communication of meaning and purpose. If this is so, there is no real need for there to be a real existential nature of the soundings, words and phrasings themselves.
 - c. Later proponents of this school (such as Saṃghabhadra, 僧伽跋陀羅 or 衆賢) suggest that these inflections and modulations of articulation found in the voice are the very letters, words and phrasings themselves and that they have a real existential nature apart from the voiced noise one hears. If this is so, then why shouldn't the different shapes, sizes and other variations that are seen in written words also have a real existential nature that is distinct from their visible form?
 - d. To the claim made by some of this school that inflections and modulations do not by themselves express or communicate meaning and purpose because they are just like the notes that are played on stringed or wind instruments, we reply that, like these instruments, the sound of the human voice alone does not produce letters, words & phrasings. But, in any case, who is saying that meaning and purpose cannot be expressed or communicated through the human voice?
 - e. There are some from this school who reply that, if the sound of the human voice is able to express and communicate meaning and purpose, then wind chimes should also have this function. To this, we reply that the sound of the voice by itself is like a musical instrument in being unable by itself to really produce a corpus of letters, words and phrases. If the sound of the voice alone were able to produce them, why not allow that it could also express meaning and purpose without letters, words and meanings?
 - f. Those from this school then ask by what logic can one be certain that it is the sound of the voice that is able to express meaning and purpose, not the letters, words and phrases? We reply with a question. How can you know that there are letters, words & phrasings that distinctly express meaning and purpose apart from the human voice?
 1. That speech is inseparable from the mind expressing meaning and purpose is

understood by humans (in communicating) and divine beings (in prayer and meditative states) alike.

2. Those who hold that they are somehow separated from each other have a unique need for the love and compassion of heaven (due to their ignorance).
3. *The correct thesis about letters, words and phrasings:*

In reality, the corpus of letters, words & phrasings are hypothetically established on the basis of the various different articulations of the voice.

- a. Words (nāma, 名) express existential natures that are identified
- b. Phrasings (pada, 句) express their distinctions and associations, and
- c. Letters (vyañjana, 文) are the syllabic characters, soundings or phonemes (akṣara, 字) that serve as the basis (āśraya, 所依) for the first two (morphemes).

Although these three have no distinct nature of their own apart from the sound of the voice, there is a difference between what is hypothetical and what is real, and they are not really identical with the existential nature that is found within the sound of the voice.

Kuñji added: Letters, words and phrasings are only hypothetical while, within the sound of the voice, there is the real existential nature of a mind, and so there is the difference between the hypothetical and the real. Consequently, letters, words and phrasings are not merely identical with the sound of the voice and are not directly involved in the alignment of the ears with audible sound (śabda āyatana, 聲). However, the meaning of the different distinctions of the voice are said to be found in its letters, words and phrasings. Through expressing and communicating meaning and purpose, there are deemed to be motive forces that are not directly associated with the mind (viprayukta saṃskāra, 不相應行). Because they are inseparable from the seeds that arise from the subconscious mind, they are only hypothetically said to be identical with the sound of the voice.

- a. Because of this, there is an unhindered understanding (pratimsaṃvid, 無礙解) of the distinction between purpose (dharma, 法) and its verbal expression (nirukti, 詞). The objectives between these two are distinguished differently. The sound of the voice and the letters, words and phrasings are each found differently within the projections of purpose (skandhas, 蘊), the alignments of subject & object (āyatana, 處) and the spheres of sentient existence (dhātu, 界).
- b. Furthermore, it is only in terms of certain arenas of enlightenment (buddha kṣetra, 佛土) that letters, words and phrasings are hypothetically based on the sound of the voice (śabda, 聲). This is not said of all of lands of enlightenment because, in other ones, letters, words and phrasings are hypothetically based on illuminations of light (āloka, 光明), sublime fragrances (sugandha, 妙香), flavors (rasa, 味) and other objects of the senses.

E.-G. In terms of the other motive forces that are not directly associated with the mind

1. *The existence of latent emotional disturbances (anuśayas, 隨眠) apart from consciousness:* Some schools such as The School of the Majority (Mahā Saṃghika, 大眾部) and The School of the Teacher Who Transformed His Land (Mahīśāsaka, 化地部) held that latent, inactive emotional disturbances (anuśayas, 隨眠) exist apart from the mind and its mental states and so should be considered to be motive forces that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行). This idea is also logically flawed because these latent motive forces even have the same names as their active, conscious counterparts; the primary emotional disturbances of greed, hatred, delusion, pride, doubt and false beliefs. Like them, they are motive forces that are *directly* associated with the mind (samprayukta saṃskāra, 相應行).

2. Other motive forces not directly associated with the mind:

According to Vasubandhu's Discourse on the Hundred Characteristics of Purpose in the Greater Vehicle Doctrine (Mahāyāna Śata Dharmā Prakāśa Mukha Śāstra, 大乘百法明門論), Asaṅga's Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) and other works from The School on the Practice of Engaged Meditation (Yogācāra, 瑜伽宗), the motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行) also include the following ten:

E. In Terms of the Streams of Purpose:

#15 The courses of evolving purpose (pravṛtti, 流轉) refers to continuities of cause and effect (hetu phala prabandha, 因果相續) that are without interruption (anupaccheda, 相續).

#16 The diverging of these different courses (pratiniyama, 定異) refers to cause and effect branching out into different courses (hetu phala nānātva, 因果種種差別).

#17 The converging of these different courses (yoga, 相應) refers to the interactions, associations and blending of different courses of cause and effect (hetu phala ānurūpa, 因果相稱).

#18 The speed of these courses (jāvanya, 勢速) refers to the velocity at which courses of cause and effect evolve (hetu phala āsu pravṛtti, 因果迅疾流轉).

#19 The sequential steps, or orders of progress on these courses (anukrama, 次第) refers to a linear order of cause & effect on any given course (ekatva pravṛtti, 因果一流轉) over space & time.

F. In Terms of Orientation in Space & Time:

#20 Location in place (deśa, 方) refers to the different distinctions of this cause and effect (hetu phala prabedha pravṛtti, 因果差別) found in the ten directions of space.

#21 Location in time (kāla, 時) refers to the different distinctions in the stream of this cause and effect (hetu phala prabandha pravṛtti, 因果相續流轉) over successive periods of time.

#22 Quantity (saṃkhyā, 數) refers to accounting for each of the different examples found of these same motive forces (ekaika saṃskāra prabhedha, 諸行一一差別).

G. In Terms of the Relationship Between Harmony and Disharmony:

#23 Synthesis, integration into wholeness (sāmagrī, 和合性) refers to the synchronization of all these different conditions of cause & effect into a harmonious unity (hetu phala pratyaya samavadhāna, 因果眾緣集和合).

#24 Analysis, disintegration into partiality (asāmagrī, 不和合性) refers to a fragmentation of these conditions into disharmony (hetu phala pratyaya saṃgha bheda, 因果眾緣不和合).

The thesis that any of these has a real existential nature apart from consciousness should be rejected in accordance with the logical reasoning already employed.

c. Unconditional Purposes (asaṃskṛta dharmāḥ, 諸無為法):

According to The Discourse on the Hundred Characteristics of Purpose in the Greater Vehicle Doctrine, The Compendium on the Spiritual Science of the Greater Vehicle and other works of the School on the Practice of Engaged Meditation, there are six ways to recognize unconditional purposes not subject to cause & effect:

- #1 The boundless emptiness that contains and transcends the space/time continuum (ākāśa, 虛空)
- #2 The nature of transcendence acquired through spiritual effort (pratisaṃkhyā nirodha, 擇滅)
- #3 The nature of transcendence not acquired through any spiritual effort (apratisaṃkhyā nirodha, 非擇滅)
- #4 The nature of unchanging, unshakeable purpose (āniñjya, 不動)
- #5 The nature of transcendence beyond any mental associations or emotional feelings (saṃjñā vedayita nirodha, 滅受想)
- #6 The transcendental nature of the dialectical principle (tathatā, 真如)

The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) only recognized the first three.

Thesis: Unconditional purposes have a real existential nature apart from consciousness

This is a position held by those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) and others.

Generally refuting a real existential nature of unconditional purpose apart from consciousness

This real existence of unconditional purposes apart from the mind is determined to be a logical impossibility.

- a. The existence of conditional purposes (saṃskṛta dharmah, 諸有為法) is generally determined in three ways:
1. *The perception of them that is directly evident* (vijñeya dr̥ṣṭa dharma, 現所知法):
Kuiji added: This includes the knowing of objects of form through the five sensory projections of consciousness, including the minds and mental states of others.
 2. *The acceptance and use (experience and enjoyment) of them that is directly evident* (upabhoga dr̥ṣṭa dharma, 現受用法): This is comparable to the use of a vessel or the wearing of a garment.
Kuiji: This is a reference to things that only have a hypothetical existence based on the value they have to one and the use to which they can be put.
These first two are commonly understood to exist by those of this world without having to resort to inference and logical reasoning.
 3. *Knowledge of them through their functionality* (kārya kāraṇa dharma, 有作用法):
This includes the eyes, ears and other sensory and mental faculties, which one only knows to exist through an introspective awareness of their existence.
- b. The existence of an unconditional purpose (asaṃskṛta dharma, 無為法) is not commonly understood by those of this world, as it is without direct evidence or the functionality that is found in the sensory or mental faculties. In any case, if it was allowed that it had such a functionality, it could not be eternal. Consequently, it is impossible to determine with certainty that an unconditional purpose definitely has a real existential nature of its own. In fact, since the nature of unconditional purpose can only be known or revealed through form, the mind and mental states, it should not be held that it has any real existential nature apart from them.

Disproving the real existential nature of any unconditional purpose apart from the mind:

- a. *Empty Space* (ākāśa, 虛空): Is there but one empty space or are there multiple ones? If there is but one, it must be everywhere in all places because it contains all forms, minds and mental states. In being able to accommodate all of these things that occupy it, it should also produce multiple spaces because each one does not occupy the space of the others. If this is not so, they should all interpenetrate each other. If it is claimed that empty space is not occupied by these things, then it should not contain them. The other kinds of unconditional purposes are like this as well. And so are there empty spaces within forms, the minds and their states or not?
- * If there are, they should become mixed up with each other (saṃsr̥ṣṭa, 相雜).
 - * If there are not, empty space would not be found everywhere (avyāpin, 不遍).
- b. *The nature of transcendence that is attained through spiritual effort* (pratisaṃkhyā nirodha, 擇滅): Upon severing each class (nikāyā, 部) and grade (prakāra, 品) of attachment⁵, one should attain the respective classes and grades of transcendence that are attained through spiritual effort. If these kinds of transcendence attained through spiritual discovery are all one and the same, then upon severing any single class or grade of attachment to emotional disturbances (kleśa, 煩惱)⁷, there should be transcendence of all other classes and grades of such attachments.
- c. *The nature of transcendence beyond spiritual effort* (apratisaṃkhyā nirodha, 非擇滅): The same should apply to the transcendence that is not attained through spiritual effort but through the absence of any condition of causality (reason for its existence). When one condition of causality is absent and cannot arise, there are other conditions of causality (associated with it) that should also not arise. In holding that their existential nature is the same in principle, this should logically be the case.

If these first three kinds of unconditional purpose have existential natures that are different, there should be multiple kinds of unconditional purposes that can be divided up into different categories. However, like form, the mind and its different states, they would then not really be unconditional. With this being the case, empty space would not pervade all things and would not contain them all. The beliefs of other schools about the real existential nature of any unconditional purpose apart from the mind and its states should also be disproven this way. And so the idea that any unconditional purpose really exists apart from the mind but is just without any cause and effect, as is suggested by The School of the Majority (Mahā Saṃghika, 大眾部), is just a speculation of the imagination, like those about the horns of rabbits and hairs of turtles.

4. The correct thesis about unconditional purposes:

In fact, the scriptures do say that there is empty space and there are these two other kinds of unconditional purpose. There are two ways that this can be understood:

- a. *Their existence as hypothetical mental constructs (prajñapti, 假施設) that are based on the manifestations of consciousness (vijñāna pariṇāma, 識變):* This is a reference to hearing about the existence of empty space and transcendence, speculating about them and then producing mental images (nimitta, 相) of them through deliberations of the mind. Through the power of repeatedly doing so, the conscious manifestations of these mental images simulate empty space and the other kinds of unconditional purpose whenever they arise in the mind. These mental images of them seem to remain unchanging through successive manifestations and serve as metaphors (upacāra, 假說) for that which is eternal and everlasting (dhruva, 常).
- b. *Their existence as hypothetical mental constructs based on the transcendental nature of life's purpose (dharmatā, 法性):* This is a reference to the transcendental nature of the dialectical principle (bhūta tathatā, 真如) that is revealed through understanding the nature of emptiness and selflessness. The discursive mind grasps it through the box of the tetralemma (catuṣ koṭika, 四句), reasoning that:
 - * It has existence.
 - * It is without existence.
 - * It both exists and does not exist.
 - * It is neither with nor without existence.

The path of the dialectical principle goes beyond all thoughts and words of the discursive mind, and it is neither the same as nor different from all things. Because it is the ultimate transcendental principle, it is called the transcendental nature of purpose.

Kuījī added: In explaining the term 'transcendental nature of life's purpose' (dharmatā, 法性):

- * 'Nature' is a reference to its existential nature (svabhāva, 體)
- * Being the transcendental principle (bhūta tathatā, 真理) that is found in the purposes for all things (sarva dharmāḥ, 諸法), it is called 'the transcendental nature of life's purpose'.

Question from Kuījī: Why is there a need to depend on these metaphors about empty space and the two different kinds of transcendence to understand the unconditional nature of life's purpose?

Answer:

1. Because it is free from any obstacles or barriers (āvaraṇas, 諸障礙), there is said to be empty space (ākāśa, 虛空).
2. Because it is ultimately realized and understood by those who transcend all corruptions of the mind (saṃkleśa, 雜染) through the power of introspective examination (pravicya bala, 簡擇力) there is said to be the nature of transcendence attained through spiritual effort (pratisaṃkhyā nirodha, 擇滅).

3. Because its original nature is pure of affliction (anāsrava, 清淨), it does not rely on the power of introspective examination and it is revealed through an absence of conditions, there is said to be *the nature of transcendence beyond any spiritual effort* (apratisamkhyā nirodha, 非擇滅).
4. Because it is beyond any feelings of suffering or contentment there is said to be *the nature of unchanging, unshakeable purpose* (āniñjya, 不動).
5. Because mental associations and emotional feelings are no longer active, there is said to be *the nature of transcendence that is beyond any emotional feeling or mental association* (samjñā vedita nirodha, 想受滅).
6. These five are all based on hypothetically establishing *the transcendental nature of the dialectical principle* (tathatā, 真如), but that designated this way is also just a hypothetical construct (prajñapti, 假施設).
 - * To prevent it from being rejected as non-existent, it is said to exist.
 - * To prevent attachment to its existence, it is said to have the nature of emptiness.
 - * To prevent claiming it is a false illusion, it is said to be real (in fact it is neither real nor unreal).
 - * Because this dialectical principle is without falsehood or distortion, it is said to be the principle of transcendental reality (bhūta tathatā, 真如).
 This is not the same as the idea maintained by other schools of an eternal and everlasting purpose called 'the transcendental nature' with a real existence of its own apart from form, the mind and mental states.

3. **On the duality of the beholder (grāhaka, 能取) & that beheld (grāhya, 所取)**

a. *That beheld - the object* (grāhya, 所取):

Those purposes held to exist apart from the mind and its states by non-Buddhist schools who believe in the existence of an abstract, external reality (Tīrthikas, 外道) and Buddhist schools based on the objective of attaining freedom from affliction on an individual level (Hīnayāna, 餘乘) do not understand the real nature of existence because their beliefs are just objects beheld in their minds, just as the mind and its states are objects perceived through the self-awareness of introspection.

b. *That which beholds - the subject* (grāhaka, 能取):

The awareness that beholds them also does not really take on these purposes as its objective conditions, only the mental images (nimitta, 相) of them that arise in one's mind. One cannot really perceive any form, mind or mental state that is apart from the mind.

c. *The existential duality:*

Because the existential nature of all these projections of consciousness and their mental states depend on the arising of an other (paratantra, 依他起) that is like a magical illusion, the objects beheld are not endowed with a real existential nature of their own.

d. *There only being the virtual nature of consciousness* (vijñapti matratā, 唯識):

In order to disprove the false belief that there are objects with a real existence that are external to the mind and its states, we speak of there only being the virtual nature of consciousness. However, if one clings to only this virtual nature of consciousness as having a real existential nature of its own apart from the mind, it is just like clinging to the existence of an external object and it too constitutes an attachment to purpose (dharma grāha, 法執).

4. **On subduing & severing attachments to purpose** (dharma grāha vibhāga, 我執伏斷)

In fact, there are two kinds of attachments to purpose:

- a. Attachments to purpose that are innate (sahaja, 俱生)
- b. Attachments to purpose that are just speculations of the imagination (vikalpa, 分別)

a. Attachments to purpose that are innate (sahaja, 俱生)

There have been innate attachments to purpose due to the internal power of false conditioning or 'perfuming' (vāsa, 熏習) that have been constantly arising in one's life from its very beginning. Because these evolve spontaneously without depending on one's own speculations or any influences and suggestions (teachings) from others, they are said to be innate. These attachments can be further divided into two kinds:

1. *Innate attachments to purpose that are constant and continuous*: These are found in the mind that deliberates and calculates self-interest (manas, 第七識) and connect to the subconscious store of memory (ālaya vijñāna, 第八識) as its object, producing images (nimitta, 相) in one's mind (sva citta, 自心) that are held to have a real existence of their own.
2. *Innate attachments to purpose that are subject to interruption*: These are mental images found in the mind that distinguishes imagined objects (mano vijñāna, 第六識), connected to the five projections of purpose (pañca skandha, 五蘊), the twelve-fold alignment of subject & object (dvādaśa āyatanāni, 十二處) & the (eighteen-fold) sphere of sentient existence (aṣṭadaśa dhātunāni, 十八界)¹ that are ever changing and producing images in one's own mind. Whether they are general (consisting of all of these factors) or specific (consisting of any one or more of them), they are mistakenly held to have a real existence of their own.

These two kinds of attachment to purpose (dharma grāha, 法執) are subtle and difficult to sever. Only after repeated transcendental cultivation (bhāvanā, 修習) of the ten levels of grounding (daśa bhūmi, 十地) on the bodhisattva path is there an excellence of meditation on the empty nature of purpose (dharma śūnyatā, 法空) that is able to eliminate and transcend these attachments.

b. Attachments to purpose that are speculations of the imagination (vikalpa, 分別)

There are also speculative attachments to purpose that arise due to the power of the external conditions at hand in the present that are not just innate to one's individual life. These require false influences and suggestions (teachings) from others as well as one's own false speculations about them that occur subsequently. Because of this, they are said to be speculations. They are only found in the mind that distinguishes imagined objects (mano vijñāna, 第六識) and are also of two kinds:

1. *Speculative attachments to purposes that are connected to false teachings about the five projections of purpose, the twelve-fold alignment of subject & object & the eighteen-fold sphere of consciousness* from (Buddhist) schools emphasizing the lesser objective of attaining freedom from affliction on an individual level (Hīnayāna, 小乘): These bring about images in one's own mind that are just speculations of the imagination but are held to have a real existence apart from the mind.
2. *Speculative attachments to purpose that are connected to false teachings about the existential nature of first principles or causes* (pradhanas, 勝), *ontological categories of existence* (padārthas, 句義) and the like from (non-Buddhist) schools on the existence of an

abstract, external reality (Tīrthikas, 外道): These bring about mental images of them in one's own mind that are really just speculations of the imagination but are held to have a real existence of their own apart from the mind.

These two kinds of attachment to purposes are coarse and explicit and therefore easier to sever than innate attachments. Upon entering into the first level of grounding in joyfulness (pramuditā bhūmi, 歡喜地) one meditates on the transcendental nature of the dialectical principle (tathatā, 真如) in which all things are found to be endowed with the nature of emptiness (sarva dharmāḥ śūnyatā, 一切法法空). This is the transcendental vision of the noble path (darśana mārga, 見道) that is able to eliminate and get beyond these kinds of attachments.

5. **The conclusion about attachments to purpose** (dharma grāha 我執)

All of these different kinds of attachments to purposes may or may not involve objects that are external to the mind, but in all cases they involve inner objects of the mind as their real foundation of support. Consequently, all attachments to purposes involve the simulation of objects that are being manifested in one's own mind and are held to have a real existence apart from it. In fact, the mental images of these simulated purposes arising from conditions (in the mind) are like mirages or magical illusions because attachments to their real existence apart from the mind are false speculations of the imagination about things that definitely do not have such a real existential nature. Because of this, in The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經), The Blessed One said:

“Maitreya you should understand:

The objects of consciousness (ālambana, 所緣)

Are only manifestations of its virtual nature (vijñapti matra, 唯識).

In depending on the arising of an other (paratantra, 依他起),

They are like magical illusions (māyā kṛta, 幻事).”

General conclusions about attachments to identity & purpose

(ātma grāha 我執 & dharma grāha 法執)

1. *On external objects not being real:*

The identities and purposes held to have a real existential nature by non-Buddhist schools that believe in an abstract, external reality (Tīrthikas, 外道) and Buddhist schools that only espouse the objective of attaining freedom from affliction on an individual level (Hīnayāna, 小乘) do not really exist apart from the mind. Consequently, it is determined that the mind and its mental states do not really make use of external objects such as those of form as the objective conditions that are before them (ālambana pratyaya, 所緣緣). This is because the function of connecting with an object must depend on it having a real existential nature.

2. *On there being different projections of consciousness:*

The mental states of one projection of consciousness do not serve as the direct and immediate objective condition for any other, just as any one set of objects (like those of audible sound) is not directly and immediately connected with any other condition of consciousness (like vision or touch, etc.).

3. *On there being different existential natures:*

These mental states are also not directly and immediately connected to the objects of a similar projection of consciousness of one with a different existential nature, just as the eyes of another sentient being do not behold that which one sees for oneself.

Because of this, one should understand that there really are no external objects, only an inner consciousness in which external objects seem to arise. And so there is a stanza of verse in The Scripture on the Buddha's Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) that says:

“Just like the entirely imagined speculations of the ignorant
External objects do not have a real existence.
Because the mind is disturbed and corrupted by habitual forces
There are the evolving manifestations of its simulated objects.”

On Metaphors (upacāra, 假說)

As cited before, on metaphors, the first line of Vasubandhu's Thirty Stanzas says:

1a Identity (ātma, 我) and purpose (dharma, 法) are hypothetical constructs that serve as metaphors (upacāra, 假說) and evolve (pravartate, 轉) as various kinds of mental images (vividha (nimitta), 種種相).

1a 由假說我法， 有種種相轉。 ātma dharma upacāro hi vividho yaḥ pravartate

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

1. *Objection about the hypothetical existence of metaphors:*

Objection: Those of orthodox Hindu School on the Definition of Reality (Vaiśeṣika, 勝論宗) asserted that if identity (ātma, 我) and purpose (dharma, 法) have no real existence (dravyasat, 實有) apart from consciousness, they should also have no hypothetical existence (prajñaptisat, 假有)² as metaphors (upacāra, 假說) because three things are needed for there to be a metaphor:

1. Something real that serves as the basis for the comparison
2. Something that resembles it to which it can be compared
3. Something common to both that justifies the comparison

For example, a metaphor for a person being like fire can be made because:

1. There is the reality of fire.
2. There is a person who resembles fire.
3. There is an intensity and redness to both that justifies the comparison.

Other metaphors can also be made like this. For example, comparisons can be made between a person and an ox, etc.. However, if identity and purpose do not really exist, what is the basis for making such metaphors (since there must be something real that serves as the basis for the comparison)? And, with there being no metaphor and no such comparison being made, how can it be then said in the verse above that the evolving mind simulates such external objects?

2. *Disproving the validity of this objection:*

This objection is not valid because:

- * The real existence of identity and purpose apart from consciousness has already been disproven.
- * The assertion that metaphors about fire, an ox and the like have to necessarily be based on the real existence of a specific thing or a category of things is not valid.
- a. *The logic of metaphors necessarily being based on categories of things* is not conclusive because the qualities of intensity, redness and the like do not exist categorically as 'fire' (redness is a quality common to many things and intensity is not a quality of fire alone).
 1. On one hand, if a metaphor is not based on shared qualities, one could even say that

water was a metaphor for fire (even though it is really its opposite).

2. On the other hand, if one admits that intensity and redness may not only be unique to the category of fire but maintains that the metaphor is justified because these qualities are always found in fire, the comparison of fire and a person is still flawed because it is evident that these are not qualities that are always found in a person. Therefore these qualities that are distinct to the category of fire can have a linkage to the category of people, but the metaphor of fire can be only applied to a person in some cases.

Because of this, one should understand that the use of metaphors can be inconclusive or even completely invalid when being applied to categories of things.

- b. *The logic of metaphors necessarily being based on specific things* (as opposed to a category of things) is also inconclusive and invalid because the distinct qualities of intensity, redness and the like are not shared in a fire and a person.
 1. If one claims that the natures of intensity and redness are found in both a fire and a person but they are only distinguished from each other because a fire and a person are fundamentally different things, there is the same error of having a metaphor that lacks shared qualities, as described before.
 2. If one claims that the metaphor is valid just because the qualities of redness and intensity in a fire resemble those found in a person, the comparison is flawed when it is speaking about there literally being a fire in a person rather than just a certain quality of fire.

Because of this, metaphors can also be inconclusive or completely invalid when being applied to specific things.

4. *The real nature of metaphors:*

And so it is illogical to conclude that metaphors just depend on there being #1 something real that serves as the basis for a comparison #2 something that it resembles to which it can be compared & #3 something common to both that justifies the comparison:

- a. *Something real* (dravyasat, 真事) refers to a specific thing with unique and distinct characteristics (sva lakṣaṇa, 自相). This is a reference to objects of evidence that are directly perceived (pratyakṣa, 現量), not hypothetical constructs that are inferred (anumāna, 比量), the metaphors that serve as examples (upamāna, 譬喻量) or the hearsay of communicated expression (śabda, 教量). The knowledge attained through hypotheses, metaphors and hearsay do not directly perceive the unique and distinct characteristics of specific things because they only involve shared characteristics (sāmānya lakṣaṇa, 共相). However, apart from hypotheses, metaphors and hearsay, there is no means of establishing the unique and distinct characteristics that are the foundation of these metaphors.
- b. *The mental constructs of hypothetical knowledge* (prajñapti, 假智) *and the hearsay of communicated expression* (abhidhāna, 詮) in fact depend on verbalization. If the sound of the voice is not in alignment with the ears, the mind will not turn towards it. Neither the expression (vācaka, 能詮) nor that which is being expressed (vācya, 所詮) involves unique and distinct characteristics and so we know that the metaphors of hypothetical knowledge do not necessarily depend on something real. (This is because it is through the mind that distinguishes imagined objects (mano vijñāna, 意識) that communicated expression is known, not through the hearing of the ear, nor through the real external existence of a thing itself.) Consequently, one should understand that metaphors do not depend on the real existence of things, only on their simulation (pratibhāsa, 似).

Simulation here refers to something that is being superimposed (samāropana, 增益) on direct perception, not something with a real existential nature or with characteristics that are apart from consciousness. Based on the superimposition of these simulations, this verbalization process evolves in the mind. And so it cannot be said that the hypothetical existence of metaphors must be based on the real existence of something apart from the mind.

5. *The Conclusion on Metaphors*

We therefore conclude that the objection raised by those from The School on the Definition of Reality (Vaiśeṣika, 勝論宗) about metaphors needing to be based on something real should not be considered as valid.

In fact, depending on the permutations of consciousness, the Blessed One employed hypothetical metaphors about identity and purpose in order to dispel the false idea of their real existence apart from consciousness. Because of this, there is a stanza of verse in The Scripture on the Mysterious Array of Consciousness (Ghana Vyūha Sūtra, 大乘密嚴經 or 厚嚴經) that says:

“To dispel attachments to the real existence of identity and purpose

In those who are deluded,

The Blessed One used metaphors (upacāra, 假說) of identity and purpose

To explain the evolving manifestations of consciousness (vijñāna pariṇāma, 變識).”

On The Manifestations of Consciousness (vijñāna pariṇāma, 變識):

As cited before, on the manifestations of consciousness, Vasubandhu’s Thirty Stanzas say:

1b Through its evolving permutations (pariṇāmaḥ, 所變), there are three ways (tridhā, 三) that consciousness (vijñāna, 識) is able to manifest (pariṇāma isau, 能變) the hypothetical constructs of identity and purpose.

2a They are manifested through:

1. The different ripening seeds of the subconscious mind (vipāka, 異熟),
2. The deliberations and calculations of self-interest (manana ākhyā, 思量)
3. Combined with (ca, 及) the virtual framing of consciousness through the distinguishing of objects (vijñaptir viśayasya, 別境識)

1b 彼依識所變， 此能變唯三。 vijñāna pariṇāma isau pariṇāmaḥ sa ca tridhā

2a 謂異熟思量， 及了別境識。 vipāko manana ākhyāśca vijñaptir viśayasya ca

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

Although there are countless characteristics found in the evolving permutations of consciousness, there are only three ways it is able to manifest identity and purpose:

1. *The different ripening seeds arising from the subconscious mind* (vipāka, 異熟). This is a reference to the many different potential natures that are ever ripening from the eighth projection of consciousness, the subconscious store of memory (ālaya vijñāna, 藏識).
2. *The consciousness that deliberates and calculates* (manana ākhyā, 思量). This is a reference to the seventh projection of consciousness, the thinking mind that is constantly deliberating and calculating everything in terms of self-interest (manas, 末那).

3. *The consciousness that virtually frames and distinguishes objects* (vijñaptir viṣayasya, 了境). This is a reference to the first six projections of consciousness (ṣaḍ vijñāna, 六識) - those of taste, smell, touch, hearing, vision and thought - that distinguish explicit sensory objects (viṣaya, 境) and mental images (nimitta, 相). The expression 'combined with' (ca, 及) here in this second stanza is a reference to these first six projections of consciousness being combined with the other two.

These three are all said to be evolving permutations of consciousness (vijñāna pariṇāma, 變識). Their ability to manifest consciousness has two mutually dependent aspects:

1. *Manifestation through its causes (seeds)* (hetu pariṇāma, 因能變) in the subconscious store of memory
2. *Manifestation through its effects (fruits)* (phala pariṇāma, 果能變) in the conscious mind

1. *Manifestation through its causes (seeds)* (hetu pariṇāma, 因能變):

This is a reference to the seeds of habitual forces arising from within the subconscious store of memory. These can be of two kinds:

- a. *Habitual forces that flow forth from natures of the same kind* (niṣyanda vāsanā, 等流習氣):
These include habitual forces (vāsanā, 習氣) arising and growing from within the store of subconscious memory (ālaya vijñāna, 藏識) that are conditioned or 'perfumed' (vāsa, 熏) by similar natures found in the seven evolving manifestations of the conscious mind (pravṛtti vijñāna, 轉識). They may be virtuous, evil or morally undefined.
- b. *Habitual forces that ripen from different natures* (vipāka vāsanā, 異熟習氣):
These include habitual forces arising and growing from within the store of subconscious memory that are only conditioned by the first six evolving projections of consciousness. They are afflicted and are either virtuous or evil.

2. *Manifestation through its effects (fruits)* (phala pariṇāma, 果能變):

This is a reference to the variety of mental images (vividha nimitta, 種種相) found in all eight projections of consciousness that arise and are manifested in the conscious mind through the power of the two kinds of habitual forces just described:

- a. *Habitual forces that flow forth from natures of the same kind* (niṣyanda vāsanā, 等流習氣):
Through conditions directly causing the arising of consciousness (hetu pratyaya, 因緣), the (inner) existential nature and the (outer) mental images found in the eight different projections of consciousness reciprocally arise and influence each other. They are said to have 'fruits that flow forth from the same nature as their seeds' (niṣyanda phala, 等流果) because the manifested effects found in these eight always resemble their causes.
The seventh projection of consciousness, the deliberation and calculation of self-interest (manas, 末那), always arises through habitual forces that issue forth from a similar nature (niṣyanda vāsanā, 等流習氣) because, between it and the subconscious store of memory, there are always conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).
- b. *Habitual forces that ripen from different natures* (vipāka vāsanā, 異熟習氣):
Through conditions that prevail (adhipati pratyaya, 增上緣) over one another, there are the actions (karmas, 諸業) of thoughts, words and deeds occurring in the first six evolving projections of consciousness that impact the subconscious store of memory.
 1. They are said to 'the ripening of different natures' (vipāka, 異熟) here because they ripen from the subconscious mind into conscious fruits with different natures and different durations of existence that are consequences in accordance with the power of the actions that have induced them (ākṣepaka karma bala, 引業力).

2. In influencing the first six projections of consciousness, these consequences fulfill destinies that are the consequences of past actions (paripūraka karma, 滿業) (in the hells, in human existence, the heavens, etc.). Arising from the different ripening seeds of the subconscious, these are said to be *'their different rebirths in the conscious mind'* (vipākaja, 異熟生). They are distinguished from *'the different ripening of seeds'* (vipāka, 異熟) in that these rebirths in the conscious mind are subject to interruption.

The ripening of different seeds from the subconscious and their rebirth in the conscious mind described here are said to be *'different ripenings of fruit'* (vipāka phala, 異熟果) because the fruits that are manifested in the conscious mind can be of a different moral nature than their causes as seeds in the subconscious mind.

In this stanza the term *'different ripening seeds of the subconscious mind'* (vipāka, 異熟) is only a reference to the subconscious mind in which there exist attachments to a love of oneself (ātma sneha, 我愛) and the resultant seeds of corruption (saṃkleśa bīja, 雜染種). In being able to manifest the fruits of consciousness (phala pariṇāma vijñāna, 能變果識) they are said to be its *'different ripening seeds'* (vipāka, 異熟). However, as already explained, this does not account for all of the seeds that are found in the subconscious store of memory.

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

The Discourse on Realizing There is Only the Virtual Nature of Consciousness
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On the Subconscious Store of Memory (ālaya vijñāna, 阿賴耶識):

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

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

- 2b First there is the subconscious store of memory (ālaya vijñāna, 阿賴耶識), from where there are all the different ripenings (vipākaḥ, 異熟) of the seeds of consciousness (sarva bījakam, 一切種).
- 3a Being subconscious, it is impossible to thoroughly understand (asaṃviditaka, 不可知):
1. What it takes on and retains (upādi, 執受),
 2. Where it is (sthāna, 處), and
 3. How it virtually frames perception (vijñaptikaṃ, 了).
- 3b It is always (sadā, 常) associated with (anvitam, 與) five omnipresent motive forces (sarvatraga saṃskāra, 遍行):
1. Contact (sparśa, 觸),
 2. Attention (manaskāra, 作意),
 3. Emotional feeling (vedanā, 受),
 4. Mental association (saṃjñā, 想) and
 5. The ulterior motive of intent (cetanā, 思).
- However, it only has emotional feelings of impartiality (upekṣa vedanā, 捨受).
- 4a It does not shroud cognitive processes (anivṛta, 無覆) and it is morally undefined (avyākṛtaṃ, 無記). Its contact (sparśa, 觸) and other motive forces are also like this.
- 4b It is continuously churning (vartate, 轉) like a rushing (aughavat, 瀑) stream (srota, 流) and this turbulence is only completely let go (vyāvṛttir, 捨) by those who have acquired the standing of a truly spiritually worthy being (arhattve, 阿羅漢位).

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

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

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

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

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

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

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

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

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

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

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

3. On the subconscious store of memory as a cause

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

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

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

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

1. The Definition of Seeds

a. What are the seeds of consciousness?

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

b. The real existential nature of these seeds

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

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

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

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

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

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

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

d. The moral nature of seeds

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

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

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

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

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

1. Candrapāla on the origin of seeds in general:

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

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

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

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

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

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

2. *Candrapāla on the origin of unafflicted seeds:*

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

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

3. Candrapāla on the origin of afflicted seeds:

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

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

1. Supporting this thesis, they cited the following:

- a. The Scripture on the Many Spheres (Bahu Dhātuka Sūtra, 多界經) found in the Collection of Middle Length Discourses (Madhyama Āgama, 中部) says:
"Because the (subconscious) minds of sentient beings are perfumed by both the pure and corrupted purposes arising from their conscious minds, they accumulate seeds that are countless in number."
 - b. The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says:
"Internal seeds must be perfumed (pollinated) to grow, just as some of the seeds from grasses and trees are fertilized and watered while others are not."
 - c. Perfumed seeds of affliction become three kinds of habitual force (vāsanās, 習氣):
These three kinds of habitual forces are:
 - a. Habitual forces of verbal expression (abhilāpa vāsanā, 言習氣)
 - b. Habitual forces of attachment to identity (ātma grāha vāsanā, 我執習氣)
 - c. Habitual forces of existential continuity (bhavāṅga vāsanā, 有支習氣)These three kinds of habitual energy all involve seeds of afflicted purposes and exist because of the conditioning or 'perfuming' from the conscious mind. Consequently, the seeds of affliction depend on perfuming to arise.
4. Seeds of unafflicted purposes also arise because of conditioning or 'perfuming'. The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that, upon hearing about the existence of the pure unafflicted sphere of life's purpose and the flow of its stream, there is the conditioning or 'perfuming' of seeds that arise through hearing about it (śruta vāsanā, 聞熏習).

5. It also says the perfuming that arises from hearing is endowed with afflictions until there is grounding in the bodhisattvas' levels of realization (bhūmis, 地).

Upon being perfumed by these levels of realization, the minds of bodhisattvas are purified of affliction because the nature of these seeds transcends this world. These citations demonstrate that sentient beings are naturally distinguished by their development through the lineage of seeds (gotra, 種姓) for awakening to the transcendental nature of life's purpose, not just because of the very existence or non-existence of seeds of non-affliction.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. *Dharmapāla rebuttal of Candrapāla’s thesis about there only being the primordial existence of seeds:* If there were only primordial seeds that pre-existed, there would be no

conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) between the subconscious store of memory (ālaya vijñāna, 阿賴耶識) and the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識). On this:

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

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

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

In their reciprocal interaction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- d. *Lineages (gotra, 種姓) are defined by the obstacles they overcome (āvaraṇas, 障):* However, because seeds of non-affliction are subtle and difficult to comprehend, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation distinguishes these lineages based on whether or not the obstacles to them are shown to exist. If unafflicted seeds did not exist, how could the obstacles to them be destroyed?
 1. If one claims that the nature of the obstacles (āvaraṇas, 障) are just due to their very nature (dharmatā, 法爾), would it not also be equally true that the unafflicted seeds from all three tracks of vehicles of spiritual awakening would also be due to their very nature?
 2. If seeds of non-affliction did not already exist in the first place, the noble path could never rise up. Who would be able to destroy the seeds of these two obstacles and how could one speak of there being lineages distinguished based on the obstacles that have been overcome? With the noble path not arising, it would also make no sense to speak about sentient beings having the three capacities for the transcendental knowledge that is without affliction (trīṇy anāsrava jñāna indriyāni, 三無漏根)⁶.

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

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

3. *The Characteristics of Seeds*

a. Generally speaking, seeds have six defining characteristics

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

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

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

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

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

* Those fruits of conscious purposes that exist prior to or after the seeds

* Those fruits of conscious purposes that are not directly associated with the seeds.

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

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

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

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

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

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

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

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

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

This is a reference to the fact that, for example, seeds of the mind lead to manifestations of the mind while seeds of physical form lead to manifestations of physical form.

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

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

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

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

b. Seeds have two kinds of causality

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

c. Internal vs. external seeds

1. Whether they are primordial or they are produced anew through perfuming, internal seeds (antara bīja, 內種) within the subconscious memory need to be perfumed before they can produce any fruits of manifested, conscious purposes. Through this perfuming:
 - a. Primordial seeds sprout and grow
 - b. Seeds born through perfuming are produced anew.

There are always conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) in the relationship between these seeds and their fruits.

2. Just like external seeds (such as those of millet or wheat), some are perfumed (pollinated) while others are not, but to become conditions that prevail over others (adhipati pratyaya, 增上緣) they must first bear fruit.

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

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

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

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

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

Answer:

Perfuming is the combination of two factors:

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

Both of these have four defining natures.

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

Answer: They are as follows:

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

That which is perfumable (vāsita, 所熏)

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

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

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

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

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

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

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

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

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

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

2. The four defining natures found in the seven evolving manifestations of consciousness:

That which perfumes (vāsana, 能熏)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are two kinds of causality that are mutually dependent:

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

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

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

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

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

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

1. *An overview*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- a. The division of this subconscious mind into two component parts:
1. In fact, when the existential nature of afflicted consciousness arises in the subconscious mind, everywhere it manifests itself in a seeming duality of:
 - a. The object (ālambana, 所緣)
 - b. The subject (sa ālambana, 能緣)
 2. Its directly associated mental states (samprayukta caitta, 相應法) are also like this.
 - a. Their simulation of the object is *their imagined component* (nimitta bhāga, 相分)
 - b. Their simulation of the subject is *their imagining component* (darśana bhāga, 見分)
- If consciousness and its mental states were without an imagining component to serve as a subjective condition, they would not perceive anything at all as if they were empty space. Some would express this by saying that empty space itself would then be a subjective condition. Consequently, the mind and its states must certainly have these dual aspects of subjectivity and objectivity. Like it is said in The Scripture on the Mysterious Array of Consciousness (Ghana Vyūha Sūtra, 大乘密嚴經 or 厚嚴經):
- “Awareness is all there really is.
 All of the seeming objects of awareness are unreal.
 The subjective and objective aspects of this awareness
 Each evolve in turn naturally and spontaneously.”
- b. The division of this subconscious mind into three component parts:
1. There are schools that incorrectly hold there is an existence apart from consciousness that serves as the objective condition before it. They claim that:
 - a. External reality is the object before it (ālambana, 所緣).
 - b. Through the imagined component (nimitta bhāga, 相分) consciousness makes an image of it (ākāra, 行相).
 - c. The imagining component (darśana bhāga, 見分) is the very substance (dravya, 事) of consciousness because the mind and its states are its existential nature. In this view, the consciousness and mental states (of sentient beings) depend on these objects (ālambana, 所緣) and the imagining of them (ākāra, 行相) being the same. Although the very substance (dravya, 事) of their mental states are the same in number (the same kinds of senses, sense objects, etc.), the mental images (nimitta, 相) perceived by each differ because there are distinctions made in the projections (skandha, 蘊) of their consciousness (vijñāna, 識), mental associations (samjñā, 想) and emotional feelings (vedanā, 受), etc.
 2. Those who realize that there is no objective condition of existence apart from consciousness explain that:
 - a. *The imagined component* (nimitta bhāga, 相分) is a reference to the objects that are before consciousness (ālambana, 所緣).
 - b. *The imagining component* (darśana bhāga, 見分) is how consciousness makes an image of them (ākāra, 行相).
 - c. Both the imagining and imagined components depend on the existential nature (svabhāva, 自體), the very substance (vastuka, 事) of consciousness. This is called *the component of self-awareness* (sva saṃvitti bhāga, 自證分).
 If the component of self-awareness was non-existent, the mind and its mental states would be without any memory of itself, just as there is no memory of objects that

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

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

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

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

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

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

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

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

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

awareness of self-awareness as its objects.

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

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

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

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

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

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

d. Consolidating these component parts into one:

3. Some consolidate these four components into three because self-awareness includes the awareness of self-awareness.
2. Some consolidate these four components into two because the awareness of self-awareness, self-awareness and the imaginer all have the nature of subjective perception (sa ālambana, 能緣) and so involve the imagining component of consciousness (darśana bhāga, 見分). The expression ‘their minds perceive’ in the above verse is a reference to this subjective perception.
1. Some consolidate these four components into one because the mind is endowed with a single existential nature. As explained in a verse of The Scripture on the Buddha’s Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經):

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

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

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

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

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

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

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

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

Answer: There are different theories about this.

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

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

- c. Suppose, as do those in The School of the Majority (Mahāsaṃghika, 大眾部) and others, that those who transcend the meditations in the sphere of form still have physical lives but there are such different levels of subtlety between their spiritual lives and the worlds they live in that they can no longer support or sustain each other. What use or benefit would there be in having these kinds of collectively shared manifestations?
3. *Dharmapāla's correct explanation about who manifests the different seeds ripening from the subconscious mind into the shared mental images of the world: In fact:*
 - a. A land is manifested to support and sustain the physical lives within it.
 - b. A life needs needs to be sustained by that land in order to be manifested in it. When the consciousness of a sentient being is born into its own native ground (whether in the sphere of desire, one of the four levels in the sphere of form or one of the four in the sphere beyond form), it will also manifest this land (in accordance with its own level of spiritual development). Therefore, even though there are worlds that are being destroyed or just beginning and may be without any sentient beings, they still appear to exist (in the consciousness of sentient beings living in other lands). This generally explains there being lands that are experienced in common (sādhāraṇa upabhoga, 共受用) by all sentient beings. However, at the same time, these lands are experienced differently by distinct kinds of sentient beings. Based on this principle, it should also be understood that demons of hunger (pretas, 鬼), human beings (maṇuṣyas, 人) and divine beings in the heavens of meditation (devas, 天), etc., each have their own different perceptions of the worlds that they live in.
- b. The internal object that the subconscious mind takes on and retains (upādi, 執受)
That which the subconscious mind takes on and retains is two-fold:
 1. The seeds of the subconscious mind (bījaḥ, 諸種子)
 2. The sense faculties and physical body that supports them (sa indriya kāya, 有根身)
1. The seeds of the subconscious mind (bījaḥ, 諸種子).
 - a. This is a reference to the different seeds of afflicted purpose that are retained, whether they are virtuous, evil or morally neutral. *These seeds may be shared or unshared.* Because the existential nature of the subconscious mind involves these seeds, they serve as the objects before it (ālambana, 所緣).
 - b. Although the seeds of unafflicted purposes are also connected with the subconscious mind, because they are not its existential nature, they do not serve as its objective conditions. And although they are not its objective conditions, they are also inseparable from it, just as the transcendental nature of life's purpose (bhūta tathatā, 真如性) is not really in contradiction with there only being the virtual nature of consciousness (vijñapti matratā, 唯識).
2. The sense faculties and the physical body that supports them (sa indriya kāya, 有根身):
This is a reference to *unshared seeds* that are found in the different ripenings from the subconscious mind (vipāka vijñāna, 異熟識). Through the power from the ripening of these seeds there are the manifestations of what appears to be the sense faculties and the physical body that supports them.
 - a. Internal seeds from the elemental principles (antara bhūta, 內大) of form (rūpa, 色) include

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Answer:

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

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

Vijñapti Matratā Siddhi, 成唯識論

The End of Volume Two

The Discourse on Realizing There is Only the Virtual Nature of Consciousness
Vijñapti Matrātā Siddhi, 成唯識論
The Beginning of Volume Three

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

(samprayukta caitta, 心所相應)

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

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

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

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

"It is always involved with the five omnipresent motive forces

(pañca sarvatraga saṃskāra, 五遍行):

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

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

a. Contact (sparśa, 觸)

Contact here refers to:

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

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

The three things that are blended consist of:

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

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

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

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

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

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

in bringing up intent, all the other kinds of motive force can become involved.

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

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

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

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

b. Attention (manaskāra, 作意)

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

- * According to Saṃghabhadra (僧伽跋陀羅 or 衆賢) in his Discourse on the Logic of Spiritual Science (Abhidharma Nyāya Anusāra Śāstra, 阿毘達磨順正理論) and its abridged form, The Discourse Revealing the Principles of the Spiritual Science (Abhidharma Samaya Pradipikā, 阿毘達磨藏顯宗論), attention is like the rudder of a boat making the mind turn towards its various different objects.

- * According to The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論), attention beholds a single object and makes it abide in this one place.

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

- * In the first, with there being various different objects, attention would not be an omnipresent motive force because it can only be focused on one of them at a time.
- * In the second, there would not be the different kinds of mental resolve (samādhi, 定).

c. Emotional Feeling (vedanā, 受)

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

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

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

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

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

d. Mental Association (samjñā, 想)

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

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

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

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

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

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

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

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

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

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

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

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

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

Answer: Because it is in contradiction to them.

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

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

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

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

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

These four uncategorized motive forces include:

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

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

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

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

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

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

- a. If its different ripening seeds were virtuous and wholesome (kuśala, 善), then the churning and evolving flow of the conscious mind (srotobhiḥ pravṛttiḥ, 流轉) that wanders through the rounds of life & death (saṃsāra, 生死) would not exist.
- b. If they were corrupted by emotional disturbance (kliṣṭa, 染污), transcendence and the noble path could not be realized.
- c. And so the subconscious mind only serves as the foundation of support (āśraya, 所依) for such virtuous and evil purposes. If it was either virtuous or evil, it could not support the other because it would then be in contradiction with itself. Being the foundation of support for both, it is not one or the other.
- d. Because this is so, the existential nature of the subconscious mind is conditioned or 'perfumed' by these conscious purposes. If it were already virtuous or evil, like something that was already either exquisitely fragrant or foul smelling, it would not be perfumable. Because it is without its own scent, the cause and effect of purity and corruption can both be established. As a result of this, the existential nature of the subconscious store of memory is morally undefined and does not shroud the process of cognition (avyākṛta anivṛta, 無記無覆).

b. *On the moral definition and the shrouding of the cognitive process:*

1. The shrouding of (computer-like) cognitive processes (nivṛta, 有覆) is a reference to the corrupt purposes that obstruct the noble path. Because they can conceal the true nature of the mind, they are impure (afflicted). Because the subconscious mind itself is not corrupted like this, it is said that *it does not shroud cognition* (anivṛta, 無覆).
2. Moral definition (vyākṛta, 有記) is a reference to the existence of good and evil. There are clear differences between desirable and undesirable results and, because of this, there are strong distinctions that can be made between these two different moral natures. Because the subconscious store of memory is neither good nor evil, it is said that *it is morally undefined* (avyākṛta, 無記).

c. *The characteristics of mental states (caitta, 心所) in the subconscious store of memory*

The stanza then says:

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

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

consciousness (saṃprayukta saṃskāra, 相應行法) have the same moral nature as the projection of consciousness that controls them as their director. And, in being ‘also like this’ (ca tat, 亦如是), contact and the rest of the five omnipresent motive forces are the same as the store of subconscious memory in that:

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

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

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

- d. It is also impossible to say that fruits arise from these six at the same time because there is no single sentient being who has, for example six kinds of vision arising simultaneously in a single moment.

The debate continued like this:

In response to this rebuttal, Nanda then asked:

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

Dharmapāla countered by saying:

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

Nanda then said:

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

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

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

Dharmapāla then said:

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

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

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

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

Answer: Neither, because, as Vasubandhu says:

“It is continuously churning like a rushing stream.”

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

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

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

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

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

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

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

ever leaving it. Like this, the subconscious store of memory flows on, with mental images constantly adapting to it and evolving while being carried along by its inner habitual forces (ripening seeds) as well as its contacts and its other omnipresent motive forces.

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

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

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

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

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

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

Objection:

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

Answer:

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

Objection:

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

Answer:

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

Objection:

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

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

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

Answer:

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

be escape from false beliefs about finality and permanence?

Objection:

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

Answer:

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

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

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

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

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

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

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

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

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

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

1. How can one single moment exist in two separate moments of time?
2. Arising and perishing are contradictory. How can they co-exist simultaneously?
3. If something is extinct in the present but exists in the future, it would only exist

as held by The School on the Real Existence of All Purposes.

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

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

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

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

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

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

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

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

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

1. *According to earlier teachers:*

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

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

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

Question: How can they know that this is so?

Answer:

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

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

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

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

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

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

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

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

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

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

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

There are two such unrefined natures:

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

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

- Generosity (dāna, 布施)
- Moral commitment (śīla, 持戒)
- Enduring observation (kṣānti, 忍辱)
- Diligence of effort (vīrya, 精進)
- Meditation with stillness of mind (dhyāna, 禪定)
- Discernment of purpose (prajñā, 般若)

According to this thesis from Nanda:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Two kinds of evidence are offered:

- a. Literary evidence from the holy teachings
- b. Evidence through logical reasoning

a. Literary evidence from the holy teachings (āgama, 聖教)

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

1. Citations from the scriptures on the greater track of collective spiritual awakening
2. Citations from the scriptures on the lesser track of attaining freedom from affliction at the individual level

1. Evidence from the School on the Greater Track of Spiritual Awakening (Mahāyāna, 大乘)

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

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

There are three explanations of this stanza:

1. The first explanation of this verse:

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

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

- * ‘*Sphere*’ (dhātu, 界) here is a reference to the causality (hetu, 因) of the subconscious mind. Here there are the seeds of memory that have been continuously developing since the very beginning of time. With these seeds directly producing all conscious purposes, there is said to be their causality.
- * ‘*Foundation of support*’ (āśraya, 所依) is a reference to the conditions (pratyaya, 緣) of the subconscious store of memory that have taken on and retained the life that has been adopted (ādāna, 執持) ‘*since the very beginning of time*’ (anādi kālīka, 無始時來).
- * Being a ‘*universal foundation of support*’ (sama āśraya, 等所依) for ‘*all conscious purposes*’ (sarva dharmāḥ, 一切法) is a reference to the fact that these conditions:
 1. Are able to take on and retain its seeds (upādi bjaḥ, 執受諸種子)
 2. Serve as the foundation of support for their manifestations in the conscious mind (samudācāra, 現行) and
 3. Transform the seeds into conscious manifestations: In transforming them this way, the subconscious store of memory manifests them as the sense faculties (indriya, 根), the physical body that supports them (rūpa kāya, 身) and the world (bhājana loka, 器) that contains them.
 Being the foundation of support for them is more specifically a reference to serving as the foundation of support for the (seven) evolving manifestations of consciousness (pravṛtti vijñāna, 轉識).
 1. Through being able to take on and retain the sense faculties, the eyes, ears, tongue, nose and the body with its peripheral nervous system, it serves as the foundation of support for the evolving manifestations of (#1 - #5) their vision, hearing, taste, smell and touch.
 2. It also serves as the foundation of support for (#7) the deliberation and calculation of self-interest (manas, 末那), which in turn serves as the foundation of support for (#6) the distinguishing of imagined objects (mano vijñāna, 意識).
 3. Because (#7) the deliberation and calculation self-interest and (#6) the distinguishing of imagined objects are both evolving manifestations of consciousness (pravṛtti vijñāna, 轉識), just like vision and the other sensory projections of consciousness, they simultaneously depend on the sense faculties.
 4. Because (#8) the subconscious store of memory (ālaya vijñāna, 阿賴耶識) in principle underlies the nature of all consciousness, it is in a relationship of mutual dependence with (#7) the deliberation & calculation of self-interest. This is a reference to the function (kriyā, 作用) of mutual dependence that directly causes the arising of consciousness (hetu pratyaya, 因緣).
- * ‘*Because of it*’ (tena tan, 由此) in the stanza means that this all occurs because of the subconscious store of memory.
- * ‘*There are all the destinies of existence*’ (gati samkṛta, 有諸趣) is a reference to the spiritual destinies of good and evil. Because of the subconscious store of memory, all the evolving purposes moving along its stream (sarva anusrota gāmin, 一切順流轉法) are taken on and retained (ādāna, 執持), making sentient beings continue to travel along the ever churning currents of life and death (saṃsāra srota, 生死流). Although emotional disturbances (kleśa, 惑), destiny

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

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

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

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

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

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

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

2. The second explanation of this stanza of verse:

And in this stanza:

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

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

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

3. *The third explanation of this stanza of verse:*

Some say that:

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

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

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

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

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

- * The (subconscious) seeds are not the same as their (conscious) fruits, and
- * The foundation of support (the subconscious source) and that which depends on it (the manifested conscious purposes) arise and perish together simultaneously.

This subconscious memory is also given the name ‘storehouse’ because:

- * Corrupt purposes and the subconscious memory are mutually dependent.
- * Sentient beings cling to it as their identity.

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

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

“The consciousness that adopts a life (ādāna vijñāna, 阿陀那識) is very deep and subtle.

All of its seeds are as if in a rushing stream.

I do not reveal it to ordinary and deluded beings

Lest in their speculations they cling to it as their real identity.”

By being able to:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It goes far beyond the scope of other practices.

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

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

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

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

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

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

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

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

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

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

* All form is interrupted by the sphere beyond form.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- a. Because vision and the rest of the first six evolving projections of manifested consciousness (pravṛtti vijñāna, 轉識) are interrupted, the impact of actions (vedanīya karma, 業感) are not occurring at all times. Coming and going quickly like flashes of lightning in each moment of the here and now, they are not enduring like the different ripening seeds of the mind. Once these different ripening seeds are severed, they no longer continue on as a series. For example, once the capacity for survival (jivitā indriya, 命根) is severed, it no longer continues to go on. The influence of vision and the rest of the first six evolving projections of manifested consciousness are like those of visible form, audible sound, etc., in that they are not continuous and enduring. Because of this, it is said that they arise as consciousness (vipākaja, 異熟生) from the different ripening seeds, but they are not themselves the different ripening seeds of the subconscious mind (vipāka citta, 異熟心).
- b. It is certainly allowed that different ripening seeds of the subconscious are real and:
1. They are found everywhere (in the three-fold sphere of sentient existence⁴).
 2. They result in the actions (karmas, 諸業) that they induce.
 3. Without being severed, they are manifested as physical lives and the worlds that contain them, and
 4. They serve as the foundation of support for sentient existence.

This is because:

1. It is axiomatic that a physical life and the world that contains it do not exist without a mind.
2. Purposes that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行) do not have a real existential nature apart from the mind.
3. The evolving projections of manifested consciousness (pravṛtti vijñāna, 轉識) do not have a continuously enduring existence.

If the subconscious store of memory did not exist, what would manifest physical lives (rūpa kāya, 色身) and the worlds that contain them (bhājana loka, 器世間), and on what would sentient beings depend for their lives to exist with continuity?

- c. Whether one is composed in a deep meditation of mind and body (samāhita, 在定) or not, and whether there is discursive thought or it is transcended, there are always many emotional feelings arising from the physical body. If the subconscious store of memory did not exist, after one arose from such a deep composure of meditation, the physical body would no longer have feelings of joy and comfort or feelings of strain and exhaustion. If there were no constant, abiding existence of the different ripening seeds of the subconscious mind, how would the physical body have these feelings after leaving this state of meditation? Those who have attained various stages of virtue but have not yet attained perfect enlightenment must still manifest these different ripenings of the subconscious mind. Just as one admits that they arise again when one leaves meditation, because one is not yet an enlightened being (buddha, 佛), one finds that one is still endowed with these emotional feelings. Because of this, there are the different ripenings of seeds arising from the mind that continue to occur. This is the eighth projection of consciousness with its subconscious store of memory (ālaya vijñāna, 阿賴耶識).

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

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

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

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

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

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

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

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

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

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

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

Only the different ripening seeds arising from the subconscious mind are endowed with this real existential nature and a continuity found everywhere in the three-fold sphere of sentient existence that is not conflated with any other projection of consciousness.

Because of this, they are said to constitute the real existential nature of spiritual destiny and rebirth. If this subconscious store of memory did not exist, whenever a good or evil action (thought, word or deed) arose in the sphere of existential principles that are beyond form, it would be without any destiny or means of rebirth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Furthermore:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Nanda said that the five sensory projections of consciousness (pañca vijñāna, 五識) are absent the very beginning and end of life because the mind that distinguishes imagined objects (mano vijñāna, 意識) can only behold them for three reasons:

1. The existence of the five sensory kinds of consciousness (pañca vijñāna, 五識)
2. Following the guidance or suggestions of others (para praṇeya, 隨他教)
3. The resolve of meditation (samādhi, 定).

He concluded that since these three conditions are not possible to acquire at the very beginning of life, the distinction of imagined objects is also absent at this stage.

* Dharmapāla answered that, if this is so, then the distinguishing of imagined objects should never arise again after meditation on the existential principles in the sphere of beyond form (arūpa dhātu, 無色界) because:

1. This resolve of meditation (samādhi, 定) must induce the suspension of the consciousness that distinguishes imagined objects (mano vijñāna, 意識).
2. This resolve of meditation must induce the transcendence of the five sensory kinds of consciousness.
3. There is no guidance or suggestions (teachings) from others (para praṇeya, 他教) in this sphere of meditation.

Therefore, in inducing this resolve of meditation on the existential principles beyond form (arūpa samādhi, 定), there would be no way for this suspended consciousness to arise again.

* Nanda answered that the mind distinguishing imagined objects suddenly appears after completion of this meditation, becoming manifested through previously existing habitual forces.

* Dharmapāla responded by asking why then doesn't it just appear as soon as one is first reborn into this sphere of existential principles that are beyond form? For that matter, it should also appear when one is first reborn into the spheres of desire and form through these previously existing habitual forces.

* Nanda said it does not appear at first because, at this stage, the body and mind are stupefied.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vijñapti Matratā Siddhi, 成唯識論

End of Volume Three

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

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

The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also says:
“All sentient beings depend on nourishment to survive”.

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

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

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

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

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

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

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

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

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

And four kinds of objects (viṣaya, 境):

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

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

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

Answer: Different schools have different answers:

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

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

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

Conclusions about Nourishment:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These ten are:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In disproving incorrect theories about this:

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

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

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

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

(saṃkleśa, 雜染 & vyavadāna, 清淨)

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

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

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

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

a. *Its Corruption* (saṃkleśa, 雜染)

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

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

Kuījī added:

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

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

b. *Its Purification* (vyavadāna, 清淨)

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

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

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

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

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

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

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

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

Vijñapti Matratā Siddhi, 成唯識論

Volume Four

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On the Deliberating and Calculating Mind of Self-Interest (manas, 末那)

- * The deliberation and calculation of self-interest (manas, 末那) may also be translated as ‘the deliberation and calculation of purpose’ in the sense that self-interest and purpose are inseparable and inter-related, and an ‘other’ purpose is really just the identity of an interest from another vantage point.
- * The term ‘corrupted deliberation and calculation of self-interest’ (kliṣṭa manas, 染心) is often used to stress the afflicted nature of self-interest, but here Vasubandhu and Xuánzàng both generally use the term manas (末那) for the deliberations and calculations of self-interest, as identity and purpose may be either afflicted or unafflicted.

Question: The characteristics found in the first way that consciousness that manifests identity and purpose have already been explained. What are the characteristics of the second?

Answer: On this, there are three stanzas of verse (five through seven) that say:

5a Next there is the second way consciousness is able to manifest (pariñāma, 能變) identity and purpose. This is called the deliberating and calculating mind (manas, 末那).

5b Its evolution (pravartate, 彼轉) is dependent on (āśritya, 依) connecting with the subconscious store of memory as the object before it (tad ālambaṃ, 緣彼) and its nature is characterized by the deliberate calculation of self-interest (manana ātmakam, 思量).

6a It is always (sadā, 常) combined with (sahitaṃ, 俱) four primordial kinds of emotional disturbance (kleśaiś caturbhiḥ, 四煩惱). These are:

1. Self-centered delusion (ātma moha, 我癡),
2. Self-centered belief (ātma dṛṣṭi, 我見),

6b 3. Self-centered esteem (ātma māna, 我慢) and

4. Self-centered love (ātma sneha, 我愛).

It is also (ca, 及) directly associated with contact (sparśa, 觸), the rest (adyaiś, 等) of the five omnipresent motive forces as well as other (anyaiḥ, 餘) motive forces.

7a It shrouds the cognitive processes of consciousness (nivṛta, 有覆) but, being existential in nature, it is morally undefined (avyākṛtaṃ, 無記), adapting to (tanmayair, 隨) whatever arises (yatrajas, 所生) and becomes associated with it (saṃjñitaiḥ, 所繫).

7b It is absent in (na tat, 無有):

1. A truly spiritually worthy being (arhat, 阿羅漢),
2. A completely transcendent penetration of resolve (nirodha samāpatti, 滅定), and
3. The supreme path beyond this world (mārga lokottare, 出世道).

5a 次第二能變，是識名末那，... tad āśritya pravartate

5b 依彼轉緣彼，思量為性相。 tad ālambaṃ mano nāma vijñānaṃ manana ātmakam

6a 四煩惱常俱，謂我癡我見、 kleśaiś caturbhiḥ sahitaṃ nivṛta avyākṛtaiḥ sadā

6b 并我慢我愛，及餘觸等俱。 ātma dṛṣṭy ātma moha ātma māna ātma sneha saṃjñitaiḥ

7a 有覆無記攝，隨所生所繫， yatrajas tanmayair anyaiḥ sparśa adyaiś ca ārhato na tat

7b 阿羅漢滅定，出世道無有。 na nirodha samāpattau mārga lokottare na ca

Different names for this seventh projection of consciousness

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

We first described the ripening seeds of the subconscious mind (vipāka vijñāna, 異熟) that are able to manifest identity (ātma, 我) and purpose (dharma, 法). Now we will deal with the characteristics found in the deliberate calculations of the mind that are able to do so.

In the holy teachings, this is called the thinking mind (manas, 末那) because, in constantly deliberating and calculating, it is distinguished from the other projections of consciousness.

Question: How is this different from the sixth projection of consciousness that distinguishes imagined objects (mano vijñāna, 意識)?

Answer:

In Sanskrit, the seventh projection of consciousness that deliberates and calculates is literally 'the thinking mind' (manas, 末那) while the sixth that distinguishes imagined objects is called 'the consciousness of the thinking mind' (mano vijñāna, 意識).

- * In Sanskrit, the term 'manas' (末那 or 意) literally means 'thinking'. It is a present participle, a word of action or verb (karma dhāraya, 業釋) that modifies and describes a noun (as in 'the thinking mind') much in the same way that the term 'storing' (ālaya, 藏) modifies and describes the (subconscious) store of memory (ālaya vijñāna, 藏識).
- * The Sanskrit word for the consciousness that distinguishes imagined objects literally means 'the consciousness of the thinking mind' (mano vijñāna, 意識). It is a further compounded expression in which one part (consciousness, vijñāna, 識) is qualified by the other part (the thinking mind, manas, 意) without either of these terms losing their grammatical independence (tat puruṣa, 主釋), just as in Sanskrit the term 'vision' is literally 'the eye consciousness' or 'consciousness of the eye' (cakṣu vijñāna, 眼識).
- * Because of this, there is a difference distinguished between the 'the thinking mind' (manas, 末那 or 意) and 'the consciousness of the thinking mind' (mano vijñāna, 意識).

In fact, lest there be any confusion between the sixth and the seventh projections of consciousness, the holy teachings give the name 'thinking mind' (manas, 末那 or 意) to the seventh because the deliberations and calculations of self-interest are found there.

The name 'deliberating and calculating ('thinking') mind' (manas, 末那 or 意) is also given to this seventh projection of consciousness to differentiate it from the eighth and the sixth:

- * It is inferior to the subconscious store of memory (ālaya vijñāna, 阿賴耶識) because of its inability to collect and store the seeds of memory.
- * It is inferior to the consciousness that distinguishes imagined objects (mano vijñāna, 意識) because of its inability to make distinct perceptions.
- * Some add that the deliberating and calculating mind is also differentiated from the consciousness distinguishing imagined objects (mano vijñāna, 意識) to demonstrate that it serves as the immediate foundation of support (antika āśraya, 近所依) for the latter.

The foundation of support for (āśraya, 所依) & the object before (ālambana, 所緣)

The deliberating & calculating mind of self-interest (manas, 末那)

The second line of the fifth stanza says:

'Its evolution (pravartate, 彼轉) is dependent on (āśritya, 依) connecting with the subconscious store of memory as the object before it (ālambana, 緣).'

Because the subconscious store of memory is the foundation of support (āśraya, 所依) for the deliberations and calculations of self-interest (manas, 末那), the holy teachings say it is

dependent on this subconscious mind.

- * *There was a thesis* from Nanda that the deliberating and calculating mind depends on the seeds (bījaḥ, 種子) of this subconscious memory as its foundation of support but not its consciousness of the present moment (khyāti vijñāna, 現識). This is because it is continuous and without any interruption, not needing the support of what it is presently before it to be induced to rise up.
- * *There was another thesis* from Dharmapāla (deemed to be correct) that this deliberating and calculating mind does in fact depend on both the consciousness of the present moment and the seeds found within the subconscious store of memory as its foundations of support. Although the deliberating and calculating mind is continuous and without interruption, in forever changing it is said to be an evolving manifestation of consciousness (pravṛtti vijñāna, 轉識). Because of this, it certainly does also rely on consciousness of the present moment to simultaneously serve as a foundation of support that will induce and manifest it.

The term 'evolution' (pravartate, 變) in the verse refers to this subconscious mind being the source of the ever ebbing and flowing stream of life and death (srota saṃsāra, 流轉). Here the verse shows that the deliberating and calculating mind depends on this subconscious stream as its foundation of support (āśraya, 所依) and the object before it (ālambana, 所緣).

On foundations of supports (āśraya, 所依) for consciousness in general

Of the four conditions of consciousness (catvāraḥ pratyayāḥ, 四緣), three are said to serve as foundations of support (āśraya, 所依) and one as the object before it (ālambana, 所緣). (See p. 356-378 for these four conditions.)

We now digress from specifically discussing the deliberating & calculating mind (manas, 末那) to generally explain how the different projections of consciousness (citta, 心 or vijñāna, 識) and their mental states (caitta, 心所) have three kinds of foundations of support (āśraya, 所依):

1. *Foundations of support serving as conditions that directly cause the arising of consciousness* (hetu pratyaya āśraya, 因緣依): This is a reference to the reciprocal relationship between the seeds found in the subconscious store of memory and fruits of the same kind that are being manifested as the conditional purposes (saṃskṛta dharma, 有為法) of the conscious mind. The different projections of consciousness depend on this foundation of support because they are what directly and immediately causes them to arise.
2. *Foundations of support serving as conditions that will prevail in future consciousness* (adhipati pratyaya āśraya, 增上緣依): This is a reference to the six inner sensory and mental faculties (indriya, 根); the eyes, the ears, the tongue, the nose, (the peripheral nervous system of) the body and the mind that distinguishes imagined objects. The different projections of consciousness and their associated mental states (caitta, 心所) depend on these co-existing (sahabhu, 俱有) foundations of support because they cannot be manifested apart from them.
3. *Foundations of support serving as conditions that are similar to those immediately connected with the consciousness of the past* (samanantara pratyaya āśraya, 等無間緣): This is reference to the deliberations and calculations of the mind that have recently occurred but no longer exist. The different projections of consciousness and their mental states depend on this foundation of support because they cannot arise apart from conditions that are similar to those immediately connected with the past, capacities that have led and guided consciousness and its states (krānta indriya, 開導根) to the present moment.

Only the different projections of consciousness and their mental states are endowed with these three kind of foundations of support and are said to be dependent on them. In elaborating on them:

1. *On the foundations of support for the seeds of consciousness* (bīja āśraya, 種子依) *being conditions that directly cause the arising of consciousness* (hetu pratyaya āśraya, 因緣依):

There are two theories about this:

- a. *There was a thesis from Nanda, Jinaputra and The School Based on Scriptural Authority* (Sautrāntika, 經部) *that seeds must perish before their manifested fruits arise and therefore conditions that directly cause the arising of consciousness are not really simultaneous*. They claimed this because:

1. In distinguishing twenty-four ways that consciousness may arise⁸, The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) explains that there is a fruit of consciousness in which there are no longer any seeds arising from the subconscious mind (abīja utpanna, 無種已生). Kuījī added: This is a reference to the final projection of consciousness that arises from the minds of truly spiritually worthy beings (arhats, 阿羅漢) who have attained the adamant resolve (vajra upamā samādhi, 金剛喻定). At this time, all the seeds ripening from the subconscious mind have been extinguished and entered into the past. However, while the past itself no longer exists, there are still fruits of consciousness that have not yet arisen, even if all of the ripening of seeds in the subconscious store of memory have ceased. Therefore, the only projections of conscious purpose arising in the minds of these truly worthy beings are those without any more of these past seeds (of habitual forces) still ripening up from the subconscious mind and there is said to exist a kind of consciousness that arises without any such seeds (abīja utpanna, 無種已生).
2. Because these seeds and sprouts are of the same kind and do not co-exist simultaneously, they occur at different moments (but, according to this thesis, are conditions that directly cause the arising of consciousness - hetu pratyaya, 因緣).

- b. *There was a thesis from Dharmapāla* (deemed to be correct) that this argument does not constitute conclusive proof that conditions directly causing the arising of consciousness are not simultaneous and in fact *such conditions are simultaneous* because:

1. The citation from the text about seeds no longer arising (abīja utpanna, 無種已生) is really only speaking about foundations of support that are no longer inducing the subsequent arising of the same kinds of seeds.
Kuījī added: The Compendium on the Spiritual Science of the Greater Vehicle is referring to moments when the seeds in the subconscious minds of truly spiritually worthy beings are no longer able to bear fruits of their own kind in the conscious mind. This is a time when the conditions for them have been weakened (utpanna pratyaya vaikalya, 緣闕) to the point that they no longer can be induced into sprouting (ākṣepaka, 引生) in subsequent moments. Consequently it is not a reference to the present manifestation (samudācāra, 現行) of consciousness being without any seeds. 'Non-existent seeds' here is really only a reference to seeds that arose in the past but are not arising now.
2. Seeds producing sprouts are worldly phenomena (found in afflicted consciousness), not one found in transcendental knowledge.
3. That sprouts only arise after seeds perish is not conclusively proven here.
4. As an example to illustrate the simultaneity of conditions directly causing the arising of consciousness (hetu pratyaya, 因緣), a torch and its flame co-exist simultaneously as causes for one other.

With seeds continuously producing fruits of their own kind over time, there is no simultaneity of cause and effect. However, when seeds (in the subconscious) and their manifested fruits (in the conscious mind) are reciprocally producing each other there is such a simultaneous co-existence. Because of this, in speaking about conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that the impermanence of conscious purposes is the reason for:

a. The arising of an other nature (being simultaneous)
 b. The arising of subsequent moments of the same nature (not being simultaneous).
 This leads to the meaning of conditions that directly cause the arising of consciousness:
 a. *The self or 'same' nature* (svabhāva, 自性) here is a reference to earlier seeds being the cause for the arising of any subsequent seeds that are of the same (their own) kind.
 b. *An other nature* (parabhāva, 他性) here is a reference to subconscious seeds and their conscious manifestations (samudācāra, 現行) being reciprocal causes of one another.
 Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also explains it this way, saying that the relationship between the subconscious store of memory and corrupted purposes of the conscious mind are conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣), with them co-existing simultaneously like a bundles of sticks buttressed against another to support and hold each other up. This text also says that seeds and their fruits are indeed simultaneous. Therefore the foundation of support for seeds (bīja āśraya, 種子依) is definitely not one of a succession of moments over time. Although there are some texts such as those composed by The School Based on Scriptural Authority (Sautrāntika, 經部) that speak about seeds and their fruits being in successive moments, one should understand that these citations are not authoritative. This way, all the different projections of consciousness and their associated mental states can serve as foundations of support for the arising of their own distinct kinds of seeds from the subconscious mind.

2. **On co-existing foundations of support for consciousness** (sahabhū āśraya, 俱有依) **being conditions that can prevail over one another in the future** (adhipati pratyaya, 增上緣)

There were four theories about these foundations:

a. There was a thesis from Nanda that:

1. The five sensory projections of consciousness (pañca vijñāna, 五識) have the mind that distinguishes imagined objects (mano vijñāna, 意識) as a co-existing foundation of support that can prevail over them because it must exist when any of them arise and is manifested in the conscious mind. In this thesis, the five sense faculties (pañca indriya, 五根) are not distinct and separate co-existing foundations for the five sensory kinds of consciousness because they serve as their seeds. To support this idea, Nanda cited the eighth stanza of verse from Vasubandhu's Twenty Stanzas on the Virtual Nature of Consciousness (Viṃśatikā Karika, 二十唯識) that says:

"The virtual nature (vijñapti, 識) of the five sensory projections of consciousness arises from their respective kinds of seeds (sva bīja, 自種), evolving (pravartate, 轉) into what appear as their imagined objects (ābhāsa, 境相). The Buddha taught that there are ten internal and external points in the alignment between subject and objects (dvi vidha āyatana, 內外處) that can be distinguished."

According to Nanda, the intent of this stanza is to explain that, in distinguishing these ten points of alignment:

- * The five sensory faculties are the seeds of primordial consciousness.
- * The imagined objects (called ābhāsa by Vasubandhu, translated by Xuánzàng as viṣaya nimitta, 境相) are visual forms and the other sensory kinds of objects.

And so, in this thesis, the five sense faculties are the seeds of sensory consciousness. There is also a stanza of verse in Dignāga's Discourse on Examining the Objects of Consciousness (Ālambana Parikṣa, 觀所緣緣論) used to support this that says: "The potentialities (seeds) for the consciousness of form

Are said to be connected with the five sense faculties.

These potentialities and the objects of form

Have been reciprocally interacting causes since the very beginning of time.”

According to Nanda, the intent of this stanza is to explain that, among the different kinds of ripening seeds (vipāka vijñāna, 異熟識), there are those that are able to produce vision and the other projections of consciousness of physical form (rūpa vijñāna, 色識) which are called ‘potentialities of form’ (rūpa śakti, 色功能). This explains why the eyes and the other sense faculties are not separate and disconnected kinds of consciousness. The seeds of imagination (darśana bhāga bījaḥ, 見分種子) and their manifestations as the consciousness of visual form (that imagined) are ever interacting as reciprocal causes for each other because the seeds and the evolving manifestations of consciousness perfuming them together serve as conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).

2. *The deliberating and calculating mind of self-interest* (manas, 末那) & *the subconscious store of memory* (ālaya vijñāna, 阿賴耶識) are without any need for distinct and separately co-existing foundations support (sahabhū āśraya, 俱有依) in this thesis because they are constant, continuously manifesting though their own special powers (that directly cause the arising of consciousness).
3. *The mind that distinguishes imagined objects* (mano vijñāna, 意識) has its own distinct and separate foundation of co-existing support in this thesis, needing the support of the deliberating and calculating mind of self-interest in order to arise.
- b. There was a thesis from Sthiramati that Nanda’s explanation about the sense faculties being the seeds for sensory consciousness was incorrect and contradicts the scriptures for several reasons:
 1. *In terms of the five sensory projections of consciousness* (pañca vijñāna, 五識)
 - a. If the five physical sense faculties (pañca rūpa indriya, 五色根) were the seeds for the five sensory projections of consciousness (pañca vijñāna bīja, 五識種), there would be confusion about where the seeds were found in the eighteen-fold sphere of sentient existence (aṣṭadaśa dhātunāni, 十八界)¹, because there are various places in the holy teachings that explain how each of the eighteen components of this sphere is directly associated with its own kinds of seeds.
 - b. And, according to Sthiramati, the different seeds for the five sensory projections of consciousness have the ability to produce the duality between that which imagines (darśana bhāga, 見分) & that which is imagined (nimitta bhāga, 相分). If this is so, in which are the seeds of the eyes and the other sense faculties?
 - * If these seeds are said to be found in the imagining component, they should be among the six projections of consciousness (vijñāna skandha, 識蘊).
 - * If they are said to be found in the imagined component, they should be among the projection of form (rūpa skandha, 色蘊), the twelve *external* points of alignment (bāhyāny āyatanāni, 外處). These are the six mental and sensory faculties with their six respective objects.
 2. However, this would be in contradiction to the holy teachings which say the five sense faculties constitute projections of form that are among the *inner* points of alignment (ādhyātmikam āyatanam, 內處).
 - c. And if the five sense faculties are the seeds for the five sensory projections of consciousness, they should be conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). In that case, the holy teachings should not

speak of the sense faculties and consciousness being involved in a relationship of prevailing over one other (adhipati pratyaya, 增上緣), which they do.

Kuījī added: Volume three and volume fifty-four of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and volume five of The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) all say that their relationship is one of conditions prevailing over one other (adhipati pratyaya, 增上緣).

- d. And if the nose and tongue were just seeds for the consciousness of smell and taste, it would follow that they should only be connected with meditations in the sphere of desire for sentient existence (kāma dhātu, 欲界). Some argue that if the seeds for smell and taste are the nose and tongue (which have physical form), they should also be connected with meditations on the sphere of form (rūpa dhātu, 色界). However, allowing for consciousness of smell and taste to be deemed meditations on objective reality would contradict the holy teachings.

Throughout the holy teachings, it is said that meditations on smells and flavors are confined to the sphere of desire (kāma dhātu, 欲界) and are to be transcended upon entering into meditations on the sphere of form, the objective reality of sentient existence (rūpa dhātu, 色界).

The same problem exists for allowing that the eyes, the ears and the peripheral nervous system of the body are seeds for the consciousness of vision, hearing and touch respectively because:

1. Vision, hearing and touch are only found in the sphere of desire and the first level of meditation in the sphere of form, beyond which they are transcended.
2. The eyes, the ears and the peripheral nervous system of the body are found in the sphere of desire as well as all four levels of meditation (bhūmi, 地)⁹ on sentient existence in its sphere of form.

- e. Virtue and evil both pervade the sensory projections of consciousness. However, if the five physical sense faculties were their seeds, they would not only be morally undefined.

Kuījī added: Yet, according to volume four of The Compendium on the Spiritual Science of the Greater Vehicle, the sense faculties in and of themselves are said to only be morally undefined.

- f. And with the seeds for the five sensory projections of consciousness not being found among that taken on and retained by the subconscious memory, the seeds for the five sense faculties should not be taken on and retained by it either.

Kuījī added: Yet volume fifty-six of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that they are.

- g. And with the five physical sense faculties being the seeds for the five sensory projections of consciousness, the seeds for the consciousness that distinguishes imagined objects (mano vijñāna, 意識) should be the deliberating and calculating mind of self-interest (manas, 末那) because it is to the consciousness that distinguishes imagined objects what the five physical sense faculties are to sensory consciousness (as already explained at the beginning of this section on the deliberating and calculating mind).

- h. And volume eighty-three of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says the five sensory projections of consciousness are each endowed with all three foundations of support (trayo niśrayāḥ, 三依).

Kuījī added: If the five sense faculties are the seeds for sensory consciousness, then the five sensory projections of consciousness would only depend on two foundations of support, since the sense faculties can not be co-existing foundations of support that can prevail over one another (adhipati pratyaya āśraya, 增上緣依) if they are the conditions that directly cause sensory consciousness.

- i. And the holy teachings such as The Compendium on the Spiritual Science of the Greater Vehicle say that the eyes and the other physical sense faculties involve both subconscious seeds and the manifested purposes of the conscious mind. If one holds that they are only seeds, then one is in contradiction with the holy teachings.

Nanda dismissed the above objections of Sthiramati and further defended his thesis that the five sense faculties are the seeds for sensory consciousness. He claimed that, in being different kinds of ripening seeds (vipāka vijñāna, 異熟識) able to influence the five sensory projections of consciousness, the five physical sense faculties only serve as *seeds for consequence-producing actions* (karma bījaḥ, 業種), not as *seeds that cause primordial consciousness* (vijñāna bījaḥ, 識種). As such he claimed that they are *conditions that prevail over other kinds of consciousness* (adhipati pratyaya, 增上緣) rather than *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣). Nanda claimed this was consistent with the verse cited before from Vasubandhu's Twenty Stanzas on the Virtual Nature of Consciousness and Dignāga's Discourse on Perceiving Objective Conditions as well as the citation above from The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation.

Sthiramati replied that Nanda's words on this are illogical because, if the five sense faculties are the seeds for consequence-producing actions (karma bījaḥ, 業種):

- a. The sense faculties would not be morally undefined (avyākṛta, 無記) since consequence producing actions (karmas, 諸業) are morally defined.
- b. They would be taken on and retained (upādi, 執受) by the five sensory projections of consciousness, not by the subconscious store of memory.
- c. They are only found among the projections of form (rūpa skandha, 色蘊).
- d. They are only found among the internal points in the alignments (ādhyātmikam āyatanam, 內處) between subject and object.
- e. The nose and tongue would only be connected to meditations on the sphere of desire (kāma dhātu, 欲界) while the other three sense faculties (the eyes, the ears and the peripheral nervous system of the body) would not be connected to first five of the nine levels of grounding in meditation⁹ on sentient existence: These include the one on its sphere of desire and the four on its sphere of form (objective reality).⁴
- f. The seeds for actions (karma bījaḥ, 業種) impacting the mind that distinguishes imagined objects (mano vijñāna, 意識) would be deliberations and calculations of self-interest (manas, 末那) because, just as the sense faculties were seeds for the actions of sensory consciousness, so the deliberations and calculations of self-interest would be seeds for the actions of the mind that distinguishes imagined objects.
- g. In just being the seeds for consequence producing actions, the eyes and the rest of the five sense faculties would not be found among either the subconscious seeds or the actual manifestations of conscious purpose.
- h. And in just being the seeds of consequence producing actions, the eyes and the rest of the five sense faculties would not be considered to be physical sense faculties (rūpa indriya, 色根).
- i. If the five sensory projections of consciousness were all caused by the impact of consequence-producing actions (vedanīya karma, 業感), their nature should only be morally undefined. As it is known that they can also be virtuous or evil, they

are not just the results of consequence-producing actions.

- j. Without there being the five physical sense faculties, the five sensory projections of consciousness would be without any such co-existing foundation of support (sahabhū āśraya, 俱有依).

Because of this, the thesis that the physical sense faculties are seeds of actions (karma bījaḥ, 業種) is not a good defense.

Sthiramati further pointed out how there are many places in the holy teachings that speak about the subconscious store of memory being manifested through its simulation (pratibhāsa, 似) as the physical sense faculties, the body that supports them and the world that contains them. How can one dismiss the existence of the physical sense faculties? To allow that vision and the rest of the sensory projections of consciousness simulate visual forms and the other kinds of sense objects but not allow that they are manifested by the subconscious store of memory is to be mistaken about the nature of seeds and the subconscious mind and to profoundly contradict both logical reasoning and the holy teachings. In fact, this eighth stanza of verse from Vasubandhu's Twenty Stanzas on the Virtual Nature of Consciousness and Dignāga's Discourse on Perceiving Objective Conditions both only refer to the five sense faculties as having the potentialities of seeds (bīja śakti, 種子功能) to refute the idea, suggested by The School Based on the Authority of the Scriptures (Sautrāntika, 經量部), that the physical sense faculties have an existential nature apart from consciousness. In manifesting consciousness, these seeds simulate the eyes and the rest of the sense faculties in order to produce the functions of the five sensory kinds of consciousness. These sense faculties are therefore only hypothetically said to be seeds (bījaḥ, 種子) endowed with the potentialities of form (rūpa śakti, 色功能). In reality these sense faculties are neither the seeds of consequence producing actions (karma bījaḥ, 業種) nor the seeds of primordial consciousness (vijñāna bījaḥ, 識種).

2. On the consciousness that distinguishes imagined objects (mano vijñāna, 意識) Sthiramati further said that, through its framing of perception (vijñaptikam, 明了), the mind that distinguishes imagined objects (mano vijñāna, 意識) connects with the five kinds of sensory objects (pañca viṣaya, 五境) to serve as a co-existing foundation of support (sahabhū āśraya, 俱有依) with the five sensory projections of consciousness (pañca vijñāna, 五識), because they must be connected simultaneously with it to appear. Sthiramati argued that if it did not have vision and the rest of the five sensory projections of consciousness to depend on for support, the mind that distinguishes imagined objects could not support them. Therefore they must have equal power to support each other.
3. On the deliberating and calculating mind of self-interest (manas, 末那) Sthiramati further argued that, although the deliberating and calculating mind is usually uninterrupted, it is spiritually transformed through acquiring a vision and cultivation of the noble path (darśana mārga, 見道 & bhāvanā mārga, 修道). Like the first six projections of consciousness, it must have a co-existing foundation of support (sahabhū āśraya, 俱有依). If this were not so, like the subconscious mind, it would not be included among the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) and this would contradict the holy teachings (such as volume sixty-three in The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation) about there being seven evolving manifestations of consciousness. Consequently, according to Sthiramati, one should allow that the

deliberating and calculating mind of self-interest has *the subconscious store of memory* (ālaya vijñāna, 阿賴耶識) as its co-existing foundation of support and its manifested behavior (samudācāra, 現行) arises from it. As explained in volume fifty-one in *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* as well as volume seventeen of *Asaṅga's Exposition of the Holy Teaching* (Āryadeśanā Vikhyāpana 顯揚聖教論), with there being existence of the subconscious store of memory, so there is endowment with the deliberating and calculating mind of self-interest, which in turn serves as the co-existing foundation of support for the distinguishing of imagined objects (mano vijñāna, 意識). Sthiramati asserted that, in saying this, the intent of these discourses was to explain that the deliberating and calculating mind of self-interest also has the manifested behavior (samudācāra, 現行) of the subconscious store of memory as its co-existing foundation of support, not just its seeds (bījaḥ, 種). If this were not so, they would just say that the mind distinguishing imagined objects is manifested because of its co-existence with this subconscious mind.

Kūjī added: The subconscious store of memory retains the seeds of the deliberating and calculating mind of self-interest (manas, 末那) and the mind distinguishing imagined objects (mano vijñāna, 意識). If the deliberating and calculating mind of self-interest only arose from the seeds in the subconscious store of memory without relying on its manifestations (samudācāra, 現行) as a co-existing foundation of support, one would need to allow that the mind distinguishing imagined objects also just arises from its seeds without depending on the deliberating and calculating mind as a co-existing foundation of support. Therefore Nanda's thesis is in contradiction with both the holy teachings and logical reasoning.

4. Therefore, Sthiramati concluded that:
 - a. *The first five evolving projections of consciousness* (pañca pravṛtti vijñāna, 五轉識) - vision, hearing, taste, smell and touch - are each determined to have two co-existing foundations of support that can prevail over them:
 1. The five physical sense faculties (pañca indriya, 五根)
 2. The mind that distinguishes imagined objects (mano vijñāna, 意識)
 - b. *The sixth (the mind distinguishing imagined objects)* also has two:
 1. It has the deliberating and calculating mind of self-interest (manas, 末那) as its co-existing foundation of support at all times.
 2. When it arises at the same time as the five sensory kinds of consciousness, it also has them as co-existing foundations of support.
 - c. *The seventh (the deliberating and calculating mind of self-interest)* is determined to only have one such co-existing foundation of support, the subconscious store of memory.
 - d. *Only the eighth (the subconscious store of memory)* does not evolve or change. Because it can stand by itself, it is without any co-existing foundation of support.
- c. There was a thesis from Śuddhacandra (淨月) that the above explanation by Sthiramati was not entirely correct.
 1. *On the seventh & the eighth projections of consciousness being co-existing foundations:* The eighth projection of consciousness, the subconscious store of memory, has the nature of consciousness just like the others. Why cannot it then be allowed that it is also has a co-existing foundation of support? The seventh, the deliberating and calculating mind, evolves together with the eighth at all times. What is wrong with the idea that they are co-existing foundations of support that can prevail over one another?
 2. *On seeds & manifestations being co-existing foundations:* In allowing that seeds are the

- foundations of support for the arising of consciousness in the present moment (khyāti vijñāna, 現識), it should also be allowed that this consciousness of the here and now also serves as a foundation of support for its seeds. With the mutual support between the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) that are able to perfume and the different seeds ripening in the subconscious mind (vipāka vijñāna, 異熟) that are perfumed, there is the sprouting, growth and continued life of these seeds because, apart from these seven, the seeds would not sprout, grow or prosper.
3. *On the subconscious store of memory & the five sense faculties being co-existing foundations:* And with its different seeds ripening in the spheres of form and desire, the subconscious mind is able to take on and retain a body and depend on the manifestation of its sense faculties as a foundation of support. As The Scripture on the Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) says: “The subconscious store of memory, buffeted by the winds of actions that have consequences (karma vāyu, 業風), depends on the physical sense faculties as a foundation of support, continuously being manifested in the here and now.” On this, volume fifty-one of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) also says: “Vision and the rest of the first six evolving manifestations of consciousness each have a distinct foundation of support (vision with the eyes, hearing with the ears, etc.) but none of them can take on and retain the whole physical body and all of its sense faculties simultaneously. (Only the subconscious mind has this capability.)” If the different seeds ripening from the subconscious memory did not always depend on the physical sense faculties as foundations of support, like the first six projections of consciousness it would not be able to take them all on and retain them. Some would say in that case the point made by The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (about the first six projections of consciousness each having its own distinct foundation of support but none of them being able to take on and retain the whole physical body and all of its sense faculties simultaneously) would lose its significance.
 4. In summary, Śuddhacandra concluded that if a manifestation of consciousness arises from the subconscious store of memory, there definitely is a co-existent foundation of support and it is found in the seventh projection of consciousness, the deliberating and calculating mind of self-interest (manas, 末那). When it is in the sphere of form, it also has a dependence on the physical sense faculties as secondary foundations of support. If the seeds of primordial consciousness (vijñāna bījaḥ, 識種子) have but a single foundation of support, it must be found in their different ripenings (vipāka vijñāna, 異熟識). In being perfumed, these seeds also depend upon that which perfumes them, the seven evolving manifestations of consciousness, as already explained. The rest is as described before by Sthiramati.
 - d. *There is another thesis from Dharmapāla* (deemed correct) that the above explanation is not entirely correct because it does not fully distinguish between that which is a foundation of support for consciousness and those kinds of consciousness that depend on foundations of support.
 1. In properly defining a co-existing foundations of support:
 - a. *Those kinds of consciousness dependent on a foundation of support* (āśrita, 依) arise and perish, just as causes (seeds) depend on prevailing conditions (soil, moisture, warmth, etc.) to sprout, grow and endure (without them, they will perish).

Kuījī added: Purposes that arise anew are said to be produced, just as seeds arise anew upon being perfumed (pollinated). If primordial, pre-existing purposes are said to continuously endure, it is because they are not newly arising, just like seeds that are primordial and pre-existing.

Their dependence on a foundation of support is like the relationship between a king and his subjects who depend upon each other for support.

- b. *Foundations of support* (āśraya, 所依): Anything which the conscious mind must necessarily take on as its sovereign or director, making it and its states assume it as their own object (sva ālambana, 自所緣), is determined to be a foundation of support. The six internal points of alignment (ādhyātmikam āyatanam, 內處) - the eyes, ears, tongue, nose, peripheral nervous system of the body and thinking mind (of the brain) - serve as such foundations of support, while form (rūpa, 色), unconditional purposes (asaṃskṛta dharmāḥ, 無為法) and motive forces not directly associated with the mind (viprayukta saṃskāra, 不相應行) do not do so. This is because they do not serve as such foundations of support for the conscious mind. In being sovereign directors, these internal points of alignment have a relationship with their objects in which they are like kings who support their subjects, but are not merely subjects who depend on a king. This is why the holy teachings such as volume fifty-five of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* say that the mind and its states have foundations of support (āśraya, 所依) that take on objects but that physical form, unconditional purposes and motive forces not directly associated with the mind and its states do not. However:

1. It can also be said that the mental states (caittas, 心所) that constitute motive forces directly associated with consciousness (samprayukta saṃskāra, 相應行) depend on consciousness (citta, 心) as their foundation of support but consciousness does not depend on them as they do not serve as its director.
2. There are various places in the discourses which speak about that which is dependent on a foundation of support itself being a foundation of support and vice versa. However, these are really just hypothetical means of illustrating points that are not entirely accurate.

And so it is determined that there are four co-existent foundations of support for the five sensory projections of consciousness (pañca vijñāna, 五識):

1. The five physical sense faculties (pañca indriya, 五根)
2. The mind that distinguishes imagined objects (mano vijñāna, 意識)
3. The mind that deliberates and calculates self-interest (manas, 末那)
4. The subconscious store of memory (ālaya vijñāna, 阿賴耶識)

Whenever one of these four is missing, sensory consciousness will not be manifested. However, when they are all present, these four may be distinguished because there is then:

1. The same object (before the five sense faculties)
2. The making of distinctions (through distinguishing imagined objects)
3. Purity or corruption (through deliberating & calculating self-interest)
4. Primordial consciousness (through the subconscious store of memory)

Kuījī added: How are these four foundations of support distinguished?

1. *The five sense faculties and the five sensory projections of consciousness are foundations of support for sharing the same object (sama viśaya āśraya, 同境依共) & for beholding the object present before them (vartamāna viśayatva, 取現境).*
2. *The mind that distinguishes imagined objects is the foundation of support for the making of distinctions*

(vikalpa āśraya, 分別依) in the five sensory projections of consciousness because it makes such distinctions (vikalpa, 分別) among them. Although these five do not really make distinctions, the mind distinguishing imagined objects makes distinctions within this foundation that is in itself without any such distinctions (avikalpa āśraya, 無分別依). As volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says:

“The mind making distinctions and the mind beyond distinctions share the same objective conditions before them.”

3. *The mind that deliberates and calculates self-interest is the foundation of support for both purity and corruption* (saṃkleśa vyavadāna āśraya, 染淨依) in the five sensory projections of consciousness. They are corrupted if the root source of consciousness (the subconscious mind) is afflicted. They are pure if it is without affliction.
 4. *The subconscious store of memory is the foundation of support for primordial consciousness* (mūla āśraya, 根本依) as already explained.
2. In conclusion, according to Dharmapāla, the following are the correct relationships between these co-existing foundations of support (sahabhū āśraya, 俱有所依):
- a. *The five sensory projections of consciousness* (pañca vijñāna, 五識): (Although before it was explained that the subconscious mind, the mind deliberating and calculating self-interest and the mind distinguishing imagined objects are always present and involved in the five sensory projections of consciousness when they appear), it is sometimes stated in the holy teachings that the five sensory projections of consciousness only have the five physical sense faculties (pañca indriya, 五根) as their co-existent foundation of support because:
 1. Each of the five sense faculties serves as a unique foundation of support for one of the five sensory kinds of consciousness while also sharing the same objects with the others.
 2. They are closely related to each other and not in contradiction to each other.
 - b. *The consciousness that distinguishes imagined objects* (mano vijñāna, 意識) only has two co-existing foundations of support:
 1. The mind that deliberates and calculates self-interest (manas, 意)
 2. The subconscious store of memory (ālaya vijñāna, 阿賴耶識)

If either of these co-existing foundations of support were missing, there would be no such distinguishing of imagined objects. Although this consciousness co-exists with the five sensory projections of consciousness when it perceives their objects in clear detail, the five sensory projections of consciousness do not need to exist and so are not a required foundation of support (as these objects can be purely imagined, as in dreams). It is sometimes said in the holy teachings that the mind distinguishing imagined objects only depends on the deliberating and calculating mind of self-interest as a foundation of support (without mentioning the subconscious store of memory). This is because:

 1. Being the foundation for both purity and corruption, the deliberating and calculating mind of self-interest is similarly included among the seven evolving manifestations of consciousness (like the mind distinguishing imagined objects).
 2. They are closely related to each other and they are not in contradiction to each other.
 - c. *The deliberating and calculating mind of self-interest* (manas, 末那) only has a single co-existing foundation of support, the subconscious store of memory (ālaya vijñāna, 阿賴耶識). If it did not exist, the deliberations and calculations of self-interest would not exist either. As a stanza of verse from The Scripture on

the Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) says:
 “With the subconscious store of memory as its foundation of support
 There are the deliberations and calculations of self-interest.
 Depending on these two
 The other manifestations of consciousness arise.”

- d. *The subconscious store of memory* (ālaya vijñāna, 阿賴耶識) also only has a single co-existing foundation of support, in this case the deliberating and calculating mind of self-interest (manas, 末那). If the deliberating and calculating mind of self-interest did not exist, it would not be manifested. As it is said in volume sixty-three of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation:

“The subconscious store of memory is continuously manifesting simultaneously with the deliberating and calculating mind of self-interest.”

It is also said in this discourse that it constantly depends on being corrupted, which is a reference to its deliberations and calculations of self-interest. However, there are three stages of spiritual development during which the shrouding of cognitive processes (anivṛta, 有覆) from these deliberations and calculations of self-interest ceases to exist.

- On becoming a truly worthy spiritual being (arhat, 阿羅漢)
- On acquiring a completely transcendent penetration of resolve (nirodha samāpatti, 滅定)
- On attaining the supreme path beyond this world (mārga lokottara, 出世道)

In these three cases in which the deliberations and calculations of self-interest cease to exist, there is a spiritually restored seventh projection of consciousness that is called ‘transcendental knowledge of life’s purpose with the nature of equanimity’ (samatā jñāna, 平等性智).

This is analogous to the four states in which the subconscious store of memory ceases to exist.

- Students of life’s purpose (śrāvakas, 聲聞), beyond any further need for training (aśaikṣa, 無學)
- The self-enlightened, (pratyeka buddhas, 辟支佛), beyond any further need for training
- Bodhisattvas at the stage of never turning back (avinivartaniya, 不退轉位)
- Perfectly enlightened beings (buddhas, 諸佛) who descend into this world (tathāgatas, 諸如來)

However, in these four cases in which the subconscious store of memory ceases to exist, it is still not without a eighth projection of consciousness.

In this case, it is the spiritually restored state called ‘transcendental knowledge of the perfect mirror of life’s greater purpose’ (mahā ādarśa jñāna, 大圓鏡智).

Although the subconscious memory also depends on the five sense faculties when it is in the physical sphere of sentient existence (rūpa dhātu, 色界), these faculties are not invariably involved with it as co-existent foundations of support (sahabhū āśraya, 俱有所依). The seeds (bijah, 種子) of this subconscious mind are unable to take on sense objects by themselves. Because of this, they employ the other foundations of support but are not dependent on them for their very existence.

- e. *Mental states* (caitta, 心所), *motive forces that are directly associated with consciousness* (samprayukta saṃskāra, 相應行), depend upon the respective projections of consciousness that they are directly associated with as foundations of support (āśraya, 所依) in addition to any other foundations of support described before for these projections of consciousness.

All of the above explanations from Dharmapāla are in perfect accord with the holy teachings as well as logical reasoning.

3. ***On foundations of support that lead and guide consciousness*** (krānta āśraya, 開導依) ***being conditions that are similar to those immediately connected with the past*** (samanantara pratyaya āśraya, 等無間緣所依) - There are three theories on this:
- a. **The thesis of Nanda:**
1. Because *the five projections of sensory consciousness* (pañca vijñāna, 五識) are not continuous in successive moments with either their own or any other kind of consciousness, they need the mind that distinguishes imagined objects (mano vijñāna, 六識) to induce them into arising. Therefore only it serves as a foundation that leads and guides them.
 2. Because *the consciousness that distinguishes imagined objects* (mano vijñāna, 意識) can be continuous by itself and is also induced into arising by the five sensory projections of consciousness, the first six projections can all serve as foundations of support to lead and guide it.
 3. Because *the consciousness that deliberates and calculates self-interest* (manas, 末那) and the *subconscious store of memory* (ālaya vijñāna, 阿賴耶識) are continuous by themselves and are not induced into arising by other projections of consciousness, they only need their own foundations to lead and guide each other.
- b. **There was a thesis from Sthiramati** that Nanda's explanation is not entirely correct:
1. ***Regarding the five sensory projections of consciousness*** (pañca vijñāna, 五識): Nanda's thesis is correct for these first five kinds of consciousness when they are in three stages of spiritual development:
 - a. One has not yet attained mastery of the noble path (avaśitā praviṣṭa, 未自在)
 - b. One suddenly encounters objects (aupanipātika, 率爾遇境位) before the mind has a chance to distinguish them.
 - c. One encounters objects of no special significance (aviśiṣṭa apekṣyā, 遇非勝境位)
 However is it necessary to further explain these five sensory kinds of consciousness (in terms of the opposite of these three circumstances):
 - a. *The opposite of not yet attaining mastery of the noble path:*
When there is *mastery of the noble path* (vaśitvaṃ, 自在位), as realized by buddhas and bodhisattvas at the last three levels of grounding in the transcendental nature of life's purpose (bhūmi, 地) who have attained mastery over their objectives, the functions of the sense faculties become interchangeable, spontaneously determining objects without need to seek out or discover any further distinctions among them. In this case, the five sensory projections of consciousness acquire an extra-sensory nature.
 - b. *The opposite of suddenly encountering objects before the mind can distinguish them:*
In distinction to the five sensory projections of consciousness that are aroused by a sudden, direct encounter with an object, when there is *a streaming forth of similar moments* (niṣyanda, 等流) from these five, they are induced through the making of determinations (adhimokṣa, 勝解) about moral choices which may be pure or corrupted. The power of attention (manaskāra, 作意) from the mind that distinguishes imagined objects becomes focused on the objects present before it (ālambana, 所緣) and it is not able to easily discard them. How can one not allow they may continue on for many consecutive moments?
Kuiji added: It is like one with faith who sees an image of a buddha. When one focuses one's attention on this single object without interruption, it said that it is not easily discarded. Neither in vision nor the mind that distinguishes imagined objects is the object easily let go. How can one not allow that there is a continuity of many thoughts continuously keeping it in mind?

There are five conditions of mind produced by objective perception (pañca cittani, 五心):

- a. The mind that suddenly makes contact with an object but has not yet made any distinctions about it (aupanipātika citta, 率爾心)
- b. The mind that seeks to discover what it is (paryeṣaṇā citta, 尋求心)
- c. The mind that makes a judgment, a decision about what it is (nīścita citta, 決定心)
- d. The mind that makes moral decisions, conclusions about it that may be corrupted or purified (saṃkleśa vyavadāna citta, 染淨心) based on judgments that have been made.
- e. The mind that has a steady stream of thoughts about it in a consistent manner as it continues to make these associations about it (niṣyanda citta 等流心)

The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) explains it as follows:

- a. The mind that suddenly makes initial contact (aupanipātika citta, 率爾心) is only found in vision and the other sensory kinds of consciousness.
- b.&c. The mind that seeks to discover what it is (paryeṣaṇā citta, 尋求心) and then makes a decision about it (nīścita citta, 決定心) is the consciousness that distinguishes imagined objects.
- d. After this decision, it makes moral choices that may be corrupted or purified (saṃkleśa vyavadāna citta, 染淨心).
- e. Subsequent to this, there is a stream of similar thoughts about it (niṣyanda citta 等流心). This evolving flow of sensory consciousness (vision, etc.) is continuously of the same nature, whether it is pure or corrupt.

In being spontaneous, an initial vision does not yet have the power to speculate about an object's own distinctions (sva vikalpa bala, 自分別力). As long as the mind that distinguishes imagined objects is not drawn to another object, it and its vision remain directed towards the object and these two evolve together in a continuous stream that may become pure or corrupted. Touch and the other four kinds of sensory consciousness are also like vision in this way. The intent of this explanation is to show that, for a given period of time, vision (or any of the sensory kinds of consciousness) and the mind that distinguishes imagined objects (mano vijñāna, 意識) continuously evolve together. Whenever vision is not connected with the mind that distinguishes imagined objects, these two are not interacting with each other to produce this continuity of consciousness.

3. *The opposite of encountering objects of no special significance:*

When *strongly influential objects* (viśiṣṭa apekṣyā, 勝境) are continuously present before one, they overwhelm, compel and wrest control of the body and mind so that one is unable to escape their influence for a period of time. In this case, the five sensory kinds of consciousness, being connected with the body, are certain to have a stream of continuity. This is like being stuck in a burning hell or a heaven of bliss which is so enjoyable that one forgets one's true purpose (krīḍā pradūṣika devaloka, 戲忘念天).

Therefore The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says:

“When the conditions present in the first six projections of consciousness are similar to those immediately connected with the past, there is said to be ‘the faculty of the thinking mind’ (mano indriya, 意根).

If Nanda's suggestion was correct and there was only the mind that distinguishes imagined objects (mano vijñāna, 意識) between successive moments of the five sensory projections of consciousness (pañca vijñāna, 五識), this discourse would

say that, of the first six projections of consciousness, only this one has conditions that are similar to those immediately connected with the past or that these first six projections of consciousness are only conditions that are similar to those immediately connected with the past for the mind that distinguishes imagined objects. Because this is not so, according to the discourse one should understand that the five sensory kinds of consciousness do have a certain continuity of their own (that is apart from the mind that distinguishes imagined objects).

2. Regarding the consciousness that distinguishes imagined objects (mano vijñāna, 意識)

Question: According to Nanda, when the five sensory kinds of consciousness arise, there must be a consciousness that distinguishes imagined objects that is able to induce subsequent moments of them to arise. How can these five kinds of consciousness serve as foundations of support that lead and guide (krānta āśraya, 開導依) during these subsequent moments?

Answer: In trances, meditative states that transcend conscious states (acittaka, 無心), dreamless sleep and other periods of unconsciousness, the consciousness that distinguishes imagined objects is interrupted. When it subsequently arises again (upon leaving these states), the subconscious memory and the deliberating and calculating mind of self-interest, which remained constant and continuous even during these states, still serve as foundations of support to lead and guide consciousness (krānta āśraya, 開導依). If the earlier consciousness that distinguished imagined objects again functions as a foundation of support to lead and guide consciousness after returning from these states, why not allow that the five sensory kinds of consciousness can do the same as well? If they cannot, why is the consciousness distinguishing imagined objects able to do so?

3. Regarding the mind that deliberates & calculates self-interest (manas, 末那)

& the subconscious store of memory (ālaya vijñāna, 阿賴耶識):

- a. Transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智), the spiritual restored version of the seventh projection of consciousness, is directly associated with its afflicted version, the deliberations and calculations of self-interest. When this kind of transcendental knowledge arises, there first needs be a consciousness that distinguishes imagined objects. Because of this, it is said to serve as a foundation of support for leading and guiding these deliberations and calculations of self-interest.
- b. Transcendental knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智), the spiritually restored version of the eighth projection of consciousness, is directly associated with its afflicted version, the subconscious store of memory. When this transcendental knowledge is induced to arise, it first needs to distinguish the imagined objects before it as well as the deliberations and calculations of self-interest.
- c. Once again, volume three of The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that (for ordinary sentient beings) the different seeds ripening from the subconscious mind (vipāka citta, 異熟心) depend on corruption in the deliberations and calculations of self-interest (manas, 意), while bodhisattvas' vows of compassion are dependent on a direct association with virtuous intentions.

Kuīji added: Volume three of Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) explains that the different seeds ripening from the subconscious (vipāka citta, 異熟心) depend on corruption in the deliberations and calculations of self-interest.

- * Asvabhāva (無性) said that these corrupted deliberations come from the distinguishing of imagined objects (mano vijñāna, 意識).
- * Vasubandhu (天親) said that they arise from the deliberations and calculations of self-interest (manas, 意).

Therefore it is understood that, in this case, the subconscious store of memory (ālaya vijñāna, 阿賴耶識) also depends on both the distinguishing of imagined objects (mano vijñāna, 意識) and the deliberations & calculations of self-interest (manas, 意) as foundations of support that lead and guide it (krānta āśraya, 開導依).

In conclusion, Sthiramati asserted that the words of Nanda were not entirely correct because:

- a. *The five sensory projections of consciousness* (pañca vijñāna, 五識) can take any of the first six projections of consciousness as the foundation to lead and guide them in accordance with their internal functions.
- b. *The consciousness that distinguishes imagined objects* (mano vijñāna, 意識) can take on earlier versions of itself as a foundation of support that leads and guides it but sometimes (in trance, deep meditations and other unconscious states) it only takes on the deliberations and calculations of self-interest and the subconscious store of memory as the foundations of support to lead and guide it.
- c. *The mind that deliberates and calculates self-interest* (manas, 意) either takes on earlier versions of itself as a foundation of support to lead and guide it or takes on the consciousness that distinguishes imagined objects to do so.
- d. *The subconscious mind that adopts a life* (ādāna vijñāna, 阿陀那識) takes on earlier versions of itself as a foundation of support to guide and lead it in addition to the distinguishing of imagined objects and the deliberation and calculation of self-interest.

Sthiramati claimed that none of these is in contradiction with logical reasoning, as has already been explained.

- c. There was a thesis from Dharmapāla (護法) (deemed to be correct) that Sthiramati's explanation also had some logical flaws.

1. A foundation of support that leads and guides (krānta āśraya, 開導依) *is one that*:
 - a. *Is able to take on an object* (sa ālambana, 能緣), so it rules out form (rūpa, 色), motive forces not directly associated with consciousness (viprayukta saṃskāra, 不相應行) and unconditional purposes (asaṃskṛta dharmāḥ, 無為法) (which all cannot take on objects).
 - b. *Is able to serve as a director* that leads and guides consciousness and its mental states, so it rules out the mental states directly associated with consciousness (saṃprayukta saṃskāra, 相應行法) (which follow but do not lead).
 - c. *Is a condition that is similar to one immediately connected with the past* (samanantara pratyaya, 等無間緣), so it rules out those that are dissimilar.

Only conditions with all three of these characteristics can lead and guide the subsequent arising of consciousness (citta, 心) and its mental states (caitta, 心所) and be called 'foundations of support that lead and guide consciousness' (krānta āśraya, 開導依). They are only found among the eight projections of consciousness (that serve as directors that lead and guide), not among their associated mental states (caitta, 心所) or the (mental and physical) forms (rūpa, 色) that only follow them.

2. *On one projection of consciousness being similar to a different kind immediately preceding it:*
Question: If previous conditions only have the power to lead and guide subsequent conditions because they are neither simultaneous nor co-existent with the latter, then an earlier version of consciousness would have to perish to serve as a foundation of support that leads and guides a later version. However, there are eight projections of consciousness in all that can arise simultaneously in the life of a single person. Can any one kind of consciousness then serve as a foundation that leads and guides another kind?

Answer:

- a. If it is allowed that one kind of consciousness can serve as a foundation of support that leads and guides another kind, then there could be both similar and dissimilar kinds doing so that are not arising together at the same time.
Kuijī added: The School on the Real Existence of All Purpose (Sarvāstivāda, 有部) claimed the first six projections of consciousness arise at different moments throughout the past, present and future.
- b. Furthermore, any number of different projections of consciousness could arise together at the same moment in the life of a single person, without there being any fixed number.
- c. If it is allowed that any kind of condition can serve as a similar and immediately preceding one (samanantara pratyaya, 等無間緣) for a different kind, then one would have to concede that even physical form could serve as a condition that is similar to and immediately precedes consciousness. This would contradict the holy teachings such as the Chapter on the Levels of Grounding in the Bodhisattva Practice (Bodhisattva Bhūmi, 菩薩地) found in The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation that says conditions similar to and immediately preceding others are only found within different moments of the same kind of consciousness and its mental states. In fact, Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) does speak about physical forms being able to constitute conditions that are similar to and immediately preceding others, but this is only brought up there to disprove the incorrect thesis from some schools allowing that there can be physical forms that serve as similar and immediately preceding conditions (samanantara pratyaya, 等無間緣) for subsequent projections of consciousness and also to refute the mistaken belief that the reciprocal interaction between physical forms and consciousness can constitute conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣). Were this not so and the term 'similar' (sama, 等) in The Summary of the Greater Vehicle Doctrine was interpreted literally, its point would be meaningless because physical form and the mind are not really 'similar' at all. When those of The School on the Real Existence of All Purposes answered that the prefix 'similar' (sama, 等) here does not refer to a figurative similarity and only concerns a real qualitative similarity, they were contradicting their own thesis that any projection of consciousness can constitute conditions that are similar to and immediately preceding any different projection of consciousness.

Therefore it is concluded that each of the eight projections of consciousness only serves as a foundation of support that leads & guides its own kind of consciousness. This is in complete agreement with both the holy teachings and logical reasoning because conscious purposes of the same kind do not arise together simultaneously (there are not simultaneously two different kinds of vision, two different distinctions

- of an object, two different calculations of self-interest, etc.). This also applies to the mental states directly associated with these different projections of consciousness
3. *On the different projections of consciousness (citta, 心) being foundations of support that lead and guide rather than the mental states directly associated with them (caitta, 心所):* Although each one of the eight projections of consciousness and the states that arise from it (emotional feelings, mental associations and other motive forces) can be distinguished, upon arising together they directly associate and interact with one another. Upon being blended together, they seem to be one. In arising and perishing at the same time, their moral natures (whether good, evil or undefined) are the same. When one projection of consciousness leads and guides, its mental states also seem to do so as well and thus appear to constitute conditions that are similar to and immediately preceding (samanantara pratyaya, 等無間緣) each other. However, as already explained, this does not apply to the relationships between dissimilar kinds of consciousness. In fact, mental states (from any kind of consciousness) are not really foundations that lead and guide consciousness (krānta āśraya, 開導依) because they are not the directors or initiators of the conditions that are induced (ākṣipta, 所引) or manifested (janya, 所生). Only the projections of consciousness themselves can so direct and serve as a foundation of support, not their directly associated mental states.
 4. *The foundations of consciousness that lead and guide after their spiritual restoration:* When there is a restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依), the deliberating and calculating mind (manas, 末那) becomes a transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智) while the subconscious store of memory (ālaya vijñāna, 阿賴耶識) becomes a transcendental knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智). If consciousness and its mental states were each only conditions that were similar to those immediately preceding (samanantara pratyaya, 等無間緣) others of their own kind (hearing guiding hearing, emotional feelings guiding emotional feelings, etc.), upon first attaining spiritual restoration of the deliberating and calculating mind and the subconscious store of memory, those similar to immediately preceding conditions would be missing in its (new-found) associations with faith and other such virtuous purposes. This would be in contradiction with the holy teachings about the mind and its states arising from all four kinds of conditions (not just ones similar to those immediately preceding them):
Again, these four kinds of conditions (catvāraḥ pratyayaḥ, 四緣) are:
 - a. Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣)
 - b. Conditions similar to those immediately preceding from the past (samanantara pratyaya, 等無間緣)
 - c. Conditions before one in the present (ālambana pratyaya, 所緣緣)
 - d. Conditions that will prevail in the future (adhipati pratyaya, 增上緣)
 5. *On consciousness leading and guiding after trances, meditations or other unconscious states:* When the mind that distinguishes imagined objects (mano vijñāna, 意識) arises from trances, meditative states that are beyond the conscious mind (acittaka, 無心), dreamless sleep and other periods of unconsciousness, it must also have its own previous kind of consciousness that serves as a foundation of support that leads and guides it (krānta āśraya, 開導依). One should understand that the same applies for each of the five sensory projections of consciousness (pañca vijñāna, 五識) that have been interrupted, because the term 'immediately preceding' (anantara, 無間) here only refers to there being no period of interruption *within its own kind of consciousness*.

When it re-arises, it leads and guides from the moment when it perished (entered into trance, a meditative state, an unconscious state, etc.). Why go to the trouble of speculating about there being some different kind of consciousness serving as the foundation of support that leads and guides it upon arising again?

6. *On conditions that will prevail in the future* (adhipati pratyaya, 增上緣) *in distinction to conditions similar to those immediately in the past* (samanantara pratyaya, 等無間緣): The holy teachings speaks about the first six projections of consciousness inducing each other to arise. In other places they say that the deliberations and calculations of self-interest depend on the arising of the mind that distinguishes imagined objects as a foundation of support while the subconscious store of memory depends on the deliberations and calculations of self-interest as a foundation of support. However, in these cases the holy teachings are really speaking about them depending on conditions that will prevail in the future rather than conditions that are similar to those immediately preceding in the past. Therefore there is really no contradiction here in the holy teachings. On this, volume eighty-five of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation*, in explaining the four conditions of consciousness (catvāraḥ pratyayāḥ, 四緣), says : “If one moment of a certain kind of consciousness immediately precedes the arising of another, it serves as a condition that is similar to the one immediately preceding it (samanantara pratyaya, 等無間緣).”

It also says:

“When earlier moments of the first six projections of consciousness serve as similar and immediately preceding conditions for subsequent moments, there is said to be the faculty of the thinking mind (mano indriya, 意根) (serving as a prevailing condition).”

In just keeping in mind that moments in each projection of consciousness follow similar and immediately preceding conditions of their own kind, there is complete agreement with both the holy teachings and logical reasoning.

On the foundations of support for the deliberating and calculating mind specifically

The words above (pages 231-249) are about foundations of support for consciousness generally but there is also no contradiction in specifically applying them to any specific projection of consciousness, including the deliberating and calculating mind of self-interest (manas, 末那).

Having concluded our digression into this matter, we now return to the main discussion about the deliberating and calculating mind of self-interest.

Although the deliberating and calculating mind of self-interest has these three foundations of support, in saying “this evolving consciousness is dependent on connecting with the subconscious store of memory as its object”, Vasubandhu’s fifth stanza of verse is only referring to the first two (conditions that directly cause the arising of consciousness and (prevailing) conditions that are co-existent). This is because:

1. It is explaining that the foundation of support (āśraya, 所依) for the deliberating and calculating mind of self-interest (manas, 末那) is the same as the object present before it (ālambana, 所緣).
2. The functions of the first two foundations of support (conditions that directly cause the arising of consciousness and those that will prevail in the future) are more important in trying to understand the manifestations of consciousness, while the third foundation of support, conditions that lead and guide, is more obvious and easier to recognize.

The object (ālambana, 所緣) ***present before***

The deliberating and calculating mind of self-interest (manas, 末那)

Having already generally explained the foundations of support for consciousness (vijñāna āśraya, 識所依) like this, what is the object (ālambana, 所緣) before the deliberations and calculations of self-interest? On this, the fifth stanza of verse says:

“Its evolution (pravartate, 彼轉) depends on (āśritya, 依) connecting with the subconscious store of memory as the object before it (ālambana, 緣彼).”

In this quotation, ‘the subconscious store of memory’ is a reference to its foundation of support (āśraya, 所依) because the holy teachings explain that it is the object before the mind that deliberates and calculates self-interest (manas, 末那).

In explaining the objective conditions (ālambana pratyaya, 所緣緣) before the deliberating and calculating mind, there are two parts:

- a. Those prior to the restoration of its spiritual foundation
- b. Those after the restoration of its spiritual foundation

a. ***The object before the deliberating and calculating mind*** (manas, 末那)

Prior to the restoration of its spiritual foundation (āśraya parāvṛtti, 轉依):

On this there are four theories:

1. ***There was a thesis from Nanda*** that *the deliberating & calculating mind of self-interest connects with the existential nature (svabhāva, 體) of the subconscious store of memory and the mental states directly associated with it (samprayukta saṃskāra, 相應法) because, as it is said in The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation, the deliberating and calculating mind of self-interest is always directly associated with attachments to identity (ātma grāha, 我執) and possession (ātmiya grāha, 我所執), that is, clinging to me and mine. This refers to the fact that:*
 - a. It clings to the subconscious store of memory (ālaya vijñāna, 阿賴耶識) as its identity (ātma, 我), and
 - b. It clings to the mental states that are directly associated with it (samprayukta saṃskāra, 相應法) as its possessions (ātmiya, 我所).

In fact, according to this thesis, because the subconscious mind is inseparable from its mental states (caitta, 心所), there is no contradiction between this and the teaching about ‘there only being the virtual nature of consciousness’ (vijñapti matratā, 唯識).

2. ***There was another thesis from Citrabhānu*** that Nanda’s position was incorrect in that nowhere in the holy teachings is it said that the deliberating and calculating mind of self-interest connects with mental and sensory contact (sparśa, 觸) or any of the other mental states in the subconscious store of memory as the object before it (ālambana, 所緣). Instead, Citrabhānu argues *that it connects with the imagining (darśana bhāga, 見分) & imagined (nimitta bhāga, 相分) components of the subconscious store of memory as the objects before it which serve respectively as the identity (ātma, 我) and possession (ātmiya, 我所) clung to. These components (bhāgas, 分) of the subconscious store of memory are said to be the very substance of self-awareness (sva saṃvitti bhāga, 自證分). Citrabhanu claims that this explanation is not in contradiction with the holy teachings.*

3. There was another thesis from Sthiramati that Citrabhānu's position was also incorrect for a variety of reasons:
- If the deliberating and calculating mind of self-interest connects with the imagined component (nimitta bhāga, 相分) of the subconscious store of memory as its object, it should connect with the five physical sense faculties (pañca rūpa indriya, 五色根) (since its imagined component is said to consist of the seeds of consciousness, the physical body, its sense faculties and the world that contains them). However, these sense faculties are not projections of consciousness (vijñāna skandha, 識蘊) and the holy teachings say that the deliberating and calculating mind only connects with the subconscious store of memory as a projection of consciousness, not with a projection of physical form (rūpa skandha, 色蘊).
 - It would then be connecting with external conditions in the same way as do the five sensory kinds of consciousness, yet the holy teachings say it only connects internally.
 - Like the consciousness that distinguishes imagined objects (mano vijñāna, 意識), it would connect with objects that are shared with the five sensory projections of consciousness, yet the holy teachings say that the object it connects with is unique and not shared.
 - Those reborn into the meditations on sentient existence found in the sphere of existential principles beyond form (arūpa dhātu, 無色界) do not cling to any possessions because they are disgusted by physical form. Consequently they realize that the subconscious store of memory is without any such manifestations of form. Sthiramati therefore explains that the deliberating and calculating mind of self-interest only connects with the subconscious store of memory and its seeds.
 - * It connects with the subconscious store of memory as its identity (ātman, 我).
 - * It connects with the seeds as its possessions (ātmiya, 我所).
 According to Sthiramati, because the seeds do not really exist but are only potentialities (śakti, 功能) found within the subconscious store of memory, this explanation is not in contradiction with the holy teachings.
4. There was another thesis from Dharmapāla (deemed correct) that all three of the prior explanations are incorrect for a variety of reasons:
- The seeds of physical form (including visible form, audible sound, etc.) are not themselves projections of consciousness (vijñāna skandha, 識蘊).
 - The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that seeds have a real existential nature. If they did not, there would be no conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).
 - Further, the deliberations and calculations of self-interest are always combined with a belief in the reality of one's own self-centered existence (satkāya dṛṣṭi, 薩迦耶見) that is constantly arising naturally and spontaneously from within it. Because of this, how can it distinguish between the me and mine of identity and possession?
 - Just as the same mind cannot simultaneously cling to opposite beliefs such as those of transience (life ends forever upon death) and permanence (there is an eternal life), the deliberations and calculations of self-interest cannot cling to both identity and possession in successive moments because it has been of a single (self-centered) moral nature from the very beginning of time.

One should understand that, prior to spiritual restoration, the deliberations and calculations of self-interest only connect with the imagining portion (darśana bhāga, 見分) of the subconscious store of memory as the object present before it (ālambana, 所緣) and nothing else because:

- a. From the very beginning of time, this portion of the subconscious store of memory has continuously been of a single moral nature and always appears to be the same.
- b. It constantly serves as the foundation of support (āśraya, 所依) for all of its conscious purposes. Its mental states (caitta, 心所) are not like this and so it alone is suitable for serving in the role of one's own inner identity.

And so the deliberations and calculations of self-interest only cling to the imagining portion of the subconscious store of memory as the 'inner identity (antara ātman, 內我) or 'me'. In fact, the reference to 'mine' (ātmiya, 我所) here is only a figure of speech. Some say this clinging to the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is the very identity of the self and the two expressions 'me' and 'mine' both only refer to the imagining portion (darśana bhāga, 見分) of this identity. This explanation is in accordance with both the holy teachings and logical reasoning because:

- a. Many scriptural sources only refer to the deliberating and calculating mind in terms of beliefs about the reality of identity (ātma dr̥ṣṭi, 我見) and not in terms of beliefs about the reality of possession (ātmiya dr̥ṣṭi, 我所見).
- b. Clinging to identity (ātma grāha, 我執) and clinging to possessions (ātmiya grāha, 我所執) do not occur simultaneously.

b. ***The object of the deliberating and calculating mind of self-interest*** (manas, 末那)

After the restoration of its spiritual foundation (āśraya parāvṛtti, 轉依)

Before the spiritual restoration of its foundation, the deliberating and calculating mind only connects to the subconscious store of memory as the object before it (ālambana, 緣所).

1. At the first level of grounding in joyfulness about the transcendental nature of life's purpose (pramuditā bhūmi, 極喜地) it acquires a vision of the noble path (darśana mār̥ga, 見道) which transforms consciousness into a knowledge of the nature of life's purpose beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智).
2. Subsequent to this (pr̥ṣṭha, 已), it further connects with this transcendental nature (bhūta tathatā, 真如) through an ever higher sense of purpose because it acquires a realization (labdha, 得) of this transcendental knowledge with the nature of equanimity (samatā jñāna, 平等性智) on nine ever deeper levels as is described in The Scripture on Grounding in the Levels of Enlightenment (Buddha Bhūmi Sūtra, 佛地經). In making subsequent determinations (adhimokṣa, 勝解) about the transcendental nature of life's purpose, sentient beings have progressively deeper awakenings about it that reveal different reflected images of the enlightened being (buddha pratibimba, 佛影像).

c. ***This Discourse on Realizing There is Only the Virtual Nature of Consciousness is primarily about the period prior to attainment of such a spiritual restoration***

This present discourse is primarily about the period prior to the attainment of a restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依) and so it only discusses the connection with the subconscious store of memory as the object of the deliberating and calculating mind of self-interest. This is because:

- * The principle of spiritual awakening is universal while that of confusion is limited.

* The object of selflessness is broad while that of self-centered existence is narrow.

The Scripture on Grounding in the Levels of Enlightenment (Buddha Bhūmi Sūtra, 佛地經) is primarily focused on the period subsequent to the attainment of this spiritual restoration (āśraya parāvṛtti, 轉依) and so serves as a companion piece to the present discourse.

Question: How does the deliberating and calculating mind of self-interest (manas, 末那) connect with this object (the subconscious store of memory) as its own foundation of support?

Answer: It is just like how subsequent moments of consciousness connect with conditions similar to those immediately connected with its past (samanantara pratyaya, 等無間緣), as explained before. This has already been conclusively proven, so why would there be any problem with it in this case?

On the existential nature (svabhāva, 自性) found in the deliberating & calculating mind of self-interest (manas, 末那) and how it imagines it (ākāra, 行相).

On this, a line in the fifth stanza of verse says:

“Its existential nature is characterized by the deliberate calculation of self-interest (Manana ātmakam, 思量).”

This line reveals both its existential nature (svabhāva, 自性) and how it is imagined (ākāra, 行相).

* It reveals that deliberation and calculation is the very existential nature of awareness (saṃvitti bhāga, 證分).

* It also reveals that deliberation and calculation is how it functions as an imaginer (darśana bhāga, 見分).

This is why it is called ‘the deliberating and calculating mind’ (manas, 末那). Prior to the restoration of its spiritual foundation (āśraya parāvṛtti, 轉依), consciousness it is constantly clinging to the various aspects of self-centered existence in its deliberations and calculations. After its restoration, it still deliberates and calculates, but on the aspects of selflessness (nairātmya, 無我) instead.

On the mental states (caitta, 心所) that are in direct association with (samprayoga, 相應)

The mind that deliberates and calculates self-interest (manas, 末那).

a. ***The four primordial kinds of emotional disturbance (mūla kleśaiś caturbhiḥ, 四種根本煩惱)***

Question: How many mental states is the deliberating and calculating mind in direct association with?

Answer: On this, the second line of the fifth stanza of verse says:

“It is always (sadā, 常) combined with (sahitaṃ, 俱) four primordial kinds of emotional disturbance (kleśaiś caturbhiḥ, 四煩惱).”

In this line of verse, the expression ‘combined with’ (sahitaṃ, 俱) is a reference to that with which it is directly associated (samprayoga, 相應).

From the very beginning of time until there is a spiritual restoration of its foundation, the deliberating and calculating mind of self-interest is constantly connecting spontaneously to the subconscious store of memory as its object and it is associated with four primordial kinds of emotional disturbance (mūla kleśaiś caturbhiḥ, 四種根本煩惱).

Question: What are these four?

Answer: On this, Vasubandhu’s sixth stanza of verse says:

“They are:

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

1. Self-centered delusion (ātma moha, 我癡) is a reference to *ignorance* (avidyā, 無明) of a higher, transcendental nature of purpose. It is both a delusion regarding the characteristics of identity (ātma lakṣaṇa, 我相) and a confusion about the nature of selflessness. Because of this, there is said to be self-centered delusion.
2. Self-centered belief (ātma dṛṣṭi, 我見) is a reference to *clinging to views of identity* (ātma grāha, 我執), falsely reasoning that purposes have an identity when in fact they do not. Because of this, there is said to be self-centered belief.
3. Self-centered esteem (ātma māna, 我慢) is a reference to the *pride in identity* (garva, 倨傲). This is a reliance on attachments to identity that make the mind feel exalted and superior. Because of this, there is said to be self-centered esteem.
4. Self-centered love (ātma sneha, 我愛) is a reference to an *insatiable desire* for identity. Deep attachments arise due to clinging to identity. Because of this, there is said to be self-centered love.

The expression ‘combined together with’ (并) inserted in Xuánzàng’s translation of this stanza refers to the fact that self-centered love and self-centered esteem are combined together with self-centered beliefs. These direct associations (samprayoga, 相應) were not admitted by such schools as that Professing the Real Existence of All Purposes (Sarvastivāda, 說一切有部). These four are forever internally disturbing and shrouding the cognitive processes that arise from the subconscious store of memory and externally corrupting its evolving manifestations in the conscious mind (pravṛtti vijñāna, 轉識). Because of this, sentient beings are unable to escape from (niḥsaraṇa, 出離) the ever turning wheel of life and death (saṃsāra cakra, 生死輪迴) and there are said to be the (ten) primary kinds of emotional disturbance (kleśa, 煩惱).

b. **The four primordial kinds of emotional disturbance vs. the (six or ten) primary kinds**

Question: The mind is said to have ten primary kinds of emotional disturbance (kleśa, 煩惱).

Why is the deliberating and calculating mind (manas, 末那) only said to have four?

According to many texts, including Vasubandhu’s Commentary About the Collection of Verses on the Spiritual Science (Abhidharma Kośa Bhāṣyam, 阿毘達磨俱舍論), there are six or ten primary emotional disturbances, whether in their latent states (anuśaya, 隨眠) or as active conscious disturbances (kleśa, 煩惱).

- #1 The hatred (dveṣa, 瞋) found in aversions, attachment to unpleasant feelings
- #2 The delusion (moha, 癡) of selfish indifference, attachment to feelings ignorant of karma and retribution
- #3 The greed (lobha, 貪) found in cravings and appetites, attachment to pleasant feelings
- #4 Pride (māna, 慢), attachment to identities when dealing with unpleasant feelings
- #5 Doubt (vicikitsā, 疑), doubt in identities and beliefs when dealing with feelings of selfish indifference
- #6 - #10 Flawed views (dṛṣṭi, 見), belief systems that deal with pleasant feelings, based on an incorrect faith in the identity of a greater purpose; There are five kinds of false views that do not grasp the ultimate dialectical principle of reality:

- a. Flawed beliefs about the reality of one’s own self-centered existence (satkāya dṛṣṭi, 有身見): This is an existential clinging to the projections of one’s purpose (upādāna skandha, 取蘊) and attachment to the aspects of me and mine, that is, identity (ātma dṛṣṭi, 我見) and possession (ātmiya dṛṣṭi, 我所見) which shroud the true (selfless) principles of transcendental reality.

- d. *Flawed beliefs attached to the extremes of duality* (antagrāha dr̥ṣṭi, 邊執見): This is clinging to a principle that is in fact only a thesis that has an antithesis. Without penetrating the aspects of mutual dependence one does not reach the dialectical principle of the middle way that transcends them.
- b. *Flawed beliefs about the transcendental nature of life's purpose* (mithyā dr̥ṣṭi, 邪見): Here the nature of emptiness, transcendence and unconditional purpose are confused with a nihilism that denies all affirmations of truth.
- c. *Belief in subjective views of objective truth* (dr̥ṣṭi paramārśa, 見取見): This is the overestimation (paramārśa, 取見) of the views (opinions) of truth that are of lesser significance when seen in the greater context of the dialectical principle (and its ultimate conclusion, the nature of emptiness).
- e. *Confusion about the means & ends of the noble path* (śīla vrata paramārśa, 戒禁取見): This is overestimating (paramārśa, 取見) how the upholding of precepts of moral commitment, the practicing of austerities or the observing of rituals will lead to enlightenment.

By expanding #6 flawed beliefs into these five kinds, there are ten primary kinds of emotional disturbance.

Answer:

1. When there is belief in the ultimate reality of one's own self-centered existence (satkāya dr̥ṣṭi, 有身見), *the other four kinds of flawed beliefs do not arise* in the deliberating and calculating mind of self-interest (manas, 末那) because two contradictory kinds of discernment cannot exist in the same mind.

Question: Why does the deliberating and calculating mind of self-interest need to cling to self-centered beliefs about identity (ātma dr̥ṣṭi, 我見)?

Answer: It is because:

- * The two beliefs that are *overestimations* (paramārśa, 取見) of truths, that is, attachment to subjective beliefs (opinions) about transcendental reality (dr̥ṣṭi paramārśa, 見取見) and confusion about the means and ends of the noble path (śīla vrata paramārśa, 戒禁取見), are both only *mental speculations* (vikalpa, 分別) that are severed through attaining a vision of the noble path (darśana heya, 見所斷), while the emotional disturbances of the deliberating and calculating mind of self-interest (manas, 末那) are innate (sahaja, 俱生), only being severed through cultivation of the noble path (bhāvanā heya, 修所斷).
- * Attachment to beliefs about possessions (ātmiya dr̥ṣṭi, 我所見) and beliefs in the extremes of duality (antagrāha dr̥ṣṭi, 邊執見) both arise through *flawed beliefs about identity* (ātma dr̥ṣṭi, 我見) while the *flawed beliefs about the reality of one's self-centered existence* (satkāya dr̥ṣṭi, 有身見) found in the deliberations and calculations of self-interest do not depend on these beliefs about identity. Instead, these existential beliefs are ever clinging to an inner identity with the subconscious store of memory because this is their view of identity.

2. *Doubt does not arise* because belief in the reality of one's own self-centered existence (satkāya dr̥ṣṭi, 有身見) is absolutely certain.
3. *The hatred found in aversions does not arise* because of the attachments of self-centered love (ātma sneha, 我愛).

Because of this, there are only four kinds of primordial emotional disturbance found in the deliberations and calculations of self-interest (manas, 末那) instead of six or ten.

Question: How can self-centered belief, self-centered esteem and self-centered love arise together?

Answer: Because their methods of imagining (ākāra, 行相) do not oppose each other, there is no reason they cannot do so.

Question: The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that the greed found in

cravings makes the mind humble while pride exalts it. Are not these two contradictory?
Answer: Yes, but in this case the discourse is referring here to emotional disturbances about external objects that are speculations of the mind (vikalpita, 分別), the kind that debase others and are explicit. The emotional disturbances in the deliberations and calculations of self-interest are directed towards an internal object and so are innate and naturally arising (sahaja, 俱生). They exalt oneself and are subtle. Because of this, these two discourses are discussing different things and are not in contradiction.

c. **Other mental states that are directly associated** (samprayukta saṃskāra, 相應行) **with The deliberating and calculating mind of self-interest** (manas, 末那)

Question: Are there only these four mental states (caitta, 心所) in the deliberating and calculating mind of self-interest (manas, 末那)?

Answer: No, there are more. As it is said in the last line of the sixth stanza of verse in Xuánzàng's translation (the first line of the seventh in the Vasubandhu's original):

“It is also (ca, 及) directly associated with contact (sparśa, 觸), the rest (adyaiś, 等) of the five omnipresent motive forces as well as other motive forces (anyaiḥ, 餘).”

There are various theories that address how many other mental states there are:

1. There is a thesis that there are only nine mental states directly associated with the mind that deliberates and calculates self-interest, which are:
 - a. The four primordial kinds of emotional disturbance (kleśaiś caturbhiḥ, 四種煩惱)
 1. Self-centered delusion (ātma moha, 我癡) and
 2. Self-centered belief (ātma dṛṣṭi, 我見) combined together with
 3. Self-centered esteem (ātma māna, 我慢) and
 4. Self-centered love (ātma sneha, 我愛)
 - b. The five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行) found in all projections of consciousness:
 1. Contact (sparśa, 觸),
 2. Attention (manaskāra, 作意) and
 3. Emotional feeling (vedanā, 受),
 4. Mental association (saṃjñā, 想) and
 5. The motive of intent (cetanā, 思)

This is because the deliberating and calculating mind of self-interest is necessarily in direct association with these omnipresent motive forces.

It has already been stated in the third stanza of verse that the different seeds ripening from the subconscious mind (vipāka vijñāna, 異熟識) are combined with contact and four other omnipresent motive forces. According to this thesis, when this later line of verse cites ‘other motive forces’ (literally ‘others’ - anya, 餘), it is referring to the five omnipresent motive forces found in the deliberating and calculating mind of self-interest (manas, 末那) which shroud consciousness (nivṛta, 有覆) so as not to confuse them with those found in those in the subconscious store of memory which do not shroud the cognitive processes of consciousness (anivṛta, 無覆). According to this thesis, the term ‘and’ (ca, 及) is used here to indicate that these five omnipresent motive forces are always combined with the four primordial kinds of emotional disturbance when in direct association with deliberations and calculations of self-interest.

Question: Why is the deliberating and calculating mind of self-interest without any mental states other than these nine (according to this thesis)?

Answer: According to this thesis, the four other kinds of motive forces directly associated with the mind are ruled out here:

1. Motive forces that distinguish specific objects (viniyata saṃskāra, 別境行)
 2. Virtuous purposes (kuśala dharma, 善法)
 3. Secondary emotional disturbances (upakleśa, 隨煩惱) and
 4. Uncategorized motive forces (aniyata saṃskāra, 不定行)
1. Motive forces that distinguish specific objects (viniyata saṃskāra, 別境行):
 - a. *Aspiration* (chanda, 欲) arises from a yearning that has not yet been satisfied. The deliberating and calculating mind of self-interest spontaneously connects with the objects that will bring satisfaction, without needing to generate any yearning or longing for them. Because of this, it is without aspiration.
 - b. *Determination* (adhimokṣa, 勝解) arises from a judgment, a decisiveness towards an object that has not been fully resolved. The deliberating and calculating mind of self-interest has always been fixed on its object from the very beginning of time and consequently there has always been a determination about it. Because of this, no further determination needs to be made.
 - c. *Remembrance* (smṛti, 念) arises from a clear mindfulness of things experienced and learned in the past. The deliberating and calculating mind of self-interest is constantly connected to the object that is present before it and is without need for such a clear mindfulness of things. Because of this, it is without remembrance.
 - d. *Mental resolve* (samādhi, 定) arises from the ability to make the mind concentrate on a single object. The deliberating and calculating mind of self-interest connects spontaneously and effortlessly with the object before it at the moment without any need to concentrate on it. Because of this, it is without need for mental resolve.
 - e. *Discernment of purpose* (dhī or prajñā, 慧) in the deliberations and calculations of self-interest is limited to only self-belief (ātma dṛṣṭi, 我見) and so it is not separately discussed here as another mental states in direct association with it.
 2. Virtuous mental states (kuśala dharma, 善法) are pure of affliction and so are not directly associated with the deliberations and calculations of self-interest.
 3. Secondary emotional disturbances (upakleśa, 隨煩惱) are directly dependent on the (ten) primary kinds of emotional disturbance (kleśa, 煩惱) that become manifested in the conscious mind. They arise subsequent to them and are their differentiations. The deliberating and calculating mind of self-interest is always directly associated with the four primordial kinds of emotional disturbance and retain a single nature in successive moments without becoming differentiated. In this thesis, it is therefore not directly associated with the secondary kinds of emotional disturbance.
 4. Uncategorized motive forces (aniyata saṃskāra, 不定行)
 - a. *Regret* (kaukr̥tya, 惡念 or 惡作) is a sense of guilt for actions that have been committed in the past. The deliberating and calculating mind of self-interest spontaneously connects with the objects present before it without any sense of guilt for past actions. Because of this, it is said to be without any regret.

- b. *Fatigue* (middha, 眠) is directly dependent on a heaviness and dullness of the body and mind as well as the power of external conditions (illness, darkness, etc.) that many periodically arise. From the beginning of time, the deliberating and calculating mind of self-interest has been of a single nature and clings to the inner mind, not relying on external conditions and so it is not directly associated with fatigue.
- c.-d. *Seeking* (vitarka, 尋) & *Discovery* (vicāra, 伺): Seeking is an initial attention directed towards an object (vitarka, 尋) while *discovery* is a sustained attention of deliberation on an object (vicāra, 伺). They both depend on the mind turning towards *external* objects. They are respectively the shallow and deep research of explicit and subtle objects through verbalization, the mind's use of words (paribhāṣaṇa, 發言). The deliberating and calculating mind of self-interest only turns *inward*, is of a single nature and clings to its own identity. Because of this, it is without these two uncategorized motive forces.

2. There is a second thesis that the first explanation of the term 'other motive forces' does not refer to different omnipresent motive forces because the very next stanza of verse specifically says that the mind deliberating and calculating self-interest shrouds cognitive processes (nivṛta, 有覆) (and so conceals the subconscious mind). There is no need to concoct the existence of 'other motive forces' (anya, 餘) here that are of the same kind but act differently. The first explanation is also said to be wrong because there are also secondary kinds of emotional disturbances (upakleśas, 隨煩惱) that are directly associated with deliberations and calculations of self-interest. Therefore, in this second thesis, the reference to 'other motive forces' must be a reference to these secondary kinds of emotional disturbances.

There are said to be twenty (or twenty-two) secondary kinds of emotional disturbances in all. They are all described in detail the section on the mind that distinguishes imagined objects (mano vijñāna, 意識). There were many masters who agreed with this interpretation but only differed about exactly how many of these secondary kinds of emotional disturbances are directly associated with the deliberating and calculating mind of self-interest:

- a. There are some masters who said that there are five kinds of secondary emotional disturbances that are directly associated with all corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污品). As stated in The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論), there are five secondary kinds of emotional disturbance (upakleśa, 隨煩惱) always directly associated with corrupted mental states:

1. Apathy (styāna, 惛沈)
2. The restlessness of worry (auddhatya, 掉舉)
3. Lack of faith (aśraddhā, 無信) in a transcendent moral purpose
4. Negligence (kausīdya, 懈怠) and
5. The idleness found in lack of self-restraint (pramāda, 放逸).

If there were no incompetence (akarmaṇyatā, 無堪任性) in the mind, there would be no corruption of it (kliṣṭa, 染污性). However, when primary emotional disturbances (kleśa, 煩惱) do arise there is this corruption, and whenever there is any corruption, there must be these five secondary kinds of emotional disturbance. And with emotional disturbances arising, there is such an incompetence as well as an instability or excitability (capala, 鬻動) in the mind that is a result of these five.

- * Although the restlessness of worry (auddhatya, 掉舉) is found in all corrupt states of mind, by being augmented by greed (lobha, 貪) it is just a part of greed.
- * In the same way, although fatigue (middha, 眠) and regret (kaukr̥tya, 惡念) may be virtuous, evil or morally neutral, by being augmented by delusion (moha, 癡) they are said to just be a part of delusion.

In conclusion, this first master says that, in all, the deliberating and calculating mind of self-interest is combined with fifteen mental states (caitta, 心所):

- a. The first nine on which there is no disagreement:
 1. *The five omnipresent motive forces* (pañca sarvatraga saṃskāra, 五遍行)
 2. *The four primordial kinds of emotional disturbance* (kleśaiś caturbhiḥ, 四煩惱)
- b. *The five secondary kinds of emotional disturbance* that are said to be in all corrupted states of mind (pañca sarvatraga upakleśa, 五遍隨煩惱)
- c. *One of the five motive forces distinguishing objects* (viniyata saṃskāra, 別境行), namely *the discernment of purpose* (dhī or prajñā, 慧). Self-centered belief (ātma dṛṣṭi, 我見) is a kind of discernment of purpose, which is one of the motive forces that directly distinguish specific objects (viniyata saṃskāra, 別境行). However, the discernment of purpose can be divided into two different kinds:
 1. There are the discernments of purposes (dhī or prajñā, 慧) that can be virtuous, evil or morally undefined.
 2. There are the discernments of purpose that are based on self-centered belief (ātma dṛṣṭi, 我見) which are always corrupted by attachment to identity.

Question: Why isn't the deliberating and calculating mind of self-interest connected with the other (thirty-six) states of mind (caitta, 心所), according to this thesis?

Answer:

1. *It is not directly associated with the fifteen other secondary emotional disturbances:*
 - a. *Anger* (krodha, 忿) *and the rest of the ten secondary kinds of narrowly defined emotional disturbance* are explicit manifestations of such disturbances. The deliberating and calculating mind of self-interest itself is very subtle and so is not directly associated with these ten.
 - b. *Lack of shame* (ahrīkya, 無慚) & *lack of humility* (anapatrāpya, 無愧) are only evil. The deliberating and calculating mind of self-interest is morally undefined and so it is not directly associated with these two.
 - c. *Distraction* (vikṣepa, 散亂) makes the mind become scattered and dispersed among external objects. The deliberating and calculating mind of self-interest clings to a single internal object that is constantly arising. Because it does not become scattered or dispersed among external objects, it is not directly associated with distraction.
 - d. *Lack of self-awareness* (asamprajanya, 不正知) & *lapses of remembrance* (muṣita smṛtitā, 失念) are mental states arising externally through improper thoughts, words and deeds while the deliberating and calculating mind of self-interest only clings to a single internal object (its inner identity with the subconscious store of memory). Therefore it is not combined with these two.
2. *It is also not directly associated with twenty-one other mental states* as explained before in the first thesis:
 - a. *The four uncategorized motive forces* (aniyata saṃskāra, 不定行)
 - b. *Four of the five motive forces distinguishing objects* (viniyata saṃskāra, 別境行),

- all those except for the discernment of purpose (dhī or prajñā, 慧)
- c. *The eleven virtuous kinds of purpose* (ekadaśa kuśala dharma, 善法)
 - d. *Two of the primary kinds of emotional disturbance* (kleśa, 煩惱):
 1. *The hatred* (dveṣa, 瞋) *found in aversions and disgust* (pratigha, 瞋恚)
 2. *Doubt* (vicikitsā, 疑)

According to this thesis, although there are other places in the holy teachings that say there are six or even ten secondary kinds of emotional disturbance that are found in all corrupt states of mind, their claims of universality only exist in certain contexts and not because they necessarily really pervade all corrupted states of mind in all cases.

- b. In those that enumerate the existence of twenty secondary kinds of emotional disturbance, there is the teaching about their being six kinds that pervade all corrupted states of mind:
 1. Lack of faith (aśraddhā, 無信) in a transcendental moral purpose
 2. Negligence (kausīdya, 懈怠)
 3. The idleness found in lack of self-restraint (pramāda, 放逸)
 4. Forgetfulness, lapses of mindfulness (muṣitasmr̥tītā, 失念)
 5. Distraction (vikṣepa, 散亂)
 6. Lack of self-awareness (asamprajanya, 不正知)

This is done by separating out:

- a. Those that are only explicit (narrowly defined) from those that can be either explicit or subtle
 7. Anger (krodha, 忿)
 8. Resentment (upanāha, 恨)
 9. Concealment (mrakṣa, 覆)
 10. Hostility (pradāsa, 惱)
 11. Stinginess (mātsarya, 慳)
 12. Jealousy (īrṣya, 嫉)
 13. Deceit (śāṭhya, 誑)
 14. Dishonesty (māyā, 諂)
 15. Cruelty (vihimsā, 害)
 16. Arrogance (mada, 憍)
- b. Those that are only evil from those that can be either evil or morally undefined:
 17. Lack of shame (ahrīkya, 無慚)
 18. Lack of humility (anapatrāpya, 無愧)
- c. Those that only obstruct either resolve of meditation or discernment of purpose but not both:
 19. Apathy (styāna, 惛沈) preventing the resolve of meditation
 20. Restlessness (auddhatya, 掉舉) preventing the discernment of purpose
- c. In those that enumerate the existence of twenty-two secondary kinds of emotional disturbance, there is the teaching about their being ten kinds that pervade all corrupted states of mind, adding these four to the six enumerated above:
 19. Apathy (styāna, 惛沈) preventing the resolve of meditation
 20. Restlessness (auddhatya, 掉舉) preventing the discernment of purpose
 21. Misguided aspiration (mithyā chanda, 邪欲)
 22. False determination, misjudgment (mithyā adhimokṣa, 邪勝解)

This is done by only excluding those that cannot be subtle or morally undefined (and adding the two extra kinds, 21. misguided aspiration and 22. misjudgment). And so the different enumerations of these texts do not necessarily contradict each other.

In elaborating on these two different enumerations of six vs. ten universal kinds:

b. *There are other masters who asserted that there are six kinds of secondary emotional disturbance directly associated with all corrupted states of mind* (kliṣṭa manas, 染心): On the basis of there being twenty kinds of secondary emotional disturbances, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that there are six regarded as being found in all corrupted states of mind. These are:

1. Lack of faith (aśraddhā, 無信) in a transcendental moral purpose
2. Negligence (kausīdya, 懈怠)
3. The idleness found in lack of self-restraint (pramāda, 放逸)
4. Forgetfulness, lapses of mindfulness (muṣitasmṛtitā, 失念)
5. Distraction (vikṣepa, 散亂)
6. Lack of self-awareness (asamprajanya, 不正知)

If forgetfulness, distraction and lack of self-awareness are absent, the mind will not be able to bring about emotional disturbances (kleśa, 煩惱). In order for the greed found in cravings and the other kinds of emotional disturbances to arise, it is necessary to have had lapses of remembrance or an improper examination of the purpose for that which one has experienced or an incorrect analysis of them (mithyā pravicya, 邪簡擇). When these do arise, the thoughts of the mind are swept along a stream (pariṣyanda, 流蕩) due to distractions (vikṣepa, 散亂) from the objects that arise in it. The workings of apathy (styāna, 惛沈) and the restlessness of worry (auddhatya, 掉舉) are mutually contradictory and so are not both able to arise in all corrupted states of mind. When The Compendium on the Spiritual Science of the Greater Vehicle stated that there are five secondary kinds of emotional disturbance (upakleśa, 隨煩惱) that are always directly associated with corrupted mental states (apathy, restlessness, lack of faith, negligence and the idleness found in lack of self-restraint), it was because:

- a. It excluded the ten that are only explicit manifestations (anger, etc.).
- b. It excluded those only serving to counter virtuous purposes (kuśala dharma, 善法), rather than countering the motive forces that distinguish objects (viniyata saṃskāra, 別境行). The ones that counter virtuous purposes are:
 1. Lack of faith (aśraddhā, 無信) countering faith (śraddhā, 信)
 2. Negligence (kausīdya, 懈怠) countering diligence of effort (vīrya, 精進),
 3. Apathy (styāna, 惛沈) countering the confidence that arises from an elevated sense of purpose (praśrabdhi, 輕安),
 4. The restlessness of worry (auddhatya, 掉舉) countering impartiality of mind (upekṣā, 捨)
 5. The idleness found in the lack of self-restraint (pramāda, 放逸) countering vigilance (apramāda, 不放逸)
- c. It excluded those only found among secondary kinds of emotional disturbances, in distinction to those found in the primary kinds (kleśa, 煩惱) and the four that are uncategorized (aniyata saṃskāra, 不定行).

- d. It excluded the two that are only found in evil states; lack of shame (ahrikya, 無慚) and lack of humility (anapatrāpya, 無愧)

In explaining the ten secondary kinds of emotional disturbance (upakleśa, 隨煩惱) that always share direct associations with corrupted mental states (kliṣṭa manas, 染心), this thesis is similar to that described before by the master teaching the earlier thesis. In conclusion, these masters say that the deliberating and calculating mind of self-interest is directly associated with nineteen mental states (caitta, 心所):

- a. *The five omnipresent motive forces* (sarvatraga saṃskāra, 遍行)
- b. *The four primordial kinds of emotional disturbance* (kleśaiś caturbhiḥ, 四煩惱)
- c. *The six secondary kinds of emotional disturbance* (upakleśa, 隨煩惱) explained here
- d. *Three motive forces distinguishing objects* (viniyata saṃskāra, 別境行): *remembrance* (smṛti, 念), *mental resolve* (samādhi, 定) & *discernment* (dhī or prajñā, 慧)
- e. *Apathy* (styāna, 惛沈)
 - * This special reference to remembrance (smṛti, 念) is made for the same reason as explained before about the discernment of purpose (dhī or prajñā, 慧) (only being mindfulness or remembrance of one's own purpose).
 - * Mental resolve (samādhi, 定) is added because, through clinging to its identity (ātma grāha, 執我), the deliberating and calculating mind (manas, 意) focuses on the mind's objective and never lets it go.
 - * Apathy (styāna, 惛沈) is added because the deliberating and calculating mind of self-interest is directly associated with a stupidity that is heavy with an internal kind of apathy. However, it is without the restlessness of worry about external things because this internal kind of apathy is in contradiction with it.

With regards to the other mental states that are absent, one should understand them as explained in the previous thesis.

- c. *There are other masters who said that there are ten kinds of secondary emotional disturbance that are directly associated with all corrupted states of mind* (kliṣṭa manas, 染心):

Volume fifty-eighth The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) states that the following ten kinds of secondary emotional disturbances are directly associated with all corrupted states of mind because they pervade all of the three-fold sphere of sentient existence; its desires (kāma dhātu, 欲界), its objective realities (rūpa dhātu, 色界), and its existential principles (arūpa dhātu, 無色界)⁴. These ten are:

1. The idleness found in the lack of self-restraint (pramāda, 放逸)
2. The restlessness of worry (auddhatya, 掉舉)
3. Apathy (styāna, 惛沈)
4. Lack of faith (aśraddhā, 無信) in a transcendent moral purpose
5. Negligence (kausīdya, 懈怠)
6. False (misguided) aspirations (mithyā chanda, 邪欲)
7. False determination, misjudgment (mithyā adhimokṣa, 邪勝解)
8. False remembrance (mithyā smṛti, 邪念)
9. Distraction (vikṣepa, 散亂)
10. Lack of self-awareness (asamprajanya, 不正知)

When misguided aspirations and misjudgments are absent, emotional disturbances are unable to arise in the mind. This is because greed and the other primary kinds of

emotional disturbance only arise if these misjudgements have been made about the objectives that are experienced and there is a desire to either be united with them or separated from them.

Question: If there are any doubts about the four truths on the nature of life's purpose or their principles, how can there be any determination about them?

Answer: Those who have doubts about their principles may still have no doubt about the objective reality of life's purpose. Therefore doubt (vicikitsā, 疑) is also directly associated with the making of determinations (adhimokṣa, 勝解) about it (whether they are correct or not).

Kuījī added: Moreover, if there are still doubts about the principles behind the truth of suffering, upon suffering pain in the physical realm one will certainly make a determination about it because, just as humanity, heaven and the other spiritual realms can be distinguished, one may (philosophically) have doubt in the truth (axiomatic principle) that existence is suffering, but on the physical level one can certainly understand that a human being (manuṣya, 人) suffers more than a celestial being enjoying the bliss found in the heavens of meditation (devaloka, 天).

There may still be doubts about the object present before one (ālambana, 所緣) (including sensory experiences), but this doubt is not an emotional disturbance (kleśa, 煩惱). This is like having reasonable doubts such as those about mirages or seeing posts in the dark that appear to be people. Other texts do not teach that misguided aspirations and misjudgments are found in all corrupt states of mind because either they are not explicitly revealed when the mind has something disagreeable before it (which overcomes the desire for it) or it is directly associated with doubt (which affects the power of determination). Regardless, in this thesis they are found in all corrupted states of mind. The interactions of other mental states with the deliberating and calculating mind of self-interest are as already explained. And so, according to this third thesis, there are twenty-four mental states directly associated with the deliberations and calculations of self-interest:

a. The first nine on which there is no disagreement:

1. *The five omnipresent motive forces* (pañca sarvatraga saṃskāra, 五遍行)

2. *The four primordial kinds of emotional disturbance* (kleśaiḥ caturbhiḥ, 四煩惱)

b. *Ten secondary kinds of emotional disturbance* as just explained.

c. *The five motive forces distinguishing objects* (viniyata saṃskāra, 別境行)

The other mental states are not directly associated with it, as already explained.

d. *There is yet another thesis (from Dharmapāla, deemed to be correct) that these first three theories are not entirely correct and there are actually eight secondary kinds of emotional disturbance directly associated with all corrupted states of mind* (kliṣṭa manas, 染心):

1. What signs of aspiration (chanda, 欲) or determination (adhimokṣa, 勝解) would there be if there were *doubts* (vicikitsā, 疑) about the existence or non-existence of a world beyond the one before one?

2. If there was no *apathy* (styāna, 惛沈) when emotional disturbances arose, there would certainly not be any lack of competence (akarmaṇyatā, 無堪任性).

3. If there was no *restlessness of worry* (auddhatya, 掉舉) when they arose, there would not be any instability or excitability (acapala, 無巽動), just as there is no corruption in pure states.

4. If there were no *distractions* (vikṣepa, 散亂) in emotional disturbances, one would not become swept along the stream of consciousness (pariṣyanda, 流蕩) and so be corrupted.

5. If the mind was without *lapses of remembrance* (muṣitasmr̥titā, 失念) or there were not a *lack of self-awareness* (asamprajanya, 不正知), how could emotional disturbances arise and be manifested?

Therefore all corrupted states of mind (kliṣṭa manas, 染污心) are by necessity in direct association with the eight secondary kinds of emotional disturbance (upakleśa, 隨煩惱) that are broadly defined. These eight are:

1. Apathy (styāna, 惛沈)
2. The restlessness of worry (auddhatya, 掉舉)
3. Lack of faith (aśraddhā, 無信)
4. Negligence (kausīdya, 懈怠)
5. The idleness found in lack of self-restraint (pramāda, 放逸)
6. Lapses of remembrance (muṣitasmr̥titā, 忘念)
7. Distraction (vikṣepa, 散亂)
8. Lack of self-awareness (asamprajanya, 不正知)

The second master asserted that lapses of remembrance (muṣitasmr̥titā, 忘念) and lack of self-awareness (asamprajanya, 不正知) respectively arise from the nature of remembrance (smṛti, 念) and discernment of purpose (dhī or prajñā, 慧), and so are not found in all corrupted states of mind, as not all corrupted states of mind have perceived the objects experienced in the past or have properly examined them. However, if their essential nature was really the delusion that arises from ignorance, then they would in fact arise with all corrupted states of mind, as explained before. Therefore, all together, the deliberating and calculating mind of self-interest (manas, 意) is directly associated with eighteen mental states (caitta, 心所), which are:

- a. The first nine on which there is no disagreement:
 1. *The five omnipresent motive forces* (pañca sarvatraga saṃskāra, 五遍行)
 2. *The four primordial kinds of emotional disturbance* (kleśaiś caturbhiḥ, 四煩惱)
- b. *Eight secondary kinds of emotional disturbance* as just explained.
- c. *One special motive force distinguishing a specific object* (viniyata saṃskāra, 別境行): *the discernment of purpose* (dhī, 慧) in the form of a self-centered belief (ātma dṛṣṭi, 我見) that clings to one's own identity (ātma grāha, 我執).

The remaining (thirty-three) mental states directly associated with consciousness are not involved in the deliberations and calculations of self-interest, as already explained in *The Compendium on the Spiritual Science of the Greater Vehicle* (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) as well as volumes fifty-five and fifty-eight of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* (Yogācāra Bhūmi Śāstra, 瑜伽師地論). This explanation does not contradict the holy teachings or logical reasoning.

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

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

On the emotional feelings (vedanā, 受) found in

The corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污意)

Question: What emotional feelings are found in the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污意)?

Answer: There are three theories about this.

- a. *There is a thesis* that it is only directly associated with feelings of rejoicing, a mental feeling of gain or satisfaction (saumanasya vedanā, 喜受) because, in constantly clinging to its inner identity, it has feelings of rejoicing and love for it.
- b. *There is another thesis* that this is not so as it would allow that feelings of rejoicing would exist in all mental states all the way up to the stage of realizing the very peak existential experience (bhavāgra, 有頂) in the boundless dialectical principle of life that is beyond perception and non-perception (naiva saṃjñā anāsaṃjñā āyatana, 非想非非想無邊處). This would be in contradiction to the holy teachings.

Kuṅji added: Volume twelve of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says the following about emotional feelings in the four levels of meditation found in the sphere of form⁹:

1. At the first level of meditation there is release from feelings of sorrow and grief (daurmanasya vedanā, 憂受), the mental feelings of loss and dissatisfaction.
2. At the second level there is release from feelings of suffering (duḥkha vedanā, 苦受), the general feelings of pain and displeasure.
3. At the third level there is release from feelings of joy (saumanasya vedanā, 喜受), the mental feelings of gain or satisfaction.
4. At the fourth level there is release from feelings of contentment (sukha vedanā, 樂受), the general feelings of bliss and pleasure, leaving only feelings of impartiality (upekṣā vedanā, 捨受).
5. From the trance states beyond any mental associations (asaṃjñi sattva, 無想天) all the way to the meditations on the peak existential experience (bhavāgra, 有頂) found in the sphere beyond form, there is release from all emotional feelings, ultimately even those of impartiality (upekṣā vedanā, 捨受).

In this second thesis, it is explained that the deliberating and calculating mind of self-interest is directly associated with four kinds of emotional feelings.

1. With the arising of evil destinies, the deliberations and calculations of self-interest are directly associated with feelings of sorrow and grief, a mental feeling of loss and dissatisfaction (daurmanasya vedanā, 憂受). This is because they are connected with the unwholesome actions (akuśala karma, 不善業) that induce these fruits.
2. With the arising of the destinies of human existence and divine aspirations in which there are the feelings of joy (saumanasya vedanā, 喜受) directly associated with the first two levels of meditation⁹. This is because their deliberations and calculations of self-interest are connected with the virtuous actions that induce these fruits.
3. The third level of meditation⁹ in the sphere of form is directly associated with feelings of bliss and contentment (sukha vedanā, 樂受). This is because the deliberations and calculations of self-interest are connected with the virtuous actions that induce these fruits.
4. From the fourth level of meditation in the sphere of form to the very peak existential experience (bhavāgra, 有頂)⁹ there is direct association with feelings of impartiality (upekṣā vedanā, 捨受). This is because the deliberations and calculations of self-interest are only connected with the virtuous actions that induce these fruits.

- c. *There is a third thesis* (deemed to be correct) that this explanation is also incorrect. From the very beginning of time, the deliberating and calculating mind of self-interest has been both spontaneous and of a single nature. In clinging to its inner identity with feelings of selfish indifference it is without any change because it is not directly associated with the different kinds of emotional feelings that can change it.

The difference in its mental states before and after spiritual restoration

And if there were any difference in feelings between the deliberations and calculations of self-interest (manas, 末那) and the subconscious store of memory (ālaya vijñāna, 阿賴耶識), it would be clearly distinguished in this stanza of verse, and if there were any differences in how they were directly associated with the four non-impartial kinds of emotional feelings (suffering, grief, contentment and joy) it would have been distinguished here. Since no such differences are mentioned here, it is determined that they are the same. Therefore the deliberating and calculating mind of self-interest is only directly associated with feelings of indifference (upekṣā vedanā, 捨受) (upon attaining spiritual restoration, this indifference is transformed into the impartiality found in equanimity of mind). And so:

- * ***Prior to the restoration of its spiritual foundation*** (āśraya parāvṛtti, 轉依), the deliberating and calculating mind (manas, 末那) is directly associated with the eighteen mental states (caitta, 心所) as described before:
- The first nine on which there is no disagreement:
 - The five omnipresent motive forces* (pañca sarvatraga saṃskāra, 五遍行)
 - The four primordial kinds of emotional disturbance* (kleśaiś caturbhiḥ, 四煩惱)
 - Eight secondary kinds of emotional disturbance* as just explained.
 - One special motive force that distinguishes objects* (viniyata saṃskāra, 別境行):
Discernment of purpose (dhī or prajñā, 慧) in the form of a self-centered belief (ātma dṛṣṭi, 我見) that clings one's own identity (ātma grāha, 我執).
- * ***After the restoration of its spiritual foundation***, there are only twenty-one mental states that arise with it. These are:
- The five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行)
 - The five motive forces distinguishing objects (pañca viniyata saṃskāra, 五別境行)
 - The eleven virtuous mental states (ekadaśa kuśala dharma, 善法)
- Like the subconscious store of memory (ālaya vijñāna, 阿賴耶識) that has been spiritually restored, the deliberating and calculating mind (manas, 末那) is only directly associated with feelings of impartiality because it is spontaneous, effortless and always evolving with conditions through transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智).

On the moral nature* (prakṛti, 性) *of the deliberating and calculating mind of self-interest

Question: With what moral nature are its mental states involved?

Answer: It is morally undefined (avyākṛta, 無記) but shrouds cognitive processes (nivṛta, 有覆). It is without any other moral nature.

- Prior to the restoration of its spiritual foundation*** (āśraya parāvṛtti, 轉依):
 - As long as deliberations and calculations of self-interest (manas, 末那) are directly associated with the corruptions found in the four primordial kinds of emotional disturbance and its other mental states, the noble path is obstructed and the subconscious mind is concealed. It is therefore said to *shroud cognition* (nivṛta, 有覆).
 - In being beyond good and evil it is said to be *morally undefined* (avyākṛta, 無記).
 - Just as the emotional disturbances in the two higher spheres of meditation on

sentient existence (the objective reality of its form and its existential principles that are beyond form) are morally undefined when suppressed through the power of meditative resolve (samādhi bala, 定力), the foundation of support (āśraya, 所依) for the corrupt purposes that spontaneously arise in the deliberating and calculating mind of self-interest are *very subtle and morally undefined*.

- b. After its spiritual restoration, the nature of the deliberating and calculating mind of self-interest is *only virtuous* (and the subconscious mind is revealed, no longer shrouded).

On the deliberating & calculating mind (manas, 末那) & its mental states (caitta, 心所) in The levels of grounding in meditation (bhūmi, 地)⁹

Question: To what levels of meditation are the deliberating and calculating mind (manas, 末那) and its mental states (caitta, 心所) connected?

Answer: On this the seventh stanza of verse says:

“It adapts (tanmyair, 隨) to that with which it is in contact (anyaiḥ sparśādyaiś, 所繫) wherever it arises (yatrajas, 所生).”

This is a reference to the levels of meditation (bhūmi, 地) with which it is connected. When arising in the sphere of desire for sentient existence (kāma dhātu, 欲界), the mental states of the deliberating and calculating mind are actively manifested (samudācāra, 現行) and can be connected to any sphere of meditation, from the lowest in the sphere of desire up to the very highest in the sphere beyond form, the peak existential experience (bhavāgra, 有頂) of the boundless dialectical principle of life that is beyond mental associations as well as mental disassociation (naiva saṃjñā anāsaṃjñā āyatana, 非想非非想無邊處), which is the fruit of the never-returner (anāgāmi phala, 不還果)¹² who is reconciled with death and lets go of this world and its desires forever. This is because the deliberating and calculating mind of self-interest is always spontaneously connecting with the subconscious store of memory at its own level but not at any other level. The subconscious store of memory contains the seeds of all the levels of meditation. When any of these levels of meditation (bhūmi, 地)⁹ arises and is manifested through the different seeds ripening up from the subconscious mind (vipāka ālaya vijñāna, 異熟藏識) and then presented as the object before the conscious mind, the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污末那) arise to this same level, connecting with it as their identity. In belonging to it, they are said to be connected to it. Some say that the corrupted deliberations and calculations of self-interest are bound to the emotional disturbances at these levels and so they are said to also be bound to them. However, once the mind that deliberates and calculates self-interest has undergone restoration of its spiritual foundation (āśraya parāvṛtti, 轉依), it is no longer bound or attached to any of these levels of meditation.

On transcendence (nirodha, 滅) of the corrupted deliberations and calculations of self-interest

Question: From the beginning of time, there have been continuously corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污意). At what stage are they temporarily severed and at what stage are they permanently severed?

Answer: On this, the seventh stanza of Vasubandhu’s verse says:

“It is absent in (na tat, 無有):

- Beings who are truly spiritually worthy (arhat, 阿羅漢),
- A completely transcendent penetration of resolve (nirodha samāpatti, 滅定), and
- The supreme path beyond this world (mārga lokottara, 出世道).”

Generally speaking:

1. At the stage of attaining *the fruit of a truly worthy being* (arhat, 阿羅漢)¹² who is beyond any further need for training (aśaikṣa, 無學) on any of the three tracks (vehicles) of spiritual awakening (tri yāna, 三乘), the seeds (bijaḥ, 種) and the manifested behavior (samudācāra, 現行) of the corrupted mind of self-interest (kliṣṭa manas, 染意) are both severed and transcended *permanently*. Because of this, it is said that they no longer exist.
- 2.-3. Those still in the stages of training (śaikṣa avasthā, 學位) who enter into *a completely transcendent penetration of resolve* (nirodha samāpatti, 滅定) and those on *the noble path that goes beyond this world* (mārga lokottara, 出世道) have both *temporarily* subdued and transcended them. Because of this, it is said that they no longer exist in the conscious mind.

More specifically:

1. *The supreme path beyond this world* (mārga lokottara, 出世道): Since the very beginning of time, the corrupted mind of self-interest (kliṣṭa manas, 染意) has evolved spontaneously and been of a single nature. While those on worldly paths that are afflicted (sāsrava, 有漏) are unable to subdue or transcend it, those on these three tracks of the noble path are able to do so because of the genuine selflessness (nairātmya, 無我) that is found in *transcendental knowledge of the nature of life's purpose that is beyond any speculations* (nirvikalpa jñāna, 無分別智), which is in direct contradiction with attachments to identity (ātma grāha, 我執). When *the unafflicted knowledge that is attained subsequent to this realization about the nature of life's purpose beyond any speculations* (tat prṣṭha labdha jñāna, 後得智) is manifested before one, there is a consistent flow that streams forth (niṣyanda, 等流) from this transcendental knowledge that is also in direct contradiction with the corrupted deliberations and calculations of self-interest. Because these two kinds of transcendental knowledge are without affliction (anāsrava, 無漏), they are both said to be part of the supreme path that is beyond this world.
- b. *With a completely transcendent penetration of meditative resolve* (nirodha samāpatti, 滅定) there is a consistent flow streaming forth (niṣyanda, 等流) from the noble path. Because it is most serene and still (like spiritual freedom), the corrupted mind of self-interest (kliṣṭa manas, 染意) is again said to not exist in it. However, because the seeds of the corrupted mind have not yet been severed permanently, when one arises from either the completely transcendent penetration of meditative resolve or the noble path, the manifested behaviors (samudācāra, 現行) from the corrupted mind of self-interest will keep returning as long as its seeds have not yet been destroyed.
- c. *The stage of the truly worthy being* (arhat, 阿羅漢): Because the emotional disturbances in the corrupted mind of self-interest (kliṣṭa manas, 染意) are innately produced (sahaja, 俱生), they are not fully severed just though attaining a transcendental vision of the noble path (darśana heya, 見所斷). Being corrupted, they may be possible to subdue or sever but, being seeds, they are extremely subtle.
 1. The lower grade of these seeds of corruption are all simultaneously severed at once at the stage of realizing *the peak existential experience* (bhavāgra, 有頂) - At this stage one attains the third fruit of the never-returner (anāgāmin, 不還果 or 阿那含果) and is a candidate to become a truly worthy being (arhat pratipannaka, 阿羅漢向)¹².
 2. When *the adamant resolve* (vajra upamā samādhi, 金剛喻三昧) is manifested before one, the rest of the seeds in the corrupted mind of self-interest are severed all at once. At this stage there is the fruit of being truly worthy (arhat phala, 阿羅漢果)

and one is beyond any further need for spiritual training (aśaikṣa, 無學). At this stage, no seeds of corruption will ever arise again.

3. There are also truly worthy beings on the lesser track of attaining freedom from afflictions on the individual level (including students of life's purpose and self-enlightened beings) who are beyond any further need for training and have also turned their hearts over to the greater vehicle of collective spiritual awakening (Mahāyāna, 大乘). They are said to be *bodhisattvas* from the very first inspiration of the awakened mind to the moment they realize perfect enlightenment (saṃbodhi, 等覺). Although they are called truly worthy beings (arhats, 阿羅漢) in this stanza, they are in fact bodhisattvas (who no longer cling to their identities). Because the meaning of these two is the same, they are not discussed separately in this seventh stanza.

On the uncorrupted deliberations and calculations of self-interest (akliṣṭa manas, 無染末那)

- a. On this, *there is a thesis from Sthiramati* that the deliberating and calculating mind of self-interest (manas, 末那) is only directly associated with the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and, without them, this seventh projection of consciousness no longer exists because:
 1. It does not exist in the three ranks as described in the seventh stanza of this verse.
This includes:
 - a. Beings who are truly spiritually worthy (arhat, 阿羅漢),
 - b. A completely transcendent penetration of resolve (nirodha samāpatti, 滅定), and
 - c. The supreme path beyond this world (mārga lokottara, 出世道).
 2. In The Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論), it is said to always be directly associated with the four primordial kinds of emotional disturbance.
 3. In The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) it is said to be the foundation of support for the corruption of consciousness.
- b. *There is another thesis* from Dharmapāla (deemed to be correct) that non-existence of the deliberations and calculations of self-interest contradicts both the holy teachings and logical reasoning because:
 1. The scriptures say that transcendental deliberations and calculations of self-interest do in fact exist.
 2. When the consciousness that distinguishes imagined objects (mano vijñāna, 意識) is without corruption (akliṣṭa, 無染), it must have a foundation of support that is innate (sahaja, 俱生) and unique to it (asāmānya, 不共), just like when it is corrupted.
This would be the pure, unafflicted deliberations and calculations of self-interest found in the transcendental knowledge of life's purpose with the nature of equanimity (samatā jñāna, 平等性智).
 3. The fifty-first volume of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that:
 - a. The subconscious store of memory (ālaya vijñāna, 藏識) always evolves together with one other projection of consciousness, the deliberating and calculating mind of self-interest (manas, 末那).
 - b. It evolves together with two other projections of consciousness whenever the mind that distinguishes imagined objects (mano vijñāna, 意識) arises.
 - c. It evolves together with three other projections of consciousness whenever any of the five sensory kinds of consciousness arise.
 - d. It evolves together with all seven other projections of consciousness whenever all five sensory kinds of consciousness suddenly rise up together.

- * Sthiramati said that the deliberating and calculating mind of self-interest does not exist when there is a completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅定). However, that would mean that the subconscious store of memory would have no consciousness directly associated with it, and this would contradict the teaching of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation cited above saying that it is always evolving together with a single projection of consciousness, the deliberating and calculating mind of self-interest (manas, 第七識).
 - * Sthiramati also said that the deliberating and calculating mind of self-interest does not exist when one is on the noble path, which requires the mind that distinguishes imagined objects (mano vijñāna, 意識). How could the subconscious store of memory only be directly associated with a single projection of consciousness at this time when The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that it evolves together with two other projections of consciousness whenever the mind that distinguishes imagined objects arises?
4. Asaṅga's Exposition of the Holy Teaching (Ārya Deśanā Vikhyāpana 顯揚聖教論) says that the deliberating and calculating mind of self-interest is always directly associated with the four primordial kinds of emotional disturbance that arise:
 1. Self-centered delusion (ātma moha, 我癡)
 2. Self-centered belief (ātma dr̥ṣṭi, 我見)
 3. Self-centered esteem (ātma māna, 我慢)
 4. Self-centered love (ātma sneha, 我愛)
 However it then adds that in some cases it has direct associations with motive forces that either oppose these or are endowed with complete impartiality. Therefore one should understand that the deliberations and calculations of self-interest may be either with or without corruption.
 5. The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 無染意) no longer exist in truly worthy beings (arhats, 阿羅漢). If one assumes from this that no deliberations and calculations of self-interest exist at all, then one should also assume that no subconscious store of memory exists at all in truly worthy beings because, as the discourse says, they have let go of attachments to it. If the former is true, why not the latter?
 6. The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alamkāra Kārikā, 大乘莊嚴經論) and The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) both say that, through restoring the spiritual foundation of the deliberating and calculating mind of self-interest, one realizes a transcendental knowledge of life's purpose with the nature of equanimity (samatā jñāna, 平等智). Like the other kinds of transcendental knowledge, this depends on a corresponding kind of consciousness that is pure of affliction (anāsrava vijñāna, 淨識). Without direct association with consciousness (vijñāna, 識), the corresponding kinds of transcendental knowledge (jñāna, 智) would also not exist because, apart from these foundations there would be nothing for them to depend on. It cannot be said that transcendental knowledge of purpose with the nature of equanimity depends on the first six evolving manifestations of consciousness that are transient and ever changing because it is constantly active in a buddha, just like transcendental knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智), as explained in The Commentary about the Scripture on the Levels of Grounding in Enlightenment

- (Buddha Bhūmy Upadeśa, 佛地經論).
7. And if there is no deliberating and calculating mind of self-interest in those who are beyond any further need for training (aśaikṣa, 無學), then the subconscious store of memory would be without any co-existent foundation of support (sahabhū āśraya, 俱有依). Like the other projections of consciousness, it must have such a support.
 8. And just as those who have not yet realized the selfless nature (nairātmya, 無我) of personality (pudgala, 補特伽羅) constantly cling to their identity (ātma grāha, 我執), those who have not yet realized the selfless nature of life's purpose (dharma nairātmya, 法無我) constantly cling to their purposes (dharma grāha, 法我執). If the deliberating and calculating mind of self-interest did not exist, on which projection of consciousness would this clinging to purpose depend? It would not be the subconscious store of memory because, as explained before, it is only directly associated with the five omnipresent motive forces and so without discernment of purpose (dhī or prajñā, 慧). Because of this, one should believe that the deliberating and calculating mind of self-interest (manas, 末那) is still active on the noble path (ārya mārga, 聖道), in a completely transcendent penetration of resolve (nirodha samāpatti, 滅定) and in those beyond any further need for training (aśaikṣa, 無學) on the lesser track of attaining freedom from afflictions on the individual level, because they have not yet fully realized the selfless nature of life's greater, transcendental purpose.
 9. And in volume fifty-one of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) it is proven that the distinguishing of imagined objects (mano vijñāna, 意識) depends on the deliberations and calculations of self-interest (manas, 末那) as a foundation of support, and similarly serves as a foundation of support for the five sensory kinds of consciousness (pañca vijñāna, 五識). If there were no deliberating and calculating mind of self-interest to support the mind that distinguishes imagined objects for those on the noble path (ārya mārga, 聖道) and those without any further need for training (aśaikṣa, 無學), the premises (pakṣa, 宗) and reasoning (hetu, 因) found in these two discourses would both be in error. If the five sensory kinds of consciousness lacked a foundation of support, the mind that distinguishes imagined objects would as well. But, since these five do constantly have a foundation of support, the mind that distinguishes imagined objects does as well.

And so there most certainly is a deliberating and calculating mind of self-interest that is uncorrupted (akliṣṭa manas, 無染污意) which rises up and is manifested before beings who are truly spiritually worthy (arhats, 阿羅漢), in a completely transcendent penetration of resolve (nirodha samāpatti, 滅定) and on the supreme path that goes beyond this world (mārga lokottara, 出世道). When it is said in the holy teachings that it does not exist, it is just a reference to the non-existence of the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染意), just as when it is said that those beyond any further need for training (aśaikṣa, 無學) on the three tracks of the noble path and bodhisattvas who never retreat from their true purpose (avaivartika bodhisattvas, 不退菩薩) are without a subconscious store of memory. In both of these cases, it is just meant that they have let go of any attachments to them.

*On the three levels of distinction (viśeṣa traya, 三種差別) found in
The deliberating and calculating mind of self-interest (manas, 意)*

There are three levels of distinction found in the deliberating and calculating mind of self-interest that are based on its direct associations with:

- a. Belief in the real identity of personalities (pudgala ātma dṛṣṭi, 補特伽羅我見)
 - b. Belief in the real identity of purposes (dharma ātma dṛṣṭi, 法我見)
 - c. Transcendental knowledge of (identity and) purpose with the nature of equanimity (samatā jñāna, 平等性智)
- a. Belief in the real identity of personalities (pudgala ātma dṛṣṭi, 補特伽羅我見) is found:
1. Continuously in all ordinary beings, without interruption.
 2. In some still training (śaikṣas, 有學) on the lesser track of attaining freedom from afflictions on the individual level (through the study of life's purpose from others and through the path of self-enlightenment)
 3. In the minds of bodhisattvas who still manifest afflictions, through the seventh level of grounding in the far-reaching nature of purpose (dūraṅgamā bhūmi, 遠行地) (but not truly worthy beings (arhats, 阿羅漢) who have entered into the bodhisattva path). Their deliberations and calculations of self-interest take on the subconscious memory (ālaya vijñāna, 阿賴耶識) as their object, leading to belief in the identity of personalities.
- b. Belief in the real identity of objective purposes (dharma ātma dṛṣṭi, 法我見) is found continuously in all ordinary beings, those the lesser track of attaining freedom from afflictions on the individual level and bodhisattvas who have not yet realized the empty nature of purpose (dharma sūnyatā, 法空) or manifested the fruits of transcendental knowledge that are attained subsequently (pṛṣṭha labdha jñāna, 後得智). Their deliberations and calculations of self-interest take the different seeds ripening from the subconscious memory (vipāka vijñāna, 異熟識) as their object, leading to belief in the real existential identity of purposes.
- c. Transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智) is found continuously in the enlightened beings that descend into this world (sarva tathāgata, 一切如來) as well as those bodhisattvas who realize the empty nature of purpose in their transcendental vision of the noble path (darśana mārḡa, 見道) and its manifestations in the subsequent kinds of knowledge realized through cultivation of the noble path (bhāvanā mārḡa, 修道). Their deliberations and calculations of self-interest take on the immaculate (unafflicted) seeds ripening from the subconscious (vimala vipāka vijñāna, 無垢異熟識) as their object, leading to a transcendental knowledge of purpose with the nature of equanimity (samatā jñāna, 平等性智).

When belief in the real identity of personalities (pudgala ātma dṛṣṭi, 補特伽羅我見) arises, there also necessarily exists belief in the identity of purposes because clinging to identity depends on clinging to a purpose, just as for one to confuse a post for a person in the dark of night depends on the illusion of a person already being imagined in the mind. Although the functions of these false beliefs (dṛṣṭi, 見) in identity and purpose are different, they do not contradict each other as they similarly depend on the discernment of a purpose, just as the essential nature of vision is the same but its many functions in distinguishing and perceiving different colors and shapes do not contradict each other.

- a. There are some still in training (śaikṣas, 有學) who have eliminated belief in the real identity of personalities (pudgala ātma dṛṣṭi, 補特伽羅我見) but still have belief in the real identity of purposes (dharma ātma dṛṣṭi, 法我見). This includes:
 1. Those on the lesser track of only attaining freedom from afflictions on the individual

- level who are still in training on the noble path but have manifested a completely transcendent penetration of resolve (nirodha samāpatti, 滅定).
2. Bodhisattvas who have suddenly awakened to a transcendental vision of the noble path (darśana mārga, 見道) and so realized the empty nature of personality (pudgala śūnyatā, 補特伽羅空) but who have yet to complete cultivation of the noble path (bhāvanā mārga, 修道).
 3. Bodhisattvas still in training who are gradually awakening to the transcendental nature of life's purpose but have manifested the fruits of realizing the empty nature of personality.

All of these have attachments to purposes (dharma grāha, 法執) even if they have already subdued their attachments to identity (ātma grāha, 我執).

- * When students of life's purpose (śrāvakas, 聲聞) & self-enlightened beings (pratyeka buddhas, 辟支佛) beyond any further need for spiritual training (aśaikṣa, 無學) become bodhisattvas, they only gradually awaken to the transcendental nature of purpose. Upon arising from their resolves of meditation (samādhis, 三昧) and first manifesting the fruits acquired from knowledge of the empty nature of purpose (dharma śūnyatā, 法空), they only have attachment to purposes (dharma grāha, 法執) because they have already severed all attachments to identity (ātma grāha, 我執).
- * Attachment to identity is no longer in conscious manifestation in bodhisattvas from the eighth level of grounding in the nature of purpose that is unshakeable (acalā bhūmi, 不動地). Some say that it is severed permanently at this level while others say that is just suppressed permanently. However, when the fruits from transcendental knowledge of the empty nature of purpose are not being manifested, there still is some clinging to purpose because there is no contradiction in this. There is no contradiction between this attachment to purposes (which is more subtle) and knowledge of the empty nature of personality (which is more explicit). That is, when they emerge from their meditations, they manifest knowledge of the emptiness of personality but not full knowledge of the empty nature of purpose.
Kuijī added: There is no contradiction in this. Subtle obstacles are not prevented just because explicit observations no longer arise.

As it is said in The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經):

“From the eighth level of grounding in the transcendental nature of purpose that is unshakeable (acalā bhūmi, 不動地), there are no longer obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) in the manifestations of the conscious mind (samudācāra, 現行).

Only some subtle obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) remain.”

Kuijī added: These remaining obstacles of cognitive dissonance are only found in the mind that distinguishes imagined objects (mano vijñāna, 意識).

These cognitive obstacles are only conscious manifestations, not latent seeds. If this were not so, the emotional disturbances (kleśa, 煩惱) would still reappear.

Kuijī added: From the eighth level of grounding on, attachments to purpose are only conscious manifestations without any seeds. There are no longer any seeds of attachment to purpose that manifest consciously in the mind that distinguishes imagined objects (mano vijñāna, 意識).

Although the attachments to purpose (dharma grāha, 法執) directly associated with the deliberations and calculations of self-interest (manas, 意) found in those on the lesser track of only attaining freedom from afflictions on the individual level are said to be without corruption, in bodhisattvas they are said to be corrupting because this clinging

serves as an obstacle to their realization of the transcendental knowledge proper to them. Because of this, it said that these attachments to purpose are morally undefined (avyākṛta, 無記) but shroud cognitive processes (nivṛta, 有覆). In those on the lesser track, these attachments to purpose are not said to be corrupting because it does not serve as obstacles to the kind of transcendental knowledge that they acquire.

The mind deliberating and calculating self-interest (manas, 意) is itself morally undefined (avyākṛta, 無記). Among the four morally undefined mental states that are produced during meditation (catur avyākṛta citta, 四無記), it is found in the different kinds of consciousness produced (vipākaja, 異熟生) by the seeds ripening up from the subconscious mind.

The four morally undefined mental states acquired during meditation are:

1. The different kinds of consciousness produced by the seeds ripening up from the subconscious mind (vipākaja, 異熟生心) during meditation
2. The various postures of deportment during meditation (airyāpathaka, 威儀路心)
3. The employment of efficacious ritual techniques during meditation (śailpasthānika, 工巧處心)
4. The apparent manifestations of spiritual transformation during meditation (nairmānika, 能變化心)

Because these different seeds are ever ripening from within the subconscious store of memory (vipāka vijñāna, 異熟識), there are the deliberations and calculations of self-interest (manas, 意) that are produced by them (vipākaja, 異熟生). This is not the same thing as the different ripening fruits of the subconscious mind (vipāka phala, 異熟果), which is a reference to the manifested purposes of the conscious mind. The term ‘different ripenings’ (vipāka, 異熟) is general and involves all morally undefined purposes, just as the term #1 conditions that will prevail over others (adhipati pratyaya, 增上緣) generally refers to all those that are not one of the other three:

Again, these other three are:

#1 Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣)

#2 Conditions objectively before consciousness in the present (ālambana pratyaya, 所緣緣)

#3 Conditions of consciousness similar to those immediately preceding them (samanantara pratyaya, 等無間緣)

Kuījī added: There are four kinds of morally undefined mental states acquired during meditation (catur avyākṛta citta, 四無記). The deliberations and calculations of self-interest are found among those arising from the different seeds ripening from the subconscious mind (vipāka vijñāna, 異熟識), not the good or evil actions that are the results of these different kinds of ripening seeds (vipāka karma, 異熟業). The different kinds of consciousness are that which is said to be produced (vipākaja, 異熟生) from these ripening seeds.

Evidence for existence of the deliberating and calculating mind of self-interest (manas, 第七識)

Question: How can one distinguish the existential nature of this seventh projection of consciousness, the deliberating and calculating mind of self-interest, from the first six evolving manifestations of consciousness?

Answer: It is ascertained through both the holy teachings and logical reasoning.

a. ***Literary evidence for its existence from the holy teachings*** (Āgama, 聖教)

In many places throughout the scriptures, the Blessed One (Bhagavan, 薄伽梵) taught that the words ‘mind’ (citta, 心), ‘thinking mind’ (manas, 意) and ‘consciousness’ (vijñāna, 識) were endowed with three distinct meanings:

1. The mind (citta, 心) refers to the input that is collected together in the subconscious mind and the output that then rises up in the conscious mind (samudaya, 集起).
2. The thinking mind (manas, 意) refers to deliberations and calculations (manana ākhyā, 思量).

3. Consciousness (vijñāna, 識) refers to the framing of perception (vijñapta, 了別). Although these three generally apply to all eight projections of consciousness, in adapting to their distinct qualities:

1. The eighth is a reference to *the input that is collected together* in the mind (citta, 心), the subconscious store of memory (ālaya vijñāna, 阿賴耶識), because it is here that the seeds of all conscious purposes are collected together and then rise up.
2. The seventh is a reference to *the thinking mind*, the (inward directed) deliberations and calculations of self-interest (manas, 意), because it connects to the subconscious store of memory as its object and consistently examines and calculates everything in terms of its identity (ātman, 我).
3. The other six, the five (outward directed) sensory projections of consciousness (pañca vijñāna, 五識) and the mind that distinguishes imagined objects (mano vijñāna, 意識) refer to consciousness (vijñāna, 識) because *these six that frame perceptions and evolve explicitly*. They are without stability and they are constantly being interrupted.

As it is said in a stanza of verse from The Scripture on the Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經):

“The subconscious store of memory is called the collective mind (citta, 心),
The nature that deliberates and calculates is called the thinking mind (manas, 意)
And that which frames the perceptions of all sensory and mental objects
Is said to be consciousness (vijñāna, 識).”

There are also many places in the scriptures on the greater track of collective spiritual awakening (mahāyāna sūtras, 大乘經) that make specific references to the existence of this seventh projection of consciousness, the deliberating and calculating mind of self-interest (manas, 意). It has already been explained at length that these scriptures are of the highest authority (pramāṇa, 量) so there is no need to prove it again.

The Scripture on the Very Deep Emancipation (深密解脫經), Bodhiruci’s translation of The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經), also specifically refers to this seventh projection of consciousness in a stanza of verse that says:

“Corrupted deliberations & calculations of self-interest (kliṣṭa manas, 染污意) are constant,
With emotional disturbances (kleśa, 諸惑) ever arising and perishing.
When one is emancipated from them
They have no past and they have no future.”

This same scripture explains its own stanza of verse by saying:

“Since the very beginning of time, the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污意) have constantly arisen and perished through the four primordial kinds of emotional disturbance:

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

When the noble path correcting this (pratipakṣa mārga, 對治道) arises and these four are severed, the deliberating and calculating mind of self-interest acquires a means of emancipation. From this moment, the direct associations between this deliberating and calculating mind and its emotional disturbances not only disappear in the present but also from the past and the future because the past and the future are seen to be without any existential nature (svabhāva, 自性).”

Many scriptures and discourses have citations of evidence such as this but in the interest of brevity we will not trouble to elaborate on them.

b. *Evidence for its existence through logical reasoning* (yukta, 正理)

Having quoted evidence from the holy teachings, we will now use logical reasoning to validate the existence of the deliberating and calculating mind of self-interest (manas, 意). There are six kinds of evidence offered for its existence in Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論).

These six are:

1. The special kind of ignorance that is unique (āveṇiki avidyā, 不共無明) to the deliberating and calculating mind of self-interest (manas, 末那)
2. The co-existence of the deliberating & calculating mind of self-interest (manas, 意) with the mind that distinguishes imagined objects (mano vijñāna, 意識)
3. The deliberations and calculations of self-interest as 'the thinking mind' (manas, 意)
4. The deliberating and calculating mind in terms of the differences between penetrations of meditative resolve beyond any mental associations (asaṃñji samāpatti, 無想定) and a completely transcendent penetration of resolve (nirodha samāpatti, 滅定)
5. The deliberations and calculations of self-interest (manas, 意) in terms of trance states that go beyond mental associations (asaṃñji sattva devaloka, 無想天)
6. The deliberations and calculations of self-interest in terms of the absence (abhāva, 無) of any attachment to identity (ātma grāha, 我執)

1. The special kind of ignorance that is unique (āveṇiki avidyā, 不共無明)

To the deliberating and calculating mind of self-interest (manas, 末那):

The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經) says:

“There is a unique kind of ignorance (āveṇiki avidyā, 不共無明) that is subtle but constantly active, ever shrouding the cognitive processes of consciousness and the transcendental nature of life's purpose (bhūta tathatā, 真實).”

If the deliberating and calculating mind of self-interest did not exist, this special kind of ignorance unique to it would not exist. This is a reference to the fact that, in all moral purposes, whether they are virtuous, evil or undefined, ordinary sentient beings are ever producing a unique kind of ignorance that is constantly confusing the principle of transcendental reality, shrouding awareness of its meaning in all things and preventing the eye of noble discernment (ārya prajñā cakṣu, 聖慧眼).

There is a stanza of verse from The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) that says:

“When the transcendental meaning about something is about to arise,
The mind deliberating and calculating self-interest is always able to block it
During any kind of moral conduct - virtuous, evil or otherwise.

This is a special kind of ignorance unique to it (āveṇiki avidyā, 不共無明).”

And so the holy teachings also say:

“Ordinary sentient beings are forever living through a long night blinded by
ignorance, bewilderment and intoxication, never awakening from it.”

If ordinary sentient beings could suspend this special kind of ignorance even for a short time, it would contradict the meaning of this scripture because it is against reason that their confusion of the transcendental principle would sometimes be active in them and sometimes not be. This unique kind of confusion does not depend on the first six

projections of consciousness because it would then be subject to interruption (and so contradict the above cited scripture as well as Vasubandhu's seventh stanza of verse), and the first six kinds of consciousness would then always be corrupted, which they are not. In allowing that there is this special kind of ignorance unique to it, the problems about understanding the existence of the deliberating and calculating mind of self-interest disappear.

Question: The corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染意) are always directly associated with the four primordial kinds of emotional disturbance:

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

Why, among these four, is this special kind of ignorance (āveṇiki avidyā, 不共無明) unique to the deliberations and calculations of self-interest (manas, 末那) said to be primarily associated with the ignorance of self-centered delusion (ātma moha, 我癡), not the other three?

Answer: There are different theories about this:

- a. *There is a thesis* that self-centered belief (ātma drṣṭi, 我見), self-centered esteem (ātma māna, 我慢) and self-centered love (ātma sneha, 我愛) are secondary kinds of emotional disturbance (upakleśa, 隨煩惱) and that only the ignorance of self-centered delusion (ātma moha, 我癡) serves as the primary kind of emotional disturbance (kleśa, 煩惱). What is the problem with saying that it is unique to it (āveṇiki, 不共) in this regard?
- b. *There is another thesis* that this is incorrect and contradicts the holy teachings because there are no masters who suggest that these three primordial kinds of emotional disturbance (self-centered love, self-centered esteem and self-centered belief) are found among the secondary kinds of emotional disturbances (upakleśa, 隨煩惱) directly associated with deliberations and calculations of self-interest. They are included among the primary kinds of emotional disturbance (kleśa, 煩惱) as greed, pride and false belief in identity, respectively, in *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)*, *The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論)*, *Vasubandhu's Commentary About the Collection of Verses on the Spiritual Science (Abhidharma Kośa Bhāṣyam, 阿毘達磨俱舍論)* and others. Furthermore, in various places through the holy teachings (including Vasubandhu's verse here), it is said that corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污末那) are always directly associated with these four primordial kinds of emotional disturbance. However, it can be said that, among the four primordial kinds of emotional disturbance, ignorance (avidyā, 無明) serves as the controller and director of the other three. Although it is combined with these three others when it arises, it is also said to be unique among the corrupted deliberations and calculations of self-interest because it has always bewildered and intoxicated the inner mind since the very beginning of time and never properly observes the transcendental nature of reality. This is primarily due to the prevailing power (adhipati bala, 增上力) of self-centered delusion (ātma moha, 我癡). When combined with self-centered belief, self-centered

esteem and self-centered love, self-centered delusion serves as their controller and director. Because of this, it is said to be unique to it (āveṇiki, 不共).

- c. *There is another thesis* that this self-centered delusion (ātma moha, 我癡) is said to be unique much in the same way that there are eighteen qualities that are unique to perfectly enlightened beings (aṣṭādaśa āveṇika buddha dharmāḥ, 十八不共佛法)¹⁶ because it is only found in the seventh projection of consciousness, the deliberating and calculating mind (manas, 末那) and nowhere else. If this is so, the emotional disturbances that are directly associated with other projections of consciousness but not in this seventh one should also be said to be ‘unique to them’ (āveṇiki, 不共). However, it is being called ‘unique’ here because of its special meaning, not because it appears in one projection of consciousness and in no others. In fact, it is a reference to this ignorance always being associated with the deliberations and calculations of self-interest and having been constantly active in obstructing transcendental knowledge of reality since the very beginning of time. This special function does not exist in any of the other projections of consciousness. And so, because it only exists in the deliberating and calculating mind of self-interest (manas, 末那), it is said to be ‘unique to it’ (āveṇiki, 不共).

Question: If this is so, should not the three other primordial kinds of emotional disturbance also be called ‘unique to it’ (āveṇiki, 不共) as well?

Answer: Ignorance (avidyā, 無明) alone serves as the controlling power directing the other three and so only it gets this name. Some allow that the other three can also be called unique to the deliberations and calculations of self-interest (manas, 末那), but this one special kind of delusion is unique in contrast to the delusions (moha, 癡) that are found in the mind distinguishing imagined objects (mano vijñāna, 意識). Generally speaking, there are two kinds of special ignorance that are unique (āveṇiki avidyā, 不共無明):

- a. *Unique kinds of ignorance that are constantly active* (nitya cārini, 恒行): These are only found in the deliberating and calculating mind of self-interest (manas, 末那). The other projections of consciousness are without this unique kind of ignorance.
- b. *Unique kinds of ignorance that act by themselves* (kevala cārini, 獨行): These are not found in the deliberations and calculations of self-interest (manas, 末那).

Kuīji added: They are also not directly associated with the primary kinds of emotional disturbance (kleśa, 煩惱), only with anger and nine other secondary kinds of emotional disturbance (upakleśa, 隨煩惱) that are not found in the deliberating and calculating mind of self-interest. These are found in the mind that distinguishes imagined objects (mano vijñāna, 意識) but not here, because the ignorance found in the deliberating & calculating mind of self-interest is only directly associated with self-centered belief (ātma dṛṣṭi, 我見) and the three other primordial kinds of emotional disturbance.

Because of this, volume fifty-eight of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)* says that there are two special kinds of ignorance that are unique:

- a. *Unique kinds of ignorance directly associated with other mental states* (samprayukta avidyā, 相應無明) are those associated with the greed of appetities, the aversions of hatred and the rest of the primary kinds of emotional disturbance (kleśa, 煩惱)
- b. *Unique kinds of ignorance that act by themselves* (kevala avidyā, 獨行無明) are not directly associated with appetities, aversions and the rest of the primary kinds of emotional disturbance. These kinds that act by themselves are further divided into:
 1. *Those which control the primary kinds of emotional disturbance by directing them* are only eliminated through attaining a transcendental vision of the noble path

(darśana heya, 見所斷). As said in The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經):

“Those noble beings who are thoroughly trained in attaining a transcendental vision of the noble path (darśana mārga, 見道) have forever severed the unique kinds of ignorance that control the other kinds of emotional disturbance. Because of this, they no longer create any actions (karmas, 諸業) that will perpetuate them.”

2. *Those not controlling the primary kinds of emotional disturbance* are directly associated with anger and the other nine secondary kinds of emotional disturbance (upakleśa, 隨煩惱) not found in the deliberations and calculations of self-interest. These are severed through both transcendental vision and cultivation of the noble path (darśana heya, 見所斷 & bhāvanā heya, 修所斷).

The unique kinds of ignorance (āveṇiki avidyā, 不共無明) that are constantly active (nitya cārini, 恒行) are only acknowledged by schools professing the greater track of collective spiritual awakening (Mahāyāna, 大乘) while the unique kinds that act by themselves (kevala cārini, 獨行不共) are acknowledged by all Buddhist schools.

2. The co-existence of the deliberating & calculating mind of self-interest (manas, 意) With the mind that distinguishes imagined objects (mano vijñāna, 意識):

In the scriptures it is said:

“In connecting the eyes (cakṣuḥ indriya, 眼根) with visible forms (rūpa, 色) there are the conditions for vision (cakṣuḥ vijñāna, 眼識) ... and in connecting the deliberations and calculations of self-interest (manas, 意) with objective purposes (dharmas, 諸法) there arise the conditions for distinguishing imagined objects (mano vijñāna, 意識).”

If the mind that deliberates and calculates self-interest did not exist, there would be no distinguishing of imagined objects, and vice-versa.

Just as each of the five sensory kinds of consciousness has a sense faculty that serves as its *prevailing condition* (adhipati pratyaya, 增上緣) as well as a *co-existing foundation of support* (sahabhū āśraya, 俱有依) that is not shared with the others (smell does not depend on the eyes, etc.), so the consciousness that distinguishes imagined objects (mano vijñāna, 意識) must have such a foundation of support if it is to be included among the first six projections of consciousness (as described in the scripture cited above). In being without deliberations and calculations of self-interest as its foundation of support, how would it exist?

1. *There is a thesis* from The School of the Elders (Sthaviravāda, 上座宗) that, within each sentient being, there is a physical substance (rūpa, 色) (the brain) analogous to the eyes which serves as a faculty for the consciousness that distinguishes imagined objects. However, it cannot really be said that it is the physical form that serves as a foundation of support (āśraya, 所依) for the mind that distinguishes imagined objects (mano vijñāna, 意識) because:
 - a. The deliberations and calculations of self-interest (manas, 意) are not really made of physical form.
 - b. If physical form was the foundation of support for the consciousness that distinguishes imagined objects (mano vijñāna, 意識), it would be without the two speculative capacities (vikalpana, 分別) of recollection (anusmaraṇa, 隨念) and supposition (abhinirūpaṇā, 計度).

2. *There is a thesis* from The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) that the five sensory kinds of consciousness have no co-existing foundations of support (sahabhū āśraya, 俱有所依). They believe that it is the preceding moments of the sense faculties that produce the subsequent moments of sensory consciousness, and that the same applies to the mind distinguishing imagined objects. However, it also cannot really be said that five sensory kinds of consciousness (pañca vijñāna, 五識) are without any co-existing foundation of support because they exist simultaneously with the five sensory capacities (pañca indriya, 五根), just as a sprout growing up in the light is simultaneous with its shadow. They must simultaneously take on the same object with the five sensory capacities, just as the mind (citta, 心) takes on various different mental states (caitta, 心所). Based on these logical inferences it is conclusive that, just as in vision and the rest of the five sensory kinds of consciousness, the mind that distinguishes imagined objects (mano vijñāna, 意識) must:
- Have a special foundation of support (āśraya, 所依) that is unique to it (distinct from those of the subconscious store of memory and five sensory kinds of consciousness)
 - Be aligned with an object that shares its own name (svanāma āyatana, 自名處), which in this case is the thinking mind, the deliberating and calculating mind of self-interest (manas, 意)
 - Not merely be a subsequent moment arising from conditions that are similar to those immediately preceding it (samanantara pratyaya, 等無間緣) in the past.
 - Have conditions that can prevail (adhipati pratyaya, 增上緣) over other projections of consciousness in the future.

It is therefore conclusively proven the mind distinguishing imagined objects is included among the first six projections of consciousness (not the seventh).

3. The deliberations and calculations of self-interest (manas, 意) in distinction from The mind that distinguishes imagined objects (mano vijñāna, 意識):

And the holy teachings say:

“The deliberating and calculating mind is called the thinking mind”.

If this seventh projection of consciousness (the thinking mind) was not in the present, it would not have a real existential nature.

- Kuñjī added: The School Professing the Real Existence of All Purposes (Sarvāstivāda, 一切有部) asserted that the thinking (deliberating and calculating) mind (manas, 意) exists in the past when there is consciousness of it in the present as the consciousness of the thinking mind (mano vijñāna, 意識). If this mind that deliberates and calculates (manas, 意) is a condition similar to those of the immediate past that has already perished when there is consciousness of it in the present as the mind that distinguishes imagined objects (mano vijñāna, 意識), this thinking mind must not really exist, because the past and the future do not really exist. But if this function of deliberation and calculation is not really occurring in the present, how can this thinking mind be said to really exist?
- Kuñjī added The School Relying on Scriptural Authority (Sautrāntika, 經部) says that such deliberations and calculations are in the past and without an real existential nature but they are hypothetically said to have such a conventional function.
It is also illogical that the thinking mind is merely hypothetical. Without the real existence of deliberation and calculation, what would be the basis of this hypothesis?
- Kuñjī added: The School on the Real Existence of All Purposes & The School Relying on Scriptural Authority both say that these deliberations and calculations exist prior to the present (consciousness of it) and so that called the deliberations and calculations of the thinking mind only occurred in the past.

If that called deliberation and calculation only existed prior to the present time because in the present there is only consciousness of it (mano vijñāna, 意識), when could it be said that there really was such a thinking mind (manas, 意)?

Therefore one should conclude that there really is a seventh projection of consciousness that deliberates and calculates self-interest called 'the thinking mind' (manas, 末那) and it is distinguished from the sixth, the mind distinguishing imagined objects, also called 'the consciousness of the thinking mind' (mano vijñāna, 意識). One can also hypothetically give the name 'thinking mind' to it after it has perished and entered into the past, no matter which of the first six projections of consciousness it really belongs to at that point.

Kuṅji added: There are therefore two meanings to the term 'thinking mind':

1. The deliberations and calculations of self-interest (manas, 末那)
2. The foundation of support (āśraya, 所依) for distinguishing imagined objects (mano vijñāna, 意識)
The name for this seventh projection of consciousness is said to refer to both of these. As a foundation of support (āśraya, 依止) it only has a hypothetical existence, as a condition that is similar to and immediately connected with the past (samanantara pratyaya, 等無間緣), leading and guiding the subsequent conditions of the present. Although this hypothetical existence is not in the present, the present depends on it to manifest the mind that distinguishes imagined objects, also called the consciousness of the thinking mind (mano vijñāna, 意識). Because it simulates the deliberations and calculations of the thinking mind, it can also hypothetically be called 'the thinking mind'.

4. The deliberating and calculating mind in terms of the differences between penetrations of meditative resolve beyond any mental associations (asaṃñji samāpatti, 無想定) & a completely transcendent penetration of resolve (nirodha samāpatti, 滅定):

Here it is clarified that the distinguishing of imagined objects (mano vijñāna, 意識) is suspended during penetrations of meditative resolve (samāpatti, 入定) in the sphere of form while deliberations and calculations of self-interest (manas, 末那) are suspended only during a completely transcendent penetration of resolve (nirodha samāpatti, 滅定) in the sphere beyond form.

And the scriptures also distinguish between penetrations of meditative resolve beyond any mental associations (asaṃñji samāpatti, 無想定) and the completely transcendent penetration of resolve (nirodha samāpatti, 滅定). If the deliberations and calculations of self-interest did not exist in either of them, there would not be any real distinction between them. In fact, these two penetrations of meditative resolve both transcend the first six evolving manifestations of consciousness as well and mental states (caitta, 心所), but the deliberations and calculations of self-interest are not completely transcended in the first but are in the second. How could these two meditative states be distinguished if there are no corrupted deliberations and calculations of self-interest (kliṣṭa manas, 無染意) in either of them?

Kuṅji added: In saying that there is no difference between them in terms of these, it is referring to the fact that in both of these meditative states, there is transcendence of the first six projections of consciousness and their mental states. They are each endowed the same twenty-two capacities of sentient existence.⁶

The School on the Real Existence of All Purposes (Sarvastivāda, 一切有部) asserts that the distinctions in these two levels of meditation depend on the spheres (dhātu, 界)⁴ they occur in (one in the sphere of form and the other in the sphere beyond form) and the levels of preparation that are made in attaining them (prayoga, 加行). However, this explanation is not really definitive because the real reason there is a distinction between these levels of meditation is the presence or absence of the deliberations and calculations of self-interest. If this distinction did not exist, the differences between these two levels of

meditation distinctions would also not exist. As a consequence, there must certainly be the existence of a deliberating and calculating mind of self-interest (manas, 意) that is distinct from the mind that distinguishes imagined objects (mano vijñāna, 意識).

5. The deliberations and calculations of self-interest (manas, 意) in terms of Trance states that go beyond mental associations (asaṃjñi sattva devaloka, 無想天): And the holy teachings speak about sentient beings who enter into trance states (asaṃjñi sattva, 無想天) beyond the conscious mind and try to remain in them for the rest of their lives (yāvaj jīvam, 一期生). Their reasoning is that:
- If they remain without any deliberations and calculations of self-interest, they should be without any of its attendant corruptions (saṃkleśa, 染意).
 - If they are without the first six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉識) for a long period of time, they should also be without deliberations and calculations of self-interest and its attachments to identity (ātma grāha, 我執)
 - There is no other place where those who are bound to sentient existence can escape from these attachments to identity for an entire lifetime.
 - Being without any attachment to identity, they should just dwell in this state as if it were spiritual freedom (nirvāṇa, 涅槃).

However, the truth is that attachment to these trance states is loathed and censured by those who are virtuous and noble (as they are only a selfish escape from the real work of spiritual transformation).

- The School on the Real Existence of All Purposes (Sarvāstivāda, 有部)* explains that, because conscious attachments to identity in the deliberations & calculations of self-interest occur at the beginning and end of trance states (asaṃjñi sattva, 無想天), when they do not exist consciously in trance states it is as if they were lost (but, like malaria, they return after being in remission).
 - * We say that this is a mistaken explanation because there can be deliberations and calculations of self-interest without these conscious attachments to identity for extended periods of time.
 - * To this, The School on the Real Existence of All Purpose says that because conscious attachments to identity existed in the past and will again in the future, when they do not exist it is as if they were lost.
 - * We counter that this explanation is also mistaken because the past and the future are neither in the present nor eternally existent, and there are deliberations and calculations of self-interest that are without conscious attachments to identity. That which does not really exist cannot be lost and then found.
- The School of the Majority (Mahā Saṃghika, 大眾部)* says that the trance states (asaṃjñi sattva, 無想天) are corrupted by latent motive forces (anuśayas, 隨眠) that are not directly associated with consciousness (viprayukta saṃskāra, 不相應行). We have already demonstrated latent motive forces do not have such a real existential nature apart from the mind.
- The School Based on the Authority of the Scriptures (Sautrāntika, 經量部)* says that there are no conscious attachments to identity in the trance states that go beyond mental associations (asaṃjñi sattvas, 無想天) but the seeds of this clinging still exist. Since this school does not admit the existence of this subconscious store of memory, how can they admit that its seeds can be perfumed? It has already been proven that nothing can be perfumed except the seeds in the subconscious store of memory.

Therefore we should conclude that corrupted deliberations and calculations of self-interest do exist in the trance states (asaṃjñi sattva, 無想天) with attachments to identity (ātma grāha, 我執) constantly arising. It is because of this that those who are virtuous and noble similarly loathe and censure indulgence in these trance states.

6. The deliberations and calculations of self-interest in terms of

The absence (abhāva, 無) of any attachment to identity (ātma grāha, 我執):

And the scriptures say that ordinary sentient beings (pṛthagjanas, 異生) are constantly clinging to their identities at all times, whether they are virtuous, evil or morally undefined. If there were no deliberations and calculations of self-interest (manas, 末那), this clinging to identity would not exist. This means that whether they are virtuous, evil or morally undefined, ordinary sentient beings have deliberations and calculations of self-interest. Although externally they are committing actions (in thoughts, words and deeds), internally they are constantly clinging to their identities. Because they cling to these identities, they are never able to be free from the mental images (nimitta, 相) that are made in the first six projections of mental and sensory consciousness (ṣaḍ vijñāna, 六識), even when practicing generosity (dāna, 施) and the rest of the virtues of spiritual deliverance (pāramitā, 波羅蜜多).

Because of this, volume fifty-one of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that the corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污末那) are a foundation (āśraya, 依止) for the first six projections of mental and sensory consciousness. As long as they are not transcended, there remain attachments to the mental images (nimitta, 相) that frame perceptions (vijñapti, 了別), causing emancipation from them to become impossible. Only upon transcending the deliberations and calculations of self-interest is there emancipation (vimokṣa, 解脫) from the fetters of these mental images (nimitta bandhana, 相縛).

The term ‘fetters of mental images’ (nimitta bandhana, 相縛) is a reference to an inability to comprehend that the images (nimitta, 相) of mental and sensory objects (viṣaya, 境) are like mirages and magical illusions because the imagining component (darśana bhāga, 見分) of consciousness is captured by the imagined component (nimitta bhāga, 相分) and one has not attained the mastery of control (vaśitā, 自在) over them. Based on the meaning of this, there is a stanza of verse that says:

“These corrupted deliberations and calculations of self-interest (kliṣṭa manas, 染污意)
Are the foundation (āśraya, 所依) for the first six projections of consciousness.
As long as they are not transcended
Ultimately there will not be emancipation from their fetters.”

And if the mind is virtuous (kuśala, 善) or morally undefined (avyākṛta, 無記) and it does not shroud the cognitive processes of consciousness (anivṛta, 無覆), it should be without any affliction as it is without any attachments to identity. This is because:

1. One cannot remain virtuous or morally undefined when emotional disturbances are continuously arising in their first six projections of consciousness - vision, hearing, touch, taste, smell and thought.

2. The fettered conditions that existed in the past or that will exist the future can have no influence on one if they do not also exist in the present.
3. Virtuous and morally undefined purposes can not really become afflicted through the emotional disturbances of others, just as one can not really become free from affliction only as a result of another's spiritual emancipation.
4. It can not be said that any latent motive forces (anuśaya, 隨眠) only indirectly associated with consciousness (viprayukta saṃskāra, 不相應) cause these virtuous and morally undefined purposes to become afflicted because it has been conclusively demonstrated that such indirectly associated motive forces do not really exist.
5. It also can not be said that virtuous purposes become afflicted by arising from seeds of affliction (āsrava bījaḥ, 有漏種子).

Kuīji added: Although The School Based on Scriptural Authority (Sautrāntika, 經部) agreed that virtuous purposes do not become afflicted through emotional disturbances of the past, the influence of others or any latent motive forces not directly associated with consciousness, they do claim that they can be by seeds of affliction that naturally and spontaneously arise from one's life. This is not really correct. With seeds first being sown by virtuous actions, they do not become afflicted for no reason such as the existence of other afflicted seeds found among them. There are seeds of affliction also found in the hearts of those who are still in spiritual training (śaikṣas, 有漏) who have not yet become truly worthy beings (arhats, 阿羅漢). Does this mean that all of their purposes are in vain and without virtue? Although they commit acts of generosity, moral commitment and the like that are induced together with emotional disturbances (kleśa, 煩惱), the seeds of affliction do not arise from the virtuous acts. Because of this, these virtuous seeds are not the real reason for their affliction. It is only because these acts are brought about with afflictions that they are said to be expressed together.

6. Morally undefined actions (avyākṛta karma, 無記業) are also not induced through emotional disturbances. How can they become afflicted either?

In fact:

1. Conscious purposes are afflicted due to emotional disturbances (kleśa, 煩惱) that become manifest actions (samudācāra, 現行) (not just from latent seeds alone).
2. They arise through one's own thoughts, words and deeds (not those of others).
3. These actions arise and perish simultaneously with their seeds (not through past seeds causing future actions).
4. Seeds and actions interact reciprocally, causing each other to grow and become afflicted.

- a. Because conscious purposes are afflicted, their seeds are perfumed.
- b. Subsequently these seeds may again be manifested as afflicted purposes.

- * With ordinary sentient beings (pṛthagjanas, 異生) being like this, so it is with those who are still in need of training (śaikṣas, 有學) on the noble path.

Kuīji added: Even their most virtuous thoughts are combined with emotional disturbances if their deliberations and calculations of self-interest are corrupted by attachments to identity.

- * Although the afflicted purposes of those beyond any further need for training on the noble path (aśaikṣas, 無學) are not directly associated with new afflictions (as they do not further perfume their seeds), they still may have conscious purposes that arise from afflicted seeds that were perfumed in the past. Because of this, there is no contradiction here (as there is in the teachings on the lesser track of only attaining freedom from afflictions on the individual level that do not allow for the pre-existence of afflicted seeds in the subconscious store of memory).

The conclusion on evidence for the existence of this seventh projection of consciousness through logical reasoning:

Because of the deliberations and calculations of self-interest that are constantly arising with attachment to identity (*ātma grāha*, 我執), virtuous and morally undefined purposes can become endowed with afflictions (*sa āsrava*, 有漏)⁷. If these did not exist, these attachments to identity would also not exist. Therefore, one should understand that there is in fact a distinct seventh projection of consciousness called the mind that deliberates and calculates self-interest (末那). There are many arguments supporting this. In this discussion proving its existence through the use of logical reasoning, we have outlined six of them from Asaṅga's Summary of the Greater Vehicle Doctrine (*Mahāyāna Saṃgraha*, 攝大乘論). Those with wisdom should study them in accordance with their faith.

However, in some scriptures it is taught that there are only six projections of consciousness. One should recognize that this method of instruction is only provisional, not revealing the ultimate reality that is explained in the teachings on the greater track of spiritual awakening (*Mahāyāna*, 大乘) for those with a greater capacity of understanding. Some say that these other scriptures only teach about there being six projections of consciousness because they are only based on explaining the mind in terms of the six mental and sensory faculties (of the conscious mind). However, upon distinguishing the different facets of consciousness thoroughly, it is clear that there are in fact eight projections of consciousness in all.

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

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Volume Five

3. **The first six evolving manifestations of consciousness** (ṣaḍ pravṛtti vijñāna, 六轉識):

* **The five sensory projections of consciousness** (pañcā vijñānāni, 五識) &

* **The consciousness that distinguishes imagined objects** (mano vijñāna, 意識)

Question: Having explained this second way that consciousness manifests identity and purpose, there is the third way. What are its characteristics?

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

8a With the second way (dvitīyaḥ pariṇāmo, 二能變) being explained, next there is the third way that consciousness manifests (tṛtīyaḥ pariṇāmo, 三) identity and purpose. It is distinguished in six parts (ṣaḍ vidhasya, 有六種)

8b Its nature is characterized (upalabdhiḥ, 性相) by the distinction of mental and sensory objects (viśayasya, 了境) as being good (kuśala, 善), bad (akuśalā, 不善), both good and bad, and neither good nor bad (dvayā, 俱非).

8a 次第三能變，差別有六種， **dvitīyaḥ pariṇāmo ayaṃ tṛtīyaḥ ṣaḍ vidhasya yā**

8b 了境為性相，善不善俱非。 **viśayasya upalabdhiḥ sā kuśala akuśalā dvayā**

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

Following the section on the deliberations and calculations of self-interest (manas, 意), there is one on the characteristics of the first six manifestations of consciousness, from vision (cakṣuḥ vijñāna, 眼識) to the distinguishing of imagined objects (mano vijñāna, 意識).

The names for the first six manifested projections of consciousness

Generally speaking, the first six manifestations of consciousness are differentiated based on the six mental and sensory faculties (ṣaḍ indriya, 六根) being in alignment (āyatana, 處) with their six objects (ṣaḍ viśaya, 六根境). These are:

1. **Vision** (cakṣuḥ vijñāna, 眼識) is based on alignment of the eyes (cakṣuḥ indriya, 眼根) with visible forms (rūpa, 色).
2. **Hearing** (śrotra vijñāna, 耳識) is based on alignment of the ears (śrotra indriya, 耳根) with audible sounds (śabda, 音).
3. **Taste** (jihvā vijñāna, 舌識) is based on alignment of the tongue (jihvā indriya, 舌根) with flavors (rasa, 味).
4. **Smell** (ghrāṇa vijñāna, 鼻識) is based on alignment of the nose (ghrāṇa indriya, 鼻根) with odors (gandha, 香).
5. **Touch** (kāya vijñāna, 身識) is based on the alignment of the peripheral nervous system of the body (kāya indriya, 身根) with physical contacts (spraṣṭavya, 觸).
6. **Thought**, the mind distinguishing imagined objects (mano vijñāna, 意識) is based on alignment of the thinking mind that is ever deliberating and calculating self-interest (manas, 意) with objective purposes (dharmāḥ, 諸法).

In both Sanskrit (for Vasubandhu) and Chinese (for Xuánzàng), the names for each of these six manifestations of consciousness (vijñāna, 識) are based on the mental or sensory faculties (indriya, 根) with which they are connected, not their objects (viṣaya, 境). There are five reasons for this:

1. The different manifestations of consciousness depend on the respective faculties that serve as their foundations of support (āśraya, 依).
2. They arise from their respective faculties.
3. They belong to their respective faculties
4. They assist their respective faculties
5. They are like their respective faculties

* Although all six of these evolving manifestations of consciousness depend on the deliberating and calculating mind of self-interest (manas, 意), none of them shares its name except the consciousness of thought, that is, the mind that distinguishes imagined objects (mano vijñāna, 意識).

* Although the first five sensory kinds of consciousness (pañca vijñāna, 五識) similarly depend on the deliberations and calculations of self-interest (manas, 意), their names come from their respective sense faculties so that they are not confused with each other.

Some say this is because consciousness of thought, the mind that distinguishes imagined objects (mano vijñāna, 意識), only depends on the deliberating and calculating mind of self-interest (manas, 意) as a foundation of support (āśraya, 依) while the five sensory kinds of consciousness (pañca vijñāna, 五識) depend not only on it but also their five respective physical sense faculties (pañca rūpa indriya, 五根).

These first six manifestations of consciousness therefore get their names from their foundations of support while the seventh, the deliberating and calculating mind of self-interest (manas, 意), and the eighth, the subconscious store of memory (citta, 心 or ālaya vijñāna, 藏識), do not. (They get their names respectively from their natures of ‘thinking’ (deliberating and calculating) and ‘accumulating’ (as in a collective storehouse). Because these two serve as foundations of support for each other, as previously explained, the seventh is not called consciousness of the collective mind (citta vijñāna, 心識) and the eighth is not called the consciousness of the thinking mind (mano vijñāna, 意識).)

There are some that name these six after their objects, calling them ‘consciousness of visible forms’ (rūpa vijñāna, 色識) and so forth through ‘consciousness of objective purposes’ (dharma vijñāna, 法識). This is naming the manifestations of consciousness after the different kinds of objects (viṣaya, 境) through which they frame perception (vijñapti, 了別).

The first five are each a consciousness of physical matter (rūpa vijñāna, 色識), with each of them only perceiving their respective kinds of objects (vision perceiving visible forms, hearing perceiving audible sounds, etc.), while the sixth is a consciousness of purpose (dharma vijñāna, 法識), able to perceive the purposes for these objects. Some say that this sixth one gets the name ‘consciousness of purpose’ because it alone is able to perceive the distinct purposes of the others and, this way, it is not confused by them. This naming of these six manifestations of consciousness after the objects that are perceived depends on one having not yet attained full mastery (vaśitā, 自在) over the five physical sense faculties

(pañca rūpa indriya, 五色根). Once full mastery of them has been attained, their functions are interchangeable, with each projection of consciousness arising out of every kind of sense faculty and connecting with all of their objects. At this point, one must only designate these different manifestations of consciousness through the mental or sense faculties that serve as their foundations of support in order to not confuse them with each other.

* When the second volume of The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alamkāra Kārikā, 大乘莊嚴經論) speaks about each and every one of the five sensory faculties of an enlightened being that descends into this world (tathāgata, 如來) being connected with their (respective) sense objects, it is only referring to the sense objects in their most explicit sense.

* The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) speaks about the transcendental knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智) ascertaining the different motive forces in the minds of sentient beings that are manifested through their thoughts, words and deeds and which of the four methods to use in responding to their questions.

The four methods of responding to their questions (caturdhā vyākaraṇam, 四記問) were:

- Answering questions categorically (ekāṃśa, 一向記 or 決定記), directly with a yes or no
- Answering questions analytically (vibhaṅga, 分別記) with detailed explanations to reframe questions
- Answering questions with counter-questions (pratipraśna, 反問記 or 詰問記) to prompt self-examination and to clarify the assumptions made in questions.
- Answering questions with silence (niruttara, 默置記 or 止住記), putting questions aside entirely when there is no real answer that can be given in words.

If the sense faculties of enlightened beings (buddhas, 諸佛) did not pervade all sense objects and their purposes, their transcendental knowledge of the nature of purpose would not have these abilities.

Being explicit, the foundations of support (āśraya, 所依) and the objects that are present before (ālambana, 所緣) these six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉) have been conclusively established by the teachings from all the different schools of Buddhism and so they will not be explained further here. We have already mentioned their foundations of support and will speak further about the objects present before them later on.

The existential nature (svabhāva, 自性) of the first six manifestations of consciousness & How they imagine through the making of mental images (ākāra, 行相)

Next, Vasubandhu spoke about the nature these six manifestations of consciousness being characterized by the distinction of objects that virtually frame perception (viśayasya vijñaptiḥ, 了境). This reveals both their existential nature and how they work because:

- * Distinguishing objects that frame perception is their existential nature (svabhāva, 自性).
- * Employing these (different) frames of perception is how it imagines them (ākāra, 行相). Because they get their names from both, they are called the six evolving manifestations of consciousness that distinguish objects and virtually frame perception. In the holy teachings it is said:

“What is vision (cakṣur vijñāna, 眼識)? It is the consciousness that depends on the eyes to distinguish visible forms in the framing of perception.”

It goes though all six this way, finally saying:

“What is thought (mano vijñāna, 意識)? It is the consciousness that depends on the deliberating and calculating mind of self-interest to distinguish objective purposes in the framing of perception.”

This citation from the scriptures only speaks about them each being unique and separate foundations of support prior to their spiritual restoration (āśraya parāvṛtti, 轉依), and only as what is being perceived by the imagining portion (darśana bhāga, 見分) of consciousness. The other foundations of support (āśraya, 所依) and frames of perception (vijñapti, 了) are as already explained.

The moral nature (prakṛti, 性) of the first six evolving manifestations of consciousness

Question: What is the moral nature of these first six evolving manifestations of consciousness?

Answer: They can be virtuous (kuśala, 善), unwholesome (akuśala, 不善), both or neither.

Being both or neither is a reference to them being morally undefined (avyākṛta, 無記), because that which is neither virtuous nor unwholesome is said to be both or neither.

1. *That which is virtuous* (kuśala, 善) is said to be able to bring benefits to this world as well as that beyond it. Although the pleasant fruits of human existence and the divine heavens of meditation provide benefits to this world, they do not necessarily do so beyond it (as they may bring sorrow to those who must leave this world).
2. *That which is not virtuous* (akuśala, 不善) is said to bring harm and misfortune to this world as well as that beyond it. Although the fruits of suffering from evil destinies are harmful to this world, they do not bring necessarily harm beyond it where they may no longer bring about evil or suffering.
3. *That which is morally undefined* (avyākṛta, 無記) is neither virtuous nor evil, bringing neither benefit nor harm, so it is not possible to distinguish its nature as being either.

1. The nature of these first six evolving manifestations of consciousness is considered virtuous when they are directly associated with faith (śraddhā, 信) in a transcendental moral purpose or any of the eleven virtuous mental states (kuśala dharma, 善法).
2. It is considered to be evil when directly associated with shamelessness (ahrīka, 無慚) or any of the rest of the twenty-six unwholesome kinds of purpose.
3. It is considered morally undefined when it is not directly associated with any of these (thirty-seven) mental states.

Question: Can these six evolving manifestations of consciousness be endowed with all three of these moral natures at the same time?

Answer: There are two theories about this:

1. *There is a thesis* that these three moral natures cannot be simultaneous in the six evolving manifestations of consciousness because, when they interact together in their perception of external objects, they would be in contradiction to each other. Additionally, the five sensory kinds of consciousness (pañca vijñāna, 五識) are innately guided and induced by the mind distinguishing the same imagined objects (mano vijñāna, 意識) and are therefore virtuous or unwholesome by dint of this mental component of consciousness. If it is allowed that the five sensory kinds of consciousness are endowed with all three moral natures at the same time, then the consciousness that distinguishes its imagined objects must also be of these three different natures at the same time. This would contradict reason because virtue and evil are mutually exclusive. Both The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and Asaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana, 顯揚聖教論) say that the conscious mind (pravṛtti vijñāna, 轉識) arising from the subconscious store of memory (ālaya vijñāna, 藏識) can be directly associated

with all three moral natures at the same time, but this depends on there being many different thoughts arising from the subconscious mind. This is similar to speaking about singleness of thought not just referring to the arising and perishing of a single moment of thought but rather many moments of the same thought rising up. Consequently, there is no contradiction between this thesis and that referred to here in these discourses.

2. *There is another thesis* (deemed correct) that these three different moral natures can indeed co-exist, because vision and the rest of the five sensory kinds of consciousness (pañca vijñāna, 五識) can certainly arise together, either suddenly (aupanipātika, 率爾) or in a flow of similar and consecutive moments (niṣyanda, 等流). Sometimes all the sensory kinds of consciousness arise together while other times it is just one or two. Although these five must arise together with the consciousness that distinguishes imagined objects (mano vijñāna, 意識), their moral natures are not necessarily the same as it and so the argument that they must be is mistaken. Because of this, volume sixty-three in *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says:

“When one arises from a resolve of meditation (samādhi, 定) upon hearing the sound of a voice, there is a different evolving manifestation of consciousness (pravṛtti vijñāna, 轉識) arising from one’s hearing (śrotra vijñāna, 耳識) that combines with the mind that has been distinguishing the imagined object (mano vijñāna, 意識) of meditation. It is not this mind that has been distinguishing the imagined object that is perceiving this voice, but hearing, the consciousness of the ears (śrotra vijñāna, 耳識). If this were not so, the sound of the voice would not be experienced and one would not arise from the meditation. It is not the moment at which one hears the voice that one arises from the meditation. It is only after experiencing the sound of the voice and seeking to understand it in the mind distinguishing imagined objects (mano vijñāna, 意識) that one arises from meditation.”

This sudden hearing of a voice during meditation in principle could not be virtuous because, as long as there has not yet been a spiritual restoration (āśraya parāvṛtti, 轉依), any such sudden, unexpected thoughts (aupanipātika, 率爾墮心) are morally undefined (avyākṛta, 無記). This demonstrates how the mind distinguishing imagined objects can arise together with the five sensory kinds of consciousness but not necessarily be of the same moral nature as them. (During meditation, the mind that distinguishes imagined objects (mano vijñāna, 意識) is virtuous while, at the same time, the hearing (śrotra vijñāna, 耳識) of the voice here is morally undefined. It follows that the same difference of moral nature can apply in non-meditative states.)

Kuījī added: *Question:* If this is so, why do *The Scripture on Understanding the Deep Mystery* (Saṃdhi Nirmocana Sūtra, 解深密經) and the seventy-ninth volume of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* (Yogācāra Bhūmi Śāstra, 瑜伽師地論) both say that the five sensory kinds of consciousness (pañca vijñāna, 五識) and the mind that distinguishes imagined objects (mano vijñāna, 意識) perceive the same object simultaneously?

Answer: The holy teachings only say that the mind distinguishing imagined objects is simultaneous with the five sensory kinds of consciousness and connects with its five kinds of objects. It does not say that they have the same moral nature.

Kuījī added: *Question:* Why does volume seven of *The 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) say that the five sensory kinds of consciousness are absent when the body and mind are equally composed in meditation (samāhita, 三摩呬多 or 勝定)?

Answer: *The 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) speaks here about the five sensory kinds of consciousness being absent when the body and mind are equally composed in meditation (samāhita, 三摩呬多), but it really means that they are mostly absent, not necessarily that they are completely absent.

If the three different kinds of moral natures evolve together in the five sensory kinds of consciousness, the mind that distinguishes imagined objects will be of the same moral nature as the one or the ones drawing the most attention (manaskāra, 作意). If nothing draws its attention, its moral nature will be undefined (avyākṛta, 無記). Consequently, the six evolving manifestations of consciousness can be endowed with all three moral natures at the same time. Upon attaining mastery (vaśitā, 自在) over the five sensory kinds of consciousness, their nature is only virtuous because the physical sense faculties, the mind and the mental states of an enlightened being (buddha, 佛) are all involved in the reality of the noble path (mārga satya, 道諦), having forever transcended and eliminated all the seeds of sophistry found in the discursive mind (prapañca bījaḥ, 戲論種).

The motive forces (mental states) directly associated with (saṃprayukta saṃskāra, 相應行) These first six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉識)

Question: With how many mental states are these six manifestations of consciousness directly associated?

Answer: There are fifty-one in six categories. On this, the ninth stanza of verse says:

9a These six evolving manifestations of consciousness have motive forces directly associated with them (saṃprayuktā saṃskāra, 相應行) in six categories of mental states (caitta, 心所):

- a. Omnipresent motive forces (sarvatraḡa saṃskāra, 遍行)
- b. Motive forces that distinguish specific objects (viniyata saṃskāra, 別境行)
- c. Virtuous mental states (kuśala cetā, 善法)
- d. Primary emotional disturbances (mūla kleśa, 本煩惱)

9b e. Secondary emotional disturbances (upakleśa, 隨煩惱)
f. Uncategorized motive forces (aniyata saṃskāra, 不定行)

All of these mental states are directly associated with three different kinds of emotional feelings (tri vedanā, 三受):

1. The feelings of pleasure found in contentment (sukha, 樂),
2. Feelings of pain found in suffering (duḡkha, 苦) and
3. Feelings that are without either pleasure or pain (dvayā, 俱非).

9a 此心所遍行、別境善煩惱、 sarvatragair viniyataiḡ kuśalaiś cetasair asau

9b 隨煩惱不定，皆三受相應。 saṃprayuktā tathā kleśair upakleśais tri vedanā

On mental states associated with consciousness (saṃprayukta caitta, 心所相應) in general

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

These six evolving manifestations of consciousness are all directly associated with six categories of mental states:

- a. Five omnipresent motive forces (sarvatraga saṃskāra, 遍行)
- b. Five motive forces that distinguish specific objects, or objectives (viniyata saṃskāra, 別境行)
- c. Eleven virtuous mental states (kuśala caitta, 善法)
- d. Six primary emotional disturbances (mūla kleśa, 本煩惱)
- e. Twenty secondary emotional disturbances (upakleśa, 隨煩惱)
- f. Four uncategorized motive forces (aniyata saṃskāra, 不定行)

These direct associations (samprayoga, 相應) always arise with a dependence on the projection of consciousness to which they belong. In belonging to and being subordinate to it, they are called its mental states (caitta, 心所), just as the word 'mine' (ātmiya, 我所) refers to things that belong to and are subordinate to 'me' (ātma, 我). A projection of consciousness (citta, 心) only apprehends the general characteristics in objects that are before it (ālambana, 所緣) while its mental states (caitta, 心所) apprehend their specific characteristics. These mental states help the mind accomplish its objectives, just as a master artist would draw the outline of a picture and the students would fill in the colors.

- a. ***Omnipresent motive forces, those found in all projections of consciousness*** (sarvatraga saṃskāra, 遍行)

On these, the third volume of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says:

“Consciousness (vijñāna, 識 or citta, 心) is only able to frame the general characteristics of perception.

Attention (manaskāra, 作意) frames these perceptions in terms of characteristics that are not yet perceived by consciousness. These are the more specific characteristics of perception that are apprehended by mental states (caitta, 心所).

Contact (sparśa, 觸) is able to frame these perceptions in terms of characteristics that are agreeable (manojñā, 可意) or disagreeable (amanojñā, 不可意).

Emotional feeling (vedanā, 受) is able to frame these perceptions in terms of characteristics that bring about the pleasure found in contentment (sukha, 樂), the pain found in suffering (duḥkha, 苦) & the neutral feelings of indifference or impartiality (upekṣā, 捨).

Mental association (samjñā, 想) is able to frame these perceptions in terms of words, the characteristics that cause verbalization.

The deliberate motive of intent (cetanā, 思) is able to frame these perceptions in terms of characteristics that bring about a proper response to them.

Intent (cetanā, 思) is an ulterior motive in the subconscious mind (ālaya vijñāna, 藏識) but becomes a deliberate motive in the manifestations of the conscious mind (pravṛtti vijñāna, 轉識).

For this reason, attention and the rest of these omnipresent motive forces are said to be mental states (caitta, 心所) that help the mind (citta, 心) accomplish its objectives.”

- b. ***Motive forces that distinguish specific objects, or objectives*** (viniyata saṃskāra, 別境行)
Those found in the evolving manifestations of the conscious mind

In distinguishing specific mental objects there is crossing the threshold from the subconscious to the conscious mind.

These are the mental states that are connected with the general characteristics of objects. Elsewhere, such as in The Discourse on Distinguishing Between the Mean & the Extremes (Madhyānta Vibhāga Kārikā, 辯中邊論), it is said that:

“Aspiration (chanda, 欲) is able to further frame perception of things in terms of which characteristics will be agreeable.

Determination (adhimokṣa, 勝解) is able to further frame these perceptions in terms of which characteristics have been decided on with certainty.

The mindfulness of remembrance (smṛti, 念) is able to further frame these perceptions in terms of the characteristics that are learned and kept in mind.

Mental resolve (samādhi, 定) and *discernment of purpose* (dhī or prajñā, 慧) further frame these perceptions in terms of whether the characteristics are of merit, are harmful or are of no value.

Because of these ten kinds of mental states (caitta, 心所), the five that are found in all eight projections of consciousness (sarvatraga saṃskāra, 遍行) (including the subconscious mind) and the five that are found in mental states that distinguish specific objects (viniyata saṃskāra, 別境行) (including all conscious states), there arise the forty-one other motive forces, including:

1. Eleven found in virtuous purposes (kuśala dharma, 善法)
2. Twenty-six found in corrupted purposes (saṃkleśa dharma, 染法), which includes:
 - a. Six primary kinds of emotional disturbance (kleśa, 煩惱)
 - b. Twenty secondary kinds of emotional disturbance (upakleśa, 隨煩惱) and
3. Four uncategorized motive forces (aniyata saṃskāra, 不定行).

All of these mental states apprehend both the general (shared) and specific (unique) characteristics found in the objects that are before them (ālambana, 所緣).

The six categories of these mental states (caitta, 心所)

Although they are all called mental states (caitta, 心所) and in this regard they are not different, they are differentiated into six different categories, which are:

- a. The five omnipresent motive forces (sarvatraga saṃskāra, 遍行)
- b. The five motive forces that distinguish specific objects (viniyata saṃskāra, 別境行)
- c. The eleven kinds of virtuous purposes (kuśala dharma, 善法)
- d. The six primary kinds of emotional disturbance (kleśa, 煩惱)
- e. The twenty secondary kinds of emotional disturbance (upakleśa, 隨煩惱)
- f. The four uncategorized motive forces (aniyata saṃskāra, 不定行)

These six categories together constitute the fifty-one kinds of mental states.

They are given these names because:

1. Omnipresent motive forces (sarvatraga saṃskāra, 遍行) are necessarily found in all eight projections of consciousness.
2. Motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) arise whenever there is connection with any specific object or objective in the conscious mind.
3. Virtuous purposes (kuśala dharma, 善法) arise only when the mind is virtuous.
4. Primary kinds of emotional disturbance (kleśa, 煩惱) are by nature the root source of all emotional disturbances.
5. Secondary kinds of emotional disturbance (upakleśa, 隨煩惱) are similar to the primary kinds and flow forth from them (niṣyandika, 等流).
6. Uncategorized motive forces (aniyata saṃskāra, 不定行) are equally found in both virtuous and corrupted purposes but are not determined to be one or the other.

Volume three of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* (Yogācāra Bhūmi Śāstra, 瑜伽師地論) combines these six categories into five by combining the primary and secondary kinds of emotional disturbances into a single

group because they are both categorized as corrupted purposes (saṃkleśa, 染). It also explains the different distinctions between these five categories through the four ways that they appear in all projections of consciousness:

- a. Those that exist in all moral natures (sarva prakṛti, 一切性)
 - b. Those that exist at all levels of meditation (sarva bhūmi, 一切地)⁹
 - c. Those that exist at all times (sarva kāla, 一切時)
 - d. Those that all arise together whenever any one of them arises (sarva sahabhū, 一切俱)
1. The omnipresent motive forces (sarvatraga saṃskāra, 遍行) are endowed with all four of these universal qualities.
 - a. *They exist in all moral natures, whether virtuous, unwholesome or morally undefined.*
 - b. *They exist at all nine levels of meditations on sentient existence* (nava bhūmayāḥ, 九地)⁹:
The one in its sphere of desire (kāma dhātu, 欲界), the four in the sphere of its objective reality as form (rūpa dhātu, 色界) and the four in its sphere of existential principles beyond form (arūpa dhātu, 無色界)
 - c. *They exist at all times, continuously since the very beginning of time, presently in conscious manifestation and whenever arising to connect with an object.*
 - d. *They all arise together whenever any one of them arises.*
 2. The motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) are only endowed with the first two:
 - a. *They exist in all moral natures, whether virtuous, unwholesome or morally undefined.*
 - b. *They exist at all nine levels of meditation on sentient existence* (nava bhūmayāḥ, 九地)⁹:
The one in its sphere of desire (kāma dhātu, 欲界), the four in the sphere of its objective reality as form (rūpa dhātu, 色界) and the four in its sphere of existential principles beyond form (arūpa dhātu, 無色界)
 - c. *They do not exist at all times, continuously since the beginning of time, whenever the mind is consciously manifested or whenever connecting with an object.*
 - d. *They do not all arise together whenever any one of them arises.*
 3. Virtuous purposes (kuśala dharma, 善法) only exist in all of one category.
 - a. *They do not exist in all moral natures, whether virtuous, unwholesome or undefined.*
 - b. *They do not exist in all times, continuously since the beginning of time, whenever the mind is consciously manifested or whenever arising to connect with an object.*
 - c. *They do arise at all nine levels of meditation* (nava bhūmayāḥ, 九地)⁹.
 - d. *They do not all arise together whenever any one of them arises.*
 4. Corrupted purposes (saṃkleśa, 染) do not all arise in any of these four categories.
 - a. *They do not exist in all moral natures, whether virtuous, unwholesome or undefined.*
 - b. *They do not exist at all times, continuously since the beginning of time, whenever the mind is consciously manifested and whenever arising to connect with an object.*
 - c. *They do not arise at all levels of meditation.*
 - d. *They do not all arise together whenever any one of them arises.*
 5. The four uncategorized motive forces (aniyata saṃskāra, 不定行) exist in all of only one:
 - a. *They do exist in all moral natures, whether virtuous, unwholesome or undefined.*
 - b. *They do not exist at all times, continuously since the beginning of time, whenever the mind is consciously manifested and whenever arising to connect with an object.*
 - c. *They do not arise at all levels of meditation.*
 - d. *They do not all arise together whenever any one of them arises.*

The five categories of mental states are distinguished like this in volume three of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論).

The first six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉識) &
The three kinds of emotional feeling (tri vedanā, 三受):

Being subject to change, interruption, detachment as well as moral uncertainty, these six evolving manifestations of consciousness are all directly associated with the three emotional feelings of pleasure, displeasure and indifference because they all experience characteristics that are desirable, undesirable or neutral (neither desirable nor undesirable).

- a. Listing the three kinds of emotional feelings:
 1. Upon experiencing objects with desirable characteristics, the body is comforted, the mind is pleased and there are *feelings of pleasure* (sukha vedanā, 樂受).
 2. Upon experiencing objects with undesirable characteristics, the body is tormented, the mind is stressed and there are *feelings of pain* (duḥkha vedanā, 苦受).
 3. Upon experiencing objects with neutral characteristics, the body is neither contented of tormented, the mind is neither pleased nor stressed and there are *feelings that are neutral, bringing neither pain nor pleasure* (aduḥkha asukha vedanā, 不苦樂受).
- b. Each of these three kinds of emotional feelings can be of two kinds:
 1. Those directly associated with the five sensory kinds of consciousness (pañca vijñāna, 五識) are said to involve physical feelings (kāya vedanā, 身受) because they distinctly depend on the physical body.
 2. Those directly associated with the consciousness that distinguishes imagined objects (mano vijñāna, 意識) are said to be mental feelings (citta vedanā, 心受) because they distinctly depend on the mind.
- c. All three of these emotional feelings can be either with affliction (sa āsrava, 有漏)⁷ or without affliction (anāsrava, 無漏) because painful feelings can also arise in those who are without affliction.
- d. There are some who say that emotional feelings can also be of three kinds based on becoming detached from them:
 1. Those severed through vision of the noble path (darśana heya, 見所斷)
 2. Those severed through cultivation of the noble path (bhāvanā heya, 修所斷)
 3. Those that are not severed through either of them (aheya, 非所斷).There can also be said to be three kinds this way:
 1. Those severed by those still in training on the noble path (śaikṣas, 有學)
 2. Those only severed by those beyond further need for training on it (aśaikṣas, 無學)
 3. Those that are not severed by either of them
- e. Some speak of emotional feelings generally being divided into four moral natures:
 1. Those that are wholesome and virtuous (kuśala, 善)
 2. Those that are unwholesome and evil (akuśala, 不善)
 3. Those morally undefined but shrouding the cognitive processes of consciousness (vyākṛta nivṛta, 有覆無記)
 4. Those morally undefined but not shrouding the cognitive processes of consciousness (avyākṛta anivṛta, 無覆無記)

There is a thesis that these three kinds of emotional feeling are each found in all four of these moral categories. If greed (lobha, 貪) and delusion (moha, 癡) spontaneously arise in the five sensory kinds of consciousness (pañca vijñāna, 五識) or emotional disturbances spontaneously arise from painful destinies, including those only in the distinguishing of imagined objects (mano vijñāna, 意識), but they do not bring about the committing of

actions that will have consequences (karma samutthāna, 發業), they will remain morally undefined (avyākṛta, 無記). All of these are directly associated with a capacity for the suffering of pain (duḥkha indriya, 苦根). On this, volume fifty-nine of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says that any of the different kinds of emotional disturbance can lead to any of the three kinds of emotional feelings when they arise with spontaneity in one's manifested behavior (samudācāra, 現行).

- * When they pervade the consciousness of the body, they can be directly associated with any of the six kinds of (sensory and mental) faculties (indriya, 根).
- * When they do not pervade the consciousness of the body, they are only directly associated with the faculties found in the environment of the thinking mind (mano bhūmi, 意地).

This environment of the thinking mind (mano bhūmi, 意地) consists of three elements:

1. The subconscious store of memory (ālaya vijñāna, 阿賴耶識)
2. The deliberations and calculations of self-interest (manas, 意) and
3. The distinguishing of imagined objects (mano vijñāna, 意識)

On this, 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) says that, when spontaneous emotional disturbances attached to the sphere of desire bring about the committing of unwholesome actions (akuśala karma samutthāna, 發業), the consequences will also be unwholesome. All other kinds of emotional feelings are morally undefined but shroud the cognitive processes of consciousness (avyākṛta nivṛta, 有覆無記). Therefore one should understand that the three kinds of emotional feelings can each be found in all four kinds of moral nature.

The first six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉識) &

The five kinds of emotional feeling (pañca vedanā, 五受):

Some generally divide emotional feelings into five categories. These are:

1. Suffering (duḥkha, 苦) - a physical feeling of pain or displeasure
2. Contentment (sukha, 樂) - a physical feeling of bliss or pleasure
3. Sorrow, or Grief (daurmanasya, 憂) - sadness, a mental feeling of loss or dissatisfaction
4. Rejoicing (saumanasya, 喜) - gladness, a mental feeling of gain or satisfaction
5. Impartiality (upekṣā, 捨), a neutral feeling of indifference or equanimity

In these, suffering and contentment are each divided into two categories because the torments and happiness of the body and the mind are differentiated. This is dependent on:

1. Whether or not they involve mental speculations about distinctions (vikalpa, 分別):
 - a. In being without these speculations, there is suffering or contentment.
 - b. In having them, there is sorrow or rejoicing.
2. Whether they have weight or buoyancy:
 - a. Feelings with weight include suffering and contentment.
 - b. Feelings with buoyancy include sorrow and rejoicing.
3. Whether they are agreeable or disagreeable:
 - a. Agreeable feelings include contentment and rejoicing.
 - b. Disagreeable feelings include suffering and sorrow.

The feelings of impartiality regarding suffering and contentment are not divided into two parts because:

1. They are without the different characteristics of torment and happiness.

2. They are without mental speculations about distinctions (nirvikalpa, 無分別).
3. They evolve impartially with regards to weight or buoyancy as well as agreeability or disagreeability.

On rejoicing (saumanasya, 喜) and contentment (sukha, 樂):

1. *In the five sensory kinds of consciousness* (pañca vijñāna, 五識) there are emotional feelings of contentment (sukha, 樂) that are constantly associated with comfort and happiness.
2. *In the mind that distinguishes imagined objects* (mano vijñāna, 意識):
 - a. While in the preparatory stages for the first two levels of meditation⁹ on sentient existence (sāmantaka prathama dvitīya dhyāna, 初二靜慮近分) in the sphere of form (rūpa dhātu, 色界) there are said to be feelings of rejoicing (saumanasya, 喜) because they only delight the mind.
 - b. While actually in these first two levels of meditation (maula prathama dvitīya dhyāna, 初二靜慮根本) there are said to be feelings of both contentment (sukha, 樂) and rejoicing (saumanasya, 喜) because both the body and the mind are delighted.
 - c. While in the preparatory stages for and actually in the third level of meditation, there are only feelings of contentment (sukha, 樂) because there is a serenity of stillness that has weight (gravitas) and there are no longer speculations about distinctions.
 - d. In the fourth level of meditation there is an impartiality that transcends these emotional feelings, combined with perfect resolve (samādhi, 定) & singleness of mind (ekāgratā, 一心).

On sorrow (daurmanasya, 憂) and suffering (duḥkha, 苦):

1. *In the five sensory kinds of consciousness* (pañca vijñāna, 五識) there are emotional feelings of suffering (duḥkha, 苦) that are constantly associated with torment and stress.
2. *In the mind distinguishing imagined objects* (mano vijñāna, 意識) there are two theories:
 - a. *There is a thesis* that there is only sorrow (daurmanasya, 憂) in the mind that distinguishes imagined objects because it is tormented and stressed by them. The holy teachings speak of the feelings of sadness coming from the environment of the thinking mind (mano bhūmi, 意地) that are said to be ‘the capacity for sorrow’ (daurmanasya indriya, 憂根). On this, the sixty-sixth volume of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says: “The different ripening seeds in the subconscious mind (vipāka vijñāna, 異熟) of those sentient beings reborn in hell arise as an uninterrupted continuity of suffering in the five sensory kinds of consciousness (pañca vijñāna, 五識) and as sorrow in the mind that distinguishes imagined objects (mano vijñāna, 意識). Also on this, the fifty-fifth volume of the same discourse says: “For beings in hell (naraka, 地獄) there is sorrow in both what they seek out (vitarka, 尋) and what they discover (vicāra, 伺). This is also true in part for the destinies of beasts (tiragyoni, 傍生) and the demons of hunger (pretas, 鬼).” And so one should understand that, in addition to the more buoyant feelings of sorrow, the environment of the thinking mind (mano bhūmi, 意地) can be heavily weighed down with emotional feelings of sadness that are also said to be sorrow. As described before, this environment of the thinking mind (mano bhūmi, 意地) has three elements:
 1. The subconscious store of memory (ālaya vijñāna, 阿賴耶識)
 2. The deliberations and calculations of self-interest (manas, 意) and
 3. The distinguishing of imagined objects (mano vijñāna, 意識)

- b. *There is a thesis* from Dharmapāla (deemed correct) that there is both suffering (duḥkha, 苦) and sorrow (daurmanasya, 憂) in this environment of the thinking mind (mano bhūmi, 意地). In the human sphere and the heavens of meditation there is said to be sorrow but it is not heavily weighted. In the realms of beasts and the demons of hunger there are said to be both sorrow and suffering, because mixed feelings are more buoyant while unadulterated feelings of suffering are heavier. In hell (naraka, 捺落迦) there is only said to be suffering because its unadulterated feelings are heavier, being without any speculations about their distinctions (nirvikalpa, 無分別). On this, the fifty-ninth volume of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* says: “All three kinds of emotional feeling can be acquired when any kind of emotional disturbance (kleśa, 煩惱) is spontaneously arising in one’s manifested behavior (samudācāra, 現行).”

This was already explained before in detail. Also on this, volume fifty-eight of the same discourse says:

“Beliefs about the reality of one’s self-centered existence (satkāya dṛṣṭi, 薩迦耶見) that are innate (sahaja, 俱生) only have a nature that is morally undefined (avyākṛtata, 無記性). One should understand that attachments to the extremes of duality (antagrāha dṛṣṭi, 邊執見) that arise together with this belief in the reality of one’s self-centered existence are also like this.”

These innate feelings of suffering are not included in the capacity for sorrow (daurmanasya indriya, 憂根) because, as this discourse says, the capacity for sorrow is never morally undefined. Volume fifty-seven of the same discourse also says: “When in hell, the three other kinds of emotional feelings are definitely not in active manifestation (samudācāra, 現行). This is also the case for the demons of hunger and the lives of beasts when there are unadulterated feelings of suffering.”

The ‘three others’ being referred to here are the capacities for rejoicing, contentment and sorrow, because in their manifest behavior (samudācāra, 現行) there necessarily remains a capacity for indifference (upekṣā indriya 捨根).

Kuṅji added: The three other kinds referenced here must be the capacities for rejoicing, contentment and sorrow because, through the deliberating and calculating mind of self-interest (manas, 第七識) and the subconscious store of memory (ālaya vijñāna, 第八識) that are continuous and uninterrupted, there certainly must always be feelings of indifference.

Question: Is it not so that these feelings of indifference are only incidentally intruding (āgantū, 客), only occasionally appearing externally in the first six evolving manifestations of consciousness, and so not expressed in the manifested behavior of those sentient beings suffering in hell?

Answer: What makes you think that this passage only refers to the *incidentally intruding* feelings of indifference? If one does not allow for the continuous and uninterrupted feelings of indifference that are found in the deliberating and calculating mind of self-interest and the subconscious store of memory, one could not say with certainty that beings in hell possess the mental capacity to deliberate on and calculate their self-interest (mano indriya, 意根), as sometimes these incidentally intruding feelings of indifference in the first six manifestations of consciousness are in fact absent.

- a. One should not think that this discourse is only talking about the incidentally intruding feelings (āgantū vedanā, 客受) found in these first six evolving

manifestations of consciousness because, in generally explaining the mental capacity to deliberate on and calculate self-interest (mano indriya, 意根) for beings in hell, there is no reason to treat these feelings differently.

- b. And if this discourse was only speaking about depending on incidental feelings that intrude, why does it speak of beings in hell having eight of the twenty-two capacities (dvā vimśati indriyāni, 二十二根) found in sentient beings⁶?

These eight are:

1. The capacity for survival (jīvita indriya 命根): The vital organs, metabolism and the autonomic nervous system; the need for air, water, food, sleep, relief, etc.

2-6. The five sensory capacities;

2. The eyes (cakṣur indriya, 眼根); organs of vision

3. The ears (śrotra indriya, 耳根); organs of hearing

4. The nose (ghrāṇa indriya, 鼻根); organ of smell

5. The tongue (jihvā indriya, 舌根); organ of taste

6. The body's peripheral nervous system (kāya indriya, 身根); organ of touch

7. The capacity for deliberation and calculation (mano indriya, 意根); the mental capacity that is the organ of thought

8. The capacity for indifference (upekṣā indriya, 捨根).

- c. If one claims that the eighth capacity is that for sorrow (daurmanasya Indriya, 憂根) rather than the impartiality of indifference, one is mistaken. How can there be the capacity for sorrow between death and rebirth, upon losing consciousness, when the sensory kinds of consciousness (pañca vijñāna, 五識) are interrupted or when the distinguishing of imagined objects (mano vijñāna, 意識) is absent?
- d. Those who hold that the eighth capacity is that for suffering (duḥkha indriya, 苦根) are also wrong for the same reason.
- e. Those who suppose that the male and female sex drives (puruṣa indriya 男根 & sthṛī indriya, 女根) serve as this eighth capacity are also wrong because these capacities are uncertain in hell and the evil actions (akuśala karma, 惡業) that lead sentient beings into hell can cause them to be without a sex drive. Because of their evil actions, those in hell must be made to constantly feel suffering through their eyes, ears and the rest of their sensory capacities. Of what use would their sexual capacity be in this? In the great unrelenting hell of incessant suffering (mahā avīci naraka, 無間大地獄) how can there possibly be any desire for sexual intercourse?
- f. Consequently, the eighth capacity found in hell must be that of indifference (upekṣā indriya 捨根) because it is directly associated with the feelings of indifference that are found in seventh and eight projections of consciousness, the deliberations and calculations of self-interest (manas, 意 or 末那) and the subconscious store of memory (ālaya vijñāna, 藏識)

Similarly, grounding in the bliss of ultimate contentment (sukha, 極樂) such as is found in the third level of meditation pleases the deliberating and calculating mind (manas, 意) and is said to be the contentment in which there is no longer any further capacity for the rejoicing (saumanasya indriya, 喜根) found in the mind that distinguishes imagined objects (mano vijñāna, 意識). Likewise, when there is the ultimate pain of suffering, the deliberating and calculating mind of self-interest is tormented and there is said to be no further capacity for sorrow (daurmanasya indriya, 憂根) in the consciousness that distinguishes imagined objects. Therefore, the three capacities said to be absent in this hell must be sorrow, rejoicing and

contentment. In other places such as The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) it is said that (those in hell) have feelings that flow from contentment and are similar to it (niṣyanda sukha, 等流樂). One should understand that this is said in either responding to the teachings found in other schools such as that on the Real Existence of All Purposes (Sarvāstivāda, 有部) or making a general reference to those realms where there are beings with mixed feelings (such as beasts and the demons of hunger). This is because it is said that when there is pure, unadulterated suffering there are no longer any seeds of contentment ripening up from the subconscious mind.

Kuījī added: This understanding comes from The Summary of the Greater Vehicle Doctrine. In stating this, it is responding to a teaching from The School on the Real Existence of All Purposes based on the lesser track of attaining freedom from affliction at the individual level. This teaching on the greater track of spiritual awakening (Mahāyāna, 大乘) explains how there are mixed emotional feelings flowing from and similar to contentment (niṣyanda sukha vedanā, 等流樂受), even in beasts (tiryaḡyoni, 傍生) and demons of hunger (pretas, 鬼). In being without the ultimate pain of suffering, they still have feelings flowing from and similar to contentment. Only when there are no more ripening seeds of contentment arising from the subconscious is there is said to be the pure unadulterated suffering of hell. In fact, in the holy teachings it is said that within feelings of sadness there is a mental capacity for sorrow (daurmanasya indriya, 憂根) found in the environment of the thinking mind (mano bhūmi, 意地), which involves the mind that distinguishes imagined objects (mano vijñāna, 意識). This is said to be so in most cases (in the sphere of human existence and the heavens of meditation and partially so for the demons of hunger and lives of beasts.) In some cases, this is just said just to adapt the greater vehicle teachings to those focused on the lesser track of attaining freedom from affliction at the individual level, such as those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部). There is no contradiction in this. The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that, in those sentient beings who are reborn in hell, there are the different ripenings of seeds from the subconscious mind that are unrelenting, producing fruits of suffering and sorrow that are continuous. It also says that in hell there is the seeking out (vitarka, 尋) and discovery (vitarka, 尋) of sorrow through the distinguishing of imagined objects. This is also partially so in the realm where there are demons of hunger and the lives of beasts. This is said in order to respond to other teachings only focused on attaining freedom from affliction at the individual level such as those from The School of the Majority (Mahā Saṃghika, 大眾部), The School of the Elders (Sthaviravāda, 上坐部), The School Based on the Authority of the Scriptures (Sautrāntika, 經量部), Followers of the Teacher Who Transformed His Land (Mahīśāsaka, 化地部) and others. And with this capacity for suffering (from those in hell) arising together with the mind distinguishing imagined objects, it is like the sorrow found in other destinies, so it is only hypothetically (and incorrectly) said to be sorrow. Some say that this capacity for suffering harms the body (which is associated with suffering) and the mind (which is associated with sorrow) and so, although it is said to really be the capacity for suffering, it is also hypothetically said to be the capacity for sorrow. Similarly, there are feelings of rejoicing in the approach to (the first two levels of) meditation (sāmantaka samādhi, 近分定) that benefits both the body and mind. Although in these there is the capacity for rejoicing, there is also said to be contentment. Aśaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana, 顯揚聖教論) and the fifty-seventh volume of The Discourse of the

Masters on the Levels of Grounding in the Practice of Engaged Meditation both demonstrate the meaning of this. In fact, the first preparatory stage for meditation (anāgamyā samādhi bhūmi, 未至地定) is without the capacity for contentment (sukha indriya, 樂根) because, as it is said here in The Discourse of the Masters, it only possesses eleven of the twenty-two capacities of sentient existence⁶.

Kuījī added: The eleven capacities found in the first preparatory stage for meditation include:

- a. Mental capacity; the cognitive capacity for deliberation and calculation (mano indriya, 意根)
- b. The five moral capacities
 1. The capacity for faith (śraddhā indriya, 信根) in life's transcendent moral purpose
 2. The capacity for continuous remembrance (smṛti indriya, 念根) of it
 3. The capacity for diligence of effort (vīrya indriya, 精進根) in its observation
 4. The capacity for mental resolve (samādhi indriya, 定根) in realizing it
 5. The capacity for transcendental discernment (prajñā indriya, 慧根) of it
- c. Two of the five emotional capacities:
 1. The capacity for rejoicing (saumanasya indriya, 喜根)
 2. The capacity for impartiality (upekṣā indriya, 捨根) as equanimity of mind
- d. The three unafflicted mental capacities
 1. The capacity to learn about the transcendental nature (anājñātājñāsyaṃ indriya, 未知當知根)
 2. The capacity to know of it (ājñā indriya, 已知根) in particular cases
 3. The capacity to perfect knowledge of it (ājñā, 具知根) in all cases

Because of this, one should understand that the feelings of sadness & unadulterated suffering found in the environment of the thinking mind (mano bhūmi, 意地) are included in the capacity for suffering (duḥkha indriya, 苦根). In the holy teachings, the subject of emotional feelings is treated in many different ways. Lest we get side-tracked, we will not deal with it any further here.

Kuījī added: In the holy teachings, emotional feelings are distinguished in many different ways. Here we have clarified there being three kinds and five kinds. Elsewhere they are analyzed in other ways: in terms of them being with or without consequences, in terms of the three spheres of meditation on sentient existence (those on its desires, its forms & its existential principles beyond form)⁴, in terms of in the nine levels of grounding in this meditation⁹, in terms of being attached to them or the stages of severing attachments to them, etc., etc.

On the simultaneity of (different) emotional feelings in

The first six evolving manifestations of consciousness (ṣaḍ pravṛtti vijñāna, 六轉識)

1. *There is a thesis* that the three different kinds of emotional feelings do not occur simultaneously in the first six evolving manifestations of consciousness because:
 - a. They would contradict each other upon manifesting externally at the same time.
 - b. The five sensory kinds of consciousness (pañca vijñāna, 五識) have the same objects (ālambana, 所緣) as the mind distinguishing imagined objects (mano vijñāna, 意識). If the five kinds of emotional feeling are combined into three, they should also be like this as well. Because it is not logical that emotional feelings would be in contradiction with each other, these different kinds of emotional feelings can not occur simultaneously in the six evolving manifestations of consciousness.

In The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and elsewhere it is said that the subconscious store of memory (ālaya vijñāna, 藏識) can be directly associated with the arising of all three different kinds of emotional feelings at the same time as they are manifested in the evolving permutations of consciousness (pravṛtti vijñāna, 轉識). However, according to this thesis, this depends on there being many moments of thought occurring, just as speaking about being a single moment of through does not

just refer to the arising and perishing of a single moment (but rather those of many consecutive occurrences of the same moment of thought). And so, according to this thesis, there is no contradiction here with these discourses.

2. *There is another thesis* (from Dharmapāla, deemed to be correct) that these three different kinds of emotional feelings can occur at the same time in the six evolving manifestations of consciousness because:
 - a. It is possible for agreeable, disagreeable and neutral objects to appear simultaneously and result in bringing about the three different kinds of emotional feelings.
 - b. The mind that distinguishes imagined objects (mano vijñāna, 意識) does not necessarily have the same emotional feelings as those arising in each of the sensory kinds of consciousness (pañca vijñāna, 五識) at any given moment.

Kuṅṁ added: For example, in meditation, the mind distinguishing imagined objects can arise with rejoicing or contentment at the same time that the body is taxed and stressed, and the mind may have feelings of complete impartiality (in meditation) at the same time that pleasing sounds are suddenly being heard. When the mind that distinguishes imagined objects is specifically focused on an object from one of the five sensory kinds of consciousness, it will raise up the same kind of emotional feelings. If not, it will raise up feelings of indifference towards these sense objects. Because of this, the three kinds of emotional feelings can occur simultaneously. However, upon attaining mastery (vaśitā, 自在) of emotional feelings, enlightened beings (buddhas, 諸佛) only have emotional feelings of contentment, rejoicing and impartiality because they have already severed (the cause of) suffering and sorrow.

On the mental states (caitta, 心所) or motive forces directly associated (samprayukta saṃskāra, 相應行) with the first six evolving manifestations of consciousness (pravṛtti vijñāna, 轉識)

a - b. Omnipresent motive forces (sarvatraga saṃskāra, 五遍行) & motive forces distinguishing specific objects (viniyata saṃskāra, 別境行) directly associated with the first six evolving manifestations of consciousness (pravṛtti vijñāna, 轉識)

The six categories of mental states directly associated with the six evolving manifestations of consciousness have already been generally explained. Now there will be an elaboration of their different specific characteristics.

Question: What are the first two categories and what are their characteristics?

Answer: On this, Vasubandhu's tenth stanza of verse says:

10a a. First (ādyāḥ, 初), there are the omnipresent motive forces (sarvatraga saṃskāra, 遍行):

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

b. Next there are the motive forces that distinguish specific objects, or objectives: (viniyata saṃskāra, 別境行):

1. Aspiration (chanda, 欲)
- 10b 2. Determination (adhimokṣa, 勝解)
3. Remembrance (smṛti, 念)
4. Mental resolve (samādhi, 定) and
5. Discernment of purpose (dhībhyāṃ, 慧)

These motive forces connect to the various different (niyatāḥ, 事不同) objects that are before them (ā lambana, 所緣).

- 10a 初遍行觸等，次別境謂欲、 ādyāḥ sparśādayaś chanda adhimokṣa smṛtayaḥ saha
10b 勝解念定慧，所緣事不同。 samādhi dhībhyāṃ niyatāḥ sraddhātha hrīr apatrapā

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

a. *The five omnipresent motive forces* (pañca sarvatraga saṃskāra, 五遍行):

In the first of these six categories, there are contact (sparśa, 觸) and other omnipresent motive forces that are found in all mental states. These were already explained in detail in the sections on the subconscious store of memory (ālaya vijñāna, 藏識) and the mind that deliberates and calculates self-interest (manas, 末那).

Again, these five are #1 contact (sparśa, 觸), #2 attention (manaskāra, 作意), #3 emotional feeling (vedanā, 受), #4 mental association (saṃjñā, 想) and #5 the ulterior (subconscious) or deliberate (conscious) motive of intent (cetanā, 思).

Evidence for the existence of omnipresent motive forces

Question: How can we recognize the characteristics of these omnipresent motive forces?

Answer: There are two ways - literary evidence through the words of the scriptures and evidence through logical reasoning:

1. *Literary evidence for existence of the five omnipresent motive forces from scripture* (āgama, 阿含)

On this, The Scripture on Arising and Perishing (Samudaya Nirodha Sūtra, 起盡經) from the earliest canon of scriptures (Āgama Sūtras, 阿含經) says:

“When the eyes (cakṣuḥ indriya, 眼根) connect with visible form (rūpa, 色) there is vision (cakṣuḥ vijñāna, 眼識). When these three are blended together there is contact (sparśa, 觸).

Upon arising together through contact there are emotional feeling (vedanā, 受), mental association (saṃjñā, 想) as well as the motive forces (saṃskāra, 行) of intent (cetanā, 思) ...”
Because of this, contact and the rest of these four are shown to be omnipresent motive forces. The Scripture on the Simile of the Elephant’s Footprint (Hasti Pada Upama Sūtra, 象跡喻經), also from the earliest canon of scriptures, says:

“If the mental and sensory faculties (indriya, 根) have not been damaged or destroyed and the objective sphere (viśaya dhātu, 境界) is present before them, attention (manaskāra, 作意) will arise and produce consciousness (vijñāna, 識).”

The Scripture on the Arising and Perishing of Conditions (Samudaya Nirodha Sūtra, 起盡經) also says:

“When there is attention directed towards an object, there will be framing of perception (vijñapti, 了別). When there is this framing of perception, attention will be drawn towards its object. Because of this, attention and framing of perception are always connected with each other. And because of this, attention (manaskāra, 作意) is also said to be an omnipresent motive force.”

There are many such citations from the holy teachings that can be offered as literary evidence.

2. *Evidence for existence of the five omnipresent motive forces through logical reasoning* (yukti, 正理)

1. *Evidence for contact* (sparśa, 觸): For there to be the arising of consciousness, there must be a blending of three things (trayāṇāṃ saṃnipātaḥ, 三和):
 - a. A mental or sensory faculty (indriya, 根),
 - b. A mental or sensory object (viśaya, 境) and
 - c. Consciousness (vijñāna, 識)

In being combined, these three directly produce contact and prove that contact exists. If they did not, the mind and its states would not establish contact with an object.

2. *Evidence for attention* (manaskāra, 作意): Through attention, the mind is drawn towards its object. If attention did not exist, there could not be a conscious mind.
3. *Evidence for emotional feeling* (vedanā, 受): Through emotional feelings, one is able to experience the agreeability, disagreeability or neutrality of objects and cause the mind to bring about the characteristics of satisfaction, dissatisfaction or indifference. No conscious mind can arise without one of these kinds of emotional feelings.
4. *Evidence for mental association* (saṃjñā, 想): Through the making of mental associations, one is able to analyze and define objects and their context in the scheme of all things. If there were no mental associations when the conscious mind arose, there would not be the ability to grasp the characteristics of objects or their context in terms of anything else.
5. *Evidence for the (ulterior or deliberate) motive of intent* (cetanā, 思): Through the motive of intent, the mind apprehends the reason for things and makes judgments about what is right, wrong or morally undefined. If this motive of intent did not arise, one would have no idea what to do. Because of this, there certainly must be a motive of intent.

In crossing the threshold from the subconscious to the conscious mind, the motive of intent is transformed from being an ulterior motive to a deliberate one.

Through this evidence, one should recognize that contact and the rest of these five must be found in all states of mind. Consequently, they are called omnipresent motive forces. None of the other mental states we will discuss have this quality of omnipresence

b. *The five motive forces that distinguish specific objects* (pañca viniyata saṃskāra, 五別境行)

This refers to the mental states that connected to the specific objects (viśaya, 境) that are found before them (ālambana, 所緣).

They include:

1. Aspiration (chanda, 欲)
2. Determination (adhimokṣa, 勝解)
3. Remembrance (smṛti, 念)
4. Mental resolve (samādhi, 定) and
5. Discernment of purpose (dhībhyāṃ, 慧)

Among the six categories, they are said to be next after the omnipresent motive forces.

1. *Aspiration* (chanda, 欲) is the *nature* (svabhāva, 性) of longing for a desired object or objective. Its *action* (karma, 業) serves as the foundation for tireless effort (vīrya āśraya, 勤依). There are three theories on what is meant by a desired object:
 - a. *There is a thesis* that this refers to an object that is enjoyed because there is aspiration in longing for things that are enjoyable to see or hear, etc.

Question: What about something loathsome from which one longs to be separated?
Is there not an aspiration with regards to this longing?
Answer: According to this thesis, seeking to only be separated from something that is loathsome is not of the same nature as longing for something enjoyable.

Therefore there is no aspiration towards things that are loathsome and things that are neither loathsome nor desirable. There is also no aspiration if there is no longing for connection with something desirable.

- b. *There is another thesis* that aspiration refers to both longing to seek out and be united with a desired object as well as longing to be separated from an object that is loathsome. However, there is no aspiration towards an object in which there are feelings of indifference, as there is no aspiration if there is no longing for either union with an enjoyable object or separation from a loathsome one.
- c. *There is yet another thesis* (deemed correct) that something desired refers to an object that one aspires to examine, because in all things one aspires to examine there is a longing. If there is no aspiration to examine something, there will be a lack of strength in the connection between longing and the object, and examination will just be spontaneous, without any aspiration. Through this reasoning, it is conclusively established that aspiration (chanda, 欲) is not one of the omnipresent motive forces (sarvatraga saṃskāra, 遍行) as it is not found in all projections of consciousness and their mental states.

Some from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) claim that aspiration is an omnipresent motive force, asserting that it is through the power of longing for objects that the mind and its states apprehend the objects (and objectives) before them (ālabhāna, 所緣) and that, because of this, the holy teachings speak about the mind being the source of all purposes. However this is not correct because:

- * It is really by dint of attention (manaskāra, 作意) that the mind and its states apprehend objects.
- * The holy teachings say it is the attention directed towards that which is before one that produces consciousness.
- * It is not said anywhere in the scriptures that the mind and their states arise due to aspiration (chanda, 欲).

It would be like saying that craving (tṛṣṇā, 愛) was the source of all purposes. How could it be that the mind and its states all arise because of craving? Therefore, when it is said that aspiration is the cause of all purposes, what is really meant is that all actions that have consequences (karmas, 諸業) arise through aspiration. Some say this refers to the virtuous aspirations that are able to inspire proper efforts and so assist in the accomplishment of all good works. This is why it is taught that all actions having consequences depend on the efforts arising from aspiration.

2. *Determination* (adhimokṣa, 勝解) is the *nature* of judgment (adhyavasāya, 解) and decisiveness (niścaya, 定) about an object or objective that establishes a confirmation and certainty about it. Its *action* makes it unnecessary for there to be any further changing of the mind about it. This is a reference to reaching a judgment and decision in the apprehension of an object, regardless of whether it is through the power of correct or incorrect instruction, logic or evidence. Through this decisiveness, one can not be influenced to change one's mind by any different circumstances (whether right or wrong). Therefore, decisiveness is entirely absent when there is no certainty about an object or when the mind is still deciding about it. And, because of this absence, the decisiveness of determination (adhimokṣa, 勝解) is not one of the omnipresent motive forces (sarvatraga saṃskāra, 遍行).

Some in The School on the Real Existence of All Purposes (Sarvāstivāda, 有部), as expressed in volume ten of The Principles Underlying the Spiritual Science (Abhidharma Nyāyānusāra Śāstra, 阿毘達磨順正理論) by Saṃghabhadra (眾賢), claim that when the mind and its states apprehend their own objects or objectives, it is only through the decisiveness found in determination (adhimokṣa, 勝解) that they are without any obstacles in doing so. This is not really correct because:

- * Nothing but the mind (citta, 心) and its states (caittas, 心所) are able to obstruct the apprehension of its objects.
- * Nothing but the mind and its states are obstructed.
- * The mind and its states prevail because of their attention (manaskāra, 作意) and mental and sensory capacities (indriya, 根), not because of the making of a determination.

If it could be said that the mind prevails because of determination, it would also have to be said that it depends on all its other mental states to do so and there would be the error of falling into an infinite regression of causes.

3. *Remembrance* (smṛti 念) is the *nature* of mindfulness, the clear recording an object in the mind that has been learned from the past so that it is kept there and never forgotten. Its *action* serves as the foundation for the mental resolve of meditation (samādhi āśraya, 定依). Because it repeatedly remembers and keeps the experience of an object in mind, it never forgets it and it is able to induce the mental resolve of meditation. Yet, without having the existential nature of experience, there is no arising of remembrance and there is no ability to clearly record or keep anything in mind. Because of this, the mindfulness of remembrance is definitely not one of the omnipresent motive forces (sarvatraga saṃskāra, 遍行).

Some from The School on the Real Existence of All Purposes such as Saṃghabhadra asserted that the mind directly arises together with the mindfulness of remembrance because it is the cause for the ability to remember things in the future. This is incorrect because:

- * Proper faith, delusions and other wholesome and unwholesome mental states that arise later cannot necessarily be said to have also existed in the past.
- * The ability to remember things in the future can be attributed to the mind and its mental states from the past being combined with the power of mental associations (saṃjñā, 想) that are made later. (When the mind and its states perceive an object, they imprint the subconscious store of memory with seeds (potentialities) that will serve as the cause for future remembrances. However, there is no reason to assume, as Saṃghabhadra and others do here, that there is a remembrance that co-exists immediately with an experience that will necessarily be the cause of a future recollection.)

4. *Mental Resolve* (samādhi, 定) is the *nature* of mental concentration that makes the mind focus its observation on an object or objective without being diverted. Its *action* serves as the foundation for transcendental knowledge of the nature of purpose (jñāna āśraya, 智依). This means that, in observing the virtues, deficiencies and other (neutral) qualities of an object, mental resolve makes the mind remain focused on it without being distracted. In depending on this as a means to penetrate its true nature with resolution (nairvedhika, 決擇), there is the arising of transcendental knowledge (jñāna, 智).

The expression 'focus of the mind' (citta ekāntikatā, 心專注) demonstrates that the mind has the ability and the means to abide anywhere it wants to, not only that it abides in a single

object. If this were not so, there would not be a sustaining of mental resolve upon having a transcendental vision of the noble path (darśana mārṅa, 見道) through meditation on the four truths about the nature of life's purpose, while at the same time distinguishing a succession of different objects or objectives. Because mental resolve (samādhī, 定) does not arise if it is not firmly focused on an object, it is not one of the omnipresent motive forces found in all projections of consciousness (sarvatraga saṃskāra, 遍行). Some from The School on the Real Existence of All Purposes such as Saṃghabhadra asserted that mental resolve also arises when there is distraction but it is just weak and concealed. They should explain what they mean by this more clearly:

- a. If they mean that mental resolve is an omnipresent motive force because it is able to make the mind and its states connect with a single object, they are wrong because that is the function of contact (sparśa, 觸).
- b. If they mean that mental resolve is an omnipresent motive force because it makes the mind focus on an object for even just a moment (kṣaṇa, 剎那) without changing, they are wrong again because the mind does not change the object before it (ālambana, 所緣) during any single moment (of the here and now).
- c. If they mean that mental resolve is an omnipresent motive force because it makes the mind apprehend the objective conditions before it, they are wrong again because it is attention (manaskāra, 作意) that makes the mind apprehend them.

There are those from The School Based on the Authority of the Scriptures (Sautrāntika, 經量部) who say that mental resolve is the essential nature of the mind because, as it is said in the holy teachings, among the three kinds of spiritual training (trīṇi śikṣāṇi, 三學), the training of the mind is the nature of focusing on a single object or objective. This is not testimony that proves the point of it being an omnipresent motive force because this just means that mental resolve involves making the mind focus on a single object. Mental resolve (samādhī, 定) is included among the five spiritual capacities (pañca indriya, 五根), the five spiritual powers, (pañca bala, 五力), the seven branches of spiritual awakening (sapta bodhy aṅga, 七覺支) and the eight steps of noble path (aṣṭa ārya mārṅa aṅga, 八正道支), just as are remembrance (smṛti, 念) and the discernment of purpose (prajñā, 慧). However, like them, it does not constitute an omnipresent nature.

5. *Discernment of Purpose* (dhī or prajñā, 慧) is the *nature* of examining an object or objective that is being observed while its *action* severs doubts about it (vicikitsā, 疑).

Dhī is a more general reference to discernment (intelligence) while prajñā refers to transcendental discernment. This means that, in the examination of the virtues, deficiencies and other (neutral) qualities of an object, discernment seeks out, examines and discovers its true purpose with certainty (viniścaya, 決定). Because there is no discernment when there is no examination of an object or the mind is benighted by ignorance, discernment (dhī or prajñā, 慧) is not considered to be one of the omnipresent motive forces found in all projections of consciousness (sarvatraga saṃskāra, 遍行). Some from The School on the Real Existence of All Purposes such as Saṃghabhadra asserted that even in the darkness of ignorance there is the arising of discernment, only it is weak and concealed.

Question: How could a beloved innocent born in the divine bliss (devānāṃ priya, 天愛) (of ignorance) possibly know this?

Answer: Because various texts on the spiritual science (abhidharma, 對法) (particularly those of Commentators (Vaibhāṣikas, 毘婆沙論師) from the School on the Real Existence

of All Purposes) speak of it being one of the *ten* universal kinds of purpose (mahā bhūmika dharma, 遍大地法) that are found in all kinds of consciousness.

Reply: There are contradictions in the texts on spiritual science from different schools about this. How can you hold any one of them as authoritative? The scriptures (sutras, 經) say that there are only five omnipresent motive forces (pañca sarvatraga saṃskāra, 五遍行):

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

The teaching from The School on the Real Existence of All Purposes about there being ten universal kinds of purpose found in all kinds of consciousness is not from the scriptures themselves, so you should not hold to this incorrect belief. In fact, aspiration (chanda, 欲) and the rest of the motive forces that distinguish specific objects (pañca viniyata saṃskāra, 五別境行) are unlike contact and the others that are omnipresent, just as proper faith, greed and the rest of the mental states are by definition not omnipresent.

On the mutual interaction (anyonya, 互相) between

The five motive forces that distinguish specific objects (pañca viniyata saṃskāra, 五別境行)

- a. *There is a thesis from Sthiramati that these five motive forces distinguishing specific objects interact and mutually depend on one another and that, when any one of them arise, the other four are certain to do so as well.*
- b. *There is another thesis (deemed correct) that they do not necessarily arise together because:*
 1. As The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says, of the four ways that mental states appear in all projections of consciousness, the motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) are found in first two but not in the last two (as explained before):
 - a. They exist in all moral natures, whether virtuous, unwholesome or morally undefined.
 - b. They exist at all nine levels of meditation (nava bhūmayāḥ, 九地)⁹.
 - c. They do not exist at all times.
 - d. They do not all arise together whenever any one of them arises.
 2. In volume fifty-five of the same discourse it is also said that the five motive forces distinguishing specific objects arise upon being connected with four kinds of objects (catvāro viṣayāḥ, 四境), but that these motive forces and these objective conditions are not necessarily simultaneous.
 - a. Sometimes these five motive forces arise in these four objects one at a time.
 1. The longing of aspiration (chanda, 欲) only arises if there is a desired object.
 2. The certainty of determination (adhimokṣa, 勝解) only arises when there is understanding of an object that has been confirmed.
 3. The mindfulness of remembrance (smṛti 念) only arises if there is an object that has been learned about in the past.
 4. The concentrated focus of mental resolve (samādhi, 定) only arises if there is an object that has been thoroughly examined (through meditation).

This means that, even if those who are in the darkness of ignorance calm their scattered minds and focus on the objects before them (ālabana, 所緣), they are still not able to properly examine them. Even those of this world generally recognize that there can be mental resolve (samādhi, 定) without discernment of purpose (dhī or prajñā, 慧).

Question: If this is so, how can the object that they focus their minds on be said to be under examination?

Answer: For those in the preparatory stages of intensified motivation (prayoga avasthā, 加行位) that lead to meditation, there is only said to be a limited amount that listening (śruta, 聞) and deliberation (cintā, 思) can do. Because of this, it is said that, with regards to the objective conditions before them, it is only the focus of mental resolve (samādhi, 定) that thoroughly examines an object. This is true in many cases. However, there are exceptions:

- a. Those in the heavens of bliss who forget their true purpose (krīḍa pradūṣika devaloka, 戲忘天) may focus on a single object but still have greed for cravings, hatred for adverse feelings, etc. These are examples of those who have mental resolve but are still without discernment of purpose. There are many other cases like this.
- b. Sometimes only discernment (dhī or prajñā, 慧) arises during examination of an object, without mental resolve. This refers to the mind being without focus and roaming about, making scattered examinations of different objects. In this case, there is discernment that is without mental resolve.
- b. Sometimes only two of these five motive forces will arise at the same time.
 1. Aspiration and determination arise together when there is certainty about an object being desired.
 2. Aspiration and remembrance arise together in an object when its desirability is clearly recollected and kept in mind.

All of these pairs can be described, up to mental resolve and discernment of purpose both arising when an object is being examined. Altogether, there are ten such pairings.

- c. Sometimes three of them arise at the same time. Aspiration, certainty of determination and remembrance arise together when one recollects with certainty that a desirable object has been experienced in the past. All of these threesomes can be described up to remembrance of an object with mental resolve and discernment of purpose. Altogether, there are ten such threesomes.
- d. Sometimes four of them arise at the same time. When the first four kinds arise, there is a remembrance with certainty that a desirable object has been examined in the past. All of these combinations of four can be described up to remembrance of an object with certainty while discerning its purpose with mental resolve, when the last four kinds arise together. Altogether, there are five such combinations of four.
- e. Sometimes all five of them arise at the same time. This is remembrance of a desirable object with certainty and discerning its purpose with mental resolve.

Like this, the five motive forces distinguishing specific objects can arise individually or in any combination with regards to these four kinds of objects. Altogether, there are thirty-one such variations (the five arising separately, ten combinations of two, ten combinations of three, five combinations of four and one combination of all five). However, there are some mental states in which none of these five arise. For example,

these four objects are absent when:

- * One of the first six evolving manifestations of consciousness appears suddenly and unexpectedly (aupanipātika, 率爾墮心)
- * In states in which there is only the subconscious store of memory (ālaya vijñāna, 阿賴耶識): These five motive forces that distinguish specific objects do not exist in the deliberating and calculating mind of self-interest (manas, 末那) and the subconscious store of memory, as already explained. However, whether or not there has been a restoration of its spiritual foundation (āśraya parāvṛtti, 轉依), the mind that distinguishes imagined objects (mano vijñāna, 意識) can arise together with any of the five motive forces that distinguishes specific objects.

On the mutual interaction between the five motive forces that distinguish specific objects & The five sensory kinds of consciousness (pañca vijñāna, 五識):

1. *There is a thesis from Sthiramati* that aspiration and the other motive forces distinguishing specific objects are not found in the five sensory kinds of consciousness because:
 - a. The longings of aspiration are absent because they are already connected with their objects (prior to any such longing).
 - b. The decisiveness of determination is absent because, being spontaneous, they have no ability to make determinations (and so be decisive).
 - c. The mindfulness of remembrance is absent because they are constantly taking on new objects.
 - d. The focus of mental resolve is absent because their existential natures are scattered and unstable (volatile).
 - e. The examination of discernment is absent because they are incapable of investigation (on their own, without the mind that distinguishes imagined objects).
2. *There is another thesis from Dharmapāla* (deemed to be correct) that these five motive forces that distinguish specific objects can be found in all five sensory kinds of consciousness.
 - a. Although the five sensory kinds of consciousness are without a prevalence of longing for their objects, they do have weak desires for them.
 - b. Although they are without a prevalence of decisiveness about their objects, they do make weak determinations about them.
 - c. Although they do not have a clear record of the past or learn about their objects, they do have weak remembrances of (vague familiarities with) them.
 - d. Although their attention (manaskāra, 不作) does not bind their thoughts to a single object, they do have a weak focus of concentration. Their nature is said to be scattered and unstable, preventing them from inducing mental resolve by themselves. However this does not prevent them from having some mental resolve, even if it is distracted. Therefore they do have some incidental mental resolve.
 - e. Although they are not able to thoroughly investigate the objective conditions before them, they do have some weak power to seek and discover. Because of this, the sixty-ninth volume of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)* says that the eyes and ears have powers of vision and hearing that are directly associated with the nature of transcendental knowledge (jñāna, 智性). This also applies to smell, taste and touch. Because of this, discernment of purpose is not entirely absent in the five sensory kinds of consciousness.

Furthermore, in the stages of spiritual development prior to their mastery (vaśitā, 自在), these five motive forces that distinguish specific objects may be absent in some of the

five sensory kinds of consciousness. However, upon attaining mastery of them, by definition they do exist in them. This is because in enlightened beings (buddhas, 諸佛):

- a. The aspiration that examines desirable objects and objectives never wanes.
- b. The decisiveness of determination that makes judgments about objects never wanes.
- c. The remembrance that learns from past experiences never wanes. Also, the five sensory kinds of consciousness in an enlightened being that has descended into this world (tathāgata, 如來) can perceive the objects of the past, present and future.
- d. The mind of such an enlightened being is never without mental resolve.
- e. All five sensory kinds of consciousness are endowed with transcendental knowledge of accomplishing life's greater purpose (kṛtyānuṣṭhāna jñāna, 成所作智).

On the direct associations (samprayoga, 相應) between emotional feelings (vedanā, 受) & The five motive forces that distinguish specific objects (viniyata saṃskāra, 別境行)

Question: With which of the emotional feelings are these five motive forces distinguishing specific objects directly associated?

Answer: There are two theories on this:

1. *There is a thesis from Sthiramati* that aspiration is directly associated with rejoicing, contentment and impartiality but not sorrow or suffering because the objects causing these latter two are never desirable. In this thesis, the other four motive forces that distinguish specific objects are directly associated with four kinds of feelings, all of them except suffering, because determination, remembrance, resolve and discernment are not found in the five sensory kinds of consciousness. With these four kinds of motive forces not being directly associated with the five sensory kinds of consciousness (pañca vijñāna, 五識), they are said to be without the physical feeling of suffering. Therefore these four are said to only be directly associated with the four other kinds of emotional feeling in the mind that distinguishes imagined objects (mano vijñāna, 意識).
2. *There is a thesis from Dharmapāla* (deemed correct) that all motive forces that distinguish specific objects can be directly associated with all five kinds of emotional feelings.
 - a. With regards to aspiration, volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that the capacity for sorrow is directly associated with aspiration because practitioners who have a fervent aspiration to realize the nature of life's supreme purpose (anuttara dharma, 無上法) grieve in their inability to do so. In the places where there is unadulterated suffering (the hells, sometimes among the demons of hunger and lives of beasts) there is an aspiration for emancipation from these destinies. As explained before, the mind that deliberates and calculates self-interest (manas, 意) also has the capacity for suffering. Volume fifty-nine of the same discourse says that cravings (trṣṇā, 愛) and the greed of attachment to appetites (lobha, 貪) are directly associated with sorrow and suffering and, in both of them, there definitely exist the longings of aspiration.
 - b. With regards to the other four motive forces that distinguish specific objects, the mind that distinguishes imagined objects (mano vijñāna, 意識) is directly associated with the capacity for suffering as has already been explained. With this being so, what is wrong with assuming that it also arises together with the other four motive forces of determination, remembrance, resolve and discernment? Furthermore, as previously explained, the five sensory kinds of consciousness (pañca vijñāna, 五識) can also be weakly associated with these four motive forces.

Therefore aspiration and the rest of the five motive forces that distinguish specific objects can be directly associated with the five sensory kinds of consciousness. These five motive forces are also directly associated with the different moral natures, spheres of meditation on sentient existence, levels of spiritual training, etc., and these avenues of deliberation should all be considered in accordance with logical reasoning.

The Discourse on Realizing There is Only the Virtual Nature of Consciousness,
Vijñapti Matrātā Siddhi, 成唯識論
End of Volume Five

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

Vijñapti Matrātā Siddhi, 成唯識論

Beginning of Volume Six

d. *The eleven virtuous kinds of purpose* (kuśala dharma, 善法)

Question: We have already explained two of the categories of directly associated mental states, those of omnipresent motive forces and motive forces that distinguish specific objects. What are the characteristics of virtuous mental states (kuśala caitta, 善位心所)?

Answer: On this, the eleventh stanza of verse (and part of the tenth in the Sanskrit version) says:

11a c. Wholesome mental states (kuśala cetas, 善法) include:

1. Faith (śraddhā, 信) in a transcendent moral purpose
2. Shame (hrī, 慚)
3. Humility (apatrāpya, 愧)
4. Absence of the greed (alobha, 無貪) found in cravings and appetites
5. Absence of the hatred (adveṣa, 無瞋) found in aversion and disgust
6. Absence of the delusion (amoha, 癡) found in the stupidity of selfish indifference
7. Diligence of effort (vīrya, 精進)
- 11b 8. The confidence (praśrabdhi, 輕安) arising from a higher sense of purpose
9. Vigilance (apramāda, 不放逸)
10. Non-violence (ahiṃsā, 不害), as well as
11. Impartiality of mind (upekṣā, 捨)

10b ... śraddhātha hrīr apatrapā

11a 善謂信慚愧、無貪等三根, alobha adi trayam vīryam praśrabdhiḥ sa apramādikā

11b 勤安不放逸、行捨及不害。 ahiṃsā kuśalāḥ ...

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

By definition, only the virtuous mind is said to be directly associated with virtuous mental states. There are eleven of them.

1. *Faith in a transcendental moral purpose* (śraddhā, 信) is the nature of real virtue that is capable of finding deep and enduring contentment with a pure heart (śuddha citta, 淨心). Its action counteracts the lack of such a proper faith that does not find contentment in virtue. In fact, there are three kinds of proper faith that can be distinguished:
 - a. *Faith in the real existence of a transcendental nature of purpose* (sat bhūta, 實有): This is a reference to a deep enduring faith in there being a real moral purpose for all things, both in principle and in actual practice.
 - b. *Faith in the real existence of transcendental virtue* (śrīmat, 有德): This is a reference to having a deep longing for and faith in the transcendently pure virtues of The Three Treasures (Tri Ratna, 三寶):
 1. The Enlightened Being (Buddha, 佛): The teacher
 2. The True Nature of Life's Purpose (Dharma, 法): That taught
 3. The Community of Faith (Saṃgha, 僧): Those who are taught

- c. *Faith in the real existence of one's potential capacity* (śakta, 有能): This is a reference to having a deep faith in one's power and ability to accomplish all the virtuous objectives one aspires to, both in this world and beyond it.

Because of this, proper faith serves as an antidote to the faithless mind in these three ways and produces a longing and aspiration to cultivate and realize virtuous purposes, both in this world and beyond it. In this definition:

- * The endurance of this faith is the cause of its decisiveness and certainty of determination (adhimokṣa, 勝解).
- * The longing of this faith is the fruit of its aspiration (chanda, 欲).

Question: Can you explain the essential character of this proper faith?

Answer: Have we not already explained that it is the nature of a pure heart?

Question: We still do not yet thoroughly understand what is meant by 'a pure heart'.

- * If it is purity of the mind itself (citta, 心), it should not be considered to be one of the mental states that arises (caitta, 心所).
- * If it is what makes the mind pure, then how is it distinguished from the sense of shame and the other ten virtuous mental states?

This problem also occurs with the mind arising together with a purity of purpose.

Answer: The nature of proper faith is a clarity that purifies both the mind and its states. It is only said to purify the mind here because the mind itself is most important, and there is less need to also mention the purification of the mental states associated with it. Faith is like the magic gem that, once added to polluted water, is able to purify it. Although the sense of shame and the other virtuous mental states are also wholesome and pure, they do not have this unique characteristic of clarifying and cleansing (viśuddha, 淨). In having this characteristic, proper faith is not confused with other virtuous mental states.

Corrupted purposes also each have their own distinct characteristics. Only the unique characteristic (sva lakṣaṇa, 自相) known as lack of faith (āsraddhā, 不信) is able to corrupt and pollute the mind and its mental states, just as the filthiest things not only defile themselves but also everything else around them they come in contact with. Proper faith is exactly the opposite of this because it is characterized by a purification of the mind.

- a. There are those among The School of the Elders (Sthaviravāda, 上坐部) and even some from the greater vehicle schools (Mahāyāna, 大乘) who say that the longing of *aspiration* (chanda, 欲) is the main characteristic of proper faith. Based on this:
1. It should have all three moral natures, virtuous, evil and undefined, in accordance with one's aspirations.
 2. The reality of suffering (duḥkha, 苦) and its origination (samudaya, 集) should not be considered the true object of faith (śraddhā ālambana, 信所緣).
- b. There are also those among The School of the Majority (Mahā Saṃghika, 大眾部) and even some from the greater vehicle schools who hold that *obedience* (Anukūla, 順) is the main characteristic of proper faith. Based on this:
1. It should also have all three moral natures in accordance with that with which one is obedient, because it should be identical with the judgments made through one's determinations (adhimokṣa, 勝解).
 2. If it was just obedience to one's own desires, it should be identical with the longings of one's aspiration (chanda, 欲). This is because, apart from the longings of one's aspiration and the decisiveness of one's determination, there is no obedience.

And so one should know that proper faith is really characterized by *purification of the mind*.

2. *A sense of shame* (hrī, 慚) is the *nature* that has reverence and respect for virtuous purposes by dint of one's own power being in accordance with the transcendental nature of life's purpose. Its *action* counteracts shamelessness (ahrīka, 無慚), putting a stop to unwholesome actions in one's thoughts, words and deeds. This means that, through a prevalence of self-respect and reverence for the nature of life's transcendental moral purpose, one honors that which is virtuous and is ashamed of one's transgressions and immoral acts, countering one's lack of shame and putting an end to one's unwholesome thoughts, words and deeds.
3. *Humility* (apatrāpya, 愧) is the *nature* that resists evil and the condemnation of this world. Its *action* counteracts lack of humility, putting an end to one's unwholesome actions in thoughts, words and deeds. This means that, through a prevalence of loathing the condemnation of this world, one resists and condemns evil and is ashamed of one's transgressions and immoral acts, countering one's lack of humility and putting an end to one's unwholesome thoughts, words and deeds.

2. - 3. *Shame vs. Humility*: Shame about one's transgressions is the shared characteristic of both the sense of shame and the sense of humility. And so The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) and Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論) hypothetically speak about them both having an existential nature.

Kujī added: Although there is the apparent distinction made between the prevalence of self-censure in shame and the censure of the world in humility, in fact the essential nature of shame is a reverence for virtue while that of humility is a resistance of evil.

- * If one holds that the sense of shame is the distinct characteristic of both shame and humility, one should allow that their existential natures are not different. With this being so, they necessarily can not be directly associated with each other, because things with the same existential nature are not in a relationship of direct association with each other. For example, emotional feelings (vedanā, 受) and mental associations (samjñā, 想) have different existential natures but they are directly associated with each other.
- * If one depends on establishing a distinction between shame and humility in terms of the prevalence of self-censure in shame and the censure of the world in humility, then these two by definition would not have a real (vs. a hypothetical) existence. However, this would be in contradiction with the holy teachings such as volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation that says that eight of the eleven virtuous purposes have a real existential nature (dravyasat, 實有) - all except for non-violence (ahiṃsā, 不害), impartiality (upekṣā, 捨) and vigilance (apramāda, 不放逸).

Kujī added: This is on the issue of whether or not shame and humility each have their own existential nature. If one says that their differences only arise due to the distinctions made between oneself and other, their existence should only be hypothetical, not real, being relative to each other like long and short, etc., and they should be without their own distinct existential natures. If they only depend on the dualities of self and other, how could they not only have a hypothetical existence? However, if it is allowed that these two are just hypothetical, there is a contradiction with the holy teachings. In volume fifty-five and elsewhere it is taught that, among the eleven virtuous mental states, these two are among the eight with real existential natures.

- * If one allows that shame and humility have real existential natures but arise separately from each other, it is also in contradiction with volume sixty-nine of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation that says that ten of the virtuous states of mind (including these two) are found in all virtuous

purposes (all those except the confidence that arises from a higher sense of purpose).

Question: If reverence and respect (for virtue) and censure and resistance (of evil) are the special characteristics of shame and humility respectively, then because the objective conditions for them are different, these two should not arise together. In this case both sides of this debate are wrong, so why only criticize one side?

Answer: Who spoke of the objective conditions for both of these being different?

Question: How can it be that they are not different?

Answer: No matter what the objective conditions are for meditation (the four truths, the Three Treasures, etc.), when the virtuous mind arises, there is always a reverence and respect for virtue and a censure and resistance of evil. Therefore these two are always found together in a virtuous mind and their objective conditions are not distinguished as being different.

Question: Is it not so that what I am saying has the same meaning?

Answer: If you hold that the distinct characteristics of shame and humility are the same, how can you dispute my objection to the idea that the two cannot arise in the same moment?

When the holy teachings explain shame and humility in terms of oneself and others:

- * Oneself is a reference to one's own purpose, and
- * Others is a reference to those of the world (that contains it).

Others interpret this to mean:

- * In terms of oneself, there is reverence and respect for virtue because it brings benefits to oneself
- * In terms of others, there is the resistance and condemnation of evil because it can bring harm to oneself.

4. - 6. *The next three are called 'the three roots of virtue'* (trīni kuśala mūlāni, 三不善根)

Vasubandhu's eleventh stanza of verse literally says the "the absence of greed and the other two of the three roots (of evil)" (alobha adi trayam, 無貪等三根) in referring to:

4. Absence of the greed (alobha, 無貪) found in cravings and appetites
5. Absence of the hatred (adveṣa, 無瞋) found in aversion and disgust
6. Absence of the delusion (amoha, 癡) found in the stupidity of selfish indifference

These three are called the roots of virtue because they make it prevail and they most directly and immediately oppose generation of the three roots of evil, which are:

- a. The greed (lobha, 貪) found in cravings and appetites (rāga, 貪欲),
- b. The hatred (dveṣa, 瞋) found in aversions and disgust (pratigha, 瞋恚),
- c. The delusion (moha, 癡) found in the stupidity of selfish indifference (mūḍha, 愚),

4. *Absence of the greed* (alobha, 無貪) *found in cravings and appetites* (rāga, 貪欲) is the *nature* of being endowed with non-attachment to the various mental states found in the three-fold sphere of sentient existence - the spheres of its desires, the objective realities of its form and its existential principles that are beyond form⁴. Its *action* counteracts greedy attachments while producing virtue.

5. *Absence of the hatred* (adveṣa, 無瞋) *found in aversion and disgust* (pratigha, 瞋恚) is the *nature* of being without any hatred upon facing all the various kinds of pain and suffering found in sentient existence. Its *action* counteracts hatred and malice while producing virtue.

4-5. When these two virtuous states of mind (absence of greed and absence of hatred) arise, they adapt to whatever the conditions are before them without any attachments to their existence and without any hatred regarding the suffering they bring. However, there is no need to examine their existence or the suffering they bring in order to manifest greed or hatred. As explained before with regards to shame and humility, they are established in relation to good and evil but there is no need to actually experience good and evil conditions for these two mental states to arise. Because of this, the absence of greed and hatred are found in all virtuous states of mind.

6. *Absence of the delusion* (amoha, 癡) *found in the stupidity of selfish indifference* (mūḍha, 愚) is the nature of clearly understanding the nature of purpose in all things, both in principle and practical application. Its *action* counteracts stupidity and delusion while producing virtue.

- a. *There is a thesis* that the absence of delusion is the nature of discerning purpose (prajñā, 慧). The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says that the nature of the absence of delusion is penetration (nairvedhika, 決擇) and it is the result of:
1. Instruction (sāśana, 教)
 2. Realization (adhigama, 證) &
 3. Transcendental knowledge (jñāna, 智).

Sthiramati's Commentary on this Compendium on the Spiritual Science of the Greater Vehicle says that these are attained respectively through:

1. Listening (śruta, 聞)
2. Deliberation (cintā, 思) &
3. Cultivation (bhāvanā, 修).

All of these in their turn have the penetration of discernment as their essential nature.

Question: Kuṅjī added: If this is so, why is it said to be a virtuous state of mind instead of one of the states of mind that distinguish specific objects (viniyata saṃskāra, 別境行)?

Answer: According to this thesis, although the absence of delusion (amoha, 無癡) involves discernment of purpose, it is endowed with a special potential to elicit virtue, just as flawed beliefs (kudṛṣṭi, 見) are said to be a special kind of discernment that elicits emotional disturbance (kleśa, 煩惱).

- b. *There is another thesis* from Dharmapāla (deemed correct) that the absence of delusion is not a discernment of purpose but rather has its own existential nature (svabhāva, 自性). In being opposed to ignorance (avidyā, 無明), it is like the absence of greed and hate because it involves the roots of virtue (kuśala mūla, 善根). Volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says greatness of compassion (mahā karuṇa, 大悲) involves the absence of hate and delusion, not the twenty-two capacities of sentient existence.⁶ If the nature of the absence of delusion (amoha, 無癡) was the transcendental discernment of purpose (prajñā, 慧), then greatness of compassion, like the ten spiritual powers¹⁷, would just involve the three capacities for unafflicted knowledge (anāsrava indriya, 無漏根) that constitute transcendental discernment.

These three are:

#15 The capacity to learn about the transcendental nature (anājñātājñāsyāma indriya, 未知當知根)

#16 The capacity to know of it (ājñā indriya, 已知根) (in a particular case)

#17 The capacity to perfect knowledge of it (ājñā 具知根) (in all cases)

And if the absence of delusion was not endowed with its own distinct existential nature (svabhāva, 自性) like non-violence (ahiṃsā, 不害), impartiality (upekṣā, 捨) and vigilance (apramāda, 不放逸), it would be in contradiction to volume fifty-five of the same discourse which says that, among the eleven virtuous mental states, only these latter three merely have a hypothetical existence (prajñaptisat, 假有)² while the rest of them (the other eight) have a real existence (dravyasat, 實物)².

Kuījī added: The essential nature of non-violence, for example, is the absence of hate (more on these later) The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) does say that the absence of delusion is endowed with the nature of discernment. However, it reveals this nature in order to bring up its cause (discernment) and effect (more discernment), just as it explains the essential nature of proper faith in terms of its cause (the decisiveness of determination) and effect (endurance in the longing of aspiration). Because greed (lobha, 貪), hate (dveṣa, 瞋) and delusion (moha, 癡) are directly associated with the first six evolving manifestations of consciousness (pravṛtti vijñāna, 識) and are included among the primary kinds of emotional disturbance (kleśa, 正煩惱), they are the prevailing factors in the arising of evil and establishment of its roots. In severing them, it is necessary to oppose them generally through the discernment of virtuous purposes and specifically through the three roots of virtue - the absence of greed, the absence of hate and the absence of delusion. Because of this, the absence of delusion (amoha, 無癡) is a specific mental state distinguished from transcendental discernment of purpose (prajñā, 慧).

7. *Diligence of effort* (vīrya, 勤) is a reference to continuity of exertion (prayatna, 精進). It is the nature of courage and tenacity that cultivates virtue and eliminates evil. Its action counteracts negligence (kausīdya, 懈怠) in the fulfillment of virtuous purposes. The term ‘courage’ (vira, 勇) refers to advancing in the face of corruption and prevailing against it while ‘tenacity’ (abhyutsāha, 悍) refers to a pure, unadulterated vitality of spirit that cannot be repressed or held back. This demonstrates that diligence of effort only has a virtuous nature. Diligence of effort (vīrya, 精進) is distinguished by five characteristics:

1. Wearing a coat of armor (kavacahara, 被甲)
2. Having an intensified motivation (abhisamṣkāra, 加行)
3. Never cowering or hiding in the face of adversity (anavalīna, 無下)
4. Never giving up or turning back (aparihaṇīya, 無退)
5. Never being satisfied with a compromise to one’s objective (atṛptitā, 無足)

In the scriptures, this is expressed in the words:

“Endowed with spiritual strength, diligence of effort, bravery, indomitable boldness and an unwillingness to give up bearing the yoke of virtue (kuśala dhura, 善軛).”

In distinguishing these five:

- a. The first interpretation:
 1. The strength from wearing a coat of armor is the very first inspiration of the awakened mind (prathama bodhi citta utpada, 初發心)
 2. The diligence of effort from having an intensified motivation is ever advancing to higher levels of realization (bhūmi, 地)
 - 3.-5. The last three, the bravery of never cowering or hiding, the indomitable boldness of never retreating or giving up and the unwillingness to ever be satisfied, are the three phases of progress in the cultivation the one’s own practice at any of these levels.

- b. The second interpretation:
1. The strength from wearing a coat of armor is the very first inspiration of the awakened mind (prathama bodhi cittotpada, 初發心).
 2. The diligence of effort from an intensified motivation is cultivating one's practice over an extended period of time (dīrgha kāla, 長時).
 3. The bravery of never cowering or retreating is cultivating it without interruption (anantara, 無間).
 4. The indomitable boldness of never giving up is cultivating it with zealous devotion (satkṛtya, 慳重).
 5. The unwillingness to ever be satisfied is cultivating nothing else (nirvṛti, 無餘).
- c. The third interpretation is in terms of the five stages on the noble path:
1. The strength comes from wearing a coat of armor during the stage of moral provisioning (sambhāra avasthā, 資糧位).
 2. The diligence of effort comes from intensified motivation during the stage of preparation (prayoga avasthā, 加行位).
 3. The bravery of never cowering or hiding comes from the transcendental vision acquired during the stage of unimpeded penetration (prativedha avasthā, 通達位).
 4. The indomitable boldness of never giving up comes from the stage of transcendental cultivation (bhāvanā avasthā, 修習位):
 5. The unwillingness to ever be satisfied comes from the stage of ultimate realization (niṣṭha avasthā, 究竟位).

Question: Kuṅjī added: Having penetrated the three tracks (vehicles) of spiritual awakening and being beyond any further need for training (aśaikṣa, 無學), why is it that they are never satisfied and they do not give up the burden of maintaining virtuous purposes even when the fruit of realization has been fulfilled?

Answer: It is because:

- * Those on the lesser track of attaining freedom from affliction on the individual level must still enjoy the great spiritual awakening (mahā bodhi, 大菩提) while on the path to realization of the great spiritual freedom (mahā nirvāṇa, 大涅槃).
 - * The buddhas on the path of ultimate realization ever wish to provide meaningful benefits and the bliss of contentment to others.
- d. Some speak of diligence in terms of:
1. There being two kinds of preparation through intensified motivation (prayoga, 加行)
 - a. The proximate kind (the strength from wearing a coat of armor)
 - b. The remote kind (the diligence from having an intensified motivation)
 2. Uninterrupted cultivation (the bravery of never cowering or hiding)
 3. Emancipation (vimokṣa, 解脫) (the indomitable boldness that never gives up)
 4. Advancement with distinction (the unwillingness to ever be satisfied)

8. *The confidence* (praśrabdhi, 輕安) *that comes from a higher sense of purpose* is a reference to having peace of mind. It is the *nature* of complete freedom from coarseness and heaviness that enables the body and mind to engage in meditation. Its *action* counteracts apathy (styāna, 惛沈) and restores the spiritual foundation (āśraya parāvṛtti, 轉依) of consciousness. This means that the quiet confidence arising from a higher sense of purpose is able to subdue and eliminate obstacles to the resolve of meditation (samādhi, 定) and bring about the serenity and calm of this foundation.

9. - 11. The last three are only hypothetical (prajñaptisat, 假有) and do not have a real existential nature (dravyasat, 實有)²:

9. *Vigilance* (apramāda, 不放逸) is having a diligence of effort in terms of the three roots of virtue - the absence of greed, hatred and delusion. It is the *nature* that uproots the evils that need to be severed and cultivates the roots of virtue that need to be cultivated. Its *action* counteracts the idleness found in lack of self-restraint (pramāda, 放逸) so that the accomplishments attained through these three roots can be realized and fulfilled, both in this world and beyond it. Vigilance therefore also refers to a combination of four things, diligence combined with the three roots of virtue (the absence of greed, hatred & delusion). In being combined together the roots of evil are severed while the roots of virtue are cultivated. This vigilance does not have a distinct existential nature of its own (svabhāva, 體) that is apart from the combination of these four because it has no characteristics that are different from them (hence it is said to be just hypothetical). In preventing evil and cultivating virtue, it has no distinct function apart from the power and abilities of these four. Although proper faith, a sense of shame and the other virtuous mental states have these abilities, the strength of their functions are comparatively weaker than those arising from the combined power of these four. Without the roots of virtue and the multi-faceted powers of diligence, they do not serve as the foundation for vigilance.

Question: Are not the prevention of evil and cultivation of virtue the characteristic functions of vigilance, and so does it not have its own distinct existential nature (svabhāva, 體)?

Answer: How are its characteristics of prevention and cultivation any different from those of diligence of effort and the three roots of virtue?

Question: Is it not through dependence on vigilance that these four virtuous mental states have this special functionality of prevention and cultivation?

Answer: If the existence of one state (in this case, vigilance) must only depend on the further existence of other states in order to have its own existential nature, it would devolve into the existence of an infinite regression of mental states.

Question: Diligence of effort (vīrya, 勤) by itself is only a multi-faceted capacity (samanta mukha indriya, 遍策) and these three roots by themselves are only the foundations of virtue. How can you say that these four have the functionality of preventing evil and cultivating virtue?

Answer: How do you characterize the functionality of prevention and cultivation?

- * If it is the universal foundation of support for virtue, then it is the absence of greed, hate and delusion.
- * If it is the multi-faceted capacity that encourages it, then it is nothing other than diligence of effort.

Generally speaking, in putting an end to evil and promoting virtue, there are these four mental states.

- * What prevents the mind from becoming scattered is not vigilance but maintaining the impartiality (upekṣā, 等) found in the resolve of meditation (samādhi, 定).
- * What makes it apprehend an object or objective is contact (sparśa, 觸), not vigilance.
- * What makes it never forget its purpose is not vigilance but remembrance (smṛti, 念).

Through these lines of deliberation we can conclude that there are no functions of vigilance that are acquired apart from those found in diligence of effort combined with the absence of greed, hatred and delusion. Because of this, it is determined that it is without its own distinct existential nature (asvabhāva, 無別體).

10. *Impartiality* (upekṣā, 行捨) is the *nature* that makes the mind abide in equanimity (samatā, 平等) and be effortlessly straight and true (ārjava, 正直) through diligence and the absence of greed, hatred and delusion. Its *action* counteracts restlessness (auddhatya, 掉舉) while abiding in stillness of mind (śamatha, 靜). This refers to impartiality being freedom from restlessness and the other obstacles that prevent one from abiding in stillness of mind. It is brought about through the four mental states of vigilance; diligent effort and the absence of greed, hatred & delusion. In abiding in an equanimity of mind that is effortlessly straight and true, there are the three different stages of impartiality that are distinguished from the beginning to the middle to the end (prathama madhyama paścāt, 初中後位).

- * Vigilance begins the elimination of corruption (saṃkleśa, 雜染)
- * Impartiality follows it elimination
- * Finally, the mind abides in a serene stillness.

Like vigilance, impartiality is without its own distinct existential nature because:

- * Apart from these four same mental states (diligence and the absence of greed, hatred and delusion), it has no characteristic function of its own.
- * These four mental states are that which is able to still the mind.
- * The mind and its mental states are that which is stilled.

11. *Non-violence* (ahiṃsā, 不害) is a *nature* that is without hate and never harms or distresses sentient beings. Its *action* counteracts the cruelty of violence (vihiṃsā, 害) and brings about sympathy (dayā, 愍) and compassion (karuṇa, 悲) for others. This means that the absence of hatred (adveṣa, 無瞋) that never harms or distresses sentient beings is hypothetically said to be non-violence (ahiṃsā, 不害).

- * The absence of hatred counters the hatred that harms or distresses living beings.
- * Non-violence opposes the cruelty that brings about their harm and distress.
- * The absence of hatred provides them with the benefits of contentment.
- * With non-violence there is the compassion that uproots their suffering.

This describes the difference between the explicit characteristics of these two, non-violence and the absence of hatred. However, the absence of hatred (adveṣa, 無瞋) does have a real existential nature (svabhāva, 自體) while non-violence (ahiṃsā, 不害) is only hypothetically established based on the portion of the absence of hatred that relieves suffering. The two aspects of loving kindness (maitrī, 慈) and compassion (karuṇā, 悲) are distinguished because they respectively reveal the meaningful benefits (hitārtham, 利) and bliss of contentment (sukha, 樂) that are provided to sentient beings.

There are some from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) who say that non-violence (ahiṃsā, 不害) is different from the absence of hatred and it has its own distinct existential nature called 'the blessed nature' (bhadratā, 賢善性). It is said to be characterized by causing no harm or distress. However, the absence of hatred is also said to cause no harm or distress, so how does non-violence have a distinct existential nature of its own apart from it? In truth, mercy and compassion, the blessings of virtue and the causing of no harm or distress to sentient beings are all a result of the absence of hatred.

Issues related to these virtuous mental states

The expression 'as well as' (及) inserted by Xuánzàng into his translation of the eleventh stanza demonstrates that there are other virtuous mental states in addition to the eleven already described, including delight in virtue, disgust in vice and others. Although they are said to have various meanings in accordance with their names, their essential natures are not different from these eleven and so they are not established separately as virtuous purposes.

1. *Delight in virtue* (prāmodya, 欣) refers to an aspiration or longing (chanda, 欲) that has been combined with a portion of the absence of hatred (adveṣa, 無瞋), because there is no hatred or loathing towards delightful objects.
2. *Lack of anger, lack of resentment, lack of hostility, lack of jealousy* and the like are also like this in respectively opposing the secondary emotional disturbances (upakleśas, 隨煩惱) of anger (krodha, 忿), resentment (upanāha, 恨), hostility (pradāsa, 惱) and jealousy (īrṣya, 嫉), etc., because they are partially an opposition to hatred (but not directly associated with greed).
3. *Disgust in vice* (nirveda, 厭) refers to a discernment of purpose that is combined with a portion of the absence of greed (alobha, 無貪) because there are no corrupted attachments to objects of disgust. One should also understand that *lack of stinginess, lack of arrogance* and the like are similar in respectively opposing the secondary emotional disturbances (upakleśas, 隨煩惱) such as stinginess (mātsarya, 慳) and arrogance (mada, 憍) because they are partially an opposition to the greed for cravings and appetites.
4. *Lack of concealment, lack of deceit* and *lack of dishonesty* are part of the absence of greed (alobha, 無貪) and part of the absence of delusion (amoha, 無癡). There is a thesis that lack of concealment is only a part of the absence of delusion because nowhere in the holy teachings is it said that concealment is also a part of greed.
5. On the *lack of vanity* there are three theories:
 - a. *There is a thesis* that lack of vanity is a part of faith in a transcendent moral purpose because one does not have vanity towards that in which one has such a proper faith.
 - b. *There is another thesis* that lack of vanity is a part of impartiality because there is no vanity, conceit or arrogance when the mind is impartial.
 - c. *There is yet another thesis* that lack of vanity is a part of the sense of shame because there is no vanity towards that in which one has reverence and respect.
6. On the *lack of doubt* there are three theories:
 - a. *There is a thesis* that lack of doubt is included in faith because there is no hesitation (saṃśaya, 猶豫) when there is faith.
 - b. *There is a thesis* that lack of doubt is proper determination (samyak adhimokṣa, 正勝解) because there is no hesitation when there is certainty (niścaya, 決定).
 - c. *There is a thesis* that lack of doubt is a proper discernment of purpose (samyak prajñā, 正慧) because there is no hesitation when there is a proper vision (samyag dṛṣṭi, 正見).
7. The nature of the *lack of distraction* is found in proper resolve (samyak samādhi, 正定)
8. *Proper vision* and *proper knowledge* are found in the discernment of virtuous purposes.
9. *Lack of forgetfulness* is found in proper remembrance (samyak smṛti, 正念).
10. With regards to the four uncategorized motive forces (aniyata saṃskāra, 不定行), *regret* (kaukrtya, 惡念), *fatigue* (middha, 眠), *seeking* (vitarka, 尋) and *discovery* (vicāra, 伺) may or may not be corrupted like those that are omnipresent (sarvatraga saṃskāra, 遍行) (contact, etc.), and those that distinguish specific objects (viniyata saṃskāra, 別境行) (aspiration, etc.). Because of this, there are no virtuous mental states that directly counteract them.

Why are there exactly eleven listed?

Question: Why is it that some of the virtuous mental states that counteract the corrupt conditions found in the primary and secondary kinds of emotional disturbances are included among these eleven while some are not?

Answer: Only those that have functions with unique characteristics are included among the eleven. Other virtuous mental states that do not are not included among them. Furthermore, these eleven virtuous purposes are distinguished because they counteract the corrupt purposes that are prevalent in all of the first six evolving manifestations of consciousness. Primary emotional disturbances such as pride and secondary disturbances such as anger are only directly associated with the mind that distinguishes imagined objects (mano vijñāna, 意識) and so their countervailing virtues are not included among the eleven.

Kuṅjī added: Listed above, there are seven primary kinds of emotional disturbance (mūla kleśa, 根本煩惱) beginning with pride (vanity) and nine secondary kinds of emotional disturbance (upakleśa, 隨煩惱) beginning with anger that are only directly associated with the consciousness that distinguishes imagined objects (mano vijñāna, 意識) but have little impact on the other projections of consciousness. Because of this, their countervailing virtues are not included among these eleven virtuous purposes. (The seven include all primary emotional disturbances except greed, hatred and stupidity. The nine secondary emotional disturbances include anger, resentment, hostility, stinginess, arrogance, concealment, deceit, dishonesty & distraction.)

- * Although *the cruelty of violence* is also like this, it repeatedly arises to harm and distress others and prevents the prevalence of compassion that is found on the supreme track (vehicle) of perfect enlightenment. Therefore, to reveal the great damage it does, the virtuous mental state of non-violence counteracting it is established as one of the eleven.
- * *Forgetfulness, distraction & lack of self-awareness* only hamper mental states that distinguish specific objects (viniyata saṃskāra, 別境行) (specifically remembrance, mental resolve & discernment of purpose) and so they are also not included among them.

Comparing the number of virtuous states to the number of corrupted states

Question: If corrupted and pure purposes counteract each other, why are there more corrupted purposes than pure ones?

Answer: Because pure purposes are stronger than corrupted ones, not as many are needed to counteract them.

On the real vs. purely hypothetical existence of these virtuous mental states

As explained before, of these eleven virtuous purposes, three only have a hypothetical existence (prajñaptisat, 假有)²:

1. Vigilance
2. Impartiality, and
3. Non-violence

The other eight each have a real existence (dravyasat, 實有)² because they are characterized by distinct functions that are not shared by other virtuous mental states.

On virtuous mental states arising together in concert

a. *There is a thesis* that, of these eleven, four are found in all virtuous mental states:

1. Diligence of effort
2. Absence of greed
3. Absence of hatred
4. Absence of delusion

According to this thesis, the other seven are said to not necessarily be found in all virtuous mental states because:

1. In seeking to understand something and the principle underlying it, one does not bear proper faith (śraddhā, 信) before making a moral determination about it.
2. Shame (hrī, 慚) and humility (apatrāpya, 愧) are similar and directly associated with each other but they are distinguished in terms of oneself and others as well as in terms of reverence and respect for virtue vs. the censure of and resistance to evil. Therefore, according to this thesis, when one arises the other does not.
3. It is necessary to sever the emotional disturbances arising in this world in order to attain the confidence that comes from a higher sense of purpose (praśrabdhi, 輕安).
4. Vigilance (apramāda, 不放逸) and impartiality (upekṣā, 捨) only arise on the path that is without affliction (anāsrava mārga, 無漏道).
5. There is only non-violence (ahiṃsā, 不害) through having sympathy and compassion for sentient beings.

In support of this thesis, volume fifty-five of *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)* is cited in saying that these eleven virtuous mental states arise in six situations:

1. The stage of making a moral determination is directly associated with having faith in a transcendent moral purpose.
 2. With the arising of shame and humility, there is a putting of an end to corruption. Shame is reverence and respect for virtue in one's own mind while humility is a condemnation and resistance of corruption before others.
 3. In all virtuous mental states there are various levels of diligence in terms of the three roots of virtue - the absence of greed, hatred and delusion.
 4. The confidence that comes from a higher sense of purpose occurs while one is on the path of this world.
 5. Impartiality and vigilance occur on the path transcending this world.
 6. Non-violence has to do with one's involvement with other sentient beings.
- b. *There is a second thesis* that this explanation is not entirely correct because:
1. When one has not yet made a determination upon examining moral principles and faith has not yet arisen in one's mind, one should not yet be deemed to be in a virtuous state, just as corrupted and morally undefined states of mind are without purity of faith.
 2. Shame and humility have different natures and foundations of support but they share the same objective. Because of this, they are found in all virtuous states of mind, as previously explained.
 3. If one does not transcend attachments to this world, the confidence that comes from a higher sense of purpose will not arise because otherwise this limb of spiritual awakening (bodhy aṅga, 覺支)¹⁶ could not be without affliction.
 4. If impartiality and vigilance were completely absent on the path of this world, there would be no serenity and stillness of mind when preventing evil and cultivating virtue in it. There also would be no subduing of the idleness found in the lack of self-restraint or the restlessness of worry.
 5. The virtuous but afflicted mind is already endowed with diligence and the three roots of virtue (the absence of greed, hatred and delusion), just like those who are on the path that transcends this world.
 6. When the virtuous mind arises, it does not cause any damage because it is opposed to harmful purposes. As a consequence, it is always directly associated with non-violence.

In listing these six situations in which these eleven virtuous states of mind arise, the discourse is saying that the various virtuous states arise only when certain circumstances exist. This means that the explanation of the first thesis must not be entirely correct. It

should therefore be concluded that, of the eleven listed, ten are found in all virtuous states of mind. Only the confidence that comes from a higher sense of purpose (praśrabdhi, 輕安) is not found in all virtuous states of mind. This is because it is necessary to have the mental resolve of meditation (samādhi, 定) to attain this comfort and stability of body and mind. This does not necessarily exist in other virtuous mental states. Volume sixty-nine of *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation*, in the section *On the Settling of Doctrinal Differences (Viniścaya, 攝決擇分)*, says that ten of these eleven mental states are found in all virtuous states of mind, whether or not any levels in the resolve of meditation have been attained. This is because the confidence that comes from a higher sense of purpose is only found in the mind during the various levels of composure in meditation (samāhita bhūmika, 定地).

- c. *There is a third thesis* that the reference here to the levels of composure in meditation (samāhita bhūmika, 定地) on sentient existence also includes the stage of intensified motivation in preparation for entry into the resolve of meditation (samādhi prayoga, 定加行) because there is also a subtle feeling of comfort and ease in this state. Because of this, it is claimed that the sphere of desire (kāma dhātu, 欲界) can also contain the confidence that comes from a higher sense of purpose. If this were not so, there would be a contradiction with the assertion in the first section of this *Discourse of the Masters, On the Various Levels of Meditation (Bahu Bhūmika, 本地分)*, that says that the eleven virtuous states of mind are found in all levels of meditation⁹ (even in the preparatory stages).
- d. *There is a fourth thesis* (deemed correct) that the confidence coming from a higher sense of purpose (praśrabdhi, 輕安) only exists in the mental resolve of meditation (samādhi, 定) on the two higher spheres of sentient existence - those on the objective reality of its form (rūpa dhātu, 色界) & its existential principles that are beyond form (arūpa dhātu, 無色界). This feeling of comfort and ease exists because of the nourishment that comes from the mental resolve of meditation (samādhi, 定). The sixty-third volume of this same discourse says the mind and its states in the sphere of desire do not realize any levels of meditation because they lack the confidence that comes from this higher sense of purpose. It only says that the eleven virtuous states of mind are found in all levels of meditation because they exist in the first three levels of meditation, not because they exist in the sphere of desire. These first three levels of meditation are a reference to:
 1. The level of seeking and discovery (savitarkā savicarā bhūmi, 有尋有伺地)
 2. The level of discovery beyond any further seeking (avitarka savicarā bhūmi, 無尋唯伺地)
 3. The level beyond both seeking and discovery (avitarka avicārā bhūmi, 無尋無伺地)

The other direct associations (samprayoga, 相應) of these eleven virtuous mental states

- a. *Their direct associations with the eight projections of consciousness:*
 1. We have already explained that the direct associations or lack of them between the eleven virtuous states of mind and the seventh and eight projections of consciousness - the *deliberation and calculation of self-interest (manas, 末那)* and the *subconscious store of memory (ālaya vijñāna, 阿賴耶識)* - all depend on one's spiritual development.
 2. With regards to the sixth projection, *the consciousness that distinguishes imagined objects (mano vijñāna, 意識)*, all eleven virtuous mental states exist during the mental resolve of meditation (samādhi, 定), but the confidence that comes from a higher sense of purpose (praśrabdhi, 輕安) is lacking in non-meditative states.
 3. With regards to *the five sensory kinds of consciousness*, there are two theories:

- a. *There is a thesis* that there are only ten virtuous mental states here because the confidence that comes from a higher sense of purpose is lacking. This is due to distraction being an essential nature of these five sensory kinds of consciousness.
- b. *There is another thesis* (deemed correct) that these five can be directly associated with the peace of mind from a higher sense of purpose because:
 1. It is induced in them through the resolve of meditation (samādhi, 定).
 2. When the five sensory kinds of consciousness (of an enlightened being) are pervaded with the transcendental knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智), they are necessarily endowed with the confidence that comes from a higher sense of purpose.
- b. *Their direct associations with emotional feelings* (vedanā, 受): Ten of the virtuous mental states are directly associated with all five kinds of emotional feelings. However, the confidence that comes from a higher sense of purpose (praśrabdhi, 輕安) is not directly associated with sorrow (daurmanasya, 憂) or suffering (duḥkha, 苦) because feelings of torment and distress are without the comfort or peace of mind that come from this confidence.
- c. *Their direct associations with motive forces distinguishing objects* (viniyata saṃskāra, 別境行): Proper faith and other virtuous states are directly associated with aspiration and the other motive forces distinguishing specific objects because there is no contradiction with them.
- d. *Their direct associations with the three moral natures* (prakṛti traya, 三性): The moral nature of all eleven is only wholesome and virtuous.
- e. *Their direct associations with meditations on the threefold sphere of sentient existence* (trayo dhātavaḥ, 三界): The confidence that comes from a higher sense of purpose (praśrabdhi, 輕安) is not found in its sphere of desire. The other ten virtuous states of mind pervade all of the three-fold sphere of sentient existence - its desires, its objective realities of form and its existential principles that are beyond form⁴.
- f. *Their direct associations with the three kinds of spiritual training* (trīṇi śikṣāṇi, 三學): All eleven virtuous mental states are directly associated with the three kinds of spiritual training in:
 1. Moral commitment (adhiśīla, 增戒學)
 2. Mental resolve (adhicitta, 增心學)
 3. Transcendental discernment of purpose (adhiprajñā, 增慧學)
- g. *Their direct associations with the three means of severing attachments* (prahātavya traya, 三所斷): Attachments directly associated with these virtuous mental states are not all eliminated through a transcendental vision of the noble path (darśana heya, 見所斷). In volume fifty-seven of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation it is said that the attachments directly associated with six of the twenty-two capacities of sentient existence⁶ are only eliminated through cultivation of the noble path (bhāvanā heya, 修所斷). These six are the attachments directly associated with:
 - #15 The capacity for learning about the transcendental nature of purpose that is without affliction (anājñātājñāsyāma indriya, 未知當知根)
 - #18 The capacity for proper faith in it (śraddhā indriya, 信根)
 - #19 The capacity for diligence of effort on this noble path (vīrya indriya, 精進根)
 - #20 The capacity for remembrance of it (smṛti indriya, 念根)
 - #21 The capacity for mental resolve on it (samādhi indriya, 定根)
 - #22 The capacity for transcendental discernment of it (prajñā indriya, 慧根)

Other avenues of speculating about the direct associations of virtuous mental states should be considered in accordance with logical reasoning.

e. The primary kinds of emotional disturbance (kleśa, 煩惱)⁷:

Question: Having explained the virtuous mental states (kuśala caitta, 善心所), what are the characteristics of the primary kinds of emotional disturbance (kleśa, 煩惱)?

Answer: On this, the first line of the twelfth stanza in Xuánzàng's translation (parts of the eleventh and twelfth stanzas in Vasubandhu's original Sanskrit) says:

12a d. **Primary emotional disturbances (kleśa, 煩惱) include:**

1. **The greed (lobha, 貪) found in cravings and appetites (rāga, 貪欲),**
2. **The hatred (dveṣa, 瞋) found in aversions and disgust (pratigha, 瞋恚),**
3. **The delusion (moha, 癡) found in the stupidity of selfish indifference (mūḍha, 愚),**
4. **Pride (māna, 慢),**
5. **Doubt (vicikitsā, 疑) and**
6. **Flawed beliefs (dṛṣ or kudṛṣṭi, 惡見).**

11b ... kleśā rāga pratigha mūḍhayah

12a 煩惱謂貪瞋、癡慢疑惡見。 māna dṛṣ vicikitsās ca ...

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

There are six natures that are simply called emotional disturbances (kleśa, 煩惱) in this stanza because they are the primary kinds. They are:

1. *The greed* (lobha, 無貪) *found in cravings and appetites* (rāga, 貪欲) is the *nature* of corrupted attachments to the various aspects of existence. Its *action* counteracts the absence of greed (alobha, 無貪) and results in the arising of suffering. This is the power of craving (tṛṣṇā bala, 愛力) that produces attachments to the (five) projections of one's purpose (upadāna skandha, 取蘊).¹
2. *The hatred* (dveṣa, 瞋) *found in aversions and disgust* (pratigha, 瞋) is the *nature* of animus and rage against all kinds of suffering. Its *action* counteracts the absence of hatred (adveṣa, 無瞋) and promote the discontent (akṣema, 不安隱) that is the foundation of unvirtuous behavior.
3. *The delusion* (moha, 癡) *found in the stupidity of selfish indifference* (mūḍha, 愚) is the *nature* of ignorance and confusion about transcendental reality and its principles. Its *action* counteracts the absence of delusion (amoha, 無癡) and is the foundation for the corruption of purpose (saṃkleśa, 雜染). Because of delusion, there are the actions that arise from false beliefs (kudṛṣṭi, 邪見), the greed found in cravings and all the other primary and secondary kinds of emotional disturbance that are able to lead to the subsequent re-arising (rebirth or reappearance) of corrupted purposes.
4. *Pride* (māna, 慢) is the *nature* of elevating oneself above others. Its *action* counteracts absence of the conceits that inevitably result in falling into suffering. When there is pride there is a vanity about the existence of one's virtues in one's own mind as well as a lack of humility before others. Because of this, the wheel of life and death turns ceaselessly and countless kinds of suffering are experienced. There are seven kinds and nine facets of pride that can be distinguished.

The seven kinds of pride are:

- a. *Vanity* (māna, 慢) is the nature of pride in which one imagines how one is superior to those whose virtues are inferior to one's own.
- b. *Conceit* (ati māna, 過慢) is the nature of pride in which one imagines how one is superior to those whose virtues are equal to one's own.
- c. *Hubris* (mānāti māna or abhi māna, 慢過慢) is the nature of pride in which one imagines how one is superior to those whose virtues are greater than one's own.
- d. *Presumption* (adhi māna, 增上慢) is the nature of pride in which one imagines one has already attained virtues one has not yet realized or is still endowed with virtues that one no longer retains.
- e. *False pride* (mithyā māna, 邪慢) is the nature of pride in which one imagines oneself being endowed with virtues when one is really without them.
- f. *An inferiority complex* (ūna māna, 卑慢) is the nature of pride in which one's virtues are perceived to be only slightly less than those whose virtues are in fact vastly superior (In seeking praise and fearing humiliation, one may overcompensate through either social withdrawal and self-abasement or aggression and domination).
- g. *Egotism* (ātma māna, 我慢 or asmi māna, 我所慢) is the nature of pride in which one clings to the five projections of one's own purpose (one's physical form, consciousness, emotional feelings, mental associations and the prejudices and predispositions of other motive forces), imagining all things in terms of me and mine, one's own self-centered existence and possessions.

Of these seven kinds:

- a. Four are in terms of oneself being superior, equal or inferior in relation to others (vanity, conceit, hubris & an inferiority complex)
- b. Two are in terms of delusions about one's own virtues (presumption & false pride), and
- c. One is in terms of the projections (skandha, 蘊) of one's own purpose (egotism)

The nine facets of pride are:

1. I am superior to another
2. I am equal to another
3. I am inferior to another
4. Another is superior to me
5. Another is equal to me
6. Another is inferior to me
7. Another is not superior to me
8. Another is not equal to me
9. Another is not inferior to me

All the different kinds of pride are severed (prahāṇa, 斷) through either a transcendental vision of the noble path (darśana mārga, 見道) or cultivation of motives on the noble path (bhāvanā mārga, 修道). There are manifestations of egotism (ātma māna, 我慢) even in the ranks of the saints and it is also not wrong to admit that all of its various kinds and facets can arise while training on the noble path.

5. *Doubt* (vicikitsā, 疑) is the *nature* of hesitation and uncertainty (saṃśaya, 猶豫) in accepting reality and its principles. Its *action* prevents the decisiveness of determination about what is right. This means there are virtues that do not arise because of the hesitation of uncertainty.
 - a. *There is a thesis* that the essential nature of doubt is a discernment of purpose because:
 1. As The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, doubt is the hesitation of uncertainty needed in the initial examining of objective conditions.
 2. In this thesis, doubt is a necessary precursor to the resolving of different opinions (vimati, 毘助末底) that ultimately results in the transcendental understanding (mati, 末底) attained through the dialectical process. (The prefix 'vi' in Sanskrit is a reference to 'being split into differences'). There is no difference between the transcendental understanding (mati, 末底) attained through the dialectical process and discernment of purpose (prajñā, 般若).

- b. *There is another thesis* (deemed correct) that doubt has its own distinct existential nature that causes discernment to be uncertain and, because of this, it is not a discernment of purpose. In fact, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that, among the six kinds of emotional disturbance, flawed beliefs (dṛṣṭi, 見) only have a hypothetical existence for the sake of the conventions of this world (prajñaptisat, 世俗有)² because they are only a partial discernment of purpose, while the five other kinds have a real existence (dravyasat, 實有)² because they each have their own distinct nature.

Flawed beliefs contain a measure of truth and a measure of illusion. At first they can seem completely true, especially when backed by desire and emotion. After some honest reflection they are seen to be only a partial explanation of a greater reality. Ultimately there is realization that they are just illusions, distortions of reality that reveal only a thin slice of truth.

If one holds that different opinions (vimati, 毘助末底) subject to doubt are precursors to transcendental understanding (mati, 末底) and are discernments of purpose (prajñā, 慧), one should similarly hold that different projections of consciousness (vijñāna, 識) are precursors to transcendental knowledge (jñāna, 智). The prefix 'vi' in Sanskrit is used to transform the words 'understanding' (mati, 末底) and 'knowledge' (jñāna, 智) to mean 'different kinds of partial understanding' and 'different kinds of partial knowledge'.

Consequently, the essential nature of doubt (vicikitsā, 疑) is not really discernment.

6. *Flawed belief* (kudrṣṭi, 惡見) is the *nature* of corrupted discernment that mistakenly examines and ascertains principles of truth through the lens of illusion (viparyāsa, 顛倒) and perverts them so that they appear to be contrary to what they really are. Its *action* prevents a transcendental vision of what is ultimately true and inevitably leads to suffering. This is a reference to the false belief systems that are the cause of so many kinds of suffering. The imagining (ākāra, 行相) of these flawed beliefs is distinguished in five different ways:

- a. *Flawed beliefs about the reality of one's self-centered existence* (satkāya dṛṣṭi, 有身見 or 薩迦耶見): This is a reference to one's own existential attachments to:

1. Clinging to the projections of one's own purpose (upadāna skandha, 取蘊):
 - a. The projections of its physical form (rūpa skandha, 色蘊)
 - b. The projections of consciousness (vijñāna skandha, 識蘊)
 - c. The projections of emotional feeling (vedanā skandha, 受蘊),
 - d. The projections of mental association (samjñā skandha, 想蘊),
 - e. The projections of other motive forces (saṃskāra skandha, 行蘊), prejudices and predispositions
2. Views of me and mine, that is, beliefs in the reality of identity (ātma dṛṣṭi, 我見) and possession (ātmiya dṛṣṭi, 我所見).

The *actions* of these false beliefs serve as a foundation of support for all false views. They are then further distinguished into twenty, sixty-five and other numbers of improper kinds of speculations (vikalpa, 分別) about the five projections of purpose in terms of me & mine (I am a physical form, I possess a physical form, I am within a physical form, a physical form is within me, etc., etc.)

- b. *Flawed beliefs attached to either of the extremes of duality* (antagrāha dṛṣṭi, 邊執見): This refers to clinging to dualistic views about identity or purpose such as life being eternal (śāśvata dṛṣṭi, 常見) or being transient, ending forever upon death (uccheda dṛṣṭi, 斷見). The actions from these beliefs prevent escape from these dualities through the dialectical principle of the middle way (madhyama pratipad, 中行). There are variations such as:

1. *Clinging to belief in the eternal existence of the past*, such as beliefs about the eternity of #1 the mind #2 physical existence #3 the identity of a soul or #4 that which neither arise nor perishes, or beliefs in existence of an eternal oneness (ekatya śāśvatika, 一分常論)
2. *Clinging to belief in the eternal existence of the future* and speculations about it such as the sixteen views about it being conscious, the eight views of it being unconscious, the eight views of it being neither conscious nor unconscious and the seven views about its eternal state of extinction or non-existence.

Some of these are detailed in volume one, on the different beliefs constituting attachment to purpose.

- c. *Flawed beliefs about the transcendental nature of life's purpose* (mithyā dṛṣṭi, 邪見): This is a reference to nihilism, a repudiation of any cause and effect (karma and retribution) in transcendental reality, as well as attachment to other false beliefs not included among the ofour other kinds of false beliefs, just as how prevailing conditions (adhipati pratyaya, 增上緣) include all conditions of consciousness not covered by the three other kinds.

These three other kinds include those that directly cause the arising of consciousness (hetu pratyaya, 因緣), those present before one (ālambana pratyaya, 所緣緣) & those similar to conditions immediately preceding them (samanantara pratyaya, 等無間緣). The four conditions of consciousness are described on p. 391-405.

Different variations of these false beliefs include:

1. *In terms of the past*, there are many confusing arguments such as the two theories about there being no causality, four about there being set bounds to the universe and four about there being no death, etc.
2. *In terms of the future*, there are five theories about the manifestation of spiritual freedom (nirvāṇa, 涅槃) that are derived from belief in the real existence outside the mind of a soul or a self-centered existence (ātma dṛṣṭi, 我見), a god that rules over the universe (Īśvara, 自在世主) or an almighty lord god that rules over living beings (Śakra, 釋), a creator of the universe (Brahma, 梵) or another being of this type that is eternal and unchanging. Some believe that one of these beings is the cause of all things or brings about a spiritual deliverance apart from one's own mind. There are many who falsely speak about erroneous paths being the true path.

There are many beliefs like this that are included in this category of false views about the transcendental nature of life's purpose.

Again, some of these are detailed in volume one, on the different beliefs constituting attachment to purpose.

- d. *Exaggerating the importance of beliefs, confusing subjective belief with objective reality, opinion with facts* (dṛṣṭi paramārśa, 見取見): This is a reference to beliefs that are combined with and supported by the projections of one's own purposes (skandha, 蘊) - one's physical form, consciousness, emotional feelings, mental associations and other motivations. In clinging to these views, their importance can become exaggerated (paramārśa, 取), making one over-righteous and serving as a foundation for arguments and disputes.

- e. *Exaggerating the importance of formalized moral rules & ritual practices, confusing the means & ends of the noble path* (śīla vrata paramārśa, 戒禁取見): This is a reference to the acceptance of beliefs about moral rules and ritual practices that are combined and supported by the projections of one's own purposes (skandha, 蘊). In clinging to them, their importance can become exaggerated (paramārśa, 取) and make one over-righteous or superstitious, serving as the foundation for efforts that are of no real benefit.

d. - e. *On exaggerated beliefs* (paramārśa, 取見) *generally*:

It is also said that:

- * Holding certain beliefs (opinions) as superior to all others is said to be exaggerating their importance (dṛṣṭi paramārśa, 見取見).
- * Holding formalized moral rules and ritual practices literally or over-righteously is said to be exaggerating their importance (śīla vrata paramārśa, 戒禁取見).

However, by themselves these explanations are ambiguous, overly terse or are just responding to the errors of those on the lesser track that only emphasizes attaining freedom from affliction on the individual level. If this were not the case, why would The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation say that speculations about transcendental reality and confusing the wrong path with the noble path involve false beliefs about the transcendental nature of life's purpose (mithyā dṛṣṭi, 邪見), not just the two ways that the importance of beliefs are exaggerated (paramārśa, 取)?

Primary emotional disturbances that are innate (sahaja kleśa, 俱生煩惱) *vs.*

Primary emotional disturbances that are speculative (vikalpa kleśa, 分別煩惱)

Among these ten kinds of emotional disturbance:

- a. There are six that arise both innately (sahaja, 俱生) and through speculations (vikalpa, 分別) because they can (respectively) be produced both spontaneously and through deliberation. These six include *greed, hatred, delusion, pride, false beliefs about the reality of one's self-centered existence & false beliefs in the extremes of duality.*
- b. *Doubt, false beliefs about the transcendental nature of life's purpose, exaggerating the importance of beliefs & exaggerating the importance of formalized moral rules and ritual practices* only arise through speculations (vikalpa, 分別). This is because they only arise through the influence of the false teachings suggested by acquaintances and one's own deliberations on them.

- * *There is a thesis* about false beliefs in the extremes of duality (antagrāha dṛṣṭi, 邊執見) that says only views about life being transient, ending forever upon death (uccheda dṛṣṭi, 斷見) can arise both innately and through speculations while the explicit characteristics of the beliefs about life being eternal (śāśvata dṛṣṭi, 常見) only arise through speculations because they are induced through the influence of false teachings suggested by acquaintances. This is supported by a citation from The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation and other discourses that says:

“Question: Which of these beliefs about the extremes of duality (antagrāha dṛṣṭi, 邊執見) arise innately?

Answer: Those of life being transient, ending forever at death (uccheda dṛṣṭi, 斷見).”

Those who train in a direct and immediate comprehension of the transcendental nature of life's purpose in which observation and knowledge are simultaneous (abhisamaya, 現觀) have a moment of existential fear (upon attaining a transcendental vision of the noble path) in which they think ‘Where am I now (in the grand scheme of things)?’ In similar moments of existential crisis upon encountering life-threatening situations, beings in hell, demons of hunger, beasts and other mortal beings in the lower spiritual destinies abandon themselves to the fear of losing their lives forever.

- * *There is another thesis* saying that this discourse is only referring here to the most obvious and explicit aspects of this duality. The innate principle of transcendental reality also

pervades false beliefs about life being eternal (śāśvata dṛṣṭi, 常見). Beings in hell, demons of hunger, beasts and other mortal beings in the lower spiritual destinies also cling to their identity as being eternal, instinctively gathering up provisions so they may live for a long time (presumably forever). And so Asaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論) and other discourses say that, whether holding that the five projections of life's purpose are eternal (śāśvata dṛṣṭi, 常見) or transient, ending forever upon death (uccheda dṛṣṭi, 斷見), sometimes these views are innate (sahaja, 俱生) and sometimes they are just speculations (vikalpa, 分別).

The interactions between the ten primary kinds of emotional disturbance

Question: Which of these ten kinds of emotional disturbance are directly associated with each other?

Answer:

Regarding the greed (lobha, 貪) found in cravings and appetites (rāga, 貪欲):

1. Greed does not arise together with *hatred* or *doubt* because the objects of craving and disgust are necessarily not the same and because there are no corrupted attachments to objects about which one is undecided.
2. Greed can sometimes arise together with *pride* and *the five flawed kinds of belief*.
 - a. That which is craved and that which is belittled are not identical so in this case greed and pride do not arise together.
 - b. Objects can be corrupted (by greed) and inflated (by pride) at the same time so it is said that pride can also be directly associated with greed.
 - c. There can be craving for any of the five flawed kinds of belief so there is no problem for them to be directly associated with greed.

Regarding the hatred (dveṣa, 瞋) found in aversions and disgust (pratigha, 瞋恚):

1. Hatred sometimes arises together with *pride* and *doubt*. Objects that are hated and those relied on for self-esteem are not identical and so hatred and inner pride are not directly associated with each other. However, an external object can be both belittled and despised so it can also be said that hatred and pride can arise together. Before there is disgust for something there is uncertainty, and so it is said that doubt and hatred do not arise at the same time. However if, after a long period of deliberation there is still uncertainty about something, it may become the means for the arising of frustration, so in this case, doubt and hatred can arise together. Doubts about whether something or someone is beneficial or not (for or against one) can also be like this.
2. Hatred is definitely not directly associated with *exaggerating the importance of beliefs & exaggerating the importance of formalized moral rules and ritual practices* because one does not hate that which one holds as being of paramount importance.
3. However, hatred can sometimes be directly associated with the first three kinds of false beliefs - *false beliefs about the reality of one's self-centered existence, false belief in either of the extremes of duality & false beliefs about the transcendental nature of life's purpose*. There is no hatred when beliefs about eternal life (śāśvata dṛṣṭi, 常見) are directly associated with feelings about eternal contentment but there is when they are directly associated with feelings about eternal suffering. The opposite is the case when they are about life being transient, ending forever on death (uccheda dṛṣṭi, 斷見). One is happy about the ending of suffering but there is sorrow over the loss of happiness. As nihilism and other false beliefs about the transcendental nature of life's purpose repudiate both good and bad things, they may or may not be directly associated with hatred, depending on the case.

Regarding pride (māna, 慢):

- * Pride is certain about its object and so is not directly associated with *doubt*.
- * Pride can be directly associated incidentally with *all five kinds of flawed beliefs* because their workings are not contradictory. However, pride does not arise together with beliefs about life being transient, ending forever upon death (uccheda dṛṣṭi, 斷見) because in holding beliefs about the end of identity, there is neither the belittling of others (avamānya, 陵蔑) nor the inflating of own one's ego (mada, 恃). Pride also does not arise together with certain parts of the false beliefs about the reality of one's self-centered existence and the transcendental nature of life's purpose.

Kuṅjī added: Pride is mostly connected with projecting feelings of contentment and only partially connected with mitigating feelings of suffering through self-centered beliefs about identity (ātma dṛṣṭi, 我見) and false beliefs about the transcendental nature of life's purpose (mithyā dṛṣṭi, 邪見). However, a portion of the truth about the origination of suffering (samudaya satya, 集諦) is not directly associated with pride.

Regarding doubt (vicikitsā, 疑):

Doubt is without certainty and so is in contradiction to *beliefs*. Because of this, they do not arise together.

Regarding flawed beliefs (kudṛṣṭi, 見):

The five different kinds of false beliefs are not directly associated with each other because there can not be multiple kinds of discernment in a single mind at the same time.

Regarding the delusions (moha, 癡) found in the stupidity of selfish indifference (mūḍha, 愚):

The delusions found in the indifference of self-interest are by necessity directly associated with all nine other kinds of emotional disturbance (kleśa, 煩惱) as they all arise from them.

The other direct associations of these ten primary kinds of emotional disturbance

- a. The direct associations between the ten primary kinds of emotional disturbance and the eight projections of consciousness (vijñāna, 識):

Question: How are these ten primary kinds of emotional disturbance (kleśa, 煩惱) directly associated with the eight projections of consciousness?

Answer:

- a. *The subconscious store of memory* (ālaya vijñāna, 藏識) is not directly associated with any of them.
- b. *The consciousness that deliberates and calculated self-interest* (manas, 末那) is only directly associated with four - delusion, greed, pride & false belief about the reality of one's self-centered existence (as the four primordial emotional disturbances).
- c. *The consciousness that distinguishes imagined objects* (mano vijñāna, 意識) is endowed with all ten.
- d. *The five sensory kinds of consciousness* (pañca vijñāna, 五識) are only directly associated with greed, hatred and delusion because, by themselves, these five are devoid of any speculations (nirvikalpa, 無分別). Because of this, they are without any pride, doubt or beliefs that can make any comparisons (tulya, 稱量) between objects.

- b. Direct associations between the ten primary kinds of emotional disturbance & emotional feelings (vedanā, 受)

Question: How are these ten primary kinds of emotional disturbance (kleśa, 煩惱) directly associated with the five kinds of emotional feelings (vedanā, 受)?

Answer:

1-3. Regarding greed, hatred and delusion:

Whether innately (sahaja, 俱生) or through speculations (vikalpa, 分別), greed, hatred and delusion can all incidently be directly associated with all five kinds of emotional feelings because:

- a. Upon encountering circumstances that oppose its objectives, greed can be combined with sorrow and suffering.
- b. Upon encountering circumstances that satisfy its objectives (such as overcoming obstacles or defeating one's enemies), hatred can be combined with rejoicing and contentment.

4. Regarding pride:

- a. *There is a thesis* that, whether innately or through speculations, the incidental arising of pride is directly associated with four emotional feelings (rejoicing, contentment, sorrow and indifference) but not suffering because, when there is pride, feelings of suffering are directly associated with the lesser projections of sorrow.
- b. *There is another thesis* that pride which is innate can also arise together with feelings of suffering because, as already explained, the deliberating and calculating mind of self-interest (manas, 意) can have feelings of suffering. When just arising through speculations, pride and all of the other kinds of emotional disturbance are without the unadulterated kind of suffering that is encountered in hell and the other lower spiritual destinies because there are no teachers making false suggestions or faulty deliberations being made in that case. In fact, no actions are produced then that induce further evil destinies because speculations (vikalpa, 分別) must arise for them to be produced.

5-10. Regarding doubt and flawed beliefs:

Doubt and the last three kinds of flawed beliefs (those about the transcendental nature of life's purpose, exaggerating the importance of beliefs (opinions) & exaggerating the importance of moral rules & ritual practices) are all incidentally associated with four kinds of emotional feeling (rejoicing, contentment, sorrow and indifference) but not suffering because there are no speculations in hell and, in the sphere of desire (kāma dhātu, 欲界), doubts about the existence or non-existence of suffering, its origination, and the like (the four truths) can also be combined with feelings of rejoicing. When facing unfortunate circumstances, the two exaggerated kinds of beliefs (about the importance of beliefs and the importance of formalized moral rules or ritual practices) are also said to be directly associated with sorrow.

- a. *There is a thesis* that two kinds of flawed beliefs (those about the reality of one's self-centered existence and those attached to the extremes of duality) are only directly associated with feelings of rejoicing, contentment and indifference (but not suffering or sorrow) when they are innate (sahaja, 俱生) because:
 1. They are not directly associated with the five sensory kinds of consciousness (so that suffering is absent).
 2. They are only morally undefined (so that sorrow is absent).

According to this thesis, when arising from speculations (vikalpa, 分別), these two kinds of flawed beliefs are incidentally associated with four kinds of feelings because they also can experience sorrow (but not suffering). This is because:

1. Views of eternal life (śāśvata dṛṣṭi, 常見) as identity with and possession of the projections of suffering are directly associated with sorrow.

2. Views of transience (uccheda dṛṣṭi, 斷見) as the end of happiness forever upon death are similarly associated with sorrow, only the opposite extreme.
- b. *There is another thesis that these two flawed beliefs can also be directly associated with suffering when they are innate (sahaja, 俱生) because, where there are conditions of unadulterated suffering connected with projections of extreme pain, there is direct association with the characteristics of suffering. Volume fifty-nine of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that all innate emotional disturbances can be manifested as behavior (samudācāra, 現行) from the three kinds of emotional feelings - those that are pleasant, painful and neutral, as elaborated before in the section on the three kinds of emotional feelings. The rest is as explained in the preceding thesis and is correct in terms of the holy teachings.*

In terms of their most explicitly apparent characteristics:

- a. *Greed, pride, false beliefs about the reality of one's self-centered existence, false beliefs attached to either of the extremes of duality, exaggeration of the importance of beliefs & exaggeration of the importance of formalized moral rules & ritual practices, are all directly associated with feelings of contentment, rejoicing and indifference.*
- b. *Hatred only arises together with feelings of suffering, sorrow and indifference.*
- c. *Delusion can be directly associated with any of the five kinds of emotional feeling.*
- d. *Doubt & false beliefs about the transcendental nature of life's purpose are directly associated with rejoicing, contentment, sorrow and indifference but not suffering.*

In terms of the feelings found in meditation:

- a. *The contentment (sukha, 樂) found in greed and delusion can pervade the four lowest of the nine levels of meditation on sentient existence⁹.
This refers to those on its sphere of desire (kāma dhātu, 欲界) and the first three levels of meditation on its objective reality in the sphere of its form (rūpa dhātu, 色界).*
- b. *The contentment found in seven other kinds of emotional disturbance (pride, doubt & the five kinds of flawed beliefs) can pervade the first three levels of meditation on sentient existence in its sphere of form but not its sphere of desire*
- c. *(Hatred is not found in the two higher spheres of meditation).*
- d. *Doubt and the special kind of ignorance that is unique (āveṇiki avidyā, 獨行癡) to the sphere of desire (kāma dhātu, 欲界) are only directly associated with sorrow and indifference. Other associations between emotional disturbances and feelings should be understood in accordance with logical reasoning.*

- c. The direct associations between the ten primary kinds of emotional disturbance and the five kinds of motive force that distinguish specific objects (pañca viniyata saṃskāra, 五別境行)

Question: How are the primary emotional disturbances (kleśa, 煩惱) directly associated with the five kinds of motive force that distinguish specific objects?

Answer:

- * *Greed, hatred, delusion and pride arise incidentally with all five of them because, when the mind is focused on a single object, there can still be mental resolve (samādhi, 定).*
- * *Doubt and the five flawed belief systems are each incidentally associated with four of them because doubt is without the certainty found in the decisiveness of determination and false beliefs lack some discernment of purpose because their different discernments exclude each other and so cannot be simultaneous.*

d. The direct associations between the ten kinds of emotional disturbance and the three moral natures (prakṛti, 性)

Question: How are the primary kinds of emotional disturbance (kleśa, 煩惱) involved with the three moral natures?

Answer: Hatred is only unwholesome (akuśala, 不善) because it harms both oneself and others. The other nine are either unwholesome or morally undefined. In the two higher spheres of meditation on sentient existence, on its form (rūpa dhātu, 色界) and its existential principles that are beyond form (arūpa dhātu, 無色界), they are only morally undefined (avyākṛta, 無記) because they are subdued through the resolve of meditation. When they are speculations (vikalpa, 分別) that are only bound to the sphere of desire (kāma dhātu, 欲界), they are only unwholesome because they bring about evil actions. When they are innate (sahaja, 俱生), they can also be unwholesome, bringing about evil actions that harm both oneself and others. Otherwise they are morally undefined because they are weak and inconsequential, not preventing virtue and ultimately not doing any harm to oneself or others. One should also understand that innate beliefs about the reality of one's self-centered existence and either of the extremes of duality are only morally undefined and do not bring about evil actions because, although they may arise and be manifested repeatedly, they do not themselves prevent virtue.

e. The direct associations between the ten kinds of emotional disturbance and the nine levels of meditation found in three-fold sphere of sentient existence⁴

Question: How are the ten primary kinds of emotional disturbance (kleśa, 煩惱) bound to the three-fold sphere of sentient existence (trayo dhātavaḥ, 三界)⁴ and the nine levels of meditation (nava bhūmayāḥ, 九地)⁹ found in them?

Answer:

1. *Hatred is only found in the sphere of desire* (kāma dhātu, 欲界) while the other nine kinds of emotional disturbance are found in all three spheres.
2. *The emotional disturbances in the two higher spheres of meditation do not manifest themselves before those born in the lower sphere of desire* who have not yet eliminated its basest corruptions. This is because it is necessary to attain the fundamental resolve of meditation (mūla samādhi, 根本定) found in meditations on the higher spheres of sentient existence, on its form (rūpa dhātu, 色界) and on its existential principles beyond form (arūpa dhātu, 無色界), in order for these emotional disturbance to occur before one. Those still on the worldly path saddled with afflictions (āsrava mārga, 有漏道) are unable to subdue:
 - a. Emotional disturbances from speculations (vikalpa kleśa, 分別惑) that are severed through a transcendental vision of the noble path (darśana mārga, 見道).
 - b. Subtle (sūkṣma, 細), innate emotional disturbances (sahaja kleśa, 俱生) (such as some false beliefs about the reality of one's self-centered existence and some false beliefs clinging to the extremes of duality) that are severed through transcendental cultivation of the noble path (bhāvanā heya, 修所斷).

However, they are able to subdue and sever innate emotional disturbances (sahaja kleśa, 俱生) that are coarse, explicit and volatile, and so gradually realize attainment of the fundamental resolve of meditation (mūla samādhi, 根本定) that is found in the

two higher spheres. These coarse and explicit emotional disturbances consist of greed, hatred and delusion. They evolve externally and are only confusions about things rather than the principles underlying them. Because they are coarse, volatile and distracting, they directly prevent the resolve of meditation. Upon attaining this resolve, all of the emotional disturbances from the higher spheres are manifested before one (so they can be overcome). Some of these are speculative (vikalpa, 分別) while some of them are innate (sahaja, 俱生).

3. Whether they are speculative or innate, all of the emotional disturbances from the lower levels of meditation in the sphere of desire (kāma dhātu, 欲界) can occur before those who are in the higher levels of meditation on sentient existence, those in its spheres of form (rūpa dhātu, 色界) and existential principles beyond form (arūpa dhātu, 無色界).

- a. Even those who have entered into an intermediate existence (antarā bhava, 中有) (between death and rebirth) at the fourth and highest levels of meditation (in both of the higher spheres) can fall back into hell if they forsake emancipation.
- b. When those living in a higher sphere are reborn into a lower one, they produce an innate craving (sahaja tṛṣṇā, 俱生愛) that moistens and fertilizes this rebirth.

Question: Is it not said that those reborn into the higher spheres do not produce the emotional disturbances that arise from the lower ones?

Answer: Yes, but this just a generalization that does not apply in all cases and sometimes it is only said in the context of the teachings on the lesser track of only attaining freedom from affliction on the individual level.

4. Emotional disturbances in the lower sphere of desire (kāma dhātu, 欲界) can connect with the higher spheres of meditation on sentient existence as their object - those on its form (rūpa dhātu, 色界) and its existential principles beyond form (arūpa dhātu, 無色界):

- a. Volume sixty-two of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation and other texts say that even those with greedy attachments to the sphere of desire seek to be reborn into the higher spheres and taste the higher resolves of meditation.
- b. In volume fifty-eight of this, it says that even those filled with hatred are envious of those who are on the noble path (ārya mārga, 聖道) and have realized the truth about both the origination (samudaya, 集) and transcendence (nirodha, 滅) of suffering (duḥkha, 苦), because they are jealous of anyone who has entered into the higher levels of meditation and become free from the sphere of desire.
- c. Generally speaking, the motive forces of pride (mana, 慢), the attachments to identity (ātma grāha, 執我) and possessions (ātmiya grāha, 執我所) found in false beliefs about the reality of one's self-centered existence (satkāya dṛṣṭi, 有身見) and false beliefs about eternal life (śāśvata dṛṣṭi, 常見) or existence ending forever upon death (uccheda dṛṣṭi, 斷見) found in attachment to the extremes of duality (antagrāha dṛṣṭi, 邊執見) can all connect to the higher spheres as their object of meditation.
- d. It is logical to conclude that the other five kinds (delusion, doubt, flawed beliefs about the transcendental nature of purpose, exaggerating the importance of beliefs and exaggerating the importance of formalized moral rules and ritual practices) are also connected with these higher spheres.

Question: Don't volumes six and fifty-eight of this discourse speak about greed, hatred, pride and false beliefs about the reality of one's self-centered existence not being connected to the higher spheres?

Answer: Yes, but this is only in describing the most explicit characteristics of these beliefs and in the special context of false views about the reality of one's self-centered existence (satkāya dṛṣṭi, 有身見) and false views about identity (ātma dṛṣṭi, 我見) preventing vision of a greater, transcendental nature of purpose. Because of these false views, one does not see how connecting to another, higher level of purpose can transform one's own worldly purpose or how the arising of attachments to the extremes of duality is directly dependent on false beliefs about the reality of one's self-centered existence.

5. The emotional disturbances found in the higher levels of meditation are also connected to those at the lower levels because:

- a. As volume fifty-nine of this same discourse says, in having esteem for their own virtues, those at the higher levels of meditation can look down on and have contempt for sentient beings who are at lower levels.
- b. Generally speaking, the motive forces of craving and attachment to me and mine as well as beliefs about the eternity and extinction of existential identity are all connected to lower levels of meditation as their object.

One should consider doubt, false beliefs about the transcendental nature of life's purpose, exaggeration of the importance of beliefs & exaggeration of the importance of formalized moral rules & ritual practices according to the same logic (although they all arise through speculation rather than innately). However, in volume fifty-eight of the same discourse, it is said that sometimes those at the higher levels of meditation do not connect with these lower levels. Again, this is only in discussion about the majority of cases and in terms of the specific context of false beliefs about the reality of one's self-centered existence preventing vision of a greater, transcendental nature of purpose.

f. Direct associations between the ten kinds of emotional disturbance and the three kinds of spiritual training (trīṇi śikṣāṇi, 三學)

Question: How are these ten kinds of emotional disturbance involved in the three kinds of spiritual training?

Answer: They are not directly associated with being in training (śaikṣa, 有學) or being beyond any further need for training (aśaikṣa, 無學), because these stages of spiritual development only involve virtuous purposes.

On severance (praheya, 所斷) of these ten primary kinds of emotional disturbance

Question: How are these ten primary kinds of emotional disturbances severed?

Answer: In terms of severing them, there are three kinds of emotional disturbances (prahātavya traya, 三所斷):

1. *Emotional disturbances that do not need to be severed* (aheya, 非所斷) are those that are not corrupting and are severed spontaneously as soon as they arise.
2. *Emotional disturbances arising from speculations* (vikalpa, 分別) are only severed through attaining a transcendental vision of the noble path (darśana heya, 見所斷) because they are explicit and easier to sever.
3. *Emotional disturbances that are innate* (sahaja, 俱生) are only severed through cultivation of the noble path (bhāvanā heya, 修所斷) because they are subtle and more difficult to sever.

1. The first kind do not need to be severed (aheya, 非所斷)

2. On the ten primary kinds of emotional disturbances being severed through acquiring a transcendental vision of the noble path (darśana heya, 見所斷) :

Parts of all ten of the primary kinds of emotional disturbance are suddenly severed together through acquiring a transcendental vision of the noble path because, being

transcendental, this vision generally connects with all four truths about life's purpose at the same time. However, confusions about the characteristics of these truths can be either general or specific.

- a. 'General confusions' here is a reference to all ten kinds of emotional disturbances having shared confusions about these four truths generally. This is because:
 1. Suffering (duḥkha, 苦) and its origination (samudaya, 集) are the foundation that serves as the cause for all emotional disturbances
 2. Transcendence (nirodha, 滅) and the noble path (ārya mārga, 聖道) are that which is feared by emotional disturbances.
- b. 'Specific confusions' is a reference to distinct emotional disturbances that arise from confusion about certain of the four truths specifically.
 1. *In terms of the truth of suffering* (duḥkha satya, 苦諦)
 - a. *False beliefs about the reality of one's self-centered existence & false beliefs that are attached to the extremes of duality* only confuse the truth of suffering while the other eight kinds of emotional disturbance are general confusions about all four truths. This is because these two false beliefs only arise with regards to the fruits of suffering that are attained upon distinguishing the nature of emptiness and selflessness.
 - b. *Doubt and false beliefs about the reality of one's self-centered existence, about the transcendental nature of life's purpose and attached to the extremes of duality* are all a direct result of confusions about the truth of suffering in principle.
 - c. *Exaggeration of the importance of beliefs & exaggeration of the importance of formalized moral rules & ritual practices* is a reference to clinging to the three previous kinds of false beliefs as well as rules and rituals as the foundation of support for the projections of one's purpose in prevailing in righteousness. These projections can arise as greed, hatred and pride respectively, in accord with whether one is seeing this righteousness in terms of oneself, others or those who follow one (parivāra, 眷屬).
 - d. With regards to *delusion*, the kinds of ignorance directly associated with other emotional disturbances (kleśa samprayukta avidyā, 煩惱相應無明) are the same in all nine kinds while there is a special kind of ignorance (āveṇiki avidyā, 不共無明) unique to the deliberating and calculating mind of self-interest (manas, 末那) that is a direct result of confusions about the truth of suffering in principle (see the explanation of this unique kind of ignorance in the section on the deliberations and calculation of self-interest).
 2. *In terms of the other three truths - #2 the truth of the origination of suffering, #3 the truth of the transcendence of suffering and #4 the truth of the noble path:*
 - e. *Doubt & false beliefs about the transcendental nature of life's purpose* are a direct result of confusing the truths about the origination of suffering, the transcendence of suffering and the noble path. One should understand that *exaggeration of the importance of beliefs & exaggeration of the importance of formalized moral rules & ritual practices, greed and the other primary kinds of emotional disturbance* have the same kinds of confusions about these three other truths as they do about the truth of suffering. However, hatred can also be a direct result of confusion about the truths of transcendence and the noble path because, in fearing them, there can be the arising of hatred or jealousy. Such are the confusions that can arise about the explicit aspects of noble truths that can be either direct (proximate) or indirect (remote).

3. On the ten kinds of primary emotional disturbances being severed through cultivation of the noble path (bhāvanā heya, 修所斷): Emotional disturbances that are innate (sahaja, 俱生) are only severed through cultivation of the noble path because they are subtle and difficult to sever. In explaining the subtle kinds of emotional disturbances, greed, hatred, pride, doubt and the first three kinds of false beliefs (*false beliefs about the reality of one's self-centered existence, false beliefs attached to the extremes of duality & false beliefs about the transcendental nature of life's purpose*) innately adapt to the errors about the four truths in accordance with the situation.
- Although the cravings of greed, the delusions of stupidity and the pride directly associated with the two innate kinds of false belief (*those about the reality of one's self-centered existence & attachment to extremes*) involve confusions about the truth of suffering (in principle), they are subtle and difficult to eliminate. Because of this, they can only be severed through cultivation of the noble path (bhāvanā mārga, 修道).
 - Hatred and other kinds of greed, stupidity and pride (not directly associated with these two innate kinds of false beliefs) involve confusions about distinct objects (as opposed to principles of truth) and so are not in contradiction with observations about the four truths in principle. Because of this, they also need to be severed through cultivation of the noble path.

Emotional disturbances based on objects of meditation that have a real karmic function

(sa vastuka, 有事) & ***those that do not*** (avastuka, 無事)

Objects with real karmic functions (sa vastuka, 有事) are the very substance of sentient existence, like the projections of purpose (skandhas, 蘊), alignments of subject & object (āyatanas, 處) & spheres of consciousness (dhātus, 界).

- Although emotional disturbances have an imagined component (nimitta bhāga, 相分), some are based on real objects (bimba, 本質) while some are not, with the latter just based on reflected images (pratibimba, 影像). Thus it is said there are emotional disturbances based on objects with a real karmic function (sa vastuka, 有事) and those that are not (avastuka, 無事) (the latter just based on speculations of the imagination).
- Although the immediate object of consciousness (jñāti ālambana, 親所緣) may be endowed with affliction (sa āsrava, 有漏)⁷, there is an original object (bimba, 本質) only indirectly perceived (vidūra ālambana, 疎所緣) that is beyond any affliction (anāsrava, 無漏) (and only perceived upon attaining a transcendental vision). Thus it is said emotional disturbances connect to objects that may be with or without affliction.
 - When there are emotional disturbances about what one perceives within one's own mind (sva bhūmi, 自地), the imagined portion (nimitta bhāga, 相分) is a simulation of this original object (bimba, 本質), with emotional disturbances raising speculations (vikalpa, 分別) about an object that has a real karmic function (vastuka, 事境).
 - When there are emotional disturbances about one's perception of the truth of transcendence (nirodha satya, 滅諦), the noble path (ārya mārga satya, 道諦) or the thoughts of others (para bhūmika, 他地), the imagined portion of the mind (nimitta bhāga, 相分) does not even simulate the original object but rather just a reflected image of it (pratibimba, 影像). It is therefore said these emotional disturbances raise up speculations of objects that are mere verbalizations (nāman, 名境).

Deliberations on other direct associations of emotional disturbances should be distinguished in accordance with these principles.

f. The Secondary Kinds of Emotional Disturbance (upakleśa, 隨煩惱)

Question: Having already explained the characteristics of the primary kinds of emotional disturbances, what are the characteristics of the secondary kinds?

Answer: On this, the twelfth, thirteenth and fourteenth stanzas of Vasubandhu's verse say:

12b e. Secondary emotional disturbances (upakleśa, 隨煩惱) include:

1. Anger (krodha, 忿),
2. Resentment (upanāha, 恨),
3. Concealment (mrakṣa, 覆),
4. Hostility (pradāsa, 惱),
5. Jealousy (īrṣya, 嫉),
6. Stinginess (mātsarya, 慳),
- 13a 7. Deceit (śāṭhya, 誑),
8. Dishonesty (māyā, 諂),
9. Cruelty (vihiṃsā, 害) and
10. Arrogance (mada, 憍);
- They also include
11. Lack of shame (ahrīkya, 無慚) and
12. Lack of humility (anapatrāpya, 無愧);
- 13b There are also:
13. The restlessness of worry (auddhatya, 掉舉), together with
14. Apathy (styāna, 惛沈),
15. Lack of faith (aśraddhā, 無信) in a transcendent moral purpose,
16. Negligence (kausīdya, 懈怠),
- 14a 17. The idleness found in lack of self-restraint (pramāda, 放逸),
18. Forgetfulness (muṣitasmṛtitā, 失念),
19. Distraction (vikṣepa, 散亂) and
20. Lack of self-awareness (asamprajanya, 不正知)

12a		... krodha upanahane punaḥ
12b	隨煩惱謂忿、恨覆惱嫉慳、	mrakṣaḥ pradāsa īrṣyātha mātsaryaṃ saha māyayā
13a	誑諂與害憍、無慚及無愧、	śāṭhyaṃ mado vihiṃsā ahrīr atrapā styāna muddhavaḥ
13b	掉舉與惛沈、不信并懈怠、	āśraddhyamatha kausīdyaṃ pramādo muṣitāsmṛtiḥ
14a	放逸及失念、散亂不正知。	vikṣepo asamprajanyaṃ ca

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

These are called secondary kinds of emotional disturbances (upakleśa, 隨煩惱) because:

1. Either they are only distinct and explicit manifestations that are found in the different phases of primary emotional disturbances.
Kujī added: Among those described in this verse, this includes the first ten as well as the idleness found in lack of self-restraint, forgetfulness, and lack of self-awareness. These thirteen do not have their own existential nature.
2. Or they have a nature that is similar to the primary kinds and flow forth from them (naiṣyandika, 等流性).

Kuījī added: This is a reference to the other seven kinds. Although they do have their own distinct existential nature, they are similar to and flow from primary emotional disturbances. These include lack of shame, lack of humility, the restlessness of worry, apathy, lack of proper faith, negligence and distraction.

These twenty secondary kinds of emotional disturbances are distinguished in three categories:

- a. *The more narrowly defined kinds* are said to arise by themselves and consist of the first ten:
 1. Anger (krodha, 忿)
 2. Resentment (upanāha, 恨)
 3. Concealment (mrakṣa, 覆)
 4. Hostility (pradāsa, 惱)
 5. Stinginess (mātsarya, 慳)
 6. Jealousy (īrṣya, 嫉)
 7. Deceit (śāṭhya, 誑)
 8. Dishonesty (māyā, 諂)
 9. Cruelty (vihimsā, 害)
 10. Arrogance (mada, 憍).
 - b. *The intermediate kinds* are said to be found in all unwholesome (corrupting) purposes. (akuśala dharma, 不善法). There are two of these:
 11. Lack of shame (ahrīkya, 無慚)
 12. Lack of humility (anapatrāpya, 無愧)
 - c. *The more broadly defined kinds* are said to be found in all corrupted states of mind (saṃkleśa citta, 染心). There are eight of these:
 13. The restlessness of worry (auddhatya, 掉舉)
 14. Apathy (styāna, 昏沈)
 15. Lack of faith (aśraddhā, 無信) in a transcendent moral purpose
 16. Negligence (kausīdya, 懈怠)
 17. The idleness found in lack of self-restraint (pramāda, 放逸)
 18. Forgetfulness (muṣitasmr̥tītā, 失念)
 19. Distraction (vikṣepa, 散亂)
 20. Lack of self-awareness (asamprajanya, 不正知)
- a. *The ten more narrowly defined kinds that arise by themselves*
 1. *Anger* (krodha, 忿) is the *nature* that brings about animus (vikṣobhya, 憤發) upon facing the disagreeable objects that are present before one, while its *action* consists of wielding weapons and preventing the absence of this animus. This is a reference to how many deeds of cruelty and violence are brought about by those who harbor anger in their hearts. Anger is part of the existential nature (svabhāva, 體) of hatred (dveṣa, 瞋恚) because, apart from hatred, it has no distinct characteristic function of its own.
 2. *Resentment* (upanāha, 恨) is the *nature* that does not let go of attachments to grievances and is a result of holding onto past anger. Its *action* consists of preventing the absence of resentment and fueling hostility (pradāsa, 惱). Resentment is also a part of the existential nature of hatred because, apart from hatred, it does not have any characteristic function of its own.

3. Concealment (mrakṣa, 覆) is the *nature* of hiding one's flaws and fearing the loss of benefits that will result from the exposure of one's failings and shortcomings. Its *action* consists of preventing this disclosure and paving the way for both regret (kauṛtya, 悔) and hostility (pradāsa, 惱). This is a reference to how those who conceal their moral transgressions later feel regret, hostility and the absence of confidence.
- In concealing one's flaws from oneself, there is *denial*.
- In concealing one's flaws while revealing those of others, there is *hypocrisy*.
- There is a thesis* that this concealment is a part of delusion (moha, 癡) because, as volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, one does not fear future suffering as long as one's transgressions remain concealed.
 - There is another thesis* (deemed to be correct) that this concealment is partially greed (lobha, 貪) and partially delusion (moha, 癡) because, in concealing one's moral failings and shortcomings, one fears the loss of benefits as well as damage to one's reputation. Concealment is said to be partially delusion because, through it, one does not fear future suffering as long as one's transgressions remain concealed. In the explanation of the first thesis, The Discourse of the Masters is only revealing its most explicit and obvious aspect, just as how it explains that the restlessness of worry is a part of greed. In fact, the discourse says that the restlessness of worry (auddhatya, 掉舉) is found in all corrupted states of mind, so it is impossible to maintain that it is only a part of greed.
4. Hostility (pradāsa, 惱) is the *nature* of slow-burning rage that follows hatred and resentment and can explode suddenly and violently on being triggered. Its *action* consists of preventing the loss of hostility and inflaming its sting. This is a reference to the fact that, whether the object of one's anger is in the past or the present, it serves as the means for the building of this rage until it explodes in vicious cruelty and coarsely abusive words that are meant to sting others. This hostility is also part of the existential nature of hatred (dveṣa, 瞋恚) because, apart from hatred, it does not have any characteristic function of its own.
5. Jealousy (īrṣya, 嫉) is the *nature* of envy that is unable to accept the exaltation of others in comparison to one's own reputation. Its *action* consists of preventing the absence of jealousy and results in worry and discouragement. This is a reference to how those who are envious upon hearing the praise or seeing the exaltation of others deeply worry about it and are discouraged in such a way that they cannot have confidence. Jealousy is also part of the existential nature of hatred (dveṣa, 瞋恚) because, apart from hatred, it does not have any characteristic function of its own.
6. Stinginess (mātsarya, 慳) is the *nature* that hoards in secret. It is attracted to wealth but unable to let go of it, and it is attracted to purpose but incapable of discerning it. Its *action* consists of preventing a lack of miserliness and results in being churlish and hard-hearted. This is a reference to the hard-heartedness of misers who amass much wealth and purpose but are incapable of letting any of it go. Stinginess is part of the nature of greed (lobha, 貪) because, apart from greed, it is without any distinct characteristic function of its own.
7. Deceit (śāṭhya, 誑) the *nature* of misrepresentation that feigns truth, gallantry or virtue in order to take advantage of others. Its *action* consists of preventing the lack of deceit and leads to the pursuit of a fraudulent livelihood. This is a reference to those who calculate

how to give the impression of being true or sincere while really exaggerating, equivocating, misleading or manipulating others. Deceit is part of the natures of greed (lobha, 貪) and delusion (moha, 癡) because, apart from these two, it is without any distinct characteristic function of its own.

8. *Dishonesty* (māyā, 諂) is the *nature* of outright fraud that ensnares others through swindles, treachery and other unethical behavior. Its *action* consists of preventing honesty and moral instruction. This is a reference to those who ensnare others through cunning arguments, outright lies and intentionally crooked designs. Understanding the wishes of others, they gain their confidence while concealing their true intentions, acting as if they were their teachers or friends when in fact they are exactly the opposite. This outright dishonesty is also part of the natures of greed (lobha, 貪) and delusion (moha, 癡) because, apart from these two, it is without any distinct characteristic function of its own.
9. *Cruelty* (vihimsā, 害) is the *nature* that does harm and injury to sentient beings while lacking any compassion or empathy for them. Its *action* consists of preventing non-violence and results in torment and oppression. This is a reference to violent beings who torment and oppress others. Cruelty is also a part of the nature of hatred (dveṣa, 瞋恚) because, apart from hatred, it does not have any characteristic function of its own.
Kujī added: Hatred prevents the absence of hatred but it also directly counteracts compassion (karuṇā, 悲). Cruelty prevents the absence of cruelty but also directly counteracts the mercy of loving kindness (maitrī, 慈).
10. *Arrogance* (mada, 憍) is the *nature* of being intoxicated by a self-glorification that produces deeply corrupt attachments to one's own accomplishments. Its *action* consists of preventing the humility that is found in the absence of arrogance and serves as a foundation for corruption of the mind. This is a reference to those who nurture the growth of every kind of corrupt purpose because they are intoxicated by arrogance. It is also part of the nature of greed (lobha, 貪) because, apart from greed, it is without any distinct characteristic function of its own.
- b. *The two intermediate kinds found in all unwholesome purposes* (akuśala dharma, 不善法)
 11. *Lack of shame* (ahrīkya, 無慚) is the *nature* that is unconcerned about the moral compass of one's own purpose, making light of or rejecting that which is wholesome and virtuous. Its *action* consists of preventing a sense of shame and nurturing the growth of evil motive forces. This is a reference to those who belittle or spurn that which is wholesome and virtuous and feel no disgrace in their wrong-doing because they have no concern about the moral consequences of their actions. In preventing a sense of shame, it nurtures the growth of motive forces that result in unwholesome behavior.
 12. *Lack of humility* (anapatrāpya, 無愧) is the *nature* that has contempt for those of this world and a reverence and respect for the savagery and evil that is the law of the jungle. Its *action* consists of preventing humility and nurturing the growth of evil motive forces. This is a reference to those who feel no disgrace for their wrong-doing because they have contempt for this world and only respect for savagery and evil of 'might makes right'. In preventing humility, it nurtures the growth of motive forces that result in unwholesome behavior.

This lack of conscience, this lack of feeling disgrace (alajjana, 不恥) in wrong-doing is the common denominator that is found in both shamelessness and lack of humility. Because of this, the holy teachings hypothetically speak of it being their existential nature. However:

- a. If one holds that the lack of feeling disgrace is the existential nature of both, then there would be no distinction between them. With this being so, one could not speak of these two arising at the same time because the arising of one would be no different than the arising of the other. However, it is possible for two different natures to arise at the same time. For example, emotional feelings (vedanā, 受) and mental associations (samjñā, 想) are different in nature but they arise at the same time.
- b. If one maintains that they are only distinguished because shamelessness is with regards to oneself and humility is with regards to others, there would be a contradiction with the holy teachings because they would then not really exist separately as different natures.
- c. If one allows that they both have a real existential nature but arise separately (one after another) it would also contradict volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation which says that they arise together in all evil states of minds. When unwholesome states of mind connect with the conditions at hand, they always belittle or reject virtue while respecting and esteeming evil. Because of this, shamelessness and lack of humility are to be found in all unwholesome states of minds. Because the object before one (ālambana, 所緣) is no different in both of these situations, it would be incorrect to say that these two must arise separately (at different times).

But the holy teachings do say that both of these lack respect for either oneself or others.

* 'Oneself' is a reference to one's own moral purposes.

* 'Others' is a reference to those of the world one lives in.

Some say that this rejection of virtue and respect for evil occurs when benefiting oneself results in the harming of others. In fact, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that lack of shame and humility are part of greed, hatred and delusion, but their real existential natures are that of secondary emotional disturbances which are similar to and flow forth (naiṣyandika, 等流) from these primary kinds of emotional disturbance.

c. *The eight broadly defined kinds found in all corrupted states of mind* (saṃkleśa citta, 染心)

13. *The restlessness of worry* (auddhatya, 掉舉) is the nature of angst, the anxiety that causes the mind to lack serenity or a relaxed and composed confidence in facing an object. Its action consists of preventing impartiality (upekṣā, 捨) or stillness of mind (śamatha, 奢摩他 or 止). There are different theories about the relationship between the restlessness of worry and the primary kinds of emotional disturbance:

- a. *There is a thesis* that the restlessness of worry is part of greed (lobha, 貪) because volumes fifty-five and fifty-eight of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation and 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) say only that it is the part of greed that arises through a recollection of agreeable things from the past (that no longer exist or will no longer exist).
- b. *There is another thesis* that the restlessness of worry does not only involve greed because, as volume fifty-eight of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, it pervades all corrupt states of mind. It also says

that the defining characteristic found in the restlessness of worry is a lack of serenity and stillness of mind. This is a shared characteristic that is found in all kinds of emotional distress and, apart from this, the restlessness of worry is without any distinct characteristic function of its own. Although hypothetically all kinds of primary emotional disturbances therefore serve as its foundation, in this thesis the restlessness of worry is said to be part of greed because it increases with the arising of greed.

- c. *There is yet another thesis* (deemed to be correct) that the restlessness of worry arises through its own separate and distinct nature that it is found in all corrupt states of mind, like lack of proper faith, the lack of self-restraint, etc. When it is said to be part of another nature (in this case, greed), this does not mean that it does not also have a real existence of its own (dravyasat, 實有)² because, like such secondary emotional disturbances as lack of proper faith, lack of self-restraint and others, it does not just have a hypothetical existence (prajñaptisat, 假有)². Therefore volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation explains that, like fatigue and regret, the restlessness of worry also has another, conventional existence (saṃvṛtisat, 世俗有) that is in accordance with the characteristics of this world. The distinctive characteristic found in the restlessness of worry is the excitability (capala, 騷動) found in emotional disturbances that causes them to arise together, preventing serenity and stillness of mind. If the restlessness of worry was without any distinct characteristics apart from those found in other kinds of emotional disturbance, this discourse would not specifically say it prevents stillness of mind (śamatha, 奢摩他 or 止). Consequently, its distinct characteristic is this excitability, not merely a lack of serenity and stillness of mind.

14. *Apathy* (styāna, 惛沈) is the *nature* that causes the mind to lack the necessary competence (karmaṇya, 堪任) to meet its objectives and its *action* consists of preventing introspection (vipaśyana, 毘鉢舍那 or 觀心) and the confidence (praśrabdhi, 輕安) that arises from a higher sense of purpose. There are different theories about the relationship between apathy (styāna, 惛沈) and the primary kinds of emotional disturbance:
- a. *There is a thesis* that apathy is part of the delusion (moha, 癡) found in selfish indifference because, as The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, the darkness and heaviness found in apathy are characteristics of delusion.
- b. *There is another thesis* that apathy is not only involved with delusion. This is reference to the lack of competence (akarmaṇya, 無堪任) that is a distinctive characteristic of apathy. In this thesis, all kinds of emotional disturbance involve a lack of competence but, apart from this, apathy has no distinctive characteristic of its own. Although hypothetically all kinds of primary emotional disturbances serve as a foundation for this lack of competence, the discourse says that apathy is a part of delusion because it only increases with the arising of the delusions found in the stupidity of selfish indifference.
- c. *There is yet another thesis* (deemed correct) that apathy has its own distinct existential nature. Although it is said to be partly delusion, it has a real distinct nature of its own that is similar to delusion and flows from it (naiṣyandika, 等流性). Like lack of proper faith and the lack of self-restraint, it is not merely delusion. In adapting to this other characteristic (of delusion) it is said to have a conventional existence recognizable in this world (saṃvṛtisat, 世俗有) but, like fatigue and regret, it does have a real nature of its own (dravyasat, 實有性). The distinctive characteristics of apathy are a lack of interest

(tandrā, 瞢) and a leaden dullness, a heaviness (gaurava, 重) that make conscious purposes arise with a lack of competence. If apathy was without a distinct characteristic apart from those found in the other kinds of emotional disturbance, The Discourse of the Masters would not specifically say it prevents introspection (vipaśyana, 毘鉢舍那 or 觀心). Consequently, its distinct characteristics are said to be disinterest and dullness.

In distinguishing between apathy and delusion:

- * *Delusion* (moha, 癡) is characterized by a lack of knowledge (ajñāna, 迷闇) about the purpose of objects or objectives that directly prevents the lack of delusion (amoha, 無癡), but it is not necessarily characterized by dullness or disinterest.
- * *Apathy* (styāna, 惛沈) is characterized by dullness or disinterest about objects or objectives that directly prevents the confidence that arises from a higher sense of purpose (praśraddhi, 輕安) but it is not necessarily characterized by a lack of knowledge.

15. *Lack of faith in a transcendent moral purpose* (aśraddhā, 無信) is the *nature* of the corrupted mind that is incapable of an enduring longing and aspiration for virtue. Its *action* consists of preventing the purity of faith and serves as a foundation for negligence (kausīdya, 懈怠) because those without it are usually passive and lethargic. One should understand that this lack of proper faith is said to have three characteristics that are the opposite of those with it. The three characteristics found in lack of faith in a transcendent moral purpose are:

1. The polluting of the mind (kāluṣya, 渾濁) that is the opposite of its clarity (prasāda, 淳心)
2. The doubts of the mind (vicikitsā, 疑) that are the opposite of its singleness of purpose (ekagrata, 一心)
3. The interruptions of the mind (sāntara, 有間) that are the opposite of its continuity (saṃtati, 相續心)

In fact, corrupt purposes each have their own distinct characteristics. Only lack of proper faith has pollution of the mind (kāluṣya, 渾濁) as its own distinctive characteristic. It also can pollute the minds and mental states of others, just as a filthy thing is not only dirty itself but soils everything around it that it comes into contact with. And so it is said that the faithless mind has the nature of polluting the world around it. One is incapable of an enduring longing or aspiration for real virtue because of a lack of proper faith, but this is not its distinctive nature. If one has an enduring longing and aspiration for things that are immoral, there will be the cause and effect that is found in the lack of proper faith, but this is not itself the existential nature of polluting the atmosphere of the mind.

16. *Negligence* (kausīdya, 懈怠) is the *nature* of laziness (alasya, 懶惰) in the cultivation of virtue and elimination of evil. Its *action* consists of preventing diligence of effort (vīrya, 精進) and promoting habitual corruption (saṃkleśa, 染). This is reference to how those who are negligent nurture and develop bad habits. However, diligence in the pursuit of corrupt purposes is also said to constitute negligence because it results in a retreat from virtuous purposes. Diligence in the pursuit of morally undefined purposes results in neither advancing towards nor retreating from virtue and therefore it is just aspiration (chanda, 欲) and decisiveness of determination (adhimokṣa, 勝解), not a distinct existential nature. Just as an enduring longing and aspiration for something that is morally neutral is neither pure nor corrupt, it involves neither faith in a transcendent moral purpose nor a lack of it.
17. *The idleness found in lack of self-restraint* (pramāda, 放逸) is the *nature* of self-absorption that is unable to guard against evil or cultivate virtue. Its *action* constitutes the preventing of vigilance (apramāda, 不放逸) and promotes damage to the foundations of virtue. This is a reference to being unable to prevent evil or cultivate virtue because of negligence being

combined with greed, hatred and delusion. It is generally said to be the lack of self-restraint but it does not have its own distinct nature. Although pride, doubt and false beliefs have the capacity to prevent virtue and promote evil, lack of self-restraint, greed, hatred and delusion have a much greater strength to prevent diligence of effort as well as the absence of greed, hatred and delusion. The characteristics of the idleness found in lack of self-restraint can therefore be deduced as being the opposite of those that are found in vigilance.

18. *Forgetfulness* (muṣitasmṛitā, 失念) is the lapse of remembrance, particularly moral lapses. It is the *nature* that is unable to clearly record, keep in mind or recollect objective purposes. Its *action* constitutes the preventing of proper mindfulness (samyak smṛti, 正念) and is the foundation for mental distraction (vikṣepa, 散亂). This is a reference to those whose lapses of remembrance cause their minds to be scattered and disordered. There are different theories on the relationship between forgetfulness and the primary kinds of emotional disturbance:
- * *There is a thesis* that forgetfulness is part of the mindfulness of remembrance (smṛti, 念) because, as The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says, it is a result of emotional disturbances being directly associated with it.
 - * *There is another thesis* that says forgetfulness is a part of delusion (moha, 癡) because, as The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) says, it is called forgetfulness because the delusions of selfish indifference make the mind loses its remembrance.
 - * *There is yet another thesis* (deemed correct) that forgetfulness is part of both remembrance and delusion because the above citations from these two texts are brief, ambiguous and inconclusive. As The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation also says, forgetfulness refers to the moral lapses that pervade all corrupted states of mind.
19. *Distraction* (vikṣepa, 散亂) is the *nature* that causes the mind to scatter and be dispersed (pariṣyanda, 流蕩) among many different objects or objectives while its *action* constitutes preventing proper resolve (samyak samādhi, 正定) and serving as the foundation for improper discernment. This is a reference to those who have improper discernment of purpose because they are distracted. There are different theories about the relationship between distraction and the primary kinds of emotional disturbance:
- a. *There is a thesis* that distraction is part of delusion (moha, 癡) because volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that this is the case.
 - b. *There is another thesis* that distraction involves greed, hatred and delusion because, as The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) says, it contains all three of these. In saying that it is part of delusion, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation is referring to distraction being found in all corrupted states of mind. This is a reference to distraction existing when greed, hatred and delusion make the mind wander and become dispersed so that they prevail over other mental states.
 - c. *There is yet another thesis* (deemed correct) that distraction has its own distinct existential nature. In saying that it is part of greed, hatred and delusion, The Compendium on the Spiritual Science of the Greater Vehicle is referring to its effect being similar to and flowing from (niṣyanda, 等流) these three, just as it says the same about shamelessness

and lack of humility. It is also said to have another, conventional existence (saṃvṛtisat, 世俗有) that is in accordance with the characteristics of this world. (This was also said before about shamelessness and lack of humility). A distinct characteristic of distraction is its instability (cañcala, 躁擾), because it makes all innate purposes (sahaja dharma, 俱生法) of the mind scatter and become dispersed (pariṣyanda, 流蕩). If distraction did not have any distinct nature of its own apart from greed, hatred and delusion, it would not specifically be said to prevent the resolve of meditation (samādhi, 三摩地 or 定).

Question: What is the distinction between the functions of distraction (vikṣepa, 散亂) and the restlessness of worry (auddhatya, 掉舉)?

Answer: The restlessness of worry causes changes of mind (determinations) about objects while distraction causes changes in the objects of perception themselves. Although in any given moment the object does not change, there are such changes continuously occurring over time. When the mind is corrupted, the powers of restlessness and distraction cause the objects and determinations of the mind to ever change from moment to moment. Some say that when the mind is held in check by the powers of mindfulness and mental resolve, it is like a monkey that is has been tied down so that it will stay in one place. Because of this, distractions and the restlessness of worry are both said to be found in all corrupted states of mind. Also, as already explained, distraction (vikṣepa, 散亂) is characterized by instability (cañcala, 躁擾) while the restlessness of worry (auddhatya, 掉舉) is characterized by excitability (capala, 囂動).

20. Lack of self-awareness, lack of knowledge about one's true purpose (asamprajanya, 不正知) is the nature of mistaken understanding about the objects or objectives that are being observed while its *action* constitutes the preventing of a full awareness of one's true purpose that results in moral wrong-doing (āpatti, 毀犯). This is a reference to those who commit moral transgressions because they lack an awareness of their true purpose. There are different theories about the relationship between this lack of awareness about one's true purpose and the primary kinds of emotional disturbance:
- There is a thesis* that this lack of proper awareness partially involves the discernment of purpose (prajñā, 慧) because it is said that, through it, there are discernments that are directly associated with emotional disturbances.
 - There is another thesis* that lack of awareness is a part of delusion (moha, 癡) because, as The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, in being aware of something which is not true, there is said to be a lack of proper awareness.
 - There is yet another thesis* (deemed correct) that it involves both delusion and discernment of purpose because the two citations above are brief, ambiguous and inconclusive and, as The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, this lack of proper awareness is found in all corrupted states of mind.

Through such terms as 'and' (punar, 及) and 'together with' (saha, 與), the stanza indicates that there are not only twenty kinds of secondary emotional disturbance. The Detailed Analysis of Moral Training (Vinaya Kṣudraka Vastu, 毘奈耶雜事) and other texts say that a multitude of secondary kinds of emotional disturbance arise from greed and the other primary kinds. The term 'secondary kinds of emotional disturbance' (upakleśa, 隨煩惱) also involves the primary kinds (kleśa, 煩惱) because their nature is similar to them and flows from them (naiṣyandika, 等流性). These other corrupted mental states that are similar to the primary emotional

disturbances are only called ‘secondary kinds’ because they are not counted among them. These twenty kinds of secondary emotional disturbance are only distinguished from the primary kinds because they are more explicitly manifested kinds of corrupted mental states. Some say that these are just different phases of the primary kinds while others describe them as being similar to them and flowing forth from them. One should understand that these secondary kinds all involve the primary kinds in accordance with their distinct characteristics.

On secondary kinds of emotional disturbance (upakleśa, 隨煩惱) ***being real*** (dravyasat, 實有) ***or merely hypothetical*** (prajñaptisat, 假有)²:

Among these twenty kinds of secondary emotional disturbances:

1. All ten more narrowly defined kinds and three of the eight broadly defined kinds (*forgetfulness, the lack of self-restraint and the lack of self-awareness*) only have a hypothetical existence (prajñaptisat, 假有).
2. The two intermediate kinds (*lack of shame & lack of humility*) and two of the eight broadly defined kinds (*lack of proper faith & negligence*) have a real existential nature of their own (dravyasat, 實有) as evidenced by both the holy teachings and logical reasoning.
3. With regards to the other three of the eight broadly defined kinds (*restlessness of worry, apathy and distraction*), some say they are real while others say they are hypothetical. We have already cited scriptural references and logical arguments about these.

On secondary kinds of emotional disturbance being innate (sahaja, 俱生) ***or purely speculative*** (vikalpana, 分別):

All twenty kinds of secondary emotional disturbances can be either innate (sahaja, 俱生) or purely speculative (vikalpana, 分別) because they can arise through both of these powers.

On the mutual interactions (anyonya paramparā, 展轉) ***among the twenty different secondary kinds of emotional disturbance***:

1. The ten more narrowly defined kinds definitely do not arise together because, in interacting, they are in contradiction to each other. They are incompatible with each other in how they imagine objects (ākāra, 行相) because each of them are predominant and controlling when they arise.
2. The two intermediate kinds are both found in all unwholesome and corrupting states of mind and may arise together with all the narrowly and broadly defined kinds, in accordance with the situation.
3. The Discourse of the Masters on Grounding in the Practice of Engaged Meditation says that the eight broadly defined kinds are found in all corrupted states of mind. Because of this, they can all arise with each other on occasion and also interact with the narrowly defined and intermediate kinds. However:
 - a. Volume fifty-five of the same discourse says that only six of them are found in all corrupted states of mind because, when apathy and the restlessness of worry grow too powerful, they become incompatible with each other and no longer arise together.
 - b. Elsewhere it is said that only five of them are found in all corrupted states of mind because apathy, the restlessness of worry, lack of proper faith, negligence and the idleness found in lack of self-restraint are only incompatible with virtuous states of mind (while distraction, forgetfulness and lack of self-awareness are incompatible with other states of mind regardless of whether they are virtuous, unwholesome or morally undefined).

The other direct associations (samprayoga, 相應) of secondary kinds of emotional disturbance:

a. The direct associations between the secondary kinds of emotional disturbance and the eight different projections of consciousness (aṣṭābhir vijñānaiḥ, 八識):

1. Because these secondary kinds of emotional disturbance are corrupted, they are not directly associated with the eighth projection of consciousness, *the subconscious store of memory* (ālaya vijñāna, 藏識) (which is morally undefined).
2. Only the eight broadly defined kinds are found in the seventh, *the deliberating and calculating mind of self-interest* (manas, 末那). One should understand why it is that some of these secondary kinds of emotional disturbances are retained in this projection of consciousness while others are not, which was already explained in the section on the deliberating and calculating mind.
3. All of these secondary kinds of emotional disturbance are found on occasion in the sixth, *the mind that distinguishes imagined objects* (mano vijñāna, 意識).
4. Being coarse, intense and volatile, the ten narrowly defined kinds of secondary emotional disturbance do not exist in *the five sensory kinds of consciousness* (pañca vijñāna, 五識). However, the intermediate and broadly defined kinds are all occasionally found in them.

b. The direct associations between the secondary kinds of emotional disturbance and the five kinds of emotional feeling (pañca vedanā, 五受):

Because the intermediate and broadly defined kinds of secondary emotional disturbances are found in all corrupted states of mind, they are directly associated with all five kinds of emotional feeling: rejoicing, contentment, sorrow, suffering and indifference. Regarding the more narrowly defined kinds:

1. *There is a thesis* that seven of the more narrowly defined kinds (*anger, resentment, concealment, hostility, stinginess, jealousy and cruelty*) are only directly associated with rejoicing, sorrow and indifference but not suffering or contentment. The other three (*deceit, dishonesty and arrogance*) are said to be associated with all emotional feelings except suffering.
2. *There is another thesis* that these seven are associated with rejoicing, sorrow, suffering and indifference, but not contentment. The other three (*deceit, dishonesty and arrogance*) are said to be associated with all five kinds of emotional feeling, because suffering can exist in the deliberations and calculations of self-interest (manas, 意), as explained before.
Question: Kuṅṁ added: How can anger and the like be associated with rejoicing and how can stinginess and the like be associated with sorrow?
Answer: These emotional feelings are associated with each other as explained before in the section about the primary kinds of emotional disturbance.
3. *There is another thesis* (deemed to be correct) that, in terms of their most coarse and explicit characteristics:
 - a. *Anger, resentment, hostility, jealousy and cruelty* are directly associated with feelings of sorrow and indifference.
 - b. *Concealment and stinginess* are directly associated with feelings of rejoicing and indifference.
 - c. The other three (*deceit, dishonesty and arrogance*) promote contentment (through feelings of rejoicing and indifference).

In conclusion, what is said about the intermediate and broadly defined kinds of secondary emotional disturbance also applies to the more narrowly defined kinds that are more coarse and explicit (they can be found in all kinds of emotional feelings).

- c. The direct associations between the secondary kinds of emotional disturbance and the five kinds of motive forces that distinguish specific objects (pañca viniyata saṃskāra, 五別境行): These twenty secondary kinds of emotional disturbance are all directly associated with the five kinds of motive forces that distinguish specific objects because they all occasionally arise together with them without any incompatibility. For example:
1. Although proper remembrance and corrupted discernment are not compatible with corrupted remembrance and proper discernment, they are directly associated with the part of them that is still invested with the delusions of selfish indifference.
 2. Remembrance is also connected with objects that have been manifested before. Since anger is also acquired through connections with moments in the past, anger and remembrance can certainly be directly associated with each other.
 3. When there is the arising of corruption, the mind also experiences instability, so there is no problem for mental resolve and distraction to be directly associated with each other.
- d. Direct associations between secondary kinds of emotional disturbance (upakleśa, 隨煩惱) and primary kinds of emotional disturbance (kleśa, 煩惱):
1. The two intermediate and eight broadly defined kinds of secondary emotional disturbance are directly associated with all the primary kinds.
 2. With regards to the ten more narrowly defined kinds:
 - a. Because they are coarse and volatile, they cannot be directly associated with the more subtle examinations of doubt or flawed belief.
 - b. *Anger, resentment, hostility, jealousy & cruelty* can be directly associated with pride or delusion but, as they are parts of hatred, they are not directly associated with greed (the opposite of hatred) or hatred (which would just be association with themselves).
 - c. *Stinginess* can be directly associated with delusion or pride but, because it is a part of greed, it is not directly associated with hatred (which is the opposite of greed) or greed (which would just be association with itself).
 - d. *Arrogance* is only directly associated with delusion. It is distinguished from pride because it is a part of greed.
 Kuījī added: Arrogance is a part of greed that is only directly associated with the delusion of selfish indifference. It is not directly associated with hatred or greed. It is distinguished from pride and so not directly associated with it either. Arrogance not only arises from self-exaltation but also from putting others down. Because of this, pride and arrogance do not necessarily arise at the same time.
 - e. *Concealment, deceit* and *dishonesty* are directly associated with greed, delusion and pride because they are all part of greed and delusion and they do not contradict each other in how they are imagined (ākāra, 行相).
- e. The direct associations between the secondary kinds of emotional disturbance and the three moral natures (prakṛti traya, 三性):
1. The two intermediate kinds of secondary emotional disturbance (*lack of shame & lack of humility*) and seven narrowly defined kinds (*anger, resentment, hostility, jealousy, cruelty, stinginess & concealment*) are only unwholesome.
 2. The other three narrowly defined kinds (*deceit, dishonesty & arrogance*) and the eight broadly defined kinds can also be morally undefined (avyākṛta, 無記)
 Kuījī added: These seven narrowly defined and two intermediate kinds are said to be unwholesome because they are only attached to sentient existence in the sphere of desire and can only bring about unwholesome behavior. The three other narrowly defined kinds and the eight broadly defined kinds can also be morally undefined because they also pervade the objective reality of sentient existence in the sphere of form.

f. The direct associations between the secondary kinds of emotional disturbance and meditations on the three spheres of sentient existence (trayo dhātavaḥ, 三界):

These three spheres of sentient existence are:

- a. The sphere of desire (kāma dhātu, 欲界): Its afflictions
 - b. The sphere of form (rūpa dhātu, 色界): Its objective reality
 - c. The sphere beyond form (arūpa dhātu, 無色界): Its existential principles
1. The two intermediate kinds of secondary emotional disturbance (*lack of shame & lack of humility*) and seven of the ten narrowly defined kinds (*anger, resentment, concealment, hostility, jealousy, stinginess & cruelty*) are only involved in the sphere of desire while *deceit & dishonesty* are only found in both the spheres of desire and the objective reality of form. The other eleven secondary kinds of emotional disturbances are found in all three spheres of sentient existence.
 2. Sentient beings reborn into and living in the sphere of desire can bring about eleven secondary kinds of emotional disturbance (*deceit, dishonesty, arrogance & the eight broadly defined kinds*) when in meditation on the two higher spheres because those overly eager about attaining the resolve of meditation (samādhi, 定) can generate arrogance (about the superiority of their attainments) as well as deceit and dishonesty to others (about their attainment of these meditations).
Kuiji added: Because the eight broadly defined kinds are found in all corrupt states of mind, there is no need to specifically treat them here.
 3. Sentient beings reborn into and living in the two higher spheres can experience intrusion of the last ten (the two intermediate and eight broadly defined) kinds of secondary emotional disturbance found in the lower sphere of desire because flawed beliefs (kudṛṣṭi, 見) occasionally arise in these meditations combined with the craving for existence (bhavā tṛṣṇā, 有愛).
Kuiji added: When the last ten kinds of secondary emotional disturbance (the two intermediate and eight broadly defined kinds) found in the lower sphere of desire arise in those reborn into meditations on the higher spheres or in the intermediate stage between the lower and higher spheres (dhyānantarā, 中有), that is, between the first & second levels of meditation, flawed beliefs can be combined with shamelessness and lack of humility. Here, upon being moistened and nurtured with existential craving, there arise the last eight kinds (the restlessness of worry, apathy, lack of proper faith, negligence, the idleness found in lack of self-restraint, forgetfulness, distraction and a lack of awareness of one's true purpose).
 4. The ten narrowly defined kinds of secondary emotional disturbances have no reason to arise in those reborn into these higher levels of meditation because:
 - a. Being only unwholesome, they can not fuel rebirth onto these higher spheres.
Kuiji added: The craving for existence is morally undefined (avyākṛta, 無記) and so not directly associated with the unwholesome purposes found in these ten.
 - b. Those reborn into these higher spheres do not deny the truth of the transcendence of suffering (nirodha satya, 滅諦)
Kuiji added: Upon being without any false beliefs about the transcendental nature of life's purpose (mithyā dṛṣṭi, 邪見), there are no direct associations with these ten.
 5. Those reborn into and living in the lower sphere of desire can aim to connect with the higher spheres of meditation while still having the two intermediate kinds (*lack of shame and lack of humility*) and the eight broadly defined kinds (*restlessness, apathy, lack of proper faith, negligence, lack of self-restraint, forgetfulness, distraction & lack of self-awareness*) because these higher spheres can arise while one still has associations with greed and other kinds of (primary and secondary) emotional disturbance.
 6. With regards to connecting with the higher spheres:
 - a. *There is a thesis* that none of the ten narrowly defined kinds of secondary emotional

disturbance can connect with a higher sphere of meditation as an object because their mode of imagining objects (ākāra, 行相) is coarse and short-sighted (superficial and immediate) and they do not apprehend long-term (deep or remote) objects or objectives.

2. *There is another thesis that:*

- a. *Jealousy* and other secondary kinds of emotional disturbance can be connected with the higher spheres because they are produced with regards to them.
Kuijī added: Just as jealousy, stinginess and arrogance can be produced with regards to the attainment of meditation in these higher spheres
- b. *Deceit, dishonesty* and the eight broadly defined kinds of secondary emotional disturbance (*the restlessness of worry, apathy, lack of proper faith, negligence, lack of self-restraint, forgetfulness, distraction & lack of self-awareness*) can also connect with the lower spheres as their objects because:
 1. There can be pride and other kinds of (primary and secondary) emotional disturbances experienced in relation to overcoming the lower sphere of desire.
 2. Even the creator (Mahā Brahmā, 大梵) was deceptive and not fully honest to the Buddha's disciple Aśvajit.¹⁰
- c. *Arrogance* is not generally associated with the lower sphere of desire as an object of meditation because it can not be relied on as a foundation of support for it.

g. The direct associations between the secondary kinds of emotional disturbance and the three kinds of spiritual training (trīṇi śikṣāṇi, 三學):

Because they are only found in corrupted states of mind, the twenty secondary kinds of emotional disturbance do not involve those in spiritual training (śaikṣa, 學) or those beyond any further need for such training (aśaikṣa, 無學). These stages of spiritual development are only involved with unafflicted states of mind.

h. The direct associations between the secondary kinds of emotional disturbance and the three means of severing attachments to them (prahātavya traya, 三所斷):

In terms of severing them, there are three kinds of secondary emotional disturbances (prahātavya traya, 三所斷):

1. *Secondary emotional disturbances that do not need to be severed* (aheya, 非所斷), those that are not corrupting and are severed spontaneously as soon as they arise.
2. *Secondary emotional disturbances arising from speculations* (vikalpa, 分別) *that are only severed through attaining a transcendental vision of the noble path* (darśana heya, 見所斷) because they are coarse, explicit and easier to sever.
3. *Secondary emotional disturbances that are innate* (sahaja, 俱生) *that are only severed through cultivation of the noble path* (bhāvanā heya, 修所斷) because they are subtle and more difficult to sever.

1. The two intermediate kinds (*lack of shame and lack of humility*) and the eight broadly defined kinds (*restlessness, apathy, lack of proper faith, negligence, the idleness found in lack of self-restraint, forgetfulness, distraction & lack of self-awareness*) are severed through both vision and cultivation of the noble path (darśana heya, 見所斷 & bhāvanā heya, 修所斷) because they are directly associated with emotional disturbances that arise both innately (sahaja, 俱生) and through speculations (vikalpa, 分別).
2. The secondary kinds of emotional disturbance that are only severed through vision of the noble path (darśana heya, 見所斷) confuse the characteristics of the four truths both generally (in principle) and specifically (in terms of their different characteristics). Accordingly, they are all penetrated through meditation on the four truths. These confusions about the four truths can be penetrated both directly and indirectly, just like

the primary kinds of emotional disturbances (kleśa, 煩惱) (as explained before in the section on them).

3. Regarding the ten narrowly defined kinds of secondary emotional disturbance (*anger, resentment, concealment, hostility, jealousy, stinginess, deceit, dishonesty, cruelty & arrogance*):
 - a. *There is a thesis* that they are only severed through cultivation of the noble path (bhāvanā heya, 修所斷) because their connections to objects arise spontaneously in obvious and explicit ways.
 - b. *There is another thesis* (deemed to be correct) that they are severed through both vision of the noble path (darśana heya, 見所斷) and cultivation of the noble path (bhāvanā heya, 修所斷) because they arise depending on the power of emotional disturbances that are both innate (sahaja, 俱生) and speculative (vikalpana, 分別). For example, in perceiving the flawed beliefs (kudṛṣṭi, 惡見) of others, one may bear anger, resentment, etc.
 - c. In severing disturbances through attaining a transcendental vision of the noble path (darśana heya, 見所斷), one adapts to the general and specific powers of all these confusions, penetrating them through a transcendental knowledge of the four truths. In this:
 1. *There is a thesis* that anger, resentment and the other narrowly defined kinds of secondary emotional disturbances are only confused about these truths remotely (indirectly) because their mode of imagining objects (ākāra, 行相) are obvious and superficial, and they cannot apprehend these truths deeply.
 2. *There is another thesis* that five of these narrowly defined kinds (*jealousy, hostility, cruelty, stinginess and arrogance*) also directly confuse these four truths because they are known to arise with regards to the truths about the transcendence of suffering (nirodha satya, 滅諦) and the noble path (ārya mārga satya, 聖道諦).

i. Secondary kinds of emotional disturbance being based on objects of meditation that have a real karmic function (sa vastuka, 有事) & objects that do not (avastuka, 無事):

Objects with a real karmic function (vastuka, 有事) here is a reference to the actual substance of sentient existence, such as its projections of purpose (skandhas, 蘊), alignments of subject & objects (āyatana, 處) & spheres of consciousness (dhātu, 界).

Anger and the rest of the ten narrowly defined kinds of secondary emotional disturbances only connect with objects that have a real karmic function (sa vastuka, 有事) (within one's own mind) because they need to connect with these original objects (bimba, 本質) in order to arise. Whether one is with or without affliction, connection with objects that may exist in principle but do not have a real karmic function (avastuka, 無事) should be understood as explained before in the last section on the primary kinds of emotional disturbance (kleśa, 煩惱).

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

**The Discourse on Realizing There is Only the Virtual Nature of Consciousness,
Vijñapti Matrātā Siddhi, 成唯識論
Beginning of Volume Seven**

The Four Uncategorized Kinds of Motive Forces (catvāri aniyata saṃskāra, 四不定行)

Having explained the twenty secondary kinds of emotional disturbances, next there are the four kinds of motive forces that are not necessarily of any determined category.

Question: What are their characteristics?

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

14b f. The uncategorized motive forces (aniyata saṃskāra, 不定行) include:

1. **Regret (kaukr̥tya, 惡念) and**
 2. **Fatigue (middha, 眠) as well as**
 3. **Seeking (vitarka, 尋) and**
 4. **Discovery (vicāra, 伺)**
- These two (pairs) are each two-fold.**

14a kaukr̥tyaṃ middhameva ca

14b 不定謂悔眠，尋伺二各二。 vitarkaśca vicāraś cety upakleśā dvaye dvidhā

Why they are said to be uncategorized (aniyata, 不定)?

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

Regret, fatigue, seeking and discovery are not determined to be in any of the above categories because:

- * They are not necessarily virtuous (kuśala, 善), corrupted (saṃkleśa, 染) or morally undefined (avyākṛta, 無記).
- * They are not omnipresent motive forces found in all mental states (saṃprayuktā saṃskāra, 相應行) like contact (sparśa, 觸), etc.
- * They are not the motive forces that distinguish specific objects (viniyata saṃskāra, 別境行) found in all levels of meditation (bhūmis, 地)⁹ like aspiration, etc.

Because of this, they are said to be ‘uncategorized’ (aniyata, 不定).

In describing these four specifically:

1. *Regret* (kaukr̥tya, 惡作) occurs in reference to improper behavior. Its *nature* is a sense of guilt about wrong-doing (akuśala karma, 惡業) that has been committed while its *action* constitutes preventing stillness of mind (śamatha, 止 or 奢摩他). The name ‘regret’ is based on its effect but first there must be an improper action that serves as its cause. Regret also involves improperly not making actions, just as one may express guilt by saying ‘I regret that I did not do this before’ or ‘I was wrong not to do it.’

The narcissist, who deliberates and calculates everything only in terms of self-interest, has no real sense of guilt.

- a. With regret (kaukr̥tya, 惡作) there is a sense of guilt that acknowledges harmful actions. However, without remorse, it only disturbs the mind with sorrow, leading to the destructive actions of self-condemnation and self-pity. Being paralyzed by this guilt gives rise to various kinds of emotional disturbances.
- b. With remorse (kṣamayati, 懺) there is not only acceptance of guilt but a sense of shame (hrī, 愧) and humility (apatrāpya, 慚) motivating one towards the constructive actions of atonement, self-forgiveness and removal of this sense of guilt. The ritual of confession (kṣamāpatti pratideśana 懺悔) intensifies this motivation.
 - a. By itself, guilt remains focused on a self-centered existence, the individual who had committed the action.
 - b. Remorse is selfless, with focus on the action itself and empathy for those who have been wronged.

2. *Fatigue* (middha, 睡眠) is the *nature* of exhaustion and sleepiness that causes the body to lose control of its sense faculties and the mind to become dark and dull (as the conscious mind subsides and crosses the threshold back into the subconscious). Its *action* constitutes preventing introspective observation of the mind (vipaśyana, 觀心 or 毘鉢舍那). This is a reference to those who are sleepy losing control over their bodies and becoming mentally muddled and weak because their sensory faculties have been suspended. The mind that distinguishes imagined objects (mano vijñāna, 意識) becomes the only avenue through which consciousness can be manifested.

* In being dull, it is distinguished from mental resolve (samādhi, 定).

* In being dark, it is distinguished from an awakened state (bodha, 寤)

This makes it apparent that fatigue is not without an existential nature and function

(as it can allow a weakened and exhausted body and mind to restore its energy following a period of rest).

Sometimes fatigue is conventionally said to refer to any state of unconsciousness because, like other mental entanglements (paravasthāna, 纏縛) and obstacles to meditation (nivarāṇa, 蓋), it is directly associated with consciousness.

1. - 2. There are four different theories about the nature of regret and fatigue:

a. *There is a thesis* that the essential nature of regret and fatigue is delusion (moha, 癡)

because, as The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, they consist partially of delusions and partially of secondary kinds of emotional disturbance (upakleśa, 隨煩惱).

b. *There is another thesis* that this is not so because they can both also be found in virtuous mental states. Thus it is said that these two are corrupted when there is delusion and they are without affliction when there is an absence of delusion. The passage above from The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation is only explaining how regret and fatigue are corrupted when they involve delusions and secondary kinds of emotional disturbance.

c. *There is a third thesis* asserting that this second thesis is also not entirely correct because regret and fatigue can have a undefined moral nature that is neither with nor without delusion. In this third thesis, both regret and fatigue have a dual nature:

1. *Regret* (kaukṛtya, 惡作) has the nature of both intent (cetanā, 思) and discernment of purpose (prajñā, 慧) because, in having it, one clearly understands what has been done or not done so that one can willfully choose to take actions to correct it.

2. *Fatigue* (middha, 睡眠) has the nature of both intent and mental association (samjñā, 想) because there are also various kinds of intent and mental associations made with regards to the imagined objects in dreams.

This is why, according to this thesis, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says that fatigue and sleep both have a conventional worldly existence. When they are corrupted, they are similar to and flow from delusion and, like the lack of proper faith and other secondary emotional disturbances, they are both said to consist partially of delusion.

d. *There is another thesis* (deemed correct) that this third opinion is not entirely right as the nature of mental entanglements (paravasthāna, 纏縛) found in regret and fatigue do not consist of intentions (cetanā, 思), discernments of purpose (prajñā, 慧) and mental associations (samjñā, 想). It should rather be said that regret and fatigue each have their own distinct nature because their modes of imagining objects (ākāra, 行相) can be distinguished from other mental states (caitta, 心所). In saying that have a conventional worldly existence, The Discourse of the Masters on the Levels of Grounding in the

Practice of Engaged Meditation is just referring to how they adapt to delusional states.

3. *Seeking* (vitarka, 尋) is a reference to requesting or asking (yācikā, 求). It is the *nature* that causes the mind to chase after objects of verbalized thought (manojalpa, 意言) and is a more explicit manifestation of the mind (sthūla pravṛtti vijñāna, 麤轉識) than discovery.
4. *Discovery* (vicāra, 伺) is a reference to mental investigation (parīkṣā, 察). It is also the *nature* that causes the mind to chase after objects of verbalized thought (manojalpa, 意言) but it is a more subtle manifestation of the mind (sūkṣma pravṛtti vijñāna, 細轉識) than seeking.

This pursuit of *objects of verbalized thought* differentiates seeking and discovery from aspiration (chanda, 欲).

The *actions* of seeking and discovery serve as foundations for the comfort and the discomfort of the body and mind.

Kuṅjī added: There is comfort when one discovers what one is seeking and there is no comfort when one does not.

Both seeking and discovery utilize deliberate intent (cetanā, 思) and discernment of purpose (prajñā, 慧) as parts of their existential nature. They are distinguished by the depth of the inferences (anumāna, 推度) they make. Seeking refers to a shallow investigation of purpose while discovery constitutes a more profound one. Apart from deliberate intent and discernment of purpose, neither of these has a distinct nature of its own that can be found.

The stanza then says

“These two (pairs) are each two-fold.” (dvaye dvidhā, 二各二)

There are different theories about the meaning of this:

- a. *There is a thesis* that this is a reference to seeking and discovery each being uniquely distinguished as either corrupted (afflicted) or pure (unafflicted).
- b. *There is another thesis* that this explanation is not correct because:
 1. Regret and fatigue can also be either corrupted or pure.
 2. It could be also said that they are two-fold in the same way that the nature of corrupted mental states treated in the earlier sections on primary and secondary emotional disturbances can be either unwholesome or morally undefined.
 3. There are also some who say being two-fold here means that each of these can be either active entanglements in the conscious mind (paryavasthāna, 纏縛) or just latent predispositions (anuśaya, 隨眠) found in the subconscious mind.
- c. *There is a third thesis* (deemed to be correct) that this second explanation is also not entirely right because the stanza here is speaking about there being four motive forces that are uncategorized. In speaking about ‘these two pairs’ it is therefore referring to both pairs being either consciously manifested or latent seeds in the subconscious mind. Each of these pairs is then in turn two-fold. The pairs are as follows:

1. The first two are regret (kauṛtya, 惡念) and fatigue (middha, 眠).
2. The second two are seeking (vitarka, 尋) and discovery (vicāra, 伺).

These two pairs can then also have various other kinds of distinctions.

- a. Each pair said to be two-fold can be either corrupt or pure, unlike the virtuous and corrupted states (kuśala caitta, 善心所 & saṃkleśa caitta, 染心所) discussed before that are each categorized (niyata, 定) as being of only one moral nature or the other.
- b. Some say that these four are said to have a dual nature just to distinguish them from the corrupted natures of primary and secondary kinds of emotional disturbances because elsewhere it is mistakenly said that they are secondary kinds (upakleśa, 隨煩惱).

It is therefore concluded that the words “these pairs are each two-fold” are said in this stanza to show that they are uncategorized (aniyata, 不定) and, because of this, the placement of these words in the verse serves a very useful purpose.

Issues related to these uncategorized motive forces (aniyata saṃskāra, 不定行)

On the uncategorized motive forces being real (dravyasat, 實有) or just hypothetical mental constructions (prajñaptisat, 假有):²

Among these four:

1. Seeking and discovery are definitely hypothetical because, as the holy teachings say, they are both accomplished through a combination of deliberate intention (cetanā, 思) and discernment of purpose (prajñā, 慧).
2. On regret and fatigue:
 - a. *There is a thesis* that they are also hypothetical because, as volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, they have an existence in terms of the conventions of this world.
 - b. *There is another thesis* (deemed to be correct) that regret and fatigue both have a real existential nature because, as the above discourse says, among these four, only seeking and discovery have a hypothetical existence. When it speaks about the hypothetical existence of regret and fatigue, it is only speaking about their characterization in terms of other things (such as delusion). This does not mean to say that they only have a hypothetical existence. This is similar to how the volume fifty-two of the discourse speaks about the existential nature of the inner seeds (in the subconscious mind) being hypothetical even though they also have a real existential nature.

On the direct associations between these different uncategorized motive forces:

1. Seeking and discovery do not necessarily have direct association with each other in all cases because, although they have the same nature, they are different in that one is coarse while the other is subtle. There are three levels of entry into the meditative state (tri bhūmi, 地) that are distinguished based on whether there is corruption or freedom in the seeking and discovery of purpose, not on whether or not they arise as potential seeds from the subconscious or they are actually being manifested in the conscious mind. Because of this, these three levels are not confused.

These three levels are:

- a. There is both seeking and discovery (savitarkā savicarā bhūmi, 有尋有伺)
 - b. Seeking is transcended but there is still discovery (avitarka savicarā bhūmi, 無尋唯伺地.)
 - c. Seeking and discovery are both transcended (avitarka avicārā bhūmi, 無尋無伺地)
2. Seeking and discovery can both be directly associated with regret and fatigue.
 3. Regret and fatigue can be directly associated with each other.

The other direct associations of these four uncategorized motive forces

a. The direct associations between these four uncategorized motive forces and the eight different projections of consciousness (aṣṭābhir vijñānaiḥ, 八識):

1. None of these four are directly associated with #8 the subconscious store of memory (ālaya vijñāna, 藏識) or #7 the mind deliberating and calculating self-interest (manas, 末那), as already explained in the sections on these projections of consciousness.
2. Regret and fatigue are only directly associated with #6 the mind that distinguishes imagined objects (mano vijñāna, 意識) because they can not be associated with #1 - #5 the five sensory projections of consciousness (pañca vijñāna, 五識).
3. There are two different theories about the direct association between seeking and

discovery and these five sensory kinds of consciousness:

a. *There is a thesis* that seeking and discovery are directly associated with these five sensory kinds of consciousness (pañca vijñāna, 五識) because, as volume five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, there is seeking and discovery within these five. It also says that there are seven kinds of distinctions made in seeking and discovery.

1. Distinctions that have mental images (nimitta vikalpa, 有相分別); These includes objects from the present and the past
2. Distinctions that are without mental images (animitta vikalpa, 無相分別); These includes objects or objectives that will arise in the future.
3. Distinctions that arise spontaneously (anābhoga vikalpa, 任運分別)
4. Distinctions that are consciously wished for and sought out (vitarka vikalpa, 尋求分別)
5. Distinctions that are discovered through investigation (vicāra vikalpa, 伺察分別)
6. Distinctions that are corrupted by attachments (kliṣṭa vikalpa, 染污分別)
7. Distinctions that are not corrupted by attachments (akliṣṭa vikalpa, 不染污分別)

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) further says that spontaneous distinctions exist *because of* the five sensory kinds of consciousness.

b. *There is another thesis* (deemed correct) that seeking and discovery are only directly associated with the mind distinguishing imagined objects (mano vijñāna, 意識) because:

1. As The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says, seeking and discovery uniquely belong to the mind that distinguishes imagined objects.
2. It also says that seeking and discovery are directly associated with sorrow and rejoicing (which are found in the mind that distinguishes imagined objects) and it is never directly associated with suffering and contentment (which are found in the five sensory kinds of consciousness). There are feelings of indifference or impartiality (vairāgya or upekṣā, 捨) in all eight projections of consciousness so those feelings have no bearing on this.

Question: Why does the discourse speak of them not being directly associated with suffering and contentment?

Answer:

- a. Although at the first stage of meditation with stillness of mind, there is contentment to be found in the environment of the thinking mind (mano bhūmi, 意地), it is not free from the feelings of rejoicing and it is generally said to be a stage of rejoicing.
- b. Although unadulterated feelings of suffering also may be experienced at this stage, they appear more as sorrow and so there are generally said to be feelings of sorrow rather than those of suffering.

The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation also says that the objects (ālambana, 所緣) before seeking and discovery are soundings (vyañjana kāya, 文身), words (nāma kāya, 名身) and phrasings (pada kāya, 句身) along with the meanings (artha, 義) they convey, and that these are not the same as the objects of the five sensory kinds of consciousness. This discourse does say that seeking and discovery are found in these five, but this is primarily because they can arise through seeking and discovery, not because they necessarily have any direct associations with them. The statement in Sthiramati's Commentary

about The Compendium on the Spiritual Science of the Great Vehicle saying that spontaneous distinctions (anābhoga vikalpa, 任運分別) arise because of the five sensory kinds of consciousness is in apparent contradiction with The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation. Sthiramati's Commentary explains that spontaneous distinctions are because of the direct experiences of the five sensory kinds of consciousness while the Discourse explains that the seeking (vitarka, 尋) and discovery (vicāra, 伺) found in the five sensory kinds of consciousness (pañca vijñāna, 五識) are directly associated with the mind that distinguishes imagined objects (mano vijñāna, 意識). Therefore the texts cited above supporting the first thesis are not conclusive and the sensory kinds of consciousness do not necessarily have direct associations with the motive forces of seeking and discovery.

b. Direct associations between these uncategorized motive forces and the five kinds of emotional feeling (pañca vedanā, 五受): There are two theories on this:

1. *There is a thesis that:*

- a. Regret (kaukr̥tya, 惡念) is directly associated with feelings of sorrow and indifference because its activity only leads to worry but it can be morally undefined.
- b. Fatigue (middha, 眠) is directly associated with feelings of rejoicing, sorrow and indifference because its activity can be delightful, stressful or somewhere in between.
- c. Seeking (vitarka, 尋) and discovery (vicāra, 伺) can be directly associated with feelings of sorrow, rejoicing, indifference and contentment because, in the first level of meditation with stillness of mind, the environment of the thinking mind (mano bhūmi, 意地) can also be directly associated with contentment.

2. *There is another thesis* (deemed correct) that all four of these uncategorized motive forces are also directly associated with feelings of suffering because the environment of the thinking mind (mano bhūmi, 意地) can be directly associated with the destinies that can be imbued with unadulterated feelings of suffering (in the destinies of hell, hunger and brutality).

c. Direct associations between these uncategorized motive forces and the five kinds of motive forces that distinguish specific objects (pañca viniyata saṃskāra, 五別境):

All four of these uncategorized motive forces are directly associated with the five kinds of motive forces that distinguish specific objects because they are not incompatible with the objects before them (ālambana, 所緣) or how they imagine them (ākāra, 行相).

d. Direct associations between these uncategorized motive forces and the eleven kinds of virtuous purpose (kuśala dharma, 善法):

1. Regret and fatigue only incidentally arise in ten of the eleven virtuous mental states because, only being found in the sphere of desire (kāma dhātu, 欲界), they do not arise when there is the confidence that comes from a higher sense of purpose (praśrabdhi, 輕安) found in the resolve of meditation (samādhi, 定).
2. Seeking and discovery can incidentally be found with all eleven virtuous states of mind because the confidence that comes from a higher sense of purpose is also directly associated with the very first stage of meditation with stillness of mind (prathama dhyāna, 初靜慮).

- e. Direct associations between these uncategorized motive forces and the primary kinds of emotional disturbance (kleśa, 煩惱):
1. Regret is only incidentally associated with the delusions of stupidity because its method of operation is coarse and explicit, while it is directly associated with greed and the other primary kinds of emotional disturbance because they are more subtle.
 2. Fatigue, seeking and discovery arise with all ten primary kinds of emotional disturbance because there is no incompatibility in their interaction with these three.
- f. Direct associations between these uncategorized motive forces and the secondary kinds of emotional disturbance (upakleśa, 隨煩惱):
1. Regret can arise together with the two intermediate and eight broadly defined kinds of secondary emotional disturbance but not with anger and the rest of the ten narrowly defined ones because the latter each arise autonomously by themselves, without regret.
 2. Fatigue, seeking and discovery occasionally arise together with all twenty kinds of secondary emotional disturbance because these disturbances can arise in any one of these three states.
- g. Direct associations between these uncategorized motive forces and the three moral natures (prakṛti traya, 三性):
 These four uncategorized motive forces can be virtuous, corrupted or morally undefined because one can even have regret about things that are morally undefined.
1. *There is a thesis that:*
 - a. Regret and fatigue only involve virtues in which the methods of operation in regret are coarse and explicit and those in fatigue are benighted and dull.
 - b. Seeking and discovery involve the attainment of virtues through the intensified motivation of preparation (prayoga, 加行) because there is hearing, deliberation and cultivation through seeking and discovery.
 2. *There is another thesis (deemed correct) that:*
 - a. Regret and fatigue can also be involved in the intensified motivation for the cultivation of virtues because they can exist even during the stages of listening and deliberation.
 - b. Fatigue, seeking and discovery can all be corrupted, pure or morally undefined.
 - c. Regret is not corrupted just because its understanding is coarse and explicit.
 - d. There are four morally neutral mental states that are found in meditation (catur avyākṛta citta, 四無記):
 - #1 States of consciousness arising from the different ripening seeds in the subconscious mind during meditation (vipākaja, 異熟生心)
 - #2 States arising through the postures of deportment during meditation (airyāpathaka, 威儀路心)
 - #3 States arising through employing ritual techniques during meditation (śailpasthānika, 工巧處心)
 - #4 States arising through apparent manifestations of spiritual transformation (nairmānika, 能變化心)
 Among these four:
 1. Regret can only be found during #2 the postures of deportment and #3 the employment of ritual techniques. This is because:
 - a. Its method of operation is coarse and explicit and so it does not arise through #1 the different ripening seeds from the subconscious mind.
 - b. It is not one of the fruits of meditation (found in #4 the capacity for spiritual transformation).

2. Fatigue can be found in the first three because:
 - a. It cannot be found while #4 the fruits of spiritual transformation arise.
 - b. It can be found while #1 seeds ripen from the subconscious memory.
 3. Seeking and discovery can only found in the last three because #1 seeds arising in the subconscious store of memory do not have the power to deeply investigate the meaning (artha, 義) behind soundings (vyañjana kāya, 文身), words (nāma kāya, 名身) and phrasings (pada kāya, 句身).
- h. Direct associations between these uncategorized motive forces and the nine levels of meditation (nava bhūmayah, 九地)⁹ found in the three-fold sphere of sentient existence (trayo dhātavaḥ, 三界)⁴:
1. Regret and fatigue only exist in its sphere of desire (kāma dhātu, 欲界).
The two higher spheres are too subtle to have these mental states.
 2. Seeking and discovery are found in its sphere of desire as well as the first level of meditation on sentient existence with stillness of mind (prathama dhyāna, 初靜慮) that allows entry into the objective reality that is its sphere of form. However, due to their mental turbulence, they cannot penetrate the other, more sublime levels of meditation in the higher spheres.
These more sublime levels of meditation include:
 - a. The three other levels of meditation found in the objective reality that constitutes its sphere of form (rūpa dhātu, 色界)
 - b. The four levels of existential principles found in its sphere beyond form (arūpa dhātu, 無色界).
 3. Those reborn into its higher spheres do not manifest any regret or fatigue but they can engage in the seeking and discovery found in the lower sphere (of desire). Also, those in this lower sphere can also connect with the higher ones through seeking and discovery. There are different theories about this:
 - a. *There is a thesis* that regret and fatigue are unable to connect with the levels of meditation in the two higher spheres because the method of operation in regret is too coarse and shallow and that in fatigue is too dark and dull.
 - b. *There is another thesis* (deemed correct) that regret and fatigue can connect with objects in these higher spheres because:
 1. Regarding regret: Those with flawed beliefs about the transcendental nature of life's purpose repent upon cultivating meditation.
 2. Regarding fatigue: Through dreams one can connect with anything that one has experienced in the wakened state.
- i. Direct associations between these uncategorized motive forces and the three kinds of spiritual training (trīṇi śikṣāṇi, 三學):
1. Regret is found in those still in spiritual training (śaikṣas, 無學) but it is not a mental state found in those who are beyond any further need for such training (aśaikṣa, 無學) because those freed from desire (vīta rāga, 離欲) already have complete impartiality of mind (upekṣā, 捨).
 2. Fatigue, seeking and discovery can be found in all three kinds of spiritual training, those of moral commitment (adhiśīla, 增戒學), mental resolve (adhicitta, 增心學) and discernment of purpose (adhiprajñā, 增慧學), because all those who seek emancipation through conditionally virtuous purposes are said to be spiritual trainees. However, those who have already attained the ultimate realization to be acquired through conditionally virtuous purposes are said to be beyond any further need for spiritual training.

- j. *Direct associations between these uncategorized motive forces and the three means of severing attachments to them* (prahātavya traya, 三所斷):
1. Attachments to regret and fatigue are only severed through the attainment of a transcendental vision of the noble path (darśana heya, 見所斷) and the subsequent cultivation of the noble path (bhāvanā heya, 修所斷) because:
 - a. These attachments can produce flawed beliefs that are powerful, such as those about the transcendental nature of life’s purpose (mithyā dṛṣṭi, 邪見) (which are only severed through attaining a transcendental vision of the noble path).
 - b. They are not among the attachments that do not need to be severed (aheya, 非所斷) because:
 1. Their severance is not induced or produced spontaneously just through the non-affliction of the noble path (anāsrava mārga, 無漏道).
 2. No deep wish for emancipation arises from regret and fatigue as it does from sorrow.

However, fatigue may be said to be among the attachments that do not need to be severed in those beyond any further need for spiritual training (āśaikṣa, 無學).
 2. Although seeking and discovery do not constitute a vision of the transcendental principle of the noble path (tattva darśana mārga, 真道) that is beyond affliction (anāsrava, 無漏), they are able to induce it and bring it about. Because of this, they can involve vision of the noble path, cultivation of the noble path and can be among the attachments that do not need to be severed (aheya, 非所斷). There are different theories about this:
 - a. *There is a thesis* that, among the five defining characteristics of conscious purposes, attachment to seeking and discovery can be among those that do not need to be severed (aheya, 非所斷) because, as volume five of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* says, among these five defining characteristics of conscious purposes, seeking and discovery only involve the making of distinctions (vikalpa, 分別) about them.

The five characteristics of conscious purposes (dharma lakṣaṇa, 法相) are:

 1. Mental images of them (nimitta, 相)
 2. Names for them (nāman, 名)
 3. Distinctions of them (vikalpa, 分別)
 4. Transcendental knowledge of them (samyag jñāna, 正智)
 5. Their transcendental principles (bhūta tathatā, 真如)
 - b. *There is another thesis* that seeking and discovery can also involve transcendental knowledge (samyag jñāna, 正智) because, as *The Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana, 顯揚聖教論)* and other discourses say:
 1. Proper deliberation (samyak saṃkalpa, 正思惟) is without any affliction (anāsrava, 無漏).
 2. Proper deliberation causes the mind to seek and discover the transcendental nature of life’s purpose with impartiality of mind.
 3. Proper deliberation causes the teachings about it.

Because of this, seeking and discovery can be pure of affliction.

If there has not yet been the ultimate realization of perfect enlightenment (niṣṭha avasthā, 究竟位), there is not yet omniscience (parijñā, 遍知) about all the proper medicines to treat the different kinds of sickness that afflict sentient beings. Because of this, seeking and

discovery are still needed to acquire the knowledge attained subsequent (pṛṣṭha labdha jñāna, 後得智) to being endowed with a transcendental vision of the principle of the noble path (tattva darśana mārga, 真道) so that one can teach others about the transcendental nature of life's purpose (bhūta tathatā, 真實). This is not the same as the level of perfect enlightenment (buddha bhūmi, 佛地) in which this teaching is spontaneous and effortless (anabhisaṃskāra, 無功用) because, in this latter case, seeking and discovery are beyond any affliction (anāsrava, 無漏) whatsoever.

Although The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation does say that seeking and discovery involve the making of distinctions (vikalpa, 分別), it does not say that it only belongs to this third category of the five characteristics of conscious purposes (just described) because, in both the perfect knowledge (samyag jñāna, 正智) acquired through a transcendental vision of the noble path and the various kinds of knowledge that are acquired subsequently (pṛṣṭha labdha jñāna, 後得智), there are also the making of distinctions (vikalpa, 分別).

One should deliberate on the other aspects of these four uncategorized motive forces in accordance with logical reasoning.

The relationship between the first six manifestations of consciousness (ṣaḍ vijñāna, 六識) & The six categories of their mental states (caitta, 心所):

Two Questions: And so, as already described, there are these six categories of mental states:

- a. Omnipresent motive forces (sarvatraga saṃskāra, 遍行)
- b. Motive forces that distinguish specific objects (viniyata saṃskāra, 別境行)
- c. Virtuous purposes (kuśala dharma, 善法)
- d. Primary emotional disturbances (mūla kleśa, 本煩惱)
- e. Secondary emotional disturbances (upakleśa, 隨煩惱)
- f. Uncategorized motive forces (aniyata saṃskāra, 不定行)

Question One: Do they have a distinct existential nature (svabhāva, 自性) apart from that of these six manifestations of consciousness or are they just different parts of them?

Question Two: Is there anything wrong in either of these theories?

Answer: Both of these ideas are incorrect.

Answering Question One:

If these mental states had a distinct existential nature apart from consciousness, how could the holy teachings say that there only exists the virtual nature of consciousness (vijñapti matratā, 唯識)? And why do other teachings say that:

1. Verse thirty-seven of The Verses on Life's Purpose (Dharma Pada, 法句) says:
"The mind is far-reaching, acting on its own." (dūraṅgamaṃ ekacaram, 心遠獨行).
2. Corruption and purity only exist because of the mind.
3. Human existence (puruṣa, 士夫) dwells in six spheres: earth, water, wind, fire, space and consciousness.

And why would a stanza of verse from The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alamkāra Kārikā, 大乘莊嚴經論) say?

"It is allowed that the mind appears to be a duality.

Sometimes it appears to be greedy, hateful, etc.

And other times its has proper faith, a sense of shame, etc.

But there is no corrupt or pure purpose that is distinguished apart from the mind."

Answering Question Two:

- b. If the mental states (caitta, 心所) are just different parts of the mind (citta, 心), why do the holy teachings like volume ten of The Scripture on the Buddha's Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) speak of them being directly associated with it, as there cannot be associations unless there are differences and they cannot be associated with other natures and characteristics unless they have their own distinct existential nature. And why does the same scripture also say:

"Mental states arise simultaneously with the mind just as light arises with the sun."

And why does The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論), which speaks of mental states not being the same as the mind, also say in a stanza of verse?:

"The five lineages of seeds (pañca gotrāni, 五種性) are innate, not acquired,
But the idea of them being separable from the conscious mind is mistaken.

Because the conditions that directly cause the arising of consciousness

(hetu pratyaya, 因緣) are inseparable

It would be in contradiction with the holy teachings."

It could be said that mental states have a distinct existential nature that is apart from these first six manifestations of consciousness but, because consciousness ultimately prevails, it is said that they are really only its virtual characteristics. The mental states depend on consciousness as their foundation (āśraya, 所依). Through its power, they arise and are its simulations. However, they are not really consciousness itself. Yet the words 'consciousness' and 'mind' are said to include its mental states because they are constantly being directly associated with it. The expressions 'there is only the virtual nature of consciousness' (vijñapti matratā, 唯識) and 'they are the simulations of the mind' (pratibhāsa, 似現) are therefore not in error.

This explanation is based on the conventional realities of this world (saṃvṛti, 世俗) (so that it can be expressed and communicated among sentient beings). In terms of the ultimate reality (paramārtha satya, 勝義), the mind (citta, 心) is neither separable nor identical with its mental states (caitta, 心所). The (eight) different projections of consciousness are also like this in interfacing with each other. This can only be understood through the sublime dialectical principle found on the greater track of spiritual awakening (Mahāyāna, 大乘) that is both transcendental and of this world.

The Arising of the First Six Evolving Manifestations of Consciousness

Question: Having described the mental states directly associated with the first six evolving manifestations of consciousness, how should one recognize the different stages of these manifestations?

Answer: On this, the fifteenth and sixteenth stanzas of verse say:

15a With dependence on primordial consciousness (mūla vijñāna, 根本識), the five sensory kinds of consciousness (pañcā vijñāna, 五識) arise and are manifested (udbhava, 現), adapting to (yathā, 隨) the conditions at hand (pratyaya, 緣).

15b Sometimes they rise up and sometimes they do not (vijñānānām saha na, 或俱或不俱), just as the appearance of waves (taraṅgā, 濤波) depends on the conditions of the water (jala, 水).

16a The mind that distinguishes imagined objects (mano vijñāna, 意識) is without rest (sarvadā ādr̥te, 常), ever arising and manifesting (saṃbhūtiḥ, 現起) through the making of mental associations (saṃjñika, 想), except in five special cases when it is either transcended or suspended (acittakāt, 無心). These five cases include:

1. The trance states of sentient existence (in its sphere of desire) that transcend mental associations (āsaṃjñi devaloka, 無想天),
- 16b 2. Penetrations of meditative resolve (on the objective reality of sentient existence in its sphere of form) that transcend mental associations (asaṃjñi samāpatti, 無想定),
3. Completely transcendent penetration of meditative resolve (nirodha samāpatti, 滅盡定) (in its sphere of existential principles that is beyond form),
4. Dreamless sleep (middha, 睡眠) as well as (api, 與)
5. Unconscious states (mūrchanā, 悶絕).

15a 依止根本識，五識隨緣現， pañcānām mūla vijñāne yathā pratyayam udbhavaḥ

15b 或俱或不俱，如濤波依水。 vijñānānām saha na vā taraṅgāṇām yathā jale

16a 意識常現起，除生無想天， mano vijñāna saṃbhūtiḥ sarvadā saṃjñika ādr̥te

16b 及無心二定，睡眠與悶絕。 samāpatti dvayān middhān mūrchanād apy acittakāt

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

- a. *The primordial consciousness* (mūla vijñāna, 根本識) here includes the subconscious store of memory (ālaya vijñāna, 藏識) because it is the root source from which all corrupted (afflicted) and pure (unafflicted) kinds of consciousness arise.
- b. *With dependence on* (āsritya, 依止) here is a reference to the first six evolving manifestations of consciousness (ṣaḍ vijñāna, 六轉識) which all share this primordial consciousness as their immediate foundation of support.
- c. *The five sensory kinds of consciousness* (pañcā vijñāna, 五識) is a reference to the first five evolving manifestations of consciousness - vision, hearing, taste, smell and touch. They are spoken of together because they are all in a similar category.

Kuṅjī explains that they are all in a similarity category because:

1. They all depend on physical sense faculties (rūpa indriya, 色根)
2. They similarly connect with physical sense objects (rūpa viśāya, 色境)
3. They are only connected with that presently before them (pratyutpanna, 現在)
4. They are all attained by direct perception (pratyakṣa pramāṇa, 現量) rather than inference (anumāna, 比量)
5. They are all subject to interruptions (sa antarāya, 有間斷)

- d. *Arise and are manifested, adapting to the conditions at hand:*
1. *Arise and are manifested* (udbhava, 現). This shows that they are impermanent, as all things that arise must also perish.
 2. *Adapting to the conditions at hand* (yatha pratyayaṃ, 隨緣) is a reference to the attention (manaskāra, 作意) of the mind that distinguishes imagined objects (mano vijñāna, 意識) being applied to the sense faculties, the sense objects and all the other aspects of consciousness (the seeds ripening in the subconscious, the deliberations and calculations of self-interest, etc.). This means that, in terms of the five sensory kinds of consciousness (pañcā vijñāna, 五識), there is an internal dependence on the primordial consciousness (mūla vijñāna, 根本識) while the mind externally adapts its attention to the five sense faculties, the five sense objects and all the other aspects of consciousness, blending the many conditions together that are presented before it. Sometimes these conditions arise together at the same time and sometimes they do not, because the combining of external conditions can occur either gradually or suddenly. It is like how waves (taraṅgā, 濤波) can be great or small, many or few, depending on the conditions of the water (jala, 水). This analogy is explained in greater depth in The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經).
 - a. Because the imaginings (ākāra, 行相) of the five sensory kinds of consciousness (pañca vijñāna, 五識) are coarse, explicit and volatile, and the many conditions they depend on are often incomplete, sometimes all of them arise at the same time and other times only one or two arise.
 - b. Although the consciousness that distinguishes imagined objects (mano vijñāna, 意識) is also coarse, explicit and volatile, there are very few times that the conditions it depends on are absent. Because of this, the only time it does not arise is when there are conditions that actively prevent it.
 - c. The imaginings (ākāra, 行相) of the consciousness that deliberates & calculates self-interest (manas, 末那) and the subconscious store of memory (ālaya vijñāna, 藏識) are very subtle and the many conditions they depend on exist at all times because there are no conditions that can actively prevent their operation.

Furthermore:

1. The five sensory kinds of consciousness (pañca vijñāna, 五識) are incapable of deliberate thought by themselves. They only evolve externally and depend on the arising of the external conditions that are at hand in any given moment. Because of this, they are often interrupted and their manifest activities (samudācāra, 現行) are infrequent.
Kuiji added: They are incapable of deliberate thought because:
 - a. They are without the capacities of seeking (vitarka, 尋) and discovery (vicāra, 伺).
 - b. They cannot arise by themselves because they depend on the inducement of another projection of consciousness (the mind that distinguishes imagined objects).
 - c. They only connect with material objects that are coarse and explicit.
2. The consciousness that distinguishes imagined objects (mano vijñāna, 意識) is capable of deliberate thought by itself even without the five sensory kinds of consciousness, as it is endowed with the capacities of seeking (vitarka, 尋) and discovery (vicāra, 伺). It evolves both internally and externally but does not depend on many conditions to arise. There are only five situations in which it does not arise. Because of this, it is rarely interrupted and is usually arising and being manifested. For this reason, the fifteenth stanza is really speaking about this sixth projection of consciousness when it says that the first five “arise and are manifested, adapting to the conditions at hand.”

States in which these first six evolving manifestations of consciousness are absent

Question: What are the five circumstances during which the consciousness that distinguishes imagined objects (mano vijñāna, 意識) does not arise and become manifest?

Answer: They are:

1. The trance states of sentient existence in its sphere of desire (kāma dhātu, 欲界) that are without mental associations (asaṃjñi devaloka, 無想天)⁸
2. Penetrations of meditative resolve (beyond this sphere of desire) on the objective reality of sentient existence in its sphere of form (rūpa dhātu, 色界) that are without mental associations (asaṃjñi samāpatti, 無想定)⁸
3. Completely transcendent penetrations of resolve (nirodha samāpatti, 滅盡定) in the sphere of existential principles that are beyond form (arūpa dhātu, 無色界)⁸
4. Deep, dreamless sleep (suṣupti or nidrā, 無心睡眠) and
5. Unconscious states (mūrchana, 悶絕).

1. Trance states beyond mental associations (asaṃjñi devaloka, 無想天), divine states (devaloka, 天) found in the sphere of desire (kāma dhātu, 欲界) of sentient existence:

Trance includes ecstatic states (in the sphere of desire) that transcend normal wakened consciousness. These may occur intentionally or unintentionally. They can be induced through prayer, invocations, meditations, ritual observances, hypnosis, emotional hysteria, sexual release as well as through certain kinds of drugs, music and other catalysts. As in dreams, through trance states the subconscious mind has a chance to express itself without interference or suppression by the mental associations found in the conscious mind. They are a way to release repressed or subconscious dispositions that could not otherwise find expression.

This is a reference to the divine powers in the sphere of desire, especially those produced through the cultivation of meditative resolve, that go beyond the coarse, explicit mental associations (saṃjñā, 想) found in the first six evolving manifestations of consciousness. These trance states that lead to meditation begin with rebirth in the heaven of ever greater fruits (br̥hat phala devaloka, 廣果天) and end in the heaven beyond any mental associations (asaṃjñi devaloka, 無想天).⁸ Because they counter the unstable activities (pravṛtti, 恒行心) of mental states (caitta, 心所) found in these first six, they lead to the transcendence of mental associations (saṃjñā nirodha, 想滅). They are called ‘the heaven beyond any mental associations’ because these associations are suspended in them.

Unstable activity is found in the mind that distinguishes imagined objects in contrast to the constant activity found in deliberating & calculating of self-interest and the subconscious store of memory.

There are different theories about this:

- a. *There is a thesis* that these divine trance states (deva lokas, 天) are always absent in the first six manifestations of consciousness because, as it is said in the holy teachings:
 1. The trance states beyond mental associations are without any of the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識).
 2. There are only the various branchings of physical form (rūpāṅga, 色支) while in these trance states, as opposed to the branchings of duality between named (identified) objects distinguished in the mind and the objective reality of form (nāma rūpa aṅga, 名色支) found in conscious mind.
 3. They are one of the six non-conscious states (acittaka bhūmi, 無心地) described in the thirteenth volume of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論):

These six are:

- a. Deep, dreamless sleep (suṣupti or nidrā, 無心睡眠位)
 - b. Unconscious states attained through fainting, drugs, coma, etc. (mūrcchana, 無心悶絕位)
 - c. Trance states beyond mental associations (asaṃjñi devaloka, 無想生位)
 - d. Penetrations of meditative resolve beyond mental associations (asaṃjñi samāpatti, 無想定位)
 - e. Completely transcendent penetrations of resolve (nirodha samāpatti, 滅盡定位)
 - f. The spiritual freedom beyond any residue of life & death (nirupadhiṣeṣa nirvāṇa, 無餘依涅槃界位)
- b. *There is another thesis* that, when trance states occur right before the end of one's life (mṛ yamāṇa, 命終位), they must activate the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) because they are needed to arouse the craving (tṛṣṇā, 愛) that will moisten and fertilize their future descent and rebirth in this world after life in it ends. Volume fifty-six of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* says that, when subsequent mental associations are made, there will be descent from this divine realm back into the world of sentient existence. Elsewhere it is said that this does not involve the evolving manifestations of consciousness but these words are only said in reference to any period of time that may exist between death and rebirth (antarā bhava, 中有), not about there being a complete absence of any evolving manifestations of consciousness in trance states.
- c. *There is yet another thesis* (deemed correct) that evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) also exist at the moment of rebirth (in this world) because:
1. Any intermediate existence between death and rebirth (antarā bhava, 中有) must arouse, moisten and nurture the rebirth of emotional disturbances (kleśa, 煩惱).
 2. Just like other spiritual realms, the divine states of heaven (deva lokas, 天) begin in the primordial consciousness (mūla vijñāna, 根本識) but need to involve its evolving manifestations to become conscious states.
 3. Volume twelve of *The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation* says that, when one is reborn into these divine trance states, no mental associations arise whatsoever but, when one is reborn back into conscious states and is again endowed with mental associations, one falls from these divine states and they cease completely.

Question: If at the initial onset of primordial consciousness there are no evolving manifestations (pravṛtti vijñāna, 轉識), how can there be entry into these divine trance states? For there to be entry into them, there must first be evolving manifestations of consciousness so that later there will not be any.

Answer: Volume fifty-three of *The Discourse of the Masters*, in the section *On the Settling of Doctrinal Differences* (Viniścaya Saṃgrahaṇī, 攝決擇分), speaks of these trance states being 'beyond any mental associations' (asaṃjñi, 無想) because they involve transcendence (nirodha, 滅) of the conscious mind and its mental states. These words suggest that at first there are seeds ripening from primordial consciousness that arise as manifested states of the conscious mind (pravṛtti, 轉) that can bring about these trance states, and these evolving states then stop arising due to the power of the conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) (that is, due to a suitable preparation for these states). Because the mind that distinguishes imagined objects (mano vijñāna, 意識) is suspended, there is the inducement and growth of different, morally undefined seeds ripening from the subconscious mind that are said to transcend mental associations (asaṃjñā, 無想).
Kuijī added: This demonstrates how, when primordial consciousness is first revealed in these trance states, they are consequences that arise from the conscious distinguishing of imagined objects, but they

only last for a limited period of time (the length one can remain in these trance states depends on one's spiritual development). Due to the power from conditions that directly cause the arising of consciousness during the preparation for these states, the evolving manifestations of the mind that help one enter into the trance then stop arising while one abides in it.

Just as these states of divine trance (asaṃjñi devaloka, 無想天) are said to be morally undefined (avyākṛta, 無記), inducement and growth of these two kinds of penetration of meditative resolve (samāpatti, 定) are said to be virtuous (kuśala, 善). Kujji added: These latter two are said to be able to induce virtuous states of mind. However, because these penetrations of meditative resolve also produce morally undefined states of trance along with the transcendence of the conscious mind, these virtuous trance states have the same fruits of getting beyond mental associations (asaṃjñi phala, 無想果) as morally undefined trance states.

If the evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) that distinguish imagined objects (mano vijñāna, 意識) did not produce trance states that transcend mental associations, why would the discourse say that they do so? And so they do indeed arise for a short time at the onset of entering into the primordial consciousness (mūla vijñāna, 根本識) found in trance states.

Trance states that are fully beyond any mental associations are only found in the fourth level of meditation in the sphere of form (caturtha dhyānam, 第四靜慮) because:

- a. Before this, there can still be mental associations that are explicit, unstable and difficult to sever.
- b. Upon fully entering into this fourth stage, there is no longer any place for the different ripening seeds from the subconscious that result in transcending mental associations.
- c. It is the power of deliberate intent (cetanā, 思), the will-power that is able to induce the meditative states that transcend mental associations and bring about the fruits that ripen into the divine states found in this fourth level of meditation.

2. - 3. ***The Two Penetrations of Meditative Resolve*** (samāpattis, 定): This is a reference to:

2. Penetrations of meditative resolve (beyond this sphere of desire) on the objective reality of sentient existence in the sphere of form (rūpa dhātu, 色界) that are without mental associations (asaṃjñi samāpatti, 無想定)⁷
3. Completely transcendent penetrations of meditative resolve (nirodha samāpatti, 滅盡定) in its sphere of existential principles that is beyond form (arūpa dhātu, 無色界).⁷

2. ***Penetrations of meditative resolve (beyond the sphere of desire) on the objective reality of sentient existence in the sphere of form (rūpa dhātu, 色界) that are without mental associations*** (asaṃjñi samāpatti, 無想定)⁷ This is a reference to the penetrations of meditative resolve (samāpattis, 定) realized by ordinary sentient beings (pṛthagjanas, 異生) who have subdued (but not permanently severed) their cravings for the heavens in which there is beatitude everywhere (śubha kṛtsna, 徧淨天). These are found at the third level of meditation (tṛtīyaṃ dhyānam, 第三靜慮) on sentient existence in its sphere of form (its objective reality)⁸. At this level, the corruptions found in the higher stages of meditation have not yet been completely subdued.

a. It is called *without mental associations* (asaṃjñi, 無想) because escape from attachment to mental associations is the foremost focus of attention at this stage of meditation and causing the transcendence of the unstable mind (pravṛtti, 恒行心) and its mental states (caitta, 心所) is the first priority.

b. It is also called *the penetration of resolve* (samāpatti, 定) because at the same time it brings about the complete composure of both mind and body (samāhita, 安和).

There are three grades in the cultivation and learning of this penetration of resolve:

- a. At the lower grade, one retreats from its presence before one in the here and now (dṛṣṭa dharma, 現法) and is unable to quickly induce it to appear again. Upon being reborn into this divine state, its inner light is not very bright, it is not very pure, the size of its revelation is not very great and it ends prematurely.
- b. At the intermediate grade, one does not necessarily retreat from its presence. If one does, one is able to quickly induce it to appear again. Upon being reborn into it, its light, purity and size are greater but it has still not reached its maximum extent and it may or may not end prematurely.
- c. At the higher grade, one never retreats from its presence. Upon being reborn into it, its light, purity and size have reached their maximum possible extent and it never ends prematurely, living out its full lifespan.

This penetration of resolve beyond any mental associations (asaṃjñi samāpatti, 無想定) only fully occurs at the fourth level of meditation in the sphere of form. It is only virtuous because it is only induced through a preparatory cultivation of meditation that is virtuous. It is absent in the highest levels of meditation (on the existential principles in the sphere beyond form) as well as in the lower levels (in the sphere of desire), as explained before. Of the four kinds of actions that ripen into consequences with emotional feelings (and mental associations), a penetration of meditative resolve can be found in three, all except those occurring in the first, those with seeds ripening in the present moment.

The four kinds of actions that have emotional impacts (caturṇāṃ vedanīya karmaṇām, 四受業):

1. Those that ripen in the present moment or lifetime (dṛṣṭa dharma vedanīya karma, 順現法受業)
2. Those that will ripen in the very next moment or lifetime (upapadya vedanīya karma, 順次生受業)
3. Those that will ripen in a later moment or lifetime (apara paryāya vedanīya karma, 順後次受業)
4. Those not found in any of the three above categories (aniyata vedanīya karma, 順不定受業)

In other words, this penetration of meditative resolve is without any seeds ripening from the subconscious into the conscious mind in the present moment.

- a. *There is a thesis* that this penetration of resolve only arises in meditations on sentient existence in its sphere of desire (kāma dhātu, 欲界) because:
 1. It also arises due to the power of the teachings from those who believe in an abstract, external purpose of life that is outside the mind (Tīrthikas, 外道).
 2. The discernment and understanding of it is most keen among human beings (who dwell in the sphere of desire).
- b. *There is another thesis* (deemed to be correct) that, after first cultivating and learning of it in meditations on sentient existence in its sphere of desire, one is able to induce it to arise and manifest before one in meditations that are purely in sphere of form (rūpa dhātu, 色界), the objective reality that is beyond any desire. Beyond the trance states that transcend mental associations (asaṃjñi devaloka, 無想天), these may penetrate and reach the very highest heaven above all found in the sphere of form (akaniṣṭha deva loka, 究竟天).

These penetrations of meditative resolve (samāpatti, 定) are still only found in afflicted states of mind (āsrava citta, 有漏心) because those who enter into them do so out of a desire to renounce mental associations (nirveda samjñā, 厭想) and to derive the pleasure that comes from the fruits of emancipation from them. They do not arise however in those beings who are completely selfless and noble (ārya, 聖).

3. *Completely Transcendent Penetration of Resolve* (nirodha samāpatti, 滅盡定):⁸

This is a reference to penetrations of resolve from those beyond any further need for spiritual training (aśaikṣa, 無學). However, some say they can also be found in noble beings who are still in training (ārya śaikṣa, 學聖). Having subdued or eliminated craving for the third level of meditation on sentient existence in the sphere of its existential principles that are beyond form, the nothingness that transcends time and space and is beyond any duality of subject and object (ākīṃcanya āyatana 無所有無邊處), one may or may not still have a craving for the fourth and final level of meditation on the boundlessness of the ultimate dialectical principle that is beyond perception and non-perception (naiva saṃjñā anāsaṃjñā āyatana, 非想非非想無邊處), also called the peak existential experience (bhavāgra, 有頂). This is because dwelling in a complete absence of mental associations (vihāra saṃjñā, 止息想) is the foremost focus of attention at this level of meditation:

- a. In transcending all corrupted mental states, both the unstable motive forces found in the mind that distinguishes imagined objects (mano vijñāna, 意識) and the constantly active ones found in the mind that deliberates and calculates self-interest (manas, 末那), it is said to be *completely transcendent* (nirodha, 滅盡).
- b. In also bringing about a complete composure of body and mind (samāhita, 安和), it is also called *a penetration of resolve* (samāpatti, 定)
- c. Because it especially rejects any attachments to emotional feelings (vedanā, 受) and mental associations (saṃjñā, 想), it is also called *the completely transcendent penetration of resolve beyond all emotional feelings & mental associations* (saṃjñā vedita nirodha samāpatti, 滅受想定).

There are three levels in the cultivation and learning of this completely transcendent penetration of resolve:

1. At the lower grade, one retreats from its presence in the immediate moment (dṛṣṭa dharma, 現法) and is unable to quickly induce it to again appear before one.
2. At the intermediate grade, one does not necessarily retreat from this presence. If one does, one is able to quickly induce it to appear before one again.
3. At the higher grade, one never retreats from it.

In beginning cultivation of this penetration of resolve (samāpatti, 定), one first prepares by examining the peak existential experience (bhavāgra, 有頂), the boundlessness of the ultimate dialectical principle of life that is beyond both the existence and non-existence of mental associations (naiva saṃjñā anāsaṃjñā āyatana, 非想非非想無邊處), because it is the very highest of the nine progressively deeper levels of penetrations of meditation on sentient existence (nava anupūrva samāpattayaḥ, 九次第定)⁹ and the nature of its purpose.

* Although this peak existential experience is beyond any affliction (anāsrava, 無漏), those who have cultivated and mastered this ultimate penetration of resolve will subsequently have all the other eight levels of meditation (bhūmi, 地)⁹ also being manifested before them.

* Although it belongs to the truth of the noble path (ārya mārga satya, 道諦), it is beyond both training and there being no further need for training (naiva śaikṣa aśaikṣa, 非學非無學) because it simulates spiritual freedom (nirvāṇa, 涅槃).

Only a human being can realize this penetration of resolve (samāpatti, 定) for the first time because:

- * It arose in this world from the power of the teachings of the Buddha & his disciples.
- * The discernment and understanding of it is most keen among human beings (who abide in the sphere of desire).

Subsequent to realizing it, human beings can also manifest all levels of meditation in the two higher spheres of sentient existence (those in its spheres of form and existential principles beyond form). The Scripture On the Disciple Udāyīn (Udāyī Sūtra, 鄔陀夷經) cites evidence for this by saying that in the sphere of existential principles beyond form there are also found all the heavens produced by the mind (divyo manomayaḥ, 意成天).

- * Those who do not yet have faith in the teachings about the existence of the subconscious store of memory (ālaya vijñāna, 藏識) and are reborn into the sphere of existential principles beyond form do not realize this completely transcendent penetration of resolve because they fear that going beyond the duality of mind and matter means extinction forever (uccheda dr̥ṣṭi, 斷滅).
- * Those who bear faith in its existence and are reborn into this sphere will realize this completely transcendent penetration of resolve without any fear because they understand the persistence of the subconscious store of memory.

Realizing a completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) through subduing or severing the latent seeds of attachment to emotional disturbances (kleśa bīja, 煩惱種子 or anuśaya, 隨眠):

- a. The seeds of attachment to false beliefs (kudr̥ṣṭi, 見) about the three-fold sphere of sentient existence (trayo dhātavaḥ, 三界)⁴ that arise in meditation are first severed through attaining a transcendental vision of the noble path (darśana heya, 見所斷): Ordinary sentient beings (pṛthagjanas, 異生) are unable to subdue or sever these attachments in their minds (citta, 心) & mental states (caitta, 心所) to the extent that will enable them to realize this peak existential experience (bhavāgra, 有頂). The completely transcendent penetration of resolve (nirodha samāpatti, 定) is very subtle, requiring realization of both kinds of emptiness, the empty nature of personality (pudgala śūnyatā, 補特伽羅空) and the empty nature of purpose (dharma śūnyatā, 法空), and adapt this realization to the conditions at hand through the transcendental knowledge that is realized subsequently (pṛṣṭha labdha jñāna, 後得智).
- b. The seeds of attachment to other emotional disturbances (kleśa, 煩惱) that arise during meditations on the three-fold sphere of sentient existence are only severed through cultivation of the noble path (bhāvanā heya, 修所斷): There are different theories on this:
 1. There is a thesis that, in order to realize a completely transcendent penetration of resolve for the first time, one must overcome seeds of emotional disturbance through cultivation of the noble path in the first eight levels of meditation on sentient existence⁹, severing all the seeds in its sphere of desire and severing or at least subduing most of them in its two higher spheres:
 These eight levels of meditation on sentient existence are said to be:
 - a. The one level in its sphere of desire
 - b. The four levels in its sphere of form and
 - c. The first three levels in its sphere beyond form
 Because the seeds in the sphere of desire are of two moral natures (they are either unwholesome or undefined) and they are numerous, diverse and have very strong powers to prevent meditation, they must be severed completely.

Volume three of Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that there are only five kinds of people that are able to accomplish this:

- a. Those who attain the third fruit of the never-returned (anāgamin, 不還)¹² and will never again return to the sphere of desire.
It is said that those who have only attained the first two fruits (those of the stream-enterer and the once-returned)¹² are unable to attain a completely transcendent penetration of resolve.
- b. -d . Those beyond any further need for training (aśaikṣas, 無學) on any of the three tracks (vehicles) of spiritual awakening:
 - b. Students of the noble path (śrāvakas, 聲聞) who learn from others
 - c. Self-enlightened beings (pratyeka buddhas, 緣覺) who learn through self-reflection
 - d. Those awakening sentient beings (bodhisattvas, 菩薩), who teach others
- e. There are some bodhisattvas who are still in training but have realized this completely transcendent penetration of resolve.

According to this thesis, these five kinds of people, having been freed from latent seeds of attachment to emotional disturbance in different ways, each can realize this completely transcendent penetration of resolve and subsequently be reborn in any of the eight higher levels of meditation on sentient existence:

Having realized this completely transcendent penetration of resolve, they can then be reborn in:

- a. All four levels of meditation on sentient existence in its sphere of form
 - b. All four levels of meditation in its sphere of existential principles beyond form
2. *There is another thesis* that, in order to realize this completely transcendent penetration of resolve for the first time, it is necessary to sever the seeds of emotional disturbance eliminated through cultivation of the noble path (bhāvanā heya, 修所斷) in the four lowest levels of meditation on sentient existence and also sever or at least subdue those in the five remaining spheres⁹:

The seeds in the first four levels that must be severed completely include:

- a. Those in the one level of meditation on sentient existence in its sphere of desire
- b. Those in its first three levels of meditation on it in its sphere of form

The seeds in the last five levels that must either be severed or at least subdued include:

- a. Those in the fourth and highest level of meditation on sentient existence in its sphere of form
- b. Those in all four levels of meditation on sentient existence in its sphere beyond form.

According to this thesis, the seeds of emotional disturbance (kleśa bīja, 煩惱種子 or anuśaya, 隨眠) combine with the different emotional feelings arising from the manifestations (vipariṇāma vedanā, 變異受) of the first four levels of meditation to produce very strong obstacles that prevent the last five. Those who are able to overcome these obstacles can be reborn in all five higher levels of meditation and subsequently realize this completely transcendent penetration of resolve.

Question from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部):

You say that anyone who has subdued seeds for the lower kinds of attachments can bring about this completely transcendent penetration of resolve. However, if they have only been subdued and not completely severed, one may still regress. After having this peak existential experience (bhavāgra, 有頂), can one sever any of the lower seeds of attachment that may rise up again?

Answer: It is not a problem for them to do so because, like those reborn in the highest level of meditation, the adamant resolve (vajra upamā samādhi, 金剛喻三昧) of a truly worthy being (arhat, 阿羅漢)¹², they can sever any of the lower seeds of attachment that may arise in the mind deliberating and calculating self-interest

(manas, 末那). In fact, beings who will never again return to the sphere of desire (anāgāmin, 不還)¹² have strong powers to oppose these lower seeds of attachment, much stronger than the powers of those who have only attained the first two fruits of spiritual awakening, stream-enterers (srotāpanna, 預流) and those who will return to the sphere of desire once more (sakṛdāgāmin, 一來).¹² When those who will never again return to the sphere of desire moisten and nurture their future rebirth in this world, they no longer produce *active, conscious emotional disturbances* (kleśa, 煩惱). They are only reborn in the higher spheres through the moistening and nurturing of the *latent seeds* (anuśaya, 隨眠 or kleśa bīja, 惑種) *that are found in the subconscious mind*. Although they may have only subdued these seeds of attachment, it does not mean that they must again be reborn in the higher spheres in order to subdue any seeds in the lower spheres that may rise up again. As a consequence, there is no problem in saying that those in the higher spheres can sever the seeds found in the lower spheres.

On bodhisattvas realizing the completely transcendent penetration of resolve:

- a. When bodhisattvas who have realize this completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定) through their prior achievements as students of the noble path (śrāvaka, 聲聞) or through self-reflection (pratyeka buddhas, 緣覺) then turn their hearts to the greater track of spiritual awakening (Mahāyāna, 大乘), they are able to bring it about in any of the ten levels of grounding (bhūmis, 地) found in the bodhisattva practice.
 - b. There are also bodhisattvas who (through a sudden enlightenment) realize the completely transcendent penetration of resolve even if they have not realized it from their prior achievements as students of the noble path or as self-enlightened beings:
 1. Some realize it at the seventh level of grounding in the far-reaching nature of purpose (dūraṅgamā bhūmi, 遠行地), before they are able to subdue all of these seeds forever at the eighth level of grounding in the nature of purpose that is unshakeable (acalā bhūmi, 不動地). Although they may have not yet subdued all emotional disturbances in the sphere of desire that are eliminated through cultivation of the noble path (bhāvanā heya, 修所斷), they can bring about this completely transcendent penetration of resolve just as if they had. Because of this, volume sixty-two of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation says:

“There are also bodhisattvas who are able to realize a completely transcendent penetration of resolve at the seventh level of grounding.”
 2. There are even bodhisattvas who are able to forever subdue all of these seeds on realizing the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地), just like those who are truly worthy (arhats, 阿羅漢). Because of this, The Scripture on the Ten Levels of Grounding (Daśa Bhūmika Sūtra, 十地經) says:

“There are also bodhisattvas who are able to realize a completely transcendent penetration of resolve at any of the first six levels of grounding.”
4. - 5. **Deep, Dreamless Sleep** (nidrā, 極重睡眠) & **Unconscious States** (mūrchana, 悶絕)
 This is a reference to the heaviest kind of sleep and unconsciousness causing the first six evolving manifestations of consciousness to all be suspended into a state of inactivity.
4. **Deep, dreamless sleep** (nidrā, 極重睡眠) is reference to a condition of extreme fatigue and exhaustion that induces the body to become incompatible with these first six evolving

manifestations of consciousness. Although this does not necessarily refer to the existential nature of fatigue (which can also involve dreams), it is conventionally called sleep (middha, 睡眠) because it proceeds from it and resembles it.

5. *Unconscious states* (mūrchana, 悶絕) refers to problems from humors (metabolic processes), high fever, drugs or other physiological issues that induce the body to become incompatible with the arising of these first six evolving manifestations of consciousness.

Some suggest that both of these are partially a matter of losing mental contact (sparśa, 觸), one of the five omnipresent motive forces (sarvatraga saṃskāra, 遍行) that are found in all projections of consciousness.

Except for the five states described above, the consciousness that distinguishes imagined objects (mano vijñāna, 意識) remains constantly active.

The First Six Evolving Manifestations of Consciousness During Death & Rebirth mṛtyu upapatti, 死生)

Question: The consciousness that distinguishes imagined objects (mano vijñāna, 意識) is also said to be absent at the moments of death and rebirth. Why are only these five states described with regards to its inactivity?

Answer: There is a thesis that Vasubandhu refers to these two moments in the sixteenth stanza of verse by use of the term 'as well as' (api, 與). However this is not correct because the holy teachings state that there are only six cases when this mind does not exist, referring to the five described before and the spiritual freedom that is beyond any residue of life and death (nirupadhiṣeṣa nirvāṇa, 無餘依涅槃). It should be said that the moments of death and rebirth are included in unconscious states (mūrchana, 悶絕) because these are deemed to be extreme states of unconsciousness. The term 'as well as' (api, 與) in this sixteenth stanza is only said to demonstrate that the five states are distinct and not to be confused with each other and that, after the first six evolving manifestations of consciousness are severed, there is a dependence on their seeds rising again from within the primordial consciousness (mūla vijñāna, 本識) and its storehouse of memory. Because of this, this stanza does not mention the spiritual freedom beyond dependence on any residue of life & death (nirupadhiṣeṣa nirvāṇa, 無餘依涅槃), from which there is no return. Of these five states:

- a. Ordinary sentient beings can be endowed with the first four, all except for the completely transcendent penetration of resolve (nirodha samāpatti, 滅盡定).
- b. Truly noble beings are only endowed with the last three, the completely transcendent penetration of meditative resolve, deep sleep and unconscious states (not trance states and meditations on sentient existence in the sphere of form).
- c. The buddhas that descend into this world (tathāgatas, 如來) and the bodhisattvas who have realized full mastery, upon attaining the eight level of grounding in the nature of purpose that is unshakeable (acalā bhūmi, 不動地), only retain the completely transcendent penetration of resolve because they are devoid of sleep or unconscious states.

The Simultaneity of All Eight Different Projections of Consciousness

- a. *The subconscious store of memory* (ālaya vijñāna, 藏識) and *the mind that deliberates and calculates self-interest* (manas, 末那) are constantly evolving together simultaneously in all sentient beings.
- b. When *the mind that distinguishes imagined objects* (mano vijñāna, 意識) arises with them, all three of them evolve together simultaneously as the environment of the thinking mind (mano bhūmi, 意地).
- c. When there is a combination of conditions that enables *anywhere from one to all five of the sensory kinds of consciousness* (pañca vijñāna, 五識) to arise, then from four to all eight projections of consciousness may arise together simultaneously.

Question from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部): If multiple projections of consciousness are manifesting simultaneously in a single sentient being, why is it said that there is but a single sentient existence? Should there not be as many kinds of sentient existence as there are different projections of consciousness?

Answer: If it is established that the number of sentient beings is dependent on how many projections of consciousness there are, it could also be said that there is no sentient existence when one enters into one of the five states that are without the first six evolving manifestations of the conscious mind (acittaka, 無心位). And when a whole new sphere of sentient existence is manifested before one (like first experiencing meditations on the sphere of form that transcend the sphere of desire), how can it be said to be part of one's own sentient existence? In reality, sentient existence is based on the seeds constituting the survival instinct, the capacity for life (jīvita indriya, 命根). Some call these the seeds ripening up from the subconscious memory (vipāka vijñāna, 異熟識). Both of these theories are plausible because it is both the capacity for survival and the seeds ripening from the subconscious mind that are constantly combining together in a single sentient being, not just the different projections of consciousness.

Question: If each single life only has a unique set of conditions that is similar to those that immediately precede it (samanantara pratya, 等無間緣), how can there be several evolving projections of consciousness occurring at the same time?

Answer: In allowing that there is this single, unique set of conditions that are similar those immediately preceding them at any given moment inducing multiple mental states, why wouldn't one allow that it is able to induce multiple projections of consciousness?

- a. And who decided that there is only a single set of conditions because, in saying that multiple projections of consciousness can arise simultaneously, it is already allowing that there are multiple sets of conditions going on.
- b. And if in desiring to apprehend multiple objects in a single moment, several objects appear before one simultaneously, why should not there not be multiple projections of consciousness similarly apprehending them? Through the power that comes from simultaneously combining the sense faculties, the sense objects and the other aspects of consciousness, it is illogical to assume that the different projections of consciousness could only arise in successive moments over time, one after the other (and not simultaneously).
- c. And if it is allowed that different kinds of mental states of the same moral nature can occur simultaneously, why can't it be allowed that different projections of consciousness can arise simultaneously?

- d. And just as a single body of water can have many waves and a single mirror can have many objects being reflected in it, so a single mind should be able to simultaneously have multiple evolving projections of consciousness.
- e. And if one does not allow that the mind distinguishing imagined objects (mano vijñāna, 意識) can be combined simultaneously with the five sensory kinds of consciousness (pañca vijñāna, 五識), it will not be able to clearly apprehend their objects (ālambana, 所緣) in detail, just as conditions that are far away or occurred long ago disappear from the mind distinguishing imagined objects when it is distracted.

Question: How can the consciousness that distinguishes imagined objects apprehend one or several of the five sensory kinds of consciousness at the same time?

Answer: This is why vision and the rest of the sensory kinds of consciousness can each have their own sphere of consciousness but still apprehend the same object or multiple objects simultaneously. What is the problem for the mind that distinguishes imagined objects to do so as well, because that imagined (nimitta bhāga, 相分) and that which imagines (darśana bhāga, 見分) both have their various different characteristics.

Question: Why don't similar projections of consciousness arise simultaneously (e.g., two different projections of vision, two different projections of hearing, etc.)?

Answer: If objective conditions are already clearly perceived through a single projection of consciousness, having another one of the same kind one would serve no useful function.

Question: With this being so, the five sensory kinds of consciousness (pañca vijñāna, 五識) can already perceive their own objects. What need is there for the mind distinguishing imagined objects (mano vijñāna, 意識) to simultaneously arise to perceive them?

Answer: In being simultaneous with the five sensory kinds of consciousness, the mind that distinguishes imagined objects helps cause them to arise in greater detail. It does not just perceive the objective conditions found in the five sensory kinds of consciousness. It also clearly apprehends the distinctions between these objective conditions of visual form, audible sound, etc., and so it is not without a useful function. Because of this, The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) says that the consciousness that distinguishes imagined objects makes speculations about distinctions (vikalpa, 分別) while the five sensory kinds of consciousness do not.

Question: Since multiple projections of consciousness can be simultaneous, why are they not said to become directly associated with each other (samprayoga, 相應)?

Answer: It is because they do not have the same object. Even if they had the same object, they have different natures with different foundations of support (āśraya, 所依), just as the five sense faculties interact with each other but are not directly associated with each other this way.

The Confluence of the Eight Projections of Consciousness (aṣṭābhir vijñānaiḥ, 八識)

The existential natures (svabhāva, 自性) of the eight projections of consciousness can not be said to be one and the same because:

1. How they imagine (ākāra, 行相), the objects before them (ālambana, 所緣) and the direct associations they make (samprayoga, 相應) are different.
2. Furthermore, when any one of them disappears, the others do not necessarily do so.
3. There is a difference between the first seven that can perfume and the one (the subconscious store of memory) that is perfumed.

On the other hand, they are also not necessarily different because:

1. As it is said in volume ten of The Scripture on the Buddha's Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經):

“The eight projections of consciousness are like waves that cannot be differentiated from the water they are in.”

2. If they were different, they could not have the nature of cause and effect with each other.
3. They are like magical illusions for which a single defined nature cannot be determined.

That which has been explained up to this point about the different characteristics of consciousness has been based on conventional reasoning (yukti saṃvṛti, 理世俗), not on their ultimate transcendental reality (paramārtha satya, 真勝義), because this ultimate reality is beyond any words. As it is said in a stanza of verse in volume ten of The Scripture on the Buddha's Descent into Śri Laṅka (Laṅka Avatāra Sūtra, 入楞伽經):

“Conventionally, there are eight projections of consciousness,

With their characteristics being distinguished and differentiated.

The ultimate transcendental reality is beyond any such differentiation of aspects

Because it is beyond any characteristics (lakṣaṇa, 相) or definition by them (lakṣya, 所相).”

They Only Exist as the Virtual Characteristics of Consciousness (vijñapti matra, 唯識)

In explaining stanzas two through sixteen of Vasubandhu's Thirty Stanzas on Realizing the Virtual Nature of Consciousness, we have already described the various distinctions in the three ways that consciousness manifests the characteristics of identity and purpose as well as the two components of the mind that are derived from them, which are:

- * The imaginer (darśana bhāga, 見分) &
- * That which is imagined (nimitta bhāga, 相分).

Question: How should we understand that:

- * These are just metaphors, or symbolic expressions (upacāra, 假說)
- * Their manifested permutations (pariṇāma, 變) are dependent on consciousness
- * They do not really exist apart from it, and that
- * Therefore they all really only exist as the virtual characteristics of consciousness (vijñapti mātra, 唯識).

Answer: On this, the seventeenth stanza of Vasubandhu's verse says:

17a The evolving permutations of these different projections of consciousness (vijñāna pariṇāma, 諸識轉變) are manifested as the duality of speculation (vikalpa, 分別) and that which is speculated (vikalpyate, 所分別).

17b Because of this (tena tan, 由此), all the instances (sarvaṃ, 一切) of identity and purpose do not really exist (na asti, 無) in and of themselves. Rather, they only exist as the virtual characteristics of consciousness (vijñapti mātrakam, 唯識).

17a 是諸識轉變，分別所分別， vijñāna pariṇāmo'yaṃ vikalpo yad vikalpyate

17b 由此彼皆無，故一切唯識。 tena tan na asti tenedaṃ sarvaṃ vijñapti mātrakam

On this, The Discourse on Realizing There is Only the Virtual Nature of Consciousness says:
In explaining this seventeenth verse, there are two theories:

The Thesis of Dharmapāla:

1. *These different projections of consciousness* (vijñāna, 識) is a reference to the three ways that consciousness and its mental states are able to manifest identity and purpose, as already described.
2. *The evolving permutations ... are manifested* (pariṇāma, 轉變) is a reference to them all being able to simulate the dual aspects of the imaginer (darśana bhāga, 見分) and that imagined (nimitta bhāga, 相分).
3. The evolving permutations of the imaginer are called *speculation* (vikalpa, 分別) because of the ability to apprehend (grāhaka, 能取) mental images (nimitta, 相)
4. The permutations imagined are called *that speculated* (vikalpyate, 所分別) because they are the mental images that are apprehended (grāhya, 所取).
5. According to this correct interpretation, identity and purpose are without any real existential nature apart from the evolving permutations of consciousness because they do not really exist apart from its dual aspects. Consequently, nothing really exists apart from consciousness, whether it is conditional (samskrta, 有為), unconditional (asamskrta, 無為), transcendental (paramārtha, 實) or conventional (saṃvṛti, 假).
6. The expression *only the virtual characteristics of consciousness* (vijñapti mātrakam, 唯識) is used here to deny that any of these characteristics really exist apart from consciousness,

not to deny that there are such mental states, dualities between the imaginer and the imagined, physical forms, a transcendental nature, etc.

Kuījī added: In denying that they have an external existence apart from being the manifested permutations of consciousness, identity and purpose are said to only be its virtual characteristics.

- * There are the distinctions of these mental states, their imagining and imagined components, their physical forms, their transcendental nature, etc., that are inseparable from consciousness
- * In being inseparable from consciousness, these distinctions are said to only be its virtual characteristics.

The Thesis of Nanda:

1. *Evolving permutations that are manifested* (pariṇāma, 轉變) is a reference to the inner manifestations of consciousness that simulate external objects of identity and purpose.
2. The consciousness able to manifest them is called *speculation* (vikalpa, 分別) because its existential nature (svabhāva, 自性) is based on that which is unreal. This refers to the mind and its mental states that are bound to the three-fold sphere of sentient existence⁴.
3. The objects they cling to are called *that which is speculated* (vikalpyate, 所分別). This is the nature of having false attachments to identity and purpose as reality. Because of the speculations that are distinguished, the permutations of consciousness simulate the existence of external objects that are hypothetically imagined as identity and purpose.
4. The nature of these speculations about identity and purpose that are distinguished are determined to all be without a real existential nature of their own. Through citations from the holy teachings and logical reasoning, this discourse has already refuted their reality in detail. Because they all only exist as the virtual characteristics of consciousness, it is concluded that false speculations about their distinctions are entirely imagined (abhūta parikalpa, 虛妄分別) and without a real existential nature.

Kuījī added: All purposes, whether conditional, unconditional, transcendental, conventional, etc., only exist as virtual characteristics of consciousness. Because of the consciousness able to manifest them, there are all the speculations about distinctions that are false and endowed with the nature of emptiness. The twenty early schools of Buddhism all taught that false distinctions are endowed with such a nature of emptiness.

- * Kuījī added the *Question*: If this is so, why are there some who say that the transcendental nature of reality (bhūta tathatā, 真如), mental states, etc., are not the same as the mind and that apart from the ability to make speculations about these distinctions there are things external to the mind. Don't these really exist?
- * (*Answer*:) The term *only* (matra, 唯) here does not deny the existence of identity and purpose as long they are not apart from consciousness. Therefore the transcendental nature, the mental states and the rest can have an existential nature predicated on this. The virtual nature of consciousness is completely free from the duality of the two extremes that would either add a real existence to identity and purpose (eternalism) or reduce them to complete non-existence (nihilism). As a consequence, the meaning of only being the virtual nature of consciousness (vijñapti matratā, 唯識) is concluded to conform with the dialectical principle of the middle way (madhyamā pratipad, 中道).

Evidence that There is Only the Virtual Nature of Consciousness (vijñapti matratā, 唯識)

Question: How can it be conclusively proven through the authority of scriptures (āgama, 聖教) and logical reasoning (yukti, 正理) that there is only the virtual nature of consciousness?

Answer: Has this not already been explained?

Reply: Although it has been explained, it has not yet been conclusively proven. Other theories have been refuted as a means of proving it, but further evidence should be offered through the holy teachings and logical reasoning.

Response: The following is such evidence from scriptural citations and logical reasoning.

- a. Evidence from the holy teachings (āgama, 聖教)
1. The Scripture on the Ten Levels of Grounding (Daśa Bhūmika Sūtra, 十地經) says:
“The three-fold sphere of sentient existence⁴ is only the virtual nature of the mind.”
 2. The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) says:
“The objects before one (ālambana, 所緣) are only manifestations of the virtual nature of consciousness.”
 3. The Scripture on the Buddha’s Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) says:
“All purposes are inseparable from the mind.”
 4. The Scripture on the Instructions from the Layman ‘Of Immaculate Reputation’ (Vimalakīrti Nirdeśa Sūtra, 維摩詰所說經) says:
“The purity or corruption of sentient beings is in accordance with their minds.”
 5. Asaṅga’s Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that, there are four kinds of transcendental knowledge (catvāri jñānāni, 四智) by which bodhisattvas are able to adapt their spiritual awakening to the realization that there is only a virtual nature of consciousness (vijñapti matratā, 唯識) and goes beyond any objects or objectices they imagine. These four kinds of knowledge realized by bodhisattvas include the following:
 - a. *The knowledge of contradictory mental images appearing at different levels of consciousness* (viruddha vijñāna nimittatva jñāna, 相違識相智): This is a reference to how the same object (eka dravya, 一處) is perceived differently (bhinna vijñapti, 所見各異) by demons of hunger (pretas, 鬼), animals (tiragyoni, 畜生), humans (manuṣya, 人) and those in the heavens of meditation (devas, 天), etc., in accordance with the consequences of their actions (karma upagama, 隨業). If the object they perceived were real, why would there be these different perceptions of it?
 - b. *The knowledge of there being a consciousness without any actual object before it* (anālambana vijñapti upalabdhitva jñāna, 無所緣識智): This is a reference to how the conditions in the past (atīta, 過) and the future (anāgata, 未) and the reflections of objects (pratibimba, 境像) found in dreams (svapna, 夢), etc., can all be objects in the mind yet be without such a real external existence (avastuka, 非實有境). If such objects can be manifested in consciousness without having a real existence, then the other objects of consciousness could be like this as well.
 - c. *The knowledge that consciousness should effortlessly perceive objects without any distortion* (aprayatna aviparītatva jñāna, 自應無倒智): This is reference to the fact that, if ignorant people could perceive the transcendental reality of objects effortlessly (aprayatna, 自然) without any distortion (aviparītatva, 無顛倒), no special effort (anabhisamkāra, 無功用) would be further needed for them to attain emancipation (vimokṣa, 解脫) from their delusions (moha, 癡).
 - d. *The knowledge that develops upon acquiring three further kinds of knowledge* (trividha jñāna anukūlatva jñāna, 隨三智轉智): These three are:
 1. *The transcendental knowledge that develops in accordance with a mastery of will power* (ceta vaśita anukūlatva jñāna, 隨自在者智轉智): This is reference to how those who have already attained such a mastery (ceta vaśita, 心自在) can transform their environments at will, accomplishing everything in accordance with their aspirations. If this environment was an object external to this transcendental

knowledge, how could it be so transformed?

Kuījī added: This is a reference to bodhisattvas who have attained at least the eighth level of grounding in the nature of purpose that is unshakeable (acalā bhūmi, 不動地) and can effortlessly transform the ground into gold, beryl and other precious treasures, using this mastery for the benefit of sentient beings. Through this knowledge, they can transform objects through the power of their aspirations.

2. The transcendental knowledge that develops in accordance with a proper introspective examination of purpose (dharma vipaśyanā anukūlatva jñāna, 隨觀察者智轉智):

This is a reference to those who have attained a distinguished resolve of meditation (samādhi viśeṣa, 勝定) and cultivated an introspective observation of their true transcendental purpose (dharma vipaśyanā, 法觀). In applying this resolve to the object or objectives before them, the characteristics of the objects before them are transformed in accordance with their resolve. If these external objects were the transcendental reality, how could their consciousness transform them in accord with their (cultivated) intent?

Kuījī added: This refers to bodhisattvas having a consciousness that is shared with students of the noble path (śrāvakas, 聲聞) and self-enlightened beings (pratyeka buddhas, 緣覺) but even more subtle. In observing the objects or objectives before them, they are only manifestations of impermanence, suffering, emptiness and selflessness.

3. The transcendental knowledge that develops in accordance with a knowledge of the nature of purpose that is beyond any speculations about its distinctions (nirvikalpaka jñāna anukūlatva jñāna, 隨無分別智轉智): This is a reference to those who realize the transcendental nature of life's purpose that goes beyond any speculations about its distinctions (nirvikalpaka jñāna, 無分別智). When abiding in this knowledge, from the very first level of grounding in joyfulness (pramuditā bhūmi, 極喜地), the different characteristics of objects no longer appear before them. If these objects were real, why wouldn't they appear at this time?

Upon realizing these four kinds of transcendental knowledge, bodhisattvas awaken to the principle that there is only the virtual nature of consciousness and enter into it.

6. And there is a stanza of verse from The Scripture on the Mysterious Array of

Consciousness (Ghana Vyūha Sūtra, 大乘密嚴經 or 厚嚴經) that says:

“The objects (ālambana, 所緣) before the mind (citta, 心), its deliberations and calculations of self-interest (manas, 意) and all the other evolving manifestations of consciousness (pravṛtti vijñāna, 轉識)

Are all inseparable from its existential nature (svabhāva, 自性).

This is why I say that all things

Are really only the virtual nature of consciousness (vijñapti matratā, 唯識) and nothing else.”

These are just a few of the many citations from the holy teachings that bear witness to there only being the virtual nature of consciousness (vijñapti matratā, 唯識).

- b. Evidence through logical reasoning (yukti, 理)

1. It is conclusive that vision and each of the other sensory kinds of consciousness do not directly connect with any objects of perception apart from their own physical foundations of support. (The eyes do not directly perceive audible sounds, the ears do not directly perceive visual forms, etc.).

Kuījī added: However this is not so in the vision of the buddhas and bodhisattvas who are in the final stages of spiritual development before becoming buddhas.

2. The sixth projection of consciousness is like them in that it is also not directly connected with any objects apart from its own purposes.

Kuījī added: This refers to the consciousness that distinguishes imagined objects (mano vijñāna, 意識) which is aware of the five sensory kinds of consciousness.

3. These six projections of consciousness directly connect with the objects before them (ālambana, 所緣) and are inseparable from them because it is what they imagine (nimitta bhāga, 相分), just as imagining (darśana bhāga, 見分) is their existential nature.
4. The objective conditions before them are therefore just like the direct associations between them - the senses that serve as their foundation (āśraya, 所依), the objects before them (ālambana, 所緣), how they imagine them (ākāra, 行相), the timing of these processes (kāla, 時) and the meaning that unfolds (artha, 事) from them. They are all by necessity inseparable from the mind (citta, 心) and its mental states (caitta, 心所).

These are just some of the citations of logical reasoning that bear witness to there only being the virtual nature of consciousness, and one should deeply believe in and accept this reality.

Identity (ātman, 我) and purpose (dharma, 法) do not really exist while the nature of emptiness (śūnyatā, 空) and consciousness (vijñāna, 識) are not really without existence. In being free from attachment to their existence or non-existence, there is the dialectical principle of the middle way (madhyama pratipad, 中行).

c. Conclusion about the literary and logical kinds of evidence

The Master Maitreyañātha (慈尊) depended on this principle in two stanzas of his Verse on Making Distinctions Between the Mean and the Extremes (Madhyānta Vibhāga Kārikā, 辨中邊論頌) which say:

“In the mind that falsely speculates about existence (abhūta vikalpa, 虛妄分別),
There is a domain of dualities that does not really exist.

(the dualities of beholder & that beheld, identity & purpose, etc.)

In these, there is only the nature of emptiness (śūnyatā, 空),

But in this nature of emptiness, there are also false speculations.

Therefore, it is said that the nature of purpose in all things

Is neither with nor without the nature of emptiness.

Because of the co-existence of these false speculations and this non-duality

(the conventional truth in which there is the transcendental nature of emptiness that is found in false speculations & the false speculations in which there is found the transcendental nature of emptiness)

There is the dialectical principle of the middle way

(the ultimate truth which is found in their highest significance).”

Responding to Objections

Question: If seemingly external objects only arise from within consciousness, why is it that, for the things we see in this world, whether they are sentient or insentient::

1. Objects are found in a determined place in space (deśa niyama, 定處)
2. Objects are found in a determined place in time (kāla niyama, 定時),
3. The orientation of objects in space and time is not determined by any individual stream of consciousness (saṃtati aniyama, 不定相續) (the mind of an individual sentient being)
4. Objects have a practical functionality (kr̥tya kriyā, 作用物) (of cause & effect)

Answer: In comparing them to how they appear in dreams and other states that arise from the subconscious mind, one's doubts should be explained away.¹¹

Kuījī added: This is explained in the first two of Vasubandhu's Twenty Stanzas on Realizing There is Only the Virtual Nature of Consciousness (Vijñapti Matratā Vimśatikā Kārikā, 唯識二十論) and its commentary.¹¹

Question: Why did The Blessed One teach about the twelve-fold alignment of subject and object¹ (dvādaśa āyatanāni, 十二處) if there is only the virtual nature of consciousness?

Answer: These are the different permutations that depend on consciousness but do not really exist apart from it.

- a. To make his disciples penetrate the empty nature of identity (ātma śūnyatā, 我空), the Buddha taught of these six pairs of duality between subject and object, just as he taught about rejecting the nihilistic beliefs about the end of existence (upon death).
- b. To make them penetrate the empty nature of purpose (dharma śūnyatā, 法空), he also taught them about there only being the virtual nature of consciousness (vijñapti matratā, 唯識), causing them to understand that the external purposes for things also do not have a real existential nature.

Question: Is not 'there only being virtual nature of consciousness' also the nature of emptiness?

Answer: No, it is not.

Question: Why not?

Answer: Because it is not really something that can be clung to as an object of attachment.

This means that the empty nature of purpose (dharma śūnyatā, 法空) is based on there being evolving permutations of consciousness in which there is a clinging to fallacies that cannot really be ascertained (anupalabdha, 不可得). There only being a virtual nature of consciousness (vijñapti matratā, 唯識) is not just a reference to the empty nature of purpose, but rather a realization of a two-fold transcendental knowledge:

- * Knowledge of the transcendental nature of purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智)
- * Knowledge attained subsequent to this realization (prṣṭha labdha jñāna, 後得智)

If there were no virtual nature of consciousness there would also be no conventional reality (saṃvṛti satya, 俗諦) and if there were no conventional reality there would not be a transcendental reality of ultimate significance (paramārtha satya, 真諦), because these two levels of truth are really dependent on each other. In rejecting that there are these two levels of truth there are false attachments to the nature of emptiness, a disease that the buddhas say is incurable. One should understand that some purposes are empty and some are not. Because of this, the Lord Maitreyañātha (慈尊) composed the two stanzas in his Verse on Making Distinctions Between the Mean and the Extremes (Madhyānta Vibhāga Kārikā, 辨中邊論頌) cited before.

Question: If the existential nature found in the alignments of physical form (rūpa āyatana, 色處) (between the sense faculties and their objects) is also consciousness, then why do its manifestations resemble the characteristics of form and continuously evolve with these characteristics in ways that are consistent, predictable and enduring?

Kuījī added: 'Consistent' here means that their characteristics always seem to have the same nature. In being without any change or interruption they are said to be 'predictable & enduring'.

Answer: This is because:

- a. Their nature and characteristics as physical form arise in the mind by dint of the powers

learned through the habitual forces of verbalization (abhilāpa vāsanā, 名言習氣), the seeds of which have dwelled in the body since the very beginning of time.

- b. The alignments of physical form (rūpa āyatana, 色處) serve as the foundation of support (āśraya, 所依) for both the afflicted and unafflicted purposes of consciousness.

If there were no habitual forces of verbalization (abhilāpa vāsanā, 名言習氣) arising from physical form, there would be no way for there to be any distortion of consciousness (viparyāsa, 顛倒) and there could not be any afflicted or unafflicted purposes. This is why consciousness simulates the manifestations of physical form.

Kuījī added: This means that, since the very beginning of time, individual lives has been perfumed (conditioned) by words and concepts. By dint of this influence, the physical matter of the sense faculties and their objects (what appears as the external world) arise as an endless and continually evolving sequence of events ...

The distortions (viparyāsa, 顛倒) of consciousness arise as a result of clinging to this physical form of the external world as the reality. Consequently, there would not be any distortions if there was no physical matter. Distortion is a false attachment to there being an external world of physical matter that is really just a product of consciousness. If there were no such distortions, there would not be any afflicted purposes. These afflicted purposes arise due to the emotional disturbances (kleśas, 煩惱), consequence-producing actions (karmas, 諸業) and that which arises from them (utbhava, 生) in the conscious mind. Some suggest that the existential nature of distortion consists of the very emotional disturbances and consequence-producing actions that arise from them. If these did not exist, there would not be the two obstacles that corrupt consciousness:

1. The obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障)
2. The obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障)

And if these two obstacles did not exist, there would be no purity of unafflicted consciousness to compare them to. With the purity of non-affliction being without anything to sever, what would it need to become pure of?

As it is said in a stanza of verse from Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論):

“The nature and characteristics of confusion

Should be attributed to the consciousness of form (objective reality)

As well as consciousness of that which is without form (existential principles).

If one did not exist, neither would the other.”

Question: External objects such as visible form, audible sound, etc., are the direct evidence that is incrementally acquired by the five sensory kinds of consciousness through immediate and direct perception (pratyakṣa pramāṇa, 現量). How can it be said that they do not exist?

Answer: When direct evidence is acquired through immediate perception, there is no attachment to it as being something external. It is only after this immediate perception that the mind distinguishes imagined objects (mano vijñāna, 意識) and produces mental associations (samjñā, 想) that falsely speculate about the external reality of physical form and the like (through faulty judgments, inferences and logic). Therefore, the objects of immediate perception are merely the imagined portion (nimitta bhāga, 相分) of immediate perception (pratyakṣa pramāṇa, 現量).

- a. Being the manifested permutations of consciousness (vijñāna pariṇāma, 識所變), they are also said to have a *real existential nature*. However, when the mind that distinguishes imagined objects clings to visible form and other sensory objects as an external reality, there are false speculations about something that does not really exist.
- b. And the objects of visible forms, audible sounds and the like are not a real existence of *physical form* but only appear to be so.
- c. And they are not *external* to the mind but only appear to be so.

They are just like the objects (ālambana, 所緣) found in dreams (svapna, 夢) and should not be held as having a real existence as form that is apart from and external to the mind.

Question: If, during wakened states, visible form is inseparable from consciousness, just as it is in the dream state, and one only understands that a dream was only in one's mind after one awakens from it, why is it that, when one is awake one does not understand that the objects of visible form in one's own mind are only the virtual nature of consciousness?

Answer: Just as one is unable to understand that one's own dreams are unreal until one awakens to them and must realize it in retrospect, so one should understand that knowledge of the objects of visible form in the wakened state are also like this. In not yet awakening to the transcendental nature of life's purpose, one is unable to truly understand the objects in one's own mind. Upon awakening to this transcendental reality, one will realize their true nature in retrospect. Before attaining this enlightenment, one is constantly living in a dream. Because of this, the Buddha spoke of 'the long night of wandering through the cycles of life and death' (saṃsāra dīrgha rātram, 生死長夜). He did so because of our inability to understand that the material world is really only the virtual nature of consciousness.

Question: With the external material world not being real, it cannot then really be the object of inner consciousness. The minds of others may really exist but why aren't they the objective conditions before one's own mind?

Answer: Who said that the minds of others are not the objective conditions before one's own consciousness? It has only been explained that they are not its immediate and direct objects of perception. This means that when the consciousness of other minds arises, those minds do not have a real function in one's own mind. This consciousness is not like that of one's own hands and feet, etc., by which one directly holds onto external objects by oneself, or the sun and lamps, etc., which directly illuminate external objects. In its relationship with the minds of others, one's mind is only like a mirror or the reflection on a surface of still water that simulates the appearance of external objects. This is what is called 'understanding the minds of others' (para citta jñāna, 知他心). These do not involve direct and immediate perceptions. Immediate and direct perceptions are only the permutations of one's own consciousness. Because of this, The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) says:

"There is nothing real that one's own consciousness can apprehend other than itself.

When consciousness of anything else arises there is only a simulation of its appearance as that which is imagined and it is only hypothetically said to be apprehended."

The apprehension of other minds is therefore just the same as it is for the material world and any other seemingly external object.

Question: Since these other minds are objects different from one's own consciousness, how can they be said to only be the virtual nature of consciousness (vijñapti mātratā, 唯識)?

Answer: Oh my word, you are so skeptical about everything you have contact with! Do you think that the doctrine about this virtual nature is only about the consciousness of a single sentient being?

Question: If this is not so, then how can this be?

Answer: You should listen carefully. If there was only one single consciousness, how could there be so many distinctions between ordinary and noble beings, the blessed and the depraved and all the different kinds of cause and effect (karma and retribution) found in the ten directions? Who would teach about the transcendental nature of life's purpose, and for whom would it be taught? What would the nature of this purpose be and what goal

would be sought? Because of these things, the meaning of there only being the virtual nature of consciousness is very deep.

The term *virtual nature of consciousness* (vijñapti, 識) here generally refers to the fact that each and every sentient being is endowed with:

1. The eight projections of consciousness (aṣṭa vijñāna, 八識), the mind's existential nature
2. The fifty-one mental states (caitta, 心所) in six categories, the motive forces that are directly associated with consciousness (samprayukta saṃskāra, 相應行)
3. The manifested permutations of this consciousness (vijñāna pariṇāma, 識所變) into the duality of an imaginer (darśana bhāga, 見分) and that imagined (nimitta bhāga, 相分)
4. The many configurations (avasthā, 位) of consciousness that can be distinguished, and
5. The principle of emptiness (śūnyatā, 理空) that reveals the transcendental nature of life's purpose (bhūta tathatā, 真如).

And so there are (respectively):

1. The distinct characteristics (sva lakṣaṇa, 自相) of consciousness
2. The mental states that are directly associated (samprayukta, 相應) with consciousness
3. The manifested permutations (vipariṇāma, 所變) of consciousness (into the duality of imaginer and that imagined).
4. The many configurations (avasthā, 位) of consciousness that can be distinguished such as matter (rūpa, 色), mind (citta, 心) and motive forces not directly associated with the mind (viprayukta saṃskāra, 不相應行).
5. The transcendental nature (bhūta tathatā, 真如) of these four.

With all these things being inseparable from consciousness, the name 'virtual nature of consciousness' (vijñapti ... tā, 識) is established.

The term *only* (matra, 唯) here refers only to denying the delusions of those who are mistakenly attached to the real existence of a material world that is separable from this virtual nature of consciousness.

If one understands the intent of this teaching about there only being the virtual nature of consciousness (vijñapti mātratā, 唯識), one will be able to provision oneself with skills of undistorted perception, quickly penetrate the empty nature of purpose, enter into the supreme spiritual awakening and rescue those sentient beings stuck in the whirlpool of life and death. Such accomplishments cannot be attained by those who have not entirely rejected false attachments to the principle of emptiness that are in contradiction with the scriptures as well as logical reasoning. Consequently, one should believe that there is really only the virtual nature of consciousness.

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

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, 種果).

Kuṅjī 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 (pratyaḥ, 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 (jata sūnyatā, 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.
 Kuṅji 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 prevail

over one another (adhipati pratyaya, 增上緣). However, some accept this explanation 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 (caitta, 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, 不相应行)
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 jātiya, 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 bhūmayāḥ, 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 can not 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 (pṛthagjana, 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 other during the different stages of spiritual development in this projection of consciousness.

Kuṅji 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.
- 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* (prapti, 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* (trīny 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 (anājñāta 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* (abhisamskāra, 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 (ākīṃcanya 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 (*trīny 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 Matrātā 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 (viṣaya 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* (ālabana pratyaya, 所緣緣), 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 with fruits (prāpti, 得).
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 can not 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 (abhinirvṛtti 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 (abhinirvṛtti 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 B. 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 certainly must 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 jāṭīya, 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:

- a. *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).
- b. *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).
- c. *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).
- d. *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).
- e. *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:*

- a. 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)
- b. 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* (visamyoga 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 (bijah, 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).
Kujī added: This can include all the manifested purposes of the conscious mind, including the mental objects imagined (nimitta bhāga, 相分), the imaginer 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).
Kujī 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 can not 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), can not 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 can not 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 can not 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.
Kūijī 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 pratyaaya, 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 pratyaaya, 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 pratyaaya, 相緣緣) before one another.
- b. They also definitely do not serve as the conditions that directly cause the arising of consciousness or as conditions that are 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 bhāgaḥ, 相分) do in fact serve as the objective conditions before each other (ālambana pratyaaya, 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 (sarvatraḡa saṃskāra, 遍行) in the subconscious mind rely on mental images of its seeds (which are primordial objects without form).

Kuījī 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).

Kuījī 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 pratyaaya, 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

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Volume Eight

On Habitual Forces (vāsanā, 習氣)

Question: Although there is an inner consciousness, without there being outer conditions how can sentient beings have a continuity of existence (bhavāṅga, 有支) in the stream of life and death (saṃsāra srota, 生死流)?

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

- 19a Because the habitual forces (vāsanā, 習氣) from actions with consequences (karmaḥ, 諸業) combine (saha, 俱) with the habitual forces from attachments to the dualities (grāha dvaya, 二取) between the beholder (grāhaka, 能取) and that beheld (grāhya, 所取),**
19b As earlier consequences from ripening seeds (pūrva vipāka, 前異熟) play out and come to an end (kṣīṇe, 既盡), others ripen (anyad vipākaḥ, 餘異熟) and rise up anew (janayanti tat, 復生) in the conscious mind.

19a 由諸業習氣、二取習氣俱， karmaṇo vāsanā grāha dvaya vāsanayā saha

19b 前異熟既盡，復生餘異熟。 kṣīṇe pūrva vipāke anyad vipākaḥ janayanti tat

The Discourse on Realizing There is Only the Virtual Nature of Consciousness says that there are four explanations of this nineteenth stanza of verse.

Three are explained in this section on habitual forces (vāsanā, 習氣) and the fourth will be explained in the next section on the twelve mutually dependent links in the continuity of afflicted consciousness (dvādaśa aṅga, 十二有支).

A. *The first explanation of this verse*

There are the three kinds of habitual forces (vāsanā, 習氣)

These habitual forces are the adhesive natures of affliction that make them difficult to attain freedom from.

1. The habitual forces arising from actions with consequences (karma vāsanā, 業習氣):

Actions with consequences (karmaḥ, 諸業) here is a reference to those actions that:

- Result in the earning of merit (puṇya, 福),
- Result in the loss of merit (apuṇya, 非福) or
- Do not have an impact on merit one way or the other (avikṛta, 不動)

In being endowed with affliction (sa āsrava, 有漏)⁷, there are intentions (cetanā, 思) that lead to conscious purposes with a moral context that may be with or without virtue - that is, they can be either wholesome (kuśala, 善) or unwholesome (akuśala, 不善), good or evil.

With there being actions with consequences (karmaḥ, 諸業), there is also a procession (parivāra, 眷屬) of projections that follow them. This is a reference to the five projections of purpose (pañca dharma skandhaḥ, 五法蘊)¹ that accompany actions (karmas, 諸業).

- Projections of physical forms (rūpa skandha, 色蘊)
- Projections of emotional feelings (vedanā skandha, 受蘊)
- Projections of mental associations (saṃjñā skandha, 想蘊)
- Projections of other motive forces (saṃskāra skandha, 行蘊)
- Projections of consciousness (vijñāna skandha, 識蘊)

This is because these projections of purpose similarly induce and bring about the different fruits of consciousness as they ripen and become mature (vipāka phala, 異熟果).

Although conditions (pratyaya, 緣) of consciousness arise from these actions, once these actions cease they no longer bring about any different ripening fruits (vipāka phala, 異熟果). However, they do perfume (vāsa, 熏) the seeds of primordial consciousness (mūla vijñāna, 本識) found in the subconscious memory which foster the same kind of potentialities (sva śaktiḥ, 自功能) so that they may arise again. This propensity for the rebirth of these potentialities is what is described as ‘habitual forces’ (vāsanā, 習氣). The atmospheric vapors arising from these habitual forces emanate from actions that are made, incrementally perfuming, conditioning and influencing the seeds found in primordial consciousness. This concept of ‘habitual forces’ disproves two theories:

- a. The thesis from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) that it is past actions alone that produce all present consequences.
- b. The thesis from The Materialistic School (Lokāyatika, 順世 or 路迦耶底迦) that present actions alone produce all future consequences.

The mutual interactions of these habitual forces maintain the continuity of their existence in the subconscious memory until they ripen and bring about the different consequences that are manifested in the conscious mind. These consequences then become distinguished as *conditions of consciousness that will prevail in the future* (adhipati pratyaya, 增上緣).

2. The habitual forces arising from attachments to duality (dvaidha grāha vāsanā, 二取習氣): These dualities can be manifested in many ways, including:

- * The duality between subject & object, the imaginer (darśana bhāga, 見分) & that imagined (nimitta bhāga, 相分),
- * The duality between verbalization (nāma, 名) and the objective reality of form (rūpa, 色)
- * The duality between the projections of consciousness (citta, 心) & their mental states (caitta, 心所)
- * The duality between the root-source and the end result, the seeds in the subconscious store of memory and the manifest purposes in the conscious mind.

All of these are involved in attachments to duality. In perfuming the seeds within the subconscious store of memory, these conscious manifestations are able to produce the potentialities for these seeds that are called the habitual forces of attachment to duality. These potentialities in turn ripen into fruits that are manifested in the conscious mind at different times in the future. These manifestations are therefore associated with the seeds in the subconscious mind as *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣). The word *combine* (saha, 俱) in the verse here is a reference the interactions that occur between the habitual forces arising from actions with consequences (karma bija, 業種) and those arising from attachments to duality (dvaidha grāha bija, 二取種). These two support each other in producing the fruits that arise in the conscious mind. (Those from actions are in a more indirect relationship with their fruits (over time) while those from attachments to duality are direct and immediate). However, because the bringing about of the fruits of conscious manifestation by those from actions made (karmaḥ, 諸業) is more apparent, Vasubandhu’s nineteenth stanza of verse mentions them first.

3. The habitual forces arising over time (paurva aparya vāsanā, 前後習氣):

- * *Earlier consequences* (pūrva vipāka, 前異熟) in the stanza here is a reference to the conscious manifestations that are the different ripening fruits that have resulted from actions that have occurred in the past (karma vipāka phala, 業異熟果).

* *Others ripen* (anya vipāka, 餘異熟) here is a reference to the various ripening fruits of consciousness from actions that rise up subsequently.

Although the seeds of attachment to duality result in fruits of consciousness that are lasting, the habitual forces from actions (karma vāsanā, 業習氣) come to an end immediately after being committed. While it is more difficult to distinguish the fruits brought about by different ripening seeds (vipāka phala, 異熟果), those that flow forth from seeds that are of the same kind (niṣyanda phala, 等流果) are more recognizable and easier to bring about. Because the seeds (from actions and attachments to duality) ripen, they bring about their manifest purposes that arise in the conscious mind. When these different fruits have already been experienced they come to an end, but they are then able to further produce other, different kinds of fruits that ripen from the subconscious mind. Because of this, the cycles of cause and effect (hetu phala, 因果) (karma and retribution) found in the stream of life & death (saṃsāra srota, 生死流) continue to turn round and round without end. Why should one assume that external conditions explain their continued existence? The intent of this stanza is to explain that this wheel turns round and round because of the habitual forces of actions and attachment to duality and they are everywhere inseparable from consciousness because they are the very existential nature of the mind and its mental states.

B. ***The second explanation of this verse***

Next there is another explanation for the continuity of life & death that is a result of habitual forces. In this explanation, habitual forces are again said to be of three kinds (trividha vāsanā, 三種熏習):

1. ***The habitual forces arising from verbalizing mental constructs*** (abhilāpa vāsanā, 言習氣): This is a reference to conditional purposes in the conscious mind that each arise directly and immediately from distinct kinds of parent seeds in the subconscious. There are two kinds:
 - a. *Verbal expressions that frame meanings* (vijñapti abhilāpa, 表義名言): This is a reference to verbal expressions that are able to communicate meaning through the distinguishing of different sounds of the voice.
 - b. *Verbal expressions that invoke mental images* (avabhāsa abhilāpa, 顯境名言): This is a reference to verbal expressions that are able to invoke images in the conscious mind and its mental states so they can be perceived and distinguished.The seeds produced through perfuming by these two ways of verbalizing perceptions in the conscious mind each have their own distinct *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣).
2. ***The habitual forces arising from attachments to identity*** (ātma grāha vāsanā, 我執習氣): This is a reference to false clinging to the seeds of identity and possession (me and mine). There are two such kinds of attachment to identity:
 - a. *Innate attachments to identity* (sahaja ātma grāha 俱生我執): These are the attachments to identity and possession that are removed through a transcendental cultivation of the noble path (bhāvanā heya, 修所斷).
 - b. *Speculative attachments to identity* (vikalpa ātma grāha, 別我執): These are attachments to identity and possession that are removed through a transcendental vision of the noble path (darśana heya, 見所斷).

The seeds produced through perfuming by these two kinds of attachment to identity in the conscious mind lead to the distinctions of self and other that arise among sentient beings.

3. The habitual forces arising from existential continuity (bhavāṅga vāsanā, 有支習氣): This is a reference the different ripening seeds that arise from actions with consequences (vipāka karma bījaḥ, 異熟業種). There are two such kinds of existential continuity:
- Actions that are afflicted but virtuous* (āsrava kuśala, 有漏善): These are able to bring about the consequences from actions that are desirable (priya, 可愛) .
 - Actions that are afflicted and without virtue* (āsrava akuśala, 諸不善): These are able to bring about the consequences from actions that are undesirable (apriya, 非愛).
- The seeds produced through the perfuming of this existential continuity by the conscious mind lead to the different ripening fruits of destiny that are virtuous or unwholesome, good or evil. One should understand that the different fruits distinguished in the habitual forces of clinging to identity and existential continuity both constitute conditions of consciousness that will prevail in the future (adhipati pratyaya, 增上緣).
- The habitual forces of existential continuity (bhavāṅga vāsanā, 有支習氣) is a reference to what this stanza of verse calls the habitual force of actions with consequences (karma vāsanā, 業習氣).
 - The habitual forces of clinging to identity (ātma grāha vāsanā, 我執習氣) & verbalization (abhilāpa vāsanā, 言習氣) are both a reference to what the stanza calls the habitual forces of attachment to duality (grāha dvaya, 二取). These two are both said to be ‘attachments’ (grāha, 取) because attachments to identities, possessions and verbalizations are all acquired through the perfuming of these seeds.
 - The meaning of the word ‘interact’ (saha, 俱) here in the verse is the same as before.

C. The third explanation of this verse

Next, there is the continuous existence of life and death due the ever-repeating cycles of:

- Emotional disturbances (kleśa, 煩惱) that arise from afflictions (āsrava, 惑)⁷
 - Actions (karma, 業) that lead to consequences and
 - The sufferings (duḥkha, 苦) that are the consequences
- Afflictions (āsrava, 惑) are emotional disturbances (kleśa, 煩惱) that nurture the arising of actions with consequences.
 - Actions with consequences (karmas, 諸業) are able to bring about subsequent actions with consequences.
 - Sufferings (duḥkha, 苦) is a reference to the host of sufferings that are induced and produced by actions with consequences (karmaḥ, 諸業)

The seeds of afflictions, actions and sufferings are all called habitual forces (vāsanāḥ, 習氣).

- 1-2. The first two kind of habitual forces, those of emotional disturbances (kleśa vāsanā, 惑習氣) and actions with consequences (karma vāsanā, 業習氣), are conditions that will prevail in the future (adhipati pratyaya, 增上緣) as suffering in the stream of life and death (saṃsāra duḥkha, 生死苦) because they support the arising of this suffering.
3. The third kind of habitual forces, those of suffering (duḥkha vāsanā, 苦習氣), are conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) because they are able to directly produce suffering.

These three habitual forces should be understood like those described in this stanza of verse.

Kuījī added: The habitual forces of attachment to duality correspond to seeds of emotional disturbance (kleśa, 惑) and suffering (duḥkha, 苦) while those of actions with consequences (karma, 業) may be understood.

- * *Affliction with emotional disturbance* (kleśa, 惑) is that which beholds (grāhaka, 取能) while *suffering* (duḥkha, 苦) is that which is beheld (grāhya, 所取).
- * Attachment (grāha, 取) in this stanza refers to the adhesive nature of habitual forces and does not by itself describe the nature of *actions with consequences* (karma, 業).
- * The meaning of the word ‘interact’ (saha, 俱) here in the verse is as the same as before.

The Twelve Links of Mutually Dependent Conditions (dvādaśa aṅga, 十二有支):

This three-fold cycle of #1 affliction with emotional disturbances (kleśa, 惑), #2 actions with consequences (karma, 業) and #3 the suffering of consequences (duḥkha vipāka, 苦) is a general understanding of the twelve links in the mutually dependent conditions of afflicted consciousness (dvādaśa aṅga, 十二有支) that begin with the darkness of ignorance and end in the suffering of old age and death, as elaborated in the holy teachings.

The links of this chain are forged during one’s life, creating the afflictions that result in suffering. They begin with:

#1 *The darkness of ignorance* is a well or black hole within that constitutes a lack of awareness of the boundlessly transcendent nature of life’s purpose that goes beyond the confines of self-centered existence

#2 *The inner motive forces* are found within this black hole of ignorance and constitutes the vacuum of want, the primal urge for survival of this self-centered existence in a world of competing interests.

These twelve links constitute the origination of suffering that ultimately results in the old age and death of this self-centered existence. The Buddha’s original enlightenment at Bodhgayā was said to be a result of meditation on this cause of affliction and the noble path leading to freedom from the fetters that make up the links of this chain.

1. In briefly summarizing these twelve links in the mutually dependent conditions of afflicted consciousness, they are divided into four categories:

- A. That which induces the continuity of its existence (ākṣepaka, 能引)
- B. The continuity of its existence that is induced (ākṣipta, 所引)
- C. That which produces conscious manifestations of its continuous existence (janaka, 能生)
- D. The conscious manifestations of its continuous existence that are produced (janya, 所生)

In elaborating on them in twelve parts:

- A. *The mutually dependent conditions that induce (affliction)* (ākṣepaka, 能引) is a reference to seeds of primordial consciousness (vijñāna bīja, 識種), the very afflicted nature of sentient (self-centered) existence as well as the motive forces within the subconscious memory that are the consequences of past causes:
 - #1 *Ignorance* (avidyā, 無明) of the transcendental nature: the darkness that is the well of the subconscious
 - #2 *Motive forces* (saṃskāra, 行): potential drives in the darkness, latent seeds that are both innate & acquired
- B. *The mutually dependent conditions that are induced* (ākṣipta, 所引): These are the effects of the present, the passive disposition of primordial consciousness that is induced by motive forces:
 - #3 *Primordial consciousness* (vijñāna, 識)
 - #4 *The duality between named objects distinguished in the mind and the objective reality of form* (nāma rūpa, 名色)
 - #5 *Alignment of the six mental & sensory faculties with their objects* (ṣaḍ āyatana, 六處)
 - #6 *Mental/sensory contact* (sparśa, 觸)
 - #7 *Emotional feeling* (vedanā, 受)
- C. *The mutually dependent conditions that produce manifestations of affliction* (janaka, 能生) refers to the seeds that cause consequence-producing actions (karma bīja, 業種), producing the conscious states in the present:
 - #8 *Craving* (trṣṇā, 愛)
 - #9 *Attachment* (upādāna, 取)
 - #10 *Continuous existence* (bhava, 有) (of afflicted consciousness)
- D. *The manifestations of mutually dependent conditions that are produced* (janya, 所生): These are the cycles of manifestation that appear in the conscious mind and perfume the seeds of the subconscious memory.
 - #11 *Rebirth* (jāti, 生)
 - #12 *Old age and death* (jarā maraṇa, 老死)

Seeds of primordial consciousness (vijñāna bījaḥ, 識種) induce a primordial consciousness (mūla vijñāna, 本識) that is innate while seeds of consequence-producing actions (karma bījaḥ, 業種) produce the subconscious memory (ālaya vijñāna, 藏識) and conscious manifestations (pravṛtti vijñāna, 轉識) that are learned and acquired.

- A. *The mutually dependent conditions that induce afflicted consciousness* (ākṣepaka, 能引), *the prejudices and predispositions in the subconscious memory that are the consequences of past causes*: This is a reference to #1 the darkness of ignorance (avidyā, 無明) & #2 the potential motive forces within it (saṃskāra, 行), because these induce the seeds of primordial consciousness (vijñāna bīja, 識種) that produce the five kinds of fruits found in the dispositions of the passive conscious mind (#3 - #7). Of these two:
- #1 The darkness of ignorance (avidyā, 無明) is a reference to the unconscious mind that only retains latent seeds, those of primordial consciousness and those that can later arouse the good and evil actions in the world of the future (upon being perfumed).
- #2 The seeds that can potentially be aroused here are called motive forces (saṃskāra, 行). All of the actions that are presently being experienced in the conscious mind (dṛṣṭa dharma vedanīyaṃ karma, 順現受業) and all of the actions that help support future consequences (nānā pakṣa sām̐parāyika karma, 別助當業) are involved with these potential motive forces, perfuming them in order to rouse them.
- B. *The mutually dependent conditions of afflicted consciousness that are induced* (ākṣipta, 所引), *the present disposition of the passive conscious mind*: This is a reference to the five kinds of seeds that constitute the primordial consciousness (mūla vijñāna, 本識) within. Unlike seeds of action with consequences (karma bīja, 業種), these seeds immediately and directly produce the different ripening fruits (vipāka phala, 異熟果) of primordial consciousness because they are only induced by #1 ignorance and #2 motive forces. They include:
- #3 Primordial consciousness (vijñāna, 識)
- #4 The duality between named (identified) objects distinguished in the mind & the objective reality of form (nāma rūpa, 名色)
- #5 Alignment of the mental & sensory faculties with their six objects (ṣaḍ āyatana, 六處)
- #6 Mental/sensory contact (sparśa, 觸)
- #7 Emotional feeling (vedanā, 受)
- Among them:
- #3 The seeds of primordial consciousness (vijñāna bīja, 識種) are the cause for the arising of #3 primordial consciousness (mūla vijñāna, 識).
- #4 When not separately distinguishing the last three remaining causes (#5 alignments of the mental/sensory faculties with their six objects, #6 mental/sensory contacts and #7 emotional feelings), these three are all considered to be included among the seeds of #4 the duality between mind and matter.
- #5-#7 The seeds of these last three causes are like sequential steps in the evolving duality of mind and matter and, because of this, they are considered to be three subsequently arising kinds of seeds.
- * Some say that the seeds of #4 duality between that named and form (nāma rūpa, 名色) generally include all five of these causes and, among them, the four other kinds of seeds (those of #3 primordial consciousness, #5 alignment of the mental and sensory faculties with their six objects, #6 mental and sensory contacts and #7 emotional feelings) are established according to which ones are prevalent in the mind at any given moment.
- * The combination of #5 the alignment of the sensory and mental faculties with their six objects (ṣaḍ āyatana, 六處) and #3 primordial consciousness (vijñāna, 識) are generally distinguished as the five kinds of sensory consciousness (pañca vijñāna, 五識) & the consciousness that distinguishes imagined objects (mano vijñāna, 意識) respectively.

1. The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) explains that #3 primordial consciousness is also in turn able to induce the seeds of actions with consequences (karma bīja, 業種) because:
 - a. The seeds of actions with consequences are also found within #3 primordial consciousness (as the subconscious store of memory).
 - b. The different seeds ripening in the subconscious store of memory (vipāka vijñāna bīja, 熟識種) involve #4 the duality of mind and matter.
2. The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經) explains that #3 primordial consciousness is both inducing (ākṣepaka, 能引) and induced (ākṣipta, 所引) because:
 - a. Seeds of primordial consciousness (vijñāna bīja, 識種) and seeds of action (karma bīja, 業種) are both found within #3 primordial consciousness (the latter as the subconscious store of memory).
The seeds of primordial consciousness are induced by ignorance and motive forces. This primordial consciousness in turn induces the seeds of consequence-producing actions, including those of craving, attachment and coming into conscious existence.
 - b. This primordial consciousness is the foundation for the duality between mind & matter but does not constitute it per se.
3. Although the perfuming and producing of the seeds of #3 primordial consciousness, #4 mind/matter duality, #5 alignment of mental/sensory faculties with their objects, #6 mental/sensory contact and #7 emotional feelings are really simultaneous, because of the relationship between them, the holy teachings hypothetically speak of them having a sequential order in which they come before or after each other because:
 - #3 Primordial consciousness is the leader while (#4 - #7) the other four follow it.
 - #4 Mind/matter duality is general while (#5 - #7) the next three are more specific.
 - #5 The alignment of mental and sensory faculties with their six objects is primary while #6 mental and sensory contact and #7 emotional feelings are secondary.
 - #6 Mental and sensory contact is a cause while #7 emotional feelings are an effect.
 Some say that they come before or after each other because the future manifestation of fruits from seeds depends on them arising in a sequential order through incremental stages of development (from #3 primordial consciousness to #4 mind/matter duality, from #4 mind/matter/duality to #5 the alignment of sensory and mental faculties with their objects, etc., etc.)
4. Because of this, in many places such as The Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) and The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經), these five seeds of the passive conscious state in the present are also said to be actual manifestations of motive force (samudācāra, 現行), but when they are still in their causal state as seeds, they are by definition not actual manifestations of the conscious mind.
5. And so it is said that, in the arising of conditions (pratītya samutpada, 緣起) from the subconscious mind, the inducement (ākṣepa, 引) and arising (janana, 生) of the seeds (as consciousness) are simultaneous while, in the manifestations of the conscious mind (as actions), the times when they are moistened and nurtured are definitely not simultaneous with the times when they are not yet moistened and nurtured.

C. *The mutually dependent conditions that are able to produce manifestations of afflicted consciousness* (janaka, 能生), *the presently active conscious states*: This refers to three links:

#8 Craving (tr̥ṣṇā, 愛)

#9 Attachment (upādāna, 取)

#10 Continuity of existence (bhava, 有)

These three are able to directly and immediately result in future rebirth, old age and death. This is a reference to the fact that:

1. The different fruits of delusion (moha, 愚) that ripen from within the subconscious mind directly bring about any subsequent coming into existence (punar bhava, 後有) of conscious actions with consequences (karmas, 諸業) as *conditions that prevail in the future* (adhipati pratyaya, 增上緣).
2. These actions with consequences lead to future (#11 & #12) rebirth, old age and death as *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣).
3. And with delusions about the existence of external conditions being the fruits of consciousness that will prevail in the future (adhipati phala, 增上果), emotional feelings arise about this objective sphere. As cravings (tr̥ṣṇā, 愛) grow and prosper there is further development of four kinds of attachment (catuḥ upādānāni, 四取).

These are attachments to:

- a. Desire for the objects of the senses (kāma upādāna, 欲取),
- b. Flawed beliefs about the transcendental nature of reality (dṛṣṭi upādāna, 見取),
- c. Superstitious beliefs about rituals or moral rules (śīla vrata upādāna, 戒取) and
- d. False (ad hominem) beliefs about identity (ātma vada upādāna, 我語取).

In combining #8 craving (tr̥ṣṇā, 愛) and #9 attachment (upādāna, 取), there is a moistening and nourishing of six kinds of seeds:

- a. The seeds of action (karma bījaḥ, 業種) as that which induces (akṣepaka, 能引)
- b. Five seeds as that which is induced (ākṣipta, 所引):
 - #3 Primordial consciousness (vijñāna, 識)
 - #4 The duality between named (identified) objects distinguished in the mind & the objective reality of form (nāma rūpa, 名色)
 - #5 Alignment of the six mental & sensory faculties with their objects (ṣaḍ āyatana, 六處)
 - #6 Mental & sensory contact (sparśa, 觸)
 - #7 Emotional feelings (vedanā, 受)

These six kinds of seeds evolve together as #10 the continuity of existence (bhava, 有) because combined they are able to directly produce the fruits (phala, 果) found in conscious manifestations of future existence (punar bhava, 後有). In clarifying this further:

- * Volume ten of *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation* says that only the seeds of actions (karma bījaḥ, 業種) constitute a continuity of existence (bhava, 有) because they are able to directly result in *the fruits of consciousness from different ripening seeds* (vipāka phala, 異熟果).
- * Elsewhere it is stated that the term ‘continuity of existence’ (bhava, 有) is only used for the five kinds of seeds that have been induced (ākṣipta, 所引) because they directly produce the seeds for any *fruits of consciousness that flow forth from seeds that are of the same kind* (niṣyanda phala, 等流果).

D. *The manifestations of mutually dependent conditions produced in the conscious mind* (janya, 所生), *manifesting the effects into the future* - This is a reference to cycles of:

#11 Rebirth (jātī, 生)

#12 Old age and death (jarā maraṇa, 老死)

These are directly produced because of #8 craving (tṛṣṇā, 愛), #9 attachment (upādāna, 取) and #10 the continuity of (afflicted) existence (bhava, 有).

#11 Rebirth (jātī, 生) refers to everything from the intermediate existence between death and rebirth, including life in the womb (antara bhava, 中有), up to basic existence in this world (mūla bhava, 本有), but it does not involve decline into old age.

#12 Old age (jarā, 老) is a general reference the changes that accompany this decline.

Death (maraṇa, 死) refers the final destruction and dissolution of this life.

A catechism on these twelve links of mutually dependent conditions in afflicted consciousness:

Question: Why is not old age said to be a distinct link in the continuous existence of afflicted consciousness instead of being connected with that of death?

Answer: Old age is not always certain to occur. Although this is so, if life continues it is necessary and inevitable, and so it is established with death through association.

Question: Why is not sickness a distinct link?

Answer: All those in the four modes of birth (yoni, 生) as well as the spheres (dhātu, 界) and destinies (gati, 趣) of sentient existence must experience old age, except for those who die prematurely (but not all of these experience sickness). All other beings must experience the sickness, decay and deterioration that is associated with approaching the end of life.

Question: The duality of mind and matter is not universal. (There are beings meditating on sentient existence in the spheres of its form (objective reality) & existential principles beyond form as well as beings who are spiritually reborn (aupapāduka, 化生) in its sphere of desire whose six-fold alignment of subject and object is suddenly without this duality.) Why is it established as one of the links in the mutually dependent conditions of affliction?

Answer: It is established as a link because it is necessary. All beings born from a womb, from eggs or asexually through moisture are by necessity endowed with the duality of mind and matter, but the six-fold alignment between mental and sensory faculties and their objects has not yet have been completely developed in some of them. And so the duality of mind and matter exists universally. Although beings meditating in the sphere of form and those spiritually reborn in the sphere of desire are endowed with the five sense faculties from the very beginning, they may not have yet employed them. Because of this, it is said that they are not yet fully endowed with the six-fold alignment of the mental and sensory faculties with their objects. Although those who are reborn into the sphere of existential principles beyond form are endowed with such a mental capacity (mano indriya, 意根) from the very beginning, at first their perception of this sphere is not clear and so it is said that this capacity is not yet in proper alignment with its object (which is without form).

Question: Craving (tṛṣṇā, 愛) is not universal. Why is it established as a distinct link in the continuous existence of afflicted consciousness? Those finding themselves in an evil destiny (akuśala gati, 惡趣) have no craving to be so reborn.

Answer: Craving is in fact necessary and so is established as a distinct link. Excepting those who no longer seek to live in this world, those reborn into virtuous destinies (kuśala gati, 善趣) are necessarily endowed with it. Those who have attained the fruit of never returning to this world (anāgamin, 不還) no longer have the cravings that moisten and nurture the seeds of

rebirth (jāti, 生). However, just as there are still the seeds of attachment within them, so there are still seeds of craving (tṛṣṇā, 愛) that are universal. Those reborn into evil destinies (akuśala gati, 惡趣) have cravings for their own lives and the objects around them. The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經) only says that they do not have cravings because they do not hope for or seek rebirth in an evil destiny, but this certainly does not mean that they are without any cravings at all.

Question: Why are #11 rebirth and #12 old age and death established as the manifestations of conscious existence that are *produced* (janma, 所生) while the five links of #3 primordial consciousness, #4 name/form duality, #5 the six-fold alignment of mental & sensory faculties with their objects, #6 mental & sensory contact and #7 emotional feelings are distinguished as the links of mutually dependent conditions that are *induced* (akṣipta, 所引)? What is the difference?

Answer:

- a. When they are at the causal stage (as seeds) it is difficult to recognize the different distinctive characteristics of the five links found in the mutually dependent conditions of afflicted consciousness that are induced (akṣipta, 所引). Therefore the holy teachings establish their names on the basis of their future fruits. This means that:
 1. At the time of rebirth, the cause (seed) for #3 *primordial consciousness* is revealed.
Kuijī added: This occurs either at the first moment of rebirth or during the first week.
 2. Next, with the sense faculties not yet being fully developed, the characteristics of #4 *name/form duality* begin to develop.
Kuijī added: This occurs before the end of the fourth week after rebirth.
 3. Then, when the sense faculties become fully developed, #5 *the six alignments of subject & object* are clearly thriving.
Kuijī added: This occurs some time after the fourth week.
 4. Depending on this, there is the arousal of #6 *mental and sensory contacts* as well as the first arising of emotional feelings.
 5. Finally, at the point in which #7 *emotional feelings* are flourishing, the fruits of these five have become completely developed.

Consequently, the causes for the five links of induced (akṣipta, 所引) mutually dependent conditions are established based on the fruits that have been attained.

Kuijī added: The causes for these links are established based on this sequential arising of their fruits because their characteristics are difficult to recognize when their causes are latent or suppressed.

- b. Because it is easier to perceive their different distinctive characteristics at the stage of fruition, the links of #11 rebirth and #12 old age and death are generally established by revealing three kinds of suffering, that is, birth, old age and death. In fact, when these fruits have yet to be produced (janya, 所生) and are seen as being in the future, one speaks of #11 birth, #12 old age and death as that which is to be dreaded. When they are that which has already been attained in the present, one understands the arising of their different stages and characteristics as (#3 - #7) the five links that have been induced (akṣipta, 所引).

Question: Why is #1 ignorance (avidyā, 無明) generally established as the condition necessary for the bringing about of actions with consequences (karmas, 諸業) while #8 craving (tṛṣṇā, 愛) & #9 attachment (upādāna, 取) are only said to moisten and nurture them?

Answer: Although all emotional disturbances (kleśa, 煩惱) are able to moisten and nurture actions, the power of ignorance (avidyā bala, 無明力) is predominant in bringing them about

because it is endowed with eleven qualities by which it is uniquely distinguished (ekadaśa viśeṣa, 十一殊勝), as explained at length in The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Diviḥhaṅga Nirdeśa Sūtra, 緣起經):

Here, the eleven qualities that uniquely distinguish ignorance are said to include the following:

1. *The objects before it* (ālambana viśeṣa, 所緣勝): Ignorance can be found in all projections of consciousness, whether they are pure or tainted with afflictions.
2. *How it is imagined in the mind* (ākāra viśeṣa, 行相勝): Ignorance is able to conceal realities and reveal falsehoods.
3. *Its conditions that directly cause the arising of consciousness* (hetu pratyaya viśeṣa, 因緣勝): Ignorance is the root source for both emotional disturbances (kleśa, 煩惱) and actions with consequences (karmas, 諸業).
4. *Its confluence of arising conditions* (samutthāna viśeṣa, 等起勝): Ignorance is equally able to:
 - a. Induce (as #2 motive forces),
 - b. Be induced (as #3 - #7 the five passive conscious states),
 - c. Produce manifestations (as #8 - #10 the three active conscious states) and
 - d. Be manifested (as #11 - #12 the suffering of rebirth, old age and death).
5. *Its evolving permutations* (pariṇāma viśeṣa, 轉異勝): Ignorance can be transformed into four states:
 - a. Latent seeds (anuśaya, 隨眠)
 - b. Entanglements (pary avasthāna, 纏縛)
 - c. Motive forces associated with consciousness (samprayukta saṃskāra, 相應), and
 - d. Permutations that are uniquely distinct (kevala, 不共).
 These different characteristics of ignorance are based on their functions.
6. *Its improper conduct* (mithyācāra viśeṣa, 邪行勝): Because of ignorance, there is confusion about the principles of reality that appear to wax (as attachments to views about eternity & existence) and wane (such as attachment to views about impermanence & emptiness) in the mind.
7. *Its pervasiveness* (saṃtāna viśeṣa, 相狀勝): The unique characteristics (sva lakṣaṇa, 自相) of ignorance subtly pervade the shared characteristics (sāmānya lakṣaṇa, 共相) of all things, whether they are pleasant (priya, 愛) or unpleasant (apriya, 非愛).
8. *Its creation of actions with consequences* (karma kriyā viśeṣa, 作業勝): Ignorance is able to do the work that builds the foundation for the struggles of life and death (saṃsāra, 生死) and it also prevents the work of spiritual freedom (nirvāṇa, 涅槃).
9. *Its obstacles* (āvaraṇa viśeṣa, 障礙勝): Ignorance is able to prevent purposes that are distinguished (unafflicted but conditional) as well as those purposes that are universal and transcendental (unafflicted and unconditional). This is a reference to the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障), respectively.
10. *Its adapting to circumstances* (anuvartana viśeṣa, 隨轉勝): Ignorance is able to adapt to any conditions, from the three roads of evil (greed, hate & stupidity) to the very peak existential experience (bhavāgra, 有頂) found in the highest heaven of meditation.
11. *Its correction* (pratipakṣa viśeṣa, 對治勝): Ignorance is not corrected by afflicted knowledge (āsrava jñāna, 有漏智). It is only corrected through the unafflicted knowledge (anāsrava jñāna, 無漏智) that comes from transcendental vision (darśana, 見) and cultivation (bhāvanā, 修) of the noble path.
 - a. The power of craving (tṛṣṇā, 愛) is prevalent in moistening and nurturing the seeds of actions with consequences (sneha karma, 潤業) because, as the scriptures say, craving is like water in that it can moisten and nourish their seeds. And so, in order to sprout, grow and come into existence, the seeds of actions (karma bīja, 業種) must be repeatedly moistened and nurtured by craving.
 - b. Craving and attachment are distinguished respectively as the beginning and end stages in this process of moistening and nourishing. On the other hand, ignorance (avidyā, 無明) does not need to be repeatedly applied to the seeds of karma. It only needs to be established once. Therefore, although emotional disturbances (kleśaḥ, 諸煩惱) involve the links of both craving (tṛṣṇā, 愛) and attachment (upādāna, 取), attachment is the prevailing factor in the nurturing process and it is said to be the intensification of craving.

2. *On these twelve occurring at different levels of meditation:*

Generally speaking, these twelve links all depend on conditions arising at the same level of meditation (sva bhūmiḥ, 自地). However, there are motive forces (saṃskāra, 行) that depend on ignorance occurring at different levels, such as in when motive forces at a higher level rise above the ignorance found at a lower level. For example, the motive forces in the first approach to meditative resolve (anāgāmya samādhi, 未至定) rise above the ignorance that is confined to the sphere of desire, prior to entry into meditation. If this were not so, upon first subduing the lower levels of ignorance found in tainted motive forces, there would be no motive force (saṃskāra aṅga, 行支) that could bring about a higher level of meditative resolve (samādhi, 定) because it could not rise above its own level of ignorance.

Question: When being reborn at a higher level (e.g., the sphere of form) from a lower level (e.g., the sphere of desire), or going from a higher level to a lower level, under what circumstances do emotional feelings (vedanā, 受) bring about craving (tṛṣṇā, 愛)?

Answer: Cravings connect with emotional feelings when there is going to be a future rebirth (jāti, 生), whether it is going to be as a conscious manifestation or will still remain among the seeds in the subconscious mind. This does not contradict reason.

3. *On these twelve occurring over the course of the same or different lifetimes (of the past, present and future)*

With these twelve links regarded as consisting of ten causes (seeds) and two effects (fruits), they are not necessarily all experienced in the same lifetime (sama yuga, 同世).

1. Among the ten causes, the first seven (#1 - #2 those that induce & #3 - #7 those that are induced) are sometimes in the same lifetime as the next three (#8 craving, #9 attachment & #10 continuity of existence) and sometimes they are not.
2. When the last two (#11 rebirth & #12 old age and death), the middle three (#8 craving, #9 attachment & #10 continuity of existence) and the first seven (#1 - #2 those that induce & #3 - #7 those that are induced) are considered to be three distinct groupings, they must at least occur in the same lifetime within their own groupings.
3. In this way, a single repetition of these twelve as a cause in one life and an effect in another reveals how the wheel (of death & rebirth) turns while being free from belief in the finality (of death) or the eternity (of life). To postulate (as is done in some teachings about the lesser track of attaining freedom from affliction on the individual level) that the wheel just repeats twice is of no use. Some would even go beyond this as a means of conveying the fact that the wheel keeps going round and round forever into the future.

4. *On the different characteristics of these twelve links*

a. *The twelve links being real* (dravyasat, 實) *or merely hypothetical* (prajñaptisat, 假):²

In distinguishing the meaning of these twelve links, the first nine are considered to have a *real existence* while the last three (#10 the continuity of (afflicted) existence, #11 rebirth and #12 old age & death) only have a *hypothetical existence*.

Kuījī added: This is because:

#10 The continuity of conscious existence (bhava, 有) is really a synthesis of six links (#2 motive forces and #3 - #7 the five induced links) after they have been moistened and nourished by #8 craving (tṛṣṇā, 愛) and #9 attachment (upādāna, 取).

#11 Rebirth and #12 old age & death are really #3 - #7 the five induced links in the three phases of their life-cycle; creation (jāti, 生), change (anyathātva, 異) & destruction (niruddha, 滅).

b. The twelve links as single entities (ekadravya, 一事) or composite entities (nānādravya, 非一事):

Five of the links are *single entities*:

- #1 Ignorance (avidyā, 無明)
- #3 Primordial consciousness (vijñāna, 識)
- #6 Mental/sensory contact (sparśa, 觸)
- #7 Emotional feeling (vedanā, 受)
- #8 Craving (tṛṣṇā, 愛)

The remaining are *composite entities*.

Kuījī added: For example, #2 motive forces (saṃskāra, 行) pervade both matter and mind, etc.

c. The twelve links being tainted or untainted by the nature of emotional disturbance (saṃkleśa, 染):

1. Three of the links are only *tainted*, because they constitute the very nature of emotional disturbance:

- #1 Ignorance (avidyā, 無明)
- #8 Craving (tṛṣṇā, 愛)
- #9 Attachment (upādāna, 取)

2. Seven of the links are only *untainted* because they are only different ripening fruits of the subconscious mind. Five of these are the induced links (ākṣipta, 所引) found in the passive disposition of consciousness:

- #3 Primordial consciousness (vijñāna, 識)
- #4 The duality between named (identified) objects & the objective reality of form (nāma rūpa, 名色)
- #5 Alignment of the mental & sensory faculties with their six objects (ṣaḍ āyatana, 六處)
- #6 Mental and sensory contact (sparśa, 觸)
- #7 Emotional feeling (vedanā, 受)

Two are the manifestations of conscious existence that are produced (janya, 所生)

#11 Rebirth (jāti, 生) and #12 Old age and death (jarā maraṇa, 老死)

Volume ten of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation says that, because tainted purposes can intrude on the first seven links, they are conventionally said to be *both tainted and untainted*. The seeds of the two remaining links can also be either tainted or untainted by emotional disturbances this way.

d. The twelve links standing by themselves (pratyeka lakṣaṇa, 獨相)

Or being combined with the others (saṃsr̥ṣṭa lakṣaṇa, 雜相):

Three links are said to *stand by themselves* in that they do not interact with the others:

- #1 Ignorance (avidyā, 無明)
- #8 Craving (tṛṣṇā, 愛)
- #9 Attachment (upādāna, 取)

The rest *are combined with each other*.

Kuījī added: For example, when interacting with each other, #2 motive forces (saṃskāra, 行) & #3 - #7 the five induced links are called #10 continuous conscious existence, #11 rebirth & #12 old age & death.

e. The twelve links having form (sa rūpa, 有色) or being without form (arūpa, 無色):

Six links are only found in the *sphere of existential principles that is without form*.

- #1 Ignorance (avidyā, 無明)
- #3 Primordial consciousness (vijñāna, 識)
- #6 Mental/sensory contact (sparśa, 觸)
- #7 Emotional feeling (vedanā, 受)
- #8 Craving (tṛṣṇā, 愛)
- #9 Attachment (upādāna, 取)

The remaining links pervade both *the sphere of form and this sphere beyond form*.

- f. *The twelve links being afflicted* (sa āsrava, 有漏)⁷ *or being without affliction* (anāsrava, 無漏): All of the links are endowed with *affliction* because they are only involved in conditional purposes (saṃskṛta dharma, 有為法) and because non-affliction and unconditional purposes (asaṃskṛta dharma, 無為法) are not considered links in causing the mutually dependent conditions of afflicted consciousness (bhavāṅga, 有支).
- g. *The twelve links being virtuous* (kuśala, 善), *evil*, (akuśala, 不善) *or morally undefined* (avyakṛta, 無記):
1. Three links shroud the cognitive processes of consciousness (nivṛta, 有覆) and so are only unwholesome or morally undefined:
 - #1 Ignorance (avidyā, 無明)
 - #8 Craving (trṣṇā, 愛)
 - #9 Attachment (upādāna, 取)
 Kuījī added: Ignorance in the sphere of desire arises through speculations about distinctions (vikalpa, 分別) and is only unwholesome. Craving and attachment may be either unwholesome or morally undefined. In the higher spheres of sentient existence (meditations on the objective reality of its form & its existential principles that are beyond form) these three are all morally undefined.
 2. One is only virtuous or unwholesome, that is, good or evil:
 - #2 Motive forces (saṃskāra, 行)
 Kuījī added: Motive forces are either good or evil, but never morally undefined. They are never morally undefined because that which is morally undefined does not have an impact on the fruits of consciousness.
 3. One of these links can be virtuous, unwholesome or morally undefined but does not shroud the cognitive processes of consciousness:
 - #10 The continuity of conscious existence (bhava, 有)
 Kuījī added: The continuity of conscious existence can be virtuous, evil or morally undefined because it is a combination of #2 motive forces with #3 - #7 the five links that are induced (primordial consciousness, etc.).
 4. The remaining seven are only morally undefined and do not shroud the cognitive processes of consciousness because they are ripening consequences rather than causes.
 - #3 Primordial consciousness (vijñāna, 識)
 - #4 The duality between identified objects in the mind & the objective reality of form (nāma rūpa, 名色)
 - #5 Alignment of the mental & sensory faculties with their six objects (ṣaḍ āyatana, 六處)
 - #6 Mental/sensory contact (sparśa, 觸)
 - #7 Emotional feeling (vedanā, 受)
 - #11 Rebirth (jāti, 生)
 - #12 Old age and death (jarā maraṇa, 老死)
 Kuījī added: These seven have the nature of being different ripening seeds arising from the subconscious into the conscious mind.

However, virtue that is corrupted with emotional disturbances (saṃkleśa, 染) can also arise in these seven.

 Kuījī added: Volume ten of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation explains that, except for #1 ignorance, #8 craving, #9 attachment and #12 old age & death, which are only corrupted by emotional disturbance, all of the other links can be either corrupted or uncorrupted. In these seven that can be morally undefined and do not shroud the cognitive processes of consciousness, states can arise that are virtuous but still corrupted by emotional disturbances.
- h. *The twelve links in terms of the three-fold sphere of sentient existence* (trayo dhātavaḥ, 三界)⁴: Although all twelve links pervade the three-fold sphere of sentient existence either partially or entirely, they do so entirely in the *sphere of desire* but only partially in the *sphere of form* (objective reality) & the *sphere that is beyond form* (existential principles), where the three kinds of #7 emotional feelings (contentment, suffering and indifference) are not manifested.

i. *The twelve links being crude* (audārikā, 麤苦障) *or refined* (śāntā, 靜妙離):

The higher levels of #2 motive forces (saṃskāra, 行) are able to subdue those at lower levels through aspiration. There are six ways that they appear in the mind (ṣaḍ ākāra, 行相).

Three ways appear to be *coarse and unrefined* (audārikādy ākāra, 麤苦障行相):

1. Coarseness (sthūla, 麤)
2. Suffering (duḥkha, 苦)
3. Being laden with obstacles (nivarāṇa, 障)

Three appear to be *subtle and refined* (śāntādy ākāra, 靜妙離行相):

1. Sublimity (pranīta, 妙)
2. Being endowed with peace of mind (śānta, 靜)
3. Transcending obstacles (niḥsaraṇa, 離)

In seeking a higher rebirth there is transcendence of coarseness & attainment of refinement.

j. *The twelve links of those in training* (śaikṣa, 學) *and those beyond training* (aśaikṣa, 無學):

These twelve links in the mutually dependent conditions of afflicted consciousness do not arise in either *those in training* or *those beyond any further need for training* on the noble path. Because the virtuous but afflicted actions of the saints are based on awakened knowledge (vidyā, 明) about life and death (saṃsāra, 生死), they are opposed to these links and so are not involved with them. One should understand that noble beings by necessity do not create or promote actions that will subsequently result in the fruits of suffering because they do not wish to be afflicted and they are able to sever the seeds arising from the delusions found in the special kind of ignorance that is unique to the deliberations and calculations of self-interest (avidyā āveniki, 不共無明 or 獨頭無明).

Question: Do not the actions that result in the fruit of the never-returner (anāgamin, 不還)¹² involve #2 motive forces (saṃskāra aṅga, 支行)?

Answer: In cultivating the various practices of meditation that still the mind (dhyāna, 靜慮), the never returner is reborn into the pure abodes of heaven (śuddhāvāsa, 淨居天) as well as the lower trance states that are found in the fourth level of meditation. That this is because of their actions (karmaḥ, 諸業) is not a contradiction with what has been said about it not being one of these links found in the mutually dependent conditions of afflicted consciousness.

k. *The twelve links in the mutually dependent conditions of afflicted consciousness in terms of detachment from them* (prahāna, 斷): There are two theories on this:

1. There is a thesis that:

- a. #1 Ignorance is *only severed through vision of the noble path* (darśana heya, 見所斷) because:
 - * There must be delusions (moha, 癡) about the principles of transcendental reality (the four truths) for #2 motive forces to arise from #1 ignorance.
 - * Those who are noble do not create actions (karmaḥ, 諸業) that result in afflictions that subsequently have #10 a continuity of conscious existence (bhava, 有).
- b. #8 Craving (tṛṣṇā, 愛) & #9 attachment (upādāna, 取) are *only severed through cultivation of the noble path* (bhāvanā heya, 修所斷) because:
 - * Through lust and greed, craving seeks #10 a continuity of future conscious existence (punar bhava, 後有), moistening and nurturing the seeds of #11 rebirth.

* Craving and attachment are not severed through a vision of the noble path. According to volume five of Sthiramati's Commentary on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya Vyākhyā, 大乘阿毘達磨雜集論), there are nine ways that an innate craving (sahaja tṛṣṇā, 俱生愛) arises upon facing the very end of one's life (cyuti citta or maraṇa bhava, 命終心):

1. A death in the sphere of desire that will lead to rebirth in the sphere of desire
2. A death in the sphere of form that will lead to rebirth in the sphere of form
3. A death in the sphere being form that will lead to rebirth in the sphere beyond form
4. A death in the sphere of desire that will lead to rebirth in the sphere of form
5. A death in the sphere of desire that will lead to rebirth in the sphere beyond form
6. A death in the sphere of form that will lead to rebirth in the sphere of desire
7. A death in the sphere of form that will lead to rebirth in the sphere beyond form
8. A death in the sphere beyond form that will lead to rebirth in the sphere of desire
9. A death in the sphere beyond form that will lead to rebirth in the sphere of form

In the case of human beings, from the moment of death (cyuti citta or maraṇa bhava, 命終心) there is said by some to be an intermediate period (antara bhava, 中有) lasting up to forty-nine days after which there is rebirth through re-entry into a womb (pratisaṃdhi, 結生).

- c. The nine links other than #1 ignorance, #8 craving and #9 attachment are *severed through both vision and cultivation of the noble path*.
2. There is another thesis (deemed correct) that all twelve links need to be *severed through both vision and cultivation of the noble path*.

Question: If this is the case, how is #1 ignorance (avidyā, 無明) severed by cultivation of the noble path and how are #8 craving (tṛṣṇā, 愛) & #9 attachment (upādāna, 取) severed by vision of the noble path?

Answer: Volume ten of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation says that those who have attained the fruit of the stream-enterer (srotāpanna phala, 預流果)¹² have already partially severed a portion of each of these mutually dependent links of afflicted consciousness but none of them entirely.

1. If #1 ignorance is only severed through a vision of the noble path, why doesn't the Discourse speak of the stream-enterer severing it entirely?
2. If #8 craving & #9 attachment are only severed through cultivation of the noble path, why does it speak about the stream-enterer having partially severed these links through attaining a vision of the noble path?
3. Volume fifty-nine of the discourse also speaks about all emotional disturbances (kleśa, 煩惱) being able to produce bondage to rebirth (pratisaṃdhi, 結生) anywhere in the sphere of sentient existence.

Kuījī added: 'All' here refers to all emotional disturbances, those that are severed by vision of the noble path and those that are severed by cultivation of the noble path.

4. It also says that motive forces (saṃskāra, 行) which lead to unwholesome destinies (akuśala gati, 惡趣) are only brought about through the emotional disturbances from speculations about distinctions (vikalpa kleśa, 分別煩惱).
Kuījī added: It also says that motive forces which lead to (the more virtuous) human and divine destinies (kuśala gati, 善趣) are only brought about through innate emotional disturbances (sahaja kleśa, 俱生煩惱). It further says that speculative emotional disturbances are severed through vision of the noble path while innate ones are severed through cultivation of the noble path.
5. However, the discourse does not say that the emotional disturbances moistening and nurturing #11 rebirth are only severed through cultivation of the noble path (bhāvanā heya, 修所斷) or that motive forces impacting future #10 continuous conscious existence are only severed through vision of the noble path (darśana heya, 見所斷). Because of this, it is understood that the three links of

#1 ignorance, #8 craving & #9 attachment are severed through both vision and cultivation of the noble path.

6. In fact, in its main role of bringing about the #2 motive forces (saṃskāra, 行) that lead to unwholesome destinies, #1 ignorance is only severed through vision of the noble path. In its secondary, supportive role of bringing about the motive forces that lead to human and divine destinies, it can be severed through both vision and cultivation of the noble path.
7. In their main role of moistening and nurturing #11 rebirth, the two links of #8 craving and #9 attachment are only severed through cultivation of the noble path. In their secondary, supportive role, they can be severed through both vision and cultivation of the noble path.
3. In severing attachments to these links (prahāṇa, 斷), it is also necessary to distinguish between conscious purposes that are corrupted (saṃkleśa dharma, 染污法) and subconscious afflictions (āsrava, 漏) that have not yet corrupted (akliṣṭa, 不染污) the conscious mind. The existential natures of corrupted purposes need to be severed in order to sever them forever, yet the existential natures of afflictions (in the subconscious) that have not become corrupted in the conscious mind need not be severed because they are not necessarily in contradiction with the noble path. In fact, when speaking about the severing of these attachments (prahāṇa, 斷), there are two levels of meaning:
 - a. *Disentanglement* (visaṃyoga, 離縛) is a reference to severing the conditions in the conscious mind that have been corrupted by emotional disturbances (kleśa, 煩惱).
 - b. *Never arising again* (anutpāda, 不生) is a reference to severing the foundation of afflictions (āsrava, 有漏)⁷ in the subconscious upon which the emotional disturbances (kleśa, 煩惱) in the conscious mind depend so that they never rise up again.
 - a. *Disentanglement* (visaṃyoga, 離縛) is said to involve severing bondage to conscious purposes that are wholesome but afflicted as well as morally undefined purposes that do not shroud the cognitive processes of consciousness (anivṛta, 無覆). These are only severed through cultivation of the noble path (bhāvanā heya, 修所斷).
 - b. *Never arising again* (anutpāda, 不生) is said to involve severing bondage to evil destinies as well as attachments to meditations that transcend mental associations (asaṃjñi samāpatti, 無想定), etc. These are only severed through a vision of the noble path (darśana heya, 見所斷).

The Discourse of the Masters on Grounding in the Practice of Engaged Meditation speaks about the twelve links all being subject to both of these kinds of severance (prahāṇa, 斷). Based on the above explanation, one should understand which of these two kinds need to be used in severing of bondage to these twelve links found in the mutually dependent conditions of afflicted consciousness.

1. The twelve links in terms of the three kinds of emotional feelings (vedanā traya, 三受):
 - a. *In terms of feelings of contentment* (sukha vedanā, 樂受): Ten of the links are directly associated with both contentment and indifference. The other two are not because:
 1. #7 Emotional feelings (vedanā aṅga, 受支) are not associated with themselves.
 2. #12 Old age and death are for the most part not associated with contentment or incidental feelings of indifference.

Kuñjī added: Feelings of indifference are only incidentally associated with the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) while the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is always associated with such feelings.

- b. *In terms of feelings of suffering* (duḥkha vedanā, 苦受): Eleven of the links are associated with suffering because, as stated before, #7 emotional feelings are not associated with themselves. In terms of the three kinds of suffering (duḥkha traya, 三苦):
- Eleven of the twelve links at least partially involve *suffering from change & impermanence* (vipariṇāma duḥkhatā, 壞苦). In the stage of #12 old age and death there is little feeling of contentment, as suffering is based on the destruction of that which brings contentment. Because of this, it is said to no longer have any contentment that can be taken away by such change.
 - All twelve involve *suffering from unpleasant feelings* (duḥkha duḥkhatā, 苦苦) at least partially because, in all of them, there are #7 emotional feelings of suffering.
 - All twelve involve *suffering from uncontrolled motive forces* (saṃskāra duḥkhatā, 行苦) completely because, in all afflicted purposes there is suffering because of uncontrolled #2 motive forces.
- c. *In terms of feelings of indifference*: Eleven of them at least in part involve feelings of indifference (upekṣā vedanā, 捨受). #12 Old age and death involve them completely, as already explained about the suffering of change and impermanence.

This is a proper understanding of the twelve links in terms of the three kinds of emotional feelings. In the holy teachings, the defining and prevailing characteristics of these are said to vary in accordance with the circumstances.

- m. *The twelve links in terms of the truths of suffering* (duḥkha, 苦) *& its origination* (samudaya, 集):
- All twelve of these involve *the truth of suffering* (duḥkha satya, 苦諦) because it is the very nature of attachment to the projections of purpose (upādāna skandha, 取蘊), that is, attachment to the projections of form, emotional feelings, mental associations, motive forces and consciousness.
 - Five of the links also involve *the truth of its origination* (samudaya satya, 集諦) because they involve the nature of actions with consequences (karmaḥ, 諸業) and the nature of emotional disturbance (kleśa, 煩惱).
These five are:
#1 Ignorance (avidyā, 無明)
#2 Motive force (saṃskāra, 行)
#8 Craving (tṛṣṇā, 愛)
#9 Attachment (upādāna, 取)
#10 A continuity of (afflicted) existence (bhava, 有)
- n. *The twelve links in terms of the four conditions of consciousness* (catvāraḥ pratyayāḥ, 四緣)
- All the links are characterized as *conditions that will prevail (over one another) in the future* (adhipati pratyaya, 增上緣). They may or may not have the other three conditions in relation to each other. The Scripture on Explaining the Arising of Conditions (Pratītya Samutpāda Divibhaṅga Nirdeśa Sūtra, 緣起經) only says they have conditions that may prevail over one other, but it does not deny the possibility of the other three.
 - Regarding *conditions that directly cause the arising of consciousness* (hetu pratyaya, 因緣):
 - In the relationship between #8 craving and #9 attachment* there is a condition that may directly cause the arising of consciousness.
 - In the relationship between #10 continuous conscious existence and #11 rebirth* there is also a condition that may directly cause the arising of consciousness.

Kuījī added:

- a. The intensification of #8 craving is said to lead to #9 attachment because the seeds of craving produce attachment.
- b. The seeds of #3 - #7 the five induced links (ākṣipta, 所引) of afflicted consciousness are manifested as #10 continuous conscious existence because #11 - #12 the manifestations (samudācāra, 現行) of afflicted consciousness produced (janma, 所生) are said to be its #11 rebirth (jāti, 生).

These are the relationships between the links constituting conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).

To clarify some seeming contradictions found in the holy teachings:

- a. When Asaṅga's Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) speaks about the relationship between #2 motive forces and #3 primordial consciousness being a condition that directly causes the arising of consciousness, it is really referring to any #3 primordial consciousness that results in seeds of action (karma bīja, 業種). In fact, other than the two just described, the relationships between the rest of the links do not bring about conditions that directly cause the arising of consciousness.
- b. When volume four of Sthiramati's commentary on Asaṅga's Compendium speaks about there being a condition directly causing the arising of consciousness in the relationship between #1 ignorance & #2 motive forces, it is really speaking about the seeds (bījaḥ, 種) of habitual forces causing actions (cetanā karma vāsanā, 思業習氣) when there is #1 ignorance. Because these forces are combined with ignorance, they are conventionally said to be ignorance, but these in fact are really only the seeds of its motive forces (saṃskāra bījaḥ, 行種).
- c. When volume ten of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation speaks about none of the links being related to each other as conditions that directly cause the arising of consciousness and them only interacting through the three other kinds of conditions, it is based on:
 1. #8 craving & #9 attachment only being conscious manifestations, not seeds arising from the subconscious mind.
 2. #10 continuous conscious existence only results from the seeds of actions (karma bījaḥ, 業種), not from the seeds of primordial consciousness (vijñāna bīja, 識種)
Kuījī added: This is why the relationship between #8 craving and #9 attachment and the relationship between #10 continuous conscious existence and #11 rebirth are both not said to be conditions directly causing the arising of consciousness here.
3. Regarding *conditions that are similar to and immediately connected with those of the past* (samanantara pratyaya, 等無間緣): In the relationships between #1 ignorance and #2 motive forces, #8 craving and #9 attachment, as well as #11 rebirth and #12 old age & death, there may be conditions that are similar to those immediately connected with the past (samanantara pratyaya, 等無間緣) and conditions objectively present before one another (ālambana pratyaya, 所緣缘).
Kuījī added: As explained before, like all links, these pairs necessarily have the relationship of prevailing over one another (adhipati pratyaya, 增上缘) so that fact is not cited again here.
4. Regarding *conditions objectively present before one another* (ālambana pratyaya, 所緣缘): In the relationships between #10 continuous conscious existence and #11 rebirth as well as #7 emotional feeling and #8 craving, there may be conditions that are objectively present before one another (ālambana pratyaya, 所緣缘) but not conditions similar to and immediately connected with those the past (samanantara pratyaya, 等無間缘).

The remaining links do not have relationships with each other as conditions similar to and immediately connected with those of the past (samanantara pratyaya, 等無間緣) or conditions objectively present before one another (ālambana pratyaya, 所緣緣).

The above explains the reality about the arising of conditions (pratītya samutpada, 緣起) based on the immediate succession of the links (aṅgas, 支) in their natural order, without mixing them up. When they are treated differently from this, the understanding about these conditions become more complex. To study them with discernment, one should consider them all in accordance with logical reasoning.

o. Involvement of the twelve links in the three-fold cycle (mārga traya, 三道 or 輪迴三道)

of affliction, action & suffering:

These three are involved in all twelve links in the conditions of afflicted consciousness:

- a. *Afflictions with emotional disturbance* (kleśaḥ, 諸惑) involves #1 ignorance, #8 craving & #9 attachment.
- b. *Actions with consequences* (karmaḥ, 諸業) involve #2 motive forces (saṃskāraḥ, 諸行) and that portion of #10 continuous conscious existence (bhava, 有) that does not include the seeds from #3 - #7 the five links in the induced disposition of primordial consciousness (vijñāna bījaḥ, 諸識種子).
- c. *The suffering of consequences* (duḥkha, 苦) involves the two links that are manifestations of afflicted purpose in the conscious mind, #11 rebirth (jāti, 生) and #12 old age and death (jarā maraṇa, 老死) as well as that portion of #10 continuous conscious existence that does include the seeds from #3 - #7 the five induced links of consciousness.

In clarifying this:

- * There are sources including The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and The Scripture on the Ten Levels of Grounding (Daśa Bhūmikā Sūtra, 十住經) that speak about #10 a continuity of conscious existence (bhava, 有) only being found in actions with consequences (karmaḥ, 諸業). One should understand that this depends on only speaking about the actions with consequences that come into conscious existence (karma bhava, 業有).
- * There are also sources such as volume four of 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 say #3 primordial consciousness involves actions with consequences (karmaḥ, 諸業). This just refers to the fact that the seeds of actions with consequences (karma bījaḥ, 業種) are found in primordial consciousness.
- * Emotional disturbances (kleśa, 惑) and actions with consequences (karmaḥ, 諸業) are only said to involve the suffering of consequences (duḥkha, 苦) to the extent that:
 - a. They only involve the truth of suffering (duḥkha satya, 苦諦), not the truth of its origination (samudaya satya, 集諦)
 - b. They produce a disgust for suffering that ultimately leads to spiritual freedom.
Kujī added: Saying that they only involve the truth of suffering does not mean that they do not also involve the truth of its origination, only that in penetrating the first there is also penetration of the latter.

It is because this three-fold cycle involves all twelve links in these mutually dependent conditions that it is able to produce the continuity of afflicted consciousness found in the stream of life & death (saṃsāra saṃtati, 生死相續).

5. *The dual nature found in the mutually dependent conditions of afflicted consciousness*

And this continuity of life & death is due to an inner condition that directly causes the arising of consciousness (antara hetu pratyaya, 內因緣), not any external conditions (bāhya pratyaya, 外緣). It is because of this that there is really only the virtual nature of consciousness (vijñapti matratā, 唯識).

a. *The dual nature of the conditions that directly cause the arising of consciousness:*

1. *Causality* (hetu, 因) here is a reference to actions that lead to consequences (karmaḥ, 諸業) which can be either afflicted (sa āsrava, 有漏) or without affliction (anāsrava, 無漏). Because they have a real influence on the stream of life and death, they are said to be its causes.
2. *Conditions* (pratyaya, 緣) refers to obstacles (āvaraṇa, 障) that arise from emotional disturbances (kleśa, 煩惱) and cognitive dissonance (jñeya, 所知). In supporting these influences on the stream of life and death, they are said to be its conditions.

b. *The dual nature between the fragmentation and transcendence of consciousness:*

Question: What is this dual nature?

Answer: Life and death (saṃsāra, 生死) has two aspects:

1. Its fragmentation into parts (pariccheda saṃsāra, 分段生死): disintegration
 2. Its transcendental manifestation that is inconceivable (acintya pariṇāma saṃsāra, 不思議變易生死)
1. *The fragmentation of life & death into parts* (pariccheda saṃsāra, 分段生死) is that which is understood to exist by ordinary sentient beings and those saints on the lesser track of attaining freedom from affliction on the individual level. Here there is an explicit ripening of different fruits (sthūla vipāka phala, 麤異熟果) in the three-fold sphere of sentient existence⁴. It is due to two factors:
- * *Causality* (hetu, 因) arising from actions (karmaḥ, 諸業) that are endowed with affliction (sa āsrava, 有漏), whether they are wholesome or unwholesome, virtuous or evil.
 - * *Conditions* (pratyayaḥ, 諸緣) arising from obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) that support the power of these karmic influences. It is called *fragmentation into parts* (pariccheda, 分段) because life and survival (kāya jīvita, 身命) may be short or long, large or small in according with the power of conditions that directly cause the arising of consciousness (hetu pratyaya bala, 因緣力) and define the measure of its lifespan. This could be a day, a year or eighty thousand lifetimes.
2. *The transcendental manifestation of life & death that is inconceivable* (acintya pariṇāma saṃsāra, 不思議變易生死) refers to the subtle fruits of consciousness (sūkṣma vipāka phala, 細異熟果) realized by buddhas and bodhisattvas who have attained levels of grounding in the transcendental nature of life's purpose (bhūmis, 地) but are not apparent to worldly beings or saints on the lesser track of attaining freedom from affliction at an individual level. This involves:
- * *Causality* arising from actions and their consequences that are distinguished (karma vikalpa, 分別業) to be without affliction (anāsrava, 無漏)
 - * *Conditions* that are supported by the power arising from the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障), with only subtle distinctions arising from their different ripening fruits (vipāka phala, 異熟果).

It is called *transcendental manifestation* (acintya pariṇāma, 不思議變易) because, through the power from vows of compassion (karuṇa praṇidhāna bala, 悲願力), there is a spiritual manifestation of their lives and livelihoods in ways that are very subtle and go beyond any defined limitations.

* *With compassion* (karuṇa, 悲) there is the desire for existence being transformed into the greater purpose of delivering sentient beings from suffering.

* *With vows* (praṇidhāna bala, 悲願) there is the desire for existence being transformed into aspiration for supreme enlightenment (sambodhi, 無上菩).

It is called *inconceivable* (acintya, 不思議) because the functions and powers of its influence come from vows (praṇidhāna, 願) & meditative resolves (samādhi, 定) that are very subtle, difficult to fathom and without any affliction.

There are two levels in this inconceivable manifestation of life & death

1. *The manifestations of the bodhisattva's spiritual life produced through the mental resolve of meditation* (mano maya kāya, 意成身 or 意生身): Some speak of the spiritual life that is produced through the mental resolve of meditation being in accordance with the accomplishments of one's vows. On this, The Scripture on the Lion's Roar of Princess Śrī Mālā (Śrī Mālā Devī Siṃha Nāda Sūtra, 勝鬘師子吼一乘大方便方廣經) says:

“With there still being attachments (upādāna, 取), there are the conditions that cause actions endowed with affliction (sa āsrava karma, 有漏業) to continuously come into conscious existence, subsequently producing rebirth (of the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) found in the three-fold sphere of sentient existence⁴.

This is a reference to beings that still remain bound to the first four levels of habitual affliction (catur vāsa bhūmi, 四習地 or 四住地):

1. Continuous entrenchment in their own beliefs (sarva darśin vāsa bhūmi, 一切見住地)
2. Continuous cravings in the sensuous sphere of desire (kāma tṛṣṇā, 欲愛住地); a love of pleasure
3. Continuous cravings in the pure sphere of form (rūpa tṛṣṇā, 色愛住地); a love of meditations on ideals of beauty, truth, etc.
4. Continuous cravings in the sphere of existential principles beyond form (bhava tṛṣṇā, 有愛住地); innate love of existence

With (these four being overcome and) there only remaining attachment to the ignorance of life's greater purpose (avidyā vāsa bhūmi, 無明習地 or 無明住地) found in the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障), there are conditions causing actions that are without affliction (anāsrava karma, 無漏業), with a spiritual life being produced through the mental resolve of meditation (mano maya kāya, 意成身) that continuously comes into existence. This spiritual life subsequently leads to rebirth in three different lineages of spiritual development. These three different lineages include those of:

- a. Spiritually worthy beings (arhats, 阿羅漢)
- b. Self-enlightened beings (pratyeka buddhas, 獨覺)
- c. Bodhisattvas who have attained mastery of the eighth level of grounding in the transcendental nature of purpose that is unshakeable (acalā bhūmi, 不動地).”

Still conditioned by the continuity of a fundamental ignorance of the transcendental nature of life's greater purpose, the spiritual lives of these three lineages still need to arise through the mental resolve of meditation (mano maya kāya, 意成身 or 意生身) in order to:

1. Completely penetrate the contentment found in the mental resolve of meditation (samādhi sukha samāpatti mano maya kāya, 三昧樂正受意生身)

2. Be endowed with the existential nature of awakening to transcendental nature of life's purpose (bodhi svabhāva mano maya kāya, 覺法自性性意生身)
3. Innately and spontaneously turn attention towards the transcendental nature of purpose found in all things without any need for special motivation (saha ja anabhisamṣkāra manaskāra mano maya kāya, 種類俱生無行作意生身)

The unafflicted actions found in this mental resolve of meditation are still conditioned by this fifth and final level of habitual attachment, continuous ignorance of the transcendental nature of life's greater purpose (avidyā vāsa bhūmi, 無明習地).

2. There are also said to be *the apparent manifestations of a buddha's spiritual life that has a transformative influence* (nirmāṇa kāya, 變化身) because, through the power of meditative resolve that is without any affliction, one's own life is transformed into that of the buddha's spiritual life. As explained in the sixteenth volume of Asaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論):

“Question: Students of the noble path (śrāvakas, 聲聞) who are beyond any further need for training (aśaikṣas, 無學) have already forever relinquished attachment to any subsequent coming into existence (punar bhava, 後有). How can they then awaken to the supreme nature of life's purpose (anuttara bodhi, 無上菩提) (like a buddha)?

Answer: They depend on the apparent manifestation of a buddha's spiritual life that has a transformative influence (nirmāṇa kāya, 變化身) to do so, not merely through their own life that is (merely) the consequence of their actions (karma vipāka kāya, 業報身).”

This explanation is not in contradiction with logical reasoning.

A catechism on these two levels in the inconceivable manifestation of life & death

Question: If the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) could support the manifestations of life & death (saṃsāra, 生死) even in those whose actions are without any affliction (anāsrava karma, 無漏業), those predisposed to become (niyata gotra, 定性) saints on the lesser track (determined to only be free from the afflictions of this world without becoming buddhas) would never really be able to forever enter into the spiritual freedom that does not depend on a residue of life & death's conditions (nirupādhiśeṣa nirvāṇa, 無餘涅槃) because, in holding onto these obstacles of cognitive dissonance, they would be analogous to ordinary people (pṛthagjanaḥ, 諸異生) who are determined to hold on to their obstacles of emotional disturbances (kleśa āvaraṇa, 煩惱障). With this being so, does not their realization of the truth of the noble path just bring about more suffering?

Answer: Who is saying that this is so?

Question: If it is not bringing about more suffering, what is being said here?

Answer: Meditative resolves (samādhis, 定) and vows (praṇidhānas, 願) that are without affliction (anāsrava, 無漏) (in the fourth stage of meditation) can still fuel actions that are endowed with affliction (sa āsrava karma, 有漏業), making them continue to bear fruits. In interacting with these resolves and vows, these afflicted actions can become stronger and prevail for longer periods of time, and so it can hypothetically be said that unafflicted resolves and vows can bring these afflicted actions about. The truth is that, although they can have a supporting role in bringing them about, the afflicted actions are really not brought about by these unafflicted resolves and vows alone. In fact, the obstacles of cognitive dissonance do not really prevent emancipation at all because they

can not by themselves bring about the actions that moisten and nourish the seeds for rebirth in the afflictions of this world.

Question: What use is there in further bringing about the struggles and sufferings along the stream of life and death (saṃsāra, 生死) this way?

Answer: To attain self-awareness (pratyātma vedya, 自證), to awaken to the transcendental nature of life's purpose (bodhi, 菩提) and to bring meaningful benefits and the bliss of contentment to others; Self-enlightened beings (pratyeka buddhas, 獨覺) and students of life's purpose (śrāvakas, 聲聞) beyond further need for training who are not stuck in their lineage of spiritual development (aniyata gotra, 不定性) (and so can still turn towards the greater track of spiritual awakening) and bodhisattvas who have mastered (vaśitā, 自在) great vows (mahā praṇidhāna, 大願) at the eighth level of grounding in the transcendental nature of life's purpose that is unshakeable (acalā bhūmi, 不動地) have all already forever subdued and severed the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and so do not need to take on another, separate life (pariccheda kāya, 分段身) in the future. However, lest they waste a long time that could be used cultivating the practices of the bodhisattvas, they are fulfilled through the power arising from their distinguished vows (praṇidhāna, 願) and resolves of meditation (samādhi, 定) that are without affliction (anāsrava, 無漏). Just as spiritually worthy beings (arhats, 阿羅漢)¹² conserve their resources in order to extend their lives and fulfill the purposes for their lives in this world, bodhisattvas further the causes that bear the fruits of their lives' purpose so that they are not cut short. They are repeatedly supported by their vows and resolves of meditation until the moment that they finally realize the supreme awakening (anuttara bodhi, 無上菩提).

Question: If they have attained these fruits through their past actions and their unafflicted vows and meditations, why do they still need to further overcome the obstacles of cognitive dissonance?

Answer: Having not yet attained perfect realization of the great compassion that transcends any defined objectives (animitta, 無相), they do not cling to either the existence or non-existence of their spiritual awakenings (bodhi, 菩提), or to the existence or non-existence of sentient beings that are to be delivered. Because of this, they inspire vows of compassion that are intense and courageous. Furthermore:

- a. Because obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) prevent greatness of spiritual awakening (mahā bodhi, 大菩提), bodhisattvas maintain their lives in this world for long periods of time in order to work on eliminating these obstacles once and for all.
- b. The obstacles of cognitive dissonance are the very foundation of affliction (āsrava āśraya, 有漏依). If these obstacles did not exist, this foundation would certainly not exist either. These obstacles have great powers to support the spiritual lives of bodhisattvas for as long they remain in this world.

Kuījī added a question: Those predisposed to only be arhats (while still in this world) conserve their vital energies and prolong their lives through their 'meditations on the ultimate bounds of reality' (prantakoṭīka dhyāna, 邊際定). What is the difference between this kind of existence and that of the bodhisattvas?

Answer:

- * As long as the spiritual lives of bodhisattvas remain in this world through vows and resolves of meditation that are still endowed with afflictions and supported by obstacles of cognitive dissonance, there still remain fragmented lives (pariccheda kāya, 分段身) because there are objectives that are recognized by ordinary sentient

beings as well as the saints on the lesser track of only attaining freedom from affliction on the individual level.

- * However, once they involve support from vows and resolves that are without any affliction and not supported by the obstacles of cognitive dissonance, there are said to be inconceivable manifestations of the spiritual life (acintya pariṇāma kāya, 不思議變易身) because they involve objectives not known to them.

Kuṅṅi added: These objectives remain unknown to them even though they may be endowed with the divine eye (divya cakṣu, 天眼) (that perceives death and rebirth, karma and retribution). On the other hand, these spiritual lives may be known to those stream-enterers (srotāpanna, 預流)¹² who have turned their hearts over to the greater track of collective spiritual awakening (mahāyāna, 大乘).

Because of this, one should understand that, although the nature of manifesting life and death in these bodhisattvas may involve differing ripening fruits (vipāka phala, 異熟果) that are endowed with affliction (sa āsrava, 有漏)⁷, the prevailing fruits (adhipati phala, 增上果) of their actions are without affliction (anāsrava karma, 無漏業). In the holy teachings, such as in The Scripture on the Ten Levels of Grounding (Daśa Bhūmikā Sūtra, 十住經), it is said that, in being without affliction, the buddhas transcend the three-fold sphere of sentient existence⁴ but teach about the spiritual life by adapting to the causes found in this sphere that support its realization.

D. The fourth and final explanation of Vasubandhu's nineteenth stanza of verse:

Three explanations of this stanza were explained in the previous section on habitual forces (vāsanā, 習氣). Having distinguished between the fragmentations of life & death and the inconceivable manifestations of the spiritual life:

- * The words *habitual force of actions with consequences* (karma vāsāna, 業習氣) is a reference to the seeds (bījaḥ, 種子) of two kinds of action, those with afflictions (sa āsrava, 有漏) and those without afflictions (anāsrava, 無漏), as already explained.
- * The words *habitual forces of attachments to duality* (dvaidha grāha vāsanā, 二取習氣) refer to the two kinds of attachment, those to identity (ātma grāha, 我執) and those to purpose (dharma grāha, 法執), as explained before, because they both involve clinging to attachments.
- * The meaning of the word *combine* (saha, 俱) in the verse here is the same as explained before.

Although the manifestations of life & death (pāriṇāmikī cyutiḥ, 變易生死) transcend any fragmentations into lives that succeed one another and the different ripenings of fruits that come to an end and then are reborn, there is progress over many successive lives through a repetitive process of purification or catharsis (pariṣkāra, 資助). The meaning of this is also found in (the Brahmanic explanation of) the ending of former lives in the heaven of judgment, penitence & atonement (suyāma devaloka, 須夜摩天) & rebirth of subsequent lives in the heaven of forgiveness, redemption & rebirth (tuṣita devaloka, 兜率天).

- * Although this continuous succession of lives and deaths occurs through the manifested purposes of the conscious mind, they certainly exist in the seeds (bījaḥ, 種) of the subconscious as well, and that is what is being emphasized in this stanza of verse. Kuṅṅi added: In fact, the continuous successions of manifested purposes are often interrupted while those of the seeds are always occurring.
- * Some say this stanza does not refer to manifested purposes in order to demonstrate that the true ripenings of cause and effect are inseparable from the subconscious store of memory (ālaya vijñāna, 阿賴耶識) that is found in primordial consciousness (mūla

vijñāna, 本識). Manifested purposes may cause its different ripening fruits to appear but they are not identical with them because, when the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) are interrupted, there are no longer any different ripening of these fruits.

- * The wheel of life and death turns (saṃsāra cakra, 生死輪) round and round through the bounds of the past, present and future but it does not depend on external conditions because it really arises from within consciousness.

The mutually dependent conditions of unafflicted purposes should also be understood like this. From the very beginning of time, their seeds have been stored in the subconscious memory found within primordial consciousness. When they have been repeatedly perfumed by the seven evolving manifestation of consciousness (pravṛtti vijñāna, 轉識), these seeds gradually grow and develop, becoming ever more prevalent until there is a complete realization of enlightenment. In transforming consciousness by discarding seeds that are tainted or adulterated, there is its restoration with newly arising seeds that are without affliction. Because of power from a buddha's original vow (purva praṇidhāna bala, 本願力), all the seeds of virtue are retained (dhāraṇa, 任持) forever into the future, bringing about sublime functions that continue on without end. Because of this, one should understand that ultimately there really is only an inner consciousness.

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

Vijñapti Matratā Siddhi, 成唯識論

Volume Eight

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

On The Three-Fold Existential Nature of Consciousness (tri svabhāvatā, 三自性) &
The Absence of an Existential Nature (niḥsvabhāvatā, 無自性) **in Identity and Purpose**

On The Three-Fold Existential Nature (tri svabhāvatā, 三自性) **of Consciousness**

Question: If there is only the virtual nature of consciousness, why did the Blessed One teach about a three-fold existential nature in various places throughout the scriptures?

Answer: One should understand that these three aspects of the existential nature are also inseparable from the virtual nature of consciousness.

Question: How can this be so?

Answer: On this, there are three stanzas (the twentieth through the twenty-second) that say:

20a By speculating (vikalpena, 遍計) this way or that (yena yena, 彼彼), there are the various different things (yad yad vastu, 種種物) that are imagined (vikalpyate, 遍計).

20b In clinging to entirely imagined speculations (parikalpita, 遍計所執), there is the existential nature (svabhāva, 自性) of attachment to that which is not real (na sa vidyate, 無所有).

21a With there being the existential nature that is dependent on the arising of an other (paratantra svabhāvatā, 依他起自性), there are speculations about distinctions (vikalpaḥ, 分別) in the conditions of consciousness (pratyaya, 緣所) that arise (udbhavaḥ, 生).

21b The essential difference between perfectly comprehending the transcendental nature of reality (niṣpanna, 圓成實) and depending on the arising of an other (tasya, 於彼) is that the nature (tā, 性) of the former (pūrveṇa, 前) is always (sadā, 常) completely free (rahita, 遠離) from clinging to any speculations about its distinctions (vikalpaḥ, 分別).

22a Therefore the existential nature of perfectly comprehending the transcendental nature of reality (pariniṣpanna svabhāvatā, 圓成實) is neither the same as nor separable from (naiva anyo na anyāḥ, 非異非不異) dependence on the arising of an other (paratantra svabhāvatā, 依他起性).

22b Just like impermanence (anitya, 非常) and the other characteristics that are found in the transcendental nature of life's purpose (anityatādivad, 無常等性) such as selflessness (anātma, 無我), suffering (duḥkha, 苦) and emptiness (śūnyatā, 空), it is said (vacyo) that one does not see any one of them without seeing them all (nādr̥ṣṭe'smin sa dr̥śyate, 非不見此彼).

20a	由彼彼遍計，遍計種種物，	yena yena vikalpena yad yad vastu vikalpyate
20b	此遍計所執，自性無所有。	parikalpita evāsau svabhāvo na sa vidyate
21a	依他起自性，分別緣所生。	paratantra svabhāvastu vikalpaḥ pratyaya udbhavaḥ
21b	圓成實於彼，常遠離前性。	niṣpannas tasya pūrveṇa sadā rahita tā tu yā
22a	故此與依他，非異非不異，	ata eva sa naiva anyo na anyāḥ paratantrataḥ
22b	如無常等性，非不見此彼。	anityatādivad vācyo nādr̥ṣṭe'smin sa dr̥śyate

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

There are three aspects in this existential nature (svabhāvatā, 自性) of consciousness:

1. Clinging to entirely imagined speculations
(parikalpita svabhāvatā, 遍計所執自性)
2. Depending on the arising of an other
(paratantra svabhāvatā, 依他起性)
3. Perfectly comprehending the transcendental nature of reality
(pariniṣpanna svabhāvatā, 圓成實性)

These three correspond with the three ways that consciousness manifests identity and purpose:

1. Clinging to entirely imagined speculations corresponds with the mind that distinguishes imagined objects (mano vijñāna, 意識).
2. Dependence on the arising of an other corresponds with the mind that deliberates and calculates self-interest (manas, 末那).
3. Perfect comprehension of the transcendental nature of reality corresponds with the subconscious store of memory (ālaya vijñāna, 阿賴耶識).

1. *On the existential nature of clinging to entirely imagined speculations*

(parikalpita svabhāvatā, 遍計所執自性)

- a. *According to a thesis from Nanda*, the twentieth stanza speaks about ‘entirely imagined speculations’ (parikalpita, 遍計) because all speculations about distinctions are invented by the mind (abhinirūpaṇā vikalpa, 計度分別). Because there are so many kinds and so many variables, the stanza says that they can go ‘this way or that’ (yena yena, 彼彼). This means that all these imaginings are speculations about distinctions that are ultimately unreal. In going ‘this way or that’, they are said to be entirely imagined. This includes clinging to falsehoods about the projections (skandha, 蘊), alignments (āyatana, 處) and spheres (dhātu, 界) of identity (ātma, 我) of purpose (dharma, 法) as well as all the different distinctions that are made about their existential nature (svabhāvatā, 自性). This is a general explanation of the existential nature of clinging to entirely imagined speculations (parikalpita svabhāvatā, 遍計所執自性). Because people cling to distinctions of reality that are ‘not real’ (na sa vidyate, 無所有) when they examine teachings about the nature of purpose and its transcendental principles, they are unable to properly comprehend them (anupalambha, 不可得).

According to a thesis from Dharmapāla:

- * The first line of this twentieth stanza (“by speculating this way or that”) is about the subjective component of consciousness that imagines (darśana bhāga, 見分), while the second line (“there are the various different things that are imagined) is about the objective component of consciousness that is imagined (nimitta bhāga, 相分).
- * The last two lines (“in clinging to entirely imagined speculations there is the existential nature of attachment to that which is not real”) explain that the existential nature of clinging to identity and purpose is entirely imaginary. Because it is attached to that which is false, it is unable to comprehend (anupalambha, 不可得) that which is real.

Now the following will be examined:

- a. Which projections of consciousness can imagine?
- b. On what objects does the imagination project itself?
- c. The different positions of Sthiramati and Dharmapāla on the division of consciousness into an imagining component (darśana bhāga, 見分) and an imagined component (nimitta bhāga, 相分)

a. Which projections of consciousness can imagine?

On this, the first half of the twentieth stanza says:

“By speculating this way or that” (yena yena vikalpena, 由彼彼遍計)

This is a reference to the imagining portion of consciousness (darśana bhāga, 見分).

Question: First, which of the eight projections of consciousness are capable of this existential nature of having entirely imagined speculations?

Answer: There are two theories on this:

1. *There is a thesis from Sthiramati that all eight projections of afflicted consciousness and their associated mental states are capable of entirely imagined speculations because:*
 - a. False speculation about distinctions is the existential nature of afflicted consciousness.
 - b. Everything that appears in consciousness is a duality between a beholder (grāhaka, 取能) and that beheld (grāhya, 所取).
 - c. As volume fifty-one of *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)* and the sixteenth volume of *Asaṅga’s Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論)* say, through the nature of entirely imagined speculation (parikalpita svabhāva, 遍計所執自性), the subconscious mind clings to seeds of falsehood about the objects before it (ālambana, 所緣).
2. *There is another thesis (from Dharmapāla, which is deemed to be correct) that only #6 the consciousness distinguishing imagined objects (mano vijñāna, 意識) and #7 the consciousness deliberating and calculating self-interest (manas, 意) (and their associated mental states) are able to make entirely imagined speculations about identity and purpose. These two projections of consciousness can imagine them because:*
 - a. As *Asaṅga’s Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論)* says, only #6 the mind that distinguishes imagined objects (mano vijñāna, 意識) is able to imagine them. However, through a thorough reading of the text it is clear that, in saying this, it is also referring to #7 the deliberations and calculations of self-interest (manas, 意).
 - b. There are only speculative calculations about distinctions (abhinirūpaṇā vikalpa, 計度分別) because of the ability to imagine them.
 - c. Clinging to identity (ātma grāha, 執我) and purpose (dharma grāha, 執法) presumes a discernment (dhī, 慧) that is lacking in the subconscious store of memory (ālaya vijñāna, 阿賴耶識).
 - d. These two kinds of clinging presume that there is ignorance (avidyā, 無明) of the nature of a greater, transcendent reality.
 - e. As *The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論)* says, by definition the nature of ignorance is not wholesome or virtuous.
 - f. Delusion (moha, 癡) and non-delusion (amoha, 無癡) are mutually exclusive.
 - g. Clinging to (false) beliefs does not lead to a transcendental knowledge (jñāna, 智) of the empty nature (śūnyatā, 空) of identity and purpose.
 - h. Clinging to the existence and the non-existence of identity and purpose do not arise at the same time.
 - i. There is no clinging that is incapable of perfuming the seeds of subconscious memory, and the store of subconscious memory does not perfume its own seeds.

Because the afflicted mind and its states do not directly discern transcendental reality, all projections of consciousness are said to make false speculations about distinctions. Although this afflicted mind appears as a duality between subject and object, a beholder (grāhaka, 取能) and that beheld (grāhya, 所取), this does not mean that all of its speculations are *entirely* imagined (parikalpita, 遍計所執). Nor should it be assumed that the unafflicted mind also clings to identities (ātma, 我) and purposes (dharma, 法), because that would mean that the knowledge attained by the enlightened beings that descend into this world (tathāgataḥ, 諸如來) subsequent to realizing the transcendental nature of reality (pṛṣṭha labdha jñāna, 後得智) also clings to these dualities. The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) says that the transcendental knowledge of a buddha manifests the different reflected images of spiritual lives and pure lands as if they were in a mirror. In fact, if there were no such objects of conditional knowledge to be reflected, there would be no use for this transcendental knowledge.

- a. Although the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is said to be connected with the seeds of the imagination, it is not said that it only has these for an object. Therefore the text is not conclusive on it being capable of entirely imagined speculations by itself. It is therefore concluded that only #6 the distinguishing of imagined objects (mano vijñāna, 意識) and #7 the deliberations and calculations of self-interest (manas, 末那) (and their associated mental states) are definitely able to imagine them.
- b. Although only these two projections of consciousness and their associated mental states are definitely capable of these entirely imagined speculations, there can be two, three, four, five six, seven, eight, nine, ten and even more ways of imagining them that are not the same (there are said to be up to sixty-two different kinds of false views about identity and purpose¹³). Because of this, the stanza speaks of “speculating this way or that” (yena yena vikalpena, 彼彼遍計).

b. On what objects does the imagination project itself?

On this, the second half of the twentieth stanza says:

“The various things that are imagined’ (yad yad vastu vikalpyate, 遍計種種物)”
Asaṅga’s Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) speaks of these all being dependent on the arising of an other (paratantra, 依他起), something serving as an objective condition (ālambana pratyaya, 所緣緣) before the mind imagining them, the imagined portion of consciousness (nimitta bhāga, 相分).

Question: Should not the existential nature of the perfect comprehension of reality (pariniṣpanna svabhāvatā, 圓成實性) be its object instead?

Answer: The transcendental nature of reality (tathatā 真如) is not really an object of false clinging, but it is something that can be imagined when one tries to interact with it. Although one may cling to an object of transcendental reality that is entirely imagined (parikalpita, 遍計所執), it is not really the objective condition (ālambana pratyaya, 所緣緣) of this state of mind because the false clings of the imagination do not in fact directly and immediately penetrate this reality.

Kuījī: added: In terms of the imagining mind, transcendental reality is only an objective condition (ālambana pratyaya, 所緣緣) that is indirect and remote (vidūra, 疏). That which is really being imagined is but a mental image (nimitta, 相), a more direct and immediate (jñāti, 親) objective condition that is dependent on the arising on an other (paratantra, 依他起).

- c. Distinguishing between the existential nature that clings to entirely imagined speculations (parikalpita svabhāvatā, 遍計所執自性) & the existential nature that depends on the arising of an other (paratantra svabhāvatā, 依他起自性):

Question: What are the characteristics of clinging to entirely imagined speculations (parikalpita, 遍計所執) and how is it distinguished from the existential nature dependent on the arising of an other (paratantra svabhāvatā, 依他起自性)?

Answer: In answering this, there are the different theories of Sthiramati and Dharmapāla about the divisions of consciousness into an imaginer (darśana bhāga, 見分) & that imagined (nimitta bhāga, 相分)

1. *There is a thesis* from Sthiramati that, since the very beginning of time, the mind and its associated mental states in the three-fold sphere of sentient existence⁴ have been perfumed by the making of false distinctions. Although there is but one existential nature, there are seeds in the subconscious mind that cling to identity and purpose, manifesting themselves as the dualities of an imaginer (darśana bhāga, 見分) & that imagined (nimitta bhāga, 相分), a beholder (grāhaka, 取能) & that beheld (grāhya, 所取). *These dualities of sentient existence ultimately do not exist and any clinging to their characteristics are said to be entirely imagined speculations* (parikalpita, 遍計所執). They are built into the existential reality inherent in self-awareness (sva samvitti bhāga, 自證分) and arise as the conditions of consciousness (pratītya samutpada, 緣起) & the twelve links in the continuous existence of its affliction (bhavāṅga, 有支). This self-centered nature is said to not exist without arising of an other (paratantra, 依他起) and, because of this, there are all of the false speculations about distinctions (vikalpa, 分別) that are made about objective conditions that are imagined.

Question: How does one know this from the holy teachings?

Answer: The scriptures explain that false distinctions (abhūta parikalpa, 虛妄分別) depend on the arising of an other (paratantra, 依他起), but clinging to these dualities is speculation that is entirely imagined (parikalpita, 遍計所執).

2. *There is a thesis* from Dharmapāla (deemed correct) that *all projections of consciousness & their associated mental states are necessarily transformed into dualities* through the power of perfuming (vāsanā bala, 習力) seeds in the subconscious and the arising of conditions (pratītya samutpada, 緣起) in the conscious mind. *They all depend on this partitioning into self-awareness* (sva samvitti bhāga, 自證分) & *dependence on the arising of an other* (paratantra, 依他起). *There is no consciousness without it.* However, the imagination may falsely cling to there being certain realities such as those of:
 - a. There being either an existence or a non-existence (of identity and purpose)
 - b. Their existence and non-existence being either identical or different
 - c. Them being both existent and non-existent
 - d. Them being neither existent nor non-existent, etc.

These dualities are all said to be among the entirely imagined speculations that are subject to this clinging (parikalpita, 遍計所執). In support of this, the holy teachings say that dependence on the arising of an other (paratantra, 依他起) is:

- a. The only means of knowing (pramāṇa mātra, 唯量) that which is known (prameya, 所量)
- b. Only divided into dualities (dvaya mātra, 唯二) (of knower and known, etc.)
- c. Only diversified into more and more kinds of distinctions (vikalpa mātra, 唯種種) through its further divisions into dualities

Furthermore, in The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經), it is said that four of the five levels of grounding in enlightenment (the four kinds of transcendental knowledge) depend on the arising of an other (paratantra, 依他起):

These four kinds of transcendental knowledge are:

1. Knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智)
2. Knowledge of this purpose with the nature of equanimity (samatā jñāna, 平等性智)
3. Knowledge of its observation with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智)
4. Knowledge of accomplishing its purpose (kr̥tya anuṣṭhāna jñāna, 成所作智)

The fifth, the transcendental principle (bhūta tathatā, 真如) that is the ultimate existential nature of life's purpose (dharma dhātu svabhāva, 法界體性), is not said to depend on the arising of an other.

Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) describes eleven ways consciousness is virtually framed (ekadaśa vijñapti, 十一識) which all depend on the arising of an other (paratantra, 依他起).

- a. The first nine arise through habitual forces verbalizing mental images (abhilāpa vāsanā, 名言熏習):
 1. The framing by the body (deha vijñapti, 身有表): the shaping of consciousness by the five sense faculties (pañca indriya, 五根)
 2. The framing by bodily ownership (dehi vijñapti, 身者有表) through calculations of self-interest (manas, 末那)
 3. The framing by experience itself (bhokṭṛ vijñapti, 受者有表) through mental capacity (mano indriya, 意根)
 4. The framing by that which experiences (tad upabhokṭṛ vijñapti, 彼能受有表): the consciousness of thought, hearing, sight, touch, taste and smell (ṣaḍ vijñāna dhātu, 六識界有表)
 5. The framing by that experienced (tad upabhukta vijñapti, 彼所受有表): mental objects, audible sounds, visual forms, physical contacts, flavors & scents (ṣaḍ bāhya dhātu, 六塵界有表)
 6. The framing by time (kāla vijñapti, 時有表) into a past, present and future
 7. The framing by place (deśa vijñapti, 處有表): relative size and location
 8. The framing by quantity (saṃkhyā vijñapti, 數有表)
 9. The framing by words & speech (vyavahāra vijñapti, 言說有表)
- b. The tenth arises through habitual forces of beliefs clinging to identity (ātma dr̥ṣṭi vāsanā, 我見熏習).
 10. The framing by distinction of self & other (sva para viśeṣa vijñapti, 自他差別有表)
- c. The eleventh arises through habitual forces of existential continuity (bhavāṅga vāsanā, 有支習氣).
 11. The framing by distinction of good & evil, karma & retribution, death & rebirth (sugati durgati cyuty upapatti vijñapti, 善趣惡趣死生趣有表), the sense of moral and existential purpose.

1. If that imagined (nimitta bhāga, 相分) was not dependent on the arising of an other (paratantra, 依他起), the two main kinds of transcendental knowledge (along with their mental states) would be said to only be clinging to speculations that were entirely imagined (parikalpita, 遍計所執).

These two main kinds of transcendental knowledge are:

- * Knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智). This is found in a transcendental vision of the noble path (darśana mārga, 見道)
- * Knowledge of the nature of life's purpose attained subsequent (pr̥ṣṭha labdha jñāna, 後得智) to this realization that is beyond any speculations. This is found in transcendental cultivation of the noble path (bhāvanā mārga, 修道).

Kuījī added: If that imagined (nimitta bhāga, 相分) was not dependent on the arising of an other (paratantra, 依他起), the enlightenment of a buddha and the spiritual manifestations of these two kinds of transcendental knowledge would just be figments of the imagination.

- a. Were this so, the transcendental knowledge that is noble and selfless would not arise in the face of the objective conditions before one and their mental states would not be connected with the truth of the noble path.
- b. One should understand that the afflicted mind is also like this (also arising with dependence on an other and not just being entirely imaginary).
2. If the imaginer (darśana bhāga, 見分) & that imagined (nimitta bhāga, 相分) were only clinging to entirely imagined speculations (parikalpita, 遍計所執):
 - a. They would both be without an objective reality (ālambana pratyaya, 所緣緣) like the horns of rabbits and the hair of turtles.
 - b. The existential nature (svabhāvatā, 自性) that clings to speculations that are entirely imagined (parikalpita, 遍計所執) would also not really exist.
 - c. The imaginer (darśana bhāga, 見分) and that imagined (nimitta bhāga, 相分) would not perfume or develop seeds (bījaḥ, 諸種) in the subconscious mind.
 - d. The knowledge that is attained subsequent to transcending afflictions (prṣṭha labdha jñāna, 後得智) would be without any duality whatsoever.
 - e. With habitual forces (vāsanā, 習氣) being part of that imagined (nimitta bhāga, 相分), how could they create conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) with purposes that do not really exist?
 - f. If these conditions producing the imaginer (darśana bhāga, 見分) and that imagined (nimitta bhāga, 相見) in the mind of self-awareness (sva samvitti bhāga, 自證分) did not depend on the arising of an other (paratantra, 依他起), the essential supporting basis for both would also not be dependent on the arising of an other, because they do not have different causes.

Through this line of reasoning by Dharmapāla, it is clear that the host of objective conditions arising in the mind and its mental states as well as the mind's partition into imagining and imagined components are all dependent on the arising of an other (paratantra, 依他起), whether the mind is with or without affliction. It is only because it depends on this host of other conditions that consciousness is able to arise.

2. *The existential nature of depending on the arising of an other*

(paratantra svabhāvatā, 依他起)

- a. The first half of the twenty-first stanza speaks of 'the speculations about distinctions in the conditions of consciousness that arise'. It should be understood that it is only referring here to the dependence on an other (paratantra, 依他) that is tainted with affliction, because dependence on something that is pure of affliction is also called 'perfect comprehension of the transcendental nature of reality' (pariniṣpanna, 圓成).
- b. There are some who say that both afflicted and unafflicted minds and their associated mental states have speculations about distinctions because they both imagine objective conditions. Based on this understanding, all minds, whether afflicted or not, depend on an other and therefore, when speaking about dependence on the arising of an other (paratantra, 依他起), this stanza refers to all existential states of mind.

3. *The existential nature of perfectly comprehending the transcendental nature of reality*

(pariniṣpanna svabhāva, 圓成實性)

With the two-fold nature of emptiness being fully realized, there is revelation of the true nature of all things that is called 'perfect comprehension of the transcendental nature'

(pariṇiṣpanna, 圓成實). Its very name expresses this nature:

a. It is *omnipresent* (sarvatraga, 遍).

Kuījī added: Because this existential nature is omnipresent (in all places), there is nowhere that it does not exist. This is the meaning here of perfect (pari or paripūrṇa, 圓滿)

b. It is *always consistent* (samanvaya, 常).

Kuījī added: Because this existential nature is always consistent (at all times), it neither arises nor perishes. This is the meaning here of comprehension (niṣpanna, 成就)

c. It is *without falsehood* (anavandhya, 非虛謬).

Kuījī added: Because its transcendental principle is found in all things, it is the very nature of life's purpose that is without any falsehood. This is the meaning here of the existential reality of the transcendental nature (bhūta tathatā svābhava, 實性)

This perfect comprehension of reality examines:

a. The unique characteristics of all things (sva lakṣaṇa, 自相)

Kuījī added: Being omnipresent, the perfect comprehension of reality examines the unique characteristics of all things that narrow the nature of their purpose so that they do not pervade those of any others. If these characteristics pervaded those of others they would not be unique. Because of this, the perfect comprehension of reality is able to examine the omnipresence of the transcendental nature that is only found in the unique characteristics of all things.

b. The shared characteristics of all things (sāmānya lakṣaṇa, 共相)

Kuījī added: The perfect comprehension of reality is always consistent in examining the universal (shared) characteristics of all things. Although impermanence, emptiness and selflessness are found in all things (omnipresent), these shared characteristics do not have a nature of their own that exists apart from the mind. They do not have an existential nature or function that exists beyond all things or the existential nature of the mind that they pervade. In observing the mind and its existential nature, there are no such shared characteristics, only the unique characteristics already explained. Although this is so, there is nothing permanent and unchanging that is said to have its own existential nature. And so in speaking about that which is ever consistent in the transcendental nature, the perfect comprehension of its reality examines the universal (shared) characteristics of all things.

c. False beliefs in the real existential nature of a self, the emptiness of space, and the like.

Kuījī added: And what is meant by the perfect comprehension of reality being without any falsehood? This means that it is without falsehood when examining the nature of empty space, self-centered existence and the like. Those on the lesser track of only seeking freedom from affliction (Hīnayāna, 小乘) and those who believe in the real existence of an abstract, external reality (Tīrthikas, 外道) cling to empty space and self-centered existence as also having an existential nature apart from the mind that is ever consistent and able to be found everywhere in all things and so teach falsely about things that do not really exist. The perfect comprehension of reality does not regard there to be any real, separate existence of empty space, self-centered existence or the like because of the false attachments to them that arise.

Kuījī also added: 'And the like' here is a reference to such theories as those of the universal categories of existence (padārtha, 句義) and inter-connectivity (samavāya, 和合) advocated by the School on the Definition of Reality (Vaiśeṣika, 衛世), the existential nature of a soul (puruṣa, 神我) advocated by the Numerological School (Sāṃkhyavāda, 數論) and others. Although these schools regard these universal categories to be omnipresent and have existential natures that are everlasting, now, in the perfect comprehension of reality, it is revealed that they are without any such certainty of existence.

Kuījī then added: Only the transcendental nature of reality (bhūta tathatā, 真如) is endowed with these three qualities of being omnipresent, always consistent and without any falsehood. Trying to attain a perfect comprehension of it is said to only be like assigning additional troops to an already existing unit.

'Perfectly comprehending the transcendental nature' (pariṇiṣpanna, 圓成實) here is also used for the unafflicted mind that depends on the arising of an other and is engaged with conditional purposes but free from any illusions (viparyāsa, 離倒) about them, functioning everywhere with distinction. In fact, the second half of the twenty-first stanza of verse says: "The essential difference between perfectly comprehending the transcendental nature of reality and this (dependence on the arising of an other) is that the nature of the former is always completely free from clinging to any speculations about its distinctions."

This describes the first kind of perfect comprehension, the one that is dependent on the arising of an other, not the second kind, the one that is unconditional. This perfect comprehension that is dependent on the arising of an other (paratantra, 依他起) is forever free from clinging to entirely imagined speculations (parikalpita, 遍計所執). In being endowed with the two-fold nature of emptiness, emptiness of identity (ātma śūnyatā, 我空) and emptiness of purpose (dharma śūnyatā, 法空), the suchness of this transcendental nature (tathatā, 真如) is revealed. In analyzing this line of verse:

- * *'This'* (tasya, 彼) is a reference to perfect comprehension of the transcendental nature of reality (pariniṣpanna, 圓成實) being neither the same as nor separate from this dependence on the arising on an other (paratantra, 依他起).
- * *'Always completely free'* (sadā rahita, 常遠離) means that the nature of false clinging to the duality of beholder and that beheld in principle never really exists.
- * *'The former'* (pūrveṇa, 前) here means that, when it is revealed, perfect comprehension of transcendental reality (pariniṣpanna, 圓成實) is not devoid of dependence on an other.
- * *'Nature'* (tā, 性) is reference to the fact that the two-fold nature of emptiness is not itself this perfect comprehension (pariniṣpanna, 圓成實) because the suchness of the transcendental nature (tathatā, 真如) is free from the natures of both existence and non-existence.

Through this reasoning it is clear that this perfect comprehension is neither different from nor the same as dependence on the arising of an other.

- * If they were different, the transcendental nature of reality (tathatā, 真如) could not be found in the nature of dependence on the arising of an other (paratantra, 依他起).
- * If they were the same, the transcendental nature of reality would be impermanent.

In these cases, the objects of these three aspects of the existential nature could be either afflicted or without affliction while the functions of the primary transcendental knowledge (mūla jñāna, 本智) of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) (which is unconditional) and the transcendental knowledge attained subsequently (pṛṣṭha labdha jñāna, 後得智) (which is dependent on an other) should be indistinguishable.

Question: Why are the natures of these two said to be neither the same nor different?

Answer: It is comparable to how the nature of suffering, impermanence, selflessness and emptiness are neither the same as nor different from this transcendental nature.

1. If the natures of impermanence, selflessness, etc., were different from, say, motive forces (saṃskāra, 行), they would not be impermanent, selfless, etc., because they would be unique characteristics (sva lakṣaṇa, 自相) that were distinguished from these motive forces (just as blue is not yellow because it is a unique characteristic that is distinguished from yellow).
2. If the natures of impermanence, selflessness etc., were no different from motive forces and the like, they would be shared characteristics (sāmānya lakṣaṇa, 共相) (just as how a color is a shared characteristic of many different visible forms).

This illustration reveals how perfect comprehension of the transcendental nature is neither identical with nor different from dependence on the arising of an other

(paratantra, 依他起). The manifested purposes of the conscious mind (dharmaḥ, 諸法) and the transcendental principle underlying them (dharmatā, 法性) are also like this.

And because of this, ultimate reality (paramārtha, 勝義) and the conventional truths of this world (saṃvṛti, 世俗) mutually support each other.

The Discourse then says:

“Just like impermanence and the other characteristics that are found in the transcendental nature of life’s purpose such as selflessness, suffering and emptiness, it is said that one does not see any one of them without seeing them all.”

One does not see with perfect comprehension of this transcendental nature without also being able to see the nature of dependence on the arising of an other because, having not yet penetrated the empty nature of clinging to speculations that are entirely imagined, one does not really understand dependence on the existence of an other. With knowledge of the transcendental nature of life’s purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智), there is a realization of the suchness of this nature (tathatā, 真如) as well as the knowledge that is attained subsequently (prṣṭha labdha jñāna, 後得智). The mind is then able to thoroughly penetrate this nature of dependence on the arising of an other that is like a magical illusion. Although since the very beginning of time, the mind and its associated mental states have been able to connect to the unique characteristics (sva lakṣaṇa, 自相) of the imagining and imagined components of consciousness (darśana bhāga, 見分 & nimitta bhāga, 相分) as the objective conditions before them, because of their constant clinging to both identity and purpose (ātma grāha 我執 & dharma grāha, 法執) they do not really recognize the host of conditions that draw their minds and mental states into manifesting false distinctions. These distinctions do not really exist apart from the mind but seem to, just like the apparent manifestations that are found in magical illusions, mirages, the objects of dreams, the images in mirrors, the echoes from valleys and the reflections of the moon that are seen in bodies of water. Because of this, there is a stanza of verse in The Scripture on the Mysterious Array of Consciousness (Ghana Vyūha Sūtra, 大乘密嚴經 or 厚嚴經) that says:

“Without seeing the transcendental nature of reality
They are unable to perceive the true nature of motive forces,
With them all seeming to be magical illusions.
Although they appear to exist, they are not real.”

The intent of this stanza of verse is to explain that this three-fold existential nature is always inseparable from the mind and its states.

1. The mind, its states and all the manifestations that arise from the host of objective conditions before it are like magical illusions. They do not really exist but seem to, deluding those who are foolish. All of these are said to *arise from the existential nature that depends on the arising of an other* (paratantra svabhāva, 依他起性).
2. The foolish cling to identity and purpose in these conditions and incorrectly speculate about their existence, their non-existence, their sameness, their difference, them being both the same and different, them being neither the same nor different, etc. Like blossoms in the sky, these natures and characteristics are all unreal. All of this is *clinging to speculations that are entirely imagined* (parikalpita, 遍計所執).
3. All of these false attachments to identities and purpose that depend on the arising of an other are endowed with the nature of emptiness (śūnyatā, 空). With the nature of this emptiness being revealed in the transcendental nature of consciousness and its states, there is said to be *perfect comprehension of the transcendental nature* (pariṇiṣpanna, 圓成實).

Because of this, this three-fold existential nature (tri svabhāvatā, 三自性) is said to be inseparable from the mind and its states.

The direct associations of this three-fold existential nature

a. The three-fold existential nature in terms of unconditional purpose

(asamskr̥ta dharma, 無為)

Question: How is this three-fold existential nature involved with:

- * Empty space (ākāśa, 虛空)
- * The transcendence realized through spiritual discovery (pratisaṃkhyā nirodha, 擇滅)
- * The transcendence that is not realized through spiritual discovery (apratisaṃkhyā nirodha, 非擇滅), and
- * The other aspects of unconditional purpose?

Answer: It is involved with all of them:

1. The mind and its states manifest what appears to empty space as well as the other characteristics of unconditional purpose. Adapting to the arising of these objects in the mind (nimitta bhāga, 相分) involves dependence on the arising of an other (paratantra, 依他起).
2. With the foolish mistakenly clinging to the real existence of these objects (apart from the mind), it involves the existential nature of clinging to speculations that are entirely imagined (parikalpita svabhāva, 遍計所執性).
3. When the suchness of the transcendental nature of reality (tathatā, 真如) is hypothetically established to be empty space and the other aspects of unconditional purpose, it involves its perfect comprehension (pariniṣpanna, 圓成實).
 - a. When the mind and its associated mental states are endowed with affliction, these mental images (nimitta, 相) of unconditional purpose necessarily involve dependence on an other.
 - b. When they are without affliction, they simultaneously involve two natures:
 - a. Upon arising from a host of conditions, they involve dependence on an other.
 - b. In being without any illusions (aviparyāsa, 無顛倒), they incidently involve perfect comprehension.

b. The three-fold existential nature in terms of the seven-fold transcendental nature

(sapta vidhāḥ tathatāḥ, 七真如):

Question: How is this three-fold existential nature involved in the seven-fold transcendental nature that is described in The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經)?

Answer: The seven transcendental natures are:

1. *The transcendental nature found in the evolving stream of consciousness* (srota pravṛtti tathatā, 流轉真如): This is a reference to the reality that is revealed through the evolving stream of conditional purposes (the transmigration of the mind through the stream of life & death).
2. *The transcendental nature found in the characteristics of consciousness* (lakṣaṇa tathatā, 實相真如): This refers to the reality that is revealed through the selflessness of both personality (pudgala nairātmya, 人無我) and purpose (dharma nairātmya, 法無我).
3. *The transcendental nature found in there only being virtual nature of consciousness* (vijñapti matratā tathatā, 唯識真如): This refers to the realities of both afflicted and unafflicted purposes only being found in the virtual nature of consciousness.
4. *The transcendental nature of the established reality on the ground* (saṃniveśa tathatā, 安立真如): This is a reference to the reality of suffering (duḥkha, 苦).

5. *The transcendental nature of mistaken conduct* (mithyā pratipatti tathatā, 邪行真如): This is a reference to the reality of the origination of this suffering (samudaya, 集).
6. *The transcendental nature of purification* (viśuddhi tathatā, 清淨真如): This is reference to the reality of transcending this suffering (nirodha, 滅).
7. *The transcendental nature of proper conduct* (samyak pratipatti tathatā, 正行真如): This is a reference to the reality of the noble path (ārya mārga, 聖道).

This seven-fold transcendental nature is involved in *perfect comprehension* (pariṇiṣpanna, 圓成實) because they are the objects of the two kinds of transcendental knowledge:

1. The primary transcendental knowledge (mūla jñāna, 本^v) of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa, 無分別)
2. The transcendental knowledge that is attained subsequently (pṛṣṭha labdha jñāna, 後得智)

In accordance with their characteristics:

- a. Three involve *clinging to entirely imagined speculations* (parikalpita, 遍計所執) and *dependence on the arising of an other* (paratantra, 依他起) because they involve improper attachments to that which is tainted and adulterated:
 1. The nature of the evolving stream of consciousness
 4. The nature of suffering that arises through the established reality on the ground, and
 5. The origination of suffering that arises through mistaken conduct
 - b. The other four involve *perfect comprehension of reality* (pariṇiṣpanna, 圓成實):
 2. The transcendental (selfless) characteristics of consciousness
 3. There only being the virtual nature of consciousness
 6. The transcendence of suffering through the nature of non-affliction, and
 7. The noble path that is realized through proper conduct
- c. The three-fold existential nature in terms of the six mental images of conscious purposes (ṣaḍ dharma nimitta, 六法相)

Question: How is this three-fold existential nature involved with the six mental images of conscious purposes?

These six mental images of purpose are:

1. Mental images of its physical forms (rūpa nimitta, 色相)
2. Mental images of its emotional feelings (vedanā nimitta, 受相)
3. Mental images of its mental associations (samjñā nimitta, 想相)
4. Mental images of its other motive forces (saṃskāra nimitta, 行相)
5. Mental images of its consciousness (vijñāna nimitta, 識相)
6. Mental images of its unconditional purpose (asamskṛta nimitta, 無為相)

Answer:

All of these mental images (nimitta, 相) of conscious purposes involve its three-fold existential nature because they all can be associated with false clings of the imagination, the arising of conditions and the transcendental principle of reality.

- d. The three-fold existential nature in terms of the five constituents of consciousness that have a real karmic function (pañca vastuka, 五事)

Question: How is this three-fold existential nature involved with the five constituents of consciousness that have a real karmic function?

These five constituents of consciousness are:

1. Its mental images (nimitta, 相)
2. Its verbalizations, its names for mental images (nāman, 名)
3. Its speculations about distinctions (vikalpa, 分別)
4. The suchness of its transcendental nature (tathatā, 真如)
5. Proper knowledge of this transcendental nature (samyag jñāna, 正智)

Answer: The holy teachings do not all agree with each other on this.

1. Texts such as volume seventy-four of The Discourse of the Masters on Grounding in the Practice of Engaged Meditation (Yogācāra Bhūmi Śāstra, 瑜伽師地論) and volumes six and sixteen of Asaṅga's Exposition of the Holy Teaching (Āryadeśanā Vikhyāpana 顯揚聖教論) say:
In the manifestations of the mind and its mental states expressed that are unafflicted:
 - a. *Mental images, verbalizations, speculations about distinctions & transcendental knowledge* all involve dependence on the arising of an other.
 - b. *The suchness of the transcendental nature* involves perfect comprehension.
 - c. None of these five involve clinging to entirely imagined speculations.In expressing the manifestations of the mind and its mental states that are afflicted:
 - a. That which simulates its expressions (abhidheya, 所詮) are *mental images*.
 - b. That able to simulate these expressions (abhidāna, 能詮) are *verbalizations*.
 - c. That which is able to display the manifestations of the mind and its states are *speculations about distinctions*.
 - d. Only the unafflicted mind and its states are free from the sophistry of discursive thought. Because of this, only it is generally said to have *proper knowledge of the transcendental nature* beyond anything that is expressed or able to express it.All four of these arise from the conditions of consciousness and so involve dependence on the arising of an other.
2. There is a stanza of verse in The Discourse on Distinguishing Between the Mean and the Extremes (Madhya Anta Vibhāga Kārikā, 辯中邊論頌) that says:
 - a. *Mental images & speculations about distinctions* involve dependence on the arising of an other.
 - b. *Verbalizations* only involve clinging to speculations that are entirely imagined.
 - c. *The suchness of the transcendental nature & proper knowledge of it* both involve perfect comprehension.By this it means that:
 - a. In the afflicted mind and its states, *mental images & speculations about distinctions* involve dependence on the arising of an other:
 1. The component of consciousness that is imagined (nimitta bhāga, 相分) is said to involve *mental images*.
 2. The three other components of consciousness are said to involve *speculations about distinctions*.
These three other components of consciousness are:
 - a. The imager (darśana bhāga, 見分)
 - b. Self-awareness (sva saṃvitti bhāga, 三自證分)
 - c. Awareness of self-awareness (sva saṃvitti saṃvitti bhāga, 證自證)
 - b. Because clinging to entirely imagined speculations involves an existential nature that is not real, its lack of reality is said to only be *verbalization*.
 - c. The last two (*transcendental knowledge & the suchness of the transcendental nature*) are without illusions (aviparāyasa, 無倒) and so involve perfect comprehension.
3. The Scripture on the Descent into Śrī Laṅka (Laṅka Avatāra Sūtra, 入楞伽經) says:
 - a. Dependence on the arising of an other only involves *speculations about distinctions*.
 - b. Clinging to speculations that are entirely imagined involves *mental images* and *verbalizations*.
 - c. Perfect comprehension involves *the suchness of the transcendental nature & proper knowledge of it*.

By this it is meant that all components (bhāgas, 分) of the afflicted mind and its mental states generally involve *verbalizations & speculations about distinctions* because their existential nature is based on that which is not real. In clinging to entirely imagined speculations, that which expresses and that which is expressed are hypothetically established respectively as *verbalizations & mental images*.

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

- a. *Verbalizations* (nāman, 名) involve *dependence on the arising of an other*.
- b. *Meanings* (artha, 義) involve *clinging to speculations that are entirely imagined*.

By this it is meant that:

- a. The different components (bhāgas, 分) of the afflicted mind and its mental states exist through the power of verbalization because it is through verbalization that afflictions are entirely imagined. This is said to be the *verbalization of affliction*.
- b. In clinging to these speculations that are entirely imagined, there is an accomodation to these verbalizations in which they are incorrectly imagined to have a real existence. This is said to be the *meaning of affliction*.

Although all of these explanations from the holy teachings are different, their meanings do not really contradict each other. However, the first explanation from The Discourse of the Masters on Grounding in the Practice of Engaged Meditation is without any mistake or confusion so one should understand this as elaborated there.

e. The three-fold existential nature & the five characteristics that define consciousness
(pañca lakṣaṇāni, 五相)

These five characteristics are:

1. That which is expressed (abhidheya, 所詮); meanings
2. That which is able to express them (abhidhāna, 能詮); words
3. The connection between them (saṃbandha, 相屬)
4. Clinging and attachment (abhiniveśa, 執著) to words, meanings and the connections between them
5. Non-attachment to them (anabhiniveśa, 不執著)

Question: How do the holy teachings explain the involvement of this three-fold existential nature in the five characteristics that define consciousness (pañca lakṣaṇāni, 五相)?

Answer:

- 1.-2. *That which is expressed* (abhidheya, 所詮) *and that which is able to express it* (abhidhāna, 能詮) are each endowed with the three-fold existential nature:
 - a. *False speculations about distinctions* involve *clinging to speculations that are entirely imagined*.
 - b. *Mental images, verbalizations & speculations about distinctions* in which there is an agreement between that which is being expressed and that which is able to express it involve *dependence on the arising of an other*.
 - c. *In the suchness of the transcendental nature & proper knowledge of it* there is also an agreement between that which is expressed and that which is able to express it. This involves *perfect comprehension* when the transcendental knowledge attained after (prṣṭha labdha jñāna, 後得智) getting beyond the affliction of clinging to speculations is able to transform this realization into mental images that express the transcendental nature.
3. *The connection* (saṃbandha, 相屬) *between that being expressed* (abhidheya, 所詮) *and that able to express it* (abhidhāna, 能詮) only involves *clinging to speculations that are entirely imagined* because it entails false attachments to words and meanings.

4. *Clinging and attachment to them* (abhiniveśa, 執著) only involves dependence on the arising of an other because its existential nature involves false speculations about its distinctions.
5. *Non-attachment to them* (anabhiniveśa, 不執著) only involves perfect comprehension because its existential nature is the knowledge that transcends affliction (anāsrava jñāna, 無漏智) and the transcendental knowledge attained subsequently (pr̥ṣṭha labdha jñāna, 後得智).

f. The three-fold existential nature and the four levels of transcendental principle (catur vidha tattvaḥ, 四種真實)

Question: And how do the holy teachings explain the involvement of the three-fold existential nature with the four levels of transcendental principle?

The four levels of transcendental principle are:

1. The conventional principles of this world (laukika tattva, 世間真實)
2. The principles of logical reasoning (nyāya tattva, 道理真實)
3. The principles of non-affliction (anāsrava tattva, 淨真實), the empty nature of identity (the nature of selflessness) that overcomes the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障)
4. The principles of transcendental knowledge (jñāna tattva, 智真實), the empty nature of purpose that overcomes the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障)

Answer:

- * *The conventional principles of this world & the principles of logical reasoning* involve dependence on the arising of an other because they consist of mental images, verbalizations and speculations about distinctions.
- * *The principles of non-affliction* that overcome the obstacles of emotional disturbance and *the principles of transcendental knowledge* that overcome cognitive dissonance involve perfect comprehension because they constitute true transcendental knowledge and the suchness of the transcendental nature.

The Discourse on Distinguishing Between the Mean and the Extremes (Madhya Anta Vibhāga Kārikā, 辯中邊論) explains that:

1. *The conventional principles of this world* involve clinging to entirely imagined speculations because they are the shared attachments that worldly people generally agree on.
2. *The principles of logical reasoning* involve all three aspects of the existential nature because there is logic in both attachment and non-attachment and it is found in both afflicted and unafflicted minds.
3. *The principles of non-affliction & transcendental knowledge* that overcome the obstacles of emotional disturbance and cognitive dissonance only involve perfect comprehension of the transcendental nature of reality.

g. The three-fold existential nature in terms of the four truths (catvāri satyāni, 四諦) & The four defining characteristics in the truth of suffering (catvāri satya lakṣaṇāni, 四諦相):

Question: How do the holy teachings explain the three-fold existential nature in terms of the four truths about life's purpose and the four defining characteristics found in the truth of suffering - impermanence, suffering, emptiness & selflessness?

Answer: Each of the four truths is endowed with the three-fold existential nature.

1. The three-fold existential nature & the truth of suffering (duḥkha satya, 苦諦): Each of the four defining characteristics found within the truth of suffering are also endowed with the three existential natures:
 - a. Impermanence (anitya, 無常) & *the three-fold existential nature:*

1. With impermanence there is the nature of *non-existence* because, with clinging to entirely imagined speculations, there is the nature of that which does not really exist.
 2. With impermanence there is a *beginning & an end* because, with dependence on the arising of an other, there is arising and perishing.
 3. With impermanence there is both *the corruption of affliction & the purity of non-affliction* because, with perfect comprehension of the transcendental nature of reality, all the different levels in the evolving manifestations of consciousness are revealed.
- b. Suffering (duḥkha, 苦) & the three-fold existential nature:
1. With suffering there is *attachment* because, with clinging to entirely imagined speculations, there is attachment to the dualities of identity and purpose.
 2. With suffering there are *its very characteristics* because, with dependence on the arising of an other, there are the three characteristics of suffering:
 - a. The suffering of unpleasant feelings (duḥkha duḥkhatā, 苦苦)
 - b. The suffering of change and instability (vipariṇāma duḥkhatā, 壞苦)
 - c. The suffering of being conditioned by motive forces (saṃskāra duḥkhatā, 行苦) that are beyond one's control
 3. There is suffering through *association with it* because, with its perfect comprehension, there is association with the characteristics of suffering.
- c. Emptiness (śūnyatā, 空) & the three-fold existential nature:
1. With emptiness there is *the nature of non-existence* because, with clinging to entirely imagined speculations, there are attachments to that which does not really exist.
 2. With emptiness there is *the nature of difference* because, with dependence on the arising of an other, there is the existential nature that is different from that which is falsely clung to.
 3. With emptiness there is *a distinct nature* because, with its perfect comprehension, the nature that is empty of identity and purpose is revealed.
- d. Selflessness (anātman, 無我) & the three-fold existential nature:
1. With selflessness there is *the transcending of characteristics* because, with clinging to entirely imagined speculations, there are the characteristics of identity.
 2. With selflessness there are *the characteristics of difference* because, with dependence on the arising of an other, there are characteristics that are different from clinging to false identity.
 3. With selflessness there are *unique characteristics* (sva lakṣaṇa, 自相) because, with perfect comprehension, the unique characteristics of selflessness are revealed.
2. The three-fold existential nature & the origination of suffering (samudaya satya, 集諦):
- a. The origination of suffering through *the seeds of habitual forces* (bīja vāsanā, 習氣): refers to habitual forces from the existential nature of clinging to entirely imagined speculations. It gets its name from clinging to these forces.
Kuijī added: The habitual forces of clinging to identity and purpose may also be regarded as the existential nature of depending on the arising of an other. However, from these habitual forces there are said to be the fruits of clinging to entirely imagined speculations.
 - b. The origination of suffering through *the arising of mutually dependent conditions* (samutthāna, 等起) refers to the mutually dependent relationship between actions made (karma, 業) and emotional disturbances (kleśa, 煩惱).

- c. The origination of suffering through *lack of disconnection from the fetters of attachment* (avisamyoga, 未離繫) refers to not yet being free from the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) & the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障). This prevents a *perfect comprehension* of the transcendental nature (tathatā, 真如).
3. *The three-fold existential nature & the transcendence of suffering* (nirodha satya, 集諦):
 - a. Upon getting beyond its existential nature, *clinging to entirely imagined speculations* no longer arises.
 - b. Upon getting beyond attachments to identity and purpose there is the transcendence realized through spiritual discovery (pratisaṃkhyā nirodha, 擇滅) and *dependence on an other* no longer arises.
 - c. Upon getting beyond *the very nature of sentient existence* (mūla prakṛti, 本性), there is *perfect comprehension* of its transcendental nature (tathatā, 真如).
4. *The three-fold existential nature & the truth of the noble path* (ārya mārga satya, 聖道諦):
 - a. Through the fully rounded knowledge (parijñā, 遍知) acquired from a *transcendental vision of the noble path* (darśana mārga, 見道) there is the ability to understand the nature of *clinging to entirely imagined speculations*.
 - b. Through *cultivation of the noble path* (bhāvanā mārga, 修道) there is a severing of all the obstacles of emotional disturbance and cognitive dissonance once and for all and the ability to sever *dependence on the arising of an other*.
 - c. Through the noble path there is *the ultimate realization of spiritual freedom* and the ability to acquire *perfect comprehension of the transcendental nature*.

In fact, the fully rounded knowledge that comes from a transcendental vision of the noble path pervades the second and third as well.

The relationship between the three-fold existential nature and four noble truths has been explained here as seven iterations of the three-fold existential nature.

This involves:

1-4. Four iterations of three for the truth of suffering - this involves one set of three for each for its four defining characteristics of impermanence, suffering, emptiness & selflessness.

5-7. One iteration of three for each of the other three truths.

In associating this three-fold existential nature to them, some of the relationships are hypothetical while others are real. However, they should all be understood in accordance with the principles underlying them.

h. The three-fold existential nature in terms the three means of spiritual emancipation

(trīni vimokṣa mukhāni, 三解脫門)

Question: How do the holy teachings explain the three-fold existential nature in the practices and objectives of meditation that constitute the three means of spiritual emancipation?

Answer:

The three means of spiritual emancipation (trīni vimokṣa mukhāni, 三解脫門) are meditations on:

1. The nature of emptiness (śūnyatā mukha, 空門)
2. The transcendence of mental images (animitta mukha, 無相門) and
3. The transcendence of any longing or striving (apraṇihita mukha, 無願門)

In principle, these three all pervade the three-fold existential nature and are in accord with its characteristics. One should understand that, in being connected with this existential nature, they each produce an enduring observation of the nature of life's purpose that neither arises nor perishes (anutpattika dharma kṣānti, 無生法忍):

1. With an enduring observation of the nature of life's purpose that is endowed with the nature of emptiness (śūnyatā mukha, 空門), there is freedom from *the very nature of sentient existence* (mūla prakṛti, 本性). As a result, *the existential nature of clinging to entirely imagined speculations* neither arises nor perishes.
 2. With an enduring observation of this nature that transcends any mental images (animitta mukha, 無相門), there is freedom from them having *an existence of their own* (svayambhū, 自然). As a result, *the existential nature of dependence on the arising of an other* neither arises nor perishes.
 3. With an enduring observation of this nature that transcends any longing or striving (apranihita mukha, 無願門) there is freedom from *both affliction & suffering* (kleśa ca karma ca, 惑苦). As a result, *the existential nature of perfect comprehension* neither arises nor perishes.
- This three-fold existential nature is therefore the object of these three kinds of enduring observation.

i. The three-fold existential nature in terms of the two levels of truth (satya dvaya, 二諦):

Question: How is this three-fold existential nature associated in the two levels of truth?

Answer: One should understand that the conventional truths of this world (saṃvṛti laukika satya, 假世俗諦) are endowed with the three-fold existential nature while the truth of ultimate significance (paramārtha satya, 勝義諦) is only found in perfect comprehension.

1. *There are three levels in the conventional truth of this world* (saṃvṛti satya, 假世俗諦):
 - a. *The conventionally held hypotheses (theories) of this world* (prajñapti saṃvṛti 假世俗) correspond with *the existential nature of clinging to entirely imagined speculations*.
 - b. *The practices & observances of this world* (pratipatti saṃvṛti, 行世俗) correspond to *the existential nature of dependence on the arising of an other*.
 - c. *The truths of this world that reveal the transcendental nature of life's purpose* (udbhāvana saṃvṛti, 顯了世俗) correspond to *the existential nature found in perfect comprehension of reality*.

One should understand the correspondences between the conventional truths of this world and the three-fold existential nature like this.

2. *There are three levels in the truth of the highest significance* (paramārtha satya, 勝義諦):
 - a. *The object of ultimate significance* (artha paramārtha, 義勝義) refers to that which is most transcendent. This corresponds with *the existential nature of clinging to entirely imagined speculations*.
 - b. *The realization of ultimate significance* (prāpti paramārtha, 得勝義) refers to that which leads to the highest level of spiritual freedom (nirvāṇa, 涅槃). This corresponds with *the existential nature of dependence on the arising of an other*.
 - c. *The practice of ultimate significance* (pratipatti paramārtha, 行勝義) refers to the noble path (ārya mārga, 聖道). This corresponds with *the existential nature of perfect comprehension*.

When in accordance with the truth of the ultimate significance, they all correspond with perfect comprehension. The first two are unchanging (avicala, 無變), neither arising nor perishing, while the third is beyond any illusions (aviparyāsa, 無倒).

j. The three-fold existential nature in terms of the two arenas of transcendental knowledge (jñāna gocara, 智所行)

Question: How does the three-fold existential nature correspond with the two arenas of transcendental knowledge?

The two arenas of transcendental knowledge are:

1. The arena of overcoming the obstacles of emotional disturbance (kleśa āvaraṇa viśuddhi jñāna gocara, 煩惱障淨智所行真實)
2. The arena of overcoming the obstacles of cognitive dissonance (jñeya āvaraṇa viśuddhi jñāna gocara, 所知障淨智所行)

Answer:

1. *The existential nature of clinging to entirely imagined speculation* is not associated with either of the arenas of transcendental knowledge. Because these speculations are without their own existential nature, they do not really constitute objective conditions that are present before consciousness (ālambana pratyaya, 所緣緣). The foolish cling to their existence while those who are noble understand their non-existence. Nevertheless, they are hypothetically said to be objects of knowledge for both ordinary beings and those who are noble.
2. *The existential nature of depending on the arising of an other* is associated with the arena of transcendental knowledge that overcomes the obstacles of emotional disturbance. It is an object of knowledge common to both ordinary and noble beings.
3. *The existential nature of perfect comprehension* is associated with the arena of transcendental knowledge that overcomes the obstacles of cognitive dissonance and is only an object of knowledge for noble beings.

k. The three-fold existential nature in terms of that which is hypothetical (prajñaptisat, 假有) & that which is real (dravyasat, 實有)²

Question: Among these three aspects of the existential nature, which are hypothetical and which are real?

Answer:

1. *Clinging to entirely imagined speculations* establish falsehoods that are said to have a *hypothetical existence*. However, with their characteristics not being based on a real existential nature, they can also be said to be *neither hypothetical nor real*.
2. *Depending the arising of an other* is *both hypothetical and real*. It is said to have a hypothetical existence when three criteria are met:
 - a. A combination of factors (saṃghāta, 集) that are temporarily combined into a whole.
Kuijī added: Like a vessel that depends on a combination of factors to have a purpose.
 - b. A continuous series (saṃtati, 相續) that lasts over a defined period of time.
Kuijī added: Like that which only temporarily has an existence within the continuum of past, present and future
 - c. A temporary stage (āvasthika, 分位) that is dependent on a defined time & place.
Kuijī added: Like the twenty-four kinds of motive force that are not directly associated with mental states (citta viprayukta saṃskāra, 不相應行)

Because form, the mind and its mental states all arise from conditions (pratītya samutpada, 緣起), they are said to really exist. If they were without a real purpose then they would also be without a hypothetical purpose. A proper hypothesis is based on reality, which is the reason for it to be established.

3. *Perfect comprehending the transcendental nature of reality* only has a *real existence* because it does not depend on any other conditions being established.

1. The difference or non-difference between the aspects of three-fold existential nature:
Question: Are the aspects of the three-fold existential nature different from each other or not?
Answer: It can be said that they are neither with nor without difference:
- * They are not different because they are inseparable.
 - * They are not without difference because, in falsely clinging to imagined speculations about the arising of conditions, there is a difference from their real significance.

Like this, there are boundless meanings and contexts that can be applied to this three-fold existential nature. Lest we get too long-winded about this, there is just an outline here of these few points to reveal its essential principles.

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

Vijñapti Matratā Siddhi, 成唯識論

The End of Volume Eight

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

Vijñapti Matrātā Siddhi, 成唯識論

The Beginning of Volume Nine

On the Absence of a Three-Fold Existential Nature (tri vidhā niḥsvabhāvatā, 三無自性) in Identity and Purpose & There Only Being the Virtual Nature of Consciousness (vijñapti matrātā, 唯識)

Question: If there is this three-fold existential nature, why did The Blessed One teach that all things are without an existential nature (and so endowed with the nature of emptiness)?

Answer: On this, there are three stanzas of verse (twenty-three through twenty-five) that say:

23a Based on this three-fold existential nature of consciousness (tri vidhasya svabhāvasya, 三自性), there is the three-fold absence of it (tri vidhām niḥsvabhāvatām, 三無自性) in identity and purpose.

23b Because of this, the Buddha taught (deśitā, 說) with secret intent (saṃdhāya, 密意) about the absence of an existential nature (niḥsvabhāvatā, 無自性) in all things (sarva dharmāṇām, 一切法) (the nature of emptiness).

24a 1. In the first (prathama, 初), clinging to entirely imagined speculations, there is the absence of any real existential nature (niḥsvabhāvatā, 無性) in identity and purpose by dint of this very defining characteristic (lakṣaṇa, 相).

2. In the next (paraḥ punaḥ, 次), depending on the arising of an other, there is the absence of any real existential nature (niḥsvabhāvatā, 無性) in identity and purpose because they do not exist on their own (na svayaṃ bhāva, 無自然).

24b 3. Finally (aparā, 後), in perfectly comprehending the transcendental nature of reality, there is the absence of any real existential nature (niḥsvabhāvatā, 無性) in identity and purpose because it is completely free from the first (itasya ity, 由遠離前), any nature of attachment to entirely imagined speculations.

25a With there being the ultimate meaning of all things (dharmāṇām paramārthaśca, 諸法勝義) there is (yatas, 即是) also (api, 亦) the suchness of the transcendental nature (tathātā, 真如).

25b With it being so (sa iva, 如) at all times (sarva kālaṃ, 常), there is the ultimate reality of this transcendental nature (tathā bhāvāt, 實性), that there is only the virtual nature of consciousness (vijñapti mātratā, 唯識).

23a	即依此三性，	立彼三無性，	tri vidhasya svabhāvasya
23b	故佛密意說，	一切法無性。	trividhām niḥsvabhāvatām
24a	初即相無性，	次無自然性，	saṃdhāya sarva dharmāṇām
24b	後由遠離前，	所執我法性。	deśitā niḥsvabhāvat
25a	此諸法勝義，	亦即是真如，	prathamo lakṣaṇenaiva
25b	常如其性故，	即唯識實性。	niḥsvabhāva 'paraḥ punaḥ
			na svayaṃ bhāva itasya ity
			aparā niḥsvabhāvatā
			dharmāṇām paramārthaśca
			sa yatas tathātā api saḥ
			sarva kālaṃ tathābhāvāt
			sa iva vijñapti mātratā

On the absence of the three-fold existential nature, The Discourse on There Only Being the Virtual Nature of Consciousness says:

On the basis of the explanation of the three-fold existential nature of consciousness already described, there is the establishment of its non-existence in identity and purpose. This is a reference to their lack of an existential nature (their nature of emptiness) because of:

1. Their defining characteristic (lakṣaṇa, 相) of being unreal
By definition, in clinging to imagined speculations (parikalpita, 遍計所執), there are attachments to illusions (viparyāsa, 顛倒) that are not real.
2. Their arising and perishing (utpatti, 生)
That which is impermanent and depends on the arising of an other is without a real existential nature of its own. This is a reference to the absence of an existential nature in anything that arises and then perishes.
3. Their ultimate meaning (paramārtha, 勝義)
Perfect comprehension of transcendental reality (pariniṣpanna, 圓成自) is without any existential nature (paramārtha niḥsvabhāvatā, 勝義無性) that can be separately distinguished from all things.

Consequently, the Buddha taught with secret intent that all things are without an existential nature (niḥsvabhāvatā, 無自性). However, in reality this existential nature is not entirely without existence. The expression *taught with a secret intent* (sandhāya ... deśitā, 說密意) here means revealing a partial truth, one that is incomplete in meaning (anītārtha, 非了義). This is reference to the fact that the two latter aspects of this existential nature, those of perfect comprehension and its dependence on the arising of an other, are not in fact without a real existential nature. However, there are deluded people who falsely cling to their entirely imagined speculations about the real existence of identity and purpose. To free them from these attachments, the Blessed One spoke generally about transcending the natures of both that which exists (these latter two aspects of the existential nature) as well that which does not really exist (entirely imagined speculations).

Question: How is this three-fold absence of an existential nature established on the basis of this three-fold existential nature?

Answer:

1. On the basis of the first, *clinging to entirely imagined speculations*, there is the absence of an existential nature by its very defining characteristic (lakṣaṇa niḥsvabhāvatā, 相無性). Because the nature and characteristics of identity and purpose are ultimately unreal, they are like mirages and blossoms in the sky.
2. On the basis of the next, *dependence on the arising of an other*, there is the absence of an existential nature in conditions that arise & perish (utpatti niḥsvabhāvatā, 生無性). There are many different conditions of consciousness (pratyaya, 緣) that arise and perish (pratitya samutpada, 眾緣生). In seeming to have a real existence of their own (svayaṃ bhāva, 自然), identity and purpose are like magical illusions. In transcending false speculations about them having such an existential nature, they are said to only be hypothetical and not really exist on their own. However, this dependence on the arising of an other (paratantra, 依他起) is not entirely without an existential nature.
This is a reference to conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣).
3. On the basis of the last one, *perfect comprehension*, there is said to be the absence of any existential nature of ultimate meaning (paramārtha niḥsvabhāvatā, 勝義無性). This is a reference to the fact that perfect comprehension of the ultimate meaning of all things is completely free from any clinging to entirely imagined speculations about its identity or purpose. Because of this, it is conventionally said that it does not exist. However, it is also not entirely without a real existence. Like the greatness of empty

space, although it is everywhere and contains the multitude of forms (viśva rūpa, 眾色), it is only revealed by the absence of any existential nature of its own that can be found among them.

Distinguishing between dependence on the arising of an other (paratantra, 依他起) & Perfectly comprehending the transcendental nature of reality (pariniṣpanna, 圓成)

That which is dependent on the arising of an other (paratantra, 依他起) is not the ultimate meaning of all things. In fact, it can also be said to represent the transcendence of any existential nature of an ultimate meaning. However, to avoid confusion, this twenty-fourth stanza does not speak about dependence on the arising of another in this way to distinguish it from perfect comprehension (pariniṣpanna, 圓成) of the transcendental nature.

The four levels in the ultimate meaning of reality (paramārtha satya, 勝義諦):

With there being the perfect comprehension (of the transcendental nature of reality), there is the ultimate meaning of all things because it is in reference to the truth about *their* ultimate meaning. This truth can be summarized as being on four levels:

1. *The ultimate meaning in terms of this world (loka paramārtha, 世間勝義):* This is a reference to the reality of the projections of purpose (skandhas, 蘊), the alignments of subject & object (āyatanas, 處), the spheres of consciousness (dhātus, 界), etc., that are revealed through introspective meditation.
2. *The ultimate meaning in terms of the principles of the noble path beyond this world (yukti paramārtha, 道理勝義):* This is a reference to the four truths of suffering, its origination, its transcendence and the noble path.
3. *The ultimate meaning in terms of its realization (abhisambodhi paramārtha, 證得勝義):* This is a reference to realization of the transcendental nature of reality (tathatā, 真如) and its two-fold nature of emptiness, that is, the empty nature of its identity (ātma śūnyatā, 我空) and the empty nature of its purpose (dharma śūnyatā, 法空).
4. *The ultimate meaning in terms of ultimate meaning (paramārtha paramārtha, 勝義勝義):* This is a reference to the inconceivable unity of the spiritual realm, the universal sphere of life's transcendental purpose (dharma dhātu, 法界).

Among these, this last aspect of ultimate meaning is a reference to perfect comprehension of the transcendental nature of reality (pariniṣpanna, 圓成) because:

1. It is about the ultimate meaning of the noble path being put into in practice
2. It is distinguished from the first three.

On this, the twenty-fifth stanza of verse says:

“With there being the ultimate meaning of all things (dharmāṇām paramārthaśca, 諸法勝義) there is also the suchness of the transcendental nature (tathatā, 是真如).”

- * ‘Transcendental nature’ (真, tā) here is a reference to this perfect comprehension being absolutely real, without any falsehood.
- * ‘Suchness’ (如, tathā) here refers to this perfect comprehension always being unchanging and just as-it-is. This means that the nature of this reality always remains unchanging and just as-it-is through all the different stages of spiritual development. This is why it is called ‘the suchness of the transcendental nature’. The meaning of this is profound and never false or baseless.

The word ‘also’ (api, 亦) in this stanza conveys that this perfect comprehension has many other names as well. This refers to such names as ‘the spiritual realm’ or ‘the sphere of life’s transcendental purpose’ (dharma dhātu, 法界), ‘the ultimate bounds of reality’ (bhūta koṭi, 實際), etc., as elaborated in other scriptures and discourses.

On there only being the virtual nature of consciousness (vijñapti matratā, 唯識)

Perfect comprehension (pariṇiṣpanna, 圓成實) entails there being ‘the reality of this transcendental nature’ (tathā bhāvāt, 實性) and only a virtual nature of consciousness (vijñapti mātratā, 唯識). This virtual nature has two aspects:

1. *That which is false* (vitathatā, 虛妄) is a reference to clinging to entirely imagined speculations (parikalpita, 遍計所執).
2. *The suchness of the transcendental nature* (tathatā, 真實) is a reference to a perfect comprehension (pariṇiṣpanna, 圓成) of its reality (tathā bhāvāt, 實性).

The term ‘reality of this transcendental nature’ (tathā bhāvāt, 實性) in the verse is meant to exclude that which is false.

Furthermore, this real existential nature (svabhāva, 有性) is two-fold:

1. *In terms of that which is worldly and conventional* (saṃvṛti, 世俗) there is its dependence on the arising of an other (paratantra, 依他起).
2. *In terms of its ultimate meaning* (paramārtha, 勝義) there is perfect comprehension of the transcendental nature (pariṇiṣpanna, 圓成實).

The term ‘reality of this transcendental nature’ (tathā bhāvāt, 實性) in the twenty-fifth stanza is also meant to exclude that which is worldly and conventional.

These three stanzas (twenty-three through twenty-five) generally explain the teachings in the scriptures about the absence of this three-fold existential nature in identity and purpose (their nature of emptiness) but do not reveal the complete meaning (nītārtha, 了義) of the transcendental nature of life’s purpose (bhūta tathatā, 真如). Those with wisdom should not rely on them literally and be careful in properly understanding what is meant by ‘the absence of an existential nature’ (niḥsvabhāvatā, 三無自性).

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Volume Nine

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Volume Nine

On the Noble Path (ārya mārga, 聖道)

Question: The characteristics and the existential nature found in realization that there is only the virtual nature of consciousness (vijñapti matratā, 唯識) have been explained. Who awakens and enters into it, and how many stages are involved in its realization (siddhi, 成)?

Answer: Those realizing it are endowed with two lineages of seeds (gotrabhū, 種姓) found on the greater track of spiritual awakening (mahāyāna, 大乘). In briefly summarizing the process of its realization, there is a gradual sequence of five stages (pañca avasthā, 五位) through which there is awakening and entry into realization that there is only the virtual nature of consciousness.

Question: What are the two lineages of seeds found on this greater track of spiritual awakening?

Answer: They are:

1. The lineage innate to the very nature of sentient existence (prakṛtistha gotra, 本性住種姓): This is the cause of unafflicted purpose that is based on primordial consciousness (mūla vijñāna, 本識) and has existed from the very beginning of life *by nature*.
2. The lineage that is learned & acquired (samudānīta gotra, 習所成種姓): This is a reference to hearing about, deliberating on and cultivating the realization that flows from the nature of the spiritual realm (dharma dhātu, 法界), the sphere of life's transcendental nature of purpose. Having heard of it, deliberated on it and cultivated it, it perfumes the mind and so it is learned and acquired *by nurture*.

It is necessary to be endowed with both of these lineages of the greater track in order to gradually awaken and enter into a realization that there is only the virtual nature of consciousness.

Question: What are the five stages for awakening and entering into it?

Answer: They are:

1. The stage of moral provisioning (sambhāra avasthā, 資糧位): This is a reference to the incremental cultivation of spiritual emancipation (mokṣa bhāgiya, 大乘順解脫分) found on the greater track of spiritual awakening (mahāyāna, 大乘).
Kuijī added: Among the forty steps on the bodhisattva path¹⁵ and the preliminary stages before it, this is the period from the first awakening of the mind to the nature of life's purpose (bodhi citta utpāda, 發菩提心) before its warming up (uṣmagata, 煖) through the ten kinds of dedication (daśa pariṇāmanā, 十迴向)¹⁵.
2. The stage of preparation through intensified motivation (prayoga avasthā, 加行位): This is a reference to the incremental cultivation of penetrating the nature of life's purpose (nirvedha bhāgiya, 決擇分) found on this greater track of spiritual awakening.
Kuijī added: This is the four-fold cultivation of the roots of virtue (catus kuśala mūla, 四善根), from the ten kinds of dedication¹⁵ that warm up the mind to the nature of life's purpose (uṣmagata, 煖) to the end of the first round of countless lifetimes (prathama mahā kalpa asaṃkhyeye, 初大阿僧祇劫) on the noble path, culminating in the grounding of the practice of determination (adhimukti caryā bhūmi, 解行地).
3. The stage of unimpeded penetration (prativedha avasthā, 通達位): This is a reference to the stage in which bodhisattvas (suddenly) abide in a transcendental vision of the noble path (darśana mārga, 見道).
Kuijī added: This is entering into the first level of grounding in joyfulness about the nature of life's greater, transcendent purpose (pramuditā bhūmi, 極喜地), beyond any speculations about its distinctions.

4. *The stage of transcendental cultivation* (bhāvanā avasthā, 修習位): This is a reference to the stage in which bodhisattvas abide in a transcendental cultivation of the noble path (bhāvanā mārga, 修道).
Kuiji added: This is transcendental cultivation of the noble path through the ten levels of grounding¹⁵ before there is attainment of the adamant resolve (vajra upamā samādhi, 金剛喻定), the final freedom from all affliction. It constitutes the second round of countless lifetimes (dvitīya kalpa asaṃkhye, 第二無數劫) on the noble path.
5. *The stage of ultimate realization* (niṣṭha avasthā, 究竟位): This a reference to abiding in the supreme universal enlightenment (anuttara samyak saṃbodhi, 無上正等菩提).
Kuiji added: This is the ultimate freedom of the adamant mind that lasts forever into the future. It constitutes the third and final round of countless lifetimes (trita kalpa asaṃkhye, 第三無數劫) on the noble path.

Question: What is the sequential order of these five stages for awakening and entering into this realization that there is only the virtual nature of consciousness (vijñapti matratā, 唯識)?

Answer: It is:

1. *At the stage of moral provisioning*, bodhisattvas are able to acquire an ever deeper faith and understanding of the nature and characteristics of consciousness, leading to incremental steps of emancipation (mokṣa bhāgiya, 順解脫分) from suffering.
2. *At the stage of preparing for meditation through intensified motivation*, they are able to gradually subdue and eliminate subjective and objective attachments (grāhaka, 能取 & grāhya, 所取) through incremental steps of penetration (nirvedha bhāgiya, 順決擇分) into the nature of life's greater purpose. This is a gradual revelation of the principle underlying transcendental vision of the noble path (tattva darśana mārga, 真見道).
3. *At the stage of unimpeded penetration*, they suddenly reach its transcendental principle (bhūta tathatā, 如實), revealing a knowledge about the nature of life's purpose that goes beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智).
4. *At the stage of transcendental cultivation*, they repeatedly cultivate the principle of this transcendental vision in various different situations, realizing the knowledge that is attained subsequent (pṛṣṭha labdha jñāna, 後得智) to its unimpeded penetration. Here there is the gradually subduing and severing of the remaining obstacles of emotional disturbance and cognitive dissonance.
5. *At the stage of ultimate realization*, they are freed from all remaining obstacles and there is a perfect illumination that is able to spiritually transform all kinds of sentient beings endlessly into the future so that they too may awaken and enter into a realization of the characteristics and nature found in there only being the virtual nature of consciousness (vijñapti matratā, 唯識).

To summarize these five stages:

1. *Moral provisioning* is the practice of worldly virtue and the resulting accumulation of merit and knowledge
2. *Preparing for meditation through intensified motivation* is the cultivation of prayer and introspective meditation with stillness of mind.
3. *Unimpeded penetration* is entering into transcendental meditation, a vision of the noble path that goes beyond all speculations. Endowed with equanimity with regards to self and other, it is grounded in joyfulness.
4. *Transcendental cultivation* of the noble path is training in service as a bodhisattva. It is grounded in a vow, a moral commitment to deliver meaningful benefits and the bliss of contentment to all sentient beings.
5. *Ultimate realization* is fulfillment of this vow and attainment of full entry to the ultimate spiritual freedom and grace of the buddha's spiritual life that goes beyond this world.

These five stages will now be described in greater detail.

The Stage of Moral Provisioning (sambhāra avasthā, 資糧位)

First there is the stage of moral provisioning.

Question: What are its characteristics?

Answer: On this, the twenty-sixth stanza of verse says:

26a Until there is (yāvad, 乃至未起) consciousness (vijñāna, 識) (that has been restored as transcendental knowledge),

When seeking to abide (nāvatisthate, 求住) in realization that there is only its virtual nature (vijñapti mātratve, 唯識性),

26b The latent seeds (anuśayas, 隨眠) of duality (dvayasya, 二) between that beheld and the beholder (grāhya grāhaka, 所取能取)

Still can not be suppressed or eliminated (na vinivartate, 猶未能伏滅).

26a 乃至未起識 求住唯識性 yāvad vijñapti mātratve vijñāna nāvatisthate

26b 於二取隨眠 猶未能伏滅 grāhya grāhaka (dvayasya) anuśayas tāvan na vinivartate

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

From bringing about an intention to awaken to the nature of life's greater purpose (mahā bodhi citta utpada, 大菩提心) that is deep and strong (abhiniveśa, 深固) until embarking on an incremental penetration (nirvedha bhāgiya, 決擇分) of the transcendental nature of consciousness in which one abides only in its virtual nature, there is the stage of moral provisioning. This stage is called moral provisioning (sambhāra, 資糧) because, through it, there is the cultivation and gathering together of many distinguished kinds of merit with the objective of attaining the supreme universal enlightenment (anuttara samyak saṃbodhi, 無上正等菩提) for oneself. This stage is also called incremental cultivation on the greater track of spiritual awakening (mahāyāna mokṣa bhāgiya, 大乘順解脫分) because here bodhisattvas diligently seek emancipation for the sake of all sentient beings, not just for themselves.

At this first stage, bodhisattvas depend on the development of four distinguished powers:

1. Creating virtue through the making of morally good choices (hetu karaṇa, 因)
 2. Creating a network of good spiritual acquaintances (kalyāna mitra, 善友)
 3. Keeping the mind's attention focused (manaskāra, 作意), ever directed towards the work to be done
 4. Accumulating moral provisions (sambhāra, 資糧), a store of merit for the work ahead
- Although there is the development of deep faith and understanding because of this, there is not yet a thorough understanding of the empty nature (śūnyatā, 空) of the subjective beholder (grāhaka, 能取) and the objects (objectives) beheld (grāhya, 所取). At this stage, there is still too much dwelling on the external aspects in the cultivation of the bodhisattva practice. Because of attachments to duality, there is not yet enough power to suppress or eliminate the latent seeds (anuśaya, 隨眠) of obstacles that arise from emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障) in the subconscious store of memory so that they will no longer keep manifesting in the conscious mind.

These two kinds of attachments are said to reveal the nature of clinging, that is, the nature of attachment to identity and purpose (ātma grāha, 我執 & dharma grāha, 法執). The habitual forces (vāsanās, 習氣) in these two kinds of attachment emanate from what are called their latent seeds (anuśaya, 隨眠). In attaching themselves to sentient beings, these latent seeds remain concealed within the subconscious memory. Some say they are called latent seeds because they are what subsequently grow into the obstacles of emotional disturbance and cognitive dissonance that are found in the conscious mind.

There are two kinds of obstacles (āvaraṇa, 障)

- a. *The obstacles of emotional disturbance* (kleśa āvaraṇa, 煩惱障): This is a reference to clinging to entirely imagined speculations (parikalpita, 執遍計所) that are attachments to identity (ātma grāha, 執我) & false beliefs about the reality of one's self-centered existence (satkāya dṛṣṭi, 薩迦耶見). There are one hundred twenty-eight facets of emotional disturbance that are discovered and severed through introspective meditation as well as secondary kinds of emotional disturbance that flow from them (upakleśa, 隨煩惱).
Kuīji added: This enumeration of one hundred twenty-eight facets corresponds with:
 1. 40 kinds of disturbances in the sphere of desire severed through a transcendental vision of the noble path (darśana heya, 見惑): Each of the 10 kinds of emotional disturbance are partly severed through meditation on each of the 4 truths in the (1) sphere of desire (10 x 4 x 1 = 40).
 2. 72 kinds of disturbances in the higher spheres of sentient existence severed through a transcendental vision of the noble path (36 each in the spheres of form and that beyond form); 9 of the 10 kinds of emotional disturbance are partly severed by meditation on each of the 4 truths in these 2 higher spheres. (There is no hate in the higher spheres - it is only found in the sphere of desire). (9 x 4 x 2 = 72)
 3. 16 kinds of disturbances severed through cultivation of the noble path (bhāvanā heya, 思惑):
 - a. 6 found in the sphere of desire; greed, hate, delusion, pride, belief in the reality of one's own self-centered existence and belief in the extremes of duality
 - b. 10 in the higher spheres; five each in the spheres of form and that beyond form (the same kinds as those in the sphere of desire except hate - again, hate is only found in the sphere of desire).
 All of these torment and disturb the minds of sentient beings and shroud the spiritual life (that constitutes their foundation). Because they are able to prevent freedom from affliction, they are called 'obstacles of emotional disturbance'.
- b. *The obstacles of cognitive dissonance* (jñeya āvaraṇa, 所知障): This is a reference to clinging to entirely imagined speculations (parikalpita, 執遍計所) that are attachments to purposes (dharma grāha, 執實法) & false beliefs about the reality of one's self-centered existence (satkāya dṛṣṭi, 薩迦耶見). These result in the false beliefs, doubts, delusions, greed, hate and pride that shroud the perception of objects (and objectives) through the nature of illusion (vipuryāsa, 顛倒). Because they are able to prevent an awakening (bodhi, 菩提) to the transcendental nature of life's purpose, they are called 'obstacles of cognitive dissonance'.

The associations between the different projections of consciousness (vijñāna, 識) &

The obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障)

- a. The obstacles of cognitive dissonance are not necessarily associated with *the different ripening of seeds from the subconscious mind* (vipāka vijñāna 異熟識) because they are only weakly associated with ignorance (avidyā, 無明) or discernment (prajñā, 慧).
- b. The mental states endowed with knowledge of the empty nature of purpose (dharma śūnyatā, 法空) arise in association with the sixth projection of consciousness, *the mind distinguishing imagined objects* (mano vijñāna, 意識).

- c. The seventh evolving projection of consciousness (pravṛtti vijñāna, 轉識), *the mind deliberating & calculating self-interest* (manas, 第七識), may have many or just a few obstacles of cognitive dissonance, depending on the case, as described in the section on that projection of consciousness and the emotional disturbances found in it. (As explained there, the mind deliberating and calculating self-interest is associated with:
- a. The four primordial kinds of emotional disturbance:
 1. Self-centered delusion (ātma moha, 我癡), ignorance of that which transcends self-interest.
 2. Self-centered esteem (ātma māna, 我慢), the pride of perceiving one's interest to be of primary importance.
 3. Self-centered belief (ātma dr̥ṣṭi, 我見), flawed belief in the reality of identity.
 4. Self-centered love (ātma sneha, 我愛), caring about one's own emotional feelings over those of others.
 - b. Eight secondary kinds of emotional disturbance (upakleśa, 隨煩惱)
 1. The restlessness of worry (auddhatya, 掉舉)
 2. Apathy (styāna, 惛沈)
 3. Lack of faith (aśraddhā, 無信) in a transcendent moral purpose to life
 4. Negligence (kausīdya, 懈怠)
 5. Recklessness, the idleness found in lack of self-restraint (pramāda, 放逸)
 6. Lapses of forgetfulness (muṣitasmr̥titā, 失念), moral lapses
 7. Distraction (vikṣepa, 散亂)
 8. Lack of self-awareness (asamprajanya, 不正知)
 - c. One mental state involved in the distinction of objectives:
 1. Discernment of (in this case, only one's own) purpose (dhī, 慧)
 - d. Neither vision nor any of the other *five sensory kinds of consciousness* (pañca vijñāna, 五識) is necessarily associated with false beliefs about purpose (dharma dr̥ṣṭi, 法見) or doubts about purpose (dharma vicikitsā, 法疑) because they do not by themselves make any speculations about distinctions (vikalpa, 分別). All of the other obstacles of emotional disturbance and cognitive dissonance such as greed, hate, pride, etc., really only arise through the power of *the consciousness that distinguishes imagined objects* (mano vijñāna, 意識) (even if they seem to arise from the five sensory kinds of consciousness).

The moral nature of the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障)

- a. Obstacles of cognitive dissonance are only associated with states of mind that are either unwholesome (akuśala, 不善) or morally undefined (avyākṛtā, 無記). For this reason, volume four of Vasubandhu's Commentary About the Collection of Verses on the Spiritual Science (Abhidharma Kośa Bhāṣyam, 阿毘達磨俱舍論) explains that ignorance (avidyā, 無明) can only have a nature that is either unwholesome or morally undefined. Delusions (moha, 癡) and the lack of delusion (amoha, 無癡) about the nature of life's greater, transcendent purpose are mutually exclusive.
- b. Obstacles of cognitive dissonance necessarily exist within the obstacles of emotional disturbance but not the other way around, as the obstacles of cognitive dissonance serve as the foundation (āśraya, 所依) for the obstacles of emotional disturbance. Although their existential nature is not different, their functions are.
- c. Therefore, the latent seeds (anuśaya, 隨眠) of these two kinds of obstacles become strong or weak in accordance with which level of the noble path is being employed (the path of the saints on the lesser track of seeking freedom from affliction on the individual level or the path of the bodhisattvas on the greater track of spiritual awakening on the collective level), with certain obstacles of emotional disturbance being severed before or after those of cognitive dissonance, depending on the path taken.

- d. Obstacles of cognitive dissonance are by themselves morally undefined (avyākṛtā, 無記) and do not serve to shroud (anivṛtā, 無覆) cognitive processes (jñeya, 所知). However, during meditation they arise as different kinds of consciousness from the ripening seeds in the subconscious mind (vipākaja, 異熟生) (which can shroud cognition), not the three other morally undefined mental states arising during meditation (avyākṛta citta, 無記): The four morally undefined mental states arising during meditation (catur avyākṛta citta, 四無記) are:
1. The different kinds of consciousness that arise from ripening seeds in the subconscious store of memory during meditation (vipākaja, 異熟生心)
 2. The various kinds of deportment (postures, gestures, etc.) used in meditation (airyāpathaka, 威儀路心)
 3. The employment of efficacious ritual techniques during meditation (śailpasthānika, 工巧處心)
 4. The apparent manifestations of spiritual transformation during meditation (nairmānika, 能變化心)
- Because the powers to delude arising from the postures of deportment, ritual efficacies and capacities for the apparent manifestations of spiritual transformation acquired during meditation are very weak, they do not serve to shroud (anivṛtā, 無覆) cognitive processes (jñeya, 所知) or prevent awakening (bodhi, 菩提) to the nature of life's purpose.
- e. The obstacles of cognitive dissonance are not said to shroud the cognitive processes of the saints on the lesser track who only seek to attain their own spiritual freedom from affliction. However, these cognitive obstacles are said to shroud the objectives of bodhisattvas seeking to awaken to the nature of life's greater, transcendent purpose.

The association between ignorance (avidyā, 無明) &

The obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障):

Question: If the obstacles of cognitive dissonance consist of false beliefs, doubts, etc., why do the scriptures speak of their seeds being 'grounded in ignorance about the nature of the life's greater, transcendent purpose' (avidyā bhūmi, 無明住地)?

Answer: They are generally said to be due to ignorance because it is what makes them grow. However this does not mean that they are without false beliefs, doubts, etc., just as the seeds of emotional disturbance are also grounded in ignorance at four levels:

These four levels (catur vāsanā, 四住地) are:

1. Cravings for false beliefs (dṛṣṭy eka deśa rāga bhūmi, 見一處愛地) found in all three spheres of sentient existence
2. Cravings for sensual pleasure (kāma rāga bhūmi, 欲愛地) found in the sphere of desire
3. Cravings for truth and beauty (rūpa rāga bhūmi, 色愛地) in the meditations on the objective reality of sentient existence that are found in its pure sphere of form
4. Cravings for existence (bhāva rāga bhūmi, 有愛地) found in meditations on the sphere of existential principles that are beyond form

How can they be without pride, ignorance, doubts and the like?

On severing these obstacles (prahāṇa, 斷):

1. When these two kinds of obstacles arise through speculations about distinctions (vikalpa, 分別), they are severed through a transcendental vision of the noble path (darśana heya, 見所斷). When they arise innately and spontaneously (sahaja, 俱生), they are severed through cultivation of the noble path (bhāvanā heya, 修所斷).
2. The saints on the lesser track of seeking freedom from affliction on the individual level are only able to sever the obstacles of emotional disturbances (kleśa āvaraṇa, 煩惱障). Bodhisattvas can sever these obstacles as well as the cognitive obstacles (jñeya āvaraṇa, 所知障) found on the greater track of spiritual awakening on the collective level.
3. The seeds (bijāḥ, 種子) of these two kinds of obstacles can only be severed forever

through the noble path. Those on this path who still have afflictions (sa āsrava, 有漏)⁷ are able to suppress their conscious manifestations (samudācāra, 現行) but have not been able to sever the seeds themselves.

4. Although bodhisattvas suppress the manifestations of affliction and the unrefined natures (which make them arise from their seeds), when they abide in this stage of moral provisioning, the power of their introspection with stillness of mind (śamatha vipaśyanā, 止觀) is still weak and they are not yet able to suppress and eliminate subtle obstacles (sukṣma āvaraṇa, 細障) or the latent seeds (anuśayas, 隨眠) of both subtle and explicit obstacles.

Bodhisattvas do yet realize the suchness of the transcendental nature (tathatā, 真如) or that there is only the virtual nature of consciousness (vijñapti matratā, 唯識) at this stage of moral provisioning. However, depending on the power of their determination (adhimokṣa bala, 勝解力) they cultivate many distinguished kinds of conduct (viśeṣa adhiḡama, 勝行) such as the six kinds of spiritual deliverance (ṣaḍ pāramitā, 六波羅蜜多).

The six kinds of deliverance are:

1. The deliverance of generosity (dāna pāramitā, 施波羅蜜多)
2. The deliverance of moral commitment (śīla pāramitā, 戒波羅蜜多)
3. The deliverance of enduring observation (kṣānti pāramitā, 忍波羅蜜多)
4. The deliverance of diligent effort (vīrya pāramitā, 精進波羅蜜多)
5. The deliverance of meditation with stillness of mind (dhyāna pāramitā, 禪波羅蜜多)
6. The deliverance of transcendental discernment (prajñā pāramitā, 般若波羅蜜多)

One should understand that this stage also involves grounding in mental determination (adhimukti carya bhūmi, 解行地), just like the incremental penetration (nirvedha bhāgiya, 決擇分) discussed in the next section on the stage (avasthā, 位) of preparation for meditation (prayoga, 加行) through intensified motivation (abhisamṣkāra, 加行).

Question: What are the characteristics of the distinguished conduct (viśeṣa adhiḡama, 勝行) that is cultivated by bodhisattvas?

Answer: Briefly there are two kinds:

- a. *Earned merit* (puṇya, 福), which constitutes the blessings of virtue: This refers to the deliverance of generosity, moral commitment, enduring observation, meditation with stillness of mind and all the other kinds of blessings of virtue that are earned.
- b. *Knowledge of purpose* (jñāna, 智): This refers to acquiring the discernment of purpose (prajñā, 慧) that is found in the nature of the other kinds of distinguished conduct.

Furthermore, the six kinds of deliverance (ṣaḍ pāramitā, 六波羅蜜多) are all inter-penetrated with both merit and discernment. In distinguishing their characteristics:

- a. The first five (generosity, moral commitment, enduring observation, diligence of effort and meditation with stillness of mind) are said to be earned merit, the blessings of virtue (puṇya, 福德).
- b. The sixth consists of the discernment (prajñā, 慧) of their purpose.

Some say that:

- a. The first three (generosity, moral commitment and enduring observation) only involve the blessings of virtue.
- b. The last one only involves discernment.
- c. The other two (diligence of effort and meditation with stillness of mind) involve both.

There are also two kinds of moral provisioning in terms of whether they benefit oneself or others. There are different kinds of distinguished conduct cultivated through the power of conviction (adhyāśaya bala, 意樂力) that primarily benefit either oneself or others.

a. Some primarily involve one's own benefit, such as

- * The six kinds of deliverance (ṣaḍ pāramitā, 六到彼岸) &
 - * The thirty-seven facets of spiritual awakening (bodhipakṣa dharma, 菩提分法).¹⁶
- Kuīji added: This also includes:
- * The four different stages of meditation (dhyāna aṅga, 禪支),⁹
 - * The eighteen unique qualities of a buddha (aṣṭādaśa āveṇika buddha dharmāḥ, 十八不共佛法),¹⁸
 - * The thirty-two signs of human greatness (dvātriṃśan mahā puruṣa lakṣaṇāni, 三十二大人相),¹⁹
 - * The eighty excellent kinds of refinement (aṣṭī anuvyañjanāni, 八十種好)¹⁹ of a buddha, etc.

b. Some primarily involve benefits for others, such as:

- * The four all-embracing bodhisattva virtues (catuḥ saṃgraha vastu, 四種攝事)¹⁷ &
- * The four infinite states of mind (catvāry apramāṇāni, 四無量心).¹⁷

Kuīji added: This also includes:

- * The six powers of spiritual penetration (ṣaḍ abhijñāḥ, 六通),¹⁷
- * The greatness of compassion (mahā karuṇa, 大悲),
- * Mindfulness of the four subjective spheres (catvāri smṛty upasthānāni, 四念處),¹⁶ etc.

These different kinds of distinguished conduct (viśeṣa adhigama, 勝行) are countless and they are all cultivated at this stage of moral provisioning.

Overcoming discouragement through the building of morale:

Bodhisattvas do not yet completely suppress or eliminate the two kinds of obstacles at this stage and their cultivation of distinguished conduct is still susceptible to three kinds of discouragement that can lead to turning back and retreating from the noble path. However, there are three practices by which they are able to seek and find the strength within their own hearts and acquire the valor needed so that they will never do so again.

1. *Hearing that supreme universal enlightenment (anuttara samyak saṃbodhi, 無上正等菩提) is broad and great, deep and far-reaching,* their hearts may become discouraged and they may turn back. However, upon recalling that the nature of the greater, transcendental purpose of life that has been realized by others, they can seek and find the strength within to remain valiant and never turn back.
2. *Hearing that generosity, moral commitment and the other kinds of spiritual deliverance (pāramitā, 波羅蜜多) are very difficult to cultivate,* their hearts may become discouraged and lead them to turn back. However, upon recognizing that they already have the aspiration and ability to cultivate them, they can seek and find the strength within to remain valiant and never turn back.
3. *Hearing that a full restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依) is most difficult to accomplish,* their hearts may become discouraged and they may turn back. However upon recalling that, although their virtues may be imperfect, there are still sublime reasons for them to awaken to the nature of life's greater, transcendental purpose in their own lives, they can seek and find the strength within to remain valiant and never turn back.

Because of these three means by which they seek and find the strength within their own hearts, their minds are encouraged to be brave and become outstanding in cultivating distinguished kinds of conduct (viśeṣa adhigama, 勝行).

The Stage of Preliminary Engagement in Meditation (prayoga avasthā, 加行位)
Through Intensified Motivation (abhisamṣkāra, 加行)

Next there is the stage of preparation through intensified motivation.

Question: What are its characteristics?

Answer: On this, the twenty-seventh stanza of verse says:

**27a If anything at all (kiṃcit, 少物) is established before one (sthāpayann agrataḥ, 現前立)
That is said to be (eva idam, 謂是) realization that there is only the virtual nature of
consciousness (vijñapti mātram, 唯識性)**

**27b By dint of (api hy, 以... 故) attaining and possessing it (upalambhataḥ, 有所得)
There is no abiding (na avatiṣṭhate, 住) in its transcendental principle (tanmātre, 實).**

27a 現前立少物 謂是唯識性 **vijñapti mātram eva idam ity api hy upalambhataḥ**
27b 以有所得故 非實住唯識 **sthāpayann agrataḥ kiṃcit tanmātre na avatiṣṭhate**

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

As already explained, during their first round of countless lifetimes (prathame asaṃkhyeya kalpa, 初無數劫) in cultivation, bodhisattvas equip themselves with two kinds of provisions (sambhāra, 資糧) that are used in the incremental emancipation (mokṣa bhāgiya, 順解脫分) found on the greater track of collective spiritual awakening until its attainment becomes perfectly fulfilled. These two kinds of provisions are:

- The earning of merit* (puṇya guṇa, 福德)
 - Knowledge and discernment* (jñāna prajñā, 智慧) of the transcendental nature of purpose
- In order to enter into a transcendental vision of the noble path (darśana mārga, 見道) and abide in realization that there is only the virtual nature of consciousness (vijñapti matratā, 唯識), they first engage in a practice (prayoga, 加行) with intensified motivation (abhisamṣkāra, 加行), that suppresses and eliminates attachments to the dualities of subject & object, the beholder (grāhaka, 能取) & that beheld (grāhya, 所取). This preliminary engagement consists of *the four-fold cultivation of the roots of virtue* (catuṣ kuśala mūla, 四善根). The four steps in this cultivation include:

- Warming up* (uṣmagata, 煖)
This is warming up the heart through prayers (resolves & requests for guidance) and reciting scripture, seeking to know life's purpose through invoking the words of an enlightened being (buddha vacana, 佛語)
- Peak experiences* (mūrdhāna, 頂)
These are the peak experiences of (sudden) discovery through words that are the answers to these prayers
- Enduring observations* (kṣānti, 忍)
Through enduring meditation there are ever (gradually) deeper reflections on the nature of life's purpose
- Realizations of a greater purpose for life in this world* (laukika agra dharma, 世第一法)
The gateway into a transcendental vision of the noble path.

These four are generally said to constitute incremental penetration of the transcendental nature of life's purpose (nirvedha bhāgiya, 順解脫分), because they break through the various levels of attachment to duality. Because they lead one nearer to a transcendental vision of the noble path (darśana mārga, 見道), they are called preliminary engagement (prayoga, 加行) through intensified motivation (abhisamṣkāra, 加行). This is not to say that the previous stage of moral provisioning (sambhāra avasthā, 資糧位) is not preliminary

engagement through intensified motivation, because it is as well. However, this four-fold cultivation of the roots of virtue is based on *eight steps of preliminary engagement in meditation through an ever deeper intensity of motivation*. These eight steps involve:

- * Four steps of seeking out & deliberating on life's purpose (catasraḥ paryeṣaṇāḥ, 四尋思)
- * Four steps in attaining a fully rounded knowledge of this purpose that is in accordance with transcendental principles (catvāri yathābhūta pariḥānāiḥ, 四如實智).

From beginning to end, these eight steps constitute the stage of preliminary engagement with intensified motivation.

Kuṅji added: Warming up and peak experiences are meditations that seek and deliberate (paryeṣaṇāḥ, 尋思觀) while enduring observation and realization of a greater purpose in this world are meditations with a more fully rounded knowledge (pariḥānāiḥ, 實智觀).

a. *The four steps in seeking and discovery of life's purpose* (catasraḥ paryeṣaṇāḥ, 四尋思) are:

1. Seeking out and deliberating on words about it (nāma paryeṣaṇa, 名尋思)
2. Seeking out and deliberating on their meanings (vastu paryeṣaṇa, 義尋思)
3. Seeking out and deliberating on the existential nature underlying these two kinds of hypothetical constructs (svabhāva prajñapti paryeṣaṇa, 自性假立尋思)
4. Seeking out and deliberating on the distinctions between this existential nature and its hypothetical constructs (viśeṣa prajñapti paryeṣaṇa, 差別假立尋思)

None of these really exist without hypothetical constructs (prajñapti, 假有).

b. *The four steps in attaining a fully rounded knowledge of this purpose in accordance with its transcendental principles* (catvāri yathābhūta pariḥānāiḥ, 四如實智 or 四如實遍知) entail an understanding that this purpose does not exist apart from consciousness and the consciousness that knows it does not really exist either except as a virtual reality (vijñapti, 識). This understanding is called the fully rounded knowledge that is in accord with the transcendental principles of life's purpose (yathābhūta pariḥānā, 如實智).

These four steps are:

- a. Fully rounded knowledge of the transcendental principles underlying *the words* about life's purpose that are sought out and deliberated on (nāma iṣaṇā gata yathā bhūta pari jñāna, 名尋思所引如實智)
 - b. Fully rounded knowledge of the transcendental principles underlying *the meaning of words* about life's purpose sought out and deliberated on (vastu eṣaṇā gata yathā bhūta pari jñāna, 義尋思所引如實智)
 - c. Fully rounded knowledge of the transcendental principles found in *the existential nature that goes beyond the hypothetical constructs* sought out and deliberated on (svabhāva prajñapti eṣaṇā gata yathā bhūta pari jñāna, 自性假立尋思所引如實智)
 - d. Fully rounded knowledge of the transcendental principles underlying *the distinctions between this existential nature and the hypothetical constructs* sought out and deliberated on (viśeṣa prajñapti eṣaṇā gata yathā bhūta pari jñāna, 差別假立尋思所引如實智)
1. Because the words (nāma, 名) and the meanings (vastu, 義) for life's purpose have different characteristics, they are sought out and distinguished separately.
 2. Because the existential nature that goes beyond these hypothetical constructs (svabhāva prajñapti, 自性假) about life's purpose and the distinctions (viśeṣa, 差別) between this existential nature and these constructs are similarly endowed with the suchness of the transcendental nature (tathatā, 真如), they are deliberated on together.

There are four phases in this incremental penetration (nirvedha bhāgiya, 決擇分) *that are realized through the mental resolve of meditation* (samādhi, 定)

- a. The acquiring of its illumination (āloka labdha samādhi, 明得定)
- b. The intensification of its illumination (āloka vṛddhi samādhi, 明增定)
- c. Its confirmation and acceptance (praviṣṭa samādhi, 印順定)
- d. Its being without interruption (ānantarya samādhi, 無間定)

- a. Through the first phase of penetrating meditative resolve that is called ‘acquiring its illumination’ (āloka labdha samādhi, 明得定) there is inspiration of the lower level of seeking and deliberation on life’s purpose (paryeṣaṇa, 尋思) in which one first meditates on the non-reality of that which is beheld (grāhya, 所取). In this stage of ‘warming up’ (uṣmagata, 煖), one begins by observing the four characteristics of life’s purpose that are beheld as objects:
1. Words about it (nāma, 名)
 2. Their meanings (vastu, 義)
 3. Its existential nature (svabhāva, 自性)
 4. The distinctions (viśeṣa, 差別) between its existential nature and the words and their meanings that are but hypothetical constructs about it (prajñapti, 假有)
- Each of these evolve separately* from one’s own mind as a virtual reality (vijñapti, 施設) that is supposed to represent life’s purpose but in actually does not exist separately.
- * The first phase is called *acquiring illumination* (āloka labdha, 明得) because that which appears in the mind is the precursor to the sunlight that will be found in real transcendental discernment (prajñā, 慧) of the nature of life’s purpose.
 - * It is also called *warming up* (uṣmagata, 煖) because it initiates the fire found in the intensified motivation (abhisamkāra, 加行) of seeking and discovery that needs to arise before there is a real attainment of the noble path.
- b. Through the second phase of penetrating meditative resolve that is called ‘intensity of illumination’ (āloka vṛddhi samādhi, 明增定) there is inspiration of a higher level of seeking and deliberation (paryeṣaṇa, 尋思) in which one further meditates on the non-reality of that beheld (grāhya, 所取). In this phase, called a ‘peak experience’ (mūrdhāna, 頂), one suddenly observes that the four characteristics of life’s purpose beheld as objects (names, meanings, existential natures and the distinctions between them) *all evolve together* from one’s own mind as mental constructs that are supposed to represent life’s true purpose but in fact do not really exist apart from these constructs.
- * This second phase is called the *intensity of illumination* (āloka vṛddhi, 明增) because the illumination appears to become all pervasive.
 - * It is also called *a peak experience* (mūrdhāna, 頂) because it is the stage in which this process of seeking and deliberation suddenly reaches a climax.
- c. Through the third phase of penetrating meditative resolve called ‘confirmation and acceptance’ (praviṣṭa samādhi, 印順定) there is inspiration of a lower level of fully rounded knowledge (parijñā, 如實智) that is in accordance with the transcendental principles of life’s purpose. It confirms the non-reality of that beheld (grāhya, 所取) with certainty and also accepts and finds contentment in an enduring observation (kṣānti, 忍) of the non-reality of the subjective beholder (grāhaka, 能取). With there already being no object, one now also lets go there being a beholder of consciousness. After all, since the beholder (the subject) and that beheld (the object) are mutually dependent aspects, how can there really be a consciousness that is apart from the object it beholds? (In the highest level of enduring observation, this emptiness of the beholder is finally confirmed). It is through this process of confirmation and acceptance that there is the gradual establishment of enduring observation.
- * This third phase is called *confirmation and acceptance* (praviṣṭa, 印順) because confirmation comes first and acceptance naturally follows it afterwards.
 - * It is also called *enduring observation* (kṣānti, 忍) because there is a lasting meditation on the empty nature of both consciousness and its object.

- d. Through the fourth and final phase of penetrating meditative resolve that is said to be 'without interruption' (ānantarya samādhi, 無間定) there is inspiration of a higher level of fully rounded knowledge that is in accordance with the transcendental principles of life's purpose. This confirms the empty nature of both the beholder and that beheld and is called a 'realization of a greater purpose for life in this world' (laukika agra dharma, 世第一法). In the higher level of enduring observation, there is only confirmation of the empty nature of the beholder (grāhaka, 能取). Now, in realizing a greater purpose for life in this world, there is a simultaneous confirmation of the empty nature of both the beholder and that beheld.
- * This fourth phase called *uninterrupted* (ānantarya, 無間) because, through an uninterrupted resolve of meditation, there is certainty about entry into a transcendental vision of the noble path (darśana mārga praveśa, 入見道).
 - * It is called *realization of a greater purpose in this world* (laukika agra dharma, 世第一法) because, through it, there discovery of the most distinguished realization about the purpose for life that is attained by ordinary living beings (pṛthagjana, 異生).
- 1-2. Through *warming up* (uṣmagata, 煖) and *peak experiences* (mūrdhāna, 頂), there is an acceptance of consciousness as the beholder (grāhaka, 能取) observing the nature of emptiness (śūnyatā, 空) in that which is being beheld (grāhya, 所取).
- 3a. With *the first, lower level of enduring observation* (adhara kṣānti, 下忍), the empty character of the object beheld is confirmed.
- 3b. With *the intermediate level of enduring observation* (ananta kṣānti, 中忍), there is acceptance of the empty nature of consciousness that beholds, just as there already is in the object that is beheld.
- 3b. With *the third, higher level of enduring observation* (uttara kṣānti, 上忍) arising, there is confirmation of the empty nature of the beholder.
4. With *realization of a greater purpose for life in this world* (laukika agra dharma, 世第一法) there is confirmation that both of these aspects are endowed with the nature of emptiness.

While they are still in the zone of duality between subject and object, bodhisattvas are not yet able to grasp the reality of the transcendental principle (tattva, 實). This is because, during the four levels of this preparation through intensified motivation, they still place a mental image (nimitta, 相) before themselves that represents the transcendental nature found in there only being the virtual nature of consciousness (vijñapti matratā, 唯識) and the competing mental images of emptiness (śūnyatā, 空) and existence (bhāva, 有) have not yet been completely eliminated. With the duality of these mental images still being attained in their introspective observation of the mind (vipaśyana, 觀心), they do not yet firmly abide in the principle found in there only being this virtual nature of consciousness. Only when these mental images are finally transcended will they properly abide in it. On this, there are two stanzas of verse from Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) that say:

“Upon attaining meditative resolve (samādhi, 定)
 Bodhisattvas observe that the reflections of observation are only in their minds.
 With attachments to emptiness and existence being transcended
 They only observe their own mental associations.
 This way they abide fully within the mind.

Understanding that the beholder and that which is beheld
Do not really exist apart from it.
Ultimately they make contact with the transcendental principle that is not attainable
(anupalambha, 不可得) (through these mental associations).”

Eliminating attachments to mental images (nimitta bandha, 相縛) ***and their latent seeds***
(anuśaya, 隨眠) ***in the subconscious mind*** (ālaya vijñāna, 阿賴耶識):

In this stage of preliminary engagement with intensified effort, bodhisattvas have not yet completely dismissed attachments to mental images (nimitta bandhana, 相縛) and are not yet able to sever attachments to the unrefined natures (dauṣṭhulya, 羸重) still arising from seeds in the subconscious mind. Although they are able to suppress speculations (vikalpa, 分別) about these attachments to subject-object duality that are in contradiction to a transcendental vision of the noble path (darśana mārga, 見道), they are still not yet able to entirely suppress or eliminate the attachments that innately arise (sahaja, 俱生) in the conscious mind or the latent seeds (anuśaya, 隨眠) of these attachments still found in the subconscious. With their introspective observations still being endowed with afflictions (āsrava vipaśyana, 有漏觀心), there are still speculations about distinctions (vikalpa, 分別) arising that are not yet entirely suppressed or eliminated. Because of this, they are not yet able to entirely transcend them.

The four truths about life’s purpose: the object of meditation used for

Preliminary engagement (prayoga, 加行) ***with intensified motivation*** (abhisamṣkāra, 加行)

These four truths about life’s purpose are:

- #1 The reality of suffering (duḥkha satya, 苦諦)
- #2 The reality of its origination (samudaya satya, 集諦)
- #3 The reality of its transcendence (nirodha satya, 滅諦)
- #4 The reality of the noble path (ārya mārga satya, 聖道諦)

To prepare for attaining a transcendental vision of the noble path (darśana mārga, 見道) and suppressing the two kinds of obstacles (āvaraṇaḥ, 障) that come from speculations about its distinctions (vikalpa, 分別), bodhisattvas at this stage of preparing for meditation through intensified motivation train in observing the nature of life’s purpose in two ways:

1. *Observing the Four Truths Synthetically* (avyava sthita satya, 非安立諦), meditation on them collectively as a single entity.
2. *Observing the Four Truths Analytically* (vyava sthita satya, 安立諦), meditating on each of them in a four-step process that involves sixteen steps of meditation.

Ultimately, the synthetic vision is the proper observation for bodhisattvas to maintain.

It is unlike the meditations of the saints on the lesser track who only seek freedom from affliction at the individual level, which tends to be more analytical. Of the four-fold cultivation of the roots of virtue (catuṣ kuśala mūla, 四善根), when one is in the stages of warming up, peak experiences and the first two of the three levels of enduring observation, bodhisattvas may be in any one of the four stages of meditation (dhyāna, 靜慮) on sentient existence in its sphere of form.¹² However they must depend only upon the fourth level of this cultivation to make the roots of virtue (kuśala mūla, 善根) perfectly full (at the third level of enduring observation and realization of a greater purpose for life in this world), because only it provides the perfect foundation for entry into a transcendental vision of the noble path (darśana mārga praveśa, 入見道).

Practice of the four-fold cultivation of the roots of virtue, which is also called incremental penetration of the transcendental nature of life's purpose (nirvedha bhāgiya, 決擇分) and preparation for meditation through intensified motivation (prayoga avasthā, 加行位), depends on living a life that will have a virtuous spiritual destiny (kuśala gati, 善趣) in the sphere of desire (kāma dhātu, 欲界). Having a disgust for the sphere of desire and a discernment of the higher spheres beyond desire, the objective reality of form (rūpa dhātu, 色界) and the existential principles beyond form (arūpa dhātu, 無色界), are insufficient qualifications for acquiring a cultivation of the roots of virtue. This stage also involves grounding in the practice of mental determination (adhimukti caryā bhūmi, 解行地) because, without it, there cannot be a full understanding of the transcendental meaning of there only being the virtual nature of consciousness (vijñapti matratā, 唯識).

The Stage of Unimpeded Penetration (prativedha avasthā, 通達位),
Also called **Transcendental Vision of the Noble Path** (darśana mārṅa, 見道)

On transcendental knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智)

Next there is the stage of unimpeded penetration.

Question: What are its characteristics?

Answer: On this, the twenty-eighth stanza of verse says:

28a When (yada ... tadā, 若時) there are objects present before one (ālambanaṃ, 所緣)
Transcendental knowledge (jñānaṃ, 智都) does not try to hold onto any of them
(naiva upalabhate, 都無所得).

28b Then (tada, 爾時) there is abiding (sthitam, 住) in realization that there is only the
virtual nature of consciousness (vijñāna mātratve, 唯識)
Because there is freedom from (abhāve, 離) the duality of the beholder and that
beheld (grāhya ... grahāt, 二取相).

28a 若時於所緣 智都無所得 yada ālambanaṃ jñānaṃ naiva upalabhate tadā

28b 爾時住唯識 離二取相故 sthitam vijñāna mātratve grāhya abhāve tada grahāt

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

When bodhisattvas have knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智), they do not try to hold onto any of the objective conditions before them because they are not attached to the mental images that are found in the sophistry of discursive thought (prapañca nimitta, 戲論相). At this time, they truly abide in realization that there is only the virtual nature of consciousness (vijñapti matratā, 唯識) and its prevailing transcendental nature. Because their knowledge of the suchness of this transcendental nature (tathatā, 真如) is combined with the nature of equanimity (samatā jñāna, 平等性智), they are free from the mental images that arise through the duality of the beholder (grāhaka, 能取) and that beheld (grāhya, 所取). The mental images (nimitta, 相) of beholder and that beheld are speculations about distinctions (vikalpa, 分別). Upon clinging onto them, there are manifestations of the sophistry of discursive thought (prapañca, 戲論).

1. *There is a thesis* from Sthiramati that *this transcendental knowledge is not divided into imagining and imagined components* (darśana bhāga, 見分 & nimitta bhāga, 相分) because, as his Commentary on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya Vyākhyā, 大乘阿毘達磨雜集論) says, it is without any mental images of a beholder (grāhaka, 能取) or that beheld (grāhya, 所取).
2. *There is another thesis* (from Nanda) that *this transcendental knowledge is endowed with both an imager* (darśana bhāga, 見分) *and that imagined* (nimitta bhāga, 相分) because mental images (nimitta, 相) are to be found in the arena of the objects before one (ālambana, 所緣). For the objective reality of form to be consistent with knowledge, there is said to be the perceiving of audible sounds, visible forms, etc. And if there were no imagining component

of the mind (darśana bhāga, 相分), there would be no ability to perceive these conditions. How would it then be possible to say that there was knowledge of the conditions found in the suchness of the transcendental nature? One might as well say that the suchness of the transcendental nature is itself also able to perceive conditions. One should therefore allow (under this thesis) that the knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) must necessarily have a component that imagines it (darśana bhāga, 見分) (as well as an imagined component).

3. *There is a third thesis* (from Dharmapāla, deemed to correct) that *this transcendental knowledge beyond any speculations has an imagining component but is without an imagined one.* Volume seventy-three of The Discourse of the Masters of the Levels of Grounding in the Practice of Engaged Meditation says that, because there is a transcendental knowledge that does not behold any mental image (nimitta, 相), it is without one.
 - a. Although there is an imagining component (darśana bhāga, 見分) that is without any speculations about distinctions (nirvikalpa, 無分別), it may be said to be without a beholder but in reality it is not entirely without one.
 - b. Although there is no imagined component (nimitta bhāga, 相分), it may be said that mental images can arise from within the arena of this transcendental nature (tathatā, 真如) because they are inseparable from it. However, knowledge of the nature of life's purpose that is beyond any speculations on its distinctions (nirvikalpa jñāna, 無分別智) does not change, just as the component of self-awareness (sva samvitta bhāga, 自證分) does not change when it is connected with the imagining component of consciousness (darśana bhāga, 見分). If it does transform (into an image of the transcendental nature) so that there is a connection with it (as an imagined component of consciousness), it will not be a direct realization of it but rather it will then be a subsequently attained knowledge of this transcendental nature (tat pṛṣṭha labdha jñāna, 如後得智) that is endowed with speculations about its distinctions (sa vikalpa, 有分別).

For this reason, transcendental knowledge beyond any speculations may indeed have an imagining component (darśana mārga, 見分) that is without an imagined component (nimitta bhāga, 相分).

Names for this third stage:

- * When this transcendental knowledge of purpose beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) arises as a result of incremental penetration (nirvedha bhāgiya, 決擇分) through inspiring an intensified motivation for meditation (abhisaṃskāra, 加行) that has now become without any interruptions (ānantarya, 無間), it is called *the stage of unimpeded penetration* (prativedha avasthā, 通達位).
- * Because it is the very first illumination of its ultimate principle, it is also called *transcendental vision of the noble path* (darśana mārga, 見道).

Distinctions Found in Transcendental Vision of the Noble Path (darśana mārga, 見道)

In fact, it is said that there are two kinds of transcendental vision of the noble path:

1. *The general vision* is that of the transcendental principle of the noble path. (tattva darśana mārga, 真見道):
2. *The specific vision* is that of the transcendental characteristics on the noble path. (lakṣaṇa darśana mārga, 相見道):

1. ***Transcendental Vision of the Principle of the Noble Path*** (tattva darśana mārṅa, 眞見道):
This is a reference to that called ‘the knowledge of life’s purpose beyond any speculations about its distinctions’ (nirvikalpa jñāna, 無分別智). In realizing the empty nature of both identity & purpose (ātma sūnyatā, 我空 & dharma sūnyatā, 法空), there is revelation of the transcendental principle of life’s purpose. It truly severs the latent seeds of speculation (vikalpa anuśaya, 分別隨眠) that lead to the obstacles of both emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障). Although many instances (kṣaṇa, 剎那) of its application are needed to reach its ultimate realization, with there being equanimity with regards to mental images (nimitta, 相), it is generally said to be a single state of mind.
 - * *There is a thesis that, in this general vision of the transcendental principle of the noble path, the empty nature of identity and purpose is gradually realized and the obstacles of emotional disturbance and cognitive dissonance are gradually severed. This is because there are the differences between realizations of it that are shallow and deep and the obstacles to it that are explicit and subtle.*
 - * *There is another thesis that, in this general vision of the principle of the noble path, the two kinds of emptiness can be suddenly realized and the two kinds of obstacles can be suddenly severed because of the power from the aspiration and determination attained through the preliminary stage of intensified effort (prayoga avasthā, 加行位).*

2. ***Transcendental Vision of the Characteristics on the Noble Path*** (lakṣaṇa darśana mārṅa, 相見道):

This is the vision attained subsequent to realizing a general vision of its principle (pṛṣṭha labdha jñāna, 後得智). Again, it is in two parts:

- a. *A synthetic view of the truths* (avyava sthita satya, 非安立諦) that treats meditation on the four truths collectively as a single entity
- b. *An analytical view of the truths* (vyava sthita satya, 安立諦) that treats each of four truths in a four-step process and so involves sixteen steps of meditation.

This is the vision that is attained subsequent to attaining a general vision of the principle.

- a. ***The synthetic view of the four truths about life’s purpose*** (avyava sthita satya, 非安立諦) treats the four truths collectively as a single entity. There are three levels in this view:
 1. Through an inner transcendental knowledge of purpose that dispels hypothetical conditions about *the identities of sentient beings* (sattva, 有情), there is the ability to eliminate the weaker kinds of latent seeds (anuśaya, 隨眠) that lead to speculations about distinctions (vikalpa, 分別).
 2. Through an inner transcendental knowledge of purpose that dispels hypothetical conditions about *objective purposes* (dharmah, 諸法), there is the ability to eliminate stronger seeds that lead to speculations about distinctions.
 3. Through an all pervasive transcendental knowledge of purpose that is both internal and external, there is the dispelling all hypothetical beliefs about *both the identities of sentient beings and objective purposes* and the ability to eliminate all latent seeds of speculations about distinctions.

1-2. The first two kinds are called *the transcendental knowledge of purpose* (dharma jñāna, 法智) because they each distinguish specific conditions.

3. The third is called *the transcendental knowledge of context* (anvaya jñāna, 類智) because it generally combines the conditions comprehensively in the greater context of the transcendental principle underlying them.

This synthetic view resembles transcendental vision of the principle of noble path (tattva darśana mārḡa, 真見道) but in this case the empty nature of identity & purpose are found within the imagining component of consciousness (darśana bhāga, 見分) (rather than just its imagined component). It severs these obstacles in two stages:

1-2. *Getting beyond the interruptions of the noble path* (ānantarya mārḡa, 無間道): There are two parts on this that are a result of overcoming the two kinds of obstacles.

- a. Overcoming the obstacles of emotional disturbances (kleśa āvaraṇa, 煩惱障) that arise from attachments to identity (ātma grāha, 執我).
- b. Overcoming the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) arising from attachments to purpose (dharma grāha, 執法).

3. *Realizing the emancipation of the noble path* (vimukti mārḡa, 解脫道): There is only one part on this because it simultaneously has all three previously described levels of knowledge involved in a transcendental vision of the characteristics on the noble path (those attached to identity, to purpose and any speculations about distinctions).

These are the specific and general aspects found in a synthetic view of the truths (avyava sthita satya, 非安立諦) during transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārḡa, 相見道).

- b. *The analytical view of the four truths about life's purpose* (vyava sthita satya, 緣安立諦) comprehends each of the four truths separately in a four-step process and so in total involves sixteen steps of meditation.

According to Vasubandhu's Commentary About the Collection of Verses on the Spiritual Science (Abhidharma Kośa Bhāṣyam, 俱舍論), in this analytical view, there are meditations on each of the four truths in a proper sequential order, with each being penetrated before moving on to the next. One will not fully grasp the latter truths without first penetrating the prior truths, with each meditation involving comprehension of the prior ones. Each meditation on the truths also involves two steps of progress and two levels of direct and immediate comprehension in which observation and knowledge are simultaneous:

- A. *In the two steps of progress*, enduring observation (kṣanti, 忍) leads to transcendental knowledge (jñāna, 智) and a disconnection (visaṃyoga, 離繫) from the prejudices of false beliefs (kudṛṣṭi, 見).
 1. *The Practice is Enduring Observation of the Truth* (satya, 諦). Only through great endurance (mahā kṣānti, 大忍) is there consistent penetration of the truth and a letting go (prahāṇa, 斷) of emotional disturbances (kleśa, 煩惱). This is also called getting beyond the interruptions on the noble path (ānantarya mārḡa, 無間道) that distract meditation.
 2. *The Result is Transcendental Knowledge* (jñāna, 智) of the truth with equanimity, a comprehension in which consistency of meditation is maintained (ādhāra, 持). This is also called the emancipation of the noble path (vimukti mārḡa, 解脫道).
- B. *The two levels of direct and immediate comprehension* (abhisamaya, 現觀):
 3. *Comprehension of the Truth about Life's Purpose* (dharma, 法): At first one observes, penetrates and then realizes each truth in terms of the sphere of desire (kāma dhātu, 欲界)
 4. *Comprehension of the Greater Context* (anvaya, 類) of the truth in its greater context beyond the sphere of desire, in terms of its objective reality in the sphere of form (rūpa dhātu, 色界) and its existential principles in the sphere beyond form (arūpa dhātu, 無色界):

The first fifteen steps prepare one for the final one, transcendental knowledge of the noble path in its greater context (mārḡa anvaya jñānam, 道類智). At this sixteenth and final step, all of the earlier stages are realized in a single moment (eka kṣaṇa, 一念) and there is an immediate, direct comprehension (abhisamaya, 現觀) in which observation and knowledge are simultaneous. This moment is said to be one in which there is a transcendental vision of the noble path (darśana mārḡa, 見道).

Further, there are two methods of its realization:

a. *The method of observing the truths & their context in terms of the beholder & that beheld:*

This method depends on distinguishing purposes (dharma, 法) and their context (anvaya, 類) in each of the four truths through a four-step process, resulting in sixteen steps of meditation in a sequential order.

1a. *Enduring observation of suffering* (duḥkhe dharma jñāna kṣāntiḥ, 苦法智忍). This is an enduring observation (kṣānti, 忍) of the transcendental nature of suffering in the three-fold sphere of sentient existence⁴ which directly severs twenty eight latent seeds of speculation (vikalpa anuśaya, 分別隨眠) about it.

Kuṅḍī added: These twenty-eight correspond with the ten primary kinds of emotional disturbance (kleśa, 煩惱) found in the sphere of desire and the nine found in each the two higher spheres (where there is no hatred).

1b. *Transcendental knowledge of suffering* (duḥkhe dharma jñānam, 苦法智)

With this enduring observation of suffering already being without interruption (ānantarya, 無間) and there being realization of its transcendental nature, there is an emancipation from it that leads to the severing of emotional disturbances.

1c. *Enduring observation of suffering in its total context*

(duḥkhe anvaya jñāna kṣāntiḥ, 苦類智忍)

With this transcendental knowledge being uninterrupted, there is an unafflicted discernment (anāsrava prajñā, 無漏慧) that arises which bears on both the true purpose (dharma, 法) and context (anvaya, 類) of this suffering, with each of them being distinguished internally. Context (anvaya, 類) here is a reference to all purposes like this being in accordance with this realization by implication.

1d. *Transcendental knowledge of suffering in its total context*

(duḥkhe anvaya jñānam, 苦類智)

This is reference to the arising of an uninterrupted knowledge that is without any affliction (ānantara anāsrava jñāna, 無間無漏智) that confirms this enduring observation of the context with certainty (including all of the implications about life's purpose that follow).

The remaining twelve steps include:

2a. Enduring observation of the origination of suffering (samudaye dharma jñāna kṣāntiḥ, 集法智忍)

2b. Transcendental knowledge of the origination of suffering (samudaye dharma jñānam, 集法智)

2c. Enduring observation of the origination of suffering in its total context

(samudaye anvaya jñāna kṣāntiḥ, 集類智忍)

2d. Transcendental knowledge of the origination of suffering in its total context

(samudaye anvaya jñānam, 集類智)

3a. Enduring observation of the transcendence of suffering (nirodhe dharma jñāna kṣāntiḥ, 滅法智忍)

3b. Transcendental knowledge of the transcendence of suffering (nirodhe dharma jñānam, 滅法智)

3c. Enduring observation of the transcendence of suffering in its total context

(nirodhe anvaya jñāna kṣāntiḥ, 滅類智忍)

3d. Transcendental knowledge of the transcendence of suffering in its total context

(nirodhe anvaya jñānam, 滅類智)

4a. Enduring observation of the noble path (mārgē dharma jñāna kṣāntiḥ, 道法智忍)

4b. Transcendental knowledge of the noble path (mārgē dharma jñānam, 道法智)

4c. Enduring observation of the noble path in its total context (mārgē anvaya jñāna kṣāntiḥ, 道類智忍)

4d. Transcendental knowledge of the noble path in its total context (mārgē anvaya jñānam, 道類智)

Just as there are four steps of meditation on the truth of suffering (duḥkha satya, 苦諦), so there are four steps of meditation on the truths of its origination (samudaya satya, 集諦), its transcendence (nirodha satya, 滅諦) and the truth of the noble path (ārya

mārga satya, 道諦). Of these sixteen stages of meditation, eight are on the transcendental nature of life's purpose (tathatā, 真如) while eight are on proper knowledge of it (samyak jñāna, 正智). These four-fold meditations on each of the four truths are specifically established to simulate the imagining & self-awareness components of consciousness (darśana bhāga 見分 & sva samvitti bhāga, 自證分) and the two stages of realization found in a general vision of the transcendental principle of the noble path (tattva darśana mārga, 真見道) described before.

Again, these two stages of realization are:

1. Getting beyond the interruptions of the noble path (ānantarya mārga, 無間道) and
2. Realizing the emancipation of the noble path (vimukti mārga, 解脫道)

Because of this, it is called an analytical view of the truths (vyava sthita satya, 安立諦) in a transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārga, 相見道).

b. *The method of observing purpose & context in terms of the lower & higher spheres:*

In the second method, one depends on observing these truths through objects in terms of the lower sphere of desire (kāma dhātu, 欲界) and the two higher spheres that constitute the objective reality of form (rūpa dhātu, 色界) and the existential principles that are beyond form (arūpa dhātu, 無色界), and this way establishing life's purpose and its greater context through these sixteen stages of meditation. This is a reference to the sphere of desire being that which is manifest before one and the two higher spheres being that which is not manifest before one. Through this method, there is a direct and immediate comprehension (abhisamaya, 現觀) in which observation and knowledge of suffering and each of other truths occur simultaneously. Its two aspects therefore involve:

1. Comprehension through enduring observation (abhisamaya kṣānti, 現觀忍)
 2. Comprehension through transcendental knowledge (abhisamaya jñāna, 現觀智)
- This simulates the general vision of the transcendental principle of the noble path (tattva darśana mārga, 真見道) but here the meditation on the truths of life's purpose and the noble path is only found in the imagining component of consciousness (darśana mārga, 見分). In this case:

1. Comprehension through enduring observation simulates getting beyond the interruptions of the noble path (ānantarya mārga, 無間道).
2. Comprehension through transcendental knowledge simulates the emancipation of the noble path (vimukti mārga, 解脫道).

In severing false beliefs (dṛṣṭi, 見), this analytical vision of life's true purpose and the noble path (vyava sthita satya, 安立諦) severs one hundred twelve latent seeds of speculation about it (vikalpa anuśaya, 分別隨眠) and so is called an analytical vision of the truths (vyava sthita satya, 安立諦) in a transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārga, 相見道).

Kuījī added: On there being one hundred twelve kinds:

- * In the sphere of desire, there are ten for each of the four truths that correspond with the ten kinds of primary emotional disturbances (kleśa, 煩惱), making for 40.
- * In the 2 higher spheres there are only 9 for each of the 4 truths (as there is no hatred there), so that there are 36 for each of these 2 higher spheres.
- * 40 + 36 + 36 = 112 kinds in all.

- c. On abiding in nine different states of mind (navākārā citta sthitiḥ, 九種心住) during a transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārḡa, 相見道): The holy teachings also speak about transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārḡa, 相見道) involving nine different states of mind. These nine are dependent on the two previously described methods of practicing sixteen steps of meditation in the analytical view of the truths (vyava sthita satya, 緣安立諦) as well as distinguishing between attaining stillness of mind (śamatha, 止) and introspective observation (vipaśyana, 觀). These nine states of mind are enumerated as follows:
1. In introspective observation of the mind (vipaśyana, 觀), purpose (dharma, 法) and context (anvaya, 類) are combined with both enduring observation (kṣānti, 忍) and transcendental knowledge (jñāna, 智) in a four-fold process. This four-fold process is then applied through two different methods of meditation:
 1. One method meditates on the beholder (the subject) and that beheld (the object)
 2. The other meditates on the lower sphere (of desire) and the higher spheres (of objective reality and existential principles)
 And so altogether there are *eight states of mind* realized through this method of introspective observation.
 2. In stillness of mind (śamatha, 止) there is said to only be *a single state of mind*. And so altogether there are said to be a total of *nine states of mind*.

Although stillness of mind (śamatha, 止) and introspective observation of the mind (vipaśyana, 觀心) work as a pair in transcendental vision of the noble path (darśana mārḡa, 見道), the imagining component or 'vision' (darśana, 見) is about its observation, not its stillness. And so there is the difference in which:

- a. Introspective observation opens up the mind up into its many different distinctions.
- b. Stillness of mind closes it back up into a single unity.

This way, there are nine states of mind involved in what is called 'transcendental vision of the characteristics on the noble path' (lakṣaṇa darśana mārḡa, 相見道).

A transcendental vision of the *characteristics* on the noble path (lakṣaṇa darśana mārḡa, 相見道) necessarily depends on *hypothetical mental constructs* (prajñapti, 假) in its vision of the *principle* of the noble path (tattva darśana mārḡa, 真見道). Some say that it is the uninterrupted realization of a greater purpose for life in this world (laukika agra dharma, 世第一法) that gives rise to a transcendental vision of the characteristics of the noble path and severs latent seeds of speculations about them (vikalpa anuśaya, 分別隨眠), but this is not really so because:

1. Transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārḡa, 相見道) only arises after attaining a transcendental vision of its overall principle (tattva darśana mārḡa, 真見道).
2. An analytical view of the truths about life's purpose (vyava sthita satya, 緣安立諦) only arises after attaining a synthetic view of them (avyava sthita satya, 非安立諦).
3. Latent seeds of speculation (vikalpa anuśaya, 分別隨眠) about the noble path are only severed upon attaining an overall vision of the transcendental principle, before there is attainment of a transcendental vision of its various characteristics.

On the relative importance of understanding these two kinds of transcendental vision:

- a. Upon first attaining a transcendental vision of the principle of the noble path (tattva darśana mārṅa, 真見道) there is realization of there only being the virtual nature of consciousness (vijñapti matratā, 唯識性).
- b. Upon attaining the subsequent transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārṅa, 相見道) there is realization of there only being the virtual characteristics of consciousness (vijñapti matra lakṣaṇa, 唯識相).

Of these two, the first is more important to understand and so it is emphasized in the stanza of verse.

- a. The first one, the transcendental vision of the principle of the noble path, involves *the primary transcendental knowledge of the nature of life's purpose* (mula jñāna, 根本智).
- b. The second one, transcendental vision of the characteristics on the noble path, involves *a transcendental knowledge of the nature of life's purpose that is attained subsequently* (pṛṣṭha labdha jñāna, 後得智).

4. *On the transcendental knowledge attained subsequently* (pṛṣṭha labdha jñāna, 後得智):

Question: Is the transcendental knowledge of purpose attained subsequently divided into imagining and imagined components (darśana bhāga, 見分 & nimitta bhāga, 相分)?

Answer: There are three theories about this:

1. *There is a thesis* (from Sthiramati) that *this transcendental knowledge has neither an imagining nor an imagined component* because it is free from attachment to both a beholder (grāhaka, 能取) and something beheld (grāhya, 所取).
2. *There is another thesis* that *this transcendental knowledge has an imagining component* (darśana bhāga, 見分) *but is without an imagined component* (nimitta bhāga, 相分), just like the transcendental knowledge of purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智). This is asserted because, as it is explained in volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation:
 - a. Transcendental knowledge makes distinctions (vikalpa, 分別) without any need for there to be an object before it.
 - b. The transcendental knowledge of noble beings is able to directly illuminate objects (without needing to perceive them as an imagined component of the mind).
 - c. Without clinging to dualities, there is said to be freedom from any attachments to there being either a beholder or that beheld.

Kuījī added:

- a. The holy teachings explain here that, because this transcendental knowledge does make distinctions, it must have an imagining component.
 - b. In saying that noble beings are able to directly illuminate objects, the intent is to explain that the transcendental knowledge attained subsequently (pṛṣṭha labdha jñāna, 後得智) directly beholds the mind without external conditions changing it and so is without any need for an imagined component.
 - c. In the scriptures and discourses it is said that this transcendental knowledge is free from any attachments to either a beholder or that beheld. Because it is said to behold without any attachments, it may be said that it is not entirely without an imagining component.
3. *There is also a thesis* (from Dharmapāla, 護法) (deemed correct) that *this transcendental knowledge has both imagining & imagined components* (darśana bhāga, 見分 & nimitta bhāga, 相分). Volume seventy-three of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation explains that this subsequently attained transcendental knowledge deliberates on an imagined object (nimitta, 相)

of the suchness that is the transcendental nature of life's purpose (tathatā, 真如) (and so has an imagining component) but it does not directly see the reality of this transcendental nature (rather, it has the simulated nature of being an imagined object).

- a. The Commentary about the Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmy Upadeśa, 佛地經論) explains that, in order to teach sentient beings about the true nature of life's purpose, this subsequently attained knowledge (prṣṭha labdha jñāna, 後得智) distinguishes between the unique and shared characteristics of their different capacities and natures (sva lakṣaṇa, 自相 & sāmānya lakṣaṇa, 共相) while observing them.
- b. It also says that this subsequently attained knowledge of the nature of purpose manifests the spiritual lives of enlightend beings and their pure lands to sentient beings in order to reach them and teach about this nature of life's purpose. If it did not manifest them through the virtual reality of visible forms, audible sounds and like that are imagined, how could it do the work of manifesting the spiritual life (dharma kāya, 法身) to them and teaching them about it? Consequently, this transcendental knowledge has both imagining and imagined components.
- c. If it could not depend on the evolving projections of physical form (rūpa skandha, 色蘊) being manifested (and imagined as mental objects), then it also could not depend on the other four evolving projections of life's purpose being manifested as consciousness and its emotional feelings, mental associations and other motive forces.
- d. And if this subsequently attained transcendental knowledge of purpose was not transformed into simulated mental objects that were imagined to have their own existential nature and purpose, it would be without any objects before it (ālambana, 所緣) with which to work. When connected with a visible form, it also connects with audible sounds and the other sense objects (because otherwise in connecting with visible forms it would be without any other corresponding mental images to distinguish them). And in not being connected with any mental images, there would be no objective conditions before it to work with because, without there being a real existential nature, nothing could function as such.

Because of this, it is understood that, unlike the transcendental knowledge of purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智), the subsequently attained transcendental knowledge of purpose (prṣṭha labdha jñāna, 後得智) has both imagining and imagined components (darśana bhāga, 見分 & nimitta bhāga, 相分).

These two kinds of transcendental vision of the noble path (dvi darśana mārga, 二見道)
at six levels of direct and immediate comprehension (ṣaḍ abhisamayah, 六現觀)

Question: How are these two kinds of vision of the noble path associated with the six kinds of direct and immediate comprehension (ṣaḍ abhisamaya, 六現觀) in which observation and knowledge are simultaneous?

Answer: The six kinds of direct and immediate comprehension are:

1. *Comprehension through deliberate intent (will power)* (cinta abhisamaya, 思現觀):
This is a reference to a highest grade of discernment of life's purpose (prajñā, 慧) that is associated with feelings of joy in its accomplishment. This discernment is able to observe the shared characteristics of all things (sāmānya lakṣaṇa, 共相) and produce the four incremental steps of penetration into the transcendental nature of life's purpose

(nirvedha bhāgiya, 順解脫分), such warming up (uṣmagata, 煖), peak experiences (mūrdhāna, 頂), etc., that are found in prayer & reflection. This is because the will power found in deliberate intent (cinta, 思) brings about moral cultivation (bhāvanā, 修). In this preparation for meditation through intensified motivation, there is an observation of the purpose for all things in which the functions are very intense but are only hypothetically said to be comprehension (abhisamaya, 現觀) because warming up, peak experiences, etc., are unable to broadly distinguish between things and do not yet thoroughly realize the transcendental principle underlying them. Because of this, it is not said to be true comprehension (only simulated).

2. *Comprehension through faith* (śraddhā abhisamaya, 信現觀):
This is a reference to connecting to the Three Treasures with the certainty of pure faith, both in this world and beyond it. This helps prevent comprehension from turning back and retreating from the noble path. Because of this, it is called a comprehension.
 3. *Comprehension through moral commitment* (śīla abhisamaya, 戒現觀):
This is a reference to the unafflicted nature of moral commitment that eliminates any corruption that comes from violation of this commitment. In making observation clear, it is also said to be a comprehension.
 4. *Comprehension through transcendental knowledge of the truths about life's purpose* (abhisamaya jñāna satya abhisamaya, 現觀智諦現觀):
This refers to knowledge of the transcendental nature of purpose that serves as a seed for knowledge of all of its truths and is connected with the synthetic view of the four truths (avyava sthita satya, 非安立諦). This knowledge transcends all speculations about its distinctions, whether as the primary transcendental knowledge (mūla jñāna, 根本智) or the knowledge that is attained subsequently (prṣṭha labdha jñāna, 後得智).
 5. *Comprehension through transcendental knowledge of the bounds of life's purpose* (abhisamaya antika jñāna satya abhisamaya, 現觀邊智諦現觀):
This is a reference to transcendental knowledge that is attained subsequently (prṣṭha labdha jñāna, 後得智) and is connected with the analytical view of the four truths (vyava sthita satya, 安立諦). It is said to be both worldly and beyond this world.
 6. *The ultimate comprehension* (niṣṭha abhisamaya, 究竟現觀):
This is a reference to the ultimate state of transcendental knowledge, which includes both the knowledge that delivers beings from the afflictions that exist in the present (kṣaya jñāna, 盡智) as well as the knowledge that will deliver them from afflictions in the future (anutpāda jñāna, 不生智)
- * Transcendental vision of the overall principle of the noble path (tattva darśana mārga, 真見道) includes a small portion of the fourth kind of comprehension, that through transcendental knowledge of the truths about life's purpose.
 - * Transcendental vision of the characteristics on the noble path (lakṣaṇa darśana mārga, 相見道) includes a small portion of this fourth one as well as the fifth, transcendental knowledge of the bounds of life's purpose.
 - * Although the second (that through faith) and third (that through moral commitment) arise together with the noble path, they are not part of its existential nature and so they are not included as components of these two kinds of transcendental vision of the noble path (darśana mārga, 見道).

When bodhisattvas attain these two kinds of transcendental vision of the noble path, they are born in the family of the enlightened beings that descend into this world (tathāgata kula, 如來家) and abide in the grounding of joyfulness (pramuditā bhūmi, 極喜地) about the transcendental nature of life's purpose. Skillfully penetrating the spiritual realm that is its sphere (dharma dhātu, 法界), they realize the nature of equanimity in all things (samatā, 平等) and are forever born into the great assembled audience (mahā saṃghata, 大集會) of enlightened beings (sarva buddhaḥ, 諸佛), attaining mastery (vaśitā, 自在) of their many different kinds of meditative resolve (samādhis, 定). They know for themselves that, before long, they will be awakened to the transcendental nature of life's greater purpose (mahā bodhi, 大菩提) and be able to provide meaningful benefits (hitārtham, 利) and the bliss of contentment (sukha, 樂) to all sentient beings forever into the future.

The Stage of Transcendental Cultivation on the Noble Path (bhāvanā avasthā, 修習位)

Next there is the stage of transcendental cultivation.

Question: What are its characteristics?

Answer: On this, the twenty-ninth stanza of verse says:

**29a Unattainable (anupalambho, 無得) and inconceivable (acitto, 不思議),
There is (tat, 是) the transcendental knowledge (jñānaṃ, 智) that is beyond this world
(loka uttaram, 出世間).**

**29b Through eliminating (hānitaḥ, 捨. . . 故) the two obstacles (dvidhā, 二) (of emotional
disturbances & cognitive dissonance) as well as their unrefined natures
(dauṣṭhulya, 羸重),
There is the means to restore (parāvṛttir, 便證得轉) the spiritual foundation
(aśrayasya, 依) of consciousness.”**

29a 無得不思議 是出世間智 acitto anupalambho asau jñānaṃ loka uttaraṃ ca tat

29b 捨二羸重故 便證得轉依 aśrayasya parāvṛttir dvidhā dauṣṭhulya hānitaḥ

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

From first attaining a transcendental vision of the noble path (darśana mārga, 見道), bodhisattvas begin to sever the remaining obstacles to *restoring the spiritual foundation of consciousness* (āśraya parāvṛtti, 轉依). With repeated cultivation (bhāvanā, 修) of this transcendental knowledge of the nature of life’s purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智), it becomes completely free from the dualities between the beholder (grāhaka, 能取) and that beheld (grāhya, 所取). Because of this, it is said to be *unattainable and inconceivable*.

- a. Some say it is *unattainable* (anupalambha, 無得) because it is free from the sophistry of discursive thought (prapañca, 戲論) and it is *inconceivable* (acitta, 不思議) because its sublime functions (sukṛta, 妙用) are unfathomable (duravagāha, 難測).
- b. This knowledge that transcends any speculations about its distinctions is said to be *beyond this world* (loka uttara, 出世) because, through renouncing this world, there is transcendence of it. The latent seeds of speculation (vikalpa anuśaya, 分別隨眠) found in the duality between the beholder (grāhaka, 能取) & that beheld (grāhya, 所取) are the source of attachments to this world. Only this knowledge that transcends any speculations is able to sever them and so be called pure of affliction and beyond this world. Some say that being beyond this world is based on the establishment of two things:

1. An existential nature (svabhāva, 體) that is without affliction (anāsrava, 無漏)
2. Realizing the suchness of its transcendental nature (tathatā, 真如)

Because this transcendental knowledge of the nature of purpose that is beyond any speculations (nirvikalpa jñāna, 無分別智) is endowed with both of these, it alone is said to be both pure of affliction and completely beyond this world. The three other kinds of transcendental knowledge attained subsequently (prṣṭha labdha jñāna, 後得智) are not like this, as they are found in the grounding of the nature of this purpose at ten progressively deeper levels.

There are four kinds of knowledge of this transcendental nature (catvāri jñānāni, 四智).

- a. One is the knowledge of it beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智)
 1. Knowledge of life's greater purpose with the nature of equanimity (samatā jñāna, 平等性智)
- b. The other three are the kinds attained subsequently (pṛṣṭha labdha jñāna, 後得智)
 2. Knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智)
 3. Knowledge of its observation with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智)
 4. Knowledge of accomplishing this purpose (kṛtya anuṣṭhāna jñāna, 成所作智)
- c. With repeated cultivation of the transcendental knowledge beyond any speculations, there is a discarding of the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障) along with their unrefined natures. The seeds (bījaḥ, 種子) of these *two obstacles* (āvaraṇa dvaya, 二障) are called their *unrefined natures* (dauṣṭhulyatva, 羸重) because the subtlety (sūkṣma, 細輕) of the transcendental nature counteracts the lack of competence (akarmaṇyatā, 無堪任性) found when these unrefined natures arise. In making them disappear forever, this transcendental knowledge is said to discard them.
- d. Because this cultivation is able to discard these obstacles and their unrefined natures, it is able to *restore the spiritual foundation of consciousness* (āśraya parāvṛtti, 轉依) and transform it into the transcendental knowledge that is broad and great.
 1. *The spiritual foundation* (āśraya, 所依) of consciousness here is that which is depended on. This is a reference to consciousness depending on the arising of another (paratantra, 依他起), transcendental nature, which serves as the foundation on which all of its pure (unafflicted) & corrupt (afflicted) purposes depend.
 2. *Restoration* (para avṛtti, 轉) here is a reference to the process by which the corruption of affliction is discarded and purity of non-affliction is acquired. Through the repeated cultivation of this transcendental knowledge of the nature of life's purpose that goes beyond any speculations about its distinctions, there is the severing of these two obstacles (āvaraṇas, 障) and their unrefined natures (dauṣṭhulyatva, 羸重性) found in primordial consciousness (mūla vijñāna, 本識). Consequently, one is able to spiritually restore this consciousness by:
 - a. Discarding its dependence on clinging to the speculations of the imagination (parakalpita, 遍計所執) and
 - b. Acquiring its existential nature of perfect comprehension (pariniṣpanna svabhāva, 圓成實性) that is dependent (paratantra, 依他起) on the arising of the transcendental nature of life's purpose (bhūta tathatā, 真如).

* In discarding the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障), there is attainment of *the greatness of spiritual freedom* (mahā nirvāṇa, 大涅槃).

* In discarding the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障), there is an *awakening to the nature of life's supreme purpose* (anuttarā samyak saṃbodhi, 無上覺).

The intent of realizing that there is only the virtual nature of consciousness (vijñapti mātratā siddhi, 成唯識) is for sentient beings to attain these two fruits that result from the restoration of this spiritual foundation (āśraya parāvṛtti, 轉依). Some express this by saying that this foundation (āśraya, 依) is the suchness of the transcendental nature found in there only being the virtual nature of consciousness (vijñapti matratā tathatā, 唯識真如) because it is the foundation for both the suffering along the stream of life and death (saṃsāra, 生死) and the bliss of spiritual freedom (nirvāṇa, 涅槃).

- a. Those who are deluded have had illusions (viparyāsa, 顛倒) about this transcendental nature and so have suffered the struggles of life and death from the beginning of time.
- b. Those who are noble are free from these illusions and have awakened to the reality of this transcendental nature. Because of this, they have attained freedom from affliction and realized the ultimate bliss of contentment.

Through repeated cultivation (bhāvanā, 修習) of this transcendental knowledge that is beyond any speculations (nirvikalpa jñāna, 無分別智) there is the severing of these two different kinds of obstacles and their unrefined natures in the primordial consciousness (mūla vijñāna, 本識) and the ability to restore this consciousness through:

- a. Transcending the foundation for the stream of life and death (saṃsāra, 生死) and
- b. Realizing the foundation for the bliss of spiritual freedom (nirvāṇa, 涅槃).

The suchness of this transcendental nature (bhūta tathatā, 真如) is free from corruption (saṃkleśa, 雜染性). Although its nature is pure of affliction, there remain mental images (nimitta, 相) of this transcendental nature that are corrupted. When there is freedom from this corruption, consciousness is conventionally said to be ‘renewed’ or ‘newly purified’. With there being such a renewal or purification of this consciousness, there is said to be a restoration of its spiritual foundation (āśraya parāvṛtti, 轉依).

In this stage of transcendental cultivation (bhāvanā avasthā, 修習位) there is a severing of the obstacles of both emotional disturbance (kleśa āvaraṇa, 煩惱障) and cognitive dissonance (jñeya āvaraṇa, 所知障) as well as restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依). Although there is also the attainment of a spiritual awakening (bodhi, 菩提) to a greater sense of purpose at this stage, this is not the idea being expressed in this stanza of verse. The idea expressed in this stanza is only about restoring the realization that there is only the virtual nature of consciousness (vijñapti mātratā, 唯識).

- a. This stage of fulfillment (vyāpty avasthā, 滿位) for a saint on the lesser track who only seeks freedom from affliction is called *the life of spiritual freedom, or the emancipated life* (vimukti kāya, 解脫身).
- b. For a great sage (mahā muni, 大牟尼) or enlightened being (buddha, 佛), this stage of fulfillment is called *the life of purpose, or the spiritual life* (dharma kāya, 法身).

Question: And so there are these two fruits in the restoration of enlightenment:

- a. The greatness of spiritual freedom (mahā nirvāṇa, 大涅槃) and
 - b. Awakening to the greater purpose of life (mahā bodhi, 大菩提).
- How are they realized?

Answer: They are revealed through **the ten levels of grounding** (daśa bhūmi, 十地) in the nature of life’s greater, transcendental purpose. This involves:

- A. *Cultivating the ten distinguished practices* (daśa viśeṣa adhigama, 十勝行), also called the ten kinds of spiritual deliverance (daśa pāramitā, 十波羅蜜多)
 - B. *Severing the ten obstacles of cognitive dissonance* (daśa jñeya āvaraṇa, 十所知障) with their unrefined natures (dauṣṭhulyatva, 麤重性), and
 - C. *Realizing the transcendental nature of purpose on ten levels* (daśa tathatā, 十真如).
- This way, there is attainment of the two fruits found in the spiritual restoration of consciousness.

A. *The ten levels of grounding* (daśa bhūmi, 十地) *in this transcendental nature include:*

1. *Grounding in its ultimate joyfulness* (pramuditā bhūmi, 極喜地): This is the first realization of its noble and selfless nature as well as the empty nature of its identity and purpose. Because it is able to equally benefit both oneself and others, it produces greatness of joy.
2. *Grounding in its stainlessness* (vimalā bhūmi, 離垢地): This is being endowed with the purity of its moral commitment (śīla, 尸羅). Through this there is complete elimination of any stain of emotional disturbance arising from violation of this commitment.
3. *Grounding in its luminous radiance* (prabhākārī bhūmi, 發光地): This is attainment of its distinguished resolve of meditation (samādhi viśeṣa, 勝定). Because there is the retaining of a continuous remembrance of the nature of life's greater purpose through prayer (vows, resolves and requests for guidance) and retention of a buddha's words about it (mahā dharma dhāraṇī, 大法總持), there is the ability to inspire its boundless subtle light, the luminescence of its discernment (praññā, 慧).
4. *Grounding in its blazing discernment* (arciṣmatī bhūmi, 焰慧地): This is abiding in its thirty-seven facets of awakened purpose (bodhipakṣa dharma, 菩提分法).¹⁶ This blazing discernment increases upon burning away of the firewood of emotional disturbance.
5. *Grounding in the realization of it that is most difficult* (sudurjayā bhūmi, 極難勝地): This is transcendental knowledge of both the ultimate and the conventional reality of life's purpose (paramārtha jñāna & samvṛti jñāna, 真俗兩智) and the contradictory ways they appear in the mind (ākāra, 行相). Because of the ability to combine them and make them correspond, there is a realization of the nature of this purpose that is most difficult.
6. *Grounding in its presence before one* (abhimukhī bhūmi, 現前地): This is transcendental knowledge facing the conditions of consciousness that arise (pratītya samutpāda jñāna, 緣起智) before it. Because this brings about a most distinguished discernment of life's purpose (praññā viśeṣa, 最勝般若) that is beyond any speculations (nirvikalpa, 無分別), it is said to be a presence before one (abhimukhī, 現前).
7. *Grounding in it that is far-reaching* (dūraṅgamā bhūmi, 遠行地): This is reaching beyond mental objects or objectives that are imagined (nirnimitta, 無相). Because it maintains the highest possible motivation for the full functionality of virtue (ābhoga, 功用), there is a transcendence of this world as well as the realizations of the saints on the lesser track who only seek freedom from affliction on the individual level.
8. *Grounding in it that is unshakeable* (acalā bhūmi, 不動地): This is the transcendental knowledge of the nature of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別智) being continuously effortless and spontaneous, yet still involving all of its imagined mental objectives and all of its diligence of effort. Because of this, no emotional disturbances (kleśa, 煩惱) are unable to shake it.
9. *Grounding in its sublimely compassionate understanding* (sādhumatī bhūmi, 善慧地): This is realizing the most subtly compassionate discernment of this transcendental nature of life's greater purpose through the power of its four kinds of interpretation (catasraḥ pratisamvīdaḥ, 四無礙解). Through them, there is the ability to skillfully teach of life's greater purpose to all sentient beings everywhere.
10. *Grounding in the cloud of its purpose* (dharma meghā bhūmi, 法雲地): This is a reference to transcendental knowledge about the great cloud of life's purpose. Because it harbors the waters of all virtues, it covers all of the unrefined natures (of the two obstacles) rising up, just as the sky covers the ground. In raining down the rain of life's transcendental purpose, there is the fulfillment of the Buddha's spiritual life (dharma kāya, 法身).

Like this, by their very nature, these ten levels of grounding generally involve all virtues, whether conditional or unconditional. Because they are the foundation for cultivation of all kinds of distinguished conduct and make all of their seeds sprout, grow and thrive, they are called the levels of grounding in the transcendental nature of life's purpose.

- B. *The ten kinds of distinguished conduct* (daśa viśeṣa adhigama, 十勝行) that result in *The ten kinds of spiritual deliverance* (daśa pāramitā, 十波羅蜜多):
1. There are three kinds of *generosity* (dāna, 施):
 - a. Bestowing material wealth
 - b. Bestowing fearlessness
 - c. Bestowing a sense of purpose
 2. There are three kinds of *moral commitment* (śīla, 戒):
 - a. Commitment to rules of personal conduct
 - b. Commitment to virtuous purposes
 - c. Commitment to benefiting all sentient beings
 3. There are three kinds of *enduring observation* (kṣānti, 忍):
 - a. Calmly abiding anger and injury
 - b. Calmly accepting feelings of suffering
 - c. Calmly reflecting on life's greater purpose
 4. There are three kinds of *diligent effort* (vīrya, 精進):
 - a. Diligence in producing greatness of resolve
 - b. Diligence in acquiring virtues
 - c. Diligence in providing meaningful benefits and the bliss of contentment to all sentient beings
 5. There are three kinds of *transcendental meditation* (dhyāna, 靜慮):
 - a. Securely abiding in stillness of mind
 - b. Invoking spiritual powers
 - c. Accomplishing great works
 6. There are three kinds of *transcendental discernment* (prajñā, 般若), those of:
 - a. Discerning the empty nature of life in this world that transcends any speculations about its distinctions
 - b. Discerning the empty nature of life's purpose that transcends any speculations
 - c. Discerning the empty nature of any difference between life in this world and the nature of its purpose that transcends any speculations
 7. There are two kinds of *skillfulness in ways & means* (upāya kauśalya, 方便善巧):
 - a. The skillfulness that turns hearts towards this greater sense of purpose
 - b. The skillfulness that delivers sentient beings from suffering
 8. There are two kinds of *vows of dedication* (prañidhāna, 願):
 - a. Dedication to spiritual awakening (bodhi, 菩提) (for both oneself and others)
 - b. Dedication to providing meaningful benefits and the bliss of contentment to all
 9. There are two kinds of *spiritual powers* (bala, 力):
 - a. The power to seek out the nature of life's greater, transcendental purpose
 - b. The power to cultivate it in practice
 10. There are two kinds of *transcendental knowledge* (jñāna, 智):
 - a. The knowledge that finds contentment in accepting and employing the grace of the spiritual life
 - b. The knowledge that brings this purpose to maturity in all sentient beings

The essential natures of these ten kinds of distinguished conduct:

1. *The nature of generosity* is an absence of any greed (alobha, 無貪) arising in one's thoughts, words and deeds.
2. *The nature of moral commitment* is remaining ever dedicated to the acceptance of training in the mission of the bodhisattvas, with all one's thoughts, words and deeds arising from this commitment.
3. *The nature of enduring observation* is a diligence of effort (vīrya, 精進) in seeking transcendental discernment of purpose (prajñā, 慧) with an absence of any anger or hatred (adveṣa, 無瞋) arising in one's thoughts, words and deeds.
4. *The nature of diligent effort* is an attentiveness (prayatna, 勤) that arises through one's thoughts, words and deeds.
5. *The nature of meditation with stillness of mind* is forever maintaining a penetration of resolve (samāpatti, 等持) with impartiality of mind (upekṣā, 捨).
6. – 10. *The last five* all have the nature of examining life's purpose (dharma pravacaya, 擇法). Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says the primary transcendental knowledge (mūla jñāna, 根本智) is the discernment of purpose (prajñā, 般若) while the different kinds of knowledge attained subsequent to this primary realization (tat pṛṣṭha labdha jñāna, 如後得智) consist of the last four kinds of distinguished conduct - skillfulness in ways and means, vows of dedication, spiritual power and spiritual knowledge.

There is a thesis that the nature of the eighth kind of distinguished conduct, the deliverance of vows of dedication (praṇidhāna pāramitā 願度), is composed of aspiration (chanda, 欲), determination (adhimokṣa, 勝解) and faith (śraddhā, 信). With the essential nature of a vow of dedication consisting of these three, Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) also explains that each kind of deliverance is combined with all the others and their natures really consist of all of these virtues acting in concert.

The seven kinds of excellence (sapta parama, 七最勝) found in these ten:

There are seven kinds of excellence that merit calling them distinguished kinds of conduct (viśeṣa adhigama, 勝行) that deliver sentient beings from the stream of life & death (saṃsāra, 生死) to the other shore (pāramitā, 波羅蜜多) of spiritual freedom (nirvāṇa, 涅槃):

1. *The excellence of their establishment:* (supraṭiṣṭhitaḥ parama, 安住最勝): They must establish a lineage of seeds (gotra, 種性) arising from the bodhisattva path.
2. *The excellence of their foundation:* (āśraya parama, 依止最勝): They must be endowed with the foundation for awakening sentient beings to the transcendent nature of purpose.
3. *The excellence of their aspiration* (chanda parama, 意樂最勝): They must be endowed with compassion for sentient beings.
4. *The excellence of their work* (karma parama, 事業最勝): They must be endowed with a practice that will accomplish the work that needs to be done.
5. *The excellence of their skillfulness* (upāya kauśalya parama, 巧便最勝): They must be endowed with the transcendental knowledge that goes beyond any attachments to mental objects or objectives that are imagined (nirnimitta jñāna, 無相智).
6. *The excellence of their dedication* (pariṇāmanā parama, 迴向最勝): They must turn hearts and minds towards the supreme universal enlightenment (saṃbodhi, 無上菩提).
7. *The excellence of their purity* (viśuddha parama, 清淨最勝): They must be free from the obstacles of both emotional disturbance and cognitive dissonance.

If the various kinds of deliverance (pāramitā, 波羅蜜多) did not consist of these seven kinds of excellence, the practices of generosity, moral commitment, etc., would not result in reaching this other shore of spiritual freedom. And so, with regards to facing each and all of the ten kinds of deliverance, there is the distinction of the tetralemma (catuṣ koṭika, 四句):

1. There is generosity that delivers sentient beings to the other shore (pāramitā, 到彼岸) of spiritual freedom (nirvāṇa, 涅槃).
2. There is generosity that does not do so.
3. There is deliverance of sentient beings to the other shore of spiritual freedom that does not involve generosity.
4. There is that which neither delivers sentient beings nor involves generosity.

All the other kinds of deliverance can be distinguished by the tetralemma this way.

There are only ten kinds of deliverance (daśa pāramitā, 十波羅蜜多), no more and no less. Because of this, in the ten levels of grounding (daśa bhūmi, 十地), there is the facing of ten kinds of cognitive obstacles (daśa jñeya āvaraṇa, 十所知障) and realization of the transcendental nature of purpose on ten levels (daśa tathatā, 十真如), no more and no less.

On the first six kinds of deliverance:

1. The first kinds of deliverance (pāramitā, 波羅蜜多) are enumerated as six, no more and no less, because they:
 - a. Eliminate the six obstacles of primary emotional disturbance
 Kuījī added: This is a reference to:
 1. Generosity eliminating greed
 2. Moral commitment eliminating the stupidity of selfish indifference
 3. Enduring observation eliminating hatred
 4. Diligence of effort eliminating the negligence and lack of self-restraint arising from conceit
 5. Meditation with stillness of mind eliminating the distraction of doubt
 6. Discernment of purpose eliminating false beliefs
 - b. Gradually eliminate the obstacles of cognitive dissonance through cultivating the various purposes associated with enlightenment
 Kuījī added: This is a reference to the ten spiritual powers, the four kinds of fearlessness, etc.¹⁷
 - c. Gradually ripen these virtues in all sentient beings.
 These three steps are as explained in other discourses.
2. Furthermore:
 - a. With the first three kinds of deliverance (generosity, moral commitment and enduring observation) prevailing, there are respectively a greatness of spiritual wealth, a healthy character and a good network of friends.
 - b. With the three later kinds of deliverance (diligence of effort, meditation with stillness of mind and discernment of purpose) coming afterwards, there is a determination to succeed because there is the ability to respectively:
 1. Subdue emotional disturbances,
 2. Ripen these virtues in other sentient beings and
 3. Ripen the purposes that lead to enlightenment.
 Only the path of the bodhisattvas is endowed with both the first three and the last three.
3. And the first three kinds provide an abundance of benefits to sentient beings.
 - a. With generosity there is the creation of spiritual wealth.
 - b. With moral commitment there is the prevention of spiritual harm, and
 - c. With enduring observation there is the ability to bear any harm that is done.
 Because of this, they abundantly benefit sentient beings.

The latter three heal emotional disturbances.

- a. Although diligence of effort does not by itself subdue and extinguish emotional disturbances, it is able to encourage the cultivation of the virtues that will heal them in preparing for meditation (prayoga, 加行) through intensified motivation (abhisamṣkāra, 加行).
 - b. Meditation with stillness of mind is able to suppress them, and
 - c. Discernment of purpose is able to transcend them forever.
4. Furthermore:
- a. Because of generosity, moral commitment and enduring observation, one does not only dwell in the bliss of spiritual freedom (nirvāṇa, 涅槃).
 - b. Because of diligent effort, meditation with stillness of mind and discernment of purpose, one does not only dwell in the struggles of life and death (saṃsāra, 生死).
 - c. There is also the moral provisioning (sambhāra, 資糧) of both body and mind in the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃).
- Because of this, there are these six kinds of deliverance, no more and no less.

On the four subsequent kinds of deliverance:

The last four kinds of deliverance support fulfillment of the first six:

- a. *Skillfulness in ways & means* (upāya kauśalya, 方便善巧) supports generosity (dāna, 施), moral commitment (śīla, 戒) and enduring observation of life's purpose (kṣānti, 忍).
 - b. *The vow of dedication* (praṇidhāna, 願) supports diligence of effort (vīrya, 精進)
 - c. *Spiritual power* (bala, 力) supports the stillness of mind in meditation (dhyāna, 靜慮).
 - d. *Transcendental knowledge* (jñāna, 智) supports the discernment of purpose (prajñā, 般若).
- These four fulfill cultivation as elaborated in The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經).

On their sequential order:

There is a sequential order found in these, from generosity to discernment of purpose:

- a. Because of those that come first, there is the inspiration of those that come later.
- b. Because of those that come later, the purity of those that come first is maintained.
- c. Those that come first are more explicit while those that come later are more subtle.
- d. Those that come first are easier to cultivate while cultivation of those that come later is more difficult.

This is a general explanation of their names and distinctions. Their characteristics are described in more detail elsewhere.

On the five-fold foundation on which they depend

There is a five-fold foundation (pañca āśraya, 五依止) on which these ten kinds of cultivation (bhāvanā, 修) depend:

1. They depend on the retention (maintaining) (dhāraṇā, 任持) of their cultivation.
2. They depend on a directing of attention (manaskāra, 作意) towards their cultivation.
3. They depend on aspiration (chanda, 意樂) for their cultivation.
4. They depend on the skillfulness (upāya, 方便) of their cultivation.
5. They depend on the mastery (vaśitā, 自在) of their cultivation.

Depending on these five, there is cultivation of the ten kinds of deliverance and a perfect fulfillment of their realization. Their different aspects are fully elaborated in Asaṅga's

Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論), the commentary on it by Sthiramati (安慧) and other works.

On the mutual inclusiveness of these ten:

Each one of these ten kinds of deliverance (pāramitās, 波羅蜜多) involves all the others because they are all inter-related. One depends on cultivation of the earlier practices to inspire those that come later. The earlier ones are involved in those that follow because these later ones depend on them first being established, but the earlier ones do not need the later ones to be established in order for them to arise. The practice of the later ones maintains the purity of the earlier ones. Because of this, the later ones involve and maintain the purity of the prior ones, but not the other way around. In learning about how they are mixed together or not mixed together in cultivating them, their aspects are as explained by the tetralemma, as already described.

On there being ten kinds of deliverance versus there only being six:

There are really ten kinds of deliverance yet they are often said to only be six. One should understand that the last four are included in the sixth, the deliverance of transcendental discernment (prajñā pāramitā, 般若波羅蜜多). In opening this sixth one up, they become ten. The sixth by itself involves the primary knowledge of the nature of purpose beyond any speculations (nirvikalpa jñāna, 無分別智) while the last four are the different kinds of transcendental knowledge attained subsequently (tat pṛṣṭha labdha jñāna, 如後得智) as they also involve the conventional conditions of this world.

On the ten kinds of deliverance in terms of the fruits of consciousness

The five fruits of consciousness (pañca phalāni, 五果) are:

- a. The fruits from the different ripening seeds arising from the subconscious mind (vipāka phala, 異熟果)
 - b. The fruits that flow forth from seeds that are of the same kind (niṣyanda phala, 等流果)
 - c. The fruits of disentanglement (visaṃyoga phala, 離繫果), or emancipation (vimukti phala, 解脫果)
 - d. The fruits acquired through personal choices & actions made in the past (puruṣakāra phala, 士用果)
 - e. The fruits of increasing capacity that will prevail in the future (adhipati phala, 增上果)
1. There are four fruits of consciousness from deliverance that can have afflictions (sa āsrava, 有漏)⁷, all those except the ones coming from letting go of attachments (visaṃyoga phala, 離繫果), which are pure of affliction.
 2. There are four fruits of consciousness from deliverance that can be without affliction (anāsrava, 無漏), all those except the ones from the different ripening seeds of the subconscious mind (vipāka phala, 異熟果), which arise as a result of trying to attain and possess the different kinds of deliverance and so involve affliction.
 3. However, volume twelve of Sthiramati's Commentary on the Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya Vyākhyā, 大乘阿毘達磨雜集論) explains that different kinds of deliverance can be simultaneously endowed with all five fruits of consciousness. Some say that this is because these different kinds of deliverance support each other through their mutual interaction while others say that it is because the afflicted and unafflicted fruits can be combined together.

On the ten kinds of deliverance in terms of the three kinds of spiritual training (trīṇi śikṣāṇi, 三學):

1. There are three kinds of training in moral commitment (adhiśīlaṃ śikṣa, 戒學):
 - a. Moral commitment to rules of conduct (saṃvara, 律儀戒): This is the negative virtue of proper abstention from those purposes one should remain free from.

- b. Moral commitment to virtuous purposes (kuśala dharma, 攝善法戒): This is the positive virtue of properly cultivating and realizing those purposes one should cultivate and realize.
 - c. Moral commitment to benefiting sentient beings (hita sattva, 饒益有情戒): This is providing meaningful benefits and the bliss of contentment to sentient beings. These have shared and unshared characteristics with the moral commitments made by the saints on the lesser track who seek freedom from affliction on the individual level that can also be very deep and broad. They are explained elsewhere.
2. *There are three kinds of training in the resolve of meditation* (adhicittaṃ śikṣa, 定學):
- a. Meditations that clearly illuminate (those principles, teachings, practices and fruits found on) the greater track of spiritual awakening on the collective level (mahāyāna prabhāsvara samādhi, 大乘光明定)
 - b. Meditations that master the many blessings of merits and virtue that are amassed (puṇya samudāya rāja samādhi, 集福王定)
 - c. Meditations that guard and protect these blessings (bhadra pāla samādhi, 賢守定)
 - d. Meditations on the heroic spiritual journey (śūraṅgama samādhi, 健行定)
- These four objectives are about the work to be done, as explained elsewhere.
3. *There are three kinds of training in the discernment of purpose* (adhiprajñāṃ śikṣa, 慧學):
- a. The preparatory practices for meditation (prayoga, 加行) that motivate one to attain a transcendental discernment of purpose that goes beyond any speculations (prayogika nirvikalpika prajñā, 加行無分別慧)
 - b. The primary discernment of purpose that is beyond any speculations (mūla nirvikalpika prajñā, 根本無分別慧)
 - c. The discernments of purpose that are attained subsequent to attaining this primary discernment (prṣṭha labdha nirvikalpika prajñā, 後得無分別慧)

The three-fold existential nature (trividhaḥ svabhāvaḥ, 三自性) of this spiritual training, the foundation of consciousness it depends on (āśraya, 所依), the conditions that directly cause it to arise (hetu pratyaya, 因緣), the objects or objectives before it (ālambana, 所緣) how its works by making images in the mind (ākāra, 行相), etc., are all explained elsewhere.

On these three kinds of discernment (tisraḥ prajñāḥ, 三慧) *in terms of the five stages of spiritual development* (pañca avasthānāni, 五位):

1. - 2. *In the first two stages of moral provisioning* (sambhāra avasthā, 資糧位) & *preparation through intensified motivation* (prayoga avasthā, 加行位), there are the seeds of all three kinds of discernment, with the first of them (the motivation to realize the transcendental discernment of purpose that is beyond any speculations) being manifest only in the preparatory stage.
3. *In the stage of unimpeded penetration* (prativedha avasthā, 通達位) there are the seeds of all three kinds of discernment but only the second and third kinds of discernment are manifested. This is because the preparatory stage is no longer manifest at the stage in which there is a transcendental vision of the noble path (darśana mārga avasthā, 見道位).
4. *In the stage of transcendental cultivation* (bhāvanā avasthā, 修習位):
 - a. Up to and including the seventh level of grounding in the transcendental nature of purpose that is far-reaching (dūraṅgamā bhūmi, 遠行地), there are both (subconscious) seeds & (conscious) manifestations of all three kinds of discernment.
 - b. From the eighth level of grounding in the transcendental nature of life's purpose

that is unshakeable (acalā bhūmi, 不動地), there are seeds of all three kinds of discernment but only the last two kinds are manifested. This is because these last three levels of grounding are spontaneous and effortless (anābhoga mārga, 無功用道) and so inconsistent with any need for the motivation and effort found in preparation through intensified motivation (prayoga, 加行). In the unafflicted meditations from the knowledge attained subsequent (pr̥ṣṭha labdha jñāna, 後得智) to the primary realization that is beyond any speculations (mūla nirvikalpika jñāna, 無分別智), discernment has become spontaneous and effortless.

5. *In the stage of ultimate realization (niṣṭha avasthā, 究竟位)* there are the manifestations and the seeds of these last two kinds of discernment, but the manifestations and seeds of the motivations found in the stages of preparatory practice have both been discarded as they are no longer necessary.

On these ten kinds of deliverance in terms of the existential nature (svabhāva, 自性) and the functions (kriyā, 用) of the three kinds of spiritual training (trīni śikṣāṇi, 三學):

1. *The existential nature of spiritual training* directly involves the following kinds of deliverance (pāramitā, 波羅蜜多):
 - a. Training in moral commitment directly involves only the deliverance of this moral commitment.
 - b. Training in the resolve of meditation directly involves only the deliverance of this stillness of mind.
 - c. Training in the discernment of purpose directly involves the last five kinds of deliverance.

These five are:

6. Transcendental discernment of purpose (prajñā, 般若)
7. Skillfulness in the employment of ways & means (upāya kauśalya, 方便善巧)
8. Vows of dedication (prañidhāna, 願)
9. Spiritual powers (bala, 力)
10. Transcendental knowledge of purpose (jñāna, 智)

However, through their mutual association, they are all involved with each other, that is, all three kinds of training involve all ten kinds of spiritual deliverance.

2. When viewing them in accordance with *their functions*:
 - a. Training in moral commitment involves the first three kinds of deliverance:
 1. Generosity is its moral provisioning (sambhāra, 資糧).
 2. Moral commitment is its very existential nature (svabhāva, 自體).
 3. Enduring observation is what follows it (parivāra, 眷屬).
 - b. Resolve of meditation involves stillness of mind.
 - c. Discernment of purpose involves the last five kinds of deliverance, as just described:
 - d. Diligence of effort involves all three kinds of training because it encourages the practice of all of them.

From another perspective:

1. Training in moral commitment includes the first four kinds of deliverance. The first three (generosity, moral commitment and enduring observation) are as described before, with the deliverance of diligent effort guarding and protecting them.
2. Training in the resolve of meditation involves stillness of mind, and
3. Training in the discernment of purpose involves the last five.

On these ten kinds of deliverance being found in all five stages of spiritual realization:

These ten kinds of deliverance are found in all five stages of realization, but it is in the stage of cultivation (bhāvanā avasthā, 修習位) that their characteristics are most clearly revealed.

- 1.-2. *In the first two stages, those of moral provisioning (sambhāra avasthā, 資糧位) & preparation through intensified motivation (prayoga avasthā, 加行位):*
 - a. When bodhisattvas suddenly awaken to the transcendental nature of purpose for the first time, the seeds of deliverance (pāramitā bījaḥ, 波羅蜜多種) found in the subconscious mind can be either with or without affliction while their conscious manifestations still have afflictions (sa āsrava, 有漏)⁷.
 - b. When they gradually awaken to it, the seeds and manifestations can be either with or without affliction because, upon observing the empty nature of their very lives (jāta śūnyatā, 生空), they are without affliction (anāsrava, 無漏).
3. *In the stage of unimpeded penetration (prativedha avasthā, 通達位) with transcendental vision of the noble path (darśana mārga, 見道), there may be seeds of deliverance that are with or without affliction but its manifestations are only without affliction.*
4. *In the stage of transcendental cultivation (bhāvanā avasthā, 修習位), up to and including the seventh level of grounding in the transcendental nature of purpose that is far reaching (dūraṅgamā bhūmi, 遠行地), there may be seeds and manifestations of deliverance that are with or without affliction. From the eighth level of grounding in the transcendental nature of purpose that is unshakeable (acalā bhūmi, 不動地), the seeds and manifestations of deliverance are both without affliction.*
5. *In the stage of ultimate realization (niṣṭha avasthā, 究竟位), the manifestations and the seeds of deliverance are all without affliction.*

On the three stages of deliverance:

Prior to enlightenment, these ten causes of deliverance have three stages:

1. *Deliverance is Remote:* This refers to the first round of countless lifetimes in cultivation (prathama kalpa asaṃkhyeye, 初無數劫). During this period, the power of generosity and the other kinds of deliverance are still weak. Rather than suppressing emotional disturbances (kleśa, 煩惱), they are suppressed by them. Because of these disturbances, there are no conscious manifestations (samudācāra, 現行) of spiritual awakening. This refers to the period of incremental penetration into the transcendental nature of life's purpose during preliminary engagement in meditation (prayoga, 加行) with intensified motivation (abhisamṣkāra, 加行) and its four-fold cultivation of the roots of virtue (catus kuśala mūla, 四善根) in this world (laukika, 世).
2. *Deliverance is Nearing:* This is a reference to the second round of countless lifetimes in cultivation (dvtīya kalpa asaṃkhyeye, 第二無數劫). During this period, the power of generosity and the other kinds of deliverance gradually become ever more prevalent until emotional disturbances no longer suppress them. Because of this, these emotional disturbances can be suppressed by the power of conviction (adhyāśaya, 故意) that has been attained through intensified motivation (abhisamṣkāra, 加行). This is reference to the cultivation of the noble path (bhāvanā mārga, 修道) beyond this world (loka uttara, 出世) during the first seven levels of grounding, from #1 grounding in joyfulness (pramuditā bhūmi, 極喜地) to #7 the grounding that is far-reaching (dūraṅgamā bhūmi, 遠行地). Some say that they really begin to transcend this world at the fourth level of grounding in blazing discernment (arciṣmatī bhūmi, 焰慧地).
3. *The Greatness of Deliverance:* This refers to the third and final round of countless lifetimes in cultivation (trita kalpa asaṃkhyeye, 第三無數劫). During this period, the power of generosity and the other virtues of deliverance prevail completely and spontaneously

(without any need for special motivation) and they are able to suppress all emotional disturbances so that they will never manifest again in the conscious mind. However, because there still remain both seeds and manifestations of subtle cognitive dissonance as well as some seeds of emotional disturbance, there is still not yet realization of the ultimate stage of enlightenment (niṣṭha avasthā, 究竟位).

This refers to the last three levels of grounding that transcend both being of this world and being beyond it. These are among the countless distinctions of meaning found in the ten kinds of deliverance. Lest we become tedious, we will limit the words on it to what has already been outlined.

- * Although these ten kinds of deliverance correspond with the ten levels of grounding, they are all cultivated at each of these different levels.
- * Although there are a limitless number of doors for entering into these ten levels of grounding, they all involve these ten kinds of deliverance to reach the other shore.

C. *The ten obstacles of cognitive dissonance* (daśa jñeya āvaraṇāni, 十所知障) & *their unrefined natures* (dauṣṭhulyatva, 麤重) and how they are overcome by the ten levels of grounding in the transcendental nature of life's purpose.

1. *Cognitive obstacles arising from the very nature of ordinary sentient existence* (pṛthagjanatva āvaraṇa, 異生性障):

This is a reference to the very basis for the arising of speculations about distinctions found in both the obstacles of emotional disturbance & the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障 & kleśa āvaraṇa, 煩惱障), the seeds that establish the very nature of ordinary sentient existence.

- a. When a vision of the noble path is revealed before *the saints on the lesser track of attaining freedom from affliction on an individual level*, they sever the seeds for the obstacles of emotional disturbance and are said to attain nobility of purpose.
- b. When a vision of the noble path is revealed before *bodhisattvas on the greater track of awakening to the nature of life's purpose on a collective level*, they sever the seeds for both kinds of obstacles and are said to attain nobility of purpose.
- c. When a vision of the transcendental principle the noble path (tattva darśana mārḡa, 真見道) is revealed before *either of them*, the seeds for these two kinds of obstacles will not develop any further. Just as illumination and darkness can not co-exist, the nature of ordinary sentient existence and noble purpose are mutually exclusive. Like the beams of a scale, when one side rises up, the other side falls. The principle of opposing purposes works like this. Therefore these two natures (noble and ordinary) are never attained or lost at the same time.

Question: Those from The School on the Real Existence of All Purposes (Sarvāstivāda, 有部) claim that emotional disturbances remain in a weakened condition when still *getting beyond the interruptions of the noble path* (ānantarya mārḡa, 無間道), necessitating *the emancipation of the noble path* (vimukti mārḡa, 解脫道) to sever them completely. If the seeds of emotional disturbances were severed at this first stage, what further need would there be for the second stage?

Answer: There are two explanations:

- a. The times for the severing of emotional disturbances and the complete realization of the transcendental nature of life's purpose are distinguished here as being different stages. There are these two components of the noble path by virtue of the duality inherent in summoning the aspiration to sever attachments at the stage of preparation through intensified motivation (prayoga mārḡa, 加行), which are:

1. *Getting beyond the interruptions of the noble path* (ānantarya mārga, 無間道), which entails the aspiration to sever emotional disturbances, while:
 2. *The emancipation of the noble path* (vimukti mārga, 解脫道), which entails transcendence of this very aspiration.
- b. With *the emancipation of the noble path*, there is a transcendence that has let go of the unrefined nature (dauṣṭhulyatva, 羸重) that is caused by this duality between emotional disturbances & the aspiration to overcome them. Although one eliminates the seeds of emotional disturbance at the stage of *getting beyond the interruptions of the noble path*, one has not yet overcome the lack of competence (akarmaṇyatā, 無堪任性) that has been caused by this duality. To discard it, there is *the emancipation of the noble path* (vimukti mārga, 解脫道). This is a realization of the unconditional purpose (asamskṛta dharma, 無為) that is also called the transcendence acquired through spiritual discovery (pratisaṃkhyā nirodha, 擇滅).

Although it is the unwholesome destinies (akuśala gati, 惡趣) arising as the fruits of one's actions (karma phala, 諸業果) that are eliminated upon attaining a vision of the noble path (darśana mārga, 見道), it is now further explained how, at **the first level of grounding in the ultimate joyfulness of this transcendental nature of life's purpose** (pramuditā bhūmi, 極喜地), there is an ability to first get beyond the very root source of emotional disturbances found in cognitive dissonance about the very nature of sentient existence. The Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) explains this by saying that, at this level of grounding, bodhisattvas sever two kinds of delusions (moha, 愚) as well as their unrefined natures (dauṣṭhulyatva, 羸重性).

1. These two kinds of delusion (moha, 愚) are:
 - a. *The delusions arising from clinging to identities & purposes* (ātma grāha, 執著我 & dharma grāha, 執著法): In these delusions, there are the cognitive obstacles arising from the very nature of sentient existence (prthagjanatva āvaraṇa, 異生性障).
 - b. *The delusions arising from undesirable destinies caused by unwholesome purposes* (akuśala gati, 惡趣): These are the fruits of actions with consequences (karma phala, 業果).

One should understand that 'delusions' (moha, 愚) here is a reference to the full range of delusions addressed by the ten levels of grounding (daśa bhūmi, 十地). Some say that there are only two kinds of delusions, those that are sharp (clinging to purposes) and those that are dull (clinging to identities), but the two cited above arise in both the obstacles of emotional disturbance and the obstacles of cognitive dissonance.

2. Their unrefined natures (dauṣṭhulyatva, 羸重性)
 These two delusions are said to be conscious manifestations while their unrefined natures refers to their seeds (bījaḥ, 種子) still dwelling within the subconscious mind. Some describe unrefined natures as a lack of competence (akarmaṇyatā, 無堪任性) that arises as a result of the delusions of clinging to identity and purpose. For example, one is said to sever the roots of suffering found in the sphere of desire upon entering into the first two stages of meditation (prathama dvitīya dhyāna, 初二靜慮) in the sphere of form (rūpa dhātu, 色界). However, at this stage, one has still not really severed the seeds for the roots of suffering because the contentment that has been acquired at this stage of meditation is still vulnerable to being lost due to this lack of competence that is called its unrefined nature. Later on, the meaning of the term 'unrefined nature' will be explained further in terms of the various delusions found and overcome at the different levels of grounding.

Although at the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地) one severs the obstacles of both emotional disturbance and cognitive dissonance found in the delusions that arise about the very nature of sentient existence, the main intent here is to explain severance of the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障), not those of emotional disturbance (kleśa āvaraṇa, 煩惱障). In volume seven of his Commentary on Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha Bhāṣya, 攝大乘論釋), Vasubandhu teaches about there being ten kinds of ignorance that are not by themselves tainted with the corruption of emotional disturbance because, with there being ignorance about the transcendental nature of life's purpose, so there are the ten grades of delusion that obstruct enlightenment. While students of life's purpose (śrāvakas, 聲聞) and self-enlightened beings (pratyeka buddhas, 獨覺) are also able to sever obstacles of emotional disturbance, this is not really the subject at hand here, which is the obstacles that are uniquely overcome by bodhisattvas on the greater track of spiritual awakening (mahāyāna, 大乘). When these ten levels of ignorance are not themselves tainted with the corruption of emotional disturbances, they only depend on cultivation of the ten levels of grounding to explain severing the obstacles of cognitive dissonance. While bodhisattvas may also need to subdue emotional disturbances and sever their unrefined natures, this is not the primary subject here because bodhisattvas do not necessarily have to sever all latent seeds (anuśaya, 隨眠) of emotional disturbance to accomplish their work. In principle, their cultivation of the noble path really begins at the first level of grounding in joyfulness (pramuditā bhūmi, 初地), when bodhisattvas also begin to sever *those cognitive obstacles that are innate* (sahaja, 俱生). However, the text of the verse speaks about cognitive dissonance being severed at the very beginning of this first level of grounding (on first attaining a vision of the noble path) in terms of *those cognitive obstacles that are speculations about distinctions* (vikalpa, 分別). One should understand that this principle also applies to the severing of the obstacles of cognitive dissonance in the nine levels of grounding that follow, with speculations about distinctions suddenly being severed first and the innate obstacles then being incrementally severed afterwards. After suddenly severing speculations, there is a long time spent in each of these levels of grounding called 'the second round of countless lifetimes' (dvitīya asaṃkhyeya kalpa, 第二無數劫). During this time, there is a severing of the innate obstacles of cognitive dissonance at these levels of grounding in three phases:

1. *Entering into and abiding in cultivation* (sthiti, 住) at a certain level of grounding (by first suddenly severing the cognitive obstacles that are just speculations about distinctions)
2. *Fulfilling its realization* (pūrṇa, 滿) (by gradually severing innate cognitive obstacles)
3. *Being grounded* in this level of transcendental purpose (bhūmi, 地).

The principle here is that one should keep advancing in each of these levels of grounding, ever severing the innate obstacles of cognitive dissonance found within them. If this were not so, there would not be the distinction of these three phases in the cultivation of the noble path. Therefore, volume fourteen of 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) says that, on attaining the direct and immediate comprehension (abhisamaya, 現觀) in which observation and transcendental knowledge are simultaneous, bodhisattvas advance in cultivation of these ten levels of grounding, ever transcending the obstacles of cognitive dissonance but retaining those obstacles of emotional disturbance that help support their vow of dedication to still accept rebirth in this world in order to deliver sentient beings. This is unlike the quicker destiny of perfect serenity sought by the saints on the lesser track of seeking freedom from affliction on an individual level who really only

seek escape from attachment to this world. Therefore, while bodhisattvas cultivate these various levels of grounding on the noble path, they do not sever all emotional disturbances until they have reached the stage of complete enlightenment (abhisambuddha, 成佛), at which point they are able to instantaneously sever any emotional attachments to life in this world that remain.

2. **Cognitive obstacles arising from immoral conduct** (mithyā pratipatti āvaraṇa, 邪行障): This is a reference to those cognitive obstacles that innately arise from committing moral transgressions in thought, word & deed, preventing complete purity of moral commitment (śīla prasāda, 極淨尸羅). Upon entering **the second level of grounding in the stainlessness of this transcendental nature** (vimalā bhūmi, 離垢地) there is the means to forever sever these obstacles. Because of this, at the second level of grounding, we speak of severing two kinds of delusion (moha, 愚) & their unrefined natures (dauṣṭhulyatva, 羸重性):

1. The delusions arising from belief that the effects of committing moral transgressions are only slight: In these delusions, there is a single component of innate cognitive dissonance.
2. The delusions caused by the destinies that are a result of committing such immoral actions (nānā karaṇā gati moha, 種種業趣愚): In these delusions, there is the arising of many different kinds of immoral thoughts, words & deeds.

Some say the delusions overcome at this second level of grounding only refer to those of:

1. Committing immoral actions and
2. Not fully understanding the consequences of such actions

3. **Cognitive obstacles arising from the weakness of spiritual capacity that lead to moral lapses** (dhandhatva āvaraṇa, 闇鈍障):

This is a reference to those cognitive obstacles that innately arise from lapses in hearing about, deliberating on and cultivating the transcendental nature of life's purpose. These obstacles prevent a distinguished resolve of meditation (samādhi viśeṣa, 勝定) being attained through the perfect retention (dhāraṇa, 總持) of prayers (vows, resolves & requests for guidance) and the words of a perfectly enlightened being (buddha vacana, 佛語) (the teachings about the nature of life's purpose that are answers to these prayers). This perfect retention inspires the three kinds of distinguished discernment (tisraḥ prajñāḥ viśeṣa, 殊勝三慧) that are found in **the third level of grounding in the luminous radiance of this transcendental nature** (prabhākarī bhūmi, 發光地).

These three kinds discernment are:

- a. Discernment though hearing about the transcendental nature of life's purpose (śrutamayī prajñā, 聞慧)
- b. Discernment though deliberating on it (cintāmayī prajña, 思慧)
- c. Discernment though cultivating its practice (bhāvanāmayī prajñā, 修慧)

When entering into this third level of grounding, there is the means to forever sever this kind of cognitive dissonance because it is said to sever two kinds of delusions as well as their unrefined natures:

1. The delusions arising from the desire for sensual pleasure (kāma rāga moha, 欲貪愚): These delusions are able to prevent a distinguished resolve of meditation on the transcendental nature of life's purpose and cultivation of its practice. Because there have long been habitual attachments to sensual desires, there are said to be the delusions that arise from them. Now, through attaining *a distinguished resolve of meditation* (samādhi viśeṣa, 勝定) in the *cultivation of the noble path* (bhāvanā mārga, 修道), these delusions are severed for good and the desires for sensual pleasure are subdued.

2. The delusions arising from a false belief that one has already attained perfect retention through hearing these prayers & words of the Buddha about the transcendental nature of life's purpose (dhāraṇī śruta paripūra moha, 圓滿聞持陀羅尼愚). These delusions about already acquiring perfect retention (dhāraṇa, 總持) are able to prevent the perfect meditative resolve (samādhi, 定) attained through the continuous retention of prayers & a buddha's words (dhāraṇī, 陀羅尼, literally 'that which is retained) and the perfect discernment (prajñā, 慧) attained through continuously hearing about them (śruta, 聞) & deliberating on them (cintā, 思).

4. *Cognitive obstacles manifesting as subtle emotional disturbances*

(sūkṣma kleśa samudācāra āvaraṇa, 微細煩惱現行障):

This is a reference to those cognitive obstacles that innately arise from false beliefs about the reality of one's own self-centered existence (sat kāya dṛṣṭi, 身見) and purpose (dharma dṛṣṭi, 法見) found in the distinguishing of imagined objects (mano vijñāna, 第六識). These cognitive obstacles are at a very faint level of consciousness and are not obvious objects of attention. Because they have been manifested for a long time, they are said to be subtle (sūkṣma, 微細). These obstacles prevent the thirty-seven facets of spiritual awakening (saptatrimśat bodhipākṣika, 三十七道品)¹⁶ found in **the fourth level of grounding in the blazing discernment of this transcendental nature** (arciṣmaṭi bhūmi, 焰慧地). Upon entering this fourth level of grounding, there is the means to forever sever these cognitive obstacles that manifest as subtle emotional disturbances. These obstacles mainly arise spontaneously in the distinguishing of imagined objects (mano vijñāna, 意識), producing attachment to beliefs about the existence of identities and purposes apart from the mind. They are said to be emotional disturbances (kleśa, 煩惱) because they have the same existential nature as them. Now, having realized the facets of spiritual awakening at the fourth level of grounding in blazing discernment that are without affliction, there is the means to transcend attachments to these flawed beliefs about the real existence of identity & purpose so that they never become active again. In practicing generosity, moral commitment and enduring observation at the first three levels of grounding, the aspects of cultivation are similar to the virtues of this world. At this fourth level of cultivation through these facets of spiritual awakening (bodhi pakṣika dharma, 菩提分法) there are said to be virtues that go beyond this world because they are able to forever destroy false beliefs about the reality of one's own self-centered existence and purpose (sat kāya dṛṣṭi, 身見 & dharma dṛṣṭi, 法見).

Kuījī added: With regards to these two kinds of beliefs:

- Beliefs about identity & purpose that are *speculations* (vikalpa, 分別) are first severed in the distinguishing of imagined objects (mano vijñāna, 第六識) at the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地), upon first attaining a vision of the noble path (darśana mārga, 見道).
- Beliefs about identity & purpose that are *innate* (sahaja, 俱生) are severed afterwards in the distinguishing of imagined objects at this fourth level of grounding in blazing discernment (arciṣmaṭi bhūmi, 焰慧地).

Question: How does one know that these innate beliefs are associated with the mind that distinguishes imagined objects (mano vijñāna, 第六識)?

Answer: Attachments to the real existence of identity and purpose that are associated with the seventh projection of consciousness, the corrupted deliberations and calculations of self interest (kliṣṭa manas, 染末那), are in direct contradiction with the nature of the noble path that is without affliction (anāsrava, 無漏). They are only eliminated for good at the eighth level of grounding in the transcendental nature of purpose that is unshakeable (acalā bhūmi, 不動地). This innate clinging continues to rise up and

be manifested in the conscious mind through the seventh level of its grounding the nature of purpose that is far-reaching (dūraṅgamā bhūmi, 遠行地), still serving as a supporting basis for the arising of other kinds of emotional disturbance (kleśa, 煩惱). The innate beliefs in the reality of identity and purpose found in the mind distinguishing imagined objects (mano vijñāna, 意識) are more explicit and so are subdued first. Those found in the mind that deliberates and calculated self-interest (manas, 末那) are more subtle and only subdued afterwards. Therefore the innate beliefs about the reality of identity and purpose that are severed at this fourth level of grounding are only those associated with this mind that distinguishes imagined objects.

Belief in the reality of one's own self-centered existence (sat kāya dṛṣṭi, 身見) also includes obstacles of cognitive dissonance that are timeless, such as attachments to the resolves of meditation (samādhi sneha 定愛) and attachments to purpose (dharma sneha, 法愛) (in addition to the various different kinds of pride that lead to so many other primary and secondary kinds of emotional disturbance). These attachments to resolve and purpose actually increase during the first three levels of grounding, as they should. However, upon entering into this fourth level of grounding, there is the ability to sever these cognitive obstacles forever because they are incompatible with the pure resolve of purpose found in the facets of spiritual awakening (bodhipakṣika dharma, 菩提分法)¹⁶. Consequently, the fourth level of grounding in blazing discernment (arciṣmatī bhūmi, 焰慧地) is said to sever two kinds of delusions as well as their unrefined natures:

- a. *The delusions that arise from clinging to penetrations of meditative resolve* (samāpatti sneha moha, 等至愛愚): In these delusions, there is association with a love for one's own meditations and realizations.
- b. *The delusions that arise from clinging to purposes* (dharma sneha moha, 法愛愚): In these, there is association with a love for one's own purposes (objectives).

With the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) arising from these two kinds of delusion being severed, attachments to these subtle emotional disturbances (sūkṣma kleśa, 微細煩惱) are de-activated forever.

5. *Cognitive obstacles arising from a focus on the ultimate spiritual freedom realized on the lesser track of seeking freedom from affliction on an individual level*

(hīnayāna parinirvāṇa āvaraṇa, 於下乘般涅槃障):

This is a reference to those cognitive obstacles that innately arise from creating a disgust for the sufferings of life and death (saṃsāra, 生死) and a delight in the bliss of spiritual freedom (nirvāṇa, 涅槃) as found in the saints on the lesser track who seek freedom from affliction at the individual level. This includes students of life's purpose (śrāvakas, 聲聞) and self-enlightened beings (pratyeka buddhas, 獨覺), who loathe suffering and take delight in its transcendence. These obstacles prevent the fifth level of grounding in this transcendental nature of purpose that is most difficult to realize (sudurjayā bhūmi, 極難勝地), which is getting beyond the different distinctions found in the noble path (such as those between the struggles of life and death vs. the bliss of spiritual freedom). Upon entering into this fifth level of grounding, there is the ability to sever these distinctions forever. Because of this, it is said to sever two kinds of delusions as well as their unrefined natures:

- a. *The delusions that arise from only focusing attention on turning away from life and death:*
In these delusions there is a disgust for the sufferings of life and death (saṃsāra, 生死).
- b. *The delusions that arise from only focusing attention on turning towards spiritual freedom:*
In these, there is delight in the bliss of attaining spiritual freedom (nirvāṇa, 涅槃).

6-8. The next three levels of grounding address imagined objects (nimitta, 相) that serve as cognitive obstacles to be transcended. Here, 'objects' also refers to the imagined mental objectives found in attachment to purposes (dharma grāha, 法執).

6. *Cognitive obstacles manifesting as explicitly imagined objects*

(sthūla nimitta samudācāra āvaraṇa, 麤相現行障):

This is a reference to those cognitive obstacles that innately arise from clinging to the explicit manifestations of corruption and purity as imagined mental objects (nimitta, 相).

These obstacles prevent a real comprehension of the principle of the transcendental nature (bhūta tathatā, 眞如) that goes beyond the duality of corruption and purity. This higher comprehension is found at **the sixth level of grounding in the presence of the transcendental nature before one** (abhimukhī bhūmi, 現前地). Upon entering into this sixth level of grounding, there is the ability to sever this kind of cognitive dissonance forever. Because of this, it is said to sever two kinds of delusions as well as their unrefined natures:

a. *The delusions that arise from observing the different courses that flow from motive forces:*

In these delusions there is clinging to the real existence of a corruption (saṃkleśa, 染) apart from the mind.

b. *The delusions that arise from the many manifestations of duality involving the corrupt courses of motive forces:* In these, there is clinging to the real existence of a purity (vyavadāna, 淨)

apart from the mind. In holding onto imagined mental objects (nimitta, 相) of purity too long in one's meditations, one is unable to face the inner observations of transcendental reality that go beyond these mental images (nirnimitta vipaśyana, 無相觀).

7. *Cognitive obstacles manifesting as subtly imagined objects*

(sūkṣma nimitta samudācāra āvaraṇa, 細相現行障):

This is a reference to those cognitive obstacles that innately arise from clinging to the subtle manifestations of imagined mental objects that arise and perish. These obstacles prevent transcendence of the subtle objects on the noble path (sūkṣma nirnimitta mārga, 妙無相道) found at **the seventh level of grounding in this transcendental nature that is far-reaching** (dūraṅgamā bhūmi, 遠行地). Upon entering into this seventh level of grounding, there is the ability to sever this kind of cognitive dissonance forever. Because of this, it is said to sever two kinds of delusions as well as their unrefined natures:

a. *The delusions that arise from the manifestation of subtly imagined mental objects:* In these, there is an existential clinging to life in this world. Because of this, one still maintains a subtle current of imagined mental objects.

b. *The delusions that arise from only focusing attention on that beyond imagined mental objects:*

In these, there is a clinging to real existence of transcendence (nirodha, 滅). Because of this, one still keeps returning to the transcendence of ever more subtle objects. In only focusing attention on the transcendence of objects, one is compulsively seeking an ever more distinguished practice of observing the nature of an emptiness that ultimately cannot be attained.

8. *Cognitive obstacles arising from the motivation to become free from imagined mental objects* (nirnimitta abhisamkāra āvaraṇa, 無相中作加行障):

This is a reference to those cognitive obstacles that innately arise from meditations that transcend mental images but are not spontaneous and effortless.

- a. *At the first five levels of grounding* there is much meditation on imagined mental objects (sa nimitta vipaśyana, 有相觀) and relatively little meditation that transcends them (nir nimitta vipaśyana, 無相觀).
 - b. *At the sixth level of grounding*, in the presence of the transcendental nature of purpose that is before one (abhimukhī bhūmi, 現前地), there is little meditation on imagined mental objectives and much meditation on transcending them.
 - c. *At the seventh level of grounding*, on the transcendental nature of life's purpose that is far-reaching (dūraṅgamā bhūmi, 遠行地), there is only meditation that transcends imagined mental objects. Although constant and continuous preparation is still required at this level to become properly motivated (abhisamkāra, 功用) to transcend such imagined mental objects in meditation, there is not yet the ability to spontaneously and effortlessly manifest the signs and lands of enlightenment (that are beyond any imagined objects). This is because these preparatory practices actually prevent the noble path from appearing spontaneously and effortlessly (anābhoga anabhisamkāra, 無功用).
 - d. *Upon entering into the eighth level of grounding in this transcendental nature that is unshakeable* (acalā bhūmi, 不動地) there is the ability to sever this kind of cognitive dissonance forever. Because these obstacles are severed forever at this level of grounding, there is realization of the dual mastery (vaśitā, 自在) of manifesting both the signs that characterize the buddhas' spiritual lives as well as the lands (environments) they dwell in (buddha lakṣaṇa, 佛相 & buddha kṣetra, 佛土). Because of this, the eighth level is said to sever two kinds of delusions as well as their unrefined natures:
 - a. *Delusions that arise from the motivations that strive* (abhisamkāra, 功用愚) *to observe that which is beyond imagined mental objects* (nirnimitta, 無相)
 - b. *Delusions that arise from a lack mastery over the ability to reveal the signs of an enlightened being* (buddha lakṣaṇa, 佛相): This also involves the lack of mastery over the ability to manifest a pure land of enlightenment (buddha kṣetra, 佛土).
 - e. *From the eighth level of grounding forward*, the noble path is spontaneous, effortless and without any affliction (anāsrava, 無漏) because the emotional disturbances found in the three-fold sphere of sentient existence⁴ no longer develop. However, very subtle cognitive obstacles can still arise in the mind that deliberates and calculated self-interest (manas, 末那) because they are not in contradiction with:
 - a. A transcendental knowledge of the empty nature of one's very life (jāta sūnyatā jñāna, 生空智) that is beyond any speculations (nirvikalpa jñāna, 無分別智)
 - b. The fruits of this knowledge attained subsequently (pṛṣṭha labdha jñāna, 後得智).
9. *Cognitive obstacles arising from an insufficient desire to work for the benefit of others* (parahita carya akamana āvaraṇa, 利他中不欲行障):
 This is a reference to those cognitive obstacles that innately arise from an insufficient desire to diligently do the work needed to provide sentient beings with meaningful benefits and the bliss of contentment, being content to cultivate a practice only for one's own benefit. These obstacles prevent **the ninth level of grounding in the sublimely compassionate understanding of this transcendental nature** (sādhumatī bhūmi, 善慧地) through employment of its four kinds of unhindered interpretation (catuḥ pratisamvid, 四無闕解). Upon entering into this level of grounding, there is the ability to sever this kind of cognitive dissonance forever. This is because this level is said to sever two kinds of delusions as well as their unrefined natures:

1. *The delusions that prevent the first three ways of mastering retention of prayers & the words of the buddhas* (dhāraṇī vaśitā moha, 陀羅尼自在愚) with their countless teachings, countless names and terms and countless discernments of purpose.
 - a. In mastering the countless prayers, vows and teachings about the nature of life's purpose that are retained (dhāraṇī vaśitā, 陀羅尼自在), there are the *unhindered interpretations of its meanings* (artha pratisaṃvit, 義無礙辯). This is mastering a perfect retention (dhāraṇā, 總持) of that which can be explained about this transcendental nature because, in the meaning of each one of the buddha's teachings, there is a revelation of its many different dimensions of meaning.
 - b. In mastering retention of the countless words (nāma, 名), phrasings (pada, 句) and sounded syllables (akṣara, 字), there are the *unhindered interpretations of life's purpose* (dharma pratisaṃvit, 法無礙辯). This is mastering a perfect retention of the ability to explain life's purpose because, in the expression of each word, phrasing and sounded syllable, there is a revelation of all of them.
 - c. In mastering retention of subsequently realized rhetorical skills (prṣṭha labdha nirukta, 後後慧辯), there are the *unhindered interpretations of dialects, languages and forms of expression* (nirukti pratisaṃvit, 詞無礙辯). This is mastering a perfect retention of verbal expression with an uninterrupted continuity of communication because, in each uttering of the voice, there is its revelation in all different tongues.
2. *The delusions that prevent the mastery of persuasion* (pratibhāna vaśitā moha, 辯才自在愚):
 - d. The mastery of persuasion is *the unhindered eloquence of interpretation* (pratibhāna pratisaṃvit, 樂說無礙辯) that skillfully reaches the hearts and minds of sentient beings of every spiritual capacity, utilizing every opportunity to teach them.

These delusions are able to prevent these four kinds of mastery over that which is retained (dhāraṇī vaśitā, 陀羅尼自在) until there is realization of this ninth level of grounding in the sublimely compassionate understanding of the transcendental nature of life's purpose.

10. *Cognitive obstacles arising from not yet fully realizing sublime mastery over all of life's many purposes* (dharme suvaśitā pratilambha āvaraṇa, 於諸法中未得自在障):
This is a reference to those cognitive obstacles that innately arise from not attaining sublime mastery over all of life's purposes, including the mastery of all the prayers and words of the buddhas (dhāraṇīs, 陀羅尼), all the resolves of meditation (samādhis, 三摩地), all the spiritual virtues (guṇa, 功德), etc. These obstacles prevent **the tenth level of grounding in transcendental knowledge of the great cloud of life's true purpose** (mahā dharma meghā jñāna bhūmi, 法雲地) as well as all the treasury of prayers, teachings, resolves, virtues, etc., that are harbored within it and all the works that arise from it. Upon entering into this tenth level of grounding, there is the ability to sever this cognitive dissonance forever. Because of this, the tenth level severs two kinds of delusions as well as their unrefined natures:
 1. *The delusions preventing the greatness of the powers of spiritual penetration* (mahā abhijñā moha, 大神通愚)¹⁶. In these delusions, there are the obstacles that prevent the work that arises from this great cloud.
 2. *The delusions preventing awakening and entry into the sublime mystery*. In these delusions, there are the obstacles that prevent awakening and entry into the great cloud that is knowledge of the transcendental nature of purpose in all things as well as the great treasury of virtues harbored within it.

11. *The grounding of perfect enlightenment* (buddha bhūmi, 佛地):

Although there is full mastery over the transcendental nature of life's purposes at this tenth level of grounding, there remain some innate residual cognitive obstacles so it cannot yet be called the perfectly full realization of enlightenment. There are still very subtle, innate obstacles of cognitive dissonance and seeds of emotional disturbance arising that are natural and spontaneous (anābhoga, 任運). When there finally is revelation of the adamant resolve (vajra upamā samādhi, 金剛喻定), these are all suddenly severed and there is entry into the ground of the enlightened beings that descend into this world (tathāgata bhūmi praveśa, 入如來地). Because of this, this ground of perfect enlightenment (buddha bhūmi, 佛地) is said to sever two kinds of delusions as well as their unrefined natures.

1. *The delusions that arise from attachment to the most subtle kinds of cognitive dissonance:* This includes the subtle obstacles of cognitive dissonance referred to above.
2. *The delusions that constitute the subtlest barriers to full enlightenment:* This includes seeds of emotional disturbance that are natural and spontaneous (anābhoga, 任運). Because of this, 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) explains that, upon attaining this ultimate awakening (saṃbodhi, 三菩提), all of the obstacles of emotional disturbance and cognitive dissonance are suddenly severed forever. One becomes a truly worthy being (arhat, 阿羅漢)¹² or a manifestation of an enlightened being that has descended into this world (tathāgata, 如來) because one has realized the greatness of spiritual freedom (mahā nirvāṇa, 大涅槃) and fully awakened to the transcendental nature of life's greater purpose (mahā bodhi, 大菩提).

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

Vijñapti Matratā Siddhi, 成唯識論

End of Volume Nine

**The Discourse on Realizing There is Only the Virtual Nature of Consciousness,
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Beginning of Volume Ten**

These eleven levels of grounding involve overcoming obstacles of both emotional disturbance and cognitive dissonance.

1. In terms of the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障):
 - a. *The seeds* (bījaḥ, 種子) of those emotional disturbances that are *severed through vision of the noble path* (darśana heya, 見所斷) are severed upon entering into in the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地) about the transcendental nature of life's purpose.
The manifestations (saṃbhūtiḥ, 現起) of these obstacles have already been suppressed prior to realizing this level of grounding.
 - b. *The seeds* of those emotional disturbances that are *severed through cultivation of the noble path* (bhāvanā heya, 修所斷) are severed all at once on attaining the adamant resolve (vajra upamā samādhi, 金剛喻定), while the unrefined natures (dauṣṭhulya, 麤重) of each of these emotional disturbances are severed at the ten respective levels of grounding.
The manifestations of these different obstacles of emotional disturbance have gradually been suppressed prior to full realization of their respective levels of grounding. From the first level of grounding in joyfulness, bodhisattvas are able to suddenly suppress them so they long remain inactive as if they were truly worthy beings (arhats, 阿羅漢). However, through the first seven levels of grounding, there may be lapses of will-power during which they may arise and manifest for a time. From the eighth level of grounding that is unshakeable (acalā bhūmi, 不動地), they are de-activated for good.
2. In terms of the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障):
 - a. *The seeds* of cognitive dissonance to be *severed through a vision of the noble path* are done so upon entry in the first level of grounding in joyfulness about the transcendental nature of life's purpose.
The manifestations of these obstacles have been suppressed prior to fully realizing this level of grounding.
 - b. *The seeds* of cognitive dissonance to be *severed through cultivation of the noble path* are gradually severed respectively at each of the ten levels of grounding. Upon attaining the adamant resolve, they are all completely eliminated forever.
The manifestations of these obstacles are gradually suppressed upon first entering into each of these levels of grounding and all suppressed forever at the tenth level.
3. From the eighth level of grounding that is unshakeable (acalā bhūmi, 不動地):
 - a. The obstacles associated with *the distinguishing of imagined objects* (mano vijñāna, 意識) are no longer actively manifested (samudācāra, 現行) because, here, the examination of the mind (citta parīkṣa, 觀心) is without affliction (anāsrava, 無漏) and the fruits of non-affliction are continuously able to function without opposition.
Kujī added: With there being the empty nature of identity and purpose, there is the unafflicted knowledge that is beyond any speculations about distinctions (nirvikalpa, 無分別) as well as its continuously uninterrupted fruits, which include:
 - a. The completely transcendent penetration of resolve (nirodha samāpatti, 滅定) and
 - b. The transcendental knowledge that is attained subsequently (tat prṣṭha labdha jñāna, 後得智)These are able to continuously counteract attachments to identity and purpose in the mind distinguishing imagined objects (mano vijñāna, 意識).

- b. The obstacles associated with *the deliberation and calculation of self-interest* (manas, 末那) may still be active, but the fruits from knowledge of the empty nature of purpose are able to suppress them.
- c. It is allowed that the spiritual foundation for *the five sensory kinds of consciousness* (pañca vijñāna, 五識) may not have yet been fully restored but, because the unafflicted knowledge (anāsrava jñāna, 無漏智) found in the distinguishing of imagined objects (mano vijñāna, 意識) suppresses these obstacles (through the transcendental knowledge of purpose with the nature of equanimity), they do not arise and manifest anew in the conscious mind.

Although bodhisattvas do not sever all the seeds of obstacles from emotional disturbance upon cultivating the noble path in these ten levels of grounding, their unrefined natures (dauṣṭhulya, 羸重) are gradually eliminated. Because of this, The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation teaches that the unrefined natures of the two kinds of obstacles are severed at three stages (avasthā traya, 三位):

- a. Upon attaining the first level of grounding in joyfulness (prāmuditā bhūmi, 歡喜地)
- b. At the eighth level of grounding that is unshakeable (acalā bhūmi, 不動地)
- c. Upon grounding in perfect enlightenment (buddha bhūmi, 佛地)

Although components of these unrefined natures are gradually severed at all eleven of these different levels, these three stand out and so are especially cited.

Question: Are the seeds of these obstacles severed gradually or suddenly?

Answer: There are two explanations of this.

Explaining this in terms of the different projections of consciousness:

- a. In terms of deliberating & calculating self-interest (manas, 末那):
 1. On any of the three tracks of spiritual awakening, the seeds for the obstacles of emotional disturbance are severed suddenly in a single moment of meditation in any of the three spheres of sentient existence upon attaining the fruits realized by being beyond any further need for training (aśaikṣa phala, 無學果) on these tracks. The three tracks, or vehicles (tri yāna, 三乘) being:
 - a. Students of life's purpose who learn from others (śrāvakas, 聲聞)
 - b. The self-enlightened (pratyeka buddhas, 獨覺), those freed from affliction by self-reflection
 - c. Those awakening sentient beings (bodhisattvas, 菩薩) to the transcendental nature of life's purpose, beyond the distinctions of self and other
 The first two are the lesser tracks while the third is the greater track.
 2. The seeds for the obstacles of cognitive dissonance are similarly severed in a single moment upon attaining perfect enlightenment (buddho bhavati, 成佛) because at this time, it arises spontaneously from within without the slightest unrefined nature (dauṣṭhulya, 羸重) remaining.
- b. In terms of distinguishing imagined objects (mano vijñāna, 意識):
 1. Regarding severing the seeds that lead to the obstacles of emotional disturbance:
 - a. As to seeds that are severed through attaining a vision of the noble path (darśana heya bīja, 見所斷), they are all suddenly severed by those on any of the three tracks upon attaining a transcendental vision of the principle of the noble path (tattva darśana mārga, 真見道).
 - b. As to seeds severed through cultivation of the noble path (bhāvanā heya, 修所斷):
 1. Some on the lesser track of attaining freedom from affliction on the

individual level gradually and methodically sever the seeds of emotional disturbances by observing nine different grades of attachment to them (nava prakāraṇām kleśānām, 九品煩惱)⁵ at each of the nine different levels of meditation (nava bhūmayah 第九地)⁹, for a total of eighty-one steps.

2. Others on this lesser track gradually sever these emotional disturbances through meditating on each of these nine levels of attachment⁵ simultaneously in each of the nine levels of meditation⁹, for a total of only nine steps.
 3. Bodhisattvas sever all seeds of emotional disturbance through meditating on the three-fold sphere⁴ suddenly in a single moment through the arising of the adamant resolve (vajra upamā samādhi, 金剛喻三昧).
2. Regarding the seeds that lead to the obstacles of cognitive dissonance:
 - a. Those seeds that are *severed by attaining a vision of the noble path* (darśana heya bīja, 見所斷種) are done so suddenly upon entry into the first level of grounding in joyfulness (pramuditā bhūmi, 極喜地).
 - b. Those seeds that are *severed through cultivation of the noble path* (bhāvanā heya bīja, 修所斷種) are done so gradually, in order through the ten respective levels of grounding. Finally, at the moment of the arising of the adamant resolve, those that remain are severed completely in a single moment.
 - c. In terms of the five sensory kinds of consciousness (pañca vijñāna, 五識): To the extent that they pervade the conditions of the internal sense faculties and external objects of the senses, subtle and explicit objects of perception arise and so there are their many different distinctions by the mind that distinguishes imagined objects (mano vijñāna, 意識).

Explaining this in terms of the lesser and greater tracks of spiritual awakening:

- a. For the saints on the lesser track of seeking freedom from affliction on the individual level, the spiritual capacity to sever these obstacles is relatively weak and each of these different kinds of obstacles specifically entails getting beyond their interruptions of the noble path (ānantarya mārga, 無間道) and then attaining the emancipation of the noble path (vimukti mārga, 解脫道), with a preparatory stage entailing the building up of proper motivation (abhisamṣkāra, 加行) and a distinguished determination, whether they are specific (to reaching a certain stage) or general (to attaining the overall goal).
- b. Bodhisattvas have a keener spiritual capacity for gradually severing these obstacles and do not have to separately get beyond their interruptions of the noble path and then attain the emancipation of the noble path, for they sever the obstacles and realize the emancipation in a single moment. The stage of preparation and the other four stages are all mutually inter-related in each moment.

D. The ten levels of realizing the transcendental nature of life's purpose (daśa tathatā, 十真如) are attained at the ten respective levels of grounding. This is realizing:

1. The omnipresence of this transcendental nature (sarvatraṅga tathatā, 遍行真如): This is revealed upon realizing that nothing is without the empty nature of identity and purpose. This realization is attained at the first level of grounding in the ultimate joyfulness (pramuditā bhūmi, 極喜地) in this transcendental nature.
2. The supreme moral authority of this transcendental nature (vijaya tathatā, 最勝真如): This is

a reference to this transcendental nature being endowed with a boundless virtue that prevails over all things. It is realized at the second level of grounding in its stainlessness (vimalā bhūmi, 離垢地).

3. *The prevailing current flowing from this transcendental nature* (niṣyandrāgra tathatā, 勝流真如): This refers to the inexorable flow of the teachings about the transcendental nature of life's purpose that ultimately overwhelms all other teachings. It is realized at the third level of grounding in its luminous radiance (prabhākarī bhūmi, 發光地).
 4. *The self-sustaining autonomy of this transcendental nature* (nirādāna tathatā, 無攝受真如): This refers to this transcendental nature not being bound to or dependent on anything. This autonomy is without attachment to any identity or purpose. It is realized at the fourth level of grounding in its blazing discernment (arciṣmatī bhūmi, 焰慧地).
 5. *The non-differentiation of this transcendental nature in the subjective sphere* (svajāty anatikrama tathatā, 類無別真如): This refers to it transcending any different subjective distinctions and being beyond any differentiation of consciousness into the eyes, ears or the other sensory or mental faculties. It is attained at the fifth level of grounding in its nature that is most difficult to realize (sudurjayā bhūmi, 極難勝地).
 6. *This transcendental nature being beyond corruption and purity* (akliṣṭa aśuddha tathatā, 無染淨真如): This is a reference to the source of this transcendental nature ultimately being without either corruption or purity. It is realized at the sixth level of grounding in facing its presence before one (abhimukhī bhūmi, 現前地).
 7. *The non-differentiation of this transcendental nature in the objective sphere* (nirviśiṣṭa dharma tathatā, 法無別真如): This is a reference to the transcendental nature being beyond any differentiations despite the many different teachings about it and the establishment of its many different applications. It is realized at the seventh level of its grounding that is far-reaching (dūraṅgamā bhūmi, 遠行地).
 8. *Nothing can be added to or taken away from this transcendental nature* (anūnatva apūrṇatva tathatā, 不增減真如): This is a reference to the transcendental nature being free from any waxing or waning. Nothing is added to it or taken away from it through purity or corruption. This transcendental nature is said to be the foundation for the mastery that reveals the signs of the buddha's spiritual life and the lands it dwells in. It is realized at the eighth level of its grounding that is unshakeable (acalā bhūmi, 不動地).
 9. *This transcendental nature being the foundation for mastery of transcendental knowledge* (jñāna vaśitā āśraya tathatā, 智自在所依真如): This is a reference to the mastery of interpretation (pratisaṃvid vaśitā, 無礙解得自在) that is attained upon realizing this transcendental nature. It is realized at the ninth level of grounding in its sublimely compassionate understanding (sādhumatī bhūmi, 善慧地).
 10. *This transcendental nature being the foundation for the mastery of the work to be done* (karma vaśitā āśraya tathatā, 業自在等所依真如): This is a reference to universal mastery over all powers of spiritual penetration in the making of thoughts, words and deeds as well as all the different kinds of prayers (dhāraṇī mukhas, 總持門) and resolves of meditation (samādhi mukhas, 定門) found in perfect spiritual awakening. These are all realized at the tenth level of grounding in its cloud of purpose (dharma meghā bhūmi, 法雲地).
- * Although this transcendental nature is really not divided into different distinctions (nirvikalpa, 無差別), in accordance with its distinguished virtues it is hypothetically established to have these ten different kinds of distinction.
 - * Although at the first level of its grounding in ultimate joyfulness there is already

penetration into the transcendental nature of the purpose for all things, the ability to realize it in practice is still not yet perfectly full. To make it perfectly full, there are the subsequent levels of grounding that establish this perfectly full realization.

This way, through the ten levels of grounding, bodhisattvas valiantly and courageously cultivate ten different kinds of distinguished practices, sever the ten different kinds of cognitive obstacles with their unrefined natures and then realize this transcendental nature at ten different levels. Because of this, they are able to restore the two fruits found in the spiritual foundation of consciousness.

On Restoring the Spiritual Foundation of Consciousness (āśraya parāvṛtti, 轉依)

The spiritual foundation of consciousness is endowed with two fruits:

- a. The greatness of spiritual freedom (mahā nirvāṇa, 大涅槃) and
- b. Awakening to the nature of life's greater, transcendental purpose (mahā bodhi, 大菩提).

1. The stages in the restoration of this spiritual foundation are distinguished in six parts:

These are described in Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論).

- a. Restoration through breaking the power of the seeds of affliction and promoting the power of the seeds without affliction (bala udghāta prabhāva vardhana parāvṛtti, 損力益能轉). This is a reference to the first two stages of moral provisioning (sambhāra avasthā, 資糧位) and preparation for meditation through intensified motivation (prayoga avasthā, 加行位) which reduce the power of the seeds of affliction (sa āsava bīja, 染種) and promote the power of the seeds without it (anāsava bīja, 淨種). Through moral determinations (adhimokṣa, 勝解), shame (hrī, 慚) and humility (apatrāpya, 愧), bodhisattvas reduce the power of the corrupted seeds in the primordial consciousness (mūla vijñāna, 本識) while increasing the power of its pure seeds. Although the seeds of (emotional and cognitive) obstacles have not yet been severed and they have not realized true restoration of the spiritual foundation of consciousness, because manifestations of these obstacles are being gradually suppressed, there is also said to be attainment of some of the benefits of this restoration.
- b. Restoration through unimpeded penetration (prativedha parāvṛtti, 通達轉). This refers to the stage of unimpeded penetration (prativedha avasthā, 通達位). Through the power acquired from a vision of the noble path (darśana mārga, 見道) there is an unimpeded penetration of the suchness that is the transcendental nature of life's purpose (tathatā, 真如) and a severing of attachments to identities and purposes, the two kinds of obstacles that arise from the speculations about distinctions (vikalpa, 分別). With this, there is realization of a portion of true spiritual restoration.
- c. Restoration through transcendental cultivation (bhāvanā parāvṛtti, 修習轉): This refers to that acquired through cultivation of the noble path (bhāvanā avasthā, 修道). Because of it, there are the practical results realized from these ten levels of grounding. With the innate obstacles (sahaja āvaraṇa, 俱生障) of emotional disturbance and cognitive dissonance being gradually severed along with their unrefined natures (dauṣṭhulyatva, 麤重性), there is a true restoration of the spiritual foundation of consciousness.
 1. Asaṅga's Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘) explains that *restoration through unimpeded penetration* (prativedha parāvṛtti, 通達轉) is primarily involved in the first six levels of grounding, with transcendental reality being both with and without imagined mental objects (sanimitta, 有相 & nirmimitta, 無相). With there being penetration of both ultimate and conventional reality

- (paramārtha satya & samvṛti satya, 真俗兩諦), they are blended together and manifested before and after one another. This is because transcendental reality and non-transcendental reality can both be either with or without manifestation.
2. The Summary of the Greater Vehicle Doctrine further explains that *restoration through transcendental cultivation* (bhāvanā parāvṛtti, 修習轉) is primarily involved in the last four levels of grounding because meditation here is exclusively without any imagined mental objects (nirnimitta, 無相) being manifested before one for long periods of time. With this cultivation valiantly and courageously severing what remains of the unrefined natures of cognitive obstacles, that which is without a transcendental nature no longer becomes manifest.
- d. *Restoration through the fruits of perfect fulfillment* (phala paripuri parāvṛtti, 果圓滿轉): This is a reference to the stage of ultimate realization (niṣṭha avasthā, 究竟位). After the three great rounds of lifetimes (triṇi asaṃkhyeya kalpa, 三大劫阿僧企耶) accumulate the cultivation of countless difficult practices and distinguished kinds of conduct, there is a moment of adamant resolve (vajra upamā samādhi, 金剛喻定) in which the foundation of all the unrefined natures are severed forever and there is sudden realization of the fruit of enlightenment (buddha phala, 佛果) in which the restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依) becomes perfectly full (paripūri, 圓滿), providing meaningful benefits and the bliss of contentment to sentient beings that go on forever into the future without end.
- e. *The restoration that is narrow and small* (hīna parāvṛtti, 下劣轉) is a reference to this spiritual restoration among the saints on the lesser track who have only attained freedom from affliction on the individual level. Only seeking their own benefit, they are disgusted by suffering and delighted in the bliss of contentment and are only able to penetrate the ultimate reality found in the empty nature of their very lives (jāta śūnyatā, 生空). In severing the seeds of emotional disturbance, they only realize the suchness found in the transcendent nature that is attained through spiritual discovery (pratisaṃkhyā nirodha, 真擇滅). Because they are without the distinguished ability to awaken to the nature of life's greater purpose (mahā bodhi, 大菩提) and the buddha's spiritual life (dharma kāya, 法身) that is found in the perfectly full restoration of this foundation of consciousness, they are said to have attained a lesser kind of restoration.
- f. *The restoration that is broad and great* (vipula parāvṛtti, 廣大轉): This is a reference to the restoration among those on the greater track of collective spiritual awakening (mahāyāna avasthā, 大乘位). In order to benefit others, they are drawn towards awakening to the nature of life's greater purpose (mahā bodhi, 大菩提), beyond disgust in the struggles of life and death (saṃsāra, 生死) and delight in the bliss of spiritual freedom (nirvāṇa, 涅槃). Endowed with the ability to penetrate the empty nature of both identity and purpose, they sever the seeds of obstacles from both cognitive dissonance and emotional disturbance and experience a sudden awakening to the nature of life's supreme purpose (saṃbodhi, 無上菩提) in addition to realizing spiritual freedom (nirvāṇa, 涅槃). With these distinguished abilities, there is a restoration of the spiritual foundation of consciousness that is broad and great (mahā vaipulya āśraya parāvṛtti, 廣大轉依). The intent of this explanation is to show that, in restoring the spiritual foundation of consciousness that is broad and great, all the obstacles of emotional disturbance and cognitive dissonance everywhere are completely discarded along with their unrefined natures.

2. The four facets involved in the restoration of this spiritual foundation

- a. The path to its restoration (pravartana mārga, 能轉道)
- b. The foundation that is restored (āśraya parāvṛtti, 所轉依)
- c. That which is discarded by restoration (parāvṛtti hānitaḥ, 所轉捨)
- d. That which is acquired by restoration (parāvṛtti labhyate, 所轉得)

a. *The path to its restoration* (pravartana mārga, 能轉道) is further distinguished in two parts:

1. Suppressing the seeds of obstacles to the noble path (vinaya mārga, 能伏道)
2. Severing the seeds of obstacles on the noble path (ucchedana mārga, 能斷道)
1. *Suppressing the seeds of obstacles on the noble path* (vinaya mārga, 能伏道): This refers to suppression of the two kinds of obstacles back to their latent state (anuśaya, 隨眠) in the primordial consciousness (mūla vijñāna, 本識) so that their power is insufficient to induce further manifestations in the conscious mind (pravṛtti vijñāna, 轉識). This suppression can be with or without affliction and involves three kinds of knowledge:
 - a. Knowledge of the intensified motivation (abhisamkāra, 加行) that comes from preparing for the practice of meditation (prayoga jñāna, 加行智)
 - b. The primary knowledge of the transcendental nature of life's purpose (mūla jñāna, 根本) that is beyond any speculations (nirvikalpa jñāna, 無分別智)
This involves transcendental vision of the noble path (darśana mārga, 見道).
 - c. The knowledge attained subsequently (pṛṣṭha labdha jñāna, 後得智).
This involves transcendental cultivation of the noble path (bhāvanā mārga, 修道).In accordance with these three kinds of knowledge, these seeds are suppressed gradually (in a. & c.) or suddenly (in b.).
2. *Severing the seeds of obstacles on the noble path* (ucchedana mārga, 能斷道): This refers to severing the latent seeds (anuśaya, 隨眠) of these two obstacles forever so they never rise again. This necessarily entails being without affliction (anāsrava, 非有漏) and being without any further need for the intensified motivations that arise from preparatory practices.
 - a. Through the habitual tendencies (vāsanā, 習) of past afflicted purposes, there is still clinging to imagined mental objects (nimitta, 相) because they have not yet stopped being manifested.
 - b. The intensified motivations (abhisamkāra, 加行) found in preparatory practices (prayoga, 加行) are still seeking to discover the transcendental nature of life's purpose (tathatā, 真如) because its realization has not yet been fully accomplished.

As to the knowledge attained subsequent (pṛṣṭha labdha jñāna, 後得智) to realizing this transcendental knowledge of purpose beyond any speculations, there are two opinions:

1. *There is a thesis* that, through the primary knowledge of the nature of life's purpose that is beyond any speculations (nirvikalpa jñāna, 無分別智), there is an immediately prevailing realization of the empty nature of both identity and purpose as well as a revelation of the principle of this transcendental nature. Beyond any attachment to sensory or mental objects, it is able to sever the latent seeds (anuśaya, 隨眠) of emotional disturbance in the subconscious mind. The knowledge attained subsequently (pṛṣṭha labdha jñāna, 後得智) is not like this and so it is not the way to sever these latent seeds.
2. *There is another thesis* (deemed to be correct) that, although this knowledge attained subsequently is not an immediately prevailing realization of the emptiness of identity

and purpose that reveals the nature of transcendental reality and it is therefore without the power to sever the latent seeds of confusion about it *in principle*, it does clarify in detail the aspects of the truths about life's purpose both analytically (vyava sthita satya, 安立諦) and synthetically (avyava sthita satya, 非安立諦) and is without any illusions (aviparyāsa, 無倒). And so it is able to do the work of forever severing the latent seeds of confusion *in actual practice*. Because of this, volume fifty-five of The Discourse of the Masters on the Levels of Grounding in the Practice of Engaged Meditation explains that, through the stage of cultivating the noble path (bhāvanā mārga, 修道), there are both worldly and transcendental ways to sever these latent seeds through the knowledge that is attained subsequently. The worldly path of cultivation alone cannot destroy them forever because of the habitual clinging to mental images (nimitta grāha, 相執) that it has learned. Therefore, it is concluded that the latent seeds of confusion about the transcendental principles of life's purpose are severed (heya, 所斷) through both vision and cultivation of the noble path (darśana mārga, 見道 & bhāvanā mārga, 修道), but it is only through the primary knowledge of purpose beyond any speculations (mūla nirvikalpa jñāna, 根本無分別智) that there is a sudden and immediate realization of the transcendental principle that severs the seeds of:

1. Doubts (vicikitsā, 疑) about the transcendental nature of life's purpose
2. Ignorance of it (avidyā, 無明)
3. False beliefs about the reality of one's self-centered existence (satkāya dṛṣṭi, 有身見)
4. False beliefs about the nature of transcendental reality (mithyā dṛṣṭi, 邪見)
5. False beliefs about the duality of extremes (antagrāha dṛṣṭi, 邊執見) and
6. Primary & secondary emotional disturbances (kleśa, 煩惱 & upakleśa, 隨煩惱) associated with them.

The remaining latent seeds of confusion (anuśaya, 隨眠) are severed through the work of cultivating the noble path (bhāvanā mārga, 修道), utilizing both the primary transcendental knowledge (mūla nirvikalpa jñāna, 根本無分別智) and the knowledge that is attained subsequently (pṛṣṭha labdha jñāna, 後得智).

These include the severing seeds of:

1. Greed; attachments to the desire for pleasant feelings (rāga, 貪)
2. Hatred; attachments to the aversion for unpleasant feelings (pratigha 瞋恚)
3. Stupidity; attachment to the delusions found in the ignorance of selfish indifference (avidyā, 無明)
4. Primary & secondary emotional disturbances (kleśa, 煩惱 & upakleśa, 隨煩惱) associated with them.

b. *The spiritual foundation that is restored* (āśraya parāvṛtti, 所轉依), also in two parts:

1. The foundation that retains seeds (sarva bījaka asrāya, 持種依)
 2. The foundation of both confusion and awakening (bhrānti bodhi asrāya, 迷悟依)
1. *The foundation that retains seeds* (sarva bījaka asrāya, 持種依): This is a reference to the primordial consciousness (mūla vijñāna, 本識) that is identified with the subconscious store of collective memory (ālaya vijñāna, 阿賴耶識). Through it, there is the ability to retain the seeds of both corrupt and pure purposes, as it serves as the foundation that supports them both. The noble path restores this foundation through discarding those seeds that are corrupted with afflictions (sa āsrava, 有漏)⁷ and retaining those that are pure of them (anāsrava, 無漏). The other seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) have the nature of depending on the arising of this foundation (paratantra, 依他起性). They also support corrupt and pure purposes but they do not retain their seeds. Because of this, they are not said to be the foundation that is restored.

2. *The foundation of both confusion and awakening* (bhrānti bodhi asrāya, 迷悟依): This is a reference to the transcendental nature of life's purpose (tathatā, 真如). Because it is the root source for the arising of both corrupt and pure purposes, both confusion (bhrānti, 迷) and awakening (bodhi, 悟) arise from it. The noble path restores this foundation, discarding that which is corrupt and retaining that which is pure. The other seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識) have the nature of depending on this foundation to arise, that is, a dependence on the arising of an other (paratantra, 依他起). Although they also create confusion and awakening, they are not their root source and so are not said to be their foundation.
- c. *That discarded through spiritual restoration* (parāvṛtti hānitaḥ, 所轉捨), also in two parts:
1. The seeds of affliction renounced through vision and cultivation of the noble path (darśana heya, 見所斷 & bhāvanā heya, 修所斷)
 2. Those renounced through acquiring impartiality of mind (upekṣā tyakta, 所棄捨)
1. *That discarded through vision and cultivation of the noble path* (darśana heya, 見所斷 & bhāvanā heya, 修所斷): These are the seeds (bija, 種) of the two obstacles that are severed. When their manifestations appear during the stage of getting beyond the interruptions of the noble path (ānantarya mārga, 無間道), the treatment consists of opposing these obstacles and severing them so they never arise again. Because of this, these seeds are said to be severed. Upon severing them, there are no more manifestations of attachments to identity or purpose (ātma grāha, 執我 & dharma grāha, 執法) in the conscious mind. With these attachments to identity or purpose no longer presenting afflicted projections of emotional feeling and mental associations, they are also said to be discarded. Consequently, there is said to be a discarding of any clinging to entirely false speculations of the imagination (parikalpita, 遍計所執).
 2. *That discarded through impartiality of mind* (upekṣā tyakta, 所棄捨): This is letting go of:
 - a. The remaining seeds of affliction (those that do not create obstacles) and
 - b. Lesser seeds that are without affliction (and are virtuous or morally undefined).
 When the adamant resolve (vajra upamā samādhi, 金剛喻定) is manifested, it induces a perfect illumination of the primordial consciousness (mūla vijñāna, 本識) so that is completely pure of affliction (anāsrava, 無漏) and no longer serves as a source for these remaining seeds to arise. Because of this, all of these seeds are discarded forever. With these remaining seeds being discarded, no attachments to any afflicted purposes or lesser virtues that are without affliction can rise up again in the conscious mind. In never arising again, there is also said to be perfect impartiality of mind with regards to any of these less germane characteristics of life and death (saṃsāra, 生死).

Question: When are these seeds discarded?

Answer: There are two theories about this:

 - a. *There is a thesis* that these remaining seeds of afflicted purpose and lesser purposes that are without affliction are renounced when the adamant resolve (vajra upamā samādhi, 金剛喻定) is manifested before one because they are discarded simultaneously with the final discarding of the seeds of the two obstacles.
 - b. *There is another thesis* (deemed correct) that they have not yet been discarded during the stage of getting beyond the interruptions of the noble path (ānantarya mārga, 無間道) because:

1. The stage of getting beyond the interruptions of the noble path (ānantarya mārga, 無間道) is not incompatible with these remaining seeds.
 2. Bodhisattvas would no longer abide among the existential struggles of life & death (saṃsāra, 生死) if they were discarded, as their consciousness would be devoid of any conditioning (perfuming) by habitual forces (vāsanā, 熏識).
 3. They would already be enlightened upon abiding in the stage of getting beyond the interruptions of the noble path and so there would be no need for any (final) emancipation of the noble path (vimukti mārga, 解脫道) to come afterward.
- Because of this, it should be understood that these seeds of remaining afflictions and lesser purposes without affliction are only renounced upon attaining the emancipation of the noble path (vimukti mārga, 解脫道), because it is only then that the subconscious store of memory (ālaya vijñāna, 阿賴耶識) no longer serves as the foundation for the primordial consciousness (mūla vijñāna, 本識).

c. *That acquired through this restoration* (parāvṛtti labhyate, 所轉得), also in two parts:

1. That which is revealed through restoration:
This is the greatness of spiritual freedom (mahā nirvāṇa, 大涅槃)
2. That which rises up and is reborn through restoration:
This is awakening to the transcendental nature of life's greater purpose (mahā bodhi, 大菩提)

1. *That which is revealed through spiritual restoration* (prabhāvyate, 所顯得) -

The greatness of spiritual freedom (mahā nirvāṇa, 大涅槃):

Although the original nature of spiritual freedom is pure of all affliction, upon being shrouded by obstacles it is not revealed. With the arising of the noble path, these obstacles are severed, its signs are manifested and there is said to be attainment of spiritual freedom (nirvāṇa prāpti, 得涅槃). Its foundation (asrāya, 依) is the suchness of life's transcendental nature (tathatā, 真如) but it is only established upon attaining freedom from these obstacles because the existential nature of the spiritual realm, the sphere of purpose (dharma dhātu svabhāva, 清淨法界), is pure of any affliction (anāsrava, 淨). In distinguishing the nature of this spiritual freedom (nirvāṇa, 涅槃) there are four aspects:

a. *The spiritual freedom that is the timeless purity of the transcendental nature* (anādikālika prakṛti śuddha nirvāṇa, 本來自性清淨涅槃): This is a reference to the suchness of the transcendental nature that is found in the purposes for all things. Although there are the intrusions of corruption:

1. Its original nature is pure.
2. It is endowed with countless sublime virtues.
3. It neither arises nor perishes and it is deep like empty space.
4. It is equally shared by all sentient beings.
5. It is neither identical with nor different from all things.
6. It is free from all defining characteristics.
7. It is free from all distinctions of differences.
8. It is beyond all seeking and deliberation.
9. It is beyond the way of names and words.
10. It is only realized within by those who are truly noble of purpose.

Because there is this innate nature of serene stillness, there is said to be this spiritual freedom (nirvāṇa, 涅槃).

- b. *The spiritual freedom that is still dependent on a residue of the existence of life & death* (sa upādhiśeṣa nirvāṇa, 有餘依涅槃): This is the suchness of the transcendental nature (tathatā, 真如) that is free from any obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障). Although there is still a subtle foundation of suffering from the very existential nature of life & death (saṃsāra, 生死) that is not yet transcended, because the obstacles of emotional disturbance are forever in a state of serene stillness, there is said to be this spiritual freedom (nirvāṇa, 涅槃).
- c. *The spiritual freedom that is no longer dependent on any residue of life & death* (nir upādhiśeṣa nirvāṇa, 無餘依涅槃): This is a reference to the suchness of the transcendental nature that is free from the sufferings of life & death (saṃsāra duḥkha, 生死苦). With emotional disturbances already eliminated, here any remaining dependence on the existential purpose of life itself is also transcended. With the host of its sufferings being forever transcended, there is said to be this spiritual freedom.
- d. *The spiritual freedom that is not fixed or defined* (apraṭiṣṭhita nirvāṇa, 無住處涅槃): This is a reference to the suchness of the transcendental nature that is free from the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障).
- * Because the greatness of compassion and the transcendental discernment of purpose are ever complementing each other (parivṛta, 輔翼) in this kind of spiritual freedom, it does not dwell solely on the struggles of life and death (saṃsāra, 生死) or the bliss of spiritual freedom (nirvāṇa, 涅槃).
 - * Because it provides sentient beings with both meaningful benefits and the bliss of contentment forever into the bounds of the future yet is always endowed with a serene stillness, there is said to be this spiritual freedom.

And so, of these four kinds of spiritual freedom:

- * All sentient beings everywhere are endowed with the first one.
- * Saints on the lesser track of only seeking freedom from affliction on the individual level who have reached the point where they are beyond any further need for training (āśaikṣa, 無學) may be endowed with up to the first three.
- * Only our Blessed One (Bhagavan, 世尊), the Buddha, was fully endowed with all four.

Question: How could The One Who Has Departed This World Most Virtuously (Sugata, 善逝) (the Buddha Śākyamuni) have had a spiritual freedom that was still dependent on a residue (sa upādhiśeṣa nirvāṇa, 有餘依涅槃) of the struggles of life and death of this world?

Answer: Although the Buddha Śākyamuni did not really have a dependence (upādhi, 依) on this residue (śeṣa, 有餘), there was the manifestation his life in this world that appeared to have one (as he was born, lived, taught and died here).

- * Some say that the Buddha's realized a spiritual freedom that did not depend on any residue of life and death in this world (nir upādhiśeṣa nirvāṇa, 無餘依涅槃) because all dependence of suffering (duḥkha upādhi, 苦依) had been eliminated.
- * Others say that, because there were still projections of purpose (skandha, 蘊) manifesting the Buddha's spiritual life, there was still dependence on a residue of life in this world but it was no longer based on any suffering. Because of this, The Blessed One was said to be endowed with all four kinds of spiritual freedom.

Question: If students of life's purpose (śrāvakas, 聲聞) and self-enlightened beings (pratyeka buddhas, 獨覺) can be endowed with the spiritual freedom that is without dependence on any residue of suffering from this world (nir upādhiśeṣa nirvāṇa, 無餘依涅槃), why are there places in the scriptures where it is also said that they do not have this spiritual freedom? In fact, in The Scripture on The Lion's Roar of Princess Śrī Mālā (Śrī Mālā Devī Siṃha Nāda Sūtra, 勝鬘師子吼一乘大方便方廣經) it is said that they they are without any spiritual freedom at all. Could they also lack the spiritual freedom that is with dependence on a residue of life and death (sa upādhiśeṣa nirvāṇa, 有餘依涅槃)?

Answer: While living in and knowing of this world, students of life's purpose and self-enlightened beings are still endowed with obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障). As long as their dependence on the sufferings of this world (duhkha upādhi, 苦依) has not yet been completely eliminated, the perfect stillness of the ultimate spiritual freedom without dependence on any residue of suffering from this world (nir upādhiśeṣa nirvāṇa, 無餘依圓寂) remains concealed from them.

- a. This does not mean they have not eliminated obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) and revealed the principle of the transcendental nature (bhūta tathatā, 真理) found in the spiritual freedom that is dependent on a residue of life and death in this world. At this point however they have not yet realized a perfect serenity of stillness and so it is also said that they have not attained the spiritual freedom that is without dependence on any residue of life & death.
- b. This also does not mean that they will not later realize this spiritual freedom without any residue of life & death when their lives in and knowledge of this world come to an end and they are without any dependence on its existential suffering (duhkha upādhi, 苦依). Those scriptures that speak about the saints on the lesser track of attaining freedom from affliction on the individual level being without any spiritual freedom (like the one cited above) are really only referring to them being without the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃), not the first three kinds.
- c. Furthermore, in saying that the saints on this lesser track are without the spiritual freedom that is beyond any dependence on a residue of life & death, they are only referring to those who are not stuck in the lineage of this lesser track (aniyata gotra, 不定種性). This is because, if at any moment after they realize the spiritual freedom that depends on a residue of life & death, they determine to turn their hearts and minds towards an awakening to the nature of the supreme purpose of life (saṃbodhi, 無上覺), they may continue to live in this world for a long time because of the resolve (samādhi, 定) arising from their vows of dedication (praṇidhāna bala, 願力). These saints are not like those stuck in a fixed lineage who just enter into the spiritual freedom without dependence on such a residue of existential suffering.
- d. Those who do remain stuck in this lineage (niyata gotra, 不定種性) only:
 - * Have a deep wish for the perfect serenity of stillness
 - * Meditate on the empty nature of their very lives (jāta śūnyatā, 生空),
 - * Realize the transcendental nature of life's purpose (tathatā, 真如)

They forever renounce any sympathy for life in this world with all its obstacles of emotional disturbance, revealing a dependence on the principle of the transcendental nature (bhūta tathatā, 真理) and the spiritual freedom that is with a residue of life & death (sa upādhiśeṣa nirvāṇa, 有餘涅槃). Because they remain detached from any affinity for life in this world and its emotional disturbances, they subsequently are without any further ripening of seeds for rebirth in it. With manifestations of dependence on suffering (duḥkha aśraya, 苦依) being naturally and spontaneously eliminated, any conditional purposes (saṃskṛta dharmas, 有為法) that arise are suddenly without any foundation (anaśraya, 無所依) and are discarded immediately as they arise. Because of this, there are only manifestations of the transcendental principle and the spiritual freedom that is beyond any dependence on a residue of life & death (nir upādhiśeṣa nirvāṇa, 無餘依涅槃).

- e. Although there is no longer any life in or knowledge of this world when this residue of suffering (duḥkha upādhi, 餘苦) no longer exists, because of their realizations they are said to be endowed with the spiritual freedom beyond any dependence on it. At this stage there only remains the timeless purity of the transcendental nature (anādikālika prakṛti śuddha nirvāṇa, 本來自性清淨涅槃), free from any imagined mental objects (nir nimitta, 離相), a deep serene stillness beatified with the bliss of contentment. This foundation of spiritual freedom is said to be no different from that of the buddhas. However, it is also said that this realization of the saints on the lesser track is different from that of the buddhas in that it is without a spiritual awakening (bodhi, 菩提) to the transcendental nature of life's purpose that provides meaningful benefits and the bliss of contentment to other sentient beings.

Question: With the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) not bringing about rebirth in this world of suffering, how can eliminating them bring about the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃)?

Answer: Obstacles of cognitive dissonance shroud the transcendental nature (tathatā, 真如) found in the empty nature of purpose (dharma śūnyatā, 法空) by making those who have them not inspire the greatness found in compassion (mahā karuṇā, 大悲) and the greatness found in the transcendental discernment of purpose (mahā prajñā, 大般若) through which a buddha provides meaningful benefits and the bliss of contentment to sentient beings forever into the future. When these cognitive obstacles are severed, the transcendental principle underlying the empty nature of purpose is revealed. Through awakening to this principle, there is the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃) by which bodhisattvas do not dwell in the extremes found in the duality between the suffering of life & death (saṃsāra, 生死) and the bliss of spiritual freedom (nirvāṇa, 涅槃).

Question: If the obstacles of cognitive dissonance also prevent spiritual freedom, why don't bodhisattvas attain the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅) upon severing these obstacles?

Answer: The transcendence attained through spiritual discovery frees one from attachments (bandha, 縛), but the obstacles of cognitive dissonance are not really attachments per se.

Question: If this is so, how do bodhisattvas attain spiritual freedom through the severing of cognitive obstacles?

Answer: Not all kinds of spiritual freedom are included in the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅). If they were, there would not be, for example, the spiritual freedom that is found in the timeless purity of the transcendental nature (anādikālika prakṛti śuddha nirvāṇa, 本來自性清淨涅槃). In being able to sever the attachments of sentient beings dwelling in the stream of life & death (saṃsāra, 生死), there is said to be the unconditional nature of transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅). However, the obstacles of cognitive dissonance do not directly bring about this stream of life & death. These cognitive obstacles are unlike the emotional disturbances (kleśas, 煩惱) that are able to entangle sentient beings in attachments. Therefore, they are not severed by the transcendence attained through spiritual discovery. However, in severing them, there is a revealing of the principle found in the empty nature of purpose (dharma śūnyatā, 法空). This principle is characterized by a perfect serenity of stillness that is said to constitute a kind of spiritual freedom (nirvāṇa, 涅槃), but the nature of this spiritual freedom is not necessarily a transcendence that is attained through spiritual discovery. Consequently, it is said that there are four perfect kinds of stillness (nirvāṇa, 圓寂) found in the unconditional nature of purpose (asaṃskṛta dharma, 無為法):

#1 & #4: The first (the spiritual freedom that is the timeless purity of the transcendental nature) and the last (the spiritual freedom that is not fixed or defined) involve the very principle of the transcendental nature (bhūta tathatā, 真如).

#2 & #3: The second (the spiritual freedom with a residue of life & death) and the third (the spiritual freedom without this residue) involve a transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅).

Question: If it is only through the severing of attachments that there is the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅), how are the four perfect kinds of stillness (nirvāṇa, 圓寂) found in the two other unconditional kinds of purpose (asaṃskṛta dharma, 無為法), the unchanging nature of purpose (āniñjya, 不動) and the completely transcendent penetration of resolve beyond any emotional feeling or mental association (samjñā vedita nirodha samāpatti, 滅受想定)?

In the Yogācāra doctrine, the six kinds of unconditional purpose are said to be:

1. The emptiness that contains and transcends the space/time continuum (ākāśa, 虛空)
2. The transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅)
3. The transcendence not attained through spiritual discovery (apratisaṃkhyā nirodha, 非擇滅)
4. The suchness of life's transcendental nature (tathatā, 真如) found in the ultimate dialectical principle
5. The unchanging nature of purpose (āniñjya, 不動)
6. The completely transcendent penetration of resolve beyond any emotional feeling or mental association (samjñā vedita nirodha samāpatti, 滅受想定)

Answer: These last two are said to be included in the transcendence that is not attained through spiritual discovery (apratisaṃkhyā nirodha, 非擇滅) because they are kinds of freedom that are only experienced in the immediate moment. By definition, the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅) is said to have enduring consequences while one not attained through it (apratisaṃkhyā nirodha, 非擇滅) is said to be only experienced in the immediate moment of the here and now.

Others say that the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃) is also a kind of transcendence attained through spiritual discovery because:

1. It is attained when cognitive obstacles have been eliminated through the power of discovering the transcendental nature of life's purpose (bhūta tathatā, 真如).
2. There are two kinds of transcendence that are attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅):
 - a. *That attained through the transcendence of attachments* (bandha nirodha, 縛滅):
This is a reference to severing the emotional disturbances (kleśa, 煩惱) that allows for rebirth in the higher spheres of meditation on the stream of life & death.
 - b. *That attained through the transcendence of obstacles* (āvaraṇa nirodha, 障滅):
This refers to severing and eliminating the obstacles that lead to realization of both spiritual freedom and awakening to the transcendental nature of purpose.

And so, in this explanation, among the four kinds of perfect stillness (nirvāṇa, 四圓) found in unconditional purpose (asaṃskṛta dharma, 無爲法):

1. The first (the spiritual freedom that is the timeless purity of the transcendental nature) is found in the suchness of the transcendental nature (tathatā, 真如)
2. The other three are found in the transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅).

To the extent that the unchanging nature of purpose (āniñjya, 不動) and the completely transcendent penetration of resolve beyond emotional feelings and mental associations (samjñā vedita nirodha samāpatti, 滅受想定) temporarily suppress these attachments and obstacles, they involve a transcendence not attained through spiritual discovery (apraṭisaṃkhyā nirodha, 非擇滅). When there is a transcendence that endures forever (upaśama, 究竟滅), it involves a transcendence attained through spiritual discovery (pratisaṃkhyā nirodha, 擇滅).

Question: If the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) also can prevent the attainment of spiritual freedom (nirvāṇa, 涅槃), why is it only said that they are obstacles to spiritual awakening (bodhy āvaraṇa, 菩提障) ?

Answer: In speaking of the obstacles of emotional disturbance (kleśa āvaraṇa, 煩惱障) only preventing spiritual freedom (nirvāṇa, 涅槃), it does not mean that they cannot be also be obstacles to spiritual awakening (bodhi, 菩提)? One should understand that the holy teachings explain these functions in terms of their most prevailing effects. In fact, both kinds of obstacles in principle serve to prevent both fruits of spiritual restoration.

Like this, there is the teaching that, among the four kinds of spiritual freedom, only the last three are said to that which is *revealed* (prabhāvyate, 轉所顯得) *through the spiritual restoration of consciousness* (parāvṛtti, 轉).

2. ***That which rises up and is reborn*** (utpādyate, 所生得) ***through spiritual restoration - Awakening to the transcendental nature of life's greater purpose*** (mahā bodhi, 大菩提):

Question: What is awakening to the transcendental nature of life's greater purpose?

Answer: Although those of the bodhisattva lineage have been able to produce the seeds of spiritual awakening from the very beginning of time, because of the obstacles of cognitive dissonance (jñeya āvaraṇa, 所知障) they have not fully sprouted and ripened. Through the power of the noble path, they are able to sever

these obstacles to make these seeds grow so that there is a full attainment of spiritual awakening (abhisambodhana, 得菩提). Upon growing, this awakening remains enduring forever into the future. This is a reference to the arising of **the four kinds of transcendental knowledge** (catvāri jñānāni, 四智) as well as the various kinds of consciousness and mental states (citta, 心 & caitta, 品) that are directly associated with them (samprayukta, 相應).

The four kinds of transcendental knowledge (catvāri jñānāni, 四智) are:

- a. Knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智)
- b. Knowledge of this purpose with the nature of equanimity (samatā jñāna, 平等性智)
- c. Knowledge of its observation with subtle discernment (praty avekṣana jñāna, 妙觀察智)
- d. Knowledge of accomplishing this purpose (kṛtya anuṣṭhāna jñāna, 成所作智)

The consciousness (citta, 心) & *mental states* (caitta, 品) directly associated with them are twenty-two:

- a. Primordial consciousness (citta, 心 or vijñāna, 識),
 - #1 The eightfold sphere of consciousness
- b. The five omnipresent motive forces (sarvatraga saṃskāra, 遍行) found in all mental states:
 - #2 Contact (sparśa, 觸)
 - #3 Attention (manaskāra, 作意)
 - #4 Emotional feeling (vedanā, 受)
 - #5 Mental association (saṃjñā, 想)
 - #6 The motive of deliberate intent (cetanā, 思)
- c. The five motive forces directly distinguishing objects (viniyata saṃskāra, 別境行)
 - #7 Aspiration (chanda, 欲)
 - #8 Determination (adhimokṣa, 勝解)
 - #9 Continuous remembrance (smṛti, 念)
 - #10 Mental resolve (samādhi, 定)
 - #11 Discernment of purpose (prajñā, 慧)
- d. The eleven virtuous mental states (kuśala dharma, 善法)
 - #12 Faith (śraddhā, 信) in a transcendent moral purpose to life
 - #13 Diligence of effort (vīrya, 精進)
 - #14 Shame (hrī, 慚)
 - #15 Humility (apatrāpya, 愧)
 - #16 Absence of greed (alobha, 無貪)
 - #17 Absence of hatred (adveṣa, 無瞋)
 - #18 Absence of delusion (amoha, 癡)
 - #19 Confidence arising from a higher sense of purpose (praśrabdhi, 輕安)
 - #20 Vigilance (apramāda, 不放逸)
 - #21 Non-violence (avihiṃsā, 不害)
 - #22 Impartiality of mind (upekṣā, 捨)

1. *The states of mind associated with these four kinds of transcendental knowledge:*

- a. States of mind associated with knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智): This is a reference to consciousness (citta, 心) and its states (caitta, 品) that are completely free from any speculations about distinctions (nirvikalpa, 無分別). The objects before it (ālambana, 所緣) are very subtle and it is impossible to understand in detail how they appear to work in the mind (ākāra, 行相). This mirror knowledge is without any lapses of forgetfulness or delusions about sensory or mental objects (viṣaya, 境 or nimitta, 相). Its nature is characterized by the purity of non-affliction (anāsrava, 無漏) and freedom from corruption (saṃkleśa, 雜染). Being the foundation that supports the seeds of all the virtues that are perfectly pure of affliction, it is able to

manifest the spiritual lives and the pure lands of the enlightened beings that are reflections of transcendental knowledge. In being without interruption it reaches into the ultimate bounds of the future, like a mirror that perfectly reflects and manifests the host of physical images presented before it.

- b. *States of mind associated with knowledge of this purpose with the nature of equanimity* (samatā jñāna, 平等性智): This refers to states of mind that observe the true purposes for all things, ever regarding the nature of self and other found in sentient beings with complete equanimity. These states are always associated with a greatness of loving kindness and compassion that is offered up equally to all sentient beings. In accordance with their aspirations, those who realize the various different levels of grounding in the transcendental nature of life's purpose manifest and distinguish the reflected images of the buddhas through accepting and employing the grace of their spiritual lives and the pure lands they dwell in (sambhoga kāya kṣetra, 受用身土). This knowledge of the nature of life's greater purpose with the nature of equanimity serves as the unique foundation that supports its observation with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智) and establishes the basis for the spiritual freedom that is not fixed or defined (apraṭiṣṭhita nirvāṇa, 無住處涅槃). It has a single flavor that is forever continuous into the ultimate bounds of the future.
- c. *States of mind associated with knowledge of its observation with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智): This is a reference to the states of mind that skillfully observe both the unique and the shared aspects of all things (sva lakṣaṇa, 自相 & sāmānya lakṣaṇa, 共相) without interruption as they change and evolve. It involves observation with the countless methods of perfectly retaining the prayers and words of a buddha (dhāraṇā mukha, 總持門) and the resolves of meditation (samādhi mukha, 三摩地門) that bring about all the precious treasures of virtue found in spiritual enlightenment (the various kinds of deliverance, powers, fearlessness, etc.). This knowledge of observing the nature of life's greater purpose with subtly compassionate discernment is able to reveal countless different kinds of useful works to benefit the great multitudes of the faithful so that they may master them with distinction. In raining down the rain of life's true purpose it severs all doubts, causing sentient beings to acquire meaningful benefits as well as the bliss of contentment.
- d. *States of mind associated with knowledge of accomplishing its purpose* (kṛtya anuṣṭhāna jñāna, 成所作智): This is a reference to the states of mind that, because they aspire to provide meaningful benefits and the bliss of contentment to sentient beings, ever manifest different kinds of thoughts, words and deeds that spiritually transform them throughout the ten directions of space and time. By dint of the power arising from their original vows, they accomplish the work to be done. The states of mind directly associated with these four kinds of transcendental knowledge are like this. Although each of these four kinds are endowed with the above cited twenty-two states of mind, seeds of memory, conscious manifestations as well as both subjective and objective components (bhāgas, 分), they are all said to be revealed through the prevailing function of transcendental knowledge. And so these four kinds of transcendental knowledge and their mental states constitute the conditional virtues found in the grounding of enlightenment (buddha bhūmi, 佛地).

2. *How the eight projections of consciousness (vijñāna, 識) are spiritually restored (parāvṛtti, 轉) as these four kinds of transcendental knowledge:*

Question: How are the eight different projections of consciousness restored as transcendental knowledge?

Answer: With the afflicted mental states associated with the eighth, seventh, sixth and first five projections of consciousness being spiritually restored, the four kinds of transcendental knowledge are attained respectively.

- a. The subconscious store of memory (ālaya vijñāna, 阿賴耶識) is restored as *knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智).
- b. The deliberating and calculating mind of self-interest (manas, 末那) is restored as *knowledge of this purpose with the nature of equanimity* (samatā jñāna, 平等性智).
- c. The mind distinguishing imagined objects (mano vijñāna, 意識) is restored as *knowledge of its observation with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智).
- d. The five sensory projections of consciousness (pañca vijñāna, 五識) are restored as *knowledge of accomplishing its purpose* (kṛtya anuṣṭhāna jñāna, 成所作智).

Although transcendental knowledge (jñāna, 智) is not consciousness (vijñāna, 識) per se, it depends on the restoration of its spiritual foundation to arise. With consciousness being the owner (of knowledge and other mental states), it is said that transcendental knowledge is attained through the restoration (parāvṛtti, 轉) of consciousness. Further:

- * In the stages (avasthā, 位) endowed with affliction (sa āsrava, 有漏)⁷, transcendental knowledge is weak and consciousness is strong, while
- * In the stages without affliction (anāsrava, 無漏), transcendental knowledge is strong and consciousness is weak.

In order to encourage sentient beings to depend upon transcendental knowledge and renounce reliance on consciousness, it is said that there is attainment of the four kinds of transcendental knowledge through restoration of the eight projections of consciousness.

3. *The moments at which these four kinds of transcendental knowledge are attained:*

a. With regards to *transcendental knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智) and its associated states of mind:

1. *There is a thesis* found in The Commentary about the Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmy Upadeśa, 佛地經論) that this mirror knowledge is attained *at the moment bodhisattvas first manifest the adamant resolve* (vajra upamā samādhi, 金剛喻定) *found in a truly worthy being* (arhat, 阿羅漢)¹², it being the final stage of getting beyond any interruptions on the noble path (ānantarya mārga, 無間道). This is because:
 - a. It is at this moment that the different ripening seeds still remaining in the subconscious memory (vipāka vijñāna 異熟識) and the most subtle seeds of cognitive obstacles (parama sūkṣma jñeya āvaraṇa, 極微細所知障) are all suddenly discarded at the same time.
 - b. If transcendental knowledge of the perfect mirror of life's greater purpose did not occur at this moment, there would be no subconscious store of memory remaining that was able to retain the seeds that were without affliction (anāsrava bīja, 淨種).

2. *There is another thesis* (deemed correct) that this mirror knowledge is attained *at the moment bodhisattvas first realize the perfect enlightenment of a buddha* (buddho bhavati, 成佛), it being the stage of realizing the final emancipation of the noble path (vimukti mārga, 解脫道). This is because:
 - a. There are still some different ripening seeds arising from the subconscious mind that are not discarded when the adamant resolve first suddenly appears before one that are not incompatible with the final stage of getting beyond the interruptions of the noble path (ānantarya mārga, 無間道).
 - b. There are minor seeds of afflicted and unafflicted purposes that do not prevent the adamant resolve. However, these seeds are incompatible with the fruit of perfect enlightenment (buddha phala, 佛果).
 - c. With there being attainment of the adamant resolve (vajra upamā samādhi, 金剛喻三昧), there is no further perfuming of seeds in the subconscious mind and, with unafflicted purposes unable to grow any further, there is the attainment of perfect enlightenment.

Because of this, the mental states found in knowledge of the perfect mirror of life's greater purpose remain continuous without interruption forever into the future, retaining their unafflicted seeds so that they are never lost.

- b. *Transcendental knowledge of this greater purpose with the nature of equanimity* (samatā jñāna, 平等性智) and its associated states of mind are attained *at the moment when bodhisattvas first manifest a transcendental vision of the noble path* (darśana mārga, 見道). This knowledge first rises up because it opposes attachments to identity & purpose. In the subsequent levels of grounding (bhūmi, 地), there are still interruptions of this equanimity because of various degrees of affliction that have not yet been severed, still arising from the deliberation and calculation of self-interest (manas, 末那) and appearing in the distinction of imagined objects (mano vijñāna, 意識). Upon reaching the tenth level of grounding in the cloud of life's transcendental purpose (dharma meghā bhūmi, 法雲地), this clinging to self-interest is transformed into a perfect equanimity so that it and the completely unafflicted eighth projection of consciousness (knowledge of the perfect mirror of life's greater purpose) remain in continuous support of each other, forever into the future.
- c. Regarding *transcendental knowledge of observing this purpose with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智) and its associated mental states: There are two parts on this, related to flawed beliefs about identity and purpose:
 1. Mental states *observing the empty nature of one's very life* (jāta sūnyatā, 生空) also rise up upon attaining the transcendental vision of the noble path that is realized by saints on the lesser track of freedom from affliction on the individual level. This knowledge continues to develop until the stage at which they are beyond any need for further training (aśaikṣa, 無學). Some speak about these subtle observations of the empty nature of identity and life in this world first occurring in bodhisattvas at the level of practice with determination (adhimukti caryā bhūmi, 解行地) (prior to the first level of grounding) and continuing through the higher stages (in the ten levels of this grounding). These subtle observations also occur when bodhisattvas are pure of affliction (anāsrava, 非有漏) or have resolves of meditation (samādhis, 定) that transcend the mental associations of cognitive thought (asaṃjñā, 無心).

2. Mental states *observing the empty nature of purpose* (dharma śūnyatā, 法空) first occur in bodhisattvas at the stage in which they attain a transcendental vision of the noble path. This observation of the empty nature of purpose continues to develop through the progressively higher stages found in the various levels of grounding. When they are without any affliction, there will also be the fruit of knowing the empty nature of life in this world. This observation also occurs when they have resolves of meditations that transcend the mental associations of cognitive thought.
- d. Regarding *transcendental knowledge of accomplishing its purpose* (kr̥tya anuṣṭhāna jñāna, 成所作智) and its associated mental states:
 1. *There is a thesis* that this occurs while bodhisattvas are at the stage of cultivating the noble path (bhāvanā mārga, 修道), when there is the knowledge that is attained subsequent (tat pr̥ṣṭha labdha jñāna, 後得智) to realizing the primary knowledge of purpose beyond any speculations (mūla nirvikalpika jñāna, 根本無分別慧). This subsequently attained knowledge is said to belong to the mind that distinguishes imagined objects (mano vijñāna, 意識).
 2. *There is another thesis* (deemed correct) that it arises upon first attaining perfect enlightenment (buddho bhavati, 成佛). During the ten levels of grounding, vision and the other sense faculties still depend on the different ripenings of seeds that are evolving from the subconscious store of memory. Because they are not without affliction, these afflicted states are necessarily shared with the sense objects and sense faculties, so it is impossible for these sensory kinds of consciousness to correspond with the principle of non-affliction. The differences between the sense objects in an afflicted and unafflicted mind are like those between light and darkness. Therefore, the manifestation of mental states with transcendental knowledge of accomplishing life's greater purpose must depend on the realization of perfect enlightenment, for it alone is the foundation for the non-affliction of the sense faculties. Furthermore, if it only depended on the five sensory projections of consciousness there would be repeated interruptions of this transcendental knowledge because they only arise when there is attention (manaskāra, 作意) directed toward them.
4. *The lineages for the seeds* (gotra 種性) *of these four kinds of transcendental knowledge:* Although the seeds of these four kinds of transcendental knowledge are primordial and have existed from the very beginning of time, they must be perfumed in order to be consciously manifested in practice (samudācāra, 現行). In the causal stages (hetu avasthā, 因位) that occur prior to enlightenment, they gradually develop and become ever more prevalent. When the fruit of enlightenment is perfectly full, nothing can be added to or taken away from their conscious manifestations forever into the future. The different kinds of transcendental knowledge may only arise from these seeds, but the seeds themselves are not created by this perfuming (because the purified eighth projection of consciousness, the perfect mirror of enlightenment, is not perfumable). If it was perfumable, past buddhas would have had virtues that were superior to later ones.
5. *The objects* (ālambana, 所緣) *before these transcendental kinds of knowledge*
 - a. *Regarding the object for knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智) and its associated states, there are two theories:

1. *There is a thesis* that this knowledge and its associated states only connect with the suchness that is the transcendental nature of life's purpose (tathatā, 真如) as its object. This is a reference to the knowledge of the nature of life's purpose that is beyond any speculations (nirvikalpa jñāna, 無分別) and *not* the knowledge attained subsequently (prṣṭha labdha jñāna, 後得智), because the object before it (ālambana, 所緣) and how it appears in the subjective mind (ākāra, 行相) are impossible to recognize in detail.
 2. *There is another thesis* (deemed correct) that this knowledge and its associated states connect with the true purposes for all things (sarva dharmāḥ, 一切法).
 - a. The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論) explains that knowledge of the perfect mirror of life's greater purpose is never deluded or confused about any objects.
 - b. The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) explains that, just as images appear in a mirror, the perfect mirror knowledge of an enlightened being that has descended into this world (tathāgata, 如來) manifests all of the reflected images of the sense faculties, the sense objects and consciousness. Because of this, the mind associated with this knowledge certainly connects with seeds that are without affliction as well as with the reflected images of the spiritual lives and pure lands (of the buddhas). The objective conditions before the perfect mirror and how they appear in such a mind are very subtle and they are said to be impossible to understand in detail. However, like the subconscious store of memory (ālaya vijñāna, 阿賴耶識), the perfect mirror also connects with the conventional conditions of this world.
 1. In connecting with the suchness that is the transcendental nature of life's purpose, there is the knowledge of it that is beyond any speculations about its distinctions (nirvikalpa jñāna, 無分別).
 2. In connecting with other objects, there is the knowledge of it that is attained subsequently (prṣṭha labdha jñāna, 後得智).

The existential nature of this mirror knowledge is just one but in accordance with the functionality of its practical applications there are its dualities. It properly distinguishes conventional reality because it realizes the ultimate reality. Because of this, there is said to be the knowledge that is attained subsequently. Patterned after this, the dualities found in each of the other kinds of transcendental knowledge may be understood.
- b. *Regarding the object for knowledge of life's greater purpose with the nature of equanimity* (samatā jñāna, 平等性智) and its associated mental states, there are three theories:
 1. *There is a thesis* that this transcendental knowledge and its states only connect with the eighth projection of consciousness that is pure of afflictions (knowledge of the perfect mirror) as its object. This is analagous with how the corrupted seventh projection of consciousness, clinging to the deliberations and calculations of self-interest (kliṣṭa manas, 染第七識), connects with the subconscious store of memory (ālaya vijñāna, 阿賴耶識) as its object.
 2. *There is another thesis* that this knowledge and its mental states only connect with the suchness that is the transcendental nature of life's purpose (tathatā, 真如) as its object because, in connecting with the true purpose for all things, there is knowledge of the nature of equanimity.

3. *There is yet another thesis* (deemed correct) that this knowledge and its mental states connect everywhere with both conventional reality (samvṛti satya, 俗諦) & ultimate reality (paramārtha satya, 真諦) as its object.
 - a. The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) explains that, through knowledge of the nature of equanimity, there is realization of ten different levels of equanimity that are found at the ten respective levels of grounding in the transcendental nature of purpose.
 - b. The Discourse on the Adornment of Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論) explains that, in connecting with sentient beings to teach them, a buddha demonstrates perfect equanimity with regards to the distinctions of self and other. In adapting to their aspirations, buddhas make determinations (adhimokṣa, 勝解) about how to best reveal the boundless reflected images of enlightenment. Because states of mind endowed with the nature of equanimity connect to both ultimate reality and conventional reality, there are two kinds of transcendental knowledge:
 1. That of ultimate reality - the knowledge of life's purpose that is beyond any speculations about its distinctions (nirvikalpa jñāna (無分別)
 2. That of conventional reality - the knowledge that is attained subsequently (pṛṣṭha labdha jñāna, 後得智).

In principle, they are without any contradiction.
 - c. *Regarding the object for knowledge of observing this purpose with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智) & its states:
This knowledge and its states have no obstacles or interruptions in connecting with both the unique and shared characteristics found in the purposes for all things (sva lakṣaṇa, 自相 & sāmānya lakṣaṇa, 共相), involving both the knowledge beyond any speculations and the knowledge that is attained subsequently.
 - d. *Regarding the object for knowledge of accomplishing life's greater purpose* (kṛtya anuṣṭhāna jñāna, 成所作智) and its associated states of mind, there are two theories:
 1. *There is a thesis* that this knowledge and its associated mental states only connect with the five kinds of manifested (sense) objects, because, as The Discourse on the Adornment of Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論) explains, the five sense faculties of an enlightened being that descends into this world (tathāgata, 如來) spiritually restores the five respective objects of sense.
 2. *There is another thesis* (deemed correct) that this knowledge and its mental states are also able to everywhere connect with all things in the past, present and future without contradiction through the dialectical principle of transcendental reality.
 - a. The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) explains that the knowledge of accomplishing life's greater purpose creates thoughts, words and deeds that do the work of spiritual transformation, making determinations about the different attitudes and motivations of sentient beings and understanding their context in terms of the past, present and future. If this knowledge was without this universal range of ability, it could not connect with them. In fact, the mental states associated with the knowledge of accomplishing life's greater purpose can connect with one, two or a multitude of objects through adapting to the power arising from the aspirations (chanda, 意樂) of sentient beings.

b. And in explaining the citation above about the five sense faculties of an enlightened being that has descended into this world (tathāgata, 如來) restoring the five respective objects of sense, The Discourse on the Adornment of Greater Vehicle Scriptures is not saying that this is all that this knowledge does, so there is really no contradiction here. In adapting to the attention (manaskāra, 作意) of sentient beings, a buddha connects them with all the objects and objectives necessary for the work to be done. Because the work to be done is the spiritual transformation of sentient beings, it involves knowledge of the nature of purpose attained subsequent to realizing the primary transcendental knowledge of it that is beyond any speculations.

6. *The functions (kriyā, 用) of the four transcendental kinds of knowledge*

Though these four and their mental states are all able to connect with the transcendental nature of purpose in all things, they each have a different function (kriyā, 用).

- a. Through its mental states, *knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智) is the repository for the seeds of non-affliction and reveals the signs of accepting and employing the grace of a buddha's spiritual life and its pure land in one's own life (sva sambhoga kāya, 實受用身).
- b. Through its mental states, *knowledge of this purpose with the nature of the equanimity* (samatā jñāna, 平等性智) reveals the signs of accepting and employing the grace of a buddha's spiritual life and its pure land for others (para sambhoga kāya, 他受用身).
- c. Through its mental states, *knowledge of observing this purpose with subtly compassionate discernment* (pratya avekṣana jñāna, 妙觀察智) is able to reveal the apparent manifestations of this spiritual life and its pure land that have transformative influence (nirmāṇa kāya, 化身).
- d. Through its mental states, *knowledge of accomplishing this purpose* (kṛtya anuṣṭhāna jñāna, 成所作智) examines one's own capacities and deficiencies as well as those of others, raining down the great rain of life's greater transcendent purpose, destroying the networks of doubt and providing sentient beings with meaningful benefits as well as the bliss of contentment.

7. *Conclusion about the four transcendental kinds of knowledge*

Like this, there are the many different ways that these four transcendental kinds of knowledge can be distinguished. With their associated mental states, they are 'that which rises up and is attained' (utpādyate, 所生得) when generally speaking about 'awakening to the transcendental nature of life's purpose' (bodhi, 菩提). Together with the previously described spiritual freedom (nirvāṇa, 涅槃), there is that which is said to be 'attained through spiritual restoration' (parāvṛtti labhyate, 所轉得).

Although the meaning of restoring the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依) has been generally outlined here in four parts, the words of this twenty-ninth stanza of verse only refer to acquiring these two fruits in speaking about 'the means to restore the spiritual foundation' (āśrayasya parāvṛttir, 便證得轉依). This stage of cultivation (bhāvanā avasthā, 修習位) is said to be the means to attain it. In not having yet fully accomplished it, it is regarded to just be 'the causal stage' (hetu avasthā, 因位) of ultimate realization (niṣṭha avasthā, 究竟位).

The Stage of Ultimate Realization (niṣṭha avasthā, 究竟位)

Finally, there is the stage of ultimate realization.

Question: What are its characteristics?

Answer: On this, the thirtieth and final stanza of verse says:

30a With this (sa eva, 此即), there is the sphere (dhātur, 界) beyond affliction (anāsravo, 無漏).

In being inconceivable (acintyaḥ, 不思議), virtuous (kuśalo, 善), ever-lasting (dhruvaḥ, 常) and endowed with the bliss of contentment (sukho, 安樂),

30b There is the emancipation (vimukti, 解脫) of the spiritual life (kāyo, 身)

And (asau) its transcendental purpose (dharma, 法) as declared by (ākhyo ayaṃ, 名) the great sage (mahā muneḥ, 大牟尼), the Buddha Śākyamuni.

30a 此即無漏界 不思議善常 sa eva anāsravo dhātur acintyaḥ kuśalo dhruvaḥ

30b 安樂解脫身 大牟尼名法 sukho vimukti kāyo asau dharma ākhyo ayaṃ mahā muneḥ.

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

One should understand that, through the restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依) attained in the stage of transcendental cultivation (bhāvanā avasthā, 修習位) just described, there is the stage of ultimate realization (niṣṭha avasthā, 究竟位). The expression ‘with this’ (sa eva, 此即) in the first line of this thirtieth and final stanza refers to this restored foundation with its two fruits. This is the ultimate sphere that is beyond any affliction (anāsrava dhatu, 無漏界).

This sphere beyond any affliction is also called a ‘pure land’. Again, its two fruits are:

- The greatness of spiritual freedom (mahā nirvāṇa, 大涅槃)
- Awakening to the nature of life’s greater purpose (mahā bodhi, 大菩提)

1. *The sphere without any affliction* (anāsrava dhātu, 無漏界) is so named because here:

- Afflictions end forever
- Afflictions never rise up again
- Its nature is pure of affliction, and
- Its illumination is perfect

2. *Sphere* (dhātu, 界) is a reference to its being a storehouse or repository, because there are countless great and wondrous virtues found within it. Some say the word ‘sphere’ refers to being a ‘cause’, because it is able to bring about both meaningful benefits and the bliss of contentment to those on five tracks or vehicles (pañca yānāni, 五乘) of spiritual destiny that are either worldly or beyond this world:

The five tracks of sentient existence that can accept and employ its meaningful benefits and bliss of contentment:

- Human beings (maṇuṣya, 人)
- Divine beings in the heavens of meditation (devas, 天)
- Students learning about life’s noble purpose from others (śrāvakas, 聲聞)
- The self-enlightened (pratyeka buddhas, 緣覺), those freed from affliction through self-reflection
- Those awakening sentient beings (bodhisattvas, 菩薩) to the transcendental nature of life’s purpose

Question: With this spiritual realm or sphere of life's purpose (dharma dhātu, 法界) being that which is pure of affliction (anāsrava, 清淨), how can the mental states from the four kinds of transcendental knowledge also be only without affliction?

Answer: As long as they involve the truth of the noble path, they may be said to only involve non-affliction (anāsrava, 無漏). This is a reference to all the virtues, (guṇa, 功德), spiritual lives (kāya, 身) and pure lands (kṣetra, 土) of the buddhas that arise from seeds endowed with the nature of non-affliction, because it is through their development that all the seeds of afflicted purposes have been discarded forever. Although they manifest lives here among sentient beings who are struggling through life and death (saṃsāra, 生死) with actions (karmas, 諸業) and emotional disturbances (kleśas, 煩惱) that simulate the truths of suffering and its origination, they are really without affliction as long as they involve the truth of the noble path (ārya mārga satya, 聖道諦).

Question: Asaṅga's Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) and other works say that only fifteen parts of the eighteen-fold sphere of consciousness (pañcadaśa dhātavaḥ sāravāḥ, 十五有漏) are always endowed with afflictions.

These fifteen are:

- a. The five sense faculties: the eyes, the ears, the nose, the tongue and the (peripheral nerves of the) body
- b. The five sense objects: visual forms, audible sounds, fragrances, flavors and physical contacts
- c. The five sensory projections of consciousness: vision, hearing, smell, taste and touch

This excludes the three of the mind: the deliberations and calculations of self-interest, the mental objects (objectives) that are imagined and the distinguishing of imagined objects.

Can an enlightened being that descends into this world (tathāgata, 如來) really be devoid of these?

Answer: There are three theories about this:

1. *There is a thesis* in the Dialectical School (Madhyamaka, 三論宗 or 性空宗) that the virtues, spiritual lives and pure lands of the enlightened beings that descend into this world are deep and subtle, transcending both existence and non-existence. Because they are free from all speculations (nirvikalpa, 無分別) and without the sophistry of discursive thought (prapañca, 戲論), they are not to be found among the spheres of sensory consciousness, sensory faculties and sense objects. This does not contradict the explanation in Asaṅga's Compendium.
2. *There is another thesis* that the five sense faculties and the five objects of sense found in those beings that descend into this world do so from a sublime resolve of meditation (samādhi, 定) and so only involve the objective reality of form (rūpa, 色) that is found in the spiritual realm, the sphere of life's purpose (dharma dhātu, 法界). Although the buddhas' *five sensory projections of consciousness* (pañca vijñāna, 五識) depend on the evolving conditions of this world, they are very subtle and so are not really involved with the five explicit kinds of physical sensory objects. Because of this, the sensory consciousness of enlightened beings who descend into this world are said to be unlike those in ordinary sentient beings. The scriptures teach that a buddha's mind is always in a deep resolve of meditation (samādhi, 定) while the discourses explain that the nature of sensory consciousness in ordinary sentient beings is scattered and disordered (vikṣipta, 散亂).

Question: Which projection of consciousness corresponds with the transcendental knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智)?

Answer: It actually corresponds with the mind that distinguishes imagined objects (mano vijñāna, 第六識), because it is the one that brings about the function of creating manifestations (thoughts, words and deeds) that have a transformative influence (nirmāṇa, 化).

Question: How is it different from the transcendental knowledge of observing life's greater purpose with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智) (which is also said to come from this projection of consciousness)?

Answer: The knowledge of observing this purpose with subtly compassionate discernment observes the shared and unique characteristics of all things (sva lakṣaṇa, 自相 & sāmānya lakṣaṇa, 共相), while knowledge of accomplishing life's greater purpose only brings about their apparent manifestations in this world so that they may be distinguished (by others). These two kinds of transcendental knowledge do not arise at the same time because two different projections of the same kind of consciousness can not arise simultaneously (in this case, the spiritually restored mind that distinguishes imagined objects). That this is so is not in contradiction with reason, but it does not mean that different *functions* cannot arise from the same projection of consciousness simultaneously. There are others who postulate that transcendental knowledge of accomplishing life's greater purpose corresponds with the mind that deliberates and calculates self-interest (manas, 末那) when it is pure of affliction as transcendental knowledge with the nature of equanimity regarding self & other (samatā jñāna, 平等性智). In depending on the eyes, the ears and other sensory faculties connecting with the objects of visible form, audible sound, etc., there is knowledge of the nature of equanimity in the making of distinctions. This is a reference to the (restored) deliberations and calculations of self-interest being endowed with equanimity of mind when accepting and employing the grace of the spiritual lives and pure lands of enlightened beings and their characteristic signs for the sake of others (para sambhoga kāya kṣetra lakṣaṇa, 他受用身土相) as well as the apparent manifestations of these spiritual lives that have a transformative influence (nirmāṇa kāya, 化), which are a legacy of the work of these enlightened beings.

Question: But does not attainment of this knowledge of accomplishing life's greater purpose include the five sensory kinds of consciousness, and is it not then the very existential nature of this knowledge that is attained through restoration?

Answer: It is just like how the spiritual restoration of the stream of life & death (saṃsāra, 生死) is said to lead to the realization of spiritual freedom (nirvāṇa, 涅槃) but it is not possible for spiritual freedom to be the same thing as this stream of life & death. There should be no problem in understanding this analogy.

3. *There is a third thesis* (deemed to be correct) that the virtues, spiritual lives and pure lands of the enlightened beings that descend into this world (tathāgataḥ, 諸如來) are involved with the projections (skandhas, 蘊), alignments (āyatana, 處) & spheres (dhātus, 界) of the mind¹, but these three may or may not be endowed with affliction (sa āsrava, 有漏)⁷. In saying that only fifteen parts of the eighteen-fold sphere of consciousness are always endowed with afflictions, The Compendium on the Spiritual Science of the Greater Vehicle and other works are only referring to the shallow, explicit aspects as are understood by the saints on the lesser track of only seeking freedom from affliction at the individual level. They are not referring to the

entire sphere of consciousness encompassing all beings (as understood by a buddha). In the eighteen-fold sphere of consciousness (as understood by the other three tracks of spiritual awakening), only the last three may be included in the sphere that is without affliction:

These three are:

1. The sphere of the thinking mind (mano dhātu, 眼界), which includes deliberations and calculations of self-interest with equanimity
2. The sphere of purpose, the sphere of the moral universe (dharma dhātu, 法界)
3. The mind that imagines and makes distinctions (mano vijñāna, 意識)

Upon attaining enlightenment (buddho bhavati, 佛成就), all eighteen are without any affliction, but the pure non-affliction of these eighteen is not included among the objects that may be known by the saints on the lesser track who only attain freedom from affliction at the individual level. In fact some scriptures, like those about deliverance of the great discernment (mahā prajñā pāramitā, 大般若波羅蜜多經), suggest that the virtues, spiritual lives and pure lands of the buddhas are not found among the projections (skandhas, 蘊), alignments (āyatana, 處) and spheres (dhātus, 界) of sentient existence because they are not the same as those known through the limited knowledge of the saints on this lesser track. Yet in principle they must be the same, because all the holy teachings (including the above cited scripture) speak of conditional purposes (saṃskṛta dharmas, 有為法) involving these projections, alignments and spheres. As said in The Scripture on the Instructions of the Layman 'Of Spotless Reputation' (Vimalakīrti Nirdeśa Sūtra, 維摩詰所說經), there is no nineteenth or any other element found in the sphere of sentient existence beyond these eighteen. If it is said that enlightenment is not found among these projections, alignments and spheres of sentient existence because it is beyond all the sophistry of verbal expression, it should also be said that the enlightened beings that descend into this world are not to be found in the sphere of non-affliction or in the virtues, the everlasting bliss and the emancipation of the spiritual life. Furthermore:

- a. In various places in the holy teachings such as The Scripture on the Ultimately Great Freedom (Mahā Parinirvāṇa Sūtra, 大般涅槃經), The Scripture on The Lion's Roar of Princess Śrī Mālā (Śrī Mālā Devī Siṃha Nāda Sūtra, 勝鬘師子吼一乘大方便方廣經) and The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論), it is said that, through the spiritual restoration of consciousness, there is elimination of all the impermanent projections of purpose and realization of the everlasting projection of purpose. The spheres and alignments of purpose are also said to be like this. Therefore, when it is said that the enlightened beings who descend into this world are without any projections, alignments or spheres of purpose, it is really done with a concealed intent.
- b. When it is said that the nature of the five sensory projections of consciousness is distraction and disorder, it is only in reference to those who are not enlightened. Therefore it is concluded that the eighteen-fold sphere of sentient existence with its alignments and projections of purpose are possessed perfectly within the spiritual life of an enlightened being (buddha kāya, 佛身), but it is only that here they are without any affliction.

The four qualities (catur guṇa, 四德) **of the restored spiritual foundation of consciousness** (āśraya parāvṛtti, 轉依)

1. **It is Inconceivable** (acintya, 不思議) because it transcends all of the words, thoughts and speculations of mental chatter (manojalpa, 言議道) that seek to discover it (paryeṣaṇa, 尋思). Being very subtle, it is revealed deep within oneself. It is not really comparable with anything of this world.
2. **It is Virtuous** (kuśala, 善) because its nature has a clarity of purpose:
 - a. The pure nature of the spiritual realm is completely free from the arising and perishing of conditions and it is completely secure in and of itself (paramā svāsatva, 極安隱).
 - b. The mental states arising from its four kinds of transcendental knowledge have subtle functions with superlative and incomparable virtues.

Because they both have similar beneficial characteristics and they both counter any corruptions that arise from afflictions, the two fruits of spiritual restoration are both said to be virtuous (kuśala, 善).

To reiterate, there are two fruits of spiritual restoration:

- * Greatness of spiritual freedom (mahā nirvāṇa, 涅槃); This is found in the unconditionally pure (unafflicted) nature of the spiritual realm, the transcendental sphere (nature) of life's purpose (dharma dhātu, 法界)
- * Awakening to the nature of life's greater purpose (mahā bodhi, 大菩提); This is found in the four conditional kinds of transcendental knowledge of this purpose (catvāri jñāna, 四智)

Question: Asaṅga's Compendium on the Spiritual Science of the Greater Vehicle (Mahāyāna Abhidharma Samuccaya, 大乘阿毘達磨集論) explains that, among the alignments of subject and object (āyatana, 處), there are eight parts that are only morally undefined and so never virtuous (the five sense faculties as well as smells, flavors and physical contacts). Does this mean that they are either absent or morally undefined in an enlightened being that descends into this world (tathāgata, 如來)?

Answer: The explanations found in the three theories described before about the fifteen-fold sphere of consciousness already address this question. Because all the spiritual lives and pure lands of the enlightened beings who descend into this world involve the truths of transcendence and the noble path, they are only virtuous. And so:

- * The scriptures teach that the truths of transcendence (nirodha satya, 滅諦) and the noble path (ārya mārga satya, 聖道諦) have a nature that is only virtuous, and
- * The spiritual lives and pure lands of the buddhas are said to transcend the truths of suffering (duḥkha satya, 苦諦) and its origination (samudaya satya, 集諦).

Because the mind of an enlightened being transforms afflictions, that which is without virtue or is morally undefined arises from seeds of virtue in the consciousness of a buddha and becomes without affliction. With this being so, they become included among the virtues that are without any affliction.

3. **It is Everlasting** (dhruva, 常) because it never ends.
 - a. Because *the unafflicted nature of the spiritual realm* neither arises nor perishes and never changes, it is said to be everlasting.
 - b. It is also said to be everlasting because the foundation (āśraya, 所依) supporting *the four kinds of transcendental knowledge* and their associated mental states is ever-lasting and uninterrupted.

The existential nature (svabhāva, 自性) of these four transcendental kinds of knowledge are not themselves everlasting because they arise from causes and, in arising, they must perish, as was categorically stated by the Buddha. There is no matter or mind perceived that is not impermanent. However, through the power emanating from a buddha's original vow

(pūrva praṇidhāna bala, 本願力) to transform all the sentient beings who are never ending throughout space and time, the four transcendental kinds of knowledge and their mental states are also continuous and unending forever into the bounds of the future.

4. **It is Endowed with the Bliss of Contentment** (sukha, 安樂) because it is without any torment or distress.
 - a. Because *the unafflicted nature of the spiritual realm* is characterized by a perfect serenity of stillness, it is said to be endowed with the bliss of contentment.
 - b. Because *the four transcendental kinds of knowledge* and their associated mental states are forever free from any distress and do no harm, they are also said to be endowed with the bliss of contentment.

Because the existential natures of both are without any distress and endowed with the bliss of contentment, they are both able to bestow this contentment on all sentient beings.

The Spiritual Life of the Buddha is found in these two fruits found in spiritual restoration:

A. The Emancipation of the Spiritual Life (vimukti kāya, 解脫身)

Of the two fruits attained from restoring the spiritual foundation of consciousness, the saints on the lesser track who attain freedom from affliction at the individual level only realize the greatness of spiritual freedom (mahā nirvāṇa, 涅槃) and so are only freed from the obstacles of emotional disturbance (kleśa, 煩惱). Because of this, they are not distinguished by awakening to the nature of life's greater purpose (mahā bodhi, 大菩提) like the buddhas and bodhisattvas. They are only said to have realized the emancipation of the spiritual life (vimukti kāya, 解脫身).

B. The Purpose of the Spiritual Life (dharma kāya, 法身)

Because The Blessed One (Bhagavan, 世尊) realized the perfect stillness and silence of life's supreme purpose, he was called The Great Sage, The Silent One (Mahā Muni, 大牟尼). In attaining both of the fruits that come from restoration of the spiritual foundation of consciousness, the Blessed Sage was forever free from both emotional and cognitive obstacles (kleśa āvaraṇa, 煩惱障 & jñeya āvaraṇa, 所知障) and was said to have realized the greater purpose of the spiritual life, (dharma kāya, 法身), the life of transcendental purpose. Because of this, the Buddha was adorned with qualities of greatness such as:

- a. The four infinite states of mind (catvāri apramāṇāni, 四無量心)¹⁷,
- b. The four boundless kinds of interpretation (catvāri pratisaṃvidāḥ, 四無礙辯)¹⁷,
- c. The ten spiritual powers (daśa balāni, 十力)¹⁷ &
- d. The four kinds of fearlessness (catvāri vaisaradyani, 四無所畏)¹⁷.

The spiritual life is called a *life* (kāya, 身) because it is:

1. An existential nature (svabhāva, 體),
2. The foundation (āśraya, 所依) of consciousness, and
3. A repository for the meaning of life that has accrued (rāśy artha, 聚義)

The nature of the spiritual life (dharma kāya, 法身) found in a perfectly enlightened being (buddha, 佛) is defined by the *five-fold grounding of its purpose* (pañca dharma bhūmi, 五法地):

1. The existential nature of the spiritual realm (dharma dhātu svabhāva, 法界體性), the sphere of life's purpose that is pure of affliction (anāsrava, 淨)
2. Transcendental knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智)

3. Transcendental knowledge of this purpose with the nature of equanimity (samatā jñāna, 平等性智)
4. Transcendental knowledge of observing it with subtly compassionate discernment (praty avekṣana jñāna, 妙觀察智)
5. Transcendental knowledge of accomplishing its purpose (kṛtya anuṣṭhāna jñāna, 成所作智)

The Three-fold Spiritual Life (tri kāya, 三身) of a Perfectly Enlightened Being (buddha, 佛):
This spiritual life (dharma kāya, 法身) of an enlightened being that descends into this world (tathāgata, 如來) is distinguished by three characteristics:

1. *The existential nature of this spiritual life* (svabhāvika kāya, 自性身) is a reference to the lives of those beings that descend into this world (tathāgataḥ, 諸如來) from the transcendent spiritual realm that is pure of affliction, the sphere of purpose that is both the foundation (āśraya, 所依) for the acceptance and employment (sambhoga, 受用) of its grace as well as its apparent manifestations that have a transformative influence (nirmāṇa, 變化). Being free from any defining characteristics, its serene stillness transcends all sophistry of discursive thought (prapañca, 戲論). It is endowed with virtues that are boundless and everlasting and its transcendental nature is found within all things. Its existential nature (svabhāva, 自性) is also called the spiritual life (dharma kāya, 法身) because it is the foundation for the greatness of the virtues found in this purpose (mahā guṇa dharma, 大功德法).
2. *Accepting & employing the grace of this spiritual life* (sambhoga kāya, 受用身). There are two components of this:
 - 2a. *Acceptance & Employment for Its Own Sake* (sva sambhoga kāya, 自受用). This refers to those beings who have descended into this world (tathāgataḥ, 諸如來) and, over a three-fold countless number of lifetimes (trīṇy asaṃkhyeya kalpāni, 三阿僧祇劫), have cultivated and accrued immeasurable provisions (sambhāra, 資糧) of spiritual merit (puṇya, 福) and transcendental knowledge (jñāna, 智). They have brought these boundless real virtues into this world through a physical life (rūpa kāya, 色身) that is ultimately perfect, pure, everlasting and omnipresent. Through the power of grace, they will continue to dwell in a deep and clear stillness until the end of time, ever accepting (through faith) and employing (through practice) the existential nature of this spiritual life for its own sake and spreading the bliss of contentment that is found in this nature of life's greater, transcendent purpose.
 - 2b. *Acceptance & Employment for Others* (para sambhoga kāya, 他受用). This refers to those beings who have descended into this world and revealed the sublime virtues of the spiritual life to others through their knowledge of life's greater purpose with the nature of equanimity (samatā jñāna, 平等性智). Residing in pure lands (kṣetra pariśuddhi, 淨土), through the power of grace they reveal great powers of spiritual penetration (mahā abhijñā, 大神通), turn the wheel of life's true purpose for bodhisattvas who abide in the ten levels of grounding in the transcendental nature of life's purpose to resolve their networks of doubt and make them accept (through faith) & employ (through practice) the meaningful benefits and bliss of contentment found on this greater track of collective spiritual awakening.

These two constitute *accepting & employing the grace of this spiritual life*.

3. *The apparent manifestations of this spiritual life that have transformative influence* (nirmāṇa kāya, 變化身): This is a reference to those beings who have descended into this world (tathāgataḥ, 諸如來) and revealed the countless apparent manifestations of this spiritual life and adapted them to all the different aspirations and understandings of sentient beings in order to spiritually transform them. They dwell in both pure (unafflicted) and corrupt (afflicted) lands for bodhisattvas who have not yet attained the levels of grounding in the transcendental nature of life's purpose, saints on the lesser track who only seek freedom from affliction at the individual level and ordinary sentient beings. They assess the capacities and the opportunities available, reveal powers of spiritual penetration, teach about the true nature of life's purpose and do the work of making each and every sentient being attain meaningful benefits and the bliss of contentment.

The Buddha's three-fold spiritual life in terms of the five levels of its grounding in the nature of life's transcendental purpose (buddha bhūmi, 佛地)

There are two theories about this:

1. *The first thesis:*
 - a. The first two, *the existential nature of the sphere of purpose that is pure of affliction* (dharma dhātu svabhāva, 法界體性) and *knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智) involve *the existential nature of the spiritual life* (svabhāvika kāya, 自性身) because:
 1. As The Scripture on the Levels of Grounding in Enlightenment (Buddha Bhūmi Sūtra, 佛地經) explains, with there being the spiritual life of the buddha (dharma kāya, 法身), there is the transcendental nature of life's purpose (tathatā, 真如).
 2. As explained in Asaṅga's Discourse on the Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論):
 - a. Through the restoration of the spiritual foundation of consciousness (āśraya parāvṛtti, 轉依), the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is converted by being put to rest (vyāvartayati, 轉去) and being replaced with the existential nature of the spiritual life (svabhāvika kāya, 自性身), and:
 - b. Through transcendental knowledge of the perfect mirror of life's greater purpose and its mental states (caitta, 品), there is a realization of this restoration.
 - b. The next two, *knowledge of life's greater purpose with the nature of equanimity* (samatā jñāna, 平等性智) and *knowledge of its observation with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智), both involve *accepting & employing the grace of this spiritual life* (sambhoga kāya, 受用身) because, as The Discourse on the Adornment of the Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論) explains:
 1. Through knowledge of the transcendental nature of life's purpose with the nature of equanimity, there are the apparent manifestations of a buddha's spiritual life that have a transformative influence (nirmāṇa kāya, 變化身) in pure lands to bodhisattvas who have entered into the various levels of its grounding.
 2. Through knowledge of its observation with subtly compassionate discernment, there are the teachings about the transcendental nature, the severing of doubts about it and revelation of its mastery to all those in the audience of the greater assembly of faith surrounding (mahā saṃghāti pāriyātraka, 大集會) an enlightened being, including bodhisattvas who have not yet attained levels of grounding in it, saints on the lesser track of only seeking freedom from affliction at the individual level and ordinary sentient beings.

3. Through spiritual restoration of the seven evolving manifestations of consciousness (sapta pravṛtti vijñāna, 七轉識), there is accepting (through faith) and employing (through practice) the grace of a buddha's spiritual life (sambhoga kāya, 受用身).
- c. The last, *knowledge of accomplishing its purpose* (kṛtya anuṣṭhāna jñāna, 成所作智) involves the apparent manifestations of the spiritual life that have transformative influence (nirmāṇa kāya, 變化身) because, as The Discourse on the Adornment of Greater Vehicle Scriptures says, through knowledge of accomplishing the work to be done, there are the apparent manifestations of the spiritual life in the pure lands of the ten directions with transformative influence that are unimaginably countless.

And because knowledge of the nature of life's greater, transcendental purpose is uniquely endowed with this three-fold spiritual life, one understands that this knowledge pervades all things everywhere.

2. *There is another thesis* (deemed correct) that the existential nature of the spiritual life (svabhāvika kāya, 自性身) only involves the existential nature of the spiritual realm (dharma dhātu svabhāva, 法界體性) that is pure of affliction because, as is said in various discourses:
 - a. The existential nature of the spiritual life is its original nature that is everlasting.
 - b. A buddha's spiritual life neither arises nor perishes.
 - c. It is only caused by realization, not through anything that arises or is created.
 - d. The spiritual life is shared in common by all enlightened beings (sarva buddhaḥ, 諸佛) and it is found everywhere in all things, like empty space.
 - e. Being unconditional and without defining characteristics, it transcends matter and mind.
 In saying that the subconscious store of memory (ālaya vijñāna, 阿賴耶識) is converted and put to rest (vyāvarta yati, 轉去) through the restoration of its spiritual foundation (āśraya parāvṛtti, 轉依), what is actually meant is that, because of this restoration, the two kinds of obstacles (āvaraṇas, 障) and their unrefined natures (dauṣṭhulya, 麤重) in the subconscious memory are transcended and the true spiritual life (dharma kāya, 法身) is revealed.
 - a. In the unique excellence (viśiṣṭatā, 殊勝) of transcendental knowledge there is said to be the spiritual life (dharma kāya, 法身) of a buddha. This is said because this spiritual life is the foundation that supports knowledge of the transcendental nature of reality.
 - b. The existential nature of this spiritual life (svabhāvika kāya, 自性法身) has real virtues that are boundless but, because it is unconditional (asamskṛta, 無為), it cannot really be said to be of matter or mind.
 - c. Accepting and employing the grace of this spiritual life for its own sake (sva sambhoga kāya, 自受用身) involves the real virtues found in the mental states associated with the four kinds of transcendental knowledge. It arises from *knowledge of the perfect mirror of life's greater purpose* (mahā ādarśa jñāna, 大圓鏡智) and its physical life (rūpa kāya, 色身) that is everlasting and omnipresent.
 - d. Accepting and employing the grace of this spiritual life for the sake of others (para sambhoga kāya, 他受用身) involves the mental states associated with *knowledge of this purpose with the nature of equanimity* (samatā jñāna, 平等性智). This reveals the buddha's spiritual life.
 - e. The apparent manifestations of this spiritual life that have a transformative influence (nirmāṇa kāya, 變化身) involve mental states associated with *knowledge of the work of accomplishing this purpose* (kṛtya anuṣṭhāna jñāna, 成所作智) and it is manifested in accordance with the various different characteristics and signs (lakṣaṇa 相) of this spiritual life.

Kuījī added: *Accepting and employing the grace of this spiritual life for the sake of others* and *apparent manifestations of this spiritual life that have a transformative influence* both involve mental states associated with *knowledge of observation with subtly compassionate discernment* (praty avekṣana jñāna, 妙觀察智) when there are teachings

about the transcendental nature of life's purpose and the bringing about of manifestations of this spiritual life that benefit sentient beings.

The Discourse on the Adornment of Greater Vehicle Scriptures (Mahāyāna Sūtra Alaṃkāra Śāstra, 莊嚴論) explains that, with knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智), there is accepting and employing the grace of the buddha's spiritual life (sambhoga kāya, 受用身) while The Summary of the Greater Vehicle Doctrine (Mahāyāna Saṃgraha, 攝大乘論) says that through its acceptance and employment there is restoration of the seven evolving manifestations of consciousness (pravṛtti vijñāna, 轉識). Although there is also acceptance and employment of this grace through restoration of the eighth with its the subconscious store of memory (ālaya vijñāna, 阿賴耶識), on this The Summary of the Greater Vehicle Doctrine only says that its restoration reveals the spiritual life (dharma kāya, 法身). For the sake of brevity, it does not also mention that its restoration also leads to this accepting and employing of the grace of the buddha's spiritual life (through faith and practice). It is further said that:

1. *The spiritual life* (dharma kāya, 法身) of the buddha neither arises nor perishes and is beyond matter and mind. There is no cause that produces it, only causes that reveal it. The mental states associated with knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智) are therefore in contradiction with the spiritual life because they involve the mind. If this mirror knowledge and its mental states did not belong to accepting and employing it, how could they be involved with it?
2. *Accepting and employing the grace of this spiritual life for its own sake* (sva sambhoga kāya, 受用身) involves the buddha's real and uniquely distinct conditional virtues because here the mental states associated with the four kinds of transcendental knowledge really exist as matter and mind while accepting and employing it.
3. *Accepting and employing the grace of this spiritual life for the sake of others* (para sambhoga kāya, 他受用身) and *its apparent manifestations that have a transformative influence* (nirmāṇa kāya, 變化身) both involve the skillful ways and means used in influencing others because, without them, it would be impossible to express the existential nature of this transcendental knowledge.
4. Although it is said that *the apparent manifestations of this spiritual life with a transformative influence* (nirmāṇa kāya, 變化身) involve a transcendental knowledge that is uniquely excellent, it is really only an apparition, a manifestation that simulates transcendental knowledge and only arises from it. Its hypothetical designations (prajñapti, 假) of this transcendental knowledge are said to reflect its real existential nature but not really be the knowledge itself.

It is said that knowledge of life's greater purpose with the nature of equanimity (samatā jñāna, 平等性智) is able to reveal acceptance and employment of the grace of this spiritual life (sambhoga kāya, 受用身) while knowledge of accomplishing this purpose (kṛtya anuṣṭhāna jñāna, 成所作智) is able to reveal its apparent manifestations with transformative influence (nirmāṇa kāya, 變化身) through thoughts, words and deeds. In reality, although the apparent transformations of the buddha's spiritual life in this world and the acceptance and employment of its grace for others are not really of the mind or its mental states, it is through them that the mind and its mental states are able to reveal them. The powers of the one awakened to the nature of the supreme purpose of life (a buddha) are difficult to imagine because they are able to reveal this spiritual life (dharma kāya, 法身) that is without any shape or substance.

Question: If this were not so, why would an enlightened being that descends into this world (tathāgata, 如來) manifest greed, hatred and the like since they were eliminated so long ago, and how could students of life's purpose (śrāvakas, 聲聞), ordinary people (manuṣya, 人) and even brutes (tiragyoni, 傍生) recognize the mind of such an enlightened being when even bodhisattvas who have attained perfect spiritual awakening (saṃbodhi, 等覺) do not truly comprehend it?

Answer: It is because:

- a. As the Scripture on the Ultimately Great Freedom (Mahā Parinirvāṇa Sūtra, 大般涅槃經) says, the countless variations in the apparent manifestations of the spiritual life with transformative influence (nirmāṇa kāya, 變化身) are created for the minds of others.
- b. As the Scripture on the Grounding of Enlightenment (Buddha Bhūmi Sūtra, 佛地經) says, through knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智), an enlightened being that descends into this world is revealed through the making of thoughts, words and deeds.
- c. As the Scripture on Understanding the Deep Mystery (Saṃdhi Nirmocana Sūtra, 解深密經) says, the apparent manifestations of a buddha's spiritual life with transformative influence are dependent on other minds because they really depend on being manifested as mental objects in the imaginations (nimitta bhāga, 相分) of others.
- d. Although it is said that these apparent transformations of the spiritual life transcend the mind and the sense faculties, they really depend on the minds of others, not the mind of the enlightened beings that descend into this world.
- e. And the physical form, the sense faculties, the mind and the mental states (of such a being that descends into this world) are only apparently employed because they are said to not really exist (in these apparent transformations of the spiritual life).

The different attributes of this three-fold spiritual life

Although the three parts of this spiritual life are all perfectly endowed with boundless virtues, each of them are different. This is reference to the fact that:

- a. With there being *the existential nature of the spiritual life* (svabhāvika kāya, 自性身), there is only the transcendental reality that is everlasting (nitya, 常), endowed with the bliss of contentment (sukha, 樂) as well as an existential identity (ātman, 我) that is pure of affliction (vimala, 淨). Free from any corruption (saṃkleśa, 雜染), it is the foundation for the host of virtues that are unconditional. It transcends matter, mind and all the different distinctions employed in mentally imagined objects.
- b. With there being *acceptance and employment of the grace of this spiritual life for its own sake* (sva sambhoga kāya, 自受用身), there is endowment with countless subtle kinds of matter and mind that have transcendental virtues.
- c. & d. With there being *acceptance and employment of the grace of this spiritual life for the sake of others* (para sambhoga kāya, 他受用身) or *apparent manifestations of this spiritual life that have transformative influence* (nirmāṇa kāya, 變化身), there is only endowment with countless apparitions of matter and mind. These provide meaningful benefits and the bliss of contentment to others and employ apparent mental objects of virtue that are imagined.

The two beneficiaries of this three-fold spiritual life

Furthermore:

- a. *The existential nature of the spiritual life* (svabhāvika kāya, 自性身) involves its own benefit, because its perfect stillness and bliss of contentment are unshakeable and naturally spontaneous. It simultaneously benefits others because, as a prevailing condition (adhipati pratyaya, 增上緣), it also makes sentient beings attain meaningful benefits and the bliss of contentment. It is also the foundation for acceptance and employment of its grace (sambhoga kāya, 受用身) and its apparent manifestations that have transformative influence (nirmāṇa kāya, 化身) because it is endowed with both self-benefit and benefit for others.
- b. *Accepting and employing the grace of this spiritual life for its own sake* (sva sambhoga kāya, 實受用身) only refers to self-benefit.
- c. *Accepting and employing it for others* (para sambhoga kāya, 他受用身) and *its apparent manifestations that have a transformative influence* (nirmāṇa kāya, 化身) only refer to the benefit of others because they are manifested to others.

The three-fold spiritual life and its pure lands

- a. *The existential nature of the spiritual life* (svabhāvika kāya, 自性身) depends upon *the land that is the very nature of life's purpose* (dharmatā kṣetra, 法性土), a reference to the suchness of the transcendental nature (tathatā, 真如). Although there is really no distinction between the existential nature of spiritual lives and their lands, they belong to enlightened beings (buddhas, 諸佛) and their transcendental purposes (dharma, 法) respectively because of the difference between their characteristics and their natures. Neither a buddha's spiritual life nor its pure land involves physical form. Although they cannot be said to be great or small, in adapting to conditions, their size is said to be without bounds. Like empty space, they are everywhere in all places.
- b. *Acceptance and employment of the grace of this spiritual life for its own sake* (sva sambhoga kāya, 自受用身) depends upon *its own land* (sva kṣetra, 自土). This is a reference to use of knowledge of the perfect mirror of life's greater purpose (mahā ādarśa jñāna, 大圓鏡智), which corresponds with purity of the eighth projection of consciousness (the store of memory). Because of past cultivation for its own sake, its seeds have ripened into a land of enlightenment that is pure of affliction (anāsrava buddha kṣetra, 淨佛土). From the very first realization of perfect enlightenment and forever into the boundless end of time, there is continuous manifestation of such a pure land. Its domain is perfect, boundless and adorned with a host of treasures. The acceptance and employment of its grace for its own sake depends on the land in which it forever abides. The size of this spiritual life is the same as that of its pure land. Each of its capacities (indriya, 根), its (thirty-two) signs (lakṣaṇā, 相) and its (eighty) refinements (anuvyañjana, 好)¹⁹ are boundless because they all arise from roots of virtue (kuśala mūla, 善根) that are immeasurable. With its earned merits (puṇya guṇa, 功德) and its knowledge and discernment (jñāna prajñā, 智慧) being beyond any physical form, it cannot be said to be great or small. Being based on realization of the existential nature of the spiritual life and its pure land that constitutes the sphere of life's purpose and serves as its foundation, it may also be said to be everywhere in all places.
- c. *Its acceptance & employment for the sake of others* (para sambhoga kāya, 他受用身) also depends upon *its own land* (sva kṣetra, 自土). This is a reference to its use of the knowledge of life's purpose with the nature of equanimity (samatā jñāna, 平等性智) and the power that arises from the greatness of loving kindness and compassion (mahā maitri karuṇa bala, 大慈悲力).

Because of its past cultivation and its benefiting of others, its seeds have ripened into a land of enlightenment that is pure of any affliction (anāsrava buddha kṣetra, 淨佛土). In adapting to bodhisattvas who abide in the ten levels of grounding (daśa bhūmi, 十地), there are opportunities to spiritually transform them in this pure land. Some of them are great while some of them are small, some of them prevail and are outstanding while others are weak and inconsequential. Over time they are all subject to change and evolution. Those living in this pure land depend on accepting and employing the grace of the buddha's spiritual life for the sake of others. These spiritual lives and pure lands are both without a fixed size.

- d. *The apparent manifestations of the spiritual life that have a transformative influence* (nirmāṇa kāya, 變化身) depend upon a land of apparent manifestations that have transformative influence (nirmāṇa kṣetra, 變化土). This is a reference to use of the knowledge of accomplishing life's greater purpose (kṛtya anuṣṭhāna jñāna, 成所作智) and the power from the greatness of loving kindness and compassion (mahā maitri karuṇa bala, 大慈悲力). Because of past cultivation for the benefit of others, there are seeds that ripen into pure lands with enlightened beings that are pure of affliction (anāsrava buddha kṣetra, 淨佛土). In adapting to sentient beings who have not yet attained any of the levels of grounding (abhūmi praviṣṭa, 地前), there are opportunities to transform them in these lands of enlightenment (buddha kṣetra, 佛土). Some of those in these lands are pure of affliction while others are corrupted. Some of them are small while some of them are great. Over time they are all subject to change and evolution. Those living in these lands depend on the apparent manifestations of the buddhas' spiritual lives that have a transformative influence. These spiritual lives and pure lands are also without a fixed size.

The division and multiplication (kāya vibhakti, 分身) ***of this three-fold spiritual life***

- a. *The existential nature of the spiritual life* (svabhāvika kāya kṣetra, 自性身土) and *the land that is the very nature of life's purpose* (dharmatā kṣetra, 法性土) are similarly realized by all of the enlightened beings that descend into their worlds (sarva tathāgataḥ, 一切如來) because their existential natures are indistinguishable.
- b. In *accepting & employing the grace of this spiritual life for their own sakes* (sva sambhoga kāya, 自受用身) in *their own lands* (sva kṣetra, 自土), although each of the buddhas transform their own lands differently, they all are boundless and without any contradiction.
- c. & d. In *accepting & employing it for the sake of others* (para sambhoga kāya, 他受用身) and *its apparent manifestations that have transformative influence* (nirmāṇa kāya, 變化身) in *their own lands*, the enlightened beings that descend into their worlds adapt to the sentient beings they transform in both unique and shared ways.
1. In *a shared transformation* (sāmānya nirmita, 所化共) there are many transmissions of life's greater purpose that are occurring at the same time and place. The buddhas each manifest spiritual lives and pure lands with shapes and signs that resemble each other and are without any contradiction to each other. These processions of interdependent aspects serve as prevailing conditions (adhipati pratyaya, 增上緣) that are manifested in the minds of those being transformed, with the spiritual life of each of the buddhas manifesting itself into a pure land, revealing powers of spiritual penetration, teaching about the true nature of life's purpose and a providing an abundance of benefits.
 2. In *a unique transformation* (asāmānya nirmita, 所化不共) there is a transmission of life's greater purpose from a single enlightened being to a single sentient being in which there is only a single buddha performing the transformation.

Since the very beginning of time, there have been many different kinds of sentient beings with lineages (gotra, 種性) that have enabled them to connected with the nature of life's greater purpose (dharmatā, 法爾) through certain enlightened beings. Some have connected to one while others have connected to many. And so the influence of spiritual transformation has had many unique and shared characteristics (sva lakṣaṇa, 自相 & sāmānya lakṣaṇa, 共相). If this were not so, why have there been so many buddhas ever abiding in this world, each toiling in their own way. Would this not all be pointless if just one Buddha would be able to benefit all living beings?

The manifestations of spiritual lives & their pure lands

1. Spiritual lives and the lands they dwell in, whether they are with or without affliction, are manifested as unafflicted consciousness (anāsrava vijñāna, 無漏識) in the same way that consciousness becomes virtuous and unafflicted. Conditions that directly cause the arising of this consciousness (hetu pratyaya, 因緣) are only virtuous and without affliction because they involve the reality of the noble path (ārya mārga satya, 道諦) and the transcendence (nirodha, 滅) of suffering (duḥkha, 苦) and its origination (samudaya, 集). The imagined components of consciousness (nimitta bhāga, 相分) that are induced through projections of purpose (skandha, 蘊), alignments of subject & object (āyatana, 處) and the spheres of consciousness (dhātus, 界) are not always the same because the seeds inducing these three through conditions directly cause the arising of consciousness have different moral natures.
2. Spiritual lives and the lands they dwell in are manifested as afflicted consciousness (sa āsrava vijñāna, 有漏識) in the same way that consciousness becomes afflicted. Conditions that directly cause the arising of consciousness (hetu pratyaya, 因緣) are only afflicted because they involve the reality of suffering and its origination but are without transcendence and the noble path. The imagined components of consciousness that are found in projections of purpose, alignments of subject & object and spheres of consciousness are not always the same because the seeds inducing these three to arise though conditions that directly cause the arising of consciousness may have different moral natures.

One should understand that the virtuous, evil and undefined moral natures that are found in the imagining component of consciousness (darśana bhāga, 見分) are not necessarily the same as those found in its imagined portion (nimitta bhāga, 相分) because their natures are induced differently through the conditions that directly cause the arising of their consciousness. If this were not so, there would never be any distinctions found between it and the five projections of purpose, the twelve-fold alignment of subject & object and the eighteen-fold sphere of consciousness.¹

The Conclusion On There Only Being the Virtual Nature of Consciousness

(vijñapti matratā, 唯識)

The imagined component of consciousness (nimitta bhāga, 相分) based on the manifestations of its various different configurations (vikurvaṇa, 變現) is unlike its real nature that is a perfect comprehension (pariṇiṣpanna svabhāva, 圓成實性) dependent on the arising of an other (paratantra, 依他). If this were not so (and the imagined component was considered to be real on its own), the principle of there only being the virtual nature of consciousness would not be valid because it would mean that consciousness and its object had a real existence apart from one another.

Others express this by saying that the imagining and imagined components of consciousness both arise from conditions that directly cause consciousness (hetu pratyaya, 因緣), both depend on the arising of an other (paratantra, 依他起) and both are only as real or false as the virtual nature of consciousness itself.

The term 'only' (matra, 唯) here is meant to dismiss a real, separate existence that is external to consciousness and based on speculations that are entirely imagined (parakalpita, 遍計所執). It is not intended to deny the real existence of the internal objects of consciousness (such as the imagining and imagined components of the mind). If this were not so, the word 'only' here would also dismiss the transcendental nature of life's purpose (bhūta tathatā, 真如) and it too would then be deemed to be unreal.

Question: If the inner objects of consciousness are not false, why is it said that there is only the virtual nature of consciousness but not, say, the virtual object of consciousness?

Answer: This is because:

- a. Consciousness is only internal while objects can be both internal and external. Lest external objects also be deemed to be real, the Buddha only spoke of there only being the virtual nature of consciousness.
- b. Some are foolish and mistakenly cling to external objects, bringing about actions (karmas, 諸業) that result in them being tainted by emotional disturbances (kleśas, 煩惱), causing them to sink further into the stream of life and death (saṃsāra, 生死). They do not vigorously (turn inward to) observe the mind in seeking the deliverance of spiritual freedom. Out of compassion for these sentient beings, the Buddha taught about there only being the virtual nature of consciousness (vijñapti matratā, 唯識) and exhorted them to look inside and observe their own hearts in order to attain this deliverance from attachments to life and death. This is a reference to the fact that these inner objects are not without an existential nature, unlike those that are external.
- c. Some (like Sthiramati) asserted that only the self-awareness (sva saṃvitti bhāga, 自證分) found in the imagining component of consciousness has a real existential nature and the various different components of consciousness only appear to arise through the power of conditioning (the power of perfuming - vāsanā bala, 熏習力).
- d. With the real existential nature of consciousness also being endowed with the transcendental nature of life's purpose (bhūta tathatā, 真如), there is no purpose that is distinguished apart from it.
- e. Consciousness here is also a reference to its mental states (caitta, 心所), because the mind and these states are necessarily associated with each other.

A Recap of this Discourse on Vasubandhu's Thirty Stanzas of Verse

This Discourse on Vasubandhu's Thirty Stanzas of Verse is organized into three parts.

One interpretation of this:

1. Stanzas 1 through 24 are on the characteristics found in the virtual nature of consciousness
2. Stanza 25 is on there only being the virtual nature of consciousness
3. Stanzas 26 through 30 are on the stages of putting this state of grace called 'there only being the virtual nature of consciousness' into practice.

A second interpretation:

1. Stanzas 1 through 2A are an introduction to the nature of identity, purpose & consciousness.
2. Stanzas 2B through 25 are an elaboration on the nature of identity, purpose & consciousness.
3. Stanzas 26 through 30 are on the noble path to realizing that there is only the virtual nature of consciousness

Because it establishes that there is only the virtual nature of consciousness, it is entitled The Discourse on Realizing There is Only the Virtual Nature of Consciousness (*Vijñapti Matrātā Siddhi Śāstra*, 成唯識論). It is also called The Discourse on the Purity (Non-Afflicted Nature) of There Only Being the Virtual Nature of Consciousness (*Vijñapti Matrātā Viśuddhi*, 淨唯識) because it reveals the principle of there only being the virtual nature of consciousness with ultimate clarity and purity.

The source of this discourse is Vasubandhu's Thirty Stanzas on There Only Being the Virtual Nature of Consciousness (*Vijñapti Matrātā Triṃśikā Kārikā*, 唯識三十頌) which perfectly reveals this principle in a mere thirty stanzas, no more and no less.

Concluding Prayer of Dedication

Having relied on the holy teachings and proper reasoning,
The nature and the characteristics found in there only being the virtual nature of
consciousness have now been distinguished.
May the merits found in this work be offered up to all living beings, and
May we all quickly ascend to the supreme awakening together.

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

Vijñapti Matrātā Siddhi Śāstra, 成唯識論

End of Volume Ten