Chapter 6: Applications of Three Natures into Real Life

6.1 The Transformation of Consciousness

6.1.1 What Is Ultimately Reality?

What are real dharmas? The Ch’eng wei-shih lun says: The claim that there are unconditioned dharmas apart from rūpa, citta\(^1\), which are definite real existents, is not supported by reason. There are three types of dharmas determined to exist:

1. Dharmas known through direct perception, such as rūpa, citta, etc.

2. Dharmas whose functions are enjoyed through direct perception, such as pitchers and clothes. The whole world universally knows that these two types of dharmas exist; they don’t need to be established by reason.

3. Dharmas that actively function, such as the eye, ear, etc. due to their functioning, one realizes and knows that they exist.

The first two are immediately known through perception, and thus do not require additional inferential proofs. The third is inferential. For instance, the eye cannot see itself; the sheer fact that one can see at all demonstrates that one has eyes. One can determine the role of the eyes by covering them up, or closing them, and trying to see. This knowledge is inferential, but still directly tied to immediate experience. Even though explicitly the Ch’eng wei-shih lun treats scripture and reasoning as the basic pramāṇas, when determining which dharmas are real, perception and inference alone count. The inferential category is important things like the
ālayavijñāna, like the eye. It cannot be perceived directly, and can only be known through
inference concerning its observable effects. It again bears emphasis that rūpa is accepted as a
real dharma because it is known through cognitive acts. Empirical reality is accepted, not
denied.

Consciousness is a name for what arises through such acts. Empirical laws, commonality,
causal relations, and so on, are all mental constructs, ways of “knowing.” Unconditioned
dharmas are not directly perceived, nor do they exhibit observable effects in the empirical
world; so the CWSL does not accept them as ultimately real. Unconditioned dharmas are not
universally known by the whole Unconditioned dharmas are not universally known by the
whole world as definitely existing, since they lack active functions, unlike the eye, ear, etc. If
they had a function, they would have to be impermanent. Hence unconditioned dharmas
definitely exist cannot be held. However, since the nature of unconditioned dharmas is known,
and since that nature is sometimes revealed by rūpa, citta, etc., like rūpa, citta, etc., one
shouldn’t hold the opinion that apart from rūpa, citta, etc., there are unconditioned dharmas.

The unconditioned dharmas (asamskṛta-dharma) are non-empirical, by definition. Since the
criterion of reality is the ability of a dharma to discharge its efficient causality, they cannot be
real. Their nature is sometimes disclosed in the way the dharmas engaged in cognition such as
rūpa, citta, and the caittas operate cognitively. Principles natures can be generalized by
inference from particular occurrences. Since the unconditioned dharmas are not accessible or
knowable apart from how they are implicated in cognitions, the CWSL insists that “apart from
rūpa, citta, etc., unconditioned dharmas.” Similarly, rūpa and externality, unconditioned
dharmas cannot be divorced from the realm of cognition in which they are constructed and
“known.”
For Yogācāra, all is reducible to phenomenal, and the idea that something exists outside or beyond that is only an idea that occurs within phenomenal cognitions. The text then turns to each of the dharmas professed to be unconditioned, etc. The sutras say, “The unconditioned dharmas, such ākāśa, etc., exist.” Generally there are two types:

i) Dependent on alterations of consciousness. They are prajñaptis, which one assumes exists. One has heard the terms ākāśa, etc., and subsequently one (imaginatively) discriminates (vikalpa) the characteristics of ākāśa. Because the power of these ruminations becomes habitual, the mind, etc., at some point, produces what appears to be ākāśa, etc., projecting/perceiving. The “unconditioned” characteristics, Since the projected /perceived characteristics appear without alterity, they are prajñaptically labeled “permanent”.

ii) Dependent on dharma- nature (dharmatā), they are prajñaptis, which one assumes to exist. Tathatā is disclosed by the emptiness and no-self. This tathatā is neither existent nor inexistent. The paths of mind and language are cut off; it is neither the same nor different from all dharmas, etc. It is the true principle of dharmas, and so it is called dharmatā.

The Five Asamškṛta Dharmas are then explained in terms of what they prajñaptically signify. Before we pointed out that the Ch'eng wei-shih lun utilizes an opposition between “real” and “nominal”. Does this mean that tathatā is non-existent, or unreal? Not exactly, Adhering to the middle way that avoids extremes means to not leap to the affirmation of one extreme when the other extreme is negated. The term “tathatā” is a prajñapti.

In case, one became confused by the seeming vacillation suggested by this middle way. They are fully affirm or deny would be extreme the text has reiterated the basic fact: tathatā and the other so-called unconditioned dharmas are linguistic fictions. They can be conjured either by
having once heard about them, and then letting one’s mind and imagination flesh out the ideas, developing those impressions into actual “perceptions,” i.e., a kind of wish-fulfillment; or by “disclosing” the dharma-nature which is neither identical to nor different from actual dharmas. Similarly, tathatā, dharmatā is a prajñaptic device, not an “ultimate reality.”

Tathatā is not a “real thing, nor is vijñāna/vijñapti. It is a merely descriptive term for what occurs in cognition “purified” of karmic defilements and cognitive obstructions. Emptiness is posited as an antidote to attachment. “Consciousness-only” is charged with the same function. Psychosophic closure cannot be reified. The closure undergoes erasure; the obstructions become transparent. The grasper-grasped is exposed immediately and ubiquitously in every moment of cognitive apprehension; the “given” loses its innocence and is exposed as the “taken”; the appropriation economy is everywhere revealed for what it is: a consciousness that “hangs onto” (ālambana) whatever it can, even and especially its own creations. Consciousness discerns sense-objects, cognitively embraces them, and then “dwells” on them. Externality is challenged. The external is not ontologically significant. It is not actually external to me; it is external for me, to define my limits, such that I construct and operate myself appropriation.

It is consciousness-only and not “perceptual-object-only” because consciousness cannot be externalized, whereas objects not only can, but also often are. To return us to our own experience, to the intentionality that connects us with our world, to bring us to understand precisely what cognition is, how it functions, and how to smash the closure that narcissistically traps us in our own consciousness, so that we reflect the world like a mirror, rather than our own anxieties and predilections; to uncover and strip away the presuppositions which blind us; for these reasons Yogācāra has offered a phenomenological system for self-analysis.
details of that system, such as the interplay of the various caittas, etc., the antidotal application of the three non-self-natures, have been suggested but far from exhaustively expounded here⁴.

### 6.1.2 Consciousness Transforms into Wisdom

The five aggregates literally are form, sensation, perception, formation, and consciousness. Each of these aggregates is transformed upon reaching enlightenment. The aggregate of sensation⁵ transforms into freedom from suffering, as well as an unbroken continuity of great bliss. The aggregate of perception is transformed into the unhindered ability to teach the dharma. The aggregate of formation is transformed into miraculous deeds, and the gathering of dharma students. The aggregates of consciousnesses are transformed into the five wisdoms.

The sixth mental consciousness, which is the aspect of mind that becomes the wisdoms at the level of enlightenment. Four causes within the practice of the path of dharma which give rise to four of the five wisdoms. Hearing and contemplating the full range of the Buddha’s teachings in the Tripitaka will cause “mirror-like wisdom” to develop. Engaging in the meditation of helping all sentient beings without any partiality to friends or aversion to enemies will cause the wisdom of equality. The giving of dharma teachings with the motivation of love and compassion and a desire to help all sentient beings will cause “discriminating wisdom” to develop.

The accomplishing of activities to benefit others is the cause for “all-accomplishing wisdom.” We could add that the realization of the true nature of phenomena is the cause for the fifth “dharmadhatu wisdom.” There are three realms (Skt. kayas). These are the dharmakaya, which is the pure realm of complete enlightenment. This manifests as the sambhogakaya,
which is a pure realm where only realized beings (bodhisattvas and Buddha’s) can visit and receive teachings. There is the nirmanakaya, which is our earthly realm inhabited by beings in samsara. By diligently listening to and contemplating the dharma and meditating on it, we are able to slowly eliminate the afflictions and gradually develop the wisdom of the true nature of phenomena.

We should progress through the ten-bodhisattva levels terminating in the attainment of Buddhahood. At this point we have completely eliminated the causes of samsara, negative karma, and the disturbing emotions. Our suffering is replaced with the experience of great bliss and peace. This is the first benefit of Buddhahood, which principally liberates oneself. Upon attaining Buddhahood we also eliminate all obstacles to our wisdom and attain perfect realization or “omniscience.” This benefits others because with this knowledge we can show them how they too can attain Buddhahood. This complete elimination of the disturbing emotions and the cognitive obstructions is the Buddha’s “dharma” or “the body of the dharma.” But while clearly seen, there is no attachment to these appearances. The Buddha is able to clearly see human being’s purity and impurities, their delusions and suffering. Usually, enjoyment has another connotation of receiving wealth and pleasure, but that is not the enjoyment of a Buddha. Enjoyment in this context refers to Buddha activity bringing all bodhisattvas to the state of Buddhahood. Through the Buddha’s activity, the bodhisattvas are endowed with enjoyment. The sambhogakaya has two wisdoms:

i) Firstly, the wisdom of equanimity, in which everything is seen impartially. With this wisdom there is no distinction between important and unimportant, self and other, best or worst; nevertheless, this does not mean that a Buddha cannot discern good and bad, suffering and bliss, delusion and non-delusion. The sambhogakaya can discriminate between these
because the sambhogakaya has the second wisdom, discriminating awareness. Phenomena are distinguished accurately, but are viewed impartially. Impure beings that have no aspiration to receive dharma teachings and have various dispositions and interests also exist. That is why Buddha manifests in different ways.

   ii) The second wisdom is the wisdom of equality or equanimity, which is the result of the seventh (afflicted) consciousness having been transformed. The afflicted consciousness possesses subtle ego clinging until it is transformed, and there is no longer a distinction between self and other or the thought of “I” and “mine.” This transformation occurs at the eighth bodhisattva level, and is attained through the Samadhi of fearlessness, whose courage is compared to that of a lion—an animal that cannot be defeated by any of the other animals. This courageous Samadhi or meditation overcomes the afflicted mentality of the seventh consciousness.

When clinging to a belief in a self thus afflicts us, everything becomes frightening and we become cowards. Even if a little stone is flicked at us we instinctively react in fear. This is because we are clinging to a self, and are afraid of the self being harmed. The courageous meditation enables us to overcome the afflicted mentality, and not be afraid of anything or anyone. Until the eighth bodhisattva level we engage in Samadhi, which still has some disturbing emotions. Sometimes the Samadhi is stable; at other times the disturbing emotions arise and must be eliminated. In any case, they are completely pacified on the eighth bodhisattva level. Different kinds of disturbing emotions are eliminated on the four paths of meditation.

   i) On the first two paths, those of accumulation and junction, disturbing emotions become controlled and are overcome, but their seeds are still present.
ii) Consequently, this second path is one of aspiration—the aspiration to eliminate the disturbing emotions.

iii) On the third path, that of insight, the true nature of phenomena is realized but it is not enough to eradicate the poisons because we need to become familiarized with prevailing insight, and meditate to intensify the tendency of seeing the true nature of phenomena.

iv) On the fourth path, that of meditation, we habituate ourselves to that insight. The obvious and coarse disturbing emotions are vanquished when the true nature of phenomena is first seen. The subtle disturbing emotions, however, are not eliminated until the path of meditation.

When we see something we are attracted to, attachment and craving arise, when attachment and craving have been eliminated, everything is seen impartially, with an understanding of the equality of all things. This also applies to anger, because anger implies wanting to get rid of the unpleasant. Eliminating the resulting aggression allows everything to be is seen impartially. Similarly, pride creates a biased opinion and when it is eliminated, all beings are considered impartially. There is the gradual elimination of the disturbing emotions beginning on the path of vision and lasting throughout the path of meditation. The disturbing emotions gradually decrease and the wisdoms gradually increase.

When the afflicted consciousness is completely vanquished on the eighth bodhisattva level, then the last disturbing emotion ends and the complete wisdom of equality is attained. Not only is the afflicted mentality eliminated, but also the third and fourth paths eliminate the disturbing emotions: the path of insight and the path of meditation, which correspond to the tenth bodhisattva level. The conceptual aspects of the afflicted consciousness are eliminated,
which see the true nature of phenomena, while the subtle, inherent aspects are eliminated by meditation.

As long as there are disturbing emotions and attachment to a self, there is a division into good and bad, self and other, resulting in many different kinds of suffering; one thinks oneself better than others, so there is pride or one thinks that others are doing better than oneself, resulting in envy and jealousy. When the affections are eliminated, the wisdom of equality is attained. It is named the wisdom of equality because everything appears impartially and pure, with no differentiation of good or bad, enemies or friends and so forth.

6.1.3 The Real Nature of Other Dependency

All things, including the self, come to be as a result of the provisional harmonization of various factors under a certain set of conditions. Although they appear to exist in a stable permanence, they are in fact continually changing. The dependently arisen and ceaselessly changing phenomenal world that we inhabit is originally of the dependently arisen nature, we inadvertently take it to be something substantial. Additionally, we ceaselessly crave the things, find to be suitable, are disgusted with the things we find to be unsuitable and attach deeply to these feelings of revulsion. This is the world of nature of attachment to that which is pervasively discriminated, the state in which we are actually living. Those of us who have learned something about the real state of our cognition and attachment are not satisfied to simply follow one or two minor practices, but instead wish for the full removal of false attachment to that which is pervasively discriminated. We can only then awaken to the other dependent nature of these momentary phenomena produced according to the coalescence of various conditions, which continue in the flux of prior extinction and subsequent arising.
Though the essence of this other-dependency is none other than the perfectly true nature, it is taught in Buddhism that the perfectly real world is disclosed by the profound awareness of the empty character of all things. What is of crucial importance is to firmly acquire the habit of remaining aware that all things, including one self, are not permanent substances, but that they are in a continuous state of flux. At the beginning, this kind of practice is not so simple. But in cultivating the awareness that we now have, we realize that our present mode of cognition somehow seems to be different from “truth” or “reality,” and from that, we need to further deepen our self-examination. If we carry on with this honest effort, the extremely tenacious veil of attachment to that which is pervasively discriminated should be gradually removed, just like the peeling off of a thin skin.

6.1.4 The Transformation of Impure thought to Pure Thought

The stains of the mind, mentality and consciousness are described as the ground consciousness, is stainless, is the Buddha-nature. Without the transformation of impure into pure, we are an ordinary being. As an ordinary being we have the mind and mentality and consciousness that are stained with samsara. In this case, there is the ground consciousness and it is the basis of all samsara. The stains are a part of the consciousness, which have already been described as impure, but the mind also has a pure aspect and this pure, stainless aspect is Buddha-nature. The Buddha has taught that the truth of the path is the possession of the power of the Noble Ones, which is born from the pure conceptualization, which defeats impure thoughts. We may ask how we actually transform the eight consciousnesses into the five wisdoms while on the path. The answer is to cultivate pure thoughts, which will automatically defeat impure thoughts. By transforming the eight consciousnesses into the three wisdoms, we
come to understand the true nature of phenomena. This demonstrates the necessity of having very pure thoughts and pure motivation.\textsuperscript{8}

This transformation happens through the three paths.

i) First we develop trust and conviction in the Buddha’s teachings and enter the path. At this first level of the path of accumulation of wisdom and merit, we begin to understand what the Four Noble Truths are and how we can work with the consciousnesses.

ii) On the second path of junction we receive the teachings, contemplate them, and begin to meditate on them.

iii) By the third path of insight, our meditation becomes very pure and we actually see, for the first time, the true nature of phenomena and begin working on “the truth of the path,” which are the ten-bodhisattva stages. We follow the Noble Ones,\textsuperscript{9} who have realized emptiness. From this, the ultimate wisdom arises and this allows us to thoroughly understand the nature of phenomena.

The seventh consciousness has two aspects: the afflicted and the immediate mind. As previously mentioned, the afflicted mind transforms into the wisdom of equality at the eighth bodhisattva level; however, the immediate mind, along with the sixth mental consciousness, transforms into discriminating wisdom at enlightenment. Discriminating wisdom relates to the five sensory consciousnesses and the sixth mental consciousness. Discrimination of experiences is due to the six consciousnesses, whether the experience arises from one of the five senses or from the mental consciousness.
This wisdom knows each thing just as it is and therefore is called “discriminating wisdom” because all experiences of the six consciousnesses are clearly seen. The immediate mentality is a continuum that causes the arising and cessation of the six sensory consciousnesses, thus sustaining the six consciousnesses, and is therefore known as “the sustainer.” Since it also gives rise to thoughts, it is also called “thought.” As these thoughts can only be deluded, since the true nature is not realized, they can be eliminated only by true understanding and by the illusion-samadhi. True understanding realizes the impermanence, suffering, and the emptiness of phenomena.

The illusion-Samadhi has the knowledge. The mind and its objects are all illusions. Therefore realization of emptiness arises. The “great patience,” sometimes called the “great equanimity” is the complete and thorough achievement of the perfection of patience and this is attained at the eighth bodhisattva level, which is called the unshakable level.

Finally, at the tenth bodhisattva level, thoughts transform into an unimpeded engagement with all the various kinds of activity required to train beings. The ultimate transformation of all such thoughts into the discriminating wisdom occurs at the level of Buddhahood, which some systems place at the tenth level and others at the thirteen levels. It is discriminating wisdom knowing all that is to be known, exactly as they are, distinctly and individually.
6.2 Yogācāra with The Perspective of Science, Technology and Environment.

6.2.1 The Consciousness-Only Doctrine and The Life Sciences, Technology

In recent years, the life sciences have progressed rapidly, with current research in genetics and the charting of the full human genome, there has been an increased tendency to try to engage these concepts with such Yogācāra notions as seeds. While many say that the deep mind of the ālaya-vijñāna is a mind unlimited in its closeness of connections to the body, even without these claims it must be admitted that this deep mind is a mental basis that has a certain relationship with the body.

Yogācāra Buddhism argues that all causes are to be found within “transformations of consciousness,” and phenomena are reduced to being “mental factors.” as long as our understanding of Yogācāra is based on this, seeds and human genetics are beyond comparison. Human genes are transmitted from parents to their children, and fundamentally consist of matter containing manipulative potentiality. Physical genes cannot be equated with the mental-energy seeds that impregnate our actions into the deep mind of the store consciousness. as we have seen repeatedly, our actions are never finished or complete. The energy accompanying the wholesomeness or unwholesomeness of the act is perfumed into the ālaya-vijñāna, and seeds impregnated into the depths of the mind are, no matter how inconvenient for the present self, not something that can be simply manipulated.

We realize that the seeds create the basis for our actions, permeating the depths of our minds. They are wholly different from the human genetic code. To a Buddhist, life is not started
based only upon the joining of the sperm and ovum. The life-binding consciousness is necessary in the joining of the essences of the mother and father, and without this, it is understood that there can be no life. This life-binding consciousness is none other than the ālaya-vijñāna. According to the theory of transmigration, we have many prior lives, and it is only because we were unable to let go of our attachment to life in our most recent past life that, at the moment of death, our ālaya-vijñāna becomes the life-binding consciousness, and detaching itself, depends upon the next appropriate combination of the two drops of red and white. This constitutes the moment of death as understood in Buddhism.

Following this line of thought, the external form of the body may be inherited from the sperm and egg of the parents. But the contents of this body, the seeds that are the cause of manifest activities, are something that has been inherited from one’s past lives as far back as they extend. Again we can refute the claim that the genes passed down from parent to child are the same as the seeds of Yogācāra. We are confronted with the distinction made in seed theory, between intrinsic and newly perfumed, as well as the distinction between seeds that are uncontaminated and contaminated. It’s safe to assume that no one will argue that genes can be distinguished into uncontaminated and contaminated groups. Buddhists who live in ages henceforth will continue to debate advanced findings made by researchers in the life sciences. But if we make these correspondences based on a superficially felt sense of similarity, we will accomplish nothing but the invitation of useless confusion. We should instead hold firm to the Yogācāra position that reduces all things to mental factors, examine the differences closely, and then establish any correspondences to be made based on that.

Examine more closely the destructive impact on the environment by science and technology and their products. From the perspective of the “Consciousness-Only” doctrine, gigantic
machines that destroy nature, chemical substances that contaminate many forms of life and nature itself, and pesticides and herbicides designed to kill plants and animals are all functions of the “common karma.” Products of science and technology may be divided into two categories in terms of the “Consciousness-Only” doctrine. Machines used to destroy nature and agricultural chemicals applied to kill pests and weeds fall in the first category. Products made for purposes of destruction and/or killing, which are evil acts. In Buddhism, producing things with the conscious purpose of evil acts is considered especially conducive to the accumulation of evil “karma seeds.” Put another way, the science-technology products of the first category are none other than manifestations of the evil “common karma.” Thus, products of evil “common karma seeds” lead through the feedback loop to further accumulation of those “seeds” in society. As evil “common karma seeds” pile up in the “Ālaya consciousness” of people, good “common karma seeds” diminish and become less powerful, and at some point the margin opens for unmerciful acts to be committed unconsciously. When that point is crossed, people are no longer aware that it is evil to kill life and destroy nature. That is why it is so critically important not to manufacture products of science and technology whose intended purpose is to destroy and kill. Most products of modern science and technology fall in the second category; they are not originally intended to kill or accomplish other evil objectives. In fact, they are made to serve some useful purposes in human society. Yet it is quite possible for many of these products to end up destroying nature, contaminating or even killing living things, or harming human health. In terms of the ‘Consciousness-Only’ doctrine, this bespeaks the human inability to accurately forecast the effects of certain products on the environment and failure to understand the relationship of “dependent origination.” Those human failings can be attributed to the state of the “manas consciousness.” As long as the “seventh consciousness” is obsessed with the root ego, it is exceedingly difficult for a person
to understand that this world is governed by the principle of “dependent origination” and that all existences in it are mutually dependent and in constant interaction. Failure to carefully consider in advance the possible effects of scientific-technological products on other beings makes people realize later that even those intended to serve human society and fulfill human desires can in the end bring about the destruction of nature, contamination of plants and animals, and have hazardous effects on human health. The examples are the earth warming by the emission of green house gases as carbon dioxide, the destruction of ozone layer, contamination and harming health of living things and people by agricultural chemicals and exogenous endocrine disrupters. Human knowledge of nature is still in adequate, hence it is perfectly understandable how difficult it may be to prevent beforehand all adverse effects of scientific-technological products. Precisely because of that, it is all the more important for us to understand clearly that human beings are not really capable of perceiving this world as one of “dependent origination” insofar as greed thoroughly permeates the root ego in the “manas consciousness.” Once we grasp that condition, we will be aware that we have been making many scientific-technological products primarily to fulfill our desires to satisfy our five senses and part of our mind. Meanwhile, we have not thought hard enough or been wise enough about the possible consequences of our productive activities on the natural ecosystem.

6.2.2 Dependent Origination of the Ālayavijñāna

The “first five consciousnesses” that correspond to the five sensory organs, the “ālaya consciousness” has its own objects of cognition. Whereas the “eye consciousness” discerns form, among other things, and the “ear consciousness” discerns sound, among others, the “ālaya consciousness” discerns the seeds, the environment, and the “first five” through the “first seven consciousnesses” that are its own making. The “ālaya consciousness” has its
own unique mental functions by which to discern them. Its discernments are reflected in “bodily,” “verbal,” and ‘mental acts,” which are in turn imprinted as “seeds” in the “ālaya consciousness.” This is called the “dependent origination of the ālaya consciousness.” According to the Wei-shih-san-shih-lun by Vasubandhu, he expressed that the “ālaya consciousness” is always changing and is like a torrent.

In applying this concept of dependent origination to the environmental problem, we must keep in mind that the “ālaya consciousness” functions to affect individual, society and the natural environment. As the “individual karma seed” imprinted to the “ālaya consciousness” makes an individual body and the “first seven consciousnesses,” the perception, discernment, and conception by the “first five consciousnesses” and the “mind consciousness” always imprint new “seeds” to the “ālaya consciousness” in the individual. As a result, when ‘three kinds of bodily, verbal, and mental acts” newly express themselves, “individual karma seeds” will be accumulated again. The “ālaya consciousness” always changes by thus accumulating new “individual karma seeds.” A feedback loop of the “individual karma” of the “ālaya consciousness” in the individual will be formed here. The concept shows that the “common karma” imprinted in the “ālaya consciousness” always maintain dynamic relationships with society and the natural environment, and undergo constant change, thereby leading to the accumulation of new “common karma,” which eventually manifest themselves, becoming phenomena. In other words, a feedback loop of “common karma” of the “ālaya consciousness” is formed involving society and the natural environment. It goes without saying that “individual karma,” too, when shared by many members of the group or area, can potentially become “common karma.” Hence, the feedback loop at the individual level and the one formed involving society and the natural environment can be closely interconnected.
It will be possible to create an environment conducive to the symbiosis of all living things, including human beings, by recognizing that the world is governed by the principle of dependent origination and by creating a feedback loop of merciful, good “common karma.”

Until now, human refashioning of the environment, it seems, has been single-mindedly directed toward the fulfillment of human desires. The environment have manifested themselves in automobiles, chemicals and other industrial products and material substances, as well as in the transformation and destruction of nature through deforestation, depletion of natural resources, and development projects. What is important to note here is that the consequences of unbridled human desires appear in concrete form in the environment?

The “Consciousness-Only” doctrine holds that whatever is manifested in the environment and what kind of environment is created reflect the “common karma.” In other words, what is internal in humans, such as desires; transform themselves into components of the external environment. These products of externalized desires stimulate not only human responses to the objects of perception by the five sensory organs-form, sound, smell, taste, and texture, but also stimulate the “evil passions” lurking in the “seventh consciousness,” the “manas consciousness.” Initially, the “common karma” as a totality was small in scale, but through the feedback loop of the “Ālaya consciousness” involving society and the environment, the products of human desires further stimulated popular craving for more, and they amplified the “common karma” over time until it has grown to constitute the “common karma” of humankind as a whole.

In our world today we see greed expanding apparently boundlessly via the feedback loop that originates in the “Ālaya consciousness.” And we see the environment saturated with things to satisfy human desires, an environment changing into the kind that corresponds with the
“common karma” of our time. The “Consciousness-Only” doctrine thus sheds light on how humans have formed the environment and how the environment has affected humans. Particularly relevant here is the idea that the nature of the environment depends on the “common karma” of the people who make up the particular society.\textsuperscript{15} For it nurtures awareness that their environment is something of their own making. That awareness in turn enables people to realize that their environment is an enlarged projection of themselves, hence that they must work hard to protect the health of their environment just as they take care to protect their own health. Also relevant is the contention that products of human desires keep amplifying through the feedback loop of the “Ālaya consciousness.” By the same logic, human destruction of the environment ultimately leads to the destruction of the human spirit in its deeper layers.

6.2.3 Consciousness and The Present life

Yogācāra Buddhism is a teaching that seeks to fathom the origin of all things in the deep, unconscious mind called the ālaya-vijñāna, the dependent arising of the ālaya-vijñāna.\textsuperscript{16} However, our consciously aware activity impregnates the depths of that mind with new seeds, and thus the question of conscious activity is crucial in Yogācāra. To some extent, it is one of our only options for advancing toward enlightenment. As the thinking consciousness is subjected to the powerful influences of the manas, though there may be a conscious intention within the thinking consciousness to attain enlightenment, this is inevitably skewed by the self-centeredness and ego attachment of the manas. But we are helpless, and can only try to activate the powerful self-awareness and intentionality of our thinking consciousness.\textsuperscript{17} This is the mechanism of our minds. That which produces our manifest activities are the seeds in the ālaya-vijñāna\textsuperscript{18}, while at the same time, the energy from those manifest activities is being
planted back into the ālaya-vijñāna. The instantaneous alternation between the seeds and manifest activity as the causes and effects of each other is called simultaneous cause and effect. And it is within that subtle alteration that our opportunity lays for improvement or degradation. This manifest mental activity that impregnates the subsequently differing seeds into the depths of the mind holds a profound significance, and the function of the thinking consciousness that is involved in this process, no matter how subtle it may be, is something that cannot be overlooked.

One could say that we are carrying out lives in a stagnant way with little change, but if we change the perspective and take notice of the fact that five percent is different from the past, then this accumulation of small acts should be something that carries a deep and fundamental significance. The problem is, however, that the deep significance of each conscious act gradually loses its relevance in the greater context of our society. Modern society has, in its single-minded pursuit of material resources and convenience, been able to tread the path of economic prosperity, and based upon the recent revolution in information technology, is reaching for an even greater efficiency-prioritized society.

Thanks to this, we can be connected to the latest updated information without leaving the comfort of our homes, and as a result, our daily life becomes steadily more convenient. It is not an exaggeration to say that everything is “upgraded” daily, and that this moment knows no limit. To stay abreast of this advanced age, we must lead life in such as way as to keep focused on keeping up with new developments every day. But does this allow us time to think over what we did a year ago, or even just six months ago? How has the chain of our actions led us to precisely this situation at this point in time? If pressed to clearly articulate these implications, many people would probably be utterly bewildered. As we advance further and
further, our actions become trivialized, to the point that our actions seem to be as insignificant as paper fluttering in the breeze. Our world can be considered a permanent movement. The terrific transformation of society, just like the television talk shows, is characterized by an unbroken tedium of empty chatter, continuing without a gasp for fresh air. There is not the slightest space for a moment of stillness. Afterward, a sense of vacancy remains, but cannot be examined in a close and deliberate manner due to the hectic pace of our lives. We move to seek the next moment of horseplay, wandering aimlessly, new information tirelessly surges in. Within human beings and all the various phenomena created by human beings, the aspects of movement and stillness originally maintain a state of equilibrium. But in the day-to-day survival of our daily life we concentrate on the aspect of movement, and the passing days inevitably become distant. Our individual actions and behavior are regarded as having little significance.

The recent remarkable decline in ethics in every place, and at every level of society, has much of its origin in this. Under these kinds of circumstances, living life under the daily deluge of new information, we eventually push to recover our lost personal time and sense of stillness. But at this point Yogācāra questions the profound significance of human activity. As the effects of our actions are never finished, the energy that carries the wholesome or unwholesome quality of the act is impressed to some extent or another in the depths of the mind, and the remaining energy-as-seeds of the act are impregnated into the ālayavijñāna. These qualities are transmitted through all eternity, continuing as latent potentiality within the ālaya-vijñāna. Since this is all happening in a region of mind that is inaccessible to the waking consciousness, no matter how inconvenient the existence of such seeds may turn out to be for the situation of the present self, not the slightest thing can be done about them.\(^\text{21}\)
Once seeds have been perfumed into the ālaya-vijñāna one can rely on the fact that they will never decay; depending on their being firmly and clearly assimilated, the significance of one’s activities is confirmed. With this awareness, one should naturally avoid superficial frivolity, and become conscious of it in others. This is the driving force behind the mental mechanism of seeds generating manifest activity and manifest activity perfuming seeds that makes the seeds of the first process and the seeds of the third process somewhat different. The maintenance of such awareness is clearly our conscious problem. Since the seeds of this vast amount of accumulated actions and behaviors are planted in the depths of our minds, eventually the ālaya-vijñāna taken as a whole has all of our past actions as its content.

6.2.4 The Consciousness-Only Doctrine Solve to Environmental Problems

I present the Buddhist views of nature and environment, and the contribution of the Consciousness-Only doctrine of Buddhist psychology to solving environmental problems. In particular, I emphasize an important role of the Ālaya consciousness in the deeper layer of our minds from the perspective of the Consciousness-Only doctrine. The Ālaya consciousness is the root entity that forms the framework of all existences, i.e., our own bodies, our minds, and our environments. To put its important role concretely, the concept of allay consciousness is able to give accounts of the enlargement of human desires as the cause of environmental problems, responsibility as environmental ethics, and the effects of products of science and technology on our minds. I discuss a methodology for reforming the Ālaya consciousness through social movements, and the solution of environmental problems at its most basic source.

The essences of Buddhist environmental thoughts and their meanings for solving environmental problems are summarized as follows.
i) Principle of Symbiosis Concepts of nature and environment, which are seen in the doctrine of “dependent origination” in Buddhism are similar to concepts of ecology. The principles of bio-diversity and symbiosis of nature and living things are primary in maintaining our world.

ii) Principle of Circulation The concept of cycles or cycling that birth and death is important for considering the system of cycling in society. Moreover, the concept of “transmigration of life” and “rebirth of life” is significant for cultivating views of environmental ethics, because oneself in the future is determined by behaviors of oneself at the present.

iii) Perspective of recognition of the world in Buddhism all phenomena are understood basically in terms of “dependent origination,” the idea of the interdependence and interaction among all existences. Perception of them takes place in the context of the three areas set forth by the doctrine of the “three realms of existence”: the area of mind vs. body; the area of the human society and the area of human race vs. natural ecosystem.

iv) Relationships of Subject and the Environment the environmental view of Buddhism is a life-centric one, and is life-independent or anthropoid-independent too. Both subject and its environment have a mutually interdependent and an interconnected relationship.

v) Intrinsic Value of Nature The doctrine of “dependent origination” shows that everything in the ecosystem is equal in value. Because all living things and non-living things have the Buddha-Nature, they are regarded as having an equal dignity and an intrinsic value.

vi) The Rights of Nature Though environmental ethics will be expanding the concept of rights from human rights into the rights of nature, the doctrine of “dependent origination” in
Buddhism argues that human rights are based upon the rights of nature. Buddhism holds, however, that if we grasp the above concepts at the superficial level of consciousness we lose sight of their essence, for underneath consciousness is a vast realm of unconsciousness, and essence lies in that deeper layer, according to the doctrine of “Consciousness-Only.” It is manifested that the consciousness, which appears on the surface, always affects the depths on the basis of dependent origination, and the surface consciousness and the subsurface consciousness are always changing fluidly. In the same way, subject and its environment have close relation still more at the depths as well as relation which appears as phenomenon at the surface. Therefore, the phenomenon and the consciousness, which appear at the surface, are only the tip of the iceberg floating on the water. There is a vast world that extends under the surface of the water. That vast world is developed with the depths of the consciousness and the phenomenon in Buddhist thought.

6.2.5 The Buddhist Karma and Environment

There are two kinds of “karma seeds” that are imprinted in the “ālaya consciousness”: those that are common among members of a family, an ethnic group, or a society and those that are specific to individuals. The former are called “common karma seeds,” and the latter, “individual karma seeds.” A person’s body and mental activities are by nature individual, hence they are formed by “individual karma.” By contrast, the natural environment and social milieu do not belong to one person but are common to the members of a group or an area, hence they are formed by “common karma.”

“Common karma” applies at different levels. The “common karma” of a family, for example, informs its family consciousness and a particular familial environment, while that of an ethnic group informs the ethnic consciousness and a particular ethnic environment. Thus, “common
karma” informs not only the outer layer of the social consciousness of a family, an ethnic
group, a nation, and humankind as a whole, but their sub consciousness as well. “Common
karma” also extends vertically, affecting both our ancestors and future generations. In this
point of view, the relations between an individual and its mind, between an individual and
society, and between human and the nature, which relations are aspects of the world
recognition in Buddhism, will be supported by the standpoint of the doctrine of
“Consciousness-Only."

6.3 The Practice of Mind in Real Life

6.3.1 Training for Mindfulness

The practice of the mindfulness trainings is to the people you love. If you abide by the
practice of the mindfulness trainings, you protect yourself, make yourself beautiful, make
yourself wholesome, make yourself safe, and that will support the happiness of the other
person. By practicing the mindfulness trainings, you are protected by the energy of the Buddha,
the Dharma, and the Sangha. You will not make mistakes any more. You will not create
suffering for yourself and for people around you.

The Five Mindfulness Trainings deal with integrity, honesty, and compassion. They
encompass protecting life, preventing war and destruction of life, practicing generosity,
preventing sexual misconduct, practicing mindful, loving speech and deep listening, and
practicing mindful consumption. The practitioner of the mindfulness trainings has a powerful
energy protecting him, protecting her, and preserving freedom and non-fear.

A bodhisattva is someone who is always protected with the practice of the mindfulness
trainings and who can offer so much from his or her practice of the mindfulness trainings. If
you practice the Five Mindfulness Trainings, you are no longer subjected to fear, because your
mindfulness trainings body is pure. You are no longer afraid of anything. This is a gift to the
whole society and not just to the people we love. Inclusiveness The third technique to cross to
the other shore is the practice of inclusiveness, kshanti paramita, the practice of helping your
heart to grow larger and larger all the time. And we demand that the other person should
change in order to be accepted by us. The practice of understanding helps the energy of
compassion to arise. When compassion is there, we don’t suffer anymore. We suffer because
we don’t have enough compassion. The moment when we have a lot of compassion, there is
no suffering anymore. Understanding, love, and compassion are one.25

We encounter the same types of people, we encounter the same situations, but we don’t suffer
anymore because our love is so large. Helping our heart to grow big, kshanti paramita, the
capacity of embracing everyone, everything. In true love, you don’t discriminate anymore.
Whatever a person’s color, religion, or political beliefs, you accept them all with no
discrimination whatsoever. Inclusiveness here means nondiscrimination. The practice of
kshanti paramita has been understood as the practice of endurance. But the term endurance can
be misleading. When you try to endure, you suffer. That is why the bodhisattva can continue
to smile.

Practicing kshanti paramita, you don’t have to suppress, to try to make an effort, because if
you are suppressing, trying to bear it, it may be dangerous. If your heart is small and if you
make too much of an effort, your heart might break. The practice of inclusiveness consists in
helping our heart to grow bigger, and that is dependent for the practice of understands and
compassion.
6.3.2 Mindfulness and Freedom

When consciousness operates alone, it can be in concentration or in dispersion. Dispersion is when you allow yourself to be carried away by emotions. When we feel out of control of our lives, as if we don’t have any sovereignty, that’s mind consciousness in dispersion. You think and speak and do things that you cannot control. We don’t want to be full of hate and anger and discrimination, but sometimes the habit energy feels so strong we don’t know how to change it. There’s no loving kindness, understanding, or compassion in your thinking, because you are less than your better self.\(^\text{26}\)

Through these teachings on manifestation only, we can see the truth of non-duality, interbeing and nonviolence.\(^\text{27}\) The man who yelled at his child in the morning, you say things and do things that you wouldn’t say or do if you were concentrated. You lose your sovereignty. When we look deeply, we can already imagine ourselves in a situation in which we control ourselves better and we are not just the victims of our habit energies. Concentration gives us more freedom to make the choices we wish to make; it gives us the possibility of some free will. When our energy is dispersed and we are angered easily, we may know, intellectually, that our anger doesn’t help us, but we don’t feel able to stop it. Thus the question of free will is not just an intellectual one. Sometimes people think that our feelings are only a matter of the chemicals that are released in our brain. You get angry, you get violent just because of some chemical substance released in your brain. But our ways of thinking and acting produce these chemicals.

They are released, over-released, or under-released depends very much on our way of life. If we know how to eat in mindfulness, how to eat properly, how to drink properly, how to think properly, how to live our daily life in a balanced way, the release of these chemicals will only
bring wellbeing. If we live a life that is disturbed by anger, fear, and hatred, then we know that at the base of our cognition the neurons and the chemicals they release will be affected, and there will be imbalance in the brain and in our consciousness. We can use our wisdom, our deep looking to determine how these elements function. You can’t say these elements are not mind; they are our mind. In Buddhism, we say this body is your consciousness.

Namarupa \(^{28}\) in which is not two separate entities, but a double manifestation of the same substance. We know that all of us have negative habit energies that push us to think, to say, and to do things that intellectually we know will bring damage. And yet we do them anyway. We say them any way and think them anyway. That is habit energy. When habit energy comes up, and is about to push you to think, to feel, to say, and to do. You have the opportunity to practice mindfulness. That can already make a difference. You know that you don’t want to be victim of your habit energy and the intervention of mindfulness can change the landscape.

Mind consciousness can do is to learn positive habits. You can train yourself so that every time. The fact that we can create and cultivate positive habit energy proves that free will is possible. Sovereignty over oneself is possible to some extent. Store consciousness and the habit energy in it are the ground for your daily thoughts, actions, and speech. You think, you speak, and you do things with store consciousness behind you dictating your behavior. The quality of the seeds within store consciousness is very important for that. You have some amount of wisdom, of compassion in you, and you still have amount of anger, amount of discrimination in you.

Together with our education, with our practice, we can recognize that there is a mechanism existing in the unconscious level that causes you to walk, to sit down, to stand up, to think, to say things, and to act. \(^{29}\) When mind consciousness begins to operate, the energy of
mindfulness can be generated, and suddenly you are capable of being aware of what is going on. The intention to walk, the intention to make a step, may originate on the metabolic level. But it is possible to be aware of that intention, even before you do it. With the intervention of mindfulness, the landscape changes. Mindfulness makes it possible for other seeds in us, positive seeds, to manifest. We have allies down in our store consciousness. Mindfulness is the inviter. Mindfulness is the gardener who believes in the capacity of the soil to provide flowers and fruits. Sometimes mindfulness can play the role of the initiator. Suppose you are mindful that your beloved one is sitting in front of you.

So, mindfulness can act as an agent and initiate some thought, or some speech, or some action. That is why we can say that mindfulness may come later, or mindfulness sometimes, if we want, can be the initiator of some thinking, some speech, or some action. Understanding this process, we know there is a chance for us to be free. And great freedom begins by these little tiny freedoms that we bring about with our mindfulness.

6.3.3 Getting Happiness from The Practice of Self-Consciousness Everyday

How can we learn this practice of no self? When you learn something for the first time, you use your mind consciousness to understand. And after some time it becomes a habit, and your mind consciousness doesn’t have to be aware anymore. There’s a process of forming habits, a tendency to automate everything and use our store consciousness, so that even if you don’t pay attention to what you’re doing, you can do it correctly, like walking. When you walk, your mind may be entirely absorbed in your thinking about I other things, and yet eyes consciousness collaborates with store I consciousness enough for you to avoid accidents. We use this process of turning information into store consciousness to create habits. If you operate too much with your mind consciousness, you get old very quickly.
Your worries, your thinking, your planning, and your reflection require a lot of energy. Mind is the level at which we can train ourselves in the habit of mindfulness, and then it will infiltrate store consciousness, creating a pattern of mindfulness at the level of store. Mindfulness has the capacity to stimulate the brain, to engage with what we perceive in a new way, so that we are not just operating on autopilot. Is it possible to reprogram our store consciousness to respond with mindfulness rather than mindlessness? Is it possible to instill in our store consciousness the habit of happiness? 

We should learn the lesson of mindfulness with our bodies and with our store consciousness rather than with our mind consciousness. The lesson we’re learning is that we have to treat our body as consciousness. The practice has to involve our body in it. You can’t just practice with your mind, because your body is an aspect of your consciousness and your consciousness is a part of your body. When our store consciousness and our sense consciousness are in harmony, we will find it easier to cultivate the habit of happiness.

When we’re just beginning to practice, when we hear the bell we have to make an effort to concentrate, to enjoy the bell, to practice mindful breathing, and to calm ourselves. We use a lot of energy. But after practicing for six months, a year, or two years, it will happen naturally and the mind doesn’t have to intervene. The bell goes directly to store consciousness through ear consciousness, and the response becomes natural. We don’t have to make an effort anymore or use a lot of energy as we did in the beginning. That’s how the practice can become a habit. When the practice has become a habit, we don’t have to exert too much effort on the level of mind consciousness. This shows that good practice can transform old habits that are no longer serving us. Good practice can also create good habits. A time comes when we don’t have to use mind consciousness to make decisions anymore—we just practice naturally. There
are many of us who don’t need to make a decision to practice mindful breathing. When we hear the bell, we practice mindful breathing naturally, and we enjoy it.

So a behavior is less expensive once it’s become a habit. Mindfulness is a practice to enjoy, not to bring about more hardship in our life. The practice is not hard labor; it’s a matter of enjoyment. And enjoyment can become a habit. Some of us only have the habit of suffering. Others among us have cultivated the habit of smiling and being happy. The capacity to be happy is the best thing we can cultivate. So please enjoy walking, enjoy sitting. We enjoy sitting and walking for ourselves, for our ancestors, for our parents, our friends, our beloved ones, and for our so-called enemies. Walking like a Buddha, that is our practice. We don’t need to learn and understand all the sutras, all the Buddha’s written teachings, in order to be able to walk like a Buddha. No. We don’t need anything more than our two feet and our awareness. We can drink our tea mindfully, brush our teeth mindfully, we can breathe in mindfully, make a step mindfully. And it can be done with a lot of joy and without any fighting or any effort. It’s a matter of enjoyment.

True happiness comes from mindfulness. Mindfulness helps us to recognize the many conditions of happiness that are available in the here and the now. Concentration helps us to get in touch more deeply with these conditions. With enough mindfulness and concentration. With deep insight, we are free of wrong perceptions and we can maintain our freedom for a long time. With deep insight, we don’t get angry anymore, we don’t despair anymore, and we can enjoy each moment of life. There are those of us who need a certain dose of suffering in order to be able to recognize happiness. When you have actually suffered, then you see that non-suffering is wonderful. But there are those of us who don’t need to suffer and yet still have the capacity to know that not suffering is happiness, is wonderful.
Based on what we have learned about the body and the mind, I’d like to offer the following exercises for cultivating concentration, mindfulness, and insight. These exercises are: the three concentrations, the six paramitas, Sangha building, and nondiscrimination. These teachings are at the heart of Buddhist practice and the secret to happiness. These teachings lean on each and support each other. If your concentration is powerful enough, you will make a discovery and get an insight. You need to be there, body and mind united, fully present that is mindfulness. And if you are in that state of being, then it’s possible for you to concentrate. If your concentration is powerful, you have a chance to make a breakthrough to happiness.

Mindfulness helps us to be aware of what’s going on around us, and suddenly we know how to treasure the conditions of peace and happiness that are available in the here and the now. We don’t really need to go somewhere else in order to understand suffering. We need only to be mindful. You can stay wherever you are, and mindfulness helps you to touch the suffering of the world and to realize that many conditions of happiness exist for you. You can feel safe, happy, joyful, and powerful enough to change the situation around you. The feeling of despair is the worst thing that can happen to a living being. When you despair, you want to kill yourself or kill someone else to express your anger.32 There are so many people who are ready to die in order to punish others; they have suffered so much. How is it possible to offer them a drop of the nectar of compassion? How is it possible to make a drop of that nectar fall into their heart that is full of anger and despair? Each of us practicing mindfulness is able to get in touch, not only with the wonders of life that are nourishing and healing, but with the suffering as well, so that our heart is filled with compassion and we become an instrument of the bodhisattva Avalokiteshvara, the bodhisattvas of compassion.
To Sum up, Consciousness is transformed into the mirror-like wisdom and the afflicted consciousness into the wisdom of equality. They possess two wisdoms: the wisdom of equality and the discriminating wisdom. The immediate consciousness is transformed into discriminating wisdom. The composition and function of our minds, broadly learning about the mental mechanism as is explained in Yogācāra Buddhism, we have continually placed emphasis on the aspect of the application of Yogācāra in one’s daily life. But beyond the mere instruction in doctrine, or explication of technical terminology, we have continuously tried to demonstrate how we can bring benefit to our daily lives using these principles. In considering our mind as explained by Yogācāra teachings, we may begin to question the reality of self-cognition as a person living everyday life. We are forced to realize that it is not “reality” at all. It seems to be far removed from anything that could be considered “real.” Yogācāra lays special stress on the fact that the content of our cognition arises in dependence upon the ālaya-vijñāna, after which it is subject to three distinguishable layers of alteration. It is possible for us to remain quite distantly removed from the Buddhist ideals of “knowing ourselves as we really are,” or “perceiving those things that surround us as they really are.” indeed, we can live a mere virtual reality. This falsely cognized world was identified above as the nature of attachment to that which is pervasively discriminated in the three natures doctrine.

In other words, people are nothing other than what they create by their own activities, no matter how dramatically transformed a society in which I must live; my own actions are certainly not something to be regarded as being insignificant. We may begin to naturally see them as carrying profound meaning. In this way, in our renewed recognition of the importance of our activities including the most commonplace and mundane, the study of the mental mechanism understood by Yogācāra Buddhism can play a very effective role.
At this stage, the perceiver and what is perceived are transformed so that one can actually enter into the pure realm and can also manifest pure realms to others. At the ninth bodhisattva level, the thoughts of the eighth level transform into unimpeded wisdom of all times, meaning one has the wisdom of the past, present, and future.
References


2. To oppose false attachment external to citta and caittas there are real existent perceptual-objects, we say that only consciousness exists. If you attach to “only consciousness” as something truly real and existent, that is like being attached to external sense-objects, i.e., just another dharma-attachment.


4. There are those foolish ones; deluded, they attach to perceptual-objects. Karmic mental-disturbances (kleśa) arise, and they are engulfed and drowned in the (cycle of) birth and death (i.e., samsāra). Not understanding contemplating mind. Who seeks to transcend and detach from it? Out of a deep inner sympathy for those (who suffer thus), the words Vijñaptimatrā are expounded, so that you may contemplate your own mind and be liberated from samsara.

5. Three kinds of suffering: the suffering of suffering, the suffering of change, and the all-pervasive suffering

6. Ignorance is partial understanding, and is of two types mixed and unmixed. Mixed ignorance arises with desire, anger, and pride; when it is eliminated, everything is understood equally, and a state of equality and peace are established.


9. Sanskrit word is “aryas”

10. The ālayavijñāna (Sanskrit)


17. Emphasising this point, the Yogācāras say: seeds produce manifest activity; manifest activity perfumes seeds; three processes follow each other in sequence with cause and effect occurring simultaneously.

18. Seeds generating manifested activity
Manifested activity perfuming seeds

Scientific research has shown that we experience roughly 60,000 thoughts passing through our mind each day. What is more interesting, however, is that about 95 percent of these are the same thoughts we had yesterday.

Eishun, the learned monk of Kōfukuji Temple whom we have cited previously, composed this deeply impressive verse: Whatever one experiences, the reliable and incorruptible seeds capture it. (Tamon’in Nikki)

Tagawa Shun’ei (2009), p. 137.


It is described in the text of AD-nyāyānusāra by Hsuan-tsang (in the modern edition of Taisho-Shinshu-Daizokyo, 1962) that mountains, rivers, the earth and so on are born from “common karma,” and sentient beings are born from “individual karma”


We use the Sanskrit expression, namarupa. “Ama” means mind. “Rupa” means body.

Hanh, Thich Nhat (2008), p. 84.


Tse-fu Kuan (2008), p. 28.