

# ENCYCLOPAEDIA OF BUDDHISM

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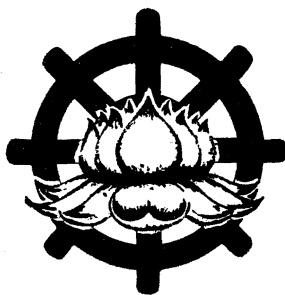
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'retreat' during the rainy season. He is then said to have preached the doctrine to 84,000 people. On one occasion, when the townsfolk had treated him to a meal, he postponed the giving of thanks until a poor farmer who had been anxious to listen to him had arrived. The man was first fed on the Buddha's request and thereafter hearkening to the sermon reached the first stage of the Path (*sotāpatti*). At another time the Buddha came to Ālavī all the way from Jetavana in order to be of help to a weaver's daughter.

The people of the town were known as Ālavakā and their king as Ālavaka. Ālavaka yakkha and Hatthaka Ālavaka were famed as the residents of the town. The therī Selā, the daughter of a king, was also born here, and therefore came to be known as Ālavikā (*Psalm of the Sisters*, p. 43). There was a large Saṅgha community in the town which, becoming a busy residential centre, induced the Buddha to lay down regulations in regard to the erection of buildings.

Ālavī (var. Aṭavī) has been identified with Newal (Nawal) in the Urao district of the (former) United Provinces, as well as with Aviwa which is 27 miles north-east of Etawah. A suggestion that it had been on the bank of the Ganges does not appear to be tenable (*DPPN*, I, pp. 295 f.).

D. T. D.

**ĀLAVI-GOTAMA** (var. Ālavi-Gotama, Ālavī-Gotama), an arahant therā who reached that state through faith. This is told in a stanza by the Buddha who appeared in a golden beam of light before Piṅgiya, when he was singing the Buddha's praises to his former teacher the brāhman Bāvārī, at the latter's hermitage. The Buddha exhorts Piṅgiya to evince similar faith and win the deathless state (*Sn. v. 1146* in *Pārāyana Vagga*; *SnA*, p. 606; *Nd. II*, 55, 104; *NdA. II*, 94).

L. R. G.

**ĀLAVIKĀ (1)**, the monks of Ālavī. See **ĀLAVAKĀ**.

**ĀLAVIKĀ (2)**, a nun. See **ĀLAVĪ** and **SELĀ**.

**ĀLAVIKĀ SUTTA**, first sutta of the *Bhikkhuni Saṃyutta* of the *Saṃyutta Nikāya*, contains a conversation between the therī Ālavikā (Selā, q.v.)

and Māra. There is no deliverance in this world, says Māra, who advises Ālavikā to give up her profitless, solitary life and enjoy the pleasures of the senses lest she should repent afterwards. But she retorts that a deliverance does exist here in this world, which she has already made her own. Māra disappears then and there (*S. I*, 128).

C. W.

**ĀLAYA**, attachment, as a developed meaning from what was originally a roosting place or perch, an abode or house (*gehālaya*: *J. I*, 10; *Miln.* 213). Ethically, it acquired the meaning of desire, clinging and lust; taking pleasure in, being devoted to and getting excited about the things to which one is attached (*ālayarāma*, *ālayarata*, *ālayasamudāta*: *S. I*, 136). And thus, house and home being the chief objects of attachment, *ālaya* is synonymous with *oka*, resting place, shelter, dwelling, attachment (e.g., *DhpA. II*, 170).

The *Sāratthappakāsinī* alludes to the wife as a nest by reason of attachment (*ālaya-vasena bhariyaṃ kulāvakaṃ katvā*: *SA. I*, 38). But, also, the Four Noble Truths are enumerated on the basis of dependence or reliance (*ālaya*), used as a synonym of craving (*taṇhā*) and hence of conflict (*dukkha*): reliance (*ālaya*), delight in reliance (*ālayārāmatā*), removal of reliance (*ālaya-samugghāta*), and the means to the removal of reliance (*ālaya-samugghātakūpāyāna*: *Vism.* p. 422, xvi, § 28).

A still further developed meaning is found in attachment as imputation: 'though not mad, he pretends to be mad' (*ummattakālayaṃ karoti*: *Vin. II*, 82) and even as impersonation, e.g., in Devadatta's efforts to pose as a Buddha (*Sugatālayaṃ*: *J. I*, 491).

H. G. A. v. Z.

**ĀLAYA-VIJÑĀNA**, one of eight or nine kinds of consciousness in Buddhist psychology. The theory of *ālaya-vijñāna* was elaborated mainly in the Yogācāra school in India. When the word was translated in China Paramārtha and his colleagues (the so-called older translators) transcribed the word *ālaya* as *a-li-yeh* (阿黎耶 or 阿梨耶), and represented its meaning by *wu-mei* (無沒), or 'non-dissolution'. The later translators, such as Hsüan-tsang, however, copied this Sanskrit word as *a-lai-yeh* (阿賴耶) and translated it as *tsang* (藏), meaning 'store'. According to the former transcription the word is pronounced

*a-laya* with a short vowel *a*, meaning 'non-dissolution', that is, a 'non' (*wu*)-*laya* 'dissolution' (*mei*). If *a* is pronounced as a long vowel, the word may be translated as *tsang* (藏), for *ālaya* means 'dwelling' and 'receptacle'. Thus *a-li-yeh* and *a-lai-yeh* are two different transcriptions by the older and the later translators. It should be noted, however, that they have had different doctrinal connotations, for, *a-li-yeh* appears in the books pertaining to the nature of Dharma, such as *Ta-ch'eng-ch'i-hsin-lun* (大乘起信論, Discourse on the Awakening of Faith in the Mahāyāna), while *a-lai-yeh* is found in the books pertaining to the characteristics of Dharma, such as *Vijñaptimātratā-siddhi*. In China, where the study of the characteristics of Dharma gained its greatest popularity in the Yogācāra school, the word *a-lai-yeh* has been exclusively employed to represent *ālaya*.

**Origin of the Ālaya Thought.** We can trace the origin of the *ālaya*-concept as early as the *Maitrāyaṇa Upaniṣad*. In Buddhist sūtras, such as the *Āgamas*, mention is made, here and there, of this concept. In Asaṅga's *Mahāyānasāṅgraha-śāstra* a notable passage is quoted from the *Ts'eng-i-a-han-ching* (增一阿含經, *Ekottarāgama Sūtra*) which discloses the existence of *ālaya* in four modes i.e., *ālayābhīrata* (*ālaya*-loved), *ālayarata* (*ālaya*-enjoyed), *ālayasamudāta* (*ālaya*-indulged-in), and *ālayārāma* (*ālaya*-delighted-in). *Ālaya* is here interpreted as 'that which is loved and attached to by living beings'. The existing Chinese text of *Ts'eng-i-a-han-ching* does not contain a passage corresponding to this quotation, but similar ones are found in the Pali text of the *Anguttara Nikāya* (e.g. IV, 128), the *Fu-pên-hsing-chi-ching* (佛本行集經, *Buddhacaritasāṅgraha Sūtra*) etc.

The traditional Buddhist schools of India proposed theories admitting, though not explicitly, the existence of *ālaya*. The sub-conscious element is called *bhavaṅga-vijñāna* (underlying factors of existence) in the *Prajñaptivāda*, a branch of the *Mahāsāṅghikas* (or, in another opinion, in the *Tāmaparāṇiya* of the Theravādins), 'puḍgala neither identical with nor separated from skandha' in the *Vātsīputrīya*, a branch of the Theravādins, *āsaṃsārikaskandha* or *samsāra-koṭīniṣṭha-skandha* (skandha which lasts to the end of *samsāra*) in the

*Mahīśāsaka*, and 'subtle consciousness' in the *Saṅkrānti*, are all considered as the persisting element underneath the ordinary six kinds of consciousness. It should be noted that, as the fundamental Buddhist principle of 'non-self' (*anātman*) admits of no permanent self presiding over an individual being, the subjective personality which continues in the causal circle of delusion-action-suffering is apt to be overlooked. To avoid this, the above proposition, admitting some permanent element within one's self, was established on the basis of the theory of transmigration. These theories, however, were not sufficiently convincing, for they failed to explain clearly the subjective personality which undergoes transmigration and yet that is not identified with a permanent 'self'. It was Asaṅga (4th cent. A. C.), a great authority of the Yogācāra school, who, from the Buddhist standpoint of 'non-self', proposed for the first time the existence of *ālaya-vijñāna* which acts as the subject in the cycle of births and deaths. Based upon the teaching of the *Mahāyāna-abhidharma Sūtra*, and the *Sandhinirmocana Sūtra*, he composed treatises, such as the *Prakarāṅgavyāvāca-śāstra* and the *Mahāyānasāṅgraha-śāstra*, in which the persisting element within each individual is represented as *ālaya-vijñāna*, or a basic consciousness. His theory was further studied by his younger brother Vasubandhu and systematised most skilfully into the *Vijñapti-mātratā-triṃsīkā*. In this treatise the nature of *ālaya-vijñāna* was revealed in its entirety. About 200 years later, Dharmapāla expounded this theory in full detail in his *Vijñapti-mātratā-siddhi-śāstra*, thus giving a further clarification to the characteristics of this consciousness. The *Vijñapti-mātratā-siddhi-śāstra* was rendered into Chinese by a later translator, Hsüan-tsang. As this translation came to be employed as the fundamental literature of the Fa-hsiang or Dharmalakṣaṇa school, the exposition of *ālaya-vijñāna* as adopted by this school is wholly based upon this treatise. The following description as regards the nature of this consciousness is thus derived from the same source.

As the *ālaya-vijñāna* is the last of the eight kinds of consciousness established in the Fa-hsiang doctrine, it is also called the eighth consciousness. The designation 'basic consciousness' is also given to the *ālaya-vijñāna* because all phenomena manifest themselves with this consciousness as the basis.

The *Vijñaptimātratā-triṃśikā* describes the *ālaya-vijñāna* as follows: "The first (transformation) is *ālaya-vijñāna*, or *vipāka* (differently matured) or *sarvabījaka* (possessed of all seeds)." In this remark three characteristics of this consciousness are distinguished, that is, *ālaya-vijñāna* as the self-characteristic, *vipāka* as the effect-characteristic, and *sarvabījaka* as the cause-characteristic. These are detailed here below.

(A) Self-characteristic is, in other words, self-substance. The self-substance of this consciousness is what the term *ālaya* literally means. As stated above, *ālaya* is translated as 'store', to which three connotations are given, i.e., 'to store', 'to be stored' and 'store attached to'.<sup>1</sup> 'To store' (*nēng-tsang*, 能藏) means that this consciousness stores 'seeds' of all phenomenal existences. In this case, 'seeds' are those that are 'stored'. 'Seeds' are so called because they are direct causes for the manifestations (or presentations) of all things; they are stored in the *ālaya-vijñāna*. 'To be stored' (*so-tsang*, 所藏) means that this consciousness is 'perfumed'<sup>2</sup> (and seeds are planted) by the preceding seven classes of consciousness, i.e., the consciousness of the eyes, ears, nose, tongue, body, mind (sense-control) and *manas* (self-consciousness). In this case, the seven classes of consciousness are on the active side of 'perfuming', hence 'storing'; while the eighth one is influenced by their 'perfuming' and 'seed-planting' activity, hence the passive expression 'to be stored'. In short, the passive phase of *ālaya-vijñāna*, or the phase of its being influenced by the seed-planting activity of the other seven classes of consciousness, is expressed as 'to be stored'; and the active phase of its preserving the 'perfumed' or 'planted' seeds is shown as 'to store'. 'Store attached to'

(*chih-tsang*, 執藏) implies that, as this consciousness continues to exist without interruption, constituting the subject of each individual, it is 'attached to' by the *Manas*, or self-consciousness<sup>3</sup> (the seventh consciousness) with a false idea of 'I'. The above three distinctions are called the threefold store of *ālaya*<sup>4</sup>.

There are three ranks of this consciousness (applicable in either state of cause and effect), according to which three different designations are given to it. The first is the rank of manifesting self-love and attachment. People of this rank vary from ordinary men subject to beginningless transmigration (*saṃsāra*) up to bodhisattvas in the seventh stage, including students of Dviyāna (vehicles of śrāvakas and pratyekabuddhas) still in the process of learning. In this rank the eighth kind of consciousness is incessantly attached to by the *Manas*, and self-attachment (*ātmagrāha*) manifests itself. The term *ālaya* is used in this rank. Next is the rank of fruition of good or bad karma. This is the division under which fall ordinary men up to the state of bodhisattvas with the diamond mind (*vajra-citta*) and saints of Dviyāna who do not require any further training. The eighth consciousness in this rank is looked upon as the fruition of general reward which is produced by the influence of good or bad actions, or karmas leading to differently matured states. Instead of *ālaya*, the term *vipāka* is used in this rank as the designation of this consciousness which means 'different maturity'. The third is the rank of sustaining and holding. It includes all beings from ordinary men, who have transmigrated from the past without beginning, up to the Buddhas who enjoy their endless reward. Here the eighth consciousness holds and sustains all the seeds, material and mental, and the five organs.

1 "When all things are reflected on our mind, our discriminating or imaginative power is already at work. This is called our consciousness (*viñāna*). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store—I prefer to use the term ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and the tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious centre and the world manifested by ideation is its environment. It is only from the Buddha's Perfect Enlightenment that pure ideation flashes out" (J. Takakusu, *The Essentials of Buddhist Philosophy*, Asia Publishing House, Bombay, 1956, p. 83).

2 To be 'perfumed' is to have impressions made upon it by cognition and action. It thus becomes efficient in manifestation. The efficacy or energy which produces a result is called a 'seed'.—G. P. M.

3 Takakusu (op. cit.) calls this "thought-consciousness".

4 "Among these eight consciousnesses... the first five consciousnesses are simply the senses; the sixth, the sense center, forms conceptions out of the perceptions obtained from the outside; the seventh, the thought-center, thinks, wills and reasons on a self-centered basis; the eighth, the store-center, stores seeds, i.e., keeps efficiency or energy for all manifestations. The sixth, the seventh, and the eighth always act on one another, for the sixth is the general center of perception and cognition inwardly which acts outwardly on the basis of the thought-center which in turn acts on the basis of the all-storing center. The *Manas* (7th) is responsible for self-consciousness, self-interest, or selfish motives. The subjective function of the eighth is seen and regarded by the seventh as self (*ātman*) though in reality there is no such thing as self. This false idea pollutes all thoughts and gives rise to an idea of individual or personal ego or soul" (Takakusu, op. cit. p. 95).

The term *ādāna*, meaning 'holding', is employed in this rank. To sum up, all the three designations can be used to represent the eighth consciousness of people up to the bodhisattvas in the seventh stage and followers of Dviyāna in the stage of learning; two designations, that is, *vipāka* and *ādāna*, are applicable to the bodhisattvas in higher stages and the saints of no-more-learning (*asaukṣa*); and, finally, the Buddha's eighth consciousness has only one designation, *ādāna*. In spite of the fact that these three designations equally express the 'characteristic of self' of the eighth consciousness, *ālaya* is exclusively used to represent it, because the state of this consciousness to which the term *ālaya* is given, or in the rank of manifesting self-love and attachment, is a deterrent to the realisation of the fundamental Buddhist principle of 'non-self'.

(B) Effect-characteristic. This consciousness is viewed here as an effect—the effect arising out of a proper cause. The Sanskrit term *vipāka* which represents this characteristic of the eighth consciousness is, as mentioned above, translated as 'different maturity'; it has varied meanings, of which, especially used here is the meaning of 'result matured differently from cause'. The implication is that this consciousness is a neutral (*avyākṛta*) fruition obtained from causes of good or bad actions—or, expressed in terms of causal sequence, the cause matures into a result of a different nature. It should be noted that the cause involved in the 'different maturity' is in reality the by-cause, or the indirect, co-operative cause, and not the direct one. The 'seeds' which are the direct cause for the existence of this consciousness are of an 'unobscured and neutral' nature (*anivṛta-avyākṛta*), being too powerless to manifest themselves without the strong help of good or bad seeds. These co-operative seeds of good or bad nature are products of the 'perfuming' influence of good or bad actions, so they are called karma-seeds, or simply karma; while seeds as the direct cause are called *abhilāpa*-seeds (seeds of words or terms), for they are produced by the influence of things. In this case, the direct cause is of a neutral (unobscured) nature, and the by-cause either good or bad. The by-cause is here used instead of this cause, hence we have the passage "the cause is either good or bad, while the effect is neutral". This is the meaning of 'different maturity'.

Next, we shall observe the distinction between 'real different maturity' and 'products of different maturity'. The former is the full name of 'different

maturity' used as a designation of the eighth consciousness; this term signifies the fruition of the general reward (effect) of a sentient being. 'Products of different maturity' means the particular rewards (effects), or differently matured fruitions of one's six kinds of consciousness, such as difference of sex, of being wise, foolish, handsome or ugly. With regard to the 'real different maturity' three conditions are to be considered: fruition of karma, continuity, and universal presence in the three realms. 'Fruition of karma' denotes the above-mentioned 'differently matured, neutral fruition' brought about by one's good or bad actions. 'Continuity' means a continual existence without interruption. 'Universal presence in the three realms' indicates the quality of existing anywhere in the three realms, i.e., realm of desire (*kāma-dhātu*), realm of form (*rūpa-dhātu*) and realm of the formless (*arūpa-dhātu*). These three are conditions for the 'fruition of the general reward' (or 'different maturity'). It is only the eighth consciousness, and none of the other seven kinds, that satisfies all the three conditions and is qualified to be the 'fruition of the general reward'. This is the 'effect-characteristic' of the eighth kind of consciousness, or the 'real different maturity' or the 'fruition of the general reward'.

(C) Cause-characteristic. In this aspect the eighth kind of consciousness is considered as a cause, the cause for all existing things. 'Cause' here implies the 'seeds' which are direct causes for the presence of all phenomena. As this consciousness is capable of holding and preserving such seeds, it is described as *sarvabījaka* in the *Vijñapti-mātratā-triṃśikā*. *Sarvabīja* means 'all seeds', and *sarvabījaka* denotes the possession of all seeds by the eighth consciousness which manifests them. The theory, which asserts that this consciousness as it is possessed of all seeds causes all phenomena to appear, is technically called the theory of causation by the *ālaya-vijñāna*; and we give the name of 'Consciousness-only Doctrine' (*vijñapti-mātratā-vāda*) to the assertion that the manifestation of all things rests on consciousness.

Now, the *ālaya-vijñāna* as a mental apparatus presupposes objects which it cognises. They are: seeds, the five organs, and the material world. 'Seeds', as explained above, are direct causes for all existing things, and originally are products of 'perfuming' influences of the former seven kinds of consciousness. They are viewed as part of the objects (this objective aspect is called 'seen portion') which this consciousness recognises (this subjective

aspect is called 'seeing portion'). The five organs are the five sense-organs, i.e., eye, ear, nose, tongue and body. The material world signifies all external things, such as mountains, rivers, grass and trees. As is clear, the five organs denote the physical existence of a sentient being, while the material world denotes the world of nature as it outwardly exists. It is noted that, unlike the other kinds of consciousness which literally discern and cognise things, the *ālaya-vijñāna* recognises, or in reality manifests, the five organs of the body and the material world outwardly and embraces the seeds inwardly, as it presents itself. 'Recognition', therefore, denotes that activity of the eighth consciousness which manifests these three things, inwardly and outwardly. That this consciousness presents itself implies that a sentient being exists, that is to say, he exists by causing his *ālaya-vijñāna* to manifest his own body and the world of nature as his abode and to store inside himself the seeds as the energy for reproducing these phenomena. This evolutionary process of a sentient being upon the basis of the *ālaya-vijñāna* is called causation by the *ālaya-vijñāna*. As the *ālaya-vijñāna* is the fruition of the general effect of a sentient existence, once it manifests itself, it continues to be and also serves as the foundation of sentient existence<sup>5</sup>.

Thus, the substance of this consciousness never ceases to be<sup>6</sup>; but the designation of *ālaya* is replaced by *vipāka* or *ādāna* when one attains the bodhisattva's eighth stage or arhantship. It is because the eighth consciousness in this rank is no more influenced by the self-attachment of the *Manas* (the seventh consciousness). Further, when the fruition of Buddhahood is obtained, the designation of *vipāka* is not to be used, thus leaving only one designation, *ādāna*, for the consciousness of this highest rank. The reason is that the state of Buddhahood is not a neutral fruition as differently matured from good or bad actions, but of the

5 " Each of the consciousnesses has four functional divisions of independent nature : 1. the objective or the seen portion (*lakṣaṇa-bhāga*), 2. the subjective or the seeing portion (*darśana-bhāga*), 3. the self-witness or the self-assuring portion (*sākṣātkāri-bhāga*), 4. the re-witnessing of self-witness or the reassuring portion. The objective is a shadow image of an outer object reflected on the mind-face, and the subjective illumines, sees and experiences it. Now, who will know that the subject has seen the object or the shadow-image ? It is the mind itself that will see and acknowledge the subjective function. This function of cognition is called the Self-witness, without which no knowledge can be obtained. The Rewitnessing of Self-witness completes the mental faculty. These are the four mental functions " (Takakusu, op. cit. p. 90).

6 " *Ālaya*-consciousness itself is not an unchangeable fixed substance (*dravya*) but is itself ever changing instantaneously (*kaṣṭhika*) and repeatedly; and, being 'perfumed' or having impressions made upon it by cognition and action, it becomes

nature of perfect purity and undefiled goodness. The term *ādāna* is applicable to the 'state of cause' which precedes the Buddha's fruition, but *amala* (taintless), which is another designation of the eighth consciousness, is exclusively used for the state of the fruition of Buddhahood. As, in the highest state, wisdom is more powerful than discerning activity of consciousness, the eighth consciousness is called by the name of *ādarśajñāna*. The Buddha's eighth consciousness is so termed because it is taintless consciousness. Again, the seeds hoarded in it are only undefiled ones. In this respect, the state of the fruition of Buddhahood is distinguished from the state of cause in which the preserved seeds are defiled'.

Undefiled seeds are indeed preserved even in the state of cause, but they exist *a priori*; so they differ from those seeds produced by the 'perfuming' influence of the former seven kinds of consciousness and recognised as objects of the eighth consciousness. Such seeds as are recognisable as objects must necessarily be defiled ones.

In this way, the *ālaya-vijñāna*, being in itself a defiled phenomenal consciousness and its products being all defiled phenomena, the theory of causation by *ālaya-vijñāna* is otherwise called the theory of 'tainted causation' or 'causation by phenomenal consciousness'. In this case, 'tainted' means 'defiled' and 'phenomenal consciousness' implies that this consciousness is a phenomenal existence as distinguished from a noumenal existence called 'noumenal consciousness'. This is the most noteworthy distinction which characterises this theory of causation, which is the special teaching of the Dharmalakṣaṇa (q.v.) or Hossō school.

In the foregoing passages we have considered an outline of the *ālaya-vijñāna* doctrine of the Yogācāra school. Some of the traditional Buddhist schools, as already mentioned, had indeed concepts of mind similar to that of *ālaya-vijñāna*, but they were not represented in clear logic; and others

habituated and efficient in manifestation. It is like a torrent of water which never stops at one place for two consecutive moments. It is only with reference to the continuity of the stream that we can speak of a river" (Takakusu, op. cit. p. 92).

7 " When one's knowledge and wisdom have been perfected by self-culture, the eight consciousnesses will turn into perfect wisdom as follows : The first five consciousnesses will become the wisdom that accomplishes all that should be performed. The sixth, the sense-center (*Mano-vijñāna*), will become the wisdom of good observation. The seventh, the thought-center (*Manas*), will become the wisdom of equanimity. The eighth, the ideation-store, will become the 'wisdom of magnificent mirror'. These constitute the fourfold wisdom of the Buddha " (Takakusu, op. cit. p. 97).

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such as the Sarvāstivādins, did not recognise any consciousness other than eye-, ear-, nose-, tongue-, body-, and mind-consciousness. Such being the case, the formulation of *ālaya-vijñāna* as the fruition of general effect in a sentient being marks an epoch-making revolution in the doctrinal history of Indian Buddhism. It is natural then that the proponents of this theory should have been very scrupulous in asserting the existence of this consciousness. In the *Vijñapti-mātratā-siddhi* five sūtras are cited and ten reasons are given as authoritative and logical evidence for its existence.

#### Theories on *Ālaya-vijñāna* in Chinese Buddhism.

In expounding the theory of *ālaya-vijñāna* we have exclusively followed the thought of the later translator Hsüan-tsang (and his disciple Ku'ei-chi). There are, however, three Chinese translations of the Yogācāra philosophy: (1) Translation by Bodhiruci, Ratnamati, etc., in the Northern Wei dynasty; Vasubandhu's *Daśabhūmi-śāstra* was translated, and the Ti-lun sect established. (2) Translation by Paramārtha (or Chen-ti) in the Ch'en dynasty; Asaṅga's *Mahāyāna-saṅgraha-śāstra* and Vasubandhu's commentary to the same were translated; upon these was founded the She-lun sect. (3) Translation by Hsüan-tsang in the T'ang dynasty; Dharmapāla's *Vijñapti-mātratā-siddhi-śāstra* was translated, from which the Fa-hsiang sect originated.

These three have each their own characteristic features; each interpretation of the *ālaya-vijñāna* differs greatly from others. In this article Hsüan-tsang's translation has been exclusively employed because it gained greater popularity than the other two and came to represent this kind of ideology. A few additional remarks on the other translations, however, are necessary to make clearer by comparison the true meaning of this consciousness.

(a) The Ti-lun sect: In the *Daśabhūmi-śāstra*, the *ālaya*, transliterated as *a-li-yeh* in Chinese, is represented as stainless and pure true consciousness which in essence is *tathatā*. Again, the consciousness called *ādāna* is revealed, the meaning of which is vague in the text, but in the later doctrine of this sect interpreted as stained delusory consciousness. In the Ti-lun sect eight kinds of consciousness are distinguished, of which the first five (to which the term *shih* 識 or *vijñāna* is applied), the sixth or thought-consciousness (*i* 意 or *manas*) and the seventh or *ādāna* (*hsin* or *citta*) are delusory types of consciousness, while the eighth or *ālaya* is the true

consciousness. The differentiated, phenomenal appearances are explicable as the manifestations of the *ālaya* or the true consciousness. According to the mind-theory of this sect, the true consciousness has three distinct phases, i.e., substance, appearance and activity, and the universe is divided into two: the absolute and undifferentiated entity (the phase of substance) and the causally determined phenomena (the phases of appearance and activity) which manifest themselves in differentiated forms in accordance with defiled or pure causality. In the defiled condition, this consciousness, combined with delusion (i.e., delusory mind, thought and consciousness), actualises itself as the phenomenal existence of birth and death; while in the purified condition, it gathers all merits and virtues by practising the way out of delusion. Thus, the phases of appearance and activity of the true consciousness are viewed as either defiled or pure phenomena in their differentiated aspects; in spite of all changes the substance remains pure and stainless, true consciousness. The development of the true consciousness into manifold appearances of defiled or pure nature is compared to the manufacturing of golden objects which remain gold, whatever forms they take—watch, vase, ring, button, etc.

In the later period this sect divided itself into two, i.e., the Southern and Northern Ways. The former, steadfast to the original doctrine, insisted that the *ālaya* is the undefiled, pure, true consciousness, but the latter took the contrary view, asserting that this consciousness is a delusory one, subject to defilement and change. As the latter view is incidentally identical with the doctrine of the Shê-lun sect which originated somewhat later, the Northern Way was gradually absorbed in the Shê-lun sect when this new sect gained popularity. Therefore, the theory of the true consciousness, preferred by the Northern Way as regards the *ālaya*, came to be taken as the orthodox view of the Ti-lun sect.

(b) The Shê-lun sect: Based upon Paramārtha's translation of the *Mahāyāna-saṅgraha-śāstra* and its commentary, the Shê-lun sect developed a mind-theory which enumerates nine kinds of consciousness, of which the first eight are consciousness of eye, ear, nose, tongue, body, mind, *ādāna* and *ālaya*. In asserting the existence of *ādāna* as the seventh and *ālaya* as the eighth consciousness, this sect shares the same doctrine with the Ti-lun sect; but its insistence on the existence of *amala* (a-mo-lo 阿摩羅) as the ninth, distinguishes

the mind-theory of this sect from theories of the eight kinds of consciousness in other sects. The text of the *sāstra* makes no mention of *amala*, but, suggested by the occurrence of the term in other works translated by Paramārtha, the students of this sect in later periods came to entertain this mind-theory. The most characteristic feature of this sect is seen in its interpretation of *ālaya* and *amala*. Firstly, *ālaya* is considered to be of dualistic nature, that is, true and delusory; the phenomenal aspect of the *ālaya* is of delusory nature, while the noumenal one is of true or substantial nature. In this respect the Shê-lun sect differs from the Fa-hsiang school which conceived of the *ālaya* as delusory, and not true; again, it is distinguishable from the Ti-lun sect in which this consciousness is viewed as pure and stainless. As far as the delusory aspect of *ālaya* is concerned, this sect maintains, like the Fa-hsiang school, the theory of defiled origination, i.e., origination of all phenomena from 'seeds' contained in the *ālaya*. But, unlike the theory of delusory *ālaya* of the Fa-hsiang school, the substance of *ālaya* is considered to be of the nature of *tathatā*. The substance of *ālaya* is essentially the ninth consciousness, *amala*, which is of a pure and stainless nature. In the state of cause, or transmigration, the *amala* moves under the influence of the defiled seven kinds of consciousness and causes the *ālaya* to manifest itself in its delusory aspect, thus resulting in the origination of defiled phenomena. It is noticed, however, that this theory of defiled origination is to be distinguished from that of causation from *ālaya*: the former considers the defiled phenomena as merely superficial manifestations and appearances of the *tathatā* inside the *ālaya*, while the latter views phenomena independently of the *tathatā*.

This sect, it should be noted, stands on the same footing as the Ti-lun sect and *The Awakening of Faith* (*Ta-ch'êng-ch'i-hsin-lun*, 大乘起信論) translated by Paramārtha; they all have the common characteristics of the earlier Chinese translation. In its interpretation of phenomena the Ti-lun sect attributes all phenomenal things to the appearance and activity of the *tathatā* which is the substance of consciousness; again according to *The Awakening of Faith*, all existing things are explained as self-actualisations of the *ālaya* (*a-lī-yeh*) which takes shape, under the influence of the ignorance (*avidyā*), from the Tathāgata-matrix of the substance of Mahāyāna.

In this way the Shê-lun sect, the Ti-lun sect and *The Awakening of Faith* are similar to each other in interpreting phenomena in terms of self-actualisation of the *tathatā*. In *The Awakening of Faith*, it must be added, the *ālaya* is of dualistic nature, true and delusory, for the designation of *ālaya* is given to the Tathāgata-matrix at the first moment of its movement under the influence of ignorance. The Hua-yen sect in the T'ang dynasty has approximately the same standpoint as this; so it is only the Fa-hsiang school that entertains a different opinion as to the *ālaya*.

The theory of origination from *ālaya* which appears in the earlier translation is called the theory of origination from the noumenal consciousness, for the earlier translators considered phenomena as the *tathatā* itself or as manifestations of the *tathatā*; this may also be called the doctrine of *dharmatā*, or the nature of *dharma* (*fa-hsing* 法性)—*hsing* 性 meaning the *tathatā* which, according to this doctrine, develops itself into phenomena. The later translators, on the other hand, conceive of the *ālaya-vijñāna* as phenomenal, and not noumenal or of the nature of the *tathatā*; because the phenomena are here explained as the manifestations of the phenomenal *ālaya*, we call this mind-theory the theory of origination from the phenomenal consciousness; this is the doctrine of *dharmalakṣaṇa* or characteristics of *dharma* (*fa-hsiang* 法相)—*hsiang* 相 denoting a phenomenon (*ālaya*) which develops itself into phenomena (all existing things). In the case of *dharmalakṣaṇa*, the *tathatā* is considered as the foundation upon which the *ālaya* manifests all existing things. Therefore, the *tathatā* may be called the substance of phenomena; but a distinction is made between the 'proper substance' (*tang-t'i-t'i* 當體體) in the theory of the earlier translators and the 'substance as a resting place' (*so-i-t'i* 所依體) in the later translation. The former means that the substance of phenomena is the *tathatā*, while the latter means that the *tathatā* serves as a basis upon which phenomena exist as they are. Herein lies the fundamental difference in standpoint between these two translations as regards the relation between *tathatā* and phenomena.

See also ASANĠA (section on *Ālaya vijñāna*).

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