

Alaya Vijnana - Storehouse of Consciousness (Web) (1)  
(Anantarya Kumar Bhattacharya) PR Sept 2012

Anatman:

Buddha, consistent with his teachings of conditioned existence, and law of Universal Change denies through his doctrine of Anatman or Nairatmaya, the existence of Permanent Atman unaffected by changes and which transmigrates from body to body.

The Buddhist wisdom gained by experience is that Atman is NOT Found even in the deepest meditative state, that is even during Samadhi.

Paramatma Tatva - Nirvana -  
According to Buddha, "there is an unborn, unchanging, uncreated and unconditioned. - this is the unborn truth - the Nirvana"

The existence of a person depends on the collection of different constituents: material body, immaterial mind and Vijnana - formless consciousness. Self replaced by unbroken stream of Consciousness.

Is Self different from body?  
Does Self survive death?  
Is the world finite, infinite, eternal, non-eternal?

} Buddha Silent

Alaya - vijñana

From the psychological point of view, a person is analyzable into a collection of Pancha Skandhas - five aggregates - rupa, vedana, samjna, samskara, and vijñana. They are identified as Anatma - Non-Self.

Rupa = form, vedana = sensation of the body

Six sensory organs - five physical + mind.

Samjhaan = perception + understanding

Samskara = predisposition - tendency - impressions of past perceptions

Vijñana = consciousness which is at the root.

Yogachara - application of yoga →

Concept of Alaya vijñana = abode of consciousness

The only reality - Nature of consciousness

Objects that appear to be material or external to consciousness are but ideas or states of consciousness

[Question - how a subject cannot check at will any object at any time?]

Vijñana vadis say ' Subject is a Stream of Kshandica

momentary consciousness and within the stream are buried Samskaras of all previous past experiences

At a particular moment that a Samskara comes to the surface of consciousness for which circumstances are most favorable and attains maturity that it develops

into immediate perception. The consciousness

Sankhya - Yoga (Kapila and Patanjali)  
Not clear whether derived from Upanishads (not the grammarian)  
importance - next to Vedanta.

Blend of the doctrines - Sankhya and Yoga  
Sankhya = "reflection" in Sanskrit. = method of  
realising the ultimate reality through knowledge

Yoga: Contemplation - method of realization by steady  
and contemplative meditation.

Sankhya Kaika - Ishwar Krsna.  
Vedantin Vacaspati }

Ultimate reality = Both matter and spirit.  
Plurality of  selves like Nyaya-Vaisesika

In Sankhya the whole of physical universe with all  
its variety traced to a single source - Prakriti  
Parasha (spirit), Prakriti (Nature) are the basic concepts.

Prakriti: According to Sankhya Prakriti arises  
from a single primal substance and  
evolution - Parinama - veda - transformation  
within the primal substance.  
= That One in the Veda. - but in Sankhya  
Prakriti is not spiritual.

Considered in its aspect of being a Storehouse or  
 Substratum consciousness called "alayavijnana".  
 This answers to the concept of atman of other schools  
 with the difference that it is not one unchanging entity,  
 but a stream of continuously changing states.  
 Hence, the school is called "Chittamatravada" or  
 Vijnanamatravada school.  
 "Paninisthpanna Svabhava" perfected self-nature pierced  
 through his or her "Panikalpita Svabhava" i.e. ignorance  
 or illusory self-nature and develops into the  
 ideal state of Nirvana.

Alaya Vijnana contains all the impressions of past actions  
 and future potentialities. It gives rise to thought,  
 desire and attachments which binds us to the fictional  
 external world. It is the basis of our personality. It is  
 also called the Male Vijnana, the basic consciousness  
 from which awareness and perceptions spring.  
 It also contains the tatghatagarbha, Buddha-matrix  
 through which a person can become Buddha.  
 The Buddha Datta is latent in every human being  
 Buddha Datta is ever lasting pure and blissful.  
 (Tatghata = eternal and unchanging)

Nirvana = Full manifestation of Buddha Datta  
 Avidya - ignorance is the cause of all suffering

I = Summation of all physical and mental processes - (4)  
which are in constant flux - perceived as I -  
ephemeral impermanent Samvithi Satya -  
(covered truth)

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## Ajaya Vijñane (Wikipedia)

Eight Consciousnesses - transformer (Vasubandhu)  
1st transformer in Ajaya - with all its seeds - mentation -  
the Life Process - it is the cognitive process containing  
both the emotive and co-native aspects of human experience  
but without the enlarged egotistic emotion and dogmatic  
grasping characteristics of the next two transformers

2nd transformer Manana - Self-consciousness, Self-holds  
Self-confusion, Self-esteem, Self-love  
The ajaya is defined by this self-interest

3rd transformer: Visaya vijñapti - the concept of "object"

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Eightfold Con: Eye, Ear, Nose, Tongue, Body, Mental, Deluded Akarun  
eight: the Integral Con.  
(Shankara)

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