

Table of Content

Table of Content.....	5
Foreword	13
PART I. HUMAN EXPERIENCE (ātmanbhāva)	
WITHIN COSMIC EXPERIENCE (ālayavijñāna)	15
Mind (manas) and the Afflicted (kliṣṭa) Individual Experience (ātmabhāva)	17
1. The Individual Self (ātman) Appropriated by the Mind (manas)	17
1.i. The mind (manas) and the individual self (ātman) appropriated by it.....	18
1.ii. The etymology of the term "manas"	23
1.iii. The determined and limited nature of the individual self (ātman) appropriated by the mind (manas)	25
1.iv. Individual identity (ātman) as the ground of duality (dvaya).....	27
1.v. The subject-object (grāhaka-grāhya) duality	30
2. Mind as a Subconscious Structure.....	33
2.i. The mind as an unconscious substratum of the conscious individual being	33
2.ii. The mind and the store-house consciousness as intrinsic conditions of any individual being.....	36
2.iii. The inborn (sahaja) attachment to self and the conceptually discriminated (vikalpita) attachment.....	38
3. The Ontological Error Involved by the Individual Self.....	42
3.i. The superimposition of the experience of individual identity (ātman) on the experience of the store-house consciousness and the new illusory ontologic status ascribed to it.....	42
3.ii. The ontological error (viparyāsa) and the illusory individual (ātman)	47
3.iii. The ontological fiction of the individual self (ātman)...	49

3.iv. The human being as a series (<i>santāna</i>) of momentary (<i>kṣaṇika</i>) factors (<i>dharma</i>).....	50
3.v. Liberation as the annihilation of the illusory experience of the individuality and not as purification of an individual substratum.....	53
3.vi. The possibility of the individual to liberate forever	55
3.vii. The experience of the mind as the “fundamental error” (<i>viparyāsamūla</i>) which affects the entire human condition...	57
4. The Afflicted Nature (<i>kliṣṭa</i>) of the Experience of Mind	59
4.i. The entrapping of the individual being in his own experience	59
4.ii. The elevated state of consciousness (<i>cittonnati</i>), the pride (<i>māna</i>) whose object is the self (<i>ātman</i>)	62
4.iii. The tendency towards the proliferation of the individual self (<i>sāsrava</i>).....	65
4.iv. The afflicted individual condition characterized by desire (<i>trṣṇā</i>)	67
4.v. The appropriation of an individual identity as the main condition for the apparition of suffering	68
5. The States of Consciousness (<i>caitta</i>) Associated with the Mind	71
5.i. The experience of the mind as pure affliction (<i>kleśa</i>)	71
5.ii. The appropriating experience (<i>upādāna</i>) of the mind as a standard for value determination (<i>vyākṛta</i>) and for sensorial evaluation (<i>vedanā</i>)	73
5.iii. The four “fundamental afflictions” (<i>mūlakleśa</i>) associated with the mind.....	74
5.iv. Explaining the four fundamental afflictions (<i>mūlakleśa</i>)	76
5.v. The problematic association of the five omnipresent factors (<i>sarvatraga</i>) with the mind	79
5.vi. Accidental deviations of the theory regarding the states of consciousness (<i>caitta</i>) associated with the mind	80
6. Proofs for the Existence of Mind (<i>manas</i>)	81
6.i. The mind as accounting for the “solitary ignorance” (<i>avidyā āveṇikī</i>), the basic ignorance which affects human condition	82
6.ii. The mind (<i>manas</i>) as the structure responsible for the error of the individual self.....	86

6.iii. The mind as the structure which determines the activity of the mental consciousness (<i>manovijñāna</i>).....	87
6.iv. The existence of the mind (<i>manas</i>) justified on the basis of the usage of the terms "man" and "manas" in the current language.....	89
6.v. The mind and the states of <i>asaṃjñīsamāpatti</i> and of <i>nirodhasamāpatti</i>	90
6.vi. The mind as the sole structure which can account for the condition of "unconscious being" (<i>asaṃjñīsattva</i>)	91

Human States of Awareness. The Operational Consciousnesses (<i>pravṛttivijñāna</i>)	93
1. The Operational Consciousnesses (<i>pravṛttivijñāna</i>) and the Conscious Human Experience	93
1.i. The projection of the individual being at the level of the store-house consciousness (<i>ālayavijñāna</i>) and of the mind (<i>manas</i>) as a process inaccessible to the human awareness...	93
1.ii. The sphere of the operational consciousnesses as the sphere of the individual consciousness	95
1.iii. The six operational consciousnesses	97
2. The Five Sensory Consciousnesses.....	99
2.i. The idealist interpretation of the senses as sensory faculties (<i>indriya</i>), as the five sensory consciousnesses.....	99
2.ii. The accidental, contingent association between the corporeal organs and the sensory faculties	104
2.iii. The idealistic interpretation of the sensory contact	106
3. The Five Sensory Consciousnesses and the Non-determined Perception.....	107
3.i. The experience of the five sensory consciousnesses as non-determined perception.....	107
3.ii. Perception (<i>pratyakṣa</i>) and inference, subsequent knowledge (<i>anumāna</i>), according to Sautrāntika-Yogācāra logicians	110
3.iii. The experience of the sensory consciousnesses as non-erroneous, non-afflicted experience	110
3.iv. The experience of the sensory consciousnesses as experience of the flow of dependent origination (<i>pratītyasamutpāda</i>).....	113

3.v. The mind (<i>manas</i>) and the store-house consciousness (<i>ālayavijñāna</i>) as supports (<i>āśraya</i>), conditions (<i>pratyaya</i>) of the sensory consciousnesses.....	115
3.vi. The states of consciousness (<i>caitta</i>), the factors (<i>dharma</i>) associated to the sensory consciousnesses	119
4. The Mental Consciousness (<i>manovijñāna</i>) and the Categories	120
4.i. The mental consciousness (<i>manovijñāna</i>) as the instance responsible for the conceptual determination, for the categorial discrimination.....	120
4.ii. Categorical identity superimposed on the raw sensory material	122
4.iii. The sensation as determining only the intensity of the conceptual experience and not its content.....	124
4.iv. The conceptual sphere as separate from the sphere of sensory experience.....	125
4.v. The “exteriority” (<i>bāhya</i>) of the objects of common experience as a fictitious product of the mental consciousness	129
4.vi. The absolute non-existence (<i>atyantābhāva</i>) of the object intended by the mental consciousness (<i>manovijñāna</i>)	131
4.vii. The experience of the mental consciousness and the deliberate reasoning.....	133
5. The Determination of the Mental Consciousness (<i>manovijñāna</i>) by the Mind (<i>manas</i>).....	137
5.i. The conceptual cognitive experience as determined by the individual self (<i>ātman</i>) appropriated through the activity of the mind (<i>manas</i>)	137
5.ii. The association of the sensory consciousnesses with the sensory organs and of the mental consciousness with the individual self appropriated by the mind (<i>manas</i>)	140
5.iii. The mind (<i>manas</i>) as the object (<i>ālambana</i>), as the realm (<i>dhātu</i>) of the mental consciousness (<i>manovijñāna</i>).....	144
5.iv. The seeds of conceptualization (<i>abhilāpavāsanā</i>) and their appropriation by the mind (<i>manas</i>).....	146
5.v. The individual being (<i>ātman</i>) as the object component (<i>nimittabhāga</i>) of the mind, the ideations of the mental consciousness (<i>manovijñāna</i>) as its representation component (<i>darśanabhāga</i>).....	149

5.vi. The determination relation between the mind (<i>manas</i>) and the mental consciousness (<i>manovijñāna</i>), formulated in Abhidharmic terminology	151
5.vii. The double function of the mind: the production of afflictions and the determination of the mental consciousness	152
5.viii. The determination of the categorial system by the condition and the inclinations of the individual self	155

Human Affliction (*kleśa*) as the Karmic Nourishment of the Universe. The Mutual Dependence between Cosmos and Man..... 159

1. The Dependence of the Universal Consciousness (*ālayavijñāna*) on Human Obstructions (*āvaraṇa*)159

1.i. The dependence of the content of <i>Ālaya-vijñāna</i> on the karmic seeds (<i>karmabīja</i> , <i>karmavāsanā</i>).....	159
1.ii. Karmic impressions (<i>karmavāsanā</i>) and the obstructions of the afflictions (<i>kleśāvaraṇa</i>).....	161
1.iii. Karmic impressions (<i>karmavāsanā</i>) and the obstructions of the knowable (<i>jñeyāvaraṇa</i>).....	166
1.iv. The mutual conditioning relation between the store-house consciousness (<i>ālayavijñāna</i>) and the afflicted (<i>kliṣṭa</i>) individual being (<i>ātmabhāva</i>).....	169
1.v. The impossibility to dissociate the ultimate reality (<i>pariniṣpannasvabhāva</i>) from human affliction (<i>kleśa</i>)	171

2. The Perpetuation of the Store-house Consciousness through the Processes of Karmic Maturation (*vipāka*) and Outflow (*niṣyanda*) 172

2.i. Karmic maturation (<i>vipāka</i>).....	172
2.ii. The distinction between the nature of the cause and the nature of the effect, in case of karmic maturation	174
2.iii. The outflow (<i>niṣyanda</i>)	177
2.iv. The entire individual experience as characterized by outflow	181
2.v. The limitations of the continuity provided by the outflow (<i>niṣyanda</i>) and karmic maturation (<i>vipāka</i>) as the only process creator of novel experiences	182

PART II. THE SUBJECTIVE “GAME” OF KNOWLEDGE187

Knowledge as Fanciful Construction. The Abusive Imposition of Conceptual Identities (*parikalpitasvabhāva*) unto the Conditional Flow (*paratantrasvabhāva*)187

1. The Amorphous Causal Flow 187

1.i. Manifestation as dependent origination (*pratītyasamutpāda*) or store-house consciousness (*ālayavijñāna*)187

1.ii. The absence of any delimitation within the conditional flow.....189

1.iii. The rough and non-determined experience of the causal flow.....196

1.iv. The dependent nature (*paratantra*) and the non-determined perception; the constructed nature (*parikalpita*) and the categorically structured experience.....199

1.v. Imposing the constructed conceptual nature (*parikalpita*) upon the dependent nature (*paratantra*).....204

2.The Relational Void (*ītaretarasūnyatā*)..... 207

2.i. The relational void (*sūnya*); voidness as the absence of conceptual determination (*parikalpita*) within the causal flow (*paratantra*).....207

2.ii. The soteriological efficiency of the “relational void” ...212

A Non-referential and Non-cognitive Theory of Truth215

1. The Subjective Origin of the Categorical System ..215

1.i. The categorical system originating in “the imprints of the linguistic constructions” (*abhilāpavāsanā*).....215

1.ii. Arguments for the subjective nature of the categorical discrimination.....219

1.iii. The equally altered nature of the affective-volitive experience and of the conceptual experience222

1.iv. The “obstructed” (*nivṛta*) nature of conceptual knowledge224

2. A Non-referential and Non-cognitive Theory of Truth	226
2.i. The similarity between the individual experiences of various subjects accounted by means of the “similar karma” (<i>tulyakarma</i>)	226
2.ii. The mind and the store-house consciousness as the bases (<i>āśraya</i>) of the operational consciousnesses (<i>pravṛttivijñāna</i>)	231
2.iii. The strictly causal interpretation of the relation between the seeds of the store-house consciousness (<i>ālayavijñāna</i>) and the mental consciousness (<i>manovijñāna</i>) in classic Vijñānavāda	235
2.iv. The “immediate” object and the “remote” object of the operational consciousnesses	238
2.v. The theory about the “immediate” object and the “remote” object of the store-house consciousness (<i>ālayavijñāna</i>) considered in relation to the overall doctrine of Vijñānavāda	241

Buddhist Doctrine (*dharma*) as Ontological Therapy

.....245

1. The Soteriologically Efficient but Non-Cognitive Character of Religious Doctrine	245
1.i. Criticism of conceptual construction, in Mahāyāna Buddhism	245
1.ii. Preaching the non-cognitive doctrine (<i>dharma</i>) for soteriological reasons	247
1.iii. The doctrine as a mere antidote (<i>pratipakṣa</i>), not as knowledge	249
1.iv. Preaching the doctrine as an act of mercy	252
2. The Illusory Character of the Doctrine	253
2.i. The ontological similarity between the doctrine (<i>dharma</i>) and the particular errors it opposes	253
2.ii. The provisory character of the doctrine and the avoidance of the temptation to consider the path as absolute	256
2.iii. Discarding the religious doctrine as a condition for accomplishing the ultimate realization	258
2.iv. The self-denying character of Mahāyāna	260
3. The Relative Character of Religious Doctrines	262
3.i. Doctrines as particular antidotes to particular errors	262

3.ii. The content of a religious doctrine entirely determined by the particular errors it targets and not by an alleged “truth” .265
 3.iii. The variety of the doctrines justified by the variety of the illusions bounding human beings268

4. Void (*śūnya*) as the Main Doctrinary Device of Buddhism 271

4.i. The proclamation of the universal void as the main soteriological reaction of Buddhism271
 4.ii. The voidness of the entire human experience.....273
 4.iii. Proclaiming the voidness of an entity as illusory as the entity itself274
 4.v. The term “void” (*śūnya*) as a linguistic device (*upāya*) efficient in abolishing conceptual discrimination and not as a particular concept280

List of References285