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Metapsychology of the *Abhidharma*

by *Shanta Ratnayaka*

The number of scholarly presentations on Buddhism is impressive today, but only a few of them touch the *abhidharma* system. Traditionally, Buddhist countries have esteemed the *abhidharma*. Theravāda countries like Burma, Thailand, and Sri Lanka have held the Pali *abhidharma* books in high respect, while Mahāyāna countries like Tibet, China, and Japan have similarly treated the Sanskrit *abhidharma* books.¹ Because the *abhidharma* is accepted as the profound teaching of Buddhism, even the rest of the *Tripitaka* is often understood and interpreted in terms of the *Abhidharmapitaka*. Some teachers believe that one's mastery over the *Tripitaka* depends on one's skill in comprehending the *abhidharma* system. According to them, one who has no knowledge of the *abhidharma* falters at each and every word in any attempt to expound Buddhism.

Due to its abstract and philosophical nature, the *abhidharma* is sometimes classified as Buddhist metaphysics.² The present study is not intended to examine the validity of such a claim. Nevertheless, the designation "metaphysics" implies the excellence or specialty of the *abhidharma* in comparison with the Dharma, or the general dogma, of Buddhism.³

Most of the *abhidharma* consists of detailed explanations of mental phenomena. The translation of the first book of the *Abhidharmapitaka* itself is given the title *Buddhist Psychological Ethics*.⁴ However, the purpose of the *abhidharmic* analysis of the psyche differs altogether from that of modern psychology. Although the cognitive structure and the causal relations of the psyche are very much a part of the *abhidharma*, a description of them is not the aim of the system. Rather it guides the adherent to go beyond the normal pattern of his psyche, to attain transcendental realms, and to see beyond the mundane. In this sense it is more appropriate to call the *abhidharma* system the "metapsychology" of Buddhism. Although this essay will not touch

upon transcendental realms, it will consider the metapsychological teachings with reference to our life situation.

Modern psychology has adopted the word "metapsychology" to mean speculation about the place of mind in the universe. Such theoretical studies have been valuable, but ironically on a practical level they have been kept at a distance. A modern psychologist remarks: "In this light, much of Freud's metapsychology may be regarded as an intricate ideological museum piece the beauty of which resides in its internal consistency as opposed to its relevance for doing psychotherapy."⁵

In less than a century Freud's metapsychology has become a "museum piece."⁶ What has happened to the age-old Buddhist metapsychology? The Pali *abhidharma* canon was complete as early as the third century B.C., as Thera Tissa of the Third Council set forth its last book, the *Kathāvatthu* (*Points of Controversy*). More than twenty centuries after its completion, the *abhidharma* has not become a museum piece, at least for practicing Buddhists. As I mentioned in opening, the *abhidharma* is very much esteemed in Buddhist communities, especially among Buddhist scholars.⁷

Does survival of the Buddhist metapsychology prove its utilitarian value? First, these theories survive on religious grounds. If the religious value is absent, its practical value remains to be proven. Second, a scientific verification of the abhidharmic view of mental phenomena seems impossible. At least no one in this branch of study has done an extensive scientific examination of mental phenomena.

Modern metapsychology makes no claim beyond the experimental level of mental phenomena. Consequently there is a difference of attitude between the two groups. The modern psychologist might not agree about any of the transcendental states of mind asserted by the abhidharmic teachings. On the other hand, an abhidharmic psychologist would view modern psychology as limited only to the realm of mundane affairs. It must be admitted that in Buddhist eyes modern psychology, along with its metapsychology, remains in its early childhood, with its maturity still far in the future.

The abhidharmic teaching about life, death and even life beyond death is based solely on its metapsychology. This system teaches its own psychoanalysis and its own theory of mental states. In the following pages a few examples of this teaching will be shown. First, the conscious layer of mental processes will be expounded; second, an inquiry into the unconscious will be made, and the subconscious also



consciousness (A) are still not properly active states. The Inquisitive Sub-consciousness (Q) is like an entrance to the active consciousness. As the stimulus is, in this example, a visual object, the Eye Consciousness¹⁰ (E) takes place next. With it the act of seeing occurs. The stimulus is received further into the Process of Consciousness by the Receptive Consciousness (C). The stimulus is investigated by the next, Investigative Consciousness (I). How to respond to this particular stimulus is decided by the Determinative Consciousness (T). Then whatever response is made is accomplished by the Exertive Consciousness (X). Being very short, a single Exertive Consciousness cannot perform an act; therefore, seven Exertives take place one after the other.¹¹ Because the exertion is very forceful, the effect of it may last for a couple of mind moments, and they are the Retentive Consciousnesses (R). When the two Retentives fade away, again the Unconscious Continuum takes place. Until the next stimulus occurs, the mind continues in the unconscious state. Although the mental process continues, for the present Process of Consciousness, its 17th moment (R) is the last active consciousness.

Modern psychic analyses are not exactly parallel to the abhidharmic analysis of mind, but some of them are analogous to the *abhidharma*, and certainly some of the mental states they describe are compatible with the abhidharmic ones. The following is an example:¹²

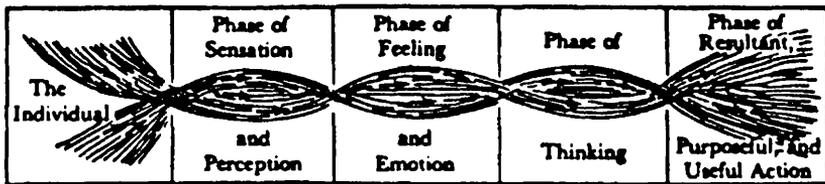


Diagram 2

Here the last phase is Action and the previous phase is Thinking. There is no doubt that the phase of Action also should be accompanied by thoughts. The previous phase of Thinking is a phase of certain distinctive thoughts that lead to action. In other words, thinking is followed both by action as well as the thoughts with which that action is performed. So, the phase of Action is analogous to the Exertives (*javanas*) of the abhidharmic analysis. The thinking to act is analogous to the Investigative (*santirana*) and Determinative (*votthapana*) states. In this modern analysis, Feeling and Emotion are ordered

before Thinking. This Feeling and Emotion cannot be a deeply felt emotional phase, as they occur even before Thinking. Thus they are analogous to the Receptive Consciousness (*sampaṭicchana*). The phase of Sensation and Perception equals the Inquisitive Consciousness (*āvajjana*) and Eye Consciousness¹³ (*cakkhu viññāṇa*). The phase before Sensation is similar to the Unconscious Continuum and the next two states of subconsciousness. Because what follows Action is not mentioned in this modern analysis, we do not see any phases comparable to the Retentive Consciousness (*tadāmbana*) of the abhidharmic analysis.

As shown in Diagram 1 and its explanation, action properly speaking takes place in one's Process of Consciousness. The physical performance is only an outcome of the mental act. Bodily organs function like instruments of the mental process to accomplish the deed. The Exertive Consciousness (*javana*) by which the action is put forth is the *karma*. Bodily *karma* or verbal *karma* is only an outcome of the mental climax. In Diagram 1 we see seven Exertives appearing in the same Process of Consciousness. They are seven individual *karmas*.

In Buddhist ethics, bodily or verbal performance itself is recognized as *karma*. An act of love such as almsgiving or an act of hate such as killing is designated as good or bad *karma* only conventionally. In the metaphysical or metapsychological level of understanding, all bodily, verbal, and mental *karmas* are the Exertive Consciousnesses (*javanas*) that occur in one's mental process. The accomplishment of giving or killing is only the outcome of the mental *karma*. On the other hand, just a thought of giving or a thought of killing does not become an Exertive Consciousness (*javana*). Only during the time of the act itself do *karmas* occur. The outward physical act and the inward physical act take place simultaneously. Some preceding thoughts lead the process to this climax, but the climactic physical action takes place only when *karmas* arise in the psyche.

Often it is said that *karma* in Buddhism is a willful act. Nevertheless, how *karma* becomes willful or how it fits into the consciousness will never be clear until one looks at it in the light of the *abhidharma*. Therefore, living Buddhist traditions rely heavily upon the *abhidharma* for a proper understanding of Buddhist teachings.

The *karma* segment of the psyche calls for discussion because it brings about results. What is the result of *karma* and where does it take place? That is an interesting question in the abhidharmic metapsychology. The result or the effect of *karma* is called "*vipāka*" which

means the mature state or fruition of *karma*. In our example of a mental process, the Unconscious Continuum, the Vibrating Subconsciousness, the Awakening Subconsciousness, the Eye Consciousness, the Receptive Consciousness, the Investigative Consciousness, and the Retentive Consciousness are the *vipākas* or resultants. They are results brought about by *karmas* of the past.

A pleasant sight brings about happiness, and an unpleasant sight unhappiness. Both sights come through the faculty of the eye, and both of them produce Eye Consciousness, etc., in the psyche. Although functionally the two sights are similar, they bring about two different effects. One brings about happiness, the other unhappiness or suffering. The *abhidharma* explains these two different consciousnesses as two different results of good or bad *karmas* of the past.

The Process of Consciousness shown in Diagram 1 is a *karma*-producing one, and thereby that Process functions on a fully active level of consciousness. Between the unconscious and the *karma*-producing state of consciousness there are less active moments of mind. Some of them are in the subconscious state. After the subconscious state, there are conscious moments that are not *karmas*. Without producing *karmas*, the Process may fall into the unconscious. Thus most of our conscious thoughts are not *karmas*. The following example is a Process of Consciousness that does not produce *karmas*.¹⁴

U V A Q E C I T T U U U U U U U

>>*>*>*>*>*>*>*>*>*>*>*>*>*

Diagram 3

The unconscious is followed by the subconscious states and the subconscious by the conscious. The Vibrating Consciousness (V), Awakening Consciousness (A), and Inquisitive Consciousness (Q) function on the subconscious level. The Eye Consciousness (E), Receptive Consciousness (C), Investigative Consciousness (I), and Determinative Consciousness (T) function on the conscious level. As there is no Exertive Consciousness in this process, no *karma* is produced. Then the Process falls back into the unconscious. Unlike the conscious and the subconscious, the unconscious is easily recognizable and, as it is indicated, the Process begins from, and ends in, the unconscious.

In both Processes of Consciousness (diagrams 1 and 3) the conscious evolves through the Eye Consciousness. Similarly, perception occurs through the ear, nose, tongue, and body. Sometimes, independent of these senses, perception arises through the mind itself.¹⁵ The eye, ear, nose, tongue, body, and mind are the doors of perception. Therefore, in the *abhidharma*, the perception which arises through the eye is called Eye Consciousness. Likewise, the Ear Consciousness, Nose Consciousness, etc., are named. In modern psychology, certain terms like “visual perception” and “auditory perception” parallel the abhidharmic terminology.¹⁶ However, modern psychology recognizes other channels of perception, such as the “muscle sense” and “vestibular sense.”¹⁷ Such new “modalities of sensibility” may be useful in experiments, but clearly they are subdivisions of the above mentioned doors of perception. Depending on the sense object, perception occurs through any of the sense doors, and the activities of the conscious follow.

The major focus of this paper has thus far been upon the conscious, although there has been some mention of the unconscious. Before and after the activities of the conscious, one’s mind remains in an unconscious stage. The unconscious is not simply some sleepy interval between the activities of the mind. In its own right, the unconscious performs a task that is not secondary to the work of the conscious. Therefore, the unconscious must be dealt with further in our discussion.

Karma becomes a decisive factor in rebirth. The process of death and rebirth is a subtle one. Therefore, new students sometimes equate rebirth with child birth or child delivery. In the karmic process, rebirth or *rebecoming* (as it might more properly be termed) is rather the conception that takes place long before delivery. It is the first instance of new becoming that takes place immediately after the death of one’s previous life. A new conception occurs when the mental process begins to work in the new material body. When a *harma* of a dying person is suitable for rebecoming in a particular parental setting, conception takes place. In the abhidharmic point of view, it is the birth of the psyche as a result of a previous *karma* or Exertive Consciousness of the same mental process.

Another question raised often at this point is whether the mental process of a dead person goes into someone else’s body. This question indicates how foreign the belief in any form of rebirth is to a student who lacks it in his background. The abhidharmic teaching of rebecoming

must be even more difficult for this student to comprehend. The combination of sperm and ovum in a new life and the following growth of its physical body cannot be a person independent of the conceived mental process. Every conception is the karmic result of a stream of consciousness; this new beginning is not altogether a new beginning. The concern about a dead person's mind going into another's body is a misconception because there are not two persons involved in the death and the birth; rather there is only the rebecoming of one being. There is one mental process through the previous life and the present life. There is also only one living physical body, because when the mental process leaves the previous body, life does not exist there any longer, and until the mental process is conceived, the sperm and ovum do not become a being. Whether it is at the end of life or at the beginning of life, material body without mentality is only a body; it is not a being or a person.

Thus one's actual death is the last moment of his mental process in the previous life, and one's rebirth is the first moment of his mental process in the new life. After all, there is one single process divided into two by the psychical moments of death and birth. Depending on the locations of the death and birth, there can be a physical space between the two events, but there is no mental space between them. Death is followed immediately by birth. The actual death and birth, which take place in the stream of consciousness, are shown in the following Process of Consciousness:

U V A Q X X X X X R R U D B U U U

>*>*>*>*>*>*>*>*>*>*>*>*>*>*>*>*>*>*>*>

Diagram 4

Here the Q is (mind door) Inquisitive Subconsciousness. The next Exertive Consciousnesses are the karmic moments of the dying person. Because it is a weak moment, only five of them, instead of seven, come into the Process. After the Retentive Consciousnesses and a moment of the Unconscious Continuum, there is the dying moment of the psyche, i.e., the Death Consciousness (D). What follows immediately is the Birth Consciousness (B). After the Birth Consciousness, again the process goes into the Unconscious Continuum.

Diagrams 1, 3, and 4 show us that in the absence of active segments of consciousness, the Unconscious Continuum remains. Not only during one lifetime, but for the past and future lives also, that is the pattern of existence. So, the unconscious plays a major role in the Buddhist metapsychological explanation of existence. Before we examine further this important aspect of Buddhist psychology, it is worthwhile to glance at a modern psychological view of it.

In modern psychology, the unconscious has been analyzed at great length. A few typical remarks are quoted below:

We hear a great deal about the unconscious, the subconscious and the co-conscious. There is no unanimity of opinion as to exact meaning of these terms. . . .

The unconscious has several meanings. When a person has concussion of the brain or is under the influence of an anesthetic during the surgical operation he is unconscious. When we are asleep we are said to be unconscious. The word unconscious is also often used to indicate types of habitual or automatic action. . . .

Where are memories when we are not thinking of them? They are said to be in the unconscious. But the unconscious is not merely a passive storehouse of forgotten experiences. For many things this is so. . . .¹⁸

The function of the unconscious described here is, in many respects, very similar to that of the Unconscious Continuum of Buddhist psychology. When one is asleep or in a coma, one's mind remains in the state of unconscious (*bhavaṅga*). Besides the memory, all of one's karmic potentialities and personal traits exist in the Unconscious Continuum.¹⁹ Therefore, the unconscious is by no means an insignificant portion of our mentality as compared with the conscious.

In the light of the preceding discussion, the unconscious does not seem to be without consciousness. Obviously, sleeping or habitual action is not done by the dead. Nor is the unconscious limited to deep sleep or concussion. Both modern psychology and Buddhist psychology consider the unconscious to be a functional state of the psyche.

For some modern psychologists the two terms "unconscious" and "subconscious," are synonyms. Some include one in the other.²⁰ Buddhist psychologists also do so when they write on *bhavaṅga*.²¹ Therefore, the abhidharmic unconscious and subconscious have been treated sometimes as one and the same. Nevertheless, it is more

appropriate to treat them as two close stages of mental phenomena. The abhidharmic Process of Consciousness begins from the Unconscious Continuum, and then it passes through the subconscious states on to the conscious. The Vibrating, Awakening, and Inquisitive states remain on the subconscious level. With Eye Consciousness, activities of the conscious begin. Finally, the Process falls again into the Unconscious Continuum. The Eye Consciousness, Receptive Consciousness, Investigative Consciousness, Determinative Consciousness, Exertive Consciousness, and Retentive Consciousness are in the realm of the conscious. Although the conscious is distinct from the unconscious, the demarcation between the unconscious and the subconscious is extremely difficult.

Like the conscious, the unconscious and subconscious operate in many layers. Deep sleep and dreaming stages are easily recognizable as distinct from one another. Similarly, vague thoughts, faint memories, unclear imaginations or blurred sensual perceptions appear in various layers until they become vivid to the conscious. Most of these stages could possibly be empirical, but a state such as deep sleep remains unempirical. Of course, how the brain cells function in one's deep sleep can be detected by modern technical instruments. However, they reveal only the physical, but not the mental, existence of the sleeping person.

The same Unconscious Continuum (*bhavaṅga*) has sometimes been translated as "life-continuum."²² The term "life-continuum" itself indicates how significant the unconscious is in one's life. In fact, it is crucial in the metapsychological teachings of the *abhidharma*. Even the earliest *abhidharma* commentaries dealt with this issue in detail. Buddhaghosa refers to one of these commentaries and remarks: "But in the *Abhidharma Commentary* two turns of consciousness have been handed down with respect to *registration*. This consciousness has two names, 'registration' (*tadārammaṇa . . .*) and 'aftermath life-continuum' (*piṭṭhi-bhavaṅga*)."²³ In his own Commentary to the First Book of the *Abhidharmapiṭaka*, Buddhaghosa presents further variations of the life-continuum. There he uses the term "*mūla bhavaṅga*," i.e., base-life continuum.²⁴ Neither *piṭṭhi-bhavaṅga* (aftermath-life-continuum) nor *mūla bhavaṅga* (base-life continuum) was invented by Buddhaghosa. His writing itself reveals that such variations of the life-continuum had been defined and used with distinct meanings before he produced his commentaries.

The unconscious of the *abhidharma* is connected with the Death

Consciousness and the Birth Consciousness. At conception, the Birth Consciousness occurs, and it goes into the state of life-continuum. Throughout this life, the unconscious is the rebecoming of that particular Birth Consciousness. At the end of this life, the same unconscious occurs at the last moment of the mental process, and this time it is called the Death Consciousness. According to this explanation, the Unconscious Continuum could be seen easily as the life-continuum. The following citation is relevant:

When the rebirth-linking consciousness has ceased, then, following on whatever kind of rebirth-linking it may be, the same kinds, being the result of that same *karma* whatever it may be, occur as *life-continuum* consciousness with that same object; and again those same kinds. And as long as there is no other kind of arising of consciousness to interrupt the continuity they also go on occurring endlessly in periods of dreamless sleep, etc., like the current of a river. . . . For the last life-continuum consciousness of all in one becoming is called "death" (*cuti*) because of falling. . . .

And after death there is rebirth-linking again; and after rebirth-linking, life-continuum.²⁵

Two lives of the same person are thus linked by the death-birth and life-continuum. Though linked, the succeeding life and the preceding life are distinct. The two lives evolved from the two Birth Consciousnesses. Because a life-continuum is of the same kind as a Birth Consciousness, the life-continuum of a given life is similar to the Birth Consciousness of that life, not to the Birth Consciousness of the preceding life. Similarly, just as each person differs from all others, so each person's life-continuum or unconscious continuum also differs from all others.

Exertive Consciousnesses (*karmas*) of a dying Process were depicted in Diagram 4. They are not identical with the Death Consciousness of the dying. The succeeding Birth Consciousness is brought about by the *karmas* of this Process. Because Death Consciousness does not, but the *karmas* (Exertives) do, produce the Birth Consciousness, the latter becomes different from the previous Death Consciousness. For this reason, the Unconscious Continuum of one's present life differs from that of the past life, and the Unconscious Continuum of one's next life will differ from that of the present life. Cause and effect continue in the same stream of consciousness, while each birth or life maintains its distinctive identity. Thus *karma* of the

conscious brings about the Death and Birth of the unconscious. The Birth Consciousness reproduces the Unconscious Continuum, and again via subconsciousness²⁶ it brings about the conscious, and the consciousness produces more *karmas*. Because this is the mode of existence that the *abhidharma* teaches, one can understand why the *abhidharma* has been regarded as metaphysics. Nevertheless, the present essay demonstrates that the *abhidharma* can now be more appropriately called metapsychology than metaphysics.

NOTES

1. In regard to the relationship between the Pali and Sanskrit books on *abhidharma* or the Theravāda and Mahāyāna teachings on *abhidharma*, Brian Galloway makes the following remark: "In case anyone wonders why Theravāda sources are used in the discussion of a Mahāyāna text, it is because the meaning of standard Abhidharma technical terms is the same in both traditions. The Mahāyānists after all built their Abhidharma thought on the same early-Buddhist foundations." Brian Galloway, "A Yogācāra analysis of the mind, based on the *Vijñāna* section of Vasubandhu's *Pañcaskandhaprakaraṇa* with Guṇaprabha's Commentary," *The Journal of the International Association of Buddhist Studies*, Vol. 3, No. 2 (1980), p. 20.

2. For a discussion on the metaphysical nature of the *abhidharma* or of Buddhism as a whole, see Lama Anagarika Govinda, *The Psychological Attitude of Early Buddhist Philosophy* (New York: Samuel Weiser, 1974), pp. 38–41.

3. *Tattha Abhidhammassa Mātikā ti ettha ken' atthena Abhidhammo? Dhammāṭireka dhammavisesatthena. Atirekavisesatthadīpako hi ettha abhi-saddo.* Kassapathera of Cola, *Mohavicchedanī: Abhidhamma Mātikatthavaṇṇanā*, ed. by A. P. Buddhadatta (London: Pali Text Society, 1961), p. 1.

4. *Buddhist Psychological Ethics (A Buddhist Manual of Psychological Ethics): Dhammasaṅgani*, ed. by Caroline Rhys Davids (3rd ed. London: Pali Text Society, 1974).

5. Richard Levine, "Metapsychology and the Psychoanalytic Theory of Technique," *The Psychoanalytic Review*, Vol. 66 (1979–80), p. 381.

6. In the course of writing this paper, I have had several discussions with Dr. A. Amarasinghe, who is a practicing psychiatrist. His helpful suggestions are very much appreciated.

7. Translating the *Abhidhammattha Sangaha*, Nārada Mahā Thera notes: "Abhidhamma means the Higher Doctrine because it enables one to achieve one's Deliverance, or because it exceeds the teachings of the Sutta Piṭaka and Vinaya Piṭaka." Bhadanta Anuruddhācariya, *A Manual of Abhidhamma*, trans. and ed. by Nārada Mahā Thera (Kandy, Ceylon: Buddhist Publication Society, 1968), p. 2.

8. In the *abhidharma*, a portion of the stream of consciousness like this is called "vīthi" or "citta vīthi." The term "vīthi" means street, course, or process. My suggestion is that it is more meaningful to translate *citta vīthi* as "Process of Consciousness." Lama Anagarika Govinda translates it as "Process of Perception," and Nārada Mahā Thera as "Thought Process." Govinda, *Psychological Attitude*, p. 136; Anuruddhācariya, *A Manual of Abhidhamma*, p. 34.

9. ... *evam bhavaṅgaṃ otaṛaṇa cittaṇampi gaṇana patho nāma natthi... sace pana balavārammaṇaṃ āpātha gataṃ hoti, kiriya mano dhātuyā bhavaṅge āvattite cakkhu viññānādini uppajanti.* Buddhaghosa, *Atthasālinī or the Commentary to the Dhammasaṅganiṭṭhakarana of the Abhidhamma Piṭaka*, ed. by Y. Pannānanda, Simon Hewavitarne Bequest Series, XLII (Colombo: The Tripitaka Publication Press, 1940), p. 239. This citation is transliterated by the writer.

10. Brian Galloway properly translates this as “eye-perception.” Galloway, “Yogācāra Analysis,” p. 11. As perception is its function, “eye-perception” is a fit term. Nevertheless, in the Process of Consciousness every individual number is a consciousness; accordingly, I have used here the translation, “Eye Consciousness.”

11. Herbert V. Guenther refers to the Exertives as “several apperceptual phases (*javana*).” Herbert V. Guenther, *Philosophy and Psychology in the Abhidharma* (Berkeley: Shambhala, 1976), p. 24.

12. Edward A. Strecker, Kenneth E. Appel, and John W. Appel, *Discovering Ourselves: A View of the Human Mind and How It Works* (3rd ed., 12th Printing: New York: The Macmillan Company, 1967), p. 36.

13. See “eye-perception” in footnote 10.

14. Buddhaghosa, *Atthasālinī*, p. 238.

15. *The Dhammasaṅganiṭṭhakarana of Abhidhamma Piṭaka*, ed. by H. Nanaloka, Simon Hewavitarne Bequest Pali Text Series, III (Colombo: The Tripitaka Publication Press, 1953), p. 13.

16. Herbert V. Guenther’s translation is noteworthy: “The process in respect to an audible, olfactory, gustatory, and tactile object is exactly the same (as in respect to a visible object).” Guenther, *Philosophy and Psychology*, p. 27.

17. S. Howard Bartley, *Principles of Perception* (New York: Harper and Brothers, 1958), p. 57.

18. Strecker, *Discovering Ourselves*, pp. 41–42.

19. This description of *bhavaṅga* parallels *ālaya vijñāna* of the Vijñānavādins.

20. Strecker, *Discovering Ourselves*, pp. 43, 46.

21. Alfonso Verdu, *Early Buddhist Philosophy* (Washington, D.C.: University Press of America, 1979), pp. 86–87, 191.

22. Bhadantācariya Buddhaghosa, *The Path of Purification: Visuddhimagga*, Vol. II, trans. by Bhikkhu Ñyānamoli (Berkeley: Shambhala, 1976), p. 646.

23. *Ibid.*, p. 629.

24. Buddhaghosa, *Atthasālinī*, p. 252.

25. Buddhaghosa, *Path of Purification*, pp. 514–518.

26. In both abhidharmic psychology and modern psychology, although the degrees of consciousness vary as the unconscious, subconscious, and the conscious, their content is interchangeable. The content of the conscious may become the content of the unconscious or of the subconscious, and vice versa.