

Now the Madhyantavibhanga, Sanskrit title. Arya Maitreya wrote five books, two of them Madhyamika system, three of the Yogacharya system. This is one of the Yogacharya system. Here it shows alayavijnana and inconnection with alayavijnana, maybe a little bit talk. In the Yogacharya system, alayavijnana is different than these six consciousnesses, the five sense consciousnesses and mental consciousness. Alayavijnana itself continues to go without much changing from birth to all the way down to death. st, alayavijnana itself is neither virtuous nor non-virtuous. It always neutral.

Then, alayavijnana is a primary consciousness, citta, and primary consciousness always has secondary consciousnesses, caita. some primary consciousnesses have ten secondary minds, some have twenty, some of them five, many different secondary minds. But this alayavijnana always *only five* secondary consciousnesses. Every primary consciousness has these five. These five are on the alaya.

Alaya doesn't have any other extra things. st, *only five* omnipresent secondary minds – feeling, discrimination, intention, contact and attention. in general there are fifty-five {51?} secondary minds, but some of them go with the virtuous mind, some of them with deluded mind. Sometimes with the sense consciousness etc., they have different numbers. But alaya always remain with the five omnipresent mental factors.

Because it holds so many virtuous seeds, non-virtuous seeds etc., alayavijnana itself is always neutral. Then alayavijnana has an object, here it says *objects, sentient beings, self and cognitions* - DON DANG SEMS CAN BDAG RNAM RIG – its objects are 1) the five objects of the five sense consciousnesses; 2) sentient beings means the five organs/faculties; 3) the self, the person is also alayavijnana's object. Those are some objects of alayavijnana. Everything is not an appearing object but those are its main objects. Some of them appear to it, **some are power of that appearing etc.** 4) And alayavijnana's cognition means the primary consciousness, nam rig.

Vasubandhu says in his text called The Thirty, Sum Chu Pa, its nature is conscious of the object. But *ignorance* means alayavijnana does not know the object. {Verses 3-4 - from sum cu pa – quoted in Kun zhi ka drel – Gareth P 52 – Anacker P 186 – Cabezon P 317 }

,DE NI LEN PA DAG DANG GNAS, ,**RNAM PAR RIG PA MI (MA) RIG PA,**
,RTAG TU REG DANG YID BYED DANG, ,RIG DANG 'DU SHES SEMS PAR LDAN,
,DE LA TSOR BA BTANG SNYOMS TE, ,DE NI MA BSGRIBS LUNG MA BSTAN,
,REG LA SOGS PA'ANG DE BZHIN NO,

3. ***It is consciousness not knowing appropriation and abode.***

Always possessing contact, attention, knowing (feeling), discrimination and intention.

4. *In it, feeling is equanimous, it is unobstructed and unpredicted.*

Contact and the others are also the same.

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3. Its grasping, location, and knowing are imperceivable,

And it is always associated with mental contact,

Attention, sensation, conception, and thought;

It is associated with neither pleasure nor pain.

4. It is undefiled and morally indeterminate;

Mental contact and the others are also like this.]

It sees, the object clearly appears to the rnam par rig pa - vijnapti, like some things appear to a mirror, but it doesn't know them. Those objects appear to alayavijana, but it does not necessarily grasp or know those things – does not know “this is this, this is that”. Also inattentive perception, consciousness to which the object appears but is not understood.

So we have always alaya there from birth to death so therefore, that alaya is very neutral because it holds all kinds of good and bad seeds in it. *Consciousness to which these objects appear..... are thoroughly produced* – those objects appear to that kind of primary consciousness is thoroughly produced - **de don med, Their factuality does not exist. - that will be, no object means not seeing [an] external object.**

The consciousness - to which objects, such as form etc. and sentient beings, the five organs, appear - that is said to be “produced,” is alayavijnana.

DON DANG SEMS CAN BDAG RNAM RIG - Objects means those five objects, form etc., and sentient beings means the five five organs. Those appear to the alayavijnana. St, SNANG BA'I RNAM SHES SKYE'O, ZHES GSUNGS PA NI – saying this, alayavijnana, don, external objects, visual forms, sounds, smells, tastes and objects of touch appear, if you say, that means – that is alayavijnana so therefore there is no external form, sound, smell, etc., but those things that appear to the senses appear in the same way to alaya.

Since acharya Sthiramati also accepts physical organs as the observed objects of alaya, the Chittamatras who accept alaya, accept that which appears as physical organs to alaya as the eye organ etc.

Acharya Sthiramati says - *appearing as physical organs* – The physical organs were rejected earlier but what is being said here is - *objects, sentient beings, self and cognition* – sentient being is five physical organs. Five organs appear to the alaya, SNANG BA MIG DBANG SOGS SU 'DOD DO, - whatever appearance, that is the eye organ. St, *accept that which appears as physical organs to alaya as the eye organ etc.* -

Having indicated eye organs and so forth that are different from consciousness as non-existent...

So, do the physical organs appear to alaya? If the physical organs appear, is alayavijnana then a mistaken consciousness? **Anyway, we don't want to talk much, that's enough.** Appears, they are accepted as the eye organ etc. - they appear as the organs by the power of the imprint, seed, but there is no separate real physical organ that is a different entity than consciousness. They are not external physical things.

Sometimes people say the inner physical organs are physical things, but the citation above shows that is wrong. The inner organs are not physical but are only the predispositions, potential, imprints. In the same way, the following shows that they think –

... in order to indicate also forms, objects other than consciousness, as non-existent, it is mentioned...

Also, when a sense consciousness looks at a visible thing or hears, smells, tastes, touches – those five objects are also not external to the mind. They all come internally as the nature of alayavijnana, nature of things to appear. When they appear people think there is externally something there, but that is wrong. So therefore here - following this, there is no physical thing.

root text says {MA 6.63}

Here, through not realizing that the cognizers that arise from the sense powers

Arise as the simple perception of blue and so forth

From their respective seeds, without external apprehendeds,

Beings assert that the mind apprehends externals.

in this world, the five sense consciousnesses that are results of the five organs, without external blue etc., external objects of apprehension, each eye consciousness etc., from the ripening of whatever seed was previously left on alaya, when that ripens, then you see colors, blue and white etc., smell odors etc., they appears - mere appearance occurs. without understanding that the appearances occur that way, then –

Like for example, in the auto-commentary for 6.63, for example if you have, there is crystal clear water there and in the water one side some kind of mountain or then trees, on the trees some kind of special kind of jewels that are hanging there something. If you look down there, in the water down there something really there, same thing there, reflection, same thing. they are seeing externally out there in the water but whatever appears in the water, from nature of other

mountain or wherever that – that is not in the water, nothing there. But the ordinary people are confused that way. That is the same way, reflection when you see.

{Auto-commentary to verse 6.63 - For example, within the water of a lake completely filled with very clear water, there exists the reflection of red rubies attached to the branches of a tree that grows around the shore. The appearance in the aspect of precious jewels is indeed observed as external within the water, yet that does not exist within it. It should be applied similarly also to consciousness. Hence, an external object does not exist other than consciousness.}

Sometimes joke (?) or some kind of tiger or some animals, when to see the crystal-pure water, they try to go to drink. As soon as they move there, their face there, another tiger to attacking! And escapes away, like that, actually no real things out there, but his own reflection there. that is similar. Yogacharya think, anything whatever you see or hear or smell, everything looks external but actually reflection from alayavijnana seed, and ripens then appears like that.

That is their own view, nature of mind-only. St, everything is mental nature. There is no mountain out there. No river out there. About Yogacharya system no mountain out there, when you look at the mountain out there, is that what you see is your own reflection in alayavijnana. If you see some kind of tiger there, that is also your own reflection. If you see other people there, all these are your own alayavijnana reflection? Not anything there? So those kind of things, questions will rise.

So based on that you can talk, argue. There are some faults, some difficult things in the Yogacharya view. Meditation on hell beings and misery and suffering etc., all of these things, six realms etc., all these become like imagination, your own reflection - there is no such thing. then is the – beings accept, strongly cling to that which appears to the mind as blue etc. as external apprehended objects - we always strongly cling -

Therefore, there is no external object that is a different entity from consciousness. That is the Yogacharya view. And then – {MA 6.64}

'In a dream, without a separate physical object, mind bearing the aspect of that arises from ripening its potential. like [this], here also when awake, mentality exists without an external.' If said,

Another way they will explain is, earlier we talked, during the sleeping and during the dream you have all kinds of visible objects, smells and tastes – all of these appear during dream time but that doesn't mean what you dreamed actually exists externally - it does not exist. In the same way, also when waking up, that is as example - because you see while awake that doesn't mean actually there is. Therefore –

Without external object, the inner mentality exists. These are the Yogacharya own some special kind of statement in order to prove, establish their own system. So now, on this, again the following Madhyamika rejection will come. So up to that, laying out the others' system, the Yogacharya system. So now you know Yogacharya view or system pretty much. And then also when rejection comes, you will know all those things. Now, almost –

{MA 6.65}

Just as without an eye, during a dream mental consciousness arises to which blue etc. appear; like that, without an eye sense, why is it not produced here in the blind through ripening its own seeds?