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The Interpretation of the *Vāsanā* of Homogeneous Cause and the *Vāsanā* of Maturation in the *Triṃśikābhāṣya* and the *Chéng Wéi Shì Lùng*

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Abstract

In the Indian Yogācāra school, the concept of *vāsanā* is a central teaching that holds considerable importance and encompasses multiple meanings. In the *Triṃśikā* (Tr), Vasubandhu (4th century) uses *vāsanā* to refer to the *vāsanā* of *karman* (*karmavāsanā*) and the *vāsanā* of twofold grasping (*grāhadvayavāsanā*), namely, the grasper (*grāhya*) and the grasped (*grāhaka*). However, in the *Triṃśikābhāṣya* (TrBh), a commentary on the Tr by Sthiramati (6th century), the concept of *vāsanā* appears more frequently. In the TrBh, Sthiramati introduces the *vāsanā* of maturation (*vipākavāsanā*) and the *vāsanā* of homogeneous cause (*niṣyandavāsanā*) to signify the process of conceptualization (*vikalpa*) within the *ālayavijñāna* and the future rebirth of *ālayavijñāna*. These two *vāsanā*s also appear in the *Chéng Wéi Shì Lùn* (CWSL) of Xuánzàng (602-664), a translation of Indian commentaries on the Tr. Xuánzàng translates *vāsanā* as 熏習 (*xūnxí*) and 習氣 (*xíqì*) in the CWSL to distinguish the dynamic process

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of infusion from the impressions stored in the *ālayavijñāna*. This translation highlights the dual function of *vāsanā* as both noun and verb.

Remarkably, the concept of *vāsanā*s shares a close relationship with that of *bīja*s in the Yogācāra school. In the Tr, *bīja* refers to the potency stored in the *ālayavijñāna*, in which previous experiences are preserved in one's mind and manifest in subsequent moments. Yet, in the TrBh, it is not the *bīja* but the *vāsanā* that can be passively infused by arising consciousnesses and stored in the *ālayavijñāna*. By juxtaposing the corresponding paragraphs from the TrBh and the CWSL, this paper investigates how the concept of *vāsanā* in the TrBh overlaps with that of *bīja*. Although the concept of *vāsanā*s in the TrBh is not always equivalent to *bīja*, as it encompasses both active and passive meanings, both 習氣 and 熏習 in the CWSL reflect dimensions of *vāsanā* that align with *bīja*, addressing the question of how the *ālayavijñāna*—as a store-consciousness of *bīja*s—can manifest *dharma*s or dynamically reproduce itself.

Keywords: *vāsanā*, maturation (*vipāka*), homogeneity (*niṣyanda*), the *Triṃśikābhāṣya*, the *Chéng Wéi Shì Lùn*

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1. Introduction

V*āsanā*, a multifaceted concept in the Indian Yogācāra school, has been extensively studied by modern scholars and often interacts with other teachings to convey specific meanings. This paper examines its function within the *Triṃśikā* (Tr)[1] of Vasubandhu (4th century), including the commentary, *Triṃśikābhāṣya* (TrBh) of Sthiramati (6th century),[2] and the sub-commentary, *Chéng Wéi Shì Lùn* (CWSL, **Vijñaptimātratāsiddhiśāstra* 成唯識論)[3] of Xuánzàng (602-664), to explore the development of this concept and different interpretations of it in the Indian and Chinese Yogācāra schools.

The term *vāsanā* has a dual meaning, referring both to impressions and the act of infusing. According to Monier-Williams' *Sanskrit-English Dictionary*, the feminine noun *vāsanā* is derived from the class 10 verbal root √*vās*, meaning "the impression of anything remaining unconsciously in the mind."[4] McHugh further

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1 The Tr has been translated into Chinese by Paramārtha (轉 識 論 *Zhuǎnzhì Lùn*, CBETA, T 31, no. 1587) and Xuánzàng (唯識三十論頌 *Wéishì Sānshí Lùnsòng*, CBETA, T 31, no.1586). It is also preserved in Tibetan (sDer dge No. 4055, sems tsam, shi, 1b1-3a3; Peking No. 5556, sems tsam, si, 1a1-3b1). This paper uses the appendix of the critical edition of Hartmut Buescher as the refernce of the Sanskrit version of the Tr.

2 The TrBh does not have a classic Chinese translation, but a Tibetan translation of it (sDer dge , No. 4064sems tsam, shi, 146b2-171b6; PekingNo. 5565, sems tsam, si, 170a5-201b8). This paper uses Hartmut Buescher's critical edition (Hartmut Buescher, ed., *Sthiramati's Triṃśikāvijñaptibhāṣya: Critical Editions of the Sanskrit Text and its Tibetan Translation* [Vienna: Österreichische Akademie der Wissenschaften, 2007]).

3 *Chéng Wéi Shì Lùn* 成唯識論 (**Vijñaptimātratāsiddhiśāstra*). Xuánzàng, trans. Xuánzàng, CBETA, T 31, no. 1585, 1a29-b4.

4 Cologne University, "Monier-Williams Sanskrit-English Dictionary," Cologne Digital Sanskrit Dictionaries, last modified January 30, 2024, https://www.

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notes that the root √*vās* is the causative form of the class 1 verbal root √*vas*, meaning "to dwell," thus giving *vāsanā* the connotation of "to perfume" or "to infuse."[5] This twofold meaning can be found in the fundamental text of the Indian Yogācāra school, the *Yogācārabhūmi* (YoBh).[6] In the early layer of the YoBh, including the *Maulībhūmi*, *vāsanā* represents the impression of defilement (*kleśavāsanā*) in the sense of a karmic result.[7] Conversely, in the later layer of the YoBh, specifically in the *Viniścayasaṃgrahaṇī*, *vāsanā* appears as "the *vāsanā* of all phenomena,"[8] referring to

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sanskrit-lexicon.uni-koeln.de/scans/MWScan/2020/web/webtc/indexcaller.php.

5 James McHugh, *Sandalwood and Carrion: Smell in Indian Religion and Culture* (United States: Oxford University Press, 2012), 277.

6 As the fundamental doctrinal text of the Yogācāra school, the YoBh was not authored by a single individual at one time but rather comprised multiple layers and different explanations (Lambert Schmithausen, "Zur Literaturgeschichte der Älteren Yogācāra-Schule," *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Supplementa I: XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg, Vorträge, Teil 3 (1969): 813). Since it was not preserved as a complete Sanskrit manuscript, scholars have been working with fragments. However, the YoBh has been translated into Tibetan (sDe dge No. 4035, sems tsam, tshi, 1b1-283a7; Peking No. 5536, sems tsam, dzi, 1a1-332a8) and Chinese (瑜伽師地論 *Yúqiéshīdì Lùn*, trans. by Xuánzàng, CBETA, T 30, no. 1579). These two translations cover all the chapters of the YoBh and are, therefore, important references for modern scholars.

7 Mingyuan Gao 高明元, "Flowers Perfume Sesame: On the Contextual Shift of Perfuming from Abhidharma to Yogācāra," *Journal of Indian Philosophy* 51 (2023): 10.

8 "The *vāsanā* of all phenomena" refers to a long compound word "相名言說戲論分別習氣," which originates from the *Saṃdhinirmocanasūtra* (解深密經 Jiěshēnmì Jīng [hereafter SNS], trans. by Xuánzàng, CBETA, T 16, no. 676). The Sanskrit version of the SNS has been lost. In the Tibetan translation, the compound is translated as "*mtshan ma dang ming dang rnam par rtog pa la tha snyad 'dogs pa'i spros pa'i bag chags*" (sDe dge No. 106, mdo sde, , 12b). Schmithausen (Lambert Schmithausen, *The Genesis of Yogācāra-Vijñānavāda: Responses and Reflections* [Tokyo: International Institute for Buddhist Studies, 2014], 174) reconstructed it in Sanskrit **nimittanāmavikalpavyavahārap*

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traces left by the process of conceptualization.[9] In other words, *vāsanā* initially signified defilement and later came to represent the impression formed through conceptualizing phenomena (*dharma*) in the mundane world.

In the Tr of Vasubandhu, composed after the YoBh by the founder of the Indian Yogācāra school, the concept of *vāsanā*s clearly refers to the process of rebirth. In the Tr, the *vāsanā* of *karman* (*karmavāsanā*) and the *vāsanā* of twofold grasping (*grāhadvayavāsanā*) elucidate how the *ālayavijñāna* is projected into the next life according to completed karmic actions. However, in the TrBh of Sthiramati, the concept of *vāsanā* is explored more extensively. In the TrBh, the *vāsanā* of homogenous cause (*niṣyandavāsanā*) and the *vāsanā* of maturation (*vipākavāsanā*) form the basis for the process of conceptualization (*vikalpa*), with the latter also involving the future rebirth of the *ālayavijñāna*.[10] The

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rapañcavāsanā. Based on Yamabe (Nobuyoshi Yamabe 山部能宜, "The Position of Conceptualization in the Context of the Yogācāra Bīja Theory," in *Illuminating the Dharma: Buddhist Studies in Honour of Venerable Professor KL Dhammajoti*, ed. Toshiichi Endo [Hong Kong: Centre of Buddhist Studies, The University of Hong Kong, 2021], 479), the English translation is "the imprint (*vāsanā*) of the destinations (*vyavahāra*) and frivolous thoughts (*prapañca*) on the objective image (*nimitta*), name (*nāma*), and conceptualization (*vikalpa*)". For further discussion, see 2.3 below.

9 Yamabe, "The Position of Conceptualization in the Context of the Yogācāra Bīja Theory," 477-478.

10 As the center of Yogācāra doctrine, the origin of the *ālayavijñāna* has been thoroughly studied by Schmithausen (Lambert Schmithausen, *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra-Philosophy* [Tokyo: International Institute for Buddhist Studies, 1987]). The old layers of the YoBh, namely, the *Śrāvakabhūmi*, the *Bodhisattvabhūmi* and the *Vastusaṃgrahaṇī*, do not contain any reference to the *ālayavijñāna*. However, in the *Viniścayasaṃgrahaṇī*, the *ālayavijñāna* is explained in detail and quoted

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functions of homogeneity (*niṣyanda*) and maturation (*vipāka*) derive from the Sarvāstivāda school, one of the Abhidharmic schools, which shares many foundational teachings with the Yogācāra. Specifically, these two functions align with the Sarvāstivāda's sixfold causality to support the doctrine that all *dharma*s exist in the past, present, and future.[11] In the **Mahāvibhāṣā* (*MVŚ),[12] the Sarvāstivāda introduces two kinds of "ripening":

> There are two types of "ripening" (*pāka*, 熟): one is homogenous [ripening] (同類); the other is heterogeneous [ripening] (異類). Homogenous ripening (同類熟) refers to the fruition of a homogeneous cause (*niṣyandaphala*, 等流果), in which a wholesome [cause] (善) generates a wholesome [fruition] (善), an unwholesome [cause] (不善) generates an unwholesome [fruition] (不善), and a neutral [cause] (無記) generates a neutral [fruition] (無記). Heterogeneous ripening (異類熟) refers to the fruition of maturation (*vipākaphala*, 異熟果), in which a

from the *Saṃdhinirmocanasūtra* (Schmithausen, *Ālayavijñāna*, 14).

[11] The sixfold of causality is preserved in the *Abhidharmakośabhāṣya* (hereafter AKBh) of Vasubandhu (ed. P. Pradhan, *Abhidharmakośabhāṣya of Vasubandhu*, 2nd ed., Tibetan Sanskrit Works Series 8 [Patna: Kashi Prasad Jayaswal Research Institute, 1975]). AKBh, 82,21-82,22: *kāraṇaṃ sahabhūś caiva sabhāgaḥ saṃprayuktakaḥ / sarvatrago vipākākhyaḥ ṣaḍvidho hetur iṣyate*. English translation cf. Sangpo: "The cause is known as sixfold, [namely,] efficient (*kāraṇa*), co-existent (*sahabhū*), homogeneous (*sabhāga*), associated (*saṃprayuktaka*), pervasive (*sarvatraga*) and so-called maturation (*vipāka*)." (Lodrö Sanpo, *Abhidharmakośa-Bhāṣya of Vasubandhu: The Treasury of the Abhidharma and Its (Auto) Commentary* [Delhi: Motilal Banarsidass Publishers, 2012], 607).

[12] **Mahāvibhāṣā* 阿毘達磨大毘婆沙論 (hereafter MVŚ), trans. Xuánzàng, CBETA, T 27, no. 1545.

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> wholesome (善) and unwholesome (cause) (不善) generate a neutral fruition (無記果). The neutral fruition arises from heterogeneous causes (異類因) − wholesome and unwholesome − hence it is termed "maturation" (異熟).[13]

Heterogeneous ripening refers to the dissimilarity between the cause of maturation and its fruition, such as when a neutral fruition arises from wholesome or unwholesome causes, similar to the way a branch grows flowers and fruits that are not identical to each other. Notably, the term "heterogeneous" does not imply that a wholesome cause produces an unwholesome fruition; rather, both wholesome and unwholesome causes lead to a neutral fruition.[14] In the Yogācāra school, the term *vipāka* denotes the result of previous *karman* and is primarily applied in the context of the rebirth of the *ālayavijñāna*.[15] Conversely, homogenous ripening signifies the direct continuity between a cause and its fruition; just as a goldfish generates another goldfish, the fruition of a homogeneous cause retains the same quality as its cause.

The relationship between *vāsanā*, maturation, and homogeneity did not originate in the TrBh; it can be found in the YoBh. In the

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[13] *MVŚ (T 27, no. 1545, 98b5-10): "熟有二種：一者同類；二者異類。同類熟者，即等流果。謂善生善，不善生不善，無記生無記。異類熟者，即異熟果，謂善不善，生無記果。此無記果，從善不善異類因生，故名異熟".

[14] AKBh, 89: *atha vipāka iti ko 'rthaḥ / visadṛśaḥ pāko vipākaḥ / anyeṣāṃ tu hetūnāṃ sadṛśaḥ pākaḥ*. "What is the meaning of maturation (*vipāka*)? Ripening which is dissimilar (*visadṛśa*) is maturation. Other than that is, however, the ripening which is similar (*sadṛśaḥ*)." In this paper, unreferenced English translations are provided by me.

[15] Schmithausen, *Ālayavijñāna*, 57.

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Savitarkasavicārādibhūmi (SavitBh) of the YoBh, the *vāsanā* is described as a cause base (*hetvadhiṣṭhāna*) that can produce the fruition of both maturation and homogenous cause.[16] By producing the two fruitions, *vāsanā* in the SavitBh sustains karmic efficacy throughout one's physical and mental continuum.[17] It is noteworthy that the YoBh attributes to the *vāsanā* the functions of maturation and homogeneity, as these two functions are integral to Vasubandhu's concept of *bīja*s.[18] According to Park,[19] Vasubandhu delineates

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[16] SavitBh in the YoBh, 111: *tatra vāsanām ānukūlyaṃ ca hetvadhiṣṭhānaṃ pratyayādhiṣṭhānaṃ cādhiṣṭhāya vipākaphalaṃ niṣyandaphalaṃ ca prajñāpyate*. "Then, have situated the position of cause base (*hetvadhiṣṭhāna*) and the position of condition (*pratyayādhiṣṭhāna*), which are *vāsanā* and conformity (*ānukūlya*), the fruition of maturation and the fruition of a homogeneous cause are designated." Chinese transaltion cf.《瑜伽師地論》, T 30, no. 1579, 302a23-24：「復次，依習氣、隨順因緣依處，施設異熟果及等流果」.

[17] Mingyuan Gao, "The Doctrine of Perfuming (*vāsanā*) in the *Yogācārabhūmiśāstra* and the Theory of Seed (*bīja*) in the *Abhidharmakośabhāṣya*," *Religions of South Asia* 15, no. 1 (2021): 11.

[18] The term *bīja*, literally translated as "seed" in English, represents either the aspect of defilement or the aspect of lineage (*gotra*) in the YoBh. Belonging to the early layers, the *Manobhūmi* takes the *bīja* as the "seed of defilements" (*kleśapakṣyāṇi bījāni*), referring to latent defilements, and as the "seed of what is the result of karmic maturation" (*vipākapakṣyāṇi bījāni*) (Schmithausen, *Ālayavijñāna*, 67). Furthermore, in the *Śrāvakabhūmi*, the *bīja* is equivalent to lineage (*gotra*) and realm (*dhātu*), serving as a specific basis (*āśrayaviśeṣa*) (Nobuyoshi Yamabe, "Bīja Theory in Viniścayasaṃgrahaṇī," *Journal of Indian and Buddhist Studies* 76, no. 38(2) (1990): 13-14). For both aspects of defilement and rebirth, Schmithausen (*Ālayavijñāna*, 69-70) deems that in the *Vastusaṃgrahaṇī* of the YoBh, the "seed of defilements" (*kleśabīja*) brings forth future birth due to the maturation of defilements. Hence, the concept of *bīja*s in the early layers of the YoBh is understood as the potential defilement and the cause of rebirth. Due to the limited scope of this paper, the complex relationship between *bīja* and *vāsanā* cannot be fully addressed; therefore, I will focus exclusively on the concept of *vāsanā* within the TrBh.

[19] Changhwan Park, *Vasubandhu, Śrīlāta, and the Sautrāntika Theory of Seeds*, Wiener Studien zur Tibetologie und Buddhistische 84 (Vienna: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 2014), 464.

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two kinds of *bīja* in his AKBh: the botanical process of karmic maturation and the subliminal function, or the potential defilement throughout the body and mental continuum. Given the inseparable relationship between the *ālayavijñāna* and *bīja*,[20] karmic maturation in particular refers to the future rebirth of the *ālayavijñāna*, while the continuity of potential defilement refers to the concept of homogeneous cause. Additionally, Chen notes that the Yogācāra school emphasizes the *bīja*s of homogenous cause (*niṣyandabīja*, 等流種子 *děngliú zhǒngzǐ*) and maturation (*vipākabīja*, 異熟種子 *yìshú zhǒngzǐ*).[21] Chen also states that all *bīja*s dwelling in the *ālayavijñāna* must be *bīja*s of homogenous cause because they perpetuate all forms of defilement from the beginningless of time.[22] However, the *bīja*s of homogenous cause do not appear in Indian Yogācāra texts but rather appear in the CWSL, the sub-commentary of Xuánzàng, based on a collection of Indian commentaries on the Tr.

The CWSL not only functions as a collective commentary but also as a vehicle for Xuánzàng's own interpretations. By using the term "有義" (*yǒuyì*), Xuánzàng juxtaposes the views of various Indian scholars, ultimately supporting the views of Dharmapāla

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[20] Although the *ālayavijñāna* is not mentioned in the old layers of the YoBh, the preliminary idea has already appeared. For instance, in the *Pañcavijñān akāyasaṃprayuktābhūmi*, the "consciousness whose nature is nature is all-*bīja*s" (*sarvabījakaṃ vijñānam*) later became one of the main functions of the *ālayavijñāna* in the Tr.

[21] I-Biau Chen, "Dependent Origination and Karma: The Interpretation of the *nisynda-bija* and *vipaka-bija* in the Yogacara Buddhism," *Yuan Kuang Journal of Buddhist Studies* 15 (2009): 95-97.

[22] Chen, "Dependent Origination and Karma," 82.

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(530-561, 護法 *hùfǎ*), who was the teacher of Xuánzàng's teacher, Silabhadra (529-645, 戒賢 *jièxián*), in India. Through the CWSL, Dharmapāla's ideas were transmitted to China, forming the fundamental teachings of the Chinese Yogācāra school.[23] In the CWSL, the *vāsanā* of maturation (*vipākavāsanā*, 異熟習氣 *yìshó xíqì*) and the *vāsanā* of homogeneous cause (*niṣyandavāsanā*, 等流習氣 *děngliú xíqì*) are discussed in the context of the transformation of consciousness (*vijñānapariṇāma*). This raises the question of whether the Indian Yogācāras use *bīja* and *vāsanā* interchangeably in the context of maturation and homogeneity. Yamabe, in his work "A Hypothetical Reconsideration of the 'Compilation' of Cheng Weishi Lun,"[24] observes that the CWSL contains ideas resembling those found in later commentaries, indicating that the terms *bīja* and *vāsanā* are used interchangeably within the Indian Yogācāra school. Moreover, Gao highlights that Xuánzàng uses 熏習 (*xūnxí*) to refer to the dynamic process of infusing and 習氣 (*xíqì*) to denote the impressions stored in one's mind.[25]

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[23] Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundations*, 2nd ed. (London: Routledge, 2008), 88.

[24] Nobuyoshi Yamabe, "A Hypothetical Reconsideration of the 'Compilation' of *Cheng Weishi Lun*," *Hualin International Journal of Buddhist Studies* 3, no. 1 (2020): 161-206.

[25] Gao, "*Flowers Perfume Sesame*," 2-3.According to *Revised Mandarin Chinese Dictionary* (Ministry of Education, R.O.C., Taiwan Academic Network Version 6, 2021, https://dict.revised.moe.edu.tw), the verb 熏 (*xūn*) means "to infuse by fragrance smoke." For instance, the famous poet in the Tang dynasty, Shāngyǐn Lǐ (813-858, 李商隱) described a scene where deer musk infuses the canopy of embroidery peony (麝熏微度繡芙蓉 *shè xūn wéidù xiùfúróng*). The term 習 (*xí*) has a twofold meaning: as a verb, it means "to familiarize," while as a noun, it means "habit." Thus, 熏習 (*xūnxí*) refers to an action that infuses and familiarizes with something, whereas 習氣 (*xíqì*) denotes a familiarized habit.

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In sum, the TrBh places particular emphasis on the concept of *vāsanā*, specifically focusing on the *vāsanā* of *conceptualization (vikalpavāsanā),* the *vāsanā* of maturation, and the *vāsanā* of homogeneous cause. Given the distinctive usage of *vāsanā* in the TrBh, this paper aims to investigate the *vāsanā* of homogeneous cause and the *vāsanā* of maturation, comparing relevant passages with those in the CWSL. Through this comparison, the paper analyzes the similarities and differences between the Chinese and Indian Yogācāra schools, providing detailed insight into the development of the concept of *vāsanā*.

2. The Process of Conceptualization in the TrBh and the CWSL

The process by which an individual conceptualizes an object is understood as the "transformation of consciousness" (*vijñānapariṇāma*, 識轉變 *zhì zhuǎn biàn*) in the Yogācāra school. According to Ueda (1958, translated by Chan 2022), this transformation was first presented in the Tr by Vasubandhu.[26] According to the Tr, the "transformation of consciousness" refers to three kinds of consciousness: the *ālayavijñāna*, the consciousness of reflection (*manana*), and the consciousness of the cognitive object (*viṣaya*). Yinshun clarifies that in the Tr, the consciousness of the

[26] As I do not have access to the original article, I rely on the Chinese translation published by Wing Cheuk Chan (Yoshifumi Ueda 上田義文 , "*Pariṇāma* について ," in *上田義文唯識學論文集* , trans. Wing Cheuk Chan [Taipei: Chengchi University Press, 2022], 39-84). In this article, Ueda discusses the development of *vijñānapariṇāma* in the works of Asaṅga. However, this discussion extends beyond the scope of this paper and will not be addressed in detail here.

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cognitive object corresponds to the six cognitive objects arising from the six sense faculties, while the consciousness of reflection, which is always afflicted, identifies the *ālayavijñāna* as its self.[27] As the *ālayavijñāna* stores all seeds (*bīja*), various phenomena arise from it, which in turn infuse new seeds in the mental continuum. For instance, when the eye faculty (*cakṣurindriya*) meets a visual cognitive object, eye consciousness (*cakṣuvijñāna*) is generated. Based on the seeds dwelling in the *ālayavijñāna*, the interaction between the eye faculty, the visual cognitive object, and eye consciousness gives rise to sensory contact (*sparśa*) and associated mental factors (*caitasika*), such as a desire for chocolate or anxiety about water.

However, Vasubandhu does not explicitly define the exact mechanism driving the "transformation of consciousness" in the Tr. Consequently, later commentaries offer varying interpretations. The TrBh explains this transformation through the concept of *vāsanā*, while the CWSL introduces the teaching of the four aspects (四分說 *sìfēn shuō*), which is unique to the Chinese Yogācāra school. The following subsections juxtapose relevant passages and translations from the TrBh and the CWSL, providing further comparative analysis.

[27] Yinshun, *唯識學探源* , 2nd ed. (Hsinchu: 正聞出版社 , 1970), 252.

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2.1. Verse 1 of the Tr: The Transformation of Consciousness (*vijñānapariṇāma*)

As briefly mentioned in the previous paragraph, the "transformation of consciousness" is explained in the first verse of the Tr:

> The designation (*upacāra*) of the self (*ātman*) and phenomena (*dharma*), which is indeed various (*vividha*), arises concerning the transformation of consciousness (*vijñānapariṇāma*). That transformation (*pariṇāma*), moreover, is threefold.[28]

According to this verse, the result of the "transformation of consciousness" is a twofold designation: "the self" and "phenomena." Although the Tr does not further elucidate what is involved in the transformation, the TrBh and the CWSL offer diverging interpretations. In the TrBh, the concept of *vāsanā*s plays a crucial rule in the transformation, while in the CWSL, the transformation generates the division of the seen-aspect (**nimitta-bhāga*, 相分 *xiāngfēn*) and the seeing-aspect (**darśana-bhāga*, 見分 *jiànfēn*). The corresponding passages, illustrating the unique perspectives of the two texts, are presented in the chart below.

[28] Tr, 147: *ātmadharmopacāro hi vividho yaḥ pravartate / vijñānapariṇāme 'sau pariṇāmaḥ sa ca tridhā.*

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TrBh	CWSL
ko 'yaṃ pariṇāmo nāma / anyathātvam / kāraṇakṣaṇanirodhasamakālaḥ kāraṇakṣaṇavilakṣaṇaḥ kāryasyātmalābhaḥ pariṇāmaḥ / tatrātmādivikalpavāsanāparipoṣād rūpādivikalpavāsanāparipoṣāc cālayavijñānād ātmādinirbhāso vikalpo rūpādinirbhāsaś cotpadyate. (TrBh, 40)	變謂識體轉似二分，相、見俱依，自證起故。依斯二分，施設我法，彼二離此，無所依故。或復內識轉似外境，我法分別熏習力故。諸識生時，變似我法，此我法相，雖在內識，而由分別，似外境現。(T 31, no. 1585, 1a29-b4)
What is this so-called "transformation" (*pariṇāma*)? It is becoming different (*anyathātva*). At the same moment (*samakāla*) when the momentary cause (*kāraṇakṣaṇa*) is ceased (*nirodha*), the momentary cause obtains the dissimilar (*vilakṣaṇa*) nature of fruition (*kāryasyātma*), which is [so-called] "transformation."[29] In this context, because of the nourishment (*paripoṣa*) of the *vāsanā* of conceptualizing self, etc. (*ātmādivikalpavāsanā*), and the nourishment of the *vāsanā* of conceptualizing matters, etc. (*rūpādivikalpavāsanā*), the conceptualization (*vikalpa*), [namely,] the manifestation of the self, etc. (*ātmādinirbhāsa*) and	"Transformation" means that the substance of consciousness transforms into two aspects. Because the seen-aspect (相分) and the seeing-aspect (見分) both rely on (俱依) [the substance of consciousness], self-cognition (自證) arises. Depending on these two aspects, [consciousness] designates (施設) the self (我) and phenomena (法) because these two [the self and phenomena] have no support other than these two aspects. Or, the internal consciousness (內識) transforms into an external object (外境) due to the power of the *vāsanā* (熏習力) generated by conceptualizing the self and phenomena. When consciousnesses arise, they transform into the self and phenomena. Even though

[29] To understand these compound words in the Sanskrit sentence, I rely on the

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TrBh	CWSL
the manifestation of matter, etc. (*rūpādinirbhāsa*), arise (*utpadyate*) from the *ālayavijñāna*.	the characteristics (相) of the self and phenomena are within the internal consciousness, they appear to be external objects due to conceptualization (分別).[30]

According to this chart, both the TrBh and the CWSL explain how "the self and phenomena" arise from the *ālayavijñāna*. However, their differing interpretations of "transformation" reveal distinct perspectives. The TrBh defines "transformation" as a cause that generates a dissimilar fruition, whereas the CWSL posits that these two aspects are transformed by the substance of consciousness. The TrBh explains that the *vāsanā* of conceptualizing self and the *vāsanā* of conceptualizing matter (*rūpa*) from the preceding moment nourish the seeds dwelling in the *ālayavijñāna*. This, in turn, leads to the emergence of conceptualizations of the self and matter in the subsequent moment, forming a continuous process.

Tibetan translation *rgyu'i skad cig 'gag pa dang / dus mnyam du rgyu'i skad cig dang mi 'dra ba 'bras bu'i bdag nyid thob pa ni gyur pa'o* (Buescher, *Sthiramati's Triṃśikāvijñaptibhāṣya*, 41). According to the Tibetan translation, the compound word *kāraṇakṣaṇanirodhasamakālaḥ* should be translated as "At the same time (*dus mnyam du*) when the momentary cause (*rgyu'i skad cig*) is ceased (*'gag pa*)". For *kāraṇakṣaṇavilakṣaṇaḥ kāryasyātmalābhaḥ*, the Tibetan translation can be known as "then, the momentary cause (*rgyu'i skad cig*) obtains (*thob pa*) the dissimilar (*mi 'dra ba*) nature of the fruition (*'bras bu'i bdag nyid*)".

[30] The English translation of the CWSL cf. Francis H. Cook, *Three Texts on Consciousness Only: Translated from the Chinese of Hsüan-tsang* (United States: Numata Center for Buddhist Translation and Research, 1999): 10. I have changed some terminologies according the consistency of this paper.

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Unlike the TrBh, the CWSL does not emphasize the concept of *vāsanā*s but instead introudces the unique teaching of the four aspects. The CWSL equates the substance of consciousness with the *ālayavijñāna*. During the "transformation of consciousness," the *ālayavijñāna* transforms into the seeing-aspect and the seen-aspect, which function as the knower and the known, respectively. Since these two aspects rely on the *ālayavijñāna*, it is regarded as the aspect of "self-cognition" (**svasaṃvedana-bhāga*, 自證分 *zìzhèngfēn*), which serves as the basis of conceptualization. However, this aspect does not exist independently; it requires the aspect of "cognition of self-cognition" (**svasaṃvittisaṃvitti-bhāga*, 證自證分 *zhèngzìzhèngfēn*) to reflect on the results of conceptualization. According to the CWSL, the designation of the self and phenomena arises from the seeing-aspect and the seen-aspect. Furthermore, the text states that the power of the *vāsanā* generated by conceptualizing the self and phenomena (我法分別熏習力 *wǒfǎ fēnbié xūnxílì*) causes internal consciousness to transform into external objects (外境 *wài jìng*) for the purpose of conceptualization. In contrast, the TrBh emphasizes a continuous processes of manifestation and infusion of *vāsanā*s, without positing their transformation into external objects.

Although the TrBh and the CWSL provide differing accounts of this transformation, they both identify two basic types of transformation−the transformation of cause and the transformation of fruition−as presented in the chart below.

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TrBh	CWSL
tatra hetupariṇāmo ālayavijñāne vipākanişyandavāsanāparipuṣṭiḥ / phalapariṇāmaḥ punar vipākavāsanāvṛttilābhād ālayavijñānasya pūrvakarmākṣepaparisamāptau yā nikāyasabhāgāntareṣv abhinirvṛttiḥ / nişyandavāsanāvṛttilābhāc ca yā pravṛttivijñānānāṃ kliṣṭasya ca manasa ālayavijñānād abhinirvṛttiḥ / tatra pravṛttivijñānaṃ kuśalākuśalam ālayavijñāne vipākavāsanāṃ nişyandavāsanāṃ cādhatte / avyākṛtaṃ kliṣṭaṃ ca mano nişyandavāsanām eva. (TrBh, 48)	能變有二種：一因能變，謂第八識中等流異熟二因習氣。等流習氣，由七識中善惡無記，熏令生長。異熟習氣，由六識中有漏善惡，熏令生長。二果能變，謂前二種習氣力故，有八識生現種種相。等流習氣為因緣故，八識體相差別而生，名等流果，果似因故。異熟習氣，為增上緣，感第八識，酬引業力，恒相續故，立異熟名。感前六識，酬滿業者，從異熟起，名異熟生。不名異熟，有間斷故。即前異熟，及異熟生，名異熟果，果異因故。(T 31, no. 1585, 7c1-12)
In this context, the transformation of cause (*hetupariṇāma*) is the nourishment (*paripuṣṭi*) of the *vāsanā* of homogenous cause (*nişyanda*) and maturation (*vipāka*) within the *ālayavijñāna*. Moreover, the transformation of fruition (*phalapariṇāma*) occurs when the projection of the previous *karman* is completed (*ākṣepaparisamāpti*), [and,] having obtained the arising *vāsanā* of maturation (*vipākavāsanā*), the *ālayavijñāna* is reproduced in another group-homogeneity	There are two kinds of transformation (能變). First is the transformation of the cause (因能變); that is, the two *vāsanā* within the eighth consciousness: the *vāsanā* of homogenous cause (等流習氣) and the *vāsanā* of maturation (異熟習氣). The *vāsanā* of homogenous cause is infused and caused to grow (熏令生長) by wholesome, unwholesome, and neutral [*dharma*s] in the first seven consciousness (七識). The *vāsanā* of maturation is infused and caused to grow by contaminated wholesome and unwholesome [*dharma*s] in the first six forms of consciousness

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TrBh	CWSL
(*nikāyasabhāgāntara*).[31] And, due to the arising of the *vāsanā* of a homogenous cause (*niṣyandavāsanā*), it is the reproduction (*abhinirvṛtti*) of the actual consciousness (*pravṛttivijñāna*) and the afflicted mind (*kliṣṭamanas*) from the *ālayavijñāna*. Among them, the wholesome and unwholesome (*kuśalākuśala*) actual consciousness places the *vāsanā* of maturation and the *vāsanā* of homogenous cause inside the *ālayavijñāna*, [while] the neutral [actual consciousness] (*avyākṛta*) and the afflicted mind only [place] the *vāsanā* of a homogenous cause.	(六識). The second kind, the transformation of fruition (果能變), means that due to the power of the above two *vāsanā*s (習氣力), the eight forms of consciousness give rise to various characteristics (種種相). Because the *vāsanā* of homogenous cause is the condition [in the form of] a cause (因緣), the substance (體) and characteristics (相) of the eight forms of consciousness are born in their diversity (差別). This is called the "fruition of a homogenous cause" (等流果), due to the similarity between fruition and cause (果似因). The *vāsanā* of maturation is the dominant condition (增上緣) that causes [the rebirth of] (感)[32] the eighth consciousness, attracting (酬引) *karman* (業力) [and] maintaining

[31] Thanks for the comment of the reviewer. I have therefore considered the Tibetan translation of this sentence: *'bras bur gyur pa ni sngon gyi las kyis 'phangs pa yongs su rdzogs la / rnam par smin pa'i bag chags 'byung ba rnyed nas ris mthun pa gzhan dag tu kun gzhi rnam par shes pa mngon par 'grub pa gang yin pa dang* (Buescher, *Sthiramati's Triṃśikāvijñaptibhāṣya*, 49). The English translation is: "Moreover, the transformation of fruition is that when the projection of the previous *karman* is completed, having obtained (*rnyed nas*) the arising (*'byung ba*) *vāsanā* of maturation, the *ālayavijñāna* is reproduced in another group-homogeneity."

[32] Cook (*Three Texts on Consciousness Only*, 45) translates 感 *gǎn* as "influence." However, according to the *Digital Dictionary of Buddhism* (Charles Muller, ed., last modified October 31, 2024, www.buddhism-dict.net), 感 means "to receive a body or to undergo rebirth as an effect of prior *karman*," as in Sanskrit parigṛhīta. Therefore, I did not follow Cook's translation but rendered 感 as "cause."

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TrBh	CWSL
	the continuum (恒相續). It is called "maturation" (異熟). The one that undergoes [the rebirth of] (感) the first six forms of consciousness and fulfills with (酬滿) *karman*, arising from the maturation, is called "arising from the maturation" (異熟生). It is not called "maturation" due to the interruption (間斷). That is, the above "maturation" and "arising from the maturation" are called the "fruition of maturation" (異熟果) because the fruition differs from the cause (果異因).[33]

The TrBh and the CWSL address the transformation of cause and effect in the context of conceptualization, both in the present and future rebirths, providing differing accounts of these two *vāsanā*s. In the TrBh, the transformation of cause refers primarily to the nourishment of these two *vāsanā*s, focusing on their role in infusing seeds in the *ālayavijñāna*. Moreover, the TrBh holds that when wholesome or unwholesome actual consciousnesses arise, they generate both the *vāsanā* of homogeneous cause and the *vāsanā* of maturation, while neutral actual consciousnesses and the afflicted mind generate only the *vāsanā* of homogeneous cause. In contrast, the CWSL uses the phrase "is infused and caused to grow" (熏令生長 *xūn lìng shēngzhǎng*), indicating that these two *vāsanā*s do not have the power to infuse. Instead, the *vāsanās* of homogeneous

[33] English translation cf. Cook, *Three Texts on Consciousness Only*, 45-46.

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causes are infused by the seven forms of consciousness, while the *vāsanā* of maturation is infused by the six forms of consciousness.

The TrBh explains the transformation of fruition in the context of rebirth, where the *vāsanās* of maturation enable the *ālayavijñāna* to reproduce in a new group-homogeneity once the previous *karman*s have been completed. This group-homogeneity refers to paths in the next life, such as the path of animals or the path of deities. Expanding beyond the TrBh, the CWSL delineates two types of transformation of fruition. The first refers to the process of conceptualization, in which various characteristics arise from the eight forms of consciousness due to the power of the two kinds of *vāsanā*s (習氣力 *xíqìlì*). The second pertains to the rebirth of the *ālayavijñāna*. The "fruition of maturation" (異熟果 *yìshúguǒ*, *vipākaphala*) includes two further aspects. One is the continuum of the *ālayavijñāna*, which attracts (酬引 *chóuyǐn*) *karman* and undergoes rebirth in the next life without interruption. The other is the intermittent arising of the six forms of consciousness. For example, eye consciousness arises only when the eye faculty and the visual object are established. In other words, while the *ālayavijñāna* is immediately reborn in the next life upon the completion of previous *karman*s, the six forms of consciousness arise only under specific conditions. Hence, they are referred to with the phrase, "interrupted maturation."

The two texts likewise differ in their depiction of the *vāsanā*s. In the TrBh, the two kinds of *vāsanā*s encompass both the function of infusing and the effect of being infused. On the one hand,

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they are the result of previous actual consciousnesses, becoming potencies roughly equivalent to *bīja*s within the *ālayavijñāna*. On the other hand, when they arise, they can infuse *bīja*s. Conversely, in the CWSL, the two *vāsanā*s are infused (熏 *xūn*), which is to say that they merely dwell in the *ālayavijñāna* and do not function dynamically, although they do have the power to give rise to various characteristics, much like *bīja*s. The CWSL further defines the *vāsanā* of a homogenous cause as the "condition as a cause" (*hetupratyaya*), meaning that it serves as the secondary cause of arising phenomena and brings forth the fruition of a homogeneous cause. Meanwhile, the *vāsanā* of maturation is the dominant condition (*adhipatipratyaya*), which helps phenomena to arise. The *vāsanā* of maturation in the CWSL has two aspects. In the present life, this *vāsanā* is nourished by the unwholesome and contaminated wholesome *dharma*s of the six consciousnesses. In the next life, this *vāsanā* serves as the dominant condition that helps the *ālayavijñāna* regenerate.

Upon comparison, it would seem that the TrBh offers a more straightforward interpretation of the "transformation of consciousness" than the CWSL. Drawing on the teaching of the four aspects, the CWSL articulates how internal consciousness transforms into external objects for conceptualization, treating the *vāsanā* of maturation and the *vāsanā* of homogenous cause as objects infused by consciousnesses. In contrast, the TrBh provides a detailed account of *vāsanā*s, depicting the uninterrupted process of conceptualization within the consciousnesses via the nourishment of

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the *vāsanā*s of conceptualizing self and matter. It also posits that in the process of rebirth, the *vāsanā* of a homogenous cause reproduces the actual consciousnesses or the afflicted mind, while the *vāsanā* of maturation reproduces the *ālayavijñāna*. In sum, despite its emphasis on the concept of *vāsanā*s, the TrBh maintains a similar interpretive stance to the Tr, whereas the CWSL presents the innovative idea that the *ālayvijñāna* can transform into the seeing-aspect and the seen-aspect.

2.2. Verse 2 of the Tr: The Consciousness of Maturation (*vipākavijñāna*)

As discussed in section 2.1., the rebirth of the *ālayavijñāna* is regarded as the "transformation of fruition," in which the *vāsanā* of maturation serves as a dominant condition. However, it is not only the *vāsanā* of maturation but also the nature of maturation within the *ālayavijñāna* that conducts the process of rebirth. This nature is introduced in the second verse of the Tr:

> There are consciousness of maturation (*vipāka*), afflicted mind (*manas*), and [consciousness/cognition of] cognitive object (*viṣaya*). Among them, the so-called *ālaya* is [the consciousness of] maturation and [the consciousness whose nature is] all-seeds (*sarvabījaka*).[34]

The term "maturation" is related to the Sarvāstivāda teaching on heterogeneous ripening, in which a neutral fruition is generated

[34] Tr, 147: *vipāko mananākhyaś ca vijñaptir viṣayasya ca / tatrālayākhyaṃ vijñānaṃ vipākaḥ sarvabījakam.*

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by either a wholesome or unwholesome cause (see section 1). Due to the dissimilar nature between a cause and its fruition, the TrBh and the CWSL define the *ālayavijñāna* as the consciousness of maturation concerning its rebirth, as demonstrated in the chart below.

TrBh	CWSL
sa eṣa trividhaḥ pariṇāmo vipākākhyo mananākhyo viṣayavijñaptyākhyaś ca / tatra kuśalākuśalakarmavāsanāparipākavaśād yathākṣepaṃ phalābhinirvṛttir vipākaḥ..... *ālayākhyam ity ālayavijñānasaṃjñakaṃ yad vijñānaṃ sa vipākapariṇāmaḥ / tac ca sarvasāṃkleśikadharmabījasthānatvād ālayaḥ /.... sarvadhātugatiyonijātiṣu kuśalākuśalakarmavipākatvād vipākaḥ / sarvadharmabījāśrayatvāt sarvabījakam*. (TrBh, 50)	而能變識，類別唯三：一謂異熟，即第八識，多異熟性故。(T 31, no. 1585, 7b26-c1) 此是能引諸界趣生，善不善業異熟果故，說名異熟。離此命根眾同分等，恒時相續勝異熟果不可得故。此即顯示初能變識所有果相……此能執持諸法種子，令不失故，名一切種，離此，餘法能遍執持諸法種子不可得故。(T 31, no. 1585, 7c24-8a2)
This transformation is of three kinds (*trividha*): [the consciousness] that is called maturation (*vipāka*), [the consciousness] that is called reflection (*manana*),[35] and [the consciousness] that is called cognition of cognitive	The consciousness of transformation (能變識) is of three kinds. The first is so-called maturation (異熟); that is, the eighth consciousness (第八識), due to its nature of many [heterogeneous] maturations (多異熟性).[36]

[35] The term *manana* is the verbal root √*man* + ana, serving as a neutral noun. Although *manana* means "reflection," it can be understood as "the afflicted mind" (*kliṣṭamanas*), namely, the seventh consciousness in the Yogācāra system.

[36] English translation cf. Cook, *Three Texts on Consciousness Only*, 45.

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TrBh	CWSL
objects (*viṣayavijñapti*). Among them, maturation refers to the reproduction of fruition following its projection (*yathākṣepa*) through the ripening power (*paripākavaśa*) which is the *vāsanā* of wholesome and unwholesome *karman*s (*kuśalākuśalakarmavāsanā*). "The so-called *ālaya*": The consciousness which (*yad*) has the name of the *ālayavijñāna* is the transformation [that is called] "maturation" (*vipākapariṇāma*). It is called *ālaya* because it is the storehouse of the seeds of all afflicted phenomena (*sarvasāṃkleśikadharmabīja*). It is [called] maturation (*vipāka*) because the maturation of wholesome and unwholesome *karman*s (*kuśalākuśalakarmavipāka*) occurs within all realms (*dhātu*), paths (*gati*), modes of birth (*yoni*), and lineage (*jāti*). It is [called] all-seeds (*sarvabījaka*) because it forms the basis of seeds for all phenomena (*sarvadharmabījāśrayatva*).	...It is called "maturation" because it has the ability to draw an individual to realms (諸界), paths (趣), and forms of birth 生 based on the fruition of maturation (異熟果) [produced by] wholesome 善 and unwholesome *karman*s (不善業). Apart from it, there is no faculty of life (命根), nor group-homogeneity (眾同分), and so on that continues in an unbroken series (恒時相續) and is the dominant fruition of maturation (勝異熟果). It shows the characteristics of the fruition (所有果相) of this first consciousness of transformation (初能變識). Because this [eighth consciousness] holds all the *bīja*s of all phenomena (諸法種子) and does not allow them to be lost (令不失), it is called the holder of all-seeds (一切種). Apart from it, no other phenomena (餘法) capable of holding the seeds of all phenomena can be found (不可得).[37]

The TrBh and the CWSL share a similar explanation concerning the *ālayavijñāna*. Regarding the nature of "maturation," the TrBh suggests that the reproduction of the *ālayavijñāna* depends on

[37] English translation cf. Cook, *Three Texts on Consciousness Only*, 48.

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the *vāsanā* of wholesome and unwholesome *karman*s, which is described as the ripening power. However, the CWSL states that this reproduction is the fruition of maturation, based on wholesome and unwholesome *karman*s. Moreover, the CWSL asserts that there is no other form of maturation apart from the *ālayavijñāna*. Both TrBh and CWSL portray the *ālayavijñāna* as the consciousness of all-seeds, capable of manifesting all phenomena in the next life.

According to the TrBh and the CWSL, the seeds dwelling in the *ālayavijñāna* need *vāsanā*s to manifest further. Thus, *vāsanā*s stored in the *ālayavijñāna* are inseparable from *bīja*s. In the TrBh, the *vāsanās* of maturation and the *vāsanās* of homogeneous causes are treated as *bīja*s in the *ālayavijñāna* after the transformation of the cause. During the transformation of consciousness, the *vāsanā* of conceptualizing self, etc., and the *vāsanā* of conceptualizing matter, etc., arise from the *ālayavijñāna*. These correspond to the *vāsanā*s of conceptualizing self and phonemena in the CWSL. Unlike the TrBh, the CWSL specifies that the power of the *vāsanā* generated by conceptualizing the self and phenomena (我法分別熏習力 *wǒfǎ fēnbié xūnxílì*) turns the internal consciousness into an external object. Furthermore, the CWSL states that the power of the two *vāsanā*s (習氣力 *xíqìlì*) causes various characteristics to arise from the eight forms of consciousness.

Determining whether the CWSL's usage of *vāsanā* originates from Indian scholars or reflects Xuanzang's own interpretation remains challenging. The CWSL defines *vāsanā* as an impression (習氣 *xíqì*) dwelling in the *ālayavijñāna*, yet it ascribes the function

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of infusing (熏習 *xūnxí*/ 熏 *xūn*) to the power of the *vāsanā* (熏習力 *xūnxílì*/ 習氣力 *xíqìlì*). The TrBh, however, does not make a distinction between the two but encompasses both in *vāsanā*. If we assume that the CWSL is a translation, and the product, of collective interpretive efforts by Indian scholars, it raises the question of why its explanation of *vāsanā* diverges from that in the TrBh. Conversely, if the CWSL aligns with the teachings of Dharmapāla, this suggests that the Yogācāra system itself allows some semantic variation in the concept of *vāsanā*. However, due to the absence of sufficient textual evidence, this issue cannot be resolved within this paper. The current textual comparison merely highlights that in the TrBh, *vāsanā* functions both as a passive impression and as an active infusing power.

2.3. Verse 3 of the TrBh: The Concept of Appropriation (*upādāna*)

As a form of consciousness, the *ālayavijñāna* requires a supportive object (*ālambana*, 所緣 *suǒyuán*) to arise. However, its supportive object is unknown, as introduced in the third verse of the Tr:

> It [the *ālayavijñāna*] has a perception of appropriation (*upādi*) and place (*sthāna*), which are unknown (*asaṃvidita*), [arising] always with sensory contact (*sparśa*), mental activity (*manaskāra*), sensation (*vit*), thinking (*saṃjñā*), and volition (*cetana*).[38]

[38] Tr: *asaṃviditakopādisthānavijñaptikaṃ ca tat / sadā sparśamanaskāravitsaṃjñā*

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The verse describes the *ālayavijñāna* as having two unknown supportive objects: appropriation and place. The latter refers to the body and sensory faculties, while the former has a twofold aspect. In the TrBh, appropriation consists of the *vāsanā* of conceptualizing self (*ātmādivikalpavāsanā*) and the *vāsanā* of conceptualizing matter (*rūpādivikalpavāsanā*). In the CWSL, it comprises the *bīja*s (種子 *zhǒng zǐ*) and the physical body with its five sensory faculties (有根身 *yǒugēnshēn*). This contrast is illustrated in the following chart:

TrBh	CWSL
tatrādhyātmam upādānaṃ parikalpitasvabhāvābhiniveśavāsanā sādhiṣṭhānam indriyarūpaṃ nāma ca…… *upādānam upādiḥ / sa punar ātmādivikalpavāsanā rūpādidharmavikalpavāsanā ca / tatsadbhāvād ālayavijñānenātmādivikalpo rūpādivikalpaś ca kāryatvenopātta iti tad vāsanātmādivikalpānāṃ rūpādivikalpānāṃ copādir ity ucyate.* (TrBh, 52)	執受有二：謂諸種子，及有根身。諸種子者，謂諸相名分別習氣。有根身者，謂諸色根及根依處。此二皆是識所執受，攝為自體同安危故。(T 31, no. 1585, 10a14-17)
In this context, the inner appropriation is the *vāsanā* of false attachment (*abhiniveśavāsanā*), which is the imagined nature (*parikalpitasvabhāva*), the sixfold base (*sādhiṣṭhāna*), the faculty (*indriyarūpa*), and the name (*nāma*)....	Appropriation (執受) is twofold: seeds (種子) and the physical body with its five sensory faculties (有根身). "Seeds" (諸種子) refer to the *vāsanā* of the conceptualization of characteristics and names (相名分別習氣). The "physical body with its five sensory faculties" (有根身)

cetanānvitam.

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TrBh	CWSL
Appropriation (*upādāna*) is the clinging to existence (*upādi*). Moreover, it includes the *vāsanā* of conceptualizing self, etc. (*ātmādivikalpavāsanā*), and the *vāsanā* of conceptualizing phenomena, [such as] matter, etc. (*rūpādidharmavikalpavāsanā*). Because of its existence (*tatsadbhāvā*), the *vāsanā* of conceptualizing the self, etc., and the *vāsanā* of conceptualizing matter, etc., are grasped by the *ālayavijñāna* as its fruition. Therefore, the *vāsanā* of conceptualizing the self, etc., and of conceptualizing matter, etc., is called "appropriation" (*upādi*).	refers to physical organs (色根) and the support of the organs (根依處). These two are what is appropriated by consciousness. They are incorporated (攝) into the substance [of consciousness] (自體) and share its security and dangers (同安危).[39]

In the TrBh, appropriation includes the *vāsanā* of false attachment, which corresponds to imagined nature (*parikalpitasvabhāva*). This nature is part of the teaching of the three natures in the Yogācāra school. Imagined nature represents false designations, such as the conceptualizations of self, matter, and so on. Dependent nature (*paratantrasvabhāva*) describes phenomena that arise interdependently. Finally, perfect nature (*pariniṣpannasvabhāva*) refers to ultimate truth. Thus, appropriation in the TrBh involves false attachment, encompassing the *vāsanā* of conceptualizing self and the *vāsanā* of conceptualizing phenomena. The TrBh considers these two *vāsanā*s as fruitions, equivalent to seeds in the

[39] English translation cf. Cook, *Three Texts on Consciousness Only*, 60.

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ālayavijñāna.

Although the CWSL interprets the twofold appropriation as involving seeds and the physical body with its five sensory faculties, its interpretation does not significantly depart from that of the TrBh. In the CWSL, the *vāsanā* of conceptualizing characteristics and names is similar to the *vāsanā* of conceptualizing phenomena in the TrBh. Both *vāsanā*s can ultimately be equated to seeds. The *vāsana* of conceptualizing the self and the appropriation of place in the TrBh align closely with the "physical body with its five sensory faculties" in the CWSL. Hence, despite differences in terminology, the contents of the twofold appropriation in the TrBh and the CWSL is largely equivalent.

Notably, the twofold appropriation has been defined in the *Saṃdhinirmocanasūtra* (SNS) as follows:

> Depending on two kinds of appropriations: first, the appropriation of the sense faculties along with the object; second, the appropriation of "the imprint of the destinations and frivolous thoughts on the objective image, name, and conceptualization" (**nimittanāmavikalpavyavahāraprapañc avāsanopādāna*, 相名分別言說戲論習氣執受).[40]

[40] SNS, T 16, no. 676, 692b12-14: 依二執受：一者、有色諸根及所依執受；二者、相名分別言說戲論習氣執受 . sDe dge No. 106, 12b: *der dang por 'di ltar len pa rnam pa gnyis po rten dang bcas pa'i dbang po gzugs can len pa dang / mtshan ma dang ming dang rnam par rtog pa la tha snyad 'dogs pa'i spros pa'i bag chags len pa la rten nas*. The English translation is based on Yamabe ("The Position of Conceptualization in the Context of the Yogācāra Bīja Theory," 479). The Sanskrit compound word is reconstructed by Schmithausen (The Genesis

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Thus, the content of appropriation within these three texts can be listed as follows:

SNS	The imprint of the destinations and frivolous thoughts on the objective image, name, and conceptualization.	The appropriation of the sense faculties along with the object.
TrBh	The *vāsanā* of conceptualizing matter, etc.	The *vāsanā* of conceptualizing the self, etc.
CWSL	*Bīja*s, meaning the *vāsanā* of the conceptualization of characteristics and names.	The physical body with its five sensory faculties, meaning the physical organs and their supports.

The three texts give similar definitions of appropriation. According to chart above, *bīja* and *vāsanā* are roughly interchangeable in the CWSL, while the SNS and the TrBh still use the concept of *vāsanā* to depict conventional conceptualization. Regarding the consistent usage of *vāsanā* in the TrBh, Odani argues that Sthiramati adopts the teachings of the Sautrāntika, which predates the Yogācā school, on topics including the transformation of cause and fruition, the *vāsanā*s of maturation and homogeneous cause, and the *vāsanā* of conceptualizing self and matter.[41]

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of Yogācāra-Vijñānavāda, 174). According to the reviewer, the translation from the Tibetan version should be "the imprint of verbal proliferation that designates expressions for objective image, name, and conceptualization".

41 Odani, "*saṃtatipariṇāmaviśeṣa* と *vijñānapariṇāma* について": "また唯識派の *vijñānapariṇāma* も安慧に依れば等流と異熟の習気の因轉變と果轉變なる二面をその概念内容としている。従つて心の中に等流と異熟の習氣を熏習し、それらが活動することによつて現象世界が生起するという考え方は、經量部と唯識派に共通している。"(Nobuchiyo Odani 小谷信千代, "*saṃtatipariṇāmaviśeṣa* と *vijñānapariṇāma* について," *Journal of Indian and Buddhist Studies* 24, no. 1 [1975]: 443).

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3. The Process of Rebirth in the TrBh and the CWSL

The process of rebirth has been introduced in the section on the "transformation of fruition" in both the TrBh and CWSL. However, the Tr specifically highlights the roles of the *vāsanā* of twofold grasping (*grāhadvayavāsanā*) and the *vāsanā* of *karman* (*karmavāsanā*). Verse 19 of the Tr states:

The *vāsanās* of *karman* (*karmavāsanā*), along with the *vāsanā* of twofold grasping (*grāhadvayavāsanā*), cause another (*anya*) maturation (*vipāka*) to occur when the former maturation (*pūrvavipāka*) has been exhausted (*kṣīṇa*).[42]

From to the Yogācāra perspective, no substantial entity undergoes rebirth in the next life. Instead, the *ālayavijñāna*, as a subtle consciousness, is projected into the next life by the *vāsanā* of *karman*, along with the *vāsanā* of twofold grasping. These two kinds of *vāsanā* represent residual power from previous actions: The *vāsanā* of *karman* is the residue of previously manifested actions, while the *vāsanā* of twofold grasping is the residue of the basic dichotomy between self and object. Because the *ālayavijñāna* is still bound by the mundane world, it cannot be free from these two kinds of *vāsanā*s.

The 19th verse of the Tr is the sole verse that explicitly addresses the concept of *vāsanā*s, clearly describing their role in projecting the *ālayavijñāna* into the next life. Following the Tr, the

[42] Tr, 148: *karmaṇo vāsanā grāhadvayavāsanayā saha / kṣīṇe pūrvavipāke 'nyaṃ vipākaṃ janayanti tat*.

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TrBh and the CWSL further expound on the process of rebirth and provide a detailed analysis of these two kinds of *vāsanā*s.

3.1. The *Vāsanā* of *Karman* (*karmavāsanā*)

Wholesome and unwholesome *dharma*s manifest and leave impressions, which is simplified as the *vāsanā* of *karman*. Between the TrBh and the CWSL, the *vāsanā* of *karman* is described differently, as the following chart shows.

TrBh	CWSL
puṇyāpuṇyāneñjyacetanā karma / tena karmaṇā yad anāgatātmabhāvābhinirvṛttaye ālayavijñāne sāmarthyam āhitaṃ sā karmavāsanā. (TrBh, 112)	論曰：諸業謂福、非福、不動，即有漏善、不善思業。業之眷屬，亦立業名，同招引滿異熟果故。此雖纔起，無間即滅，無義能招當異熟果。而熏本識，起自功能，即此功能，說為習氣，是業氣分熏習所成。簡曾現業，故名習氣。如是習氣，展轉相續，至成熟時，招異熟果。此顯當果勝增上緣。(T 31, no. 1585, 43a12-18)
Karman encompasses meritorious (*puṇya*), non-meritorious (*apuṇya*), or neutral (*aniñjya*) volition (*cetanā*). Through the *karman*, the potency (*sāmarthya*) that is placed (*āhita*) in the *ālayavijñāna* for the sake of the reproduction of the future self-existence (*anāgatātmabhāvābhinirvṛtti*), is the *vāsanā* of *karman* (*karmavāsanā*).	The Treatise says (論曰) that various actions (業) include meritorious, non-meritorious, and neutral [actions], which is to say, contaminated, wholesome, and unwholesome *karman* of volition (思業). The name *karman* also applies to the retinue of *karman* [i.e., the five aggregates] because they also attract the fruition of maturation (異熟果). Even though [*karman*] ceases immediately (無間即滅) and cannot be admitted (無義)

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TrBh	CWSL
	as having the ability to attract the fruition of maturation, it infuses (熏) consciousness and generates its own potencies (功能), and these potencies are called *vāsanā*s (習氣), which are infused (熏習) by karmic potentiality (業氣分). Distinguished (簡) from previous and present *karman*s (曾現業), it is called v*āsanā* (習氣). This *vāsanā* transforms (展轉) [and] continues (相續) until the time it becomes mature (成熟) and attracts the fruition of maturation. This indicates the supreme dominant condition (勝增上緣).[43]

In the TrBh, the *vāsanā* of *karman* functions to reproduce future self-existence. In other words, once the current *karman* is completed, its karmic fruition will mature in the next life. The CWSL emphasizes that the *vāsanā* of *karman* is infused by previous karmic potentiality. As *karman*s arise and immediately vanish, they cannot directly produce the fruition of maturation. However, their impression, called the *vāsanā* of *karman*, has the potency to infuse the *ālayavijñāna*. This *vāsanā* coexists with the *ālayavijñāna* and serves as the dominant condition that facilitates the *ālayavijñāna*'s rebirth in the next life, thereby becoming the fruition of maturation.

Both the TrBh and the CWSL regard the *vāsanā* of *karman*

[43] English translation cf. Cook, *Three Texts on Consciousness Only*, 263-264.

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as "potency" (*sāmarthya*, 功能 *gōng néng*). This "potency" can be understood as the power of the *vāsanā* (熏習力 *xūnxílì*/ 習氣力 *xíqìlì*), previously discussed in section 2.2, specifically its function of infusing. The term "potency" is also used in Sthiramati's *Pañcaskandhakavibhāṣā* (*PSkV*) in his explaination of the "consciousness of maturation" (*vipākavijñāna*):

> Therefore, the actual consciousnesses (*pravṛttivijñāna*), [which is] arising (*utpadyamāna*) and vanishing (*nirudhyamāna*) simultaneously (*samakāla*) through the consciousness of maturation, makes the consciousness of maturation capable of generating an effect in conformity with itself (*svānurūpa*). The potency (*sāmarthya*) of the [actual consciousnesses] is called *vāsanā*.[44]

The *ālayavijñāna*, or consciousness of maturation, is where actual consciousnesses leave their *vāsanā*s. The potency of these *vāsanā*s causes the *ālayavijñāna* to reproduce its own fruition, which is referred to as the *vāsanā* of *karman* in the TrBh. According to the *PSkV*, the TrBh, and the CWSL, this potency to infuse the *ālayavijñāna* exists only in the *vāsanā* of *karman*.

3.2. The *Vāsanā* of Twofold Grasping (*grāhadvayavāsanā*)

While the *vāsanā* of *karman* has the power to infuse the

[44] Jowita Kramer, ed., *Sthiramati's Pañcaskandhakavibhāṣā: Part I: Critical Edition; Part II: Diplomatic Edition* (hereafter *PSkV*) (Beijing/Vienna: China Tibetology Publishing House/Austrian Academy of Science Press, 2013), 101, 55a3-6: *tato vipākavijñānena samakālaṃ tata evotpadyamānāni nirudhyamānāni ca pravṛttivijñānāni svānurūpakāryotpādanasamarthaṃ vipākavijñānaṃ kurvanti / tasya sāmarthyaṃ vāsanety ucyate.*

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ālayavijñāna and attract the fruition of maturation, the *vāsanā* of twofold grasping refers to various impressions that remain in the *ālayavijñāna*, as described in the chart below.

TrBh	CWSL
grāhadvayaṃ grāhyagraho grāhakagrāhaś ca / tatra vijñānāt pṛthag eva svasantānādhyāsitaṃ grāhyam astīty adhyavasāyo grāhyagrāhaḥ / tac ca vijñānena pratīyate vijñāyate gṛhyata iti yo 'yaṃ niścayaḥ sa grahakagrāhaḥ / pūrvotpannagrāhyagrāhaka-grāhākṣiptam anāgatatajjātīya-grāhyagrāhakagrāhotpattibījaṃ grāhadvayavāsanā. (TrBh, 112)	相、見、名色、心及心所、本末，彼取皆二取攝。彼所熏發，親能生彼，本識上功能，名二取習氣。(T 31, no. 1585, 43a18-21)
There are two kinds of grasping (*grāhadvaya*): the grasping of an object (*grāhyagraha*) and the grasping of a subject (*grāhakagrāha*). Between them, the grasping of an object is the adherence (*adhyavasāya*) [to the idea] that there exists an object (*grāhya*) situated in its continuum (*svasantānādhyāsita*) that is separate from (*pṛthag*) consciousness (*vijñānā*). Meanwhile, ascertainment (*niścaya*) that it (*tat*) is grasped, perceived, and understood (*pratīyate*) by consciousness is the	The grasping of the seen [aspect] (相分) and the seeing [aspect] (見分), names and form (名色), mind (心) and mental activities (心所), and root (本) and branches (末) are all categorized as the twofold grasping (二取). The potency (功能) in the consciousness of basis (本識) that has been infused (熏發) [by the twofold grasping] and that can immediately produce those [same twofold grasping] (親能生彼) are called the *vāsanā* of twofold grasping (二取習氣).[45]

[45] English translation cf. Cook, *Three Texts on Consciousness Only*, 263-264.

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TrBh	CWSL
grasping of a subject. The seed (*bīja*) of the arising of the grasping of an object and the grasping of a subject of the same kind (*tajjātīya*) in the future, which is projected by the grasping of an object and the grasping of a subject that have previously arisen, is the *vāsanā* of twofold grasping.	

The TrBh explains that the *vāsanā* of the grasped is separate from consciousness, signifying that it coexists within the *ālayavijñāna* as a defilement. Moreover, the *vāsanā* of the grasper is conceived by the *ālayavijñāna* and serves the function of ascertaining all objects. The fruition arising from the *vāsanā* of twofold grasping is stored in the *ālayavijñāna* as *bīja*s; thus, the sentient being cannot escape *saṃsāra*. This reinforces the idea that the concept of *bīja*s is a potential cause, whereas the concept of *vāsanā* is more dynamic, having the power to infuse. The CWSL regards the *vāsanā* of twofold grasping as a potency that can be infused and produce the same fruition in the future. Its fruition is likewise stored in the *ālayavijñāna* as *bīja*s. Additionally, the CWSL defines the *vāsanā* of twofold grasping as immediately producing (親能生彼, *qīn néng shēng bǐ*), meaning that it generates the fruition that shares the same characteristics with its cause.

Nevertheless, in the TrBh, the *vāsanā* of twofold grasping should not be equated with the *vāsanā* of the homogenous

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cause because they serve different purposes. In the process of conceptualization, the *vāsanā* of the homogenous cause maintains the defilement within one's continuum and the reproduction of the afflicted mind in the next life. However, the twofold grasping refers to the grasped object and the ascertainment of the grasper, generating seeds for the next life. In other words, the *ālayavijñāna* vanishes when its previous karmic actions are completed, but unmanifested defilements do not vanish altogether but transfer into the new *ālayavijñāna*. Therefore, even a newborn baby has attachments to food, emotions, and so on. In this regard, the TrBh distinguishes between the *vāsanā* of maturation and the *vāsanā* of *karman*. The former projects the *ālayavijñāna* into the next life, while the latter brings about future self-existence. That is, the *vāsanā* of maturation projects a sentient being onto the path of being born human, according to the volition of previous *karman*, while the *vāsanā* of *karman* infuses their physical existence, such as human eyes and so on.

3.3. The Future Rebirth of the *Ālayavijñāna*

As discussed in section 2.2, the function of "maturation" is applied to the *vāsanā* of *karman* and the *vāsanā* of twofold grasping. Yet as the following chart illustrates, the TrBh further elucidates the differences between the *vāsanā* of *karman* and the *vāsanā* of maturation.

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TrBh	CWSL
pūrvajanmopacitena karmaṇā ya iha vipāko 'bhinirvṛttas tasmin kṣīṇa ity ākṣepakāle paryantāvasthite yathābalaṃ karmavāsanā grāhadvayavāsanāsahitā upabhūktād vipākād anyaṃ vipākaṃ tad evālayavijñānaṃ janayanti / ālayavijñānavyatirekeṇānyasya vipākasyābhāvāt. (TrBh, 114)	前異熟者，謂前前生業異熟果。餘異熟者，謂後後生業異熟果。雖二取種受果無窮，而業習氣受果有盡。由異熟果性別難招。等流增上性同易感，由感餘生業等種熟。前異熟果受用盡時，復別能生餘異熟果。(T 31, no. 1585, 43a22-b1)
Through the *karman* accumulated from a previous life (*pūrvajanmopacita*), the maturation (*vipāka*) is reproduced (*abhinirvṛtta*) here (*iha*). When "that (*tasmin*) [maturation] becomes exhausted (*kṣīṇa*)" is in regard to the state at the end (*paryantāvasthita*) of the moment of projection (*ākṣepakāla*). According to its power (*yathābala*), the *vāsanā*s of *karman* and the *vāsanā* of twofold grasping generate another maturation from the [previously] enjoyed (*upabhūkta*) maturation, which is precisely the *ālayavijñāna*. Apart from (*vyatireka*) the *ālayavijñāna*, there is no other (*abhāva*) maturation.	"Prior maturation" (前異熟) means the fruitions of maturation (異熟果) as produced by actions in previous lives (前前生業). "Other maturation" (餘異熟) means the fruitions of maturation as produced by actions in later lives (後後生). Although the seeds of twofold grasping (二取種) experience endless fruitions, still the *vāsanā* of *karman* (業習氣) experiences fruitions and is then exhausted. Since the nature (性別) of the fruition of maturation is difficult to attract (難招), the dominant nature (增上性) of the homogeneity (等流) is similar and easy to instigate (易感). Since it instigates the ripening (熟) of the seeds of *karman* pertaining to other lives (餘生業) and so on, when the fruition of prior maturation (前異熟果) is exhausted (受用盡), it can still produce other fruitions of maturation.[46]

[46] English translation cf. Cook, *Three Texts on Consciousness Only*, 264.

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According to the TrBh, the *ālayavijñāna* is generated through the *vāsanā* of *karman* and the *vāsanā* of twofold grasping. The function of maturation does not exist apart from the *ālayavijñāna*. The CWSL, however, introduces two types of maturation: the "prior maturation" refers to the fruition of actions from previous lives, while the "other maturation" refers to the fruition of actions in future lives. These two types enable uninterrupted rebirth alongside the endless seeds of twofold grasping. Remarkably, the CWSL reinterprets the concept of *saṃsāra* through the seeds of the two graspings. Additionally, homogeneity activates the seeds of *karman* pertaining to other lives, which share the same false characteristics.

The CWSL elabortates on the process of rebirth, where *vāsanā* is understood to have the potency to infuse consciousness, forming a continuous series and attracting the fruition of maturation. Through its specific application of potency, the CWSL conveys that the *vāsanā* lacks dynamic power. In contrast, the TrBh generally considers the *vāsanā* to possess dynamic power, but it specifically demonstrates that the *vāsanā* of *karman* has the potency to infuse the *ālayavijñāna*, demonstrating both karmic fruition and dynamic power.

4. Conclusion

The TrBh and the CWSL develop similar yet distinct concepts of *vāsanā*s. The inclusion of the *vāsanā* of maturation (*vipākavāsanā*) and the *vāsanā* of homogeneous cause (*niṣyandavāṣanā*) occur in both texts, implying that the Yogācāra school has already adopted

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these two *vāsanā*s. Although the ideas of maturation (*vipāka*) and homogeneity (*niṣyanda*) already existed in the Sarvāstivāda school, their combination with the concept of *vāsanā* in the TrBh and the CWSL marks an innovative interpretation. This development may be reflective of Sthiramati's contributions. These *vāsanā*s later became central to the Chinese Yogācāra school's framework of causality, corresponding, as Chen notes, to the *bīja* of maturation and the *bīja* of homogeneous cause.[47]

Regarding the process of conceptualization, both the TrBh and the CWSL discuss the transformation of cause (*hetupariṇāma*) and the transformation of fruition (*phalapariṇāma*). In the TrBh, the transformation of cause leads to the *vāsanā* of conceptualizing self and the *vāsanā* of conceptualizing matter, encompassing the physical body and the object. In contrast, the CWSL introduces the seen-aspect (**nimitta-bhāga*, 相分 *xiāngfēn*) and the seeing-aspect (**darśana-bhāga*, 見分 *jiànfēn*). While the TrBh frames the two *vāsanā*s as the object of the *ālayavijñāna*, in the CWSL, the *ālayavijñāna* identifies the physical body and the "the *vāsanā* of the conceptualization of characteristics and names" (相名分別習氣 *xiāng míng fèn bié xí qì*) as the mechanisms of appropriation, akin to *bīja*. Furthermore, the TrBh regards the transformation of cause as nourishing (*paripuṣṭi*) the *vāsanā* of homogenous cause and the *vāsanā* of maturation. Conversely, the CWSL describes these two *vāsanā*s as "being infused and caused to grow" (熏令生長 *xūn lìng shēngzhǎng*) by arising consciousnesses. Additionally, the CWSL

[47] Chen, "Dependent Origination and Karma," 74-98.

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uses the power of the *vāsanā* (熏習力 *xūnxílì*/ 習氣力 *xíqìlì*) to explain the function of infusing.

The *vāsanā* of *karman* (*karmavāsanā*) and the *vāsanā* of twofold grasping (*grāhadvayavāsanā*) pertain to the process of rebirth. Although the *vāsanā* of *karman* and the *vāsanā* of maturation both concern the *ālayavijñāna*'s future birth, they differ in their respective focus: the former focuses on the reproduction of future physical existence, and the latter is specific to the rebirth of the *ālayavijñāna*. Additionally, for maintaining the continuity of defilements, the vāsanā of twofold grasping signifies the potential cause of affliction in a future life, while the *vāsanā* of a homogeneous cause perpetuates suffering in the current mental continuum. The TrBh portrays the *vāsanā* of *karman* as a potency (*sāmarthya*) dwelling in the *ālayavijñāna*, distinct from the concept of *bīja*, while the CWSL understands *vāsanā* and *bīja* as equivalent.

Notably, the CWSL distinguishes between the infused object (習氣 *xíqì*), equated with a *bīja*, and the function of infusing (熏習 *xūnxí*). According to Yamabe,[48] this distinction aligns with later conceptual developments that regard infused *vāsanā*s as *bīja*s. The analysis of these nuances highlights the fact that while the concepts of *vāsanā* and *bīja* overlap in the TrBh, the CWSL acknowledges the commentary of Sthiramati and adopts a usage of *vāsanā* that encompasses both the active function of infusing and passive function of being infused.

[48] Yamabe, "A Hypothetical Reconsideration of the 'Compilation' of *Cheng Weishi Lun*," 161-206.

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Abbreviations

Abhidharmakośabhāṣya	AKBh
Chéng Wéi Shì Lùn	CWSL
**Mahāvibhāṣā*	*MVŚ
Pañcaskandhakavibhāṣā	PSkV
Triṃśikā	Tr
Triṃśikābhāṣya	TrBh
Saṃdhinirmocanasūtra	SNS
Savitarkasavicārādibhūmi	SavitBh
Yogācārabhūmi	YoBh

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等流習氣與異熟習氣
——以《唯識三十頌》與《成唯識論》為討論核心

竇敏慧 *

摘　要

熏習（*vāsanā*）一詞在各時期的大乘佛教唯識學派文本中指稱不同的意義，其中可歸納為兩種主要意涵：存放在阿賴耶識中的習氣，或具有熏習功能的動力。四世紀印度唯識學派建立者世親在其《唯識三十論》內僅提出業習氣（*karmavāsanā*）與二取習氣（*grāhadvayavāsanā*），描述阿賴耶識（*ālayavijñāna*）得以投生至來世的原因。然而，六世紀印度唯識學者安慧註釋《唯識三十頌》的 *Triṃśikābhāṣya*（TrBh）中，卻將習氣做為主要理解識轉變（*vijñānapariṇāma*）和阿賴耶識轉生的關鍵，提出等流習氣（*niṣyandavāsanā*）和異熟習氣（*vipākavāsanā*）。此二習氣被唐代玄奘（602-664）糅譯印度諸論師註疏而成的《成唯識論》中亦有提及。《成唯識論》將 *vāsanā* 一詞譯為熏習或習氣，展現 *vāsanā* 具有多義性。

本文對比安慧 TrBh 和玄奘《成唯識論》中有關等流習氣和異熟習氣的段落，發現 TrBh 使用 *vāsanā* 時，並未區分為習氣或是熏習，而是同時指稱能被熏習的對象和可熏習對象的力。與此不同，《成唯識論》則是將習氣等同於含藏在阿賴耶識中的種子（*bīja*），熏習則是習氣力，可對下一剎那的生起產生作用。

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TrBh 未將等流與異熟習氣等同於《唯識三十頌》的業習氣與二取習氣，表現出前者指涉識轉變，後者用於阿賴耶識轉生的立場。TrBh 對於 *vāsanā* 的使用，展現出此一學說在印度唯識學派中的多重意涵與獨立於種子學說之外的意義。而《成唯識論》中的習氣／熏習二者，則是說明涵藏種子的阿賴耶識具有生起諸法並投生下一世的動力。

關鍵詞：熏習、異熟、等流、《唯識三十頌》、《唯識三十頌釋》、《成唯識論》

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