

Nine Buddhist Consciousnesses and Four Psychological Forces: A Review

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Author's contribution

The sole author designed, analyzed and interpreted and prepared the manuscript.

Article Information

DOI: 10.9734/ARJASS/2016/29873

Editor(s):

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Complete Peer review History: <http://www.sciencedomain.org/review-history/16948>

Mini-review Article

Received 1st October 2016
Accepted 12th November 2016
Published 17th November 2016

ABSTRACT

This article reviews the ancient Buddhist doctrine of consciousness and its concordance with the psychological heritage of modern science. Firstly, it introduces the nine consciousnesses of Buddhist philosophy, namely, five sensory consciousnesses, plus Mano, Manas, Alaya, and Amala consciousnesses. Secondly, it summarizes the development of the four psychological forces, i.e., Watson's behaviorism, Freudian psychoanalysis, Jung's unconscious, and Grof's transpersonal psychology. Finally, it suggests that the last four consciousnesses are equivalent to the four forces, respectively.

Keywords: Buddhist consciousness; Mano; Manas; Alaya; Amala; psychological force.

1. INTRODUCTION OF BUDDHIST DHARMA AND SCHOOLS

Buddhist canons of scriptures consist of three categories, namely, Tripitaka [1]: (1) Sutra Pitaka, the codified discourses of Dharma

preached by Siddhāttha Gautama (or Shākya-muni; ~566--486 BCE) for the consciousness of Samadhi [2] to accomplish Buddhahood; (2) Vinaya Pitaka, precepts established by Gautama for monastic disciplines; and, (3) Abhidharma Pitaka, exegetic literature written by Buddhist

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patriarchs in the study of Prajna-paramita, the perfection of transcendent wisdom.

The Dharma is one of the so called “Three Jewels” of Buddhism, the rest of which are the Buddha (the mind’s perfection of enlightenment) and the Sangha (the monastic community). As the refuge of beings, it is the awakened practice in three stages of the mankind toward accomplishing the ultimate universal truth of cosmic law and order through Arhathood, the initial enlightenment of the self; Bodhisattvahood, not only the enlightenment of the self towards one’s own Buddhahood but also striving towards the enlightenment of others; and, Buddhahood, the perfection of practice to enlightenment, while the process is unable to be ordinarily explained or speculated [3]. According to the Venerable Thrangu Rinpoche Geshe Lharampa, Buddhahood is the complete purity and blossoming of the highest wisdom; that is, it is a state at which one is completely free from all the impurities of the disturbing emotions, from ignorance, and from all the obscurations, so that all of the deep wisdom of the Buddha becomes present and this clarity and knowledge has completely blossomed [4]. Under some specific circumstances, the word is also used to refer to dependently-arisen phenomena or constituent factors of human experience [5]. The practice is featured by innumerable approaches, metaphorized by an image of 84,000 Dhamma-doors [6].

Featured by compassion, love, self-restraint and non-violence, Buddhism spread from India to Asia from the 3rd century BC and all over the world in hundreds of years, mainly in three different Branches [7]: (1) the Southern Hinayana or Lesser-Vehicle Branch; (2) the Eastern Mahayana or Greater-Vehicle Branch; and, (3) the Northern Tantrayana or Diamond-Vehicle Branch.

2. DOCTRINE OF CONSCIOUSNESS IN BUDDHIST PHILOSOPHY

2.1 Levels of Consciousness

In addition to a lot of schools, [8] Mahayana Buddhism has an influential School, Yogachara (or vijñānavāda or Consciousness-Only) School, which owns a unique encyclopedic canon, Yogacharya-bhūmi Śāstra [9]. The masterpiece consolidated the 84,000 Dhamma-doors into 660 ones among which the most important 100

leading doors were selected and classified into five abbreviated categories [10] for all the beings in the three realms of Nature (Kāmaloka, desire world; Rūpaloka, Form world; Arūpaloka, Formless world) [11]: (1) Mind dharmas (Citta-dharma), including 8 types of consciousness which are the supreme dharmas among the 100 ones; (2) Mind-associated dharmas (Caitasika-dharma) or mind-interactive dharmas (Cittasamprayukta-dharma), including 51 mental activities related to the first group; (3) Material or form dharmas (Rūpa-dharma), including 11 shadows of the previous two categories; (4) Mind-non-interactive dharmas (Cittaviprayuktasamskāra-dharma), including 24 embodied conditionings of the mind which are not corresponding with the first three categories; and, (5) Asamskrta-dharma (non-created or unconditioned dharmas), including six existences unsubordinated to the previous four categories.

All of these five-category dharmas are established upon the first category, Citta-dharma [12]. The mind is thus called the King and the Citta-dharma is referred to the dharmas of the mind King which is supreme due to the fact that it determines all the rest to come into existence, or, by contrast, to cease to exist, depending on the consciousness of the distinctions in mental activities. That is, the distinction-dominated consciousness is the pivot of all the dharmas, leading to a proverb that “the three realms are mind-only and the myriad dharmas are consciousness-only [13].” According to the Consciousness-Only Treatise, the Citta-dharma is comprised of eight types of Consciousness, [14] while the undefiled ingredient of the 8th consciousness, Alaya, is ascribed as the 9th one, Amala (or, the pure consciousness) [15]. All of the nine consciousnesses are divided into five levels, as listed in Table 1, where the relationship among the first eight consciousnesses was metaphorized by the eight brothers of a family, as expressed by a well-known Verse in Chinese [16]:

Of the octuplet brothers born together and up growing,
Five of them are outside for trading with buying and selling;
While the sixth stays in-and-out for book-keeping,
Intelligent is the self as the seventh and the left remains an adorkable being.

Table 1. Five levels of the nine types of consciousness

Level 5	9 th	Amala or pure consciousness	free from all karmic impurity
Level 4	8 th	Alaya or repository consciousness	through reflective awareness
Level 3	7 th	Manas or self-consciousness	through deluded awareness
Level 2	6 th	Mano or perception/ideating consciousness	through the senses in Level 1
Level 1	5 th	Body or touching consciousness	due to tactile stimulus
	4 th	Tongue-or-tasting consciousness	due to gustatory stimulus
	3 rd	Nose-or-smelling consciousness	due to olfactory stimulus
	2 nd	Ear-or-hearing consciousness	due to auditory stimulus
	1 st	Eye-or-seeing consciousness	due to visual stimulus

2.2 Analysis of Nine Consciousnesses

These nine consciousnesses are responsible for all the activities of the Citta-dharma. They interact with each other to produce not only an integrated but also a holistic spiritual mind which is able to receive and to react to even subtle changes outside the body either actively or passively.

First of all, the five Level-1 consciousnesses via eyes, ears, nose, tongue, and body due to visual, auditory, olfactory, gustatory, and tactile stimuli are present as the channels of the bilateral communications between the external environment and the internal mind. The internal mind consists of three levels including, Level 2: Mano (perception/ideating consciousness) through the senses in Level 1; Level 3: Manas (self-consciousness) through deluded awareness in Levels 1 and 2; and, Level 4: Alaya (repository consciousness) through reflective awareness in Levels 1, 2, and 3, which include all the karmic impurity from Manas, Mano, and the Level-1 consciousnesses [17].

In addition, Alaya, Manas, and Mano are collectively known as the three cittas, while Manas and Mano are usually named as the twin minds the root of which lies in Manas. Among them, Manas is equivalent to “transference,” owning neither inner Essence or Substance nor outer function or Karman. Manas is featured by a couple of properties: (1) It makes use of Alaya as its internal essence; and, (2) It takes advantage of Mano to show its external function. The twin minds are characterized by non-equanimity. However, Manas is non-equanimous rationally or logically dominated by the left brain, while Mano, the same as the Level-1 consciousnesses, is non-equanimous sentimentally or perceptually dominated by the right brain [18].

Besides, Manas is characterized by the concept of the Self to insist on Upadana, a word to express “attaching” plus “clinging” plus

“grasping”, giving rise to four fundamental Kleshas: (i) Ch’ih: ignorance, folly, confusion, bewilderment, or delusion; (ii) Chien: dislike, aversion, anger, or hatred related to the turbidity, prejudice, prohibition, deviance, discrimination, or dualism of views; (iii) Ai: attachment, greed, desire, or passion; and, (iv) Man: pride, arrogance, conceit, or ego. Whenever the mind of the Self is present, there follows at the same time the above four Kleshas. Manas is the realm of the ego where the sense of the Self resides, which, on the one hand, gains previous and present experiences through Mano and the external Level-1 consciousnesses, and, on the other hand, universalizes them through intuitive and abstract perceptions of the universal mind of Alaya in discerning the inner world [19].

Furthermore, Alaya is the eternally active consciousness of one’s body and mind, as well as the natural world, through the agency of Ignorance, an unenlightened mind, which is disturbed or awakened [20]. It means abode, dwelling, or receptacle. It not only contains the experiences of this life, but also those which have accumulated in the past. It is also called the karmic concordance or storehouse consciousness because all the karmas created in the present and previous lifetimes is stored here. It is characterized by the rebirth of life, or the circulation of life and death, in the evolving chain of the twelve links of interdependent origination: Ignorance [21]→ Fabrication [22]→ Rebirth consciousness [23]→ Namarupa [24]→ Six entrances [25]→ Contact [26]→ Sense or feeling [27]→ Craving [28]→ Clinging or attachment [29]→ Becoming [30]→ Birth [31]→ Aging & deceasing [32]→ returning to Ignorance.

Last but not least, Amala is the basis of the human psyche which is pure and uncontaminated, keeping free from all kinds of karmic impurities [33]. In all the previous levels of consciousness, the first five correspond to the respective five senses of the outer material world; Mano processes all the feelings or

sensations of the five senses; Manas deals with the perception or cognition, volition or formation or fabrication, and recognition or integrated attention in our inner spiritual world. However, these seven levels disappear with death, and are only effective when they are able to be aware of the outer world in secular space and time under awoken conditions. In different meditative or sleeping situations when awareness is accordingly lost, Alaya becomes the only effective consciousness either entirely or partially, within which Amala possesses two characteristics: (1) it exists as the portion of the pure and inexhaustible vital dynamics for all the spiritual and psychic activities to support the eternity of Alaya; (2) its state in the psychic realm becomes one part of the real state of the Universe [34]. Note that the psychic realm is different from the spiritual one and there is a clear and distinct line between the both: the spiritual realm is marked by secular experiences in mental activities; by contrast, the psychic realm is labelled by particular experiences which are beyond normal lives with highly fantastical, sensational, sentimental or dramatic quality and content such as, feeling “the touch of angels” or receiving apparent visitations from the likes of Jesus, Buddha, or the Virgin Mary, or hearing voices which are thought by the individual to belong to spiritual or divine beings [35]. Thus, while the Spirit of Cosmos is posited as the quality of Amala, Soul refers to the quality of Alaya and resides in the right brain, consisting of three immortal Hun: Anima, Qi, and Essence; and, correspondingly, Mind refers to the quality of Manas, residing in the left brain and consisting of seven mortal P'o: joy, anger, sorrow, fear, love, evil, and desire [36].

2.3 Amala and Consciousness-Wisdom Transformation

Amala can be described as the stainless or immaculate consciousness, the most perfectly pure basis and support for all the non-defiled dharmas [37]. Out of Alaya, it refers to a special non-conceptual state of awareness when the consciousness and its corresponding objects are all vanished in the light and pure of the mind's nature” [38]. This stainless consciousness is the highest level only suitable for the perfected beings liberated from all the hindrances [39] by the liberation from the shackles and restraints of past karma in the Land of Tathagatas, the naturally pure and non-defiled realm [40].

Amala is the final stage of consciousnesses to be sublimated (i.e., converted from an instinctual

state into a higher psychodynamic state) in a two-step meditative practice of Mahamudra (The Great Seal) for a full enlightenment upon sunyata (non-ego) which contains all the virtues and potentialities of Buddhahood. The practice includes that [41] (1) Four classes of initiations (Abhiseaka Ritual), namely, Vase initiation, Secret initiation, Prajna initiation, and Word initiation [42]; (2) Four stages of Yogas, namely: Development of single-pointedness of mind; Transcendence of all conceptual elaboration; Cultivation of the perspective that all phenomena are of a “single taste”; and Fruition of the path beyond any contrived acts of meditation [43].

In the practice, the first Level-1 five consciousnesses are sublimated to Mano; then, Mano is sublimated to Manas; then, Manas is sublimated to Alaya; then, Alaya is sublimated to Amala which then becomes ripe for the Wisdom of the dharma-realm essence to break through into being toward the perfect realization of the liberation from all sufferings. Consequently, the Dharma gateway completes the transformation from the Consciousness to Wisdom [44]. The accomplishment of the transformation provides the prototype of Wisdom to nurture the transformation of all of the other consciousnesses respectively from Alaya to the Great, Perfect Mirror-like Wisdom, [45] from Manas to the Equality Wisdom, from Mano to the Discrimination Wisdom, and from the Level-1 five consciousnesses to the Accomplishment Wisdom, [46] for the eventual residence in the Land of Tathagatas which is free from any sufferings, hindrances, and karmic cycles (Saṃsāra). Representing the five qualities of Buddhahood, these five Wisdoms are metaphorized as the Five Dhyani Buddhas. In Vajrayana Buddhism, they are also known as the Five Wisdom Tathagatas whose consciousnesses are fully enlightened to wisdom without any sense of consciousness, [47] as given Table 2 [48].

It deserves to mention that, in order to pay attention to the interrelationship between ancient Buddhism and modern psychology in this mini-review essay, we have hitherto summarized the attainments of the ancient Buddhist doctrine of consciousness, while avoiding to explain in details the rationale behind the attainment or the means by which they are made possible. However, more academic clarifications of these religious claims or quotations are presented below in Section 3.3 in discussing their concordance with the psychological heritage of modern science.

Table 2. Five levels of transformation from consciousness to wisdom

Property	Level 5	Level 4	Level 3	Level 2	Level 1
Consciousness	Spirit (Amala)	Soul (Alaya)	Mind (Manas)	Sense (Mano)	Eye, ear, nose, tongue, body
Wisdom	Dharma-Realm Essence	Great, Perfect Mirror	Equality	Discrimination	Accomplishment
Position	Center	East	South	West	North
Season	Late Summer	Winter	Spring	Summer	Autumn
Color	White	Blue	Gold	Red	Green
Element	Space	Water	Earth	Fire	Wind
Family	Buddha 3	Vaira 2	Ratna 4	Lotus 1	Karma 5
5 Great Buddhas (Tathagatas)	Primordial Buddha (Vairocana)	Immovable	Equanimity	Infinite Light	Accomplishment
		Buddha (Akshobhya)	Buddha (Ratnasambhava)	Buddha (Amitabha)	Buddha (Amoghasiddhi)
Bodily Acts (Kayakarmam)	Universal Worthy Bodhisattva (Samantabhadra)	Gentle Glory Bodhisattva (Manjusri)	Great Space	Compassion	Moral Duty
Verbal Acts (Vakkarmam)		King of Knowledge	Bodhisattva (Akasagarbha)	Bodhisattva (Avalokitesvara)	Bodhisattva (Vajrakarma)
Mental Acts (Manokarmam)	Immovable Deity (Acalavajra)	Deity (Trailokyavijayaraja)	Wisdom King	Lord of Death	Secret Signs
		Deity (Trailokyavijayaraja)	Deity (Kundali Vidyaraja)	Deity (Yamantaka)	Deity (Guhyapada)

3. THEORY OF FORCES IN MODERN PSYCHOLOGY AND THE IMPORTANCE OF THE 4th FORCE

3.1 Spectrum of Psychological Forces

Psychological forces are a group of thoughts, emotions, and behavioral developments leading to maturity [49]. Since Aristotle (384-322 BC), mind-body problem had increasingly drawn attention among philosophers in the ancient Western history. Not until the 17th century did modern psychology come into being as a branch of philosophy due to Thomas Hobbes (1588-1679)'s recognition that scientific causes could be established for every sort of phenomenon through deductive reasoning, [50] and Descartes (1596-1650)' proposal of Cartesian Dualism that mind and body are different but influence each other mutually [51]. In the 19th century psychology became one of the scientific disciplines owing to the experimental work in scientific research [52]. This discipline contains several categorizations. One of them was proposed by Stanislav Grof (1931-present), one of the founders of transpersonal psychology and a psychiatrist focusing on the use of non-ordinary states of consciousness. According to Grof, there are altogether four different types of psychological forces in the universe of psychological theorization [53]:

- (1) Behaviorism, the First Force, suggested by John B. Watson (1878-1958): Behaviors are learned through positive and negative reinforcements;
- (2) Psychoanalysis, the Second Force, suggested by Sigmund Freud (1856-1939) but contributed more by Carl Gustav Jung (1875-1961): Mental disorders are related to both conscious and unconscious minds, and the internal world of the unconscious is influenced by early experiences and the collective unconscious;
- (3) The Third Force combines two complementary types of psychology, the humanistic psychology proposed by Abraham Maslow (1908-1970) and the psychodynamic psychology suggested by Jung. The former emphasizes the inherent factors in individuals' subjective experience; the latter stresses the two layers of the mind: the superficial layer which is personal, and the deeper layer, called the collective unconscious, which is not developed individually from personal

experience but inherited innately as a general nature;

- (4) Transpersonal psychology, the Fourth Force, suggested by Grof together with Maslow and Anthony Sutich (1907-1976): Human behavior ranges from the secular consciousness level to a spiritual wisdom level that honors the entire spectrum of human experience, including various non-ordinary states of consciousness.

3.2 Importance and Uniqueness of the 4th Force

The 4th force in the spectrum of the psychological Force, transpersonal psychology, deals with the psychological framework to address higher human functioning or consciousness associated with the transcendent forces beyond conventional, personal, or individual levels in the universe [54]. It investigates the transpersonal in a scientific and scholarly way, while also recognizing the importance of a commitment to transpersonal ideals such as empathy, compassion, personal-development and wisdom, pioneered by [55] (1) William James (1842-1910) in paranormal and religious work; (2) Sri Aurobindo (1872-1950) in the development of the evolution in view of Eastern philosophies; (3) Jung in the introduction of the collective unconscious and archetypes; (4) Teilhard de Chardin (1881-1955) in the biology-Christianity integration for consciousness evolution; (5) Roberto Assagioli (1888-1974) in the establishment of psycho-synthesis for a transperson-based approach to therapy and personal growth; (5) Aldous Huxley (1894-1963) in "consciousness expansion" investigation and "Perennial Philosophy" analysis; (6) Erik Erikson (1902-1994) in the psychosocial development of human beings to coin the phrase identity crisis; (7) Maslow in the studies of self-actualization, peak experiences, self-transcendence, and meta-motivation; (8) Grof in the extensive explorations of transpersonal experiences; (9) Charles T. Tart (1937-present) in the empirical research into altered states of consciousness; and, (10) Ken Wilber (1949-present) in the integration of the philosophies and psychologies of West and East, ancient and modern for the evolution of consciousness.

The importance of this force in modern psychology cannot be underestimated [56]: it not only expands, complements, and modifies the conceptual framework of mainstream psychology and psychotherapy, but also recognizes the

complexly participatory nature of spirituality and provides a deeper appreciation of the immanent dynamism of the sacred in human life. More significantly, this new discipline includes observations from such areas like, mystical states; cosmic consciousness; psychedelic experiences; trance phenomena; creativity; and religious, artistic, and scientific inspiration [57]. This innovative paradigm recognizes the importance of a multi-perspective and integrative approach to such fields like, to name a few only, philosophy, psychiatry, sociology, politics, anthropology, history, education, and is featured by following both Eastern and Western spiritual disciplines and by drawing on modern research in altered states of consciousness, at the same time retaining the insights of psychodynamic and behavioral psychology [58]. Specifically, it enhances and expands Jung and Wilber's scholarship by exhibiting a stronger coupling than previous forces with Eastern philosophy which is expressed in ancient Buddhist classics, and with neuronal biophysics by means of incorporating both theory and experiments [59].

It deserves to mention here that the distinction between "religion" and "philosophy" in the East tradition is not exactly the same as that in the West tradition [60].

3.3 Comparison between Four Psychological Forces and Nine Buddhist Consciousnesses

Modern psychology, particularly its 4th force, transpersonal psychology, deals dominantly with two scientific categories: (1) the existence of a deeper, true, or authentic Self beyond or transcending the individual, ego, self, personality, as well as personal identity; (2) the non-ordinary states of mind, the spiritual core, spirituality and the psycho-spiritual development of human beings, as well as the non-Western psychologies [61]. Because both the psychological effects of neural alterations and the neural effects of psychological changes determine the reciprocal mind-body correlations [62], it is indispensable for the psychological research to pay attention to "the unusual patterns of neural firing in the brain which is related to the potential for transcending conventional scientific limits in known physical systems," such as out-of-body or near-death experiences which should not be dismissed as merely interesting illusions [63].

On the other hand, unlike other world religions to begin with arousing faith in a supernatural being,

Buddhism starts from investigating the nature of human experience by fundamentally concerning with the identification of the inner causes of human suffering, the possibility of freedom from suffering, and the means to realize such freedom [64]. It hence presents a worldview that is thoroughly integrated with a discipline of experiential inquiry into the nature of the mind and related phenomena by including empirical, analytical, and religious elements. [65] In this way, it holds itself at the dawn of a profound intercultural dialogue to broaden the horizon of Western psychology through introducing a new epistemological frame for the understanding and transformation from a conventional consciousness to a multidimensional transpersonal perspective [66].

Consequently, there could exist some intrinsic links between Buddhist philosophy and modern psychology which may shed light on integrating achievements in different fields to understand both ordinary and non-ordinary states of brain consciousness, even the unconscious causes and outputs during, including those, e.g., religious ecstasy, trance and unitive conscious experiences which are not covered by traditional psychology [67]. Take a reference to Figure 1, a synthesized overview on the psychological 4 forces, Buddhist 9 Consciousnesses, and 4 philosophical models. We focus only on the LHS and the middle parts of the figure relevant to this paper, and a detailed explanation of the complete figure is given in a companion paper on Swimme's Powerism which deals with the 12 cosmological powers of Nature [68].

The middle part of the figure presents the nine consciousnesses of Buddhist philosophy (Table 1), including:

- (1) Eye-or-seeing consciousness due to visual stimuli;
- (2) Ear-or-hearing consciousness due to auditory stimuli;
- (3) Nose-or-smelling consciousness due to olfactory stimuli;
- (4) Tongue-or-tasting consciousness due to gustatory stimuli;
- (5) Body-or-touching consciousness due to tactile stimuli;
- (6) Mano-or-perception/ideating consciousness through the above senses to form thought, concept, and idea, also called ideation or monkey consciousness, corresponding to Watson's 1st force of behaviorism (full brain);

- (7) Manas-or-self-consciousness through deluded awareness to form the self or 7-Pos (Ego), obscuration, or logic, also called mind consciousness, corresponding to Freud's 2nd force of psychoanalysis (left brain);
- (8) Alaya-or-repository consciousness through reflective awareness to form the soul consciousness, or 3+Huns (i.e., spirit, Qi, and essence)' temporary self or seed, corresponding to the 3rd force of Maslow's humanistic psychology or Jung's unconscious (right brain); and,
- (9) Amala-or-pure consciousness by keeping free from all karmic impurity to form the undefiled ingredient in the 8th consciousness which is the eternal self or non-self, corresponding to the 4th force of Grof's transpersonal psychology, also described as Confucian Tian (Heaven), or Taoist Tai-I (Oneness), or Buddhist Buddhahood, or Hegel's Absolute Spirit.

In view of the LHS part, we write the links concisely as follows:

The 1st force of Watson's behaviorism is equivalent to the 6th consciousness, Mano;
 The 2nd force of Freudian psychoanalysis is equivalent to the 7th consciousness, Manas;
 The 3rd force of Maslow's humanistic psychology or Jung's unconscious is equivalent to the 8th consciousness, Alaya; and,
 The 4th force of Grof's transpersonal psychology is equivalent to the 9th consciousness, Amala.
 Note that the 4th force transcends all the lower consciousnesses to the spiritual wisdom level, i.e., the ultimate cosmological level; concisely, the 4th force is featured by the transformation from Consciousness to Wisdom.

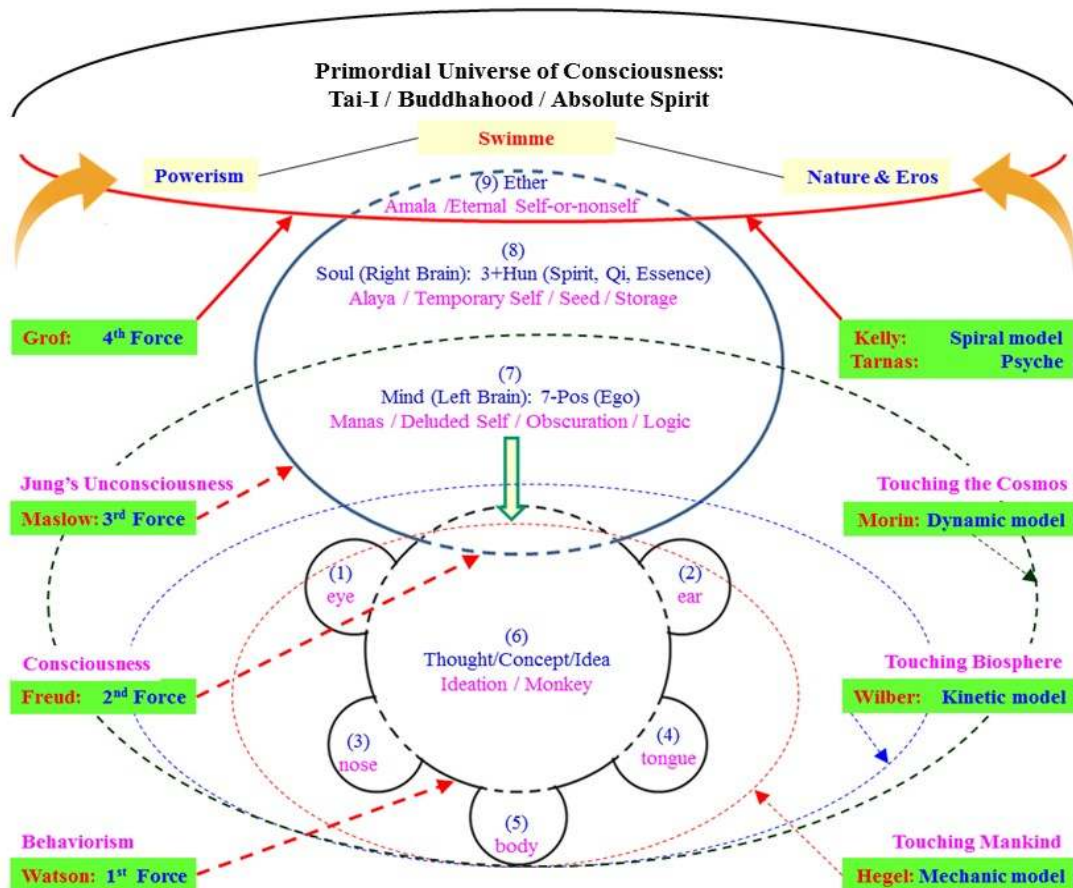


Fig. 1. From left to right: Psychological 4 forces, Buddhist 9 Consciousnesses, and 4 philosophical models

We point out, however, from a methodological point of view, tracing parallels, correlations, and equivalences among different fields and categories in the above, particularly between pairs in psychology, eastern philosophy in Buddhism, Taoism, and Confucianism, western philosophy in Hegelianism, Wilberism, and Powerism, requires a much more substantiated and systematic exploration and support. Either argumentations or discussions are necessary to sufficiently validate the suggestions, propositions, conclusions, and demonstrations presented here.

Fortunately, following this short essay, a series of research papers will introduce the required argumentations or discussions. Such a paper is under review which concentrates on the comparison of Hegelianism and Taoism. [69] Beyond that, another study continues to discuss the connections between the four psychological forces and philosophical categories. Initial results include, as shown in Fig. 1:

- (1) Grof's 4th force is coupled with Tarnas' world view on cosmos and psyche [70] and with Swimme's vision of Nature.
- (2) Grof's transpersonal theory matches Morin and Kelly's dynamic model of philosophy on the social and natural evolution in the planetary era [71] which is characterized by touching the universe via (i) the transformation of Hegelian Dialectic to Identity–Difference–new Identity; (ii) the transformation of Ideation-orientation to Idea/ Wisdom-orientation; and (iii) the transformation of a 2D kinetic cyclic evolution to a 3D dynamic spiral evolution [72].
- (3) By contrast, Ken Wilber suggested a kinetic model of 6-layer magic, mythical, mental, psychic, subtle, and causal diagram which touches the biosphere, corresponding to the 7th consciousness [73], while Hegelian proposed a mechanic model which was restricted within the human society, corresponding to the 6th-7th consciousness [74].

4. CONCLUSION

Based on the review of both the ancient Buddhist doctrine of nine Consciousnesses and the modern psychological spectrum of four Forces, we conclude that the two lineages share common classifications to deal with the mind-body problem, however, in different systems of

nomenclature. Specifically, the first to the fourth psychological forces are expressed as the Buddhist Mano, Manas, Alaya, and Amala consciousnesses, respectively.

ACKNOWLEDGEMENT

This mini-review was inspired by lectures of (1) Professor Richard Tarnas and Stanislav Grof on PARP 7001: Psyche and Cosmos I, at California Institute of Integral Studies, 2015-2016 Spring term, San Francisco; and (2) Dr. Kris Anderson on Buddhist Studies 114: Tibetan Buddhism, at University of California (Berkeley), 2015-2016 Summer term, Berkeley. The author expresses sincere thanks to the three referees for the valuable comments on the manuscript, which led to a significant improvement in the quality of the paper.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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2. This is the meditative state at which the mind becomes still and one-pointed by absorption of trance, attained by practicing dhyāna. See: Sarbacker SR. Samadhi: The Numinous and Cessative in Indo-Tibetan Yoga. Albany: SUNY Press. 2012; 13.
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 8. These Schools include, e.g., Shelun (Summary of the Mahayana) School founded by Paramartha (499-569); Huayen (Flower Garland) School founded by Tu-shun (557-640), and the T'iantai (T'ient'ai Mountain) School founded by Huiwen (~500--580), Huisi (515-577), and Zhiyi (538-597; real founder of the School) on the basis of Nagarjuna (150-250)'s doctrine of the Middle Way: Mahaprajnaparamita-sastra (Great Treatise on the Perfection of Wisdom).
 9. Bodhisattva Maitreya. Yogacharyabhumi Shastra (Treatise on the stages of Yoga Practice; in Chinese). Tripitaka Master Xuanzang (596-664), translator. CBETA, T30, no. 1579.
Available:<http://www.cbeta.org/result/T30/T30n1579.htm>
(Accessed 11 May 2016)
According to the Tibetan tradition, the author is Bodhisattva Asanga (310-390), while according to the Chinese tradition, Maitreya is Asanga's supramundane master and taught Asanga to learn the Consciousness-Only doctrine after Asanga entered Samadhi and ascended to the inner courtyard of the Tusita Heaven (CBETA, T50, no.2053).
Available:http://www.cbeta.org/result/normal/T50/2053_009.htm
(Accessed 11 May 2016)
 10. Bodhisattva Vasubandhu. Mahayanasatadharma-prakasamukha-shastra (Lucid Introduction to the One Hundred Dharmas), translated by Tripitaka Master Xuanzang. CBETA, T31, no. 1614.
Available:http://www.cbeta.org/result/normal/T31/1614_001.htm
(Accessed 11 May 2016)
Vasubandhu (~360-440) was Asanga's younger brother. He wrote a verse summary of Yogacharyabhumi Shastra, Thirty Verses on Consciousness-Only. The summary has a collective commentary in Chinese entitled The Treatise on Consciousness-Only, translated by Tripitaka Master Xuanzang from the Sanskrit commentaries on the Thirty Verses on Consciousness-Only made by the Venerable Dharmapala and additional nine Indian masters. Dharmapala was the teacher of the Abbot of Nalanda Monastery in India, Silabhadra, and Silabhadra was Master Xuanzang's own teacher when he was in India.
 11. The Soka Gakkai Dictionary of Buddhism. Available:http://www.sgilibrary.org/search_dict.php?id=2365
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Available:http://www.drbachinese.org/online_reading/sutra_explanation/100Dharma/contents.htm
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(in Chinese);
Available:www.cttbusa.org/100shastra/100dharma5.asp
(in English)
(2) Chen B. Buddhist Psychology (in Chinese). Xi'an: Shannxi Normal University Press. 2015;Section 2:Chapter 6.
 13. Hammerstrom EJ. The expression "The Myriad Dharmas are Only Consciousness" in Early 20th Century Chinese Buddhism (in Chinese), Chung-Hwa Buddhist Journal. 2010;23:71-92.
 14. Tripitaka Master Xuanzang. Verses Delineating the Eight Consciousnesses (in Chinese). In: (1) Pu-tai. Comments on the Eight Consciousnesses (in Chinese). CBETA, T45, no.1865.
Available:<http://www.cbeta.org/result/T45/T45n1865.htm>
(Accessed 15 May 2016)
(2) Vajra Bodhi Sea. 1997; December 37-38; 1998; January 35-36; February 34-35; March 33-34; April 34-35; May 31-32; June 31-32 & 45; July 31-32; August 32-33; September 36-37; October 38-39 & 42. Epstein R. English translator; Zeng W.,

- Wang Q.: Chinese translators). Note: (1) The Verses does not have an offprint version; (2) The Verses is the summary of Xuanzang's the Treatise on Consciousness-Only doctrine on the request of his foremost disciple and successor Dharma Master Kuiji (632-682).
15. Amala-Consciousness. Dictionary of Buddhism. Nichiren Buddhism Library. Available:<http://www.nichirenlibrary.org/en/dic/Content/A/44> (Accessed 16 May 2016)
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 19. Collections of Esoteric and Exoteric Sects. The Single Essence of Buddhism (in Chinese). In: The Prison of Life. Available:http://wap.goodweb.cn/news/news_view.asp?newsid=104684 (Accessed 13 May 2016)
 20. Soothill WE, Hodous L. A dictionary of Chinese Buddhist terms. Available:<http://dictionary.buddhistdoor.com/word/34284/Ye-Shi> (Accessed 15 May 2016)
 21. Ignorance: Not knowing the Four Noble Truths: ① suffering, ② the origination of suffering, ③ the cessation of suffering, and, ④ the way of practice leading to the cessation of suffering, due to the three poisons: ① greed (attachment, desire, passion), ② hatred (aversion, anger, aggression), and, ③ stupidity (illusion, confusion, delusion, bewilderment), and additional afflictions (e.g., anxiety, fear, jealousy, depression).
 22. Fabrication refers to: ① bodily fabrication, ② verbal fabrication, and ③ mental fabrication.
 23. Rebirth consciousness: Activity (or defiled Alaya) consciousness which is the sentient, circulating ingredient in the Alaya consciousness.
 24. Namarupa: referring to the 5 skandhas or aggregates in: ① Bodhisattva Vasubandhu. Panca-skandha-prakarana (Mahayana Treatise on the Five Skandhas), Tripitaka Master Xuanzang Chinese translator. Qianlong Chinese Buddhist Canon. Available:<http://www.qldzi.com.cn/htmljw/1170.htm> (Accessed 15 May 2016) ② St-hirabodhih. Panca-skandha-prakarana-vai-bhāṣya (in Chinese; Extended Mahayana Treatise on the Five Skandhas), Divakara (613–687). Translator. CBETA T31n1613_p0850c11(00)-p0855b06(00). Available:http://www.cbeta.org/result/normal/T31/1613_001.htm (Accessed 15 May 2016) and, Qianlong Chinese Buddhist Canon (Qianlong Da-Zang Jing). Available:<http://www.qldzi.com.cn/htmljw/1169.htm> (Accessed 15 May 2016) The 5 skandhas are as follows: ① Form (both the physical body and external matters). In: Yoga-charyabhumi Shastra (Treatise on the stages of Yoga Practice). In: CBETA, T30n 1579_p0419a27(09)-a28(06). Available:http://www.cbeta.org/result/normal/T30/1579_025.htm (Accessed 15 May 2016) ② Feeling or sensation. Referring to pleasant, unpleasant and neutral sensations through 5 internal sense organs, Eyes, ears, nose, tongue, body, in contact with external sense objects, and the associated consciousness. See: Ibid., a28(06)-a29(03).

- ③ Perception or cognition. See: Ekottara-gama-sutra (Numbered Discourses). CBETA, T02n0125_p0707b17(07)-b18(02) Available:http://www.cbeta.org/result/normal/T02/0125_028.htm (Accessed 15 May 2016)
- ④ Volition, formation, or fabrication. See: Ibid., b18(02)-b20(02).
- ⑤ Recognition, integrated attention. See: Ibid., b20(02)-b21(02). Note: "Sensory con-scioussness" is incorrectly used in Karunamuni. The Five-Aggregate Model of the Mind. SAGE Open. 2015;5(2):1-7. "Namarupa" contains 4 "nama (mentality)" elements of the 5 skandhas: ②, ③, ④, ⑤, & 1 "rupa (corporeality)" element ①.
25. Six senses: Eyes, ears, nose, tongue, body, and perception.
26. Contact: referring to the six contacts through eyes, ears, nose, tongue, body and perception. See: Samyutta Nikaya, Tipitaka: 12,2,10. Available:<http://sites.google.com/site/pali-shengdian/pali/da/sn/sn12/sn12-1> (Accessed 15 May 2016)
27. Feeling: Which are of six forms: Visual, auditory, olfactory, gustatory, and tactile sensations, as well as the mental activities in feeling. See: Ibid., Vol.12,2,9.
28. Bhikkhu T. (trans.) Paticca-samu-ppada-vibhanga Sutta: Analysis of Dependent Co-arising. SN 12.2 PTS: S ii 2 CDB i 534; 1997. Available:<http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.002.than.html> (Accessed 13 May 2016)
- There are these six forms of cravings: Cravings with respect to forms, sounds, smells, tastes, touch (massage, sex, pain), and ideas.
29. Ibid: There are four clingings: Sensuality, view, precept & practice, and doctrine of self-clinging.
30. Ibid: There are three becomings: Sensual becoming, form becoming, & formless becoming.
31. Ibid: Birth includes: Taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, acquisition of sense media of the various beings, and acquisition of a new status or position.
32. Ibid: Aging includes: Decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings; Deceasing includes: Passing away, breaking up, disappearance, dying, death, completion of time, breaking up of the aggregates, casting off of the body, interruption in the life faculty of the various beings.
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(1) Available: <https://zh.m.wikipedia.org/zh/Erzhang>
(Accessed 15 May 2016)
(2) Available: <http://dictionary.buddhistdoor.com/en/word/33118/Erzhang>.
Note that there is the third type of hindrance: vimukty-āvaraṇa: Hindrance to deliverance as given in (2) and Available: <https://zh-tw.oldict.com/Jietuo-Zhang>
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We mention here that there might exists a kind of parallelism between Buddhist "Wisdom of the Dharma-Realm Essence" and Daoist spiritual "Void" at the end of the process of "refining Anima to return to Void" in Daoist Inner Alchemy, as described in Wilhelm R. Translator. The Secret of the Golden Flower. London: Broadway House. 1947;106-20. However, the use of the parallelisms between Daoism and Buddhism is quite problematic and has been objected since the 4th century for its lack of adequacy; thus, in the opinion of many, it should be used with caution.
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