

Subliminal Mind in Analytical Psychology and Yogacara Buddhism

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Summary

This article is a comparison between the unconscious of Jung's analytical psychology and the ālayavijñāna of Yogacara Buddhism in order to better understand the differences between the two systems' spiritual transformation. In both Jung's analytical psychology and Yogacara Buddhism, the nature of the subliminal consciousness influences the way of spiritual development (the path toward Buddhahood or the process of the Self-realization). The article shows that both the unconscious and Yogacara Buddhism's ālayavijñāna are subliminal psychic streams that are dormant but potential. They both are the repositories not only for the memory traces of all past experiences, both of oneself and others, but also for future possibilities. However, the ālayavijñāna and the unconscious of Jung are distinct when it comes to their relationship with cognitive awareness.

The unconscious of Jung's psychology compensates and complements consciousness, whereas Yogacara Buddhism's ālayavijñāna does not have such a function to compensate consciousness. For Jung, the collective unconscious represents the storehouse of wisdom

accumulated through mankind's past efforts to come to terms with the meaning of life. The way toward spiritual transformation is, therefore, to understand the symbols and grasp the wisdom sent from the unconscious. On the contrary, for Yogacara Buddhism, one's ālayavijñāna is not as intentional and developmentally inclined as Jung's unconscious. For Yogacara Buddhism, the unenlightened person is primarily ignorant and deluded, and the only way to get out of the situation is to bring to an end the operation of these defilements through constant meditative practice. Thus, the psychological comparison in this article demonstrates that Jungian ideas and Yogacara notions about subliminal consciousness are reflected in their respective spiritual paths towards one's true self.

Keywords

Yogacara Buddhism, Jung, analytical psychology, the unconscious, Ālayavijñāna, subliminal consciousness

I. Introduction

Since Buddhism was introduced to the West, Freudian psychoanalysis has been most frequently compared to Buddhism in order to understand their subliminal part of the human mind. On the other hand, there have been only a few studies to compare Jung's analytical psychology to Yogacara Buddhism because both Jung and Yogacara Buddhism have been relatively new to the public of the western society. Of them, Waldron (1990) and Jiang (2006) had most comprehensive studies and analysis about the topic.¹⁾

Yogacara Buddhism, “the Mahayana Buddhist version of depth psychology” is

1) See Waldron, W., *The Alayavijnana in the Context of Indian Buddhist Thought: The Yogacara Conception of an Unconscious* (Doctoral dissertation) University of Wisconsin, 1990. (UMI No. 9024087) and Jiang, T., *Contexts and Dialogue*, Honolulu: University of Hawaii Press, 2006.

well suited to a psychological comparison with Jungian psychology. Both Jungian psychology and Yogacara Buddhism recognize the dynamic power of the mind in creating the world of our experience, as well as a transcendent dimension of the human condition. Furthermore, there is a conceptual link between the notions of “subliminal mind” in Yogacara Buddhism and Jungian psychology. Thus, they have notable similarities in regard to the subliminal consciousness, consciousness, the ego, and the phenomenology of spiritual transformation.

I think that to compare Yogacara Buddhism to Jung will give much more abundant results about human subliminal consciousness than to compare with Freudian psychoanalysis since Jungian psychology shares with Yogacara Buddhism much more corresponding categories than Freudina concepts. Such similar categories are Karma and psychic energy, ego and *manas*, complexes and *bījas* (karmic seeds), collective unconscious and *ālayaviñāna* (storehouse consciousness). Of these categories, this article will focus on the relationship between Jung’s concept of the unconscious and Yogacara Buddhism’s *ālayaviñāna*.

The study of subliminal mind in Jungian psychology and Yogacara Buddhism is related to the study of spiritual transformation in both systems. The nature of subliminal consciousness in each system determines the way they accomplish spiritual transformation. Therefore, this article will discuss similarities and differences between Jung’s unconscious and the *ālayaviñāna* of Yogacara Buddhism in order to better understand the relationship between Jungian Self-realization and Buddhist enlightenment. Concentration will be especially on the different characteristics between the unconscious of Jungian psychology and the *ālayaviñāna* of Yogacara Buddhism which are related to the differences between the two systems’ ways of spiritual unfolding.

In order to compare the theories of the structure of mind in Yogacara Buddhism and Jungian psychology, this article will consist of three sections: (a) the structure of

the human mind; (b) the ego and the *manas*; and (c) the unconscious and the *ālayavijñāna*.

II. The Structure of the Human Mind

In speaking of mind and mental activity Jung chose the terms psyche and psychic, rather than mind and mental, to avoid the implications of consciousness in the latter and to emphasize that psyche embraces both conscious and unconscious processes.²⁾ By psyche, Jung means the totality of all psychic process, including consciousness as well as unconscious.³⁾ The psyche refers to all psychological processes: thoughts, feelings, sensations, wishes, and so forth.⁴⁾

However, Buddhism does not have an equivalent term to Jung's "psyche." In Buddhism, three overlapping terms: *citta*, *manas*, and *vijñāna* were used in both the early discourses and the Abhidharma literature to refer to a conscious-unconscious whole.⁵⁾ Each of these three is generally used in the generic and non-technical sense of "mind", and the three terms together are sometimes used in sequence to refer to one's mental processes as a whole.⁶⁾

Later, Yogacara Buddhists focused on the distinct nature of each of these three terms and systematically distinguished the three overlapping terms into different layers of the mind.⁷⁾ According to Yogacara Buddhism, the human mind is divided

2) Engler, B., *Personality Theories*, (Boston, MA: Houghton Mifflin, 2003), pp.75-81.

3) Jacobi, J., *The Psychology of C.G. Jung* (New Haven, CT: Yale University Press, 1973), p.5.

4) Engler, B., *op.cit.*, p.75.

5) Waldron, W., *The Buddhist Unconscious: The ālayavijñāna in the Context of Indian Buddhist Thought*, (London: Routledge Curzon, 2003), p.204.

6) Hamilton, S., *Identity and Experience: The Constitution of the Human Being according to Early Buddhism* (London: Luzac Oriental, 1996), p.106.

7) Waldron, W., *Ibid.*, p.57 and p.204

into three different layers, namely, *citta*, *manas* and *vijñāna*.⁸⁾ However, in the Yogacara system, these terms do not refer to the material stuff making up what is called mind but rather they are function terms.⁹⁾ *Vijñāna*, according to Ch'eng Wei-Shih Lun, represents the simple reaction or response of the sense organs when they come in contact with external objects. *Vijñāna* is the uppermost or superficial aspect or layer of the human mind. There are six different kinds of consciousnesses that make up *vijñāna*. The first five are sensorial consciousnesses of seeing, hearing, smelling, tasting, and touching, which represent the simple awareness of the respective data appearing before consciousness. The sixth is called *mano-vijñāna* or mind consciousness, which is the unifying principle of that raw sense information as apprehended by the first five sensorial consciousnesses.

The *mano-vijñāna* is “sense-centered consciousness,” and it works in conjunction with the five senses.¹⁰⁾ The role of *mano-vijñāna* is to direct the attention of sense organs toward their objects to produce clear perceptions of these objects. *Mano-vijñāna* also has a cogitative or deliberative function, but such a function is crude and unstable and it might be interrupted in certain states such as deep meditative state and unconsciousness.¹¹⁾

The uninterrupted mind is called *manas*, which is “related to the view of the existence of self.”¹²⁾ *Manas*, the seventh consciousness, represents the aspect of its mental functioning, thinking, reasoning, conceiving ideas, etc.¹³⁾ While the sixth

8) Brown, B.E., *The Buddha Nature: A Study of Tathagatagarbha and Ālayavijñāna* (Delhi, India: Motilal Banarsidass, 1991), pp.223-226.

9) Kawamura, L., Psychological Transformation of Mind: the Foundation for Overcoming Disease. In C. Mun (Ed.), *Buddhism and Peace: Theory and Practice*, (Honolulu, HI: Blue Pine Books, 2006), p. 352.

10) Xuanzang, *Ch'eng Wei Shih Lun: The Doctrine of Mere-Consciousness*, translated by Wei Tat (Hong Kong: Ch'eng Wei Shih Lun Publishing Committee, 1973), p.96.

11) Xuanzang, *Ibid.*, pp.480-492.

12) Xuanzang, *Ibid.*, 314.

13) Rahula, W. Ālayavijñāna, *The Middle Way*, 39(2), pp.55-57.

consciousness, *mano-vijñāna*, is an immediate nonqualified inner awareness of what the object is, “*Manas* colors the impression the object makes on the sixth *mano-vijñāna*, and gives rise to attitudes of liking, disliking, or indifference.”¹⁴⁾ Compared with *mano-vijñāna*, the *manas* is fine and subtle in its activities. Hence the *manas* generates the ever-present sense of individual importance, that is, the idea of self. In other words, the *manas* is the source of ego-identity.¹⁵⁾

Citta represents the deepest, finest and subtlest aspect or layer of the whole mind. *Citta*, the eighth consciousness, is called *ālayavijñāna*. The *ālayavijñāna* is a subliminal layer of the mind, which is the storehouse containing all the possible seeds of future experiences and the traces of past experiences.¹⁶⁾

Thus, the human mind of Yogacara Buddhism consists of eight different kinds of consciousnesses. The sixth consciousness (*mano-vijñāna*) is charged as the factor of objective discernment, determining distinct and isolated forms as objective realities, while the seventh consciousness, *manas*, attaches itself to those particularities, substantiating them with a further degree of realism by the investment of its emotional reactions for or against them in greed or hate. A cycle of mutual reinforcement thus defines the conjoint function of *manovijñāna-manas*, embodying a perception of reality.¹⁷⁾ These seven consciousnesses of Yogacara Buddhism represent the momentary, supraliminal forms of awareness, that is, “manifest cognitive awareness”, while *citta*, the *ālayavijñāna* (storehouse consciousness), is the unconscious area that represents a subsisting, subliminal, and accumulating consciousness.¹⁸⁾

14) Sparham, G., *Ocean of Eloquence: Tsong Kha Pa's Commentary on the Yogacara Doctrine of Mind* (Albany, NY: State University of New York Press, 1993), p.11.

15) Sparham, G., *Ibid.*, p.148.

16) Waldron, W., *op.cit.*, pp.112-131.

17) Brown, B.E., *The Buddha Nature: A Study of Tathagatagarbha and Ālayavijñāna* (Delhi, India: Motilal Banarsidass, 1991), p.184.

18) Waldron, W., *op.cit.*, p.12.

Jung structures the human psyche into the realm of consciousness and the unconscious. The ego is between consciousness and the unconscious. Jung compared the conscious aspect of the psyche to an island that rises from the sea,¹⁹⁾ meaning that we notice only the part above water, even though a much greater land mass, the unconscious, lies below. For Jung consciousness is awareness. Consciousness is the state of being awake, of observing and registering what is going on in the world around and within.²⁰⁾ At the center of consciousness there is the ego or “I”. According to Stein, the Jungian ego is an obvious starting point of being conscious of something.²¹⁾ Jung states that:

By consciousness I understand the relation of psychic contents to the ego, in so far as this relation is perceived as such by the ego. Relations to the ego that are not perceived as such are unconscious.²²⁾

Psychic contents are considered conscious if they are perceived by the ego, and they are unconscious if not perceived by the ego. The term ego refers to one’s experience of oneself as a center of willing, desiring, reflecting, and acting. In defining the ego, Jung states, “It forms, as it were, the center of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness.”²³⁾ According to Ajaya, Jung believed that consciousness must have the experience of being a subject who experiences the objects of thought.²⁴⁾ Jung firmly believed that the only form of consciousness is

19) Jacobi, J., *The Psychology of C.G. Jung* (New Haven, CT: Yale University Press, 1973), p.21.

20) Stein, M., *Jung’s map of the soul: An Introduction* (Chicago, IL:Open Court, 1998), p.16.

21) Stein, M., *Ibid.*, p. 13.

22) Jung, C.G., Psychological Types, *The Collected Works of C.G. Jung* (2nd ed., Vol.6, 1921/1971), p.421.

23) Jung, C.G., Christ, a Symbol of the Self, *The Collected Works of C.G. Jung* (2nd ed., Vol. 9, 1951/1968), p.3.

24) Ajaya, S., *Psychotherapy East and West* (Honesdale, PA: Himālayavijñānan International Institute, 1997), p.130.

“ego-consciousness”, or the subject-object mode of consciousness.²⁵⁾

The unconscious is the part that the ego cannot perceive. For Jung the unconscious has two dimensions, which are personal and collective:

The personal unconscious consists firstly of all those contents that became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression), and secondly of contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche. The collective unconscious, however, as the ancestral heritage of possibilities of representation, is not individual but common to all men, and perhaps even to all animals, and is the true basis of the individual psyche.²⁶⁾

In short, the personal unconscious includes forgotten or repressed conscious materials and residues of sense-impressions. The collective unconscious is not related to the experience of the individual but is rather the totality of inherited possibilities of representation and the basis of the individual psyche.

The comparison between their ideas of the structure of human mind shows that Jung’s structure of mind is similar to that of Yogacara Buddhism. Both Jung and Yogacara Buddhism divide the human mind into a conscious part and subliminal domain. For both of them, at the center of the consciousness are the ego and *manas*. Jung’s ego-consciousness corresponds to Yogacara’s seven cognitive consciousnesses, that is, six *vijñānas* and the *manas*. As Jung called human consciousness ego-consciousness, Yogacara Buddhists also took human cognitive consciousness as “the conjoint function of *manovijñāna-manas*.”²⁷⁾ The two systems share the opinion

25) Ajaya, S., *Ibid.*, p.137.

26) Jung, C.G., The Structure of the Psyche. *The Collected Works of C.G. Jung* (2nd ed., Vol. 8, 1927/1972), pp.153-154.

27) Brown, B., *op.cit.*, p.241.

that ego or ego identity functions as the center of human consciousness. As Jungian psychology reckons that the ego is something between consciousness and the unconscious, Yogacara Buddhism regards the *manas* as an intermediary mode of consciousness between the first six consciousnesses and the storehouse consciousness(*ālayavijñāna*).²⁸⁾ Both the *ālayavijñāna* and Jungian unconscious represent the unconscious area which are subsisting, subliminal, and accumulating traces of experiences. The *ālayavijñāna* and Jungian unconscious contain not only the traces of personal experiences but also collective, universal, and impersonal nature of human experience which is identical in all individuals.

III. Ego and Manas

The ego conceptions of Jungian psychology and Yogacara Buddhism seem to be basically similar. Above all, both systems claim that ego or *manas* is the center of cognition, with a feeling of “I” at the origin of all thoughts. They both see ego (or *manas*) as a construction, fabricated through the power of conditioning.

For Jung the ego is a complex, a feeling-toned group of representations of oneself that has both conscious and unconscious aspects and is the same time personal and collective.²⁹⁾ Therefore, the ego-complex consists of two components: the group of psychic representations of oneself and the distinctive feeling attached to that group of representations. Simply put, the ego is how one sees oneself, along with the conscious and unconscious feelings that accompany that view.

In Yogacara thought the *manas* is associated with four qualities of it: self-belief

28) Ford, J., *Jokei and Buddhist devotion in early medieval Japan* (New York: Oxford University press, 2006), p.42.

29) Hopke, R., *A Guided Tour of the Collected Works of C.G. Jung* (Boston, MA: Shambhala, 1999), p.79

(*atmadṛsti*), self-pride (*atmana*), self-love (*atmasneha*), and self-ignorance (*atmamoha*).³⁰⁾ The *manas* is always accompanied by other mental associates related to ego identity, namely attention, feeling, conception, and will. Thus, Jung's ego concept and Yogacara's concept of *manas* share an important area of agreement regarding the nature of ego identity as the center of cognitive consciousness.

From the Yogacara perspective, however, the *manas* is the more dominating and powerful influence in the human mind than the ego complex of Jung. Although Jung believed that as compared to the agelessness of other archetypal dominants within the psyche, the ego of modern humanity was a "relative newcomer on the scene."³¹⁾ Yogacara Buddhists considered that the *manas* and its other mental associates were one of the oldest dispositions for human beings. Jung's ego is prone to being swamped by other, more powerfully charged complexes, whereas the *manas* is never overwhelmed by others. On the contrary, the *manas* causes a whole psyche deluded.³²⁾

Yogacara Buddhism, as an orthodox Buddhist school, has to defend the Buddhist doctrine of *anatman* (no-self or no-ego) and rejects the notion of *atman* (self or ego identity) as an obstacle to attaining enlightenment. Therefore, the *manas*, the reason for one having a sense of self, is considered as an obstacle to enlightenment. Moreover, the Yogacara Buddhism considers that all ordinary cognitions become impure or polluted by the *manas* because the four qualities of the *manas* intervene in the thinking process. According to *Ch'eng Wei-shih Lun*, *atmadṛsti* (self-belief) is a synonym for the "obstruction of the known", which is *jneyavarana*.³³⁾

On the other hand, Jungian psychology claims that the ego provides the means by

30) Xuanzang, *op.cit.*, p.288.

31) Hopke, R., *op.cit.*, p.79.

32) Jiang, T., *Contexts and Dialogue: Yogacara Buddhism and Modern Psychology on the Subliminal Mind* (Honolulu, HI: University of Hawaii Press, 2006), p.59.

33) Lusthaus, D., *Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun* (London: Routledge Curzon, 2002), p. 155.

which the unconscious becomes Self-realized or conscious. According to Jungian psychology, the ego is the vehicle of all experience. Without it, the Self-realization could not become a reality, for we would not be aware of anything or anybody to individuate.³⁴⁾ In the journey toward Self-realization, it is important that there should be a healthy axis between the ego and the Self. The ego needs to be open to the Self, neither so overwhelmed that it cannot see the Self, nor so inflated that it misleadingly imagine to be the Self.³⁵⁾ Thus, Jungian psychology considers the ego as the means for spiritual transformation, whereas Yogacara Buddhism believes the ego (*manas*) to be an obstacle to enlightenment.

IV. The Storehouse Consciousness and the Unconscious

The *ālayavijñāna*, usually translated as the store consciousness or warehouse consciousness, is a key concept in Yogacara Buddhism. It is a “subliminal receptacle of all the seeds [*bija*], which are the dispositions of good and bad actions and which ripen and produce their fruits.”³⁶⁾ The subliminal nature of the *ālayavijñāna* renders it susceptible to being interpreted as the Buddhist version of the unconscious. Given the subliminal nature of the *ālayavijñāna*, the concept appears to bear a resemblance to the notion of the unconscious as it has been developed in modern Western psychology. In fact, some Buddhist scholars such as Kochumuttom simply use the term “unconscious” when they attempt to explain the *ālayavijñāna*.³⁷⁾ On the other hand, other scholars like Jiang point out that we will lose the original contexts and

34) Jaffe, A., *The Myth of Meaning in the Work of C.G. Jung* (2nd ed. Zürich, Switzerland: Daimon, 1986) p.89.

35) Watts, F., Nye, R., & Savage, S., *Psychology for Christian Ministry* (New York: Routledge, 2002), p. 296.

36) Kalupahana, D., *Buddhist Philosophy* (Honolulu, HI: University of Hawaii Press, 1976), p.147.

37) Kochumuttom, T. A. *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu the Yogacarīn* (Delhi: Motilal Banarsidass) p.135.,

important particular meanings in their respective concepts, if we use ‘unconscious’ for both *ālayavijñāna* and the unconscious of Western psychology.³⁸⁾

Considering this discrepancy in the interpretation of the *ālayavijñāna*, this section will see first the similarities between the *ālayavijñāna* and the unconscious of Jungian psychology, then bring a brief discussion of the differences between them.

1. Common Characteristics

The first common point between the *ālayavijñāna* and the unconscious of Jungian psychology is that they are both concerned with the latent and continuous mental stream that is a different dimension from cognitive consciousness. Both Yogacara Buddhism and Jungian psychology attempted to justify the necessity of an enduring dimension of mental stream that can account for the obvious continuity of certain mental phenomena based on past actions and experiences. For both Yogacara Buddhists and Jung, the necessity of the concept of a latent mental process is related to the intermittent nature and limited range of consciousness.

According to Jung, the field of consciousness is very narrow and restricted, and cannot hold more than a certain number of things at the same time.³⁹⁾ In this limited capacity of consciousness, there cannot be a much larger substratum of forgotten or repressed memories and feeling. With the concept that consciousness is restricted and works with restricted means, Freud and Jung, as the founders of sought to go further and find what is beneath consciousness.⁴⁰⁾ Jung inferred the existence of continuous unconscious processes outside of immediate awareness:

Everything of which I know, but of which I am not at the moment thinking;

38) Jiang, T. *op.cit.*, p.87.

39) Jung, C.G., *Modern Psychology: October 1933-July 1935* (Zürich: Schipper & Company, 1959) p.97.

40) Miller, J. *The Transcendent Function* (Albany, NY: State University of New York Press, 2004) pp.2-5.

everything of which I was once conscious, but have not forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want to do; all the future things that are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious.⁴¹⁾

Jung defines the unconscious as “the totality of all psychic phenomena that lack the quality of consciousness.”⁴²⁾ He defines consciousness as immediate awareness. By Jung’s definition the concept of consciousness cannot account for the facts of memory and the continuity of psychic processes for which the concept of “latency” is called.

Similarly, Yogacara Buddhism stresses that none of the six types of cognition based upon five sense-faculties and the *mano-vijñāna* (mind consciousness) can be considered to be strictly continuous. Yogacara Buddhism claims that the six cognitive consciousnesses have no ability to account for the obvious continuity in psychological life, because they are intermittent and “sometimes they arise and sometimes they do not arise.”⁴³⁾

This claim of Yogacara Buddhists is based on their meditative experiences. Yogacara Buddhists’ reputation as yogis was so good that their meditative experiences were often quoted by the Abhidharma scholars as supporting evidence during debates.⁴⁴⁾ The depth of their meditation even brought the practitioners to a state of mind in which all activities of conscious mind stopped, which is known as

41) Jung, C.G., *Psychological Types, The Collected Works of C.G. Jung* (2nd ed, Vol.6, 1921/1971), para. 382.

42) Jung, C.G., *The Symbolic Life, The Collected Works of C.G. Jung* (2nd ed, Vol.18, 1954/1976), p. 52.

43) Waldron, W., How innovative is the ālayavijñāna?: The ālayavijñāna in the context of canonical and abhidharma vijñāna theory. *Journal of Indian Philosophy*, 22(3),1994, p.412.

44) Takasaki, J., The Formation of the Yogacara School [Yugagyōha no keisei] in *Kōza Daijō Bukkyō: Yoishiki shiso* (Series of Mahayana Buddhism: Yogacara thought, volume 8), ed. Hirakawa Akira et al. (Tokyo: Shunjūsha, 1982). see chapter 1.

nirodha-samapatti.

Nirodha-samapatti, the attainment of cessation, denotes a precisely defined altered state of consciousness, which occurs as the direct result of specific meditative techniques. *Nirodha-samapatti* means “cessation of sensation and conceptualization,” and it refers to a state of consciousness in which no mental functions occur. However, the attainment of *nirodha-samapatti*, a meditation wherein all mental and cognitive processes come to a standstill, becomes problematic for the Buddhist theory of consciousness. According to the Abhidharma Buddhist theory of the mind, human mind is a continuity of mental stream – continuity of which consists of nothing more than the moment-to-moment conditioning influences between immediately succeeding moments. The conditions to cause the present mind to be are the mental activities that were in the previous moment. The Abhidharma Buddhists thought that mind is an endless chain of cause (the mind of the previous moment) and effect (the mind of the present moment).

In the meditative absorption of *nirodha-samāpatti*, however, all mental activities come to a halt so that the continuity of the mental stream appears to be completely arrested. The Abhidharma Buddhists believe that all of the accumulated karmic force and afflictions in this meditative absorption of *nirodha-samapatti* would also cease along with the cessation of all mental activity and never rise again. However, the Yogacara meditators felt afflictions again when they were out of *nirodha-samapatti*. The Yogacara Buddhists who experienced the cessation of afflictions during *nirodha-samapatti* could not answer to this problem in the standard Abhidharma Buddhist doctrine. Why do afflictions arise again when the meditator has been out of *nirodha-samapatti*? They had to find another way to explain these questions.⁴⁵⁾

Finally, Yogacara Buddhists modified some of the Abhidharma Buddhist basic

45) Waldron, W., *op.cit.*, 2003, pp.78-80.

postulates about the relations between samsaric continuity and the mental stream. The Yogacara Buddhists thought of another dimension of mind that could subsist independently of the traditional six modes of cognitive awareness (eyes, ears, nose, tongue, body, and mental consciousness). This idea of another dimension of mind remained consistent with the basic assumptions of dharmic discourse.⁴⁶⁾ Thus, Yogacarins considered a different mode of subconsciousness in which the accumulated potential effects of past actions were kept even during the cessation of all mental activities. Yogacarins called this mode of subconsciousness “*ālayavijñāna*” (store consciousness).

Both Yogacara Buddhism’s *ālayavijñāna* and Jung’s unconscious are the outcomes of their respective theoretical requests for the latent mental process that can account for the obvious continuity of certain mental phenomena based on past actions and experiences.

The second point in common is the latent causal efficacy of the *ālayavijñāna* and the unconscious. The *ālayavijñāna* and Jungian unconscious have similar concepts about “causal efficacy in relation to conscious idea.”⁴⁷⁾ This is as true for Jungian psychology as it is for Yogacara Buddhism.

Jung viewed the unconscious as the effective cause of later conscious experience. Concerning his concept of the collective unconscious, Jung states that there are unconscious patterns of behavior lying dormant, awaiting, as it were, the proper conditions to occur in which they could come forth embodied in action.⁴⁸⁾ He calls the collective unconscious a “treasure-house of accumulated experiences.”⁴⁹⁾ Its contents, the archetypes, are “deposits of the constantly repeated experiences” of

46) Waldron, W., *Ibid.*, p.103.

47) Archard, D., *Consciousness and Unconsciousness* (London: Hutchinson & Co., 1984), p.22.

48) Jung, C. G., On the Nature of the Psyche, *The Collected Works of C.G. Jung* (2nd ed, Vol.8, 1947/1972), para.352.

49) Jung, C. G., *Ibid.*

mankind.⁵⁰⁾ They lie dormant until a situation occurs which “corresponds to a given archetype, that archetype becomes activated.”⁵¹⁾

The personal unconscious brings about conscious ideas and feelings through being “the seeds of future conscious contents.”⁵²⁾ All conscious ideas existed once as unconscious ideas. Therefore, the unconscious is something resulting from past actions and experiences which remain latent but possess potential causal efficacy until conditions are conducive to their becoming conscious. This is similar to the basic ideas of *bija* theory as presented in the Yogacara Buddhist texts.

Bija means a “seed” in Sanskrit, and Yogacara Buddhists used this term to represent the accumulation of karmic potential within mental stream.⁵³⁾ In other words, *bījas* (karmic seeds) portray latent assembly of karma (actions), which will require eventual expression. The form and nature of that expression is determined by the previous activities. Those activities not only form an impression but also give the impression the capacity to become seeds. Instead of fading away, the impressions made by the activities sink into one’s store consciousness (*ālayavijñāna*), awaiting an opportunity for future expression. These karmic seeds are as innumerable as one’s experiences.

The interaction between experiences and karmic seeds seems to be in an endless cycle. Experience makes an impression, which infuses into the store consciousness (*ālayavijñāna*), and awaits conditions to let it emerge to consciousness. When the conditions are matured, the seed emerges as consciousness and produces an experience. This experience makes an impression at the same time.⁵⁴⁾

50) Jung, C. G., On the Psychology of the Unconscious, *The Collected Works of C.G. Jung* (2nd ed, Vol.7, 1917/1966), p. 69.

51) Jung, C. G., The Concept of the Collective Unconscious, *The Collected Works of C.G. Jung* (2nd ed, Vol.9, 1936/1968), p. 48.

52) Jung, C. G., *op.cit.*, (2nd ed, Vol.7, 1917/1966), p. 64.

53) Waldron, W., *op.cit.*, (2003), p.118.

54) Waldron, W., *Ibid.*, pp.27-28.

According to Yogacara Buddhism, a karmic seed of a specific experience is kept in the store consciousness as an image, name and discriminating influence of it. When we cognate something, we perceive the image of it and recognize it with its name (or concept) and the feelings it gives. The *ālayavijñāna* keeps this experience as image and name. Therefore, when our experience leaves impressions to the store-consciousness, the nature of our experience does not change at all in the *ālayavijñāna*.

This is very close to the dynamic character of the unconscious as conceived by Jung. In the personal unconscious, experiences are grouped into clusters, which Jung calls complexes. Yogacara Buddhism's *bīja* theory bears some similarity to Jung's theory of complex because they both relate to human cognition in terms of an individually created memory trace or disposition. According to Jung, complex is what makes a person react to a specific object. Like Yogacara Buddhist *bījas*, complexes are made from experiences and become latent for the future expression.

In the personal unconscious, experiences are grouped into clusters, which Jung calls complexes.⁵⁵⁾ A complex is an organized group of thoughts, feelings, and memories about a particular concept. Because our consciousness can only hold a few items at a time, we put aside some of our experiences and these perceptions, thoughts, feelings, and memories reside in the personal unconscious, and they may be easily retrieved (Stein, 1998). The personal unconscious also includes those experiences of an individual's life history that have been repressed or forgotten. These forgotten experiences are accessible to consciousness even though becoming aware of some of them may be an arduous process.

Like a karmic seed (*bija*) has power (*shakti*), a complex has a constellating power. The constellating power means that the complex has the ability to draw new ideas into it and interpret them accordingly.⁵⁶⁾ It can be compared to a magnet that attracts

55) Engler, B., *op.cit.*, p.67.

56) Jacobi, J., *op.cit.*, p.36.

related experiences. The more constellating power a complex has, the more powerful it may become. Complexes have important implications for our interpersonal relationships, specifically influencing how we react toward others.⁵⁷⁾ A complex may be organized around a particular person or object.

In summary, both Yogacara Buddhism and Jungian psychology are attempting to explain how one's memories and dispositions, etc. that result from past experiences, are able to remain for long periods outside of cognitive awareness, but are capable of manifesting under appropriate circumstances. Yogacara Buddhist *bīja* theory and Jungian concepts of complex and archetype demonstrate in similar ways how memories or feelings that are latent in the subliminal mind have the potential of reappearing and influencing present states of mind and actions.

The third common point between the *ālayavijñāna* and the unconscious is that they are considered the 'root' or the 'matrix' of all conscious acts. This means that conscious acts are based on or originate in the *ālayavijñāna* and the unconscious. Both Yogacara Buddhism and Jungian psychology claim that the evolvement of consciousness is out of the subliminal mind.

Jung declares that "the unconscious is not just a receptacle but is the matrix of conscious contents."⁵⁸⁾ In fact, "everything that the human mind has ever created sprang from contents which existed once as unconscious seeds."⁵⁹⁾ The unconscious is "a self-contained world" that never rests, Jung says, and "the unconscious processes are constantly supplying us with contents."⁶⁰⁾

In Jungian psychology, consciousness arises from the unconscious. Consciousness wells up from unknown depths. Consciousness awakens gradually during childhood,

57) Engler, B., *op.cit.*, p.67.

58) Jung, C. G., On Psychic Energy, *The Collected Works of C.G. Jung* (2nd ed, Vol.8, 1928/1972), p. 702.

59) Jung, C. G., *Ibid.*

60) Jung, C. G., The Relations between the Ego and the Unconscious, *The Collected Works of C.G. Jung* (2nd ed, Vol.7, 1928/1966), p.184.

and develops all throughout life. It is likened to awaking each morning from unconsciousness. Jung thinks that consciousness emerges gradually through spontaneous ideas, and sudden flashes of thought. In Analytical psychology's model of the psyche, individual consciousness is a superstructure based on, and arising out of, the unconscious:

Consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious. In fact, closer investigation reveals that it is not only influenced by the unconscious but continually emerges out of it in the form of numberless spontaneous ideas and sudden flashes of thought.⁶¹⁾

Consciousness formed through what Jung called “differentiation.”⁶²⁾ Differentiation means “the development of differences, the separation of parts from a whole.”⁶³⁾ This term is used to explain about conscious access to the four psychological functions: thinking, feeling, sensation and intuition. If a psychological function is fused with one or more other functions, the function is unable to operate on its own. For example, if thinking is undifferentiated and fused with sensations, feelings, intuitions, the undifferentiated thinking is incapable of thinking apart from other functions. Thinking will be continually mixed up with sensations, feelings, and intuitions, just as undifferentiated feeling is mixed up with sensation and fantasies. When one differentiates thinking, he/she can have a clear idea that is separate from other psychic functions.

61) Jung, C. G., *The Psychology of Eastern Meditation, The Collected Works of C.G. Jung* (2nd ed, Vol.11, 1943/1969), p.569.

62) Rychlak, J., *Introduction to Personality and Psychotherapy: A Theory Construction Approach* (Boston, MA: Houghton Mifflin, 1981), p.184.

63) Jung, C. G., *Psychological Types, The Collected Works of C.G. Jung* (2nd ed, Vol.6, 1921/1971), p.424.

The term differentiation is occasionally used to describe the process of consciousness forming out of the unconscious. If consciousness is undifferentiated from the unconscious, there is no feeling of “I”. Jung theorized that consciousness first arose when the human being either had a very intense emotional experience leading to a differentiation of “I am having a feeling now that the others are not,” or when a collectively prompted mental event passed through the mind and the person wanted to ponder over it for a time. In either case, the impression made by an emotional or intellectual impact jolted the person into realizing that there is a bipolar dimension of “I” in relation to “non-I” (that, them, it, and so on).⁶⁴⁾

This process of breaking up the unity into relations by way of opposition has continued. It has continued across the history of the psyche resulting in the gradual evolution of a collective consciousness, and it continues across at least the first half of the life span for every one as a personal consciousness. This is how we know by expanding consciousness.⁶⁵⁾

As Jung considered that the human cognitive consciousness is out of the unconscious, Yogacara Buddhists postulated that the seven cognitive consciousnesses come out of the *ālayavijñāna* (store consciousness). The *ālayavijñāna* furnishing with all the seeds gives birth to *manas* and the other six consciousnesses. The process of the seven consciousnesses coming out of the *ālayavijñāna* is well explained in the Yogacara concept of “*vijñāna-pariṇāma*.”⁶⁶⁾ In Vasubandhu’s *Thirty Verses*, *vijñāna-pariṇāma*’s literal meaning is “evolution of consciousness.” It is translated by some Buddhist scholars as “consciousness revolving” or “the alterations of consciousness.”⁶⁷⁾ This evolution is three-fold: (1) maturation of previous actions

64) Jung, C. G., Specific Problems of Psychotherapy: The Therapeutic Value of Abreaction, *The Collected Works of C.G. Jung* (2nd ed, Vol.16, 1921/1971), p.155.

65) Rylak, J., *op.cit.*, p.184.

66) Lusthaus, D., *op.cit.*, p.291.

67) Lusthaus, D., *Ibid.*, p.322.

or *karmas*; (2) egocentric mental operation; and (3) ideation or consciousness of external objects.

The first evolvment is represented by the store consciousness (*ālayavijñāna*). It is the fruit of all the previous actions that have attained maturity. Next, the evolvment of egocentric mental operation (*manas*) comes after the *ālayavijñāna*. Depending upon the *ālayavijñāna* and having it as the support, the *manas*, which has the nature of cogitation, functions. This is the second evolvment, in which the *manas* comes to be associated with the belief in a “self”. The third evolvment consists of the evolution of the consciousness of the six fold object – form, sound, odor, taste, tangible object, and concepts or ideas. The *manas* and the six consciousnesses, as mental cognitive awareness, appear as a consciousness of something, which is an external object. This means that human cognitive consciousness always appear with subject-object discrimination.

In his painstaking commentary on Vasubandhu’s theory of *vijñāna-parinama* (the evolution of consciousness), Kajiyama explains that evolving into a specific consciousness means that one becomes conscious of the specific thing as an object.⁶⁸⁾ For example, to evolve into *manas* (ego-center of an empirical personality) means to become the consciousness of the ego.

From Jungian perspective, this evolving consciousness of Yogacara Buddhism is also a process of differentiation. As we have seen above, Jung’s meaning of differentiation is the development of differences by separating the whole into parts, the one into the many by way of dividing experience into opposites.⁶⁹⁾ In Yogacara Buddhism’s evolution of consciousness, the *ālayavijñāna* is originally beyond subject-object opposition and is only the container of the seeds, the dispositions. Later, differentiation brings about the evolving into a dichotomy between self and

68) Kajiyama, Y., *Inshikirono nonrigaku* [Epistemology and logic] (Tokyo: Chuoukouronsha, 1984), p.169.

69) Jung, C. G., *op.cit.*, 1921/1971, p.539.

non-self. This is evolving into the *manas*. Based on *manas* and the *ālayavijñāna*, the evolvment as sense-perceptions happens next. This is the Yogacara explanation of the process of human cognition. Thus, from the comparison between the two systems' processes of consciousness evolvment, it is known that the *ālayavijñāna* and the unconscious are the matrix of all conscious states.

2. Different Characteristics

Although they have similarities in their theories of the structure and functions of the mind, Jungian psychology and Yogacara Buddhism were developed in fundamentally different contexts and circumstances. The particular contexts and circumstances in which their concepts of the subliminal mind were developed led to fundamental differences between the qualities of the *ālayavijñāna* and the unconscious of Jung. There are three noteworthy differences between Jung's unconscious and the *ālayavijñāna*.

1) Karma and Reincarnation

The first difference between the *ālayavijñāna* and Jung's unconscious is related to the notion of reincarnation. With regard to the idea of reincarnation and personal rebirth, Jung was not in a position to assert a definite opinion, so Jung's unconscious seems to have nothing to do with the problem of personal rebirth. However, Yogacara Buddhism claims that the *ālayavijñāna* acts as the vehicle or subject of rebirth and *samsara* (cycle of transmigration).

According to Waldron, the Yogacara concept of the *ālayavijñāna* is based on the early Buddhist thought of transmigration of *citta*.⁷⁰⁾ In this sense, the *ālayavijñāna* is defined as the unbroken stream of mind that is continuing from life to life, the

70) Waldron, W., *op.cit.*, 1994.

medium of the accumulated potential effects of past actions, of karma. In Yogacara thought, the *ālayavijñāna* plays a major role in the explanation of the cycle of birth, death and rebirth, known as *samsara*. The *ālayavijñāna* enters into the womb at the time of conception, sticks in the body, and leaves it at the time of death. As a factor of samsaric continuity, this unbroken stream of mind, proceeding from life to life, holds memories and dispositions from human past actions.⁷¹⁾

On the other hand, Jung as an empirical scientist observed that neither scientific knowledge nor reason could accept the hypothesis of reincarnation assumed in the Buddhist and Indian spiritual traditions. However, Jung accepted the idea of karma so long as he understood it as the psychic heredity of broad psychic characteristics such as traits of character and special gifts. On the psychic level, there are universal dispositions of the mind, the archetypes. These archetypes are “externally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of an individual’s life, when personal existence is taken up in precisely these forms.”⁷²⁾ For Jung, the source of the content of these inherited archetypes comes not from one’s personal past actions (karma) but from the collective karma of one’s ancestors.⁷³⁾

2) Teleology Versus Neutrality

The second difference between Jungian unconscious and the *ālayavijñāna* is that Jung’s unconscious is intentional and developmentally inclined, whereas the *ālayavijñāna* is neutral and of no purpose. For Jung, the unconscious is the source of meaning and feeling, and gives light to the possibility of finding value in human life.

71) Waldron, W., *Ibid.*, p.201.

72) Jung, C. G., Psychological Commentary on the Tibetan Book of the Dead, *The Collected Works of C.G. Jung* (2nd ed, Vol.11, 1935/1969), p.518.

73) Jung, C. G., *Memories, Dream, Reflections* (New York: Random House, 1989), p.317.

However, for Yogacara Buddhists the *ālayavijñāna* is a mere storehouse of karmic seeds. The meaning and value of the seeds are evaluated only by the activity of cognitive consciousness (the *mano-vijñāna* and *manas*).

According to Jung, the psyche possesses general and typical modes of functioning, just as the physical body seems to operate out of a genetic design that is discernible by its pattern. These psychic modes are based in archetypes. Archetypes are inherited possibilities which reflect backwards to collective experience and point forward to specific potential. Across the threshold of consciousness come images of the wise old man, the hero, the god/man, etc., which ask to be recognized and integrated in order to fulfill a potentiality. The conscious ego that can entertain such archetypal images of the Self will tend to be transformed by the images. According to Moacanin⁷⁴, Jung's unconscious is a valuable guide in pointing the way to one's true destination, a destination that is true to one's Self and not falsified by prejudices of the conscious mind. Thus, the nature of Jung's unconscious is intentional and developmentally inclined.

In contrast, the *ālayavijñāna*, for Yogacara Buddhists, is not as intentional and developmentally inclined as the unconscious of Jung is. Different from Jung's archetypes, the seeds in the *ālaya-vijñāna* are karmically indeterminate.⁷⁵ Indeterminate does not mean that these seeds cannot have karmic significance, but only that the values and significance of them are not determined by themselves, but rather by their circumstances.

The *ālayavijñāna*, based on the Buddhist principle of karma, has no intention of development. Karma implies the effects, results or fruits of one's actions. The doctrine of Dependent Origination, *pratītyasamutpada*, explains how karma

74) Moacanin, R., *Jung's psychology and Tibetan Buddhism: Western and Eastern Paths to the Heart* (Boston, MA: Wisdom, 2003)

75) Lusthaus, D., *op.cit.*, p.329.

originates and works. This doctrine is the Buddhist theory of relativity and states, “Everything [in the universe] is conditioned, relative and interdependent.”⁷⁶⁾ In the context of Buddhist teaching, it is clear that there is no law of inevitable progress operative in our world. Therefore, the *ālayavijñāna* is also a result of our karmic actions. As a mere storehouse of the effects of one’s actions, the *ālayavijñāna* is “karmically neutral”⁷⁷⁾ and has no urge towards wholeness.

3) Compensating Relation Versus Causal Relation

The third dissimilarity between the *ālayavijñāna* and Jung’s unconscious is caused by the second difference between them, which was previously discussed. This difference is about the relationship between cognitive consciousness and the subliminal consciousness. For Jung the relationship between consciousness and the unconscious is complementary, whereas for Yogacara Buddhists, the relationship between cognitive awareness and the *ālayavijñāna* is causal.

The unconscious of Jungian psychology, which is developmentally inclined, always compensates consciousness. In Jungian psychology, consciousness and the unconscious complement one another. The compensating function of the unconscious is related to the Jungian model of the psyche. Jung construed the psyche as a living system of opposites. Jung believed that the opposites are “the ineradicable and indispensable pre-conditions to all psychic life,”⁷⁸⁾ because all psychic energy flows from the tension of opposing forces.⁷⁹⁾ In other words, opposition is a necessary condition for the psyche as the very conflict and pressure instigated by opposing forces generates the energy needed by the psyche to make its force and vitality.

76) Wai, M. N., *Pancasila and Catholic Moral Teaching* (Rome, Italy: Editrice Prntiica Universita Gregoriana, 2002) p.39.

77) Lusthaus, D., *op.cit.*, p.327.

78) Jung, C. G., *The Conjunction, The Collected Works of C.G. Jung* (2nd ed, Vol.14, 1956/1963), p. 170.

79) Jung, C. G., *op.cit.*, 1917/1966, p.53.

In Jungian psychology, “the psyche like any other energetic system is dependent on the tension of opposites.”⁸⁰⁾ The conscious and the unconscious, those “real psychic facts that determine whole being,”⁸¹⁾ are opposite to one another. The nature of either is defined as opposite to the other. The conscious is familiar and the unconscious is unfamiliar. Although consciousness and the unconscious are diametrically opposed, they are able to complement one another. Because the psyche is a self-regulating system which cannot function without opposition, it follows that the attitudes of consciousness and unconsciousness compensate one another to achieve psychic balance. Since energy is generated only through the tension of opposites, psychological growth necessitates the discovery of the opposite attitude to that of the conscious mind.⁸²⁾

Thus, Jung’s idea of unconscious compensation is based on the crucial premise of Jungian psychology that the psyche is self-regulating. Self-regulation is equivalent to the body’s homeostatic mechanism, which maintains physiological balance. For example, when the body is overheated, the perspiration evaporates and cools the body. Similarly, when the psyche is out of balance, it produces compensatory contents (e.g. dreams) from the unconscious to balance one-sidedness in consciousness.

On the other hand, dependent on the doctrine of dependent origination (*pratītyasamutpāda*), cognitive awareness (seven consciousnesses) and the *ālayavijñāna* are always in a causal relationship: one conditions the other in a mutually dependent relationship. The *Mahāyanasamgraha* says:

How is it that the container consciousness[the *ālayavijñāna*] and these defiled

80) Jung, C. G., On the Psychology of the Trickster-figure, The Collected Works of C.G. Jung (2nd ed, Vol.9, 1954/1968), p.269.

81) Jung, C. G., 1927/1972, para. 491.

82) Jung, C. G., 1917/1966, p.61.

states [cognitive consciousness] are simultaneously causes of one another? It is like the light and the wick of a lamp, for the arising of the light and the burning of the wick are simultaneous causes one of the other. It is also like a bundle of reeds that remain standing because the reeds simultaneously lean on one another.

Know then that the foundational consciousness [the *ālayavijñāna*] and its permeations are reciprocal causes in a similar fashion, for this consciousness is the cause for defiled states and defiled states are the causes for this consciousness. Why is this so? Because no other cause can be found apart from these two.⁸³⁾

Just as the *ālayavijñāna* is the cause of the other seven consciousnesses (cognitive awareness), these seven consciousnesses in turn are presented as the causal condition for the *ālayavijñāna* because no other causal condition is observable. In this sense, there is a reciprocal connection between consciousness and the *ālayavijñāna*. However, their relationship is different from the relationship between Jung's consciousness and the unconscious that complement each other. There are two reasons for this difference. First, the *ālayavijñāna* and cognitive awareness are not as antithetical to one another as are Jungian consciousness and the unconscious. Because Yogacara Buddhists do not consider the *ālayavijñāna* unknowable, there is no opposite relation between the *ālayavijñāna* and cognitive awareness. Secondly, Yogacara Buddhists have a different idea of psychic energy from Jungian notion of psychic energy. Yogacara Buddhists consider that karmic seeds (*bījas*) have psychic energy in them, while Jung claims that countless pairs of opposites are the source of all psychic energy. In the Yogacara theory of human mind there is no interplay of opposites corresponding of the Jungian opposites. Therefore, the mind of Yogacara Buddhism is not as self-regulating as Jungian psyche is.

83) Asanga, *The Summary of the Great Vehicle* (J.P.Keenan, Trans.)(Berkeley,CA: Numata Center, 1992), p.22.

The major distinctions between the *ālayavijñāna* and Jungian unconscious are based on the different models on the nature of human mind. For Jung the unconscious is compensating consciousness because the psyche is self-regulating and based on the interplay of opposites, whereas Yogacara Buddhism, without a conception of opposites, finds little room for self-regulating mind and can best be characterized as a causal theory of suffering. It does not strive for a psychic balance of opposites.

V. Conclusion

From the comparisons above we can see that there is general agreement between Yogacara Buddhism and Analytical psychology about the structure of human mind. Both Jung and Yogacara Buddhism divide the mind into the consciousness and the subliminal consciousness. Jungian psychology considers that the ego is something between consciousness and the unconscious, as Yogacara Buddhism regards the *manas* as an intermediary mode of consciousness between the first six consciousnesses and the storehouse consciousness, *ālayavijñāna*. Both Jung's ego and the *manas* are at the center of consciousness. The subliminal contents which are subsisting and accumulating traces of past experiences are represented by the *ālayavijñāna* and Jung's unconscious. The *ālayavijñāna* and Jung's unconscious contain not only the traces of personal experiences but also collective, universal, and impersonal nature of human experience which is identical in all individuals.

The *ālayavijñāna* and Jung's unconscious have some characteristics in common. Both Yogacara Buddhism and Jung argue the necessity of a certain enduring psychic stream that can account for the obvious continuity of mental phenomena based on past actions and experience—memory, knowledge, dispositions, etc.—in the face of the completely transient nature of immediate waking consciousness. Yogacara Buddhism

and Jung's Analytical psychology also have similar ideas that these subliminal mental processes have some kind of causal efficacy, which means that they are able to bring about new conscious states and perceptions by producing memories or dispositions from *bījas* or complexes/archetypes. The *ālayavijñāna* is the matrix of all conscious state, as Jung's unconscious is the matrix of conscious contents.

In spite of these similarities in the structural aspect, Jung's psyche and Yogacara Buddhist human mind have different qualities in terms of the relationship between consciousness and the subliminal consciousness. Jung's unconscious is teleological, while Yogacara Buddhist *ālayavijñāna* is of no purpose. Jung's consciousness and unconsciousness are complementing one another, whereas Yogacara Buddhist relationship between cognitive awareness and the *ālayavijñāna* is causal. These differences are because of their different notions of psychic energy. Although Jung believed that the psychic energy depends on the interplay of opposite forces in the psyche, Yogacara Buddhism without the concepts of opposites considered that the dynamic psychic factors such as desire, emotion originate from the karmic seeds which are defiled.

These differences in their theories of the human mind will provide a good source on which my next research of why their spiritual transformation set different goals is based. I think the differences in spiritual goals between Analytical psychology and Yogacara Buddhism can be attributed to differences in their models of the psyche or mind. Jungian psyche is a self-regulating system which is based on the interplay of opposite forces, whereas the dynamics of Yogacara Buddhist consciousness and the subliminal consciousness relies on the doctrine of dependent origination. Yogacara Buddhist mind is not as teleological as Jungian psyche is. Therefore, enlightenment of Yogacara Buddhism is attained by means of the absence of defilement. On the other hand, Jung's Self-realization is totality and wholeness embracing everything. Enlightenment is the end of the Buddhist spiritual paths, whereas Jung's individuation is endless and always circular.

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분석심리학과 유식불교의 의식화되지 않는 영역에 관한 비교연구

문진건

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이 글은 분석심리학과 유식불교의 ‘의식화되지 않는 마음의 영역’(subliminal part of mind)에 대한 비교 연구이다. 융의 무의식과 유식불교의 아뢰야식의 이론적 전제에 대한 이해를 넓히면 분석심리학에서 말하는 자기실현과 유식불교의 깨달음의 방향과 목적이 다른 이유를 파악할 수 있게 된다. 이 글은 분석심리학과 유식불교의 자기실현(spiritual transformation)의 내용과 목적이 다른 이유를 파악하기 위한 예비단계로서 분석심리학의 무의식이론과 유식불교의 아뢰야식을 ‘의식에 오르지 않는 영역’이라는 공통적인 범주에 넣어 둘의 본성과 특징을 비교하였다. 비록 유식에서는 의식과 의식되지 않는 영역이라는 구분이 분명하게 드러나지 않지만, 깨닫지 못한 상태의 마음에서는 아뢰야식이 의식되지 않는 영역이라고 볼 수 있으므로 아뢰야식을 융의 무의식과 같은 범주로 두고 둘의 본성을 비교하는 것은 논리적으로 타당하다고 생각한다.

분석심리학과 유식불교는 의식과 무의식(또는 아뢰야식)의 상호관계에 대한 유사한 설명을 보여줌에도 불구하고 무의식과 아뢰야식의 본성과 기능은 근본적인 차이를 보인다. 그리고 이 차이점에 의해 서로 다른 자기실현의 목표가 설정된다. 결론적으로, 분석심리학의 무의식은 본성상 결코 의식화될 수 없으며 의식에서 부족한 것을 끊임없이 보충해 주는 역할을 하는 것인 반면, 유식의 아뢰야식은 궁극적으로 의식화될 수 있는 것으로 의식을 보충하는 역할

을 하는 것이 아니라 의식과 서로 인과적으로 상호작용을 하는 것이다. 그래서 분석심리학의 자기실현은 항상 순환적이지만 유식불교의 자기실현은 해탈이라는 종착점을 두고 있다.

주제어

의식화, 분석심리학, 유식불교, 무의식, 아뢰야식

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