

Mahayana Buddhism and Environmental Ethics: From the Perspective of the Consciousness-Only Doctrine*

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Abstract

IN this article, I describe Buddhist views of nature and environment, and the contribution of the Consciousness-Only doctrine of Buddhist psychology to solving environmental problems. In particular, I emphasize an important role of the alaya consciousness in the deeper layer of our minds from the perspective of the Consciousness-Only doctrine. The alaya consciousness is the root entity that forms the framework of all existences, i.e., our own bodies, our minds, and our environments. To put its important role concretely, the concept of alaya consciousness is able to give accounts of the enlargement of human desires as the cause of environmental problems, responsibility as environmental ethics, and the effects of products of science and technology on our minds. Finally, I discuss a methodology for reforming the alaya consciousness through social movements and the bodhisattva way, and the solution of environmental problems at its most basic source.

Key words

Environmental Problems, Buddhist Ethics, Buddhist Psychology, Dependent Origination, Consciousness-Only, Alaya Consciousness.

Introduction

For the last two millennia, human beings never faced a truly serious threat to their existence as a species. But now, as we start the third millennium, the ever-deepening crisis in the global environment raises the real possibility of human extinction. If environmental destruction cannot be reversed, it is more than likely that the earth will degenerate, leaving the global ecosystem in ruins and making it impossible for our species to survive.

Tremendous efforts have been made over the past 50 years to try to control problems in the environment, and some of those problems, e.g. Minamata disease and ouch-ouch disease that are local problems in

Japan, have been solved or at least alleviated. The irony is, however, irrespective of such efforts that we have created new problems, e.g. destruction of ozone layer and exogenous endocrine disrupters, one after another, so that now the environmental picture is, on balance, worse than ever before. Together, environmental problems such as the green house effect, marine pollution and destruction of rainforest are expanding in scale and growing more serious in nature. How are we ever to break the hold of this vicious circle? One thing is clear, and that is the need for a fundamental reappraisal of the material civilization that has been propelled onward by science and technology. Buddhism has much to offer in the quest for answers to the environmental crisis. This approach is gradualist, through a human revolution. Like reform through education, the Buddhist method may seem circuitous, but it seeks to get to the heart of the problem.

Recently, I described the natural and environmental views of Buddhism and summarized several points addressing Buddhist issues on environmental problems (Yamamoto, 1998a, 1998b, 1999). In addition, Kawada (1994), Harvey (2000) and Keown et al. (2000) discussed generally Buddhist thought and Buddhist ethics in relation to global problems. The relation of Buddhism to ecological ethics is discussed in detail by Schmithausen (1991a; 1991b; 1997; 2000).

In this article, alongside summarizing several points dealing with Buddhist perspectives on the environment, I would like to examine some of the ways Buddhism can contribute to solving the environmental problem by focusing on the doctrine of ‘Consciousness-Only (*yui-siki*)’ (terms in single quotation marks are Buddhist terms, and italic terms are Buddhist terms in Japanese) by Vasubandhu (*Sesin*), which is often referred to as the Buddhist version of psychology. The ‘Consciousness-Only’ teachings which were expounded by Asanga (*Mujaku*) and Vasubandhu in fourth or fifth century of India are called the ‘Yogacara School (*Yugayo-ha*)’ (Harvey, 1990).’

Humanity, Society, and the Natural Environment from the Perspective of the ‘Consciousness-Only’ Doctrine

ENVIRONMENTAL THOUGHTS OF BUDDHISM AND THE DOCTRINE OF ‘CONSCIOUSNESS-ONLY’

As I described before (Yamamoto, 1998a), the essences of Buddhist environmental thoughts and their meanings for solving environmental problems are summarized as follows.

- (1) Principle of Symbiosis

Concepts of nature and environment which are seen in the doctrine of 'dependent origination' in Buddhism are similar to concepts of ecology. Everything is somehow connected. Therefore, the very principles of bio-diversity and symbiosis of nature and living things are primary in maintaining our world.

(2) Principle of Circulation

The concept of cycles or cycling that birth and death is repeating in the universe is important for considering the system of cycling in society. Moreover, the concept of 'transmigration of life' and 'rebirth of life' is significant for cultivating views of environmental ethics, because oneself in the future is determined by behaviors of oneself at the present.

(3) Perspective of Recognition of the World

In Buddhism all phenomena are understood basically in terms of 'dependent origination,' the idea of the interdependence and interaction among all existences. Perception of them takes place in the context of the three areas set forth by the doctrine of the 'three realms of existence': the area of mind vs. body; the area of the self vs. others (i.e., human society); and the area of human race vs. natural ecosystem.

(4) Relationships of Subject and the Environment

The environmental view of Buddhism is a life-centric one, and is life-independent or anthro-po-independent too. Both subject and its environment have a mutually interdependent and an interconnected relationship.

(5) Intrinsic Value of Nature

The doctrine of 'dependent origination' shows that everything in the ecosystem is equal in value. Because all living things and non-living things have the Buddha-Nature, they are regarded as having an equal dignity and an intrinsic value.

(6) The Rights of Nature

Though environmental ethics will be expanding the concept of rights from human rights into the rights of nature, the doctrine of 'dependent origination' in Buddhism argues that human rights are based upon the rights of nature.

Buddhism holds, however, that if we grasp the above concepts at the superficial level of consciousness we lose sight of their essence, for underneath consciousness is a vast realm of unconsciousness, and essence lies in that deeper layer, according to the doctrine of 'Consciousness-Only.' This Buddhist idea is the doctrine of 'Consciousness-Only' which had been expounded by Vasubandhu and others in the 'Consciousness-Only school (*yuishiki-ha*)' of Mahayana. Therefore, I

think that the doctrine has a significant meaning for understanding the Buddhist thoughts.

This doctrine is developed by his meditation, which is summarized to a short sentence of *Thirty Verses (Yuishiki-sanju-ronju)* by Vasubandhu (in modern edition of Taisho-Shinshu-Daizokyo, 1970). The feature of the 'Consciousness Only' doctrine will be described from the next section. It is manifested that the consciousness which appears on the surface always affects the depths on the basis of dependent origination, and the surface consciousness and the subsurface consciousness are always changing fluidly. In the same way, subject and its environment have close relation still more at the depths as well as relation which appears as phenomenon at the surface. Therefore, the phenomenon and the consciousness, which appear at the surface, are only the tip of the iceberg floating on the water. There is a vast world that extends under the surface of the water. That vast world is developed with the depths of the consciousness and the phenomenon in Buddhist thought.

CHARACTERISTICS OF THE 'CONSCIOUSNESS-ONLY' DOCTRINE

*The 'First Five Consciousnesses,'
the 'Mind Consciousness' and the 'Manas Consciousness'*

According to the 'Consciousness-Only' doctrine, the uppermost stratum of human 'consciousness (*shiki*)' is composed of the 'first five consciousnesses (*zen-go-shiki*)' that correspond to the five sensory organs (eyes, ears, nose, tongue, and body), plus the 'sixth (*roku-shiki*),' which is the 'mind consciousness (*i-shiki*).' The 'first five consciousnesses' means discernment of the human sense organs, i.e. the 'eye consciousness (*gen-shiki*),' the 'ear consciousness (*ni-shiki*),' the 'nose consciousness (*bi-shiki*),' the 'tongue consciousness (*ze-sshiki*)' and the 'body consciousness (*shin-shiki*).' The 'mind consciousness' includes reason and integrates the perceptions of the five senses into coherent images. In contrast to these six layers of 'consciousness,' or six 'consciousnesses,' that deal with the external world, the 'seventh (*nana-shiki*)' or the 'manas consciousness (*mana-shiki*)' discerns the inner spiritual world. Basic awareness of self originates at this level. The 'passionate attachment (*shuuchaku*)' to the 'ego (*ga*),' which functions to create 'evil karma (*aku-go*),' is also the working of this 'seventh consciousness.' These 'karma' include 'self-stupidity (*ga-chi*),' which leads to ignorance of true nature; 'self-pride (*ga-man*),' which can turn into arrogance; 'self-biased views (*ga-ken*),' which more often than not are false views; and 'self-love (*ga-ai*),' which is the source of greed.

The ‘manas consciousness’ is, indeed, the root ego that sustains self-consciousness.

Then, the ‘manas consciousness’ is also called the ‘consideration consciousness (*siryō-shiki*).’ The object that is considered is the ‘alaya consciousness (*araya-shiki*)’ in the depths of the ‘manas consciousness,’ and the ‘alaya consciousness’ is regarded as an entity. Buddhism understands that various suffering and ‘evil passions (*bon-no*)’ are caused there. Attachment to the entity results in clinging to the thought of the existence of the self.

The ‘Alaya Consciousness’

Located in the layer deeper than the ‘manas consciousness’ is the ‘eighth (*hachi-shiki*)’ or the ‘alaya consciousness.’ This is also known as the immortal consciousness, as it is regarded as that which undergoes the cycle of birth and death. It is the root entity of individual existence that underscores the Buddhist idea of ‘transmigration of life,’ that is, eternal, continuous change of life.

According to Yokoyama (1976), the ‘alaya consciousness’ has two distinct characteristics. First, the ‘alaya consciousness’ is the root entity that forms the framework of all existences. It generates and influences the workings of the ‘first seven consciousnesses (*zen-nana-shiki*).’ One’s own body and its environment, as well as the ‘first seven consciousnesses’—all arise from what the ‘alaya consciousness’ is transformed.

Second, all the experiences of life that take place through the ‘first seven consciousnesses’—both physical and mental activities—are accumulated as ‘seeds (*shuji*)’ in the ‘alaya consciousness.’ The ‘seeds’ thus imprinted and stored there grow and mature to give birth to new existences (the environment, body, and the various consciousnesses). The ‘seeds’ registered in the ‘eighth consciousness’ through the ‘three kinds of human acts (*san-go*)’—‘bodily (*shin*),’ ‘verbal (*ku*),’ and ‘mental (*i*)’—are together called the ‘name and word seed (*myogon-shuji*),’ because those that are conceptualized through language leave especially strong imprints. There are morally ‘good (*zen*),’ ‘evil (*aku*),’ and ‘neutral (*muki*)’ seeds, and of these, good and evil ones are called ‘karma seeds (*go-shuji*).’ Buddhism attaches particular importance to the conscious acts of the ‘first six consciousnesses (*zen-roku-shiki*),’ hence whether such physical and mental acts are good or evil is clearly imprinted in the ‘alaya consciousness’ as ‘karma seeds.’ Therefore, the ‘eighth consciousness,’ ‘alaya consciousness’ is called the ‘store consciousness (*zo-shiki*),’ because this ‘consciousness’ stores the ‘karma

seeds' of all consequences of 'karma' action.

Moreover, the 'alaya consciousness' is dyed with 'good' or 'evil karma seeds' though the 'alaya consciousness' is originally ethically 'neutral,' as a blank sheet of paper. The 'good' and 'evil karma seeds' will decide a condition of the 'alaya consciousness' in the future world.

'Common Karma' and 'Individual Karma'

There are two kinds of 'karma seeds' that are imprinted in the 'alaya consciousness': those that are common among members of a family, an ethnic group, or a society and those that are specific to individuals. The former are called 'common karma seeds (*gugo-shuji*),' and the latter, 'individual karma seeds (*fu-gugo-shuji*).' A person's body and mental activities are by nature individual, hence they are formed by 'individual karma (*fu-gugo*).' By contrast, the natural environment and social milieu do not belong to one person but are common to the members of a group or an area, hence they are formed by 'common karma (*gu-go*).' It is described in the text of Abhidharma-nyāyānusāra (*Abidaruma-Junshori-ron*) by Hsuantsang (*Genjo*) (in the modern edition of Taisho-Shinshu-Daizokyo, 1962) that "mountains, rivers, the earth and so on are born from 'common karma,' and sentient beings are born from 'individual karma'."

'Common karma' applies at different levels. The 'common karma' of a family, for example, informs its family consciousness and a particular familial environment, while that of an ethnic group informs the ethnic consciousness and a particular ethnic environment. Thus, 'common karma' informs not only the outer layer of the social consciousness of a family, an ethnic group, a nation, and humankind as a whole, but their subconsciousness as well. 'Common karma' also extends vertically, affecting both our ancestors and future generations. In this point of view, the relations between an individual and its mind, between an individual and society, and between human and the nature, which relations are aspects of the world recognition in Buddhism, will be supported by the standpoint of the doctrine of 'Consciousness-Only.'

'Dependent Origination of the Alaya Consciousness'

Like the 'first five consciousnesses' that correspond to the five sensory organs, the 'alaya consciousness' has its own objects of cognition. Whereas the 'eye consciousness' discerns form, among other things, and the 'ear consciousness' discerns sound, among others, the 'alaya consciousness' discerns the seeds, the environment, and the 'first five' through the 'first seven consciousnesses' that are its own making. The

'alaya consciousness' has its own unique mental functions by which to discern them. Its discernments are reflected in 'bodily,' 'verbal,' and 'mental acts,' which are in turn imprinted as 'seeds' in the 'alaya consciousness.' This is called the 'dependent origination of the alaya consciousness (*araya-shiki-engi*).' According to the Wei-shih-san-shih-lun (*Yuisiki-sanju-ronju*) by Vasubandhu, he expressed that the 'alaya consciousness' is always changing and is like a torrent.

In applying this concept of dependent origination to the environmental problem, we must keep in mind that the 'alaya consciousness' functions to affect individual, society and the natural environment.

As the 'individual karma seed' imprinted to the 'alaya consciousness' makes an individual body and the 'first seven consciousnesses,' the perception, discernment, and conception by the 'first five consciousnesses' and the 'mind consciousness' always imprint new 'seeds' to the 'alaya consciousness' in the individual. As a result, when 'three kinds of bodily, verbal, and mental acts (*shin-ku-i-no-sangou*)' newly express themselves, 'individual karma seeds' will be accumulated again. The 'alaya consciousness' always changes by thus accumulating new 'individual karma seeds.' A feedback loop of the 'individual karma' of the 'alaya consciousness' in the individual will be formed here.

The concept shows that the 'common karma' imprinted in the 'alaya consciousness' always maintain dynamic relationships with society and the natural environment, and undergo constant change, thereby leading to the accumulation of new 'common karma,' which eventually manifest themselves, becoming phenomena. In other words, a feedback loop of 'common karma' of the 'alaya consciousness' is formed involving society and the natural environment. It goes without saying that 'individual karma,' too, when shared by many members of the group or area, can potentially become 'common karma.' Hence, the feedback loop at the individual level and the one formed involving society and the natural environment can be closely interconnected.

Perspective of the 'Consciousness-Only' Doctrine to Environmental Problems

ENLARGEMENT OF HUMAN DESIRES AND RESPONSIBILITY TO THE ENVIRONMENT

It will be possible to create an environment conducive to the symbiosis of all living things, including human beings, by recognizing that the world is governed by the principle of dependent origination and by creating a feedback loop of merciful, good 'common karma.' Until now,

human refashioning of the environment, it seems, has been single-mindedly directed toward the fulfillment of human desires.

Human desires vis-à-vis the environment have manifested themselves in automobiles, chemicals and other industrial products and material substances, as well as in the transformation and destruction of nature through deforestation, depletion of natural resources, and development projects. What is important to note here is that the consequences of unbridled human desires appear in concrete form in the environment. As mentioned earlier, the 'Consciousness-Only' doctrine holds that whatever is manifested in the environment and what kind of environment is created reflect the 'common karma.' In other words, what is internal in humans, such as desires, transform themselves into components of the external environment. These products of externalized desires stimulate not only human responses to the objects of perception by the five sensory organs-form, sound, smell, taste, and texture, but also stimulate the 'evil passions' lurking in the 'seventh consciousness,' the 'manas consciousness.'

Initially, the 'common karma' as a totality was small in scale, but through the feedback loop of the 'alaya consciousness' involving society and the environment, the products of human desires further stimulated popular craving for more, and they amplified the 'common karma' over time until it has grown to constitute the 'common karma' of humankind as a whole. In our world today we see greed expanding apparently boundlessly via the feedback loop that originates in the 'alaya consciousness.' And we see the environment saturated with things to satisfy human desires, an environment changing into the kind that corresponds with the 'common karma' of our time.

The 'Consciousness-Only' doctrine thus sheds light on how humans have formed the environment and how the environment has affected humans. Particularly relevant here is the idea that the nature of the environment depends on the 'common karma' of the people who make up the particular society. For it nurtures an awareness that their environment is something of their own making. That awareness in turn enables people to realize that their environment is an enlarged projection of themselves, hence that they must work hard to protect the health of their environment just as they take care to protect their own health. Also relevant is the contention that products of human desires keep amplifying through the feedback loop of the 'alaya consciousness.' By the same logic, human destruction of the environment ultimately leads to the destruction of the human spirit in its deeper layers.

PRODUCTS OF SCIENCE AND TECHNOLOGY FROM THE PERSPECTIVE
OF THE CONSCIOUSNESS-ONLY DOCTRINE

Let us examine more closely the destructive impact on the environment by science and technology and their products. From the perspective of the 'Consciousness-Only' doctrine, gigantic machines that destroy nature, chemical substances that contaminate many forms of life and nature itself, and pesticides and herbicides designed to kill plants and animals are all functions of the 'common karma.' Products of science and technology may be divided into two categories in terms of the 'Consciousness-Only' doctrine.

Machines used to destroy nature and agricultural chemicals applied to kill pests and weeds fall in the first category—products made for purposes of destruction and/or killing, which are evil acts. In Buddhism, producing things with the conscious purpose of evil acts is considered especially conducive to the accumulation of evil 'karma seeds.' Put another way, the science-technology products of the first category are none other than manifestations of the evil 'common karma.' Thus, products of evil 'common karma seeds' lead through the feedback loop to further accumulation of those 'seeds' in society. As evil 'common karma seeds' pile up in the 'alaya consciousness' of people, good 'common karma seeds' diminish and become less powerful, and at some point the margin opens for unmerciful acts to be committed unconsciously. When that point is crossed, people are no longer aware that it is evil to kill life and destroy nature. That is why it is so critically important not to manufacture products of science and technology whose intended purpose is to destroy and kill.

Most products of modern science and technology fall in the second category; they are not originally intended to kill or accomplish other evil objectives. In fact, they are made to serve some useful purposes in human society. Yet it is quite possible for many of these products to end up destroying nature, contaminating or even killing living things, or harming human health. In terms of the 'Consciousness-Only' doctrine, this bespeaks the human inability to accurately forecast the effects of certain products on the environment and failure to understand the relationship of 'dependent origination.' Those human failings can be attributed to the state of the 'manas consciousness.' As long as the 'seventh consciousness' is obsessed with the root ego, it is exceedingly difficult for a person to understand that this world is governed by the principle of 'dependent origination' and that all existences in it are mutually

dependent and in constant interaction. Failure to carefully consider in advance the possible effects of scientific-technological products on other beings makes people realize later that even those intended to serve human society and fulfill human desires can in the end bring about the destruction of nature, contamination of plants and animals, and have hazardous effects on human health. The examples are the earth warming by the emission of green house gases as carbon dioxide, the destruction of ozone layer by chlorofluorocarbon, contamination and harming health of living things and people by agricultural chemicals, polychlorobiphenyl and exogenous endocrine disrupters.

Human knowledge of nature is still inadequate, hence it is perfectly understandable how difficult it may be to prevent beforehand all adverse effects of scientific-technological products. Precisely because of that, it is all the more important for us to understand clearly that human beings are not really capable of perceiving this world as one of 'dependent origination' insofar as greed thoroughly permeates the root ego in the 'manas consciousness.' Once we grasp that condition, we will be aware that we have been making many scientific-technological products primarily to fulfill our desires to satisfy our five senses and part of our mind. Meanwhile, we have not thought hard enough or been wise enough about the possible consequences of our productive activities on the natural ecosystem.

Meanings of the Environmental Movement and the Way of Bodhisattva

As I described above, the 'alaya consciousness' is a root entity that makes the surface and subsurface human mind, and plays an important work for the formation of a sense of social responsibility, too. The 'alaya consciousness' is in constant flux and is always changing. But the changeable nature itself of the 'eighth consciousness' also makes reforms possible. The question now is how to change the 'alaya consciousness.'

Let me discuss the methodology of reform from two different angles. One approaches the reform of the deeper layers (the 'manas' and the 'alaya consciousness') by starting at the dimension of the 'first five consciousnesses' and the 'sixth (mind).' The other seeks to get at the deeper layers directly. I will call the former "reform from the social dimension," and the latter, "reform from the religious dimension."

REFORM FROM THE SOCIAL DIMENSION

This approach corresponds to what is known as environmentalism or the environmental movement. The movement focuses on the reform of 'consciousness,' which, from the perspective of the 'Consciousness-Only' doctrine, can be interpreted in the following way.

The environmental movement consists of programs in environmental education and ethics, as well as exhibitions, publishing, lectures, dialogues, and other practical activities. In terms of the 'Consciousness-Only' doctrine, these can all be received via the 'first five consciousnesses,' especially those of the eyes, ears, and body. The significance of the environmental movement carried out through the surface layers of 'consciousness' is internalized in the 'sixth,' or the 'mind consciousness.' The more deeply imprinted in the 'mind,' the greater the impetus for further action. From the Buddhist point of view, also, this kind of movement has great significance, for the 'alaya consciousness' is the source of these 'first six consciousnesses,' which are, in turn, objects of cognition for the 'eighth consciousness.' Thus, whatever is perceived by the five sensory organs and is integrated in the 'mind' (the 'sixth consciousness') is also discerned by the 'alaya consciousness.'

Most representative of the 'seeds' imprinted in the 'alaya consciousness' is the 'name and word seed.' As explained earlier, many 'seeds' are formed and imprinted through language. Environmental education, dialogue, lectures, publishing, exhibitions, and so forth are conducted through the medium of language, hence everything one has learned in the environmental movement is imprinted as the 'name and word seed' in the 'alaya consciousness.' Because 'seeds' relating to moral goodness and evil are imprinted as 'karma seeds,' one's wishes for solutions to the environmental problem, symbiosis with other forms of life, coexistence with other nations and ethnic groups, a feeling of gratitude toward nature are all registered as good 'karma seeds.' The 'seeds' thus imprinted are eventually reflected as 'karmic' effects in actions via the feedback loop of the individual. If these 'karma seeds' are imprinted through the feedback loop of society as good 'common karma,' then, vertically, they will affect future generations, and horizontally, the whole human race in all its ethnic, racial, and national diversity, as well as all other forms of life. Thus, the environmental movement is truly meaningful in the context of Buddhist philosophy.

REFORM FROM THE RELIGIOUS DIMENSION

'Evil passions' of an individual spring up from the deeper layer of unconsciousness, hence it is extremely difficult to control them on the level of the 'sixth', the 'mind consciousness.' Similarly, the 'common karma' that forms the environment and social consciousness cannot be so easily elevated to the level of the 'mind consciousness.' For these reasons, Buddhism seeks solutions to the environmental problem through religious practices aimed at direct reforms of 'evil passions' and 'common karma' themselves. How, then, does Buddhism suggest going about it?

The 'alaya consciousness' is sometimes called the 'bodhisattva consciousness (*bosatsu-shiki*),' and the way of reforming the 'alaya consciousness' itself is the 'way of bodhisattva (*bosatsu-do*).' The basic spirit of the 'bodhisattva way' is expressed in the 10th chapter of the 'Lotus Sutra,' The 'Teacher of the Law (*Hosshi-bon*),' as 'compassion (*jihī*),' 'maintaining patience (*nin-niku*),' and 'emptiness (*kuu*).' 'Compassion' is extended equally to all human beings, animals, plants, and even non-life matter, regardless of whether they are good or evil. By 'maintaining patience' one can develop the true strength with which to withstand any and all difficulties, and also put the principle of 'satisfaction with little desire and a little gain' into practice, thereby exercising moral control over greed. Finally, the 'view of emptiness (*kuu-gan*)' nurtures global life consciousness that stresses the relationship of 'dependent origination' among all forms of life and seeks human coexistence with other living creatures. It also enhances the sense of gratitude and the spirit of repayment for the entire ecosystem, which is by nature interdependent. The 'way of bodhisattva' refers to practice based on these spiritual qualities. 'Wisdom (*chie*)' inherent in the 'bodhisattva consciousness' is capable of not only discerning the feedback loop formed by 'dependent origination of the alaya consciousness,' but also directing all the 'individual' and 'common karma' toward solution of problems confronting society as a whole.

By injecting the energies of 'wisdom' and 'compassion' in the 'way of bodhisattva' into the layers of 'consciousness,' from the 'eighth' to the 'first,' it is possible to equip each layer with 'wisdom.' In Buddhism there is a term 'pravṛtti-vijñāna (*tenjiki-tokuchi*),' meaning "transform the four layers of consciousness into the four-fold wisdom." This is the approach of the 'bodhisattva way' to reform of the 'alaya consciousness.' Whereas the social approach to reform discussed earlier starts out

from the upper layers of 'consciousness,' the 'bodhisattva way' goes directly to the deeper layers, hence it is more fundamental.

Accumulation of the energies of 'wisdom' and 'compassion' through practice of the 'way of the bodhisattva' leads to accumulation in the 'alaya-consciousness' of good 'common karma.' As more and more 'good karma (*zen-go*)' is imprinted there, the 'alaya consciousness' evolves into 'the great, perfect teaching-wisdom (*dai-enkyo-chi*),' wisdom which reflects all phenomenal things clearly, as if in a bright mirror. Springing forth from this 'wisdom' of 'dependent origination' is the sense of gratitude and repayment for all phenomena and existences that have had a part in its birth. Also arising naturally therefrom is global consciousness for symbiosis and coexistence.

The other seven layers of consciousness that derive from the 'alaya-consciousness' each are transformed into 'wisdom.' The 'seventh,' the 'manas consciousness' turns into the 'wisdom of equality of all things (*byodo-sho-chi*),' the 'sixth,' the 'mind consciousness' into the 'wisdom of wondrous observation (*myo-kanzat-chi*),' and the 'first five layers of consciousness' become 'the wisdom of accomplishing what is to be done to benefit sentient beings (*joshō-sa-chi*).' The 'wisdom of equality of all things' makes it possible for the 'manas consciousness' to free itself from the 'obsession (*shuuchaku*)' that it embodied the 'alaya consciousness' and that it was the seat of the root ego. Liberation from an 'obsession' with the 'small self (*sho-ga*),' hence from 'self-love (*ga-ai*)' and other 'evil passions' that generate human desires, will be achieved. The 'wisdom of equality of all things' also enables people to understand all phenomena in terms of 'dependent origination' and to embrace all existences as equal in their intrinsic value. The Buddhist idea of 'compassion' comes into play here. Then the 'wisdom of wondrous observation' and the 'wisdom of accomplishing what is to be done for the benefit of sentient beings' enable people to free themselves from 'evil passions,' act according to the dictates of reason, and make correct judgments and accurate inferences. As a result, they can display their physical abilities as their 'consciousness' commands. By virtue of all this, people will finally be able to overcome their inordinate material desires now dominating their first layers of consciousness and the 'mind consciousness.'

The two approaches to the reform of the 'alaya consciousness'—religious and social—combine to bring about changes in both 'individual' and 'common karma.' Eventually, these changes will lead to the solution of the environmental problem at its most basic source.

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