

9 Consciousnesses

The *Eighth Consciousness*

is a marriage of the ten factors of all phenomena with the amalgam of the consciousnesses of the human experience or Samsara. This is a very complex consciousness that integrates the whole of the physical cosmos with the sentience of the individual human mind. There is a unity here that belies the entire conception of Buddhist “reality” as it is experienced as either the accumulate of all data warehoused in the individual (Samsara) or the universal engagement, without warehousing, of the instantaneous moment-to-moment “reality” of the momentum of the cosmos and all phenomena it contains and influenced by momentum through its environment.

As indicated earlier, all objects are fundamentally impermanent instantiations of constantly changing potential creating inertia. Humans, animals, planets, trees, stars, and galaxies are also like this. All phenomena are simply various expressions of amalgams of energy as formations in the realm of form. From potential (Quiescent Energy) through formations manifesting tendencies and conditions, this inertia provides an endless variety of forms to arise. Understanding a Chart of the fundamental **Elements** in the average chemistry classroom will reveal the basic building blocks of every known amalgam of molecules yet created and the possibilities of new additions. Formations into fundamental elements and forces, come to render Molecules, come to render complex structures of gasses, liquids, and solids, planets, trees and ultimately you and me. The vast amalgam that culminates in a human form from this **Engine of Life**, is **Karma**. And because all “life” is dynamic, non-static, and constantly moving, this karma is malleable. Karma is malleable via influence from its own tendencies and conditions, but to the amazing construct of the Eighth Consciousness, it is additionally influenced by the input of the Samsaric consciousnesses (imposed cravings and clinging). That is to say that our human perceptions, epistemology, and the actions in thought, or speech, and body all impress upon our amalgam of karma and thereby affect our trajectory in life from moment-to-moment (requiring our vigilance in being **mindful of our attitudes and intent**). But this trajectory is bound by the warehouse of Samsara. This Samsara warehouse of human identification built of possessions and discriminations and a constant craving for more as well as a cellular clinging to all items in the accrued warehouse constantly impose their weight onto our attitude and intent, and in short, our experience.

Buddhahood and Stuff

Seed of Buddhahood, Buddha-mind, Buddha-nature, and more, the variety and breadth of meanings of these often used terms shifting through the history of Buddhist texts can be another source of confusion. **Nichiren** settles these terminologies within his doctrine of practice. For Nichiren, the “seed of Buddhahood” is the Daimoku of the Lotus Sutra (**NaMuMyoHoRenGeKyo**). With the titular Lotus Blossom (**RenGe**), the Daimoku includes the instantaneous “*blossom*” of Buddha as the seeds are planted. But how does this marry with the Consciousnesses and the ten factors of all phenomena? Again I refer you to **Buddhism Reference** for in depth study on the nine consciousnesses. A brief summation takes us to the Ninth Consciousness...

The Ninth Consciousness

Nichiren invokes the **Ninth Consciousness** as the sentient mind’s innate inherent capacity for Buddha awareness. With this feature of the **sentient mind awakened**, all eight consciousnesses (*Samsara*) are subsumed and surrounded by the moment-to-moment engagement of the **Engine of Life**. As this occurs, the “Warehouse” mind of Samsara is subdued and rendered irrelevant as overtaken by a true experience of clarity in the movement and process of life fully immersed into the inertia of life as it occurs. By chanting (*sowing the seed of Buddha consciousness*) the **Daimoku**, one immediately instantiates the Buddha capacity of the sentient mind. This experience of the **Engine of Life** is often named in different ways as the *Buddha-mind* or *Buddha-ness*. The idea of the term *Buddha-nature* is simply the term for this potential rather than the experience itself. By “collecting” repeated invocations of this eye-opening “seed” and experience, one is retraining the mind into the influence of Buddha clarity and slowly replacing the mythologies and false realities accrued in the Samsaric warehouse.