This work is a philosophical investigation into Vasubandhu's consciousness trilogy, comprised by the Trisvabhava-NirdeSa ("Instruction on the Threefold Own-State-of-Being,") and the VijNaptimAtra-KArikas ("Verses on Consciousness-Occasion,") divided into the ViMSika-KArikas ("Twenty Verses") and the TriMSika-KArikas ("Thirty Verses.") Although early Indian YogAcAra Buddhism was once non-controversially described as a form of absolute ontological idealism, challengers have urged predominately psycho-epistemological readings of YogAcArin works. However, neither an exclusively metaphysical or exclusively epistemological reading is warranted; the more interesting and difficult case is that these themes are necessarily interwoven throughout the early YogAcAra canon, including the consciousness trilogy. While Vasubandhu's position in the trilogy is indeed idealist and monist, this does not entail a rejection of objectivity. Functions are substituted for substances in ontological discussions. The AlayavijNAna ("storehouse-consciousness") concept is developed so that it can serve the explanatory function of material cause. In this way much apparent logical tension is diffused, and a more complete picture of Vasubandhu's YogAcAra emerges.