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The Mind Concept in Vijñānavāda and Early Buddhism

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The evolution of consciousness in Yogācāraidealism is presented less than three stages. Pravṛtti Viññāna Manana ViññānaĀlaya ViññānaAccording to the above stages the mind consists of three layers in its evolutions. The deepest level of mind is called store consciousness. It processes all our former experiences even related to the former lives. This aspect has been recognized even in early Buddhism. The arahants have been introduced as those who have destroyed the seeds. (Te khīna bījā avirulhicchandā) Further, the term "Anusaya" in early Buddhism refers to the experiences in the past. This Ālaya Viññāna consists of both good and bad experiences. (Sarva Bījaka) The thoughts arise first in the Ālaya and they come to the second stage called Manana Viññāna. The Manana includes the concepts of self, personality and the defilements such as greed, hatred and dilution. (Lobha, Dosa, Moha) The thoughts that come to this stage are mixed with such concepts soul, breathe etc. Now these constructed ideas are projected through the sense faculties and this is called Pravṛtti Viññāna stages whatever we see, hear, smell, taste and touch are but mental projections. Therefore, we do not experience any real world outside the senses. We look at everything through mental qualities but not as they are. Consciousness only (Vijñāptimātrameva) paper aims to investigate and understand concept of mind in Mahayana Yogācāra tradition and comparing with the early Buddhism.

Key words: *Viññāna, consciousness, Yogācāra, Mind,*