



MIND AND ITS DEVELOPMENT PROCESS WITH REFERENCE TO YOGĀCĀRA DOCTRINE

Truong Thi Ngoc Anh¹ and Dr. C.Neela Devi²
¹Ph.D. Research Scholar,
Department of Philosophy. Annamalai University.
²Research Guide, Assistant Professor,
Department of Philosophy. Annamalai University



ABSTRACT :

Yogācāra is an influential school of Buddhist philosophy and psychology emphasizing ontology philosophy and psychology lens of meditative and yogic practices that developed in Indian Mahāyāna Buddhism circa fourth century C.E.

Following Chinese translated Yogācāra is consciousness-only term in Sanskrit vijñānavāda (viññānavāda) and have a system of eight consciousness, the six sense organs and their corresponding objects: eye – visible object, ear – sound, nose – odor, tongue – taste, body – tangible object, mind – thought. The seventh vijñānasare deluded awareness. The eighth consciousness, ālayavijñāna, is sometimes called "storehouse." This vijñāna contains all the impressions of previous experiences, which become the seeds of karma. Every human being in the world is a subject of the body that is resonated by factors such as the soil, water, air and fire and then the most important element of the whole body structure and control of this body is mind or consciousness. Talk about mind, there are innumerable theories of analysis and research to understand it. But to go deeper and find out, it is a detailed and specific analysis for a person who once mastered in this ritual, will easily recognize the truth within himself and see the nature of the mind.

The human mind is multiform, changing constantly and extremely complex. Sometimes peaceful, sometimes violent and that makes people change their aspect constantly. Sometimes they do not realize themselves why they have changed so fast. What has happened inside and causes the constant change of the stream of consciousness. Yogācāra will help you to understand more and clear about this.

KEYWORDS : *Yogācāra, Ālaya, Vijñāna, Consciousness, Body, Seeds of karma.*

INTRODUCTION:

A long years ago, in Buddhism, there were a lots of schools such as Mahāsaṃghika, Sarvāstivāda, Mahīśāsaka and Dharmaguptaka, etc. But nowadays there are mainly only threeschools, Sthaviravāda (Theravāda), Mahāyāna and Tantric mantra. Of these, Yogācāra is one of Mahāyāna schools. At that time, Mahāyāna Buddhism was divided into two schools such as the Mādhyamika and Yogācāra. Mādhyamika is based on sūñyata of Nāgārjuna and Yogācāra is based on position which accepts the negative idea of sūñyata as a whole through the works of Asaṅga and Vaṣubandhu. Yogācāra is an influential school of Mahāyāna Buddhism as an independent school because of new ideas, terminologies, psychology, emphasizing phenomenology and ontology.

Yogācāra is a word into Pāli, Sanskrit and Vedic language. It includes two words, yoga and ācāra. The word yoga in ancient India is very famous among religions such as Buddhism, Hinduism and Jainism. Especially it is one of the six orthodox schools of Hindu philosophy. Therefore yoga is different meanings because leaders of religion define it in accordance with their doctrines. Yoga literally means "Union", i.e., spiritual union of the individual soul with the universal soul. According to Patañjali's yoga sūtra, yoga does not mean union, but spiritual effort to attain perfection through the control of the body, senses and mind. Therefore he said that state free from all pain and misery is yoga. In brief, yoga means spiritual action. According to Buddhism, yoga means meditation, method, effort, influence, power, connection, bond, etc. But here yoga means meditation only. Therefore one who practices yoga (meditation) is called yogī (meditator). And ācāra means practice. Yogācāra, thus, means "practical method of meditation", i.e. tranquility or concentration meditation (śamatha) and insight or wisdom meditation (vipaśyanā), practice to attain enlightenment through purification of consciousness (mind).

Yogācāra, indeed, explains how our human experience is constructed by the consciousness, how to purify immoral consciousness and how to practice to be free from misery. Yogācāra is, therefore, only a practical method of consciousness to be free from misery, sorrow, and etc.

Following Yogācāra, the essence of mind is not self-contained, it is governed by the actions, these practices are derived from the *warehouse (ālaya)*¹ of seeds that the subject has planted by themselves. This warehouse is called ālaya, which is considered to be the place to store all sorts of seeds with no choice. The essence of this vijñāna² is only contained without distinguishing features.

1. Human and Consciousness (mind)

Basically, human has six kind of pre-consciousness (vijñāna): Five senses expose the eyes, the ears, the nose, the tongue, the body, and the inner consciousness is latent inside. When this six consciousness comes into contact with the six ceasings, it will produce six scenes. Due to the distinction of the senses in which the scenes are formed, this formation is due to the operating and controlling consciousness (vijñāna).

Where does the nature of the mind come from? Following Conscious, this mind is not self-contained. It is governed by the actions. These practices are derived from the warehouse³ of seeds that the subject has planted by themselves. This warehouse is called ālaya, which is considered to be the place to store all sorts of seeds with no choice. The essence of this vijñāna⁴ is only contained without distinguishing features.

2. Development Process of the mind

According to the Mahāyāna doctrines,⁴ the seventh consciousness is called the māna⁵. It governs and selects seeds. Any seed (the way of expressing the nature of the subject) thrives to be selected for development. We call this is the process of mental development and this development of the mind is governed by dominant consciousness. Therefore people will have an angry moment or when happiness and sorrow, all kinds of levels of emotions will change constantly. This is because of the distinction and the scramble by the activity of the māna (mind) or vijñāna (consciousness).

¹ This function only content all of kind seeds without having any analysis

² This is one of Sanskrit language, mean is conscious

³ This function only content all of kind seeds without having any analysis

⁴ In Buddhist studies has three brands: Theravada, Mahayana and Tantric mantra. All three traditions are interested so much in the field of yogācāra. Basically they are the same, but going into deep analysis to expand is somewhat different.

⁵ Essence of māna: The nature of māna is the clinging to protect the ego of the master itself is the body. It works very subtle and clever.

Then we will ask why this māna is so powerful? Simply the habits you live on. You, only yourself sow and collect these seeds into the mind. It accumulates not only in present life, it has been acquired from previous lives. The continual use of external senses in contact with the objects you collide with the world around you continue to nourish and make it stronger day by day. You have provided nutrients for it to flourish and grow.

For example, someone is angered and angry. He cannot control your anger by repeating that character. The form likes that you are feeding the seeds of hatred within yourself and that is rooted in the stream of consciousness. On the contrary, when anger and hatred arise, you realize that it is not good and then you try to control it in one form or another. When it, this anger is diminished time by time. This is the trying to be sterile the seed of anger and it will weaken and disappear. This is called the transformation of consciousness from one form to another.

When the seeds are fed into the ālaya by activity senses, and the container is merely contained, no distinction, no choice. It is just a function of collecting everything and not losing any of them. These seeds temporarily lay in the consciousness, are waiting for the opportunity to flourish. Meanwhile, at this warehouse, the seeds are already germinated by the regular nourishment of the owner, which will be developed first. Of course. Because they have accumulated nutrients from the past to the present, it is certain that its activity is very strong. And the other types are waiting for nutrients so that when full of conditions they will be exposed. We call this the progression of seeds, that is, the human nature that forms and develops on the basis of this.

3. The process of cultivating the seed of the mind

We can classify three types of the mind in accordance with result as follow: (1) bad seeds, (2) good seeds, and middle seeds. These are the form how to cultivate process of the mind.

Bad seeds

The good news here is that people are always kind and nice, but this kind of goodness is not always the case. The good and the bad in human beings are always inter-twined. Because of carefully selected seeds and nurtured scientifically and cleverly, this seed is revealed in advance. Because of the strong development, they will be less affected and the opposite of bad seeds... so they are happy and peaceful, respected and loved.

In reverse in life if they are encounter unreasonable circumstances, with a strong reaction, the good seeds weakens and or substitutes for unwanted seeds arise. They are becoming increasingly irritated and angry... this means that they have started nourishing the second and giving them the opportunity to grow. And they become a different person.

This process is carried out within the stream of consciousness of each subject and only the subject knows and feels. It is natural in every human being. And that is impermanence. Everything can change, the seeds of each other grow ceaselessly too.

Good seeds

In contrast the evil group is the same. They will someday become holy and kind because of the weakening of the bad seeds and the replacement of the good seeds. The reason for this is that because of themselves perceive evil and cause harm to them, they try to change.

In addition, the environment and relationships also play an important role in helping them to improve and fight with their inner inwardly, because of the strong fiercest they repel unwholesome and produce good seeds to help them become good people. The development process of the mind is also called impermanent (anitya, anicca).

Middle seeds

The non-good without evil nature of the third type is most often seen when looking at a baby about one to five years old. At this age almost mind (consciousness) is not good and evil. The seeds now depend on the unconscious basis. So it does not favor good or evil. It depends on the circumstances and the breeding environment so that strong seeds will arise first.

So the growth and absorption environment is very important. Because of the strong or weak nature of the seeds of cultivation of habits and knowledge. If the evil seed grows in a good environment, he is balanced by the present goodness. That is neutral to the evil one. If they stop supplying nutrients to the tubers, they will weaken and disappear.

This process occurs within the stream of consciousness and only the body of the new subject senses and knows. But this evolution is very complicated, it is ambiguous, it is very vague... and that is the process of mental development that we all have experienced, only when there is genuine true wisdom. See and feel clearly, the large segments of us are ignorant afflicted urgent, led by the scene outside and fascinated should be able to clearly see the influx of consciousness is formed within this.

4. The Use of Intelligent Senses

When you understand the operation of the consciousness, you recognize the danger that brought by the mind. If someone is clever, he will use the grounds for good and benefit. Less the distinction and analysis of consciousness in order to reduce the mental deluding of oneself. Thus he gains the true wisdom, the sharp intellect of one who mastered the mind. With the awakening he sees everything around when exposed with the eyes of true wisdom. With the truth of the generals it is so, there is nothing to analyze, argue and discriminate much. Not led by misleading thoughts and deceived by extraneous externalities.

He returns the true function of the eye base only to look without regard to the distinction of the visible outside, the only to hear, the nose only to smell, tongue just to taste..., living with the mind intellectual awareness to not be too much on the distinction of other distinction... when knowing how to use these intelligence will stop the creation of akuśala karma (immoral action), the seeds Good will grow strong, it makes him happy and true happiness.

CONCLUSION

The above is a presentation of conceptual content, because if anyone wants to go into the field of this subject needs extensive and wide research. In the limited scope of the program, I write only the main elements and general introduction to the content, hoping that everyone will have an overview of this complex subject. The references I just read and drawn themselves to my own knowledge.

As is known that this is a subject that requires deep study and research, but is very close to human life and good use in life. It is the reason why some industries now use them through this subject to conduct in-depth assessments of human psychology. But the human mind is extremely complex. It is the process of birth and death that is constantly changing. It is because of this nature of the mind that humans have the opportunity to transform from the bad person into a good person, from human beings to saint ones, from sentient beings to Buddha... nothing is fixed forever. As an offender, the society does not accept to deny them, impose them on the dangerous part... but in the mind flow they may someday become better and more holy than ever. And no one is sure that a good and kind man will never sin. What can happen and all come from within mind.

REFERENCES:

1. Joseph Walser, *Nāgārjuna in context*, Columbia University Press, 2005.
2. Leslie S. Kawamura, *Mādhyamika and Yogācāra*, State University of New York, 1991.

3. Swami Vivekananda, *Patañjali Yoga Sutras*, Mobindra Offset Press, Delhi, 1990.
4. S.N Goenka, *For the benefit of many*, Vipassana Research Institute, Maharashtra, 2002.
5. Fernando Tola and Carmen Dragonetti, *Being As Consciousness*, Motilal Banarsidass Publishers Private Limited" Delhi 2004.



Trung Thi Ngoc Anh

Ph.D. Research Scholar, Department of Philosophy. Annamalai University.