

A STUDY OF BUDDHIST PSYCHOLOGICAL CONCEPT WITH REFERENCE TO TRIMŚIKĀ-KĀRIKĀ OF VASUBANDHU

**Thesis Submitted to the Sanchi University of Buddhist-Indic Studies in Partial
Fulfillment of the Requirements for the Degree of
DOCTOR OF PHILOSOPHY**



Submitted by
Tran Thi Nghia (*Bhikkhuni* Thich Nu Lien Hoa)
Ph.D. Research Scholar
Enrollment No. 16-00028

Supervisor
Dr. Mukesh Kumar Verma
Assistant Professor
Sanchi University of Buddhist-
Indic Studies

Head
Dr. Santosh Priyadarshi
Assistant Professor – *Mahāyāna*
School of International Buddhist Studies
HoD
Department of Buddhist Philosophy

Department of Buddhist Philosophy
School of Buddhist Philosophy and School of International Buddhist Studies
Sanchi University of Buddhist-Indic Studies
Academic Campus-Sanchi, Raisen, Madhya Pradesh, 464661, India
-2021-

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Signature of the Supervisor

Dr. Santosh Priyadarshi

Assistant Professor – *Mahāyāna*
School of International Buddhist Studies
HoD
Department of Buddhist Philosophy

Dr. Mukesh Kumar Verma

Assistant Professor
Sanchi University of Buddhist-
Indic Studies

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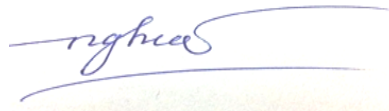
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Tran Thi Nghia

Bhikkhūñī Thich Nu Lien Hoa

Enrollment No. 16-00028

Department of Buddhist Philosophy

Sanchi University of Buddhist-Indic Studies,

Sanchi, Raisen, (M.P.), India

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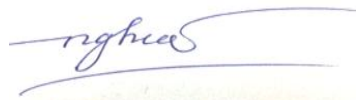
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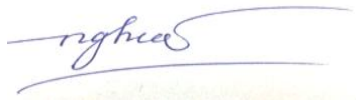
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Department of Buddhist Philosophy

Sanchi University of Buddhist-Indic Studies,

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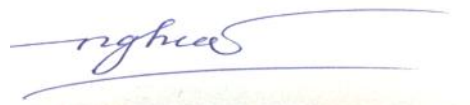
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This is all I can say, but I certainly know that their kindness and support for me was so great that words cannot convey.

SUBIS, Sanchi, 10/10/2021

Signature of Research Scholar



Tran Thi Nghia

Enrollment No. 16-00028

Department of Buddhist Philosophy
Sanchi University of Buddhist-Indic Studies,
Sanchi, Raisen, (M.P.), India

LIST OF ABBREVIATIONS

- AKB. *Abhidharmakośabhāṣyaṃ* of Vasubandhu, trans., Leo M. Pruden. Vols I, (from the French trans. Louis de la Vallée Poussin), Berkeley: Asian Humanities Press, Berkeley. 1988 - 1990.
- AD. Anno Domini.
- BCE. Before the Common Era (Before the birth of Christ).
- CWSL *Ch'eng Wei-Shih-Lun (The Doctrine of Mere-Consciousness-成唯識論)* of Tsang, Hsuan, Tr. Wei Tat. Hong Kong: The Ch'eng Wei-Shih-Lun, 1973.
- ER. *Encyclopedia of Religion*, Vol. 14, Jones Lindsay (ed. in Chief), 2. e. (2005). USA: Macmillan Reference.
- Maj. *Majjhima Nikāya*, Translated From the *Pāli*, Original Translation by Bhikkhu Sīlānāmolī Translation Edited and Revised by Bhikkhu Bodhi. Buddhist Publication Society, Kandy, Sri Lanka. Wisdom Publications, 361 Newbury Street, Boston, Massachusetts 02115 Usa, First Published In 1995, P. 351.
- SN. *The Samyutta Nikāya*, Ed. M. L. Leer, 5 vols, PTS, London, 1884-1898; Tr. C. A. F. Rhys Davids and F. L. Woodward, hook Kindred Sayings, 5 vols, PTS, London, 1950-1992 (Reprints).
- SWV. *Seven Works of Vasubandhu-The Buddhist Psychological Doctor* of Stefan, Anacker. Delhi: Motilal Banarsidass, 1984.
- Trīṃś. *Trīṃśikā-Kārikā -Vijñaptimātratā* of Vasubandhu (世親)

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INTRODUCTION

A. Justification of the Topic

Buddhist psychology is the science of mind and methods for mind development systematically. Buddhist psychology presents in both the science of mind and applied science; The first, the science of mind which introduces the whole classification, process of mind, i.e. by elaborating on mind (*nāma*) body (*rūpa*) and behavior (*kamma*) in the method that how they connect together in each factor, in which Buddhist psychology particularly emphasizes on the function of the mind, nature of the mind, characteristics of the mind and mental process of co-operation. The second, the science of the applied science, i.e. the knowledges earned from Buddhist psychology can apply in adapting in knowing life, can solve tough problem, can live their life better with everyone, can understand oneself better, and can apply to making a good living and in doing every careers. Up to this point, Buddhist psychology has been applied to modern Western psychology like psychotherapy principles phenomenological psychology, psychoanalytical psychotherapy, humanistic psychology, cognitive psychology and existential psychology, and longer.

Buddhist psychology is the science of the mind, so it is a subject that is difficult to learn, difficult to practice. But it is the core practice of Buddhism, using meditation to tame the mind is the most fundamental method in Buddhism. The reason that psychology is considered a difficult subject because the state of our mind cannot see from the outside, but must be observed from within our mind, moreover it works very sophisticated and complex. No structure or substance, color, shape, or form to mind. Mind is not a separate, individual consciousness in contact with the outside world. It is transient perception, activated when an external object engages one of our senses. This creates a stimulus or a bond. Eyes sense a form and vision follows. A sound hits our ears and our hearing appears. All of these different elements are needed to create our experience. We mistake this continuous interaction and activity of the mind for the mind but it is actually a stream of temporary mental state that changes from one moment to the next, a

collection of thoughts endless.¹ So it is seen as the subject of abstract, but in fact, it has the power to dominate our entire life. If we observe it as our closest friend, it is always present in all our actions that never leave, whether we suffer or when we are happy. , it is with us to never leave. If we do not understand, we are never interested, and consider it something very foreign and abstract.

The essence of the Buddhist spirit is the present reality, coming to see, not coming to believe. The teachings of the Buddha are not dependent on time, and this teaching is realized by people of wisdom, known for themselves and experienced by themselves. Moreover, the Buddha's words taught are never separate from the present human life. The Buddha's teachings compared to today's world is nothing old, it is still new, it has a very high applicability to human life, but because it goes into life, it contrasts with lust of people, so it does not make people satisfy their desires. So people supposed it very difficult to apply or think it is old. But in reality, the Buddha's teachings are still the same as in the old days, still a solution to solving problems of suffering, education problems, conflicts of poverty, phenomena happening in the society today like environmental pollution and so on. Likewise, Buddhist psychology was born to meet human needs, and to be solutions to human difficulties and suffering. The Buddha is the greatest psychiatrist in human history, giving medicine for their illness. Especially, He always has medicine for every patient who is diagnosed and treatmented with certainty to cure. The problem here depends on each patient willing to take the medicine or not, and whether to take it correctly or not.

Psychology is not considered a science that dates back to 1800. It is thought that Wilhelm Wundt and William James are the fathers of psychology when they opened the first psychology laboratories for their elaborate experiments to understand how the human brain works to lead to more thoughts and actions. But the first person to experience the states of mind was Siddhartha Gautama, who contemplated, realized and clearly saw the causes of suffering: birth, old age, sickness, death. The Buddha observed states of mind before Wilhelm Wundt and

¹ (Ringu Tulku, ed, B. M. Shaughnessy, 1948), p. 22.

William James for more than 2560 years. His journey of self-observation and analysis to understand the different levels of psychological function and understanding. The Buddha did not have to test his theories and scientifically prove human behavior and publish His realizing experiences, but the Buddha did impart the wisdom teachings of the *Tathagata*, which is being explored and proven meticulously all over the world. This shows that the Buddha had a great understanding of the human brain and behavior.²

Although Buddhism has many different sects but all of them are consistent, all schools of Buddhism present the teachings of the Buddha as the central doctrine for their schools. So all the schools of Buddhism take the doctrine derived from the teachings of the Buddha. Based on the teachings of *Shakyamuni* Buddha to explain and prove it is their point of view. For example, a stream of water flowing from the upstream to the downstream, we cannot say that the water in the upstream is different from the water downstream, the reason for that difference is depending on the length of the water flow. The road stage is like each period of human history, so there is a difference, and the water flow cannot be different. Likewise the Buddha's teachings just like the water flowing over time and seeping into the soil of mind, depending on the level of each person who receives it. Because the level of each person and each era is different. Buddhism has so many different sects. The same way for Buddhist Psychology is rooted in the teachings of the Buddha which were collected in the form of *Tripitaka*. Disciplining of body and culturing of mind is the prime concern of the Buddha and his teachings. Thus, methods to subdue mind, mental training is the ultimate way, to help people from the ordinary to civilized man and practice deeply will become an *Arahata*, *Bodhisattva* and even the Buddha.

Position of Buddhist psychology in Buddhist doctrinal system is very important. According to Venerable Guan Cheng:

“Studying the Dharma means cultivating the mind that is, purifying one’s consciousness. All Buddhist schools share the same purpose of practice -

² Jyoti Gaur, *Buddhist Psychology: Relating Buddhism to Modern Psychological Techniques*, <http://www.undv2019vietnam.com/en/node/159>, accessed on 20 March 2021, p. 531.

*purify the mind, awake to the dharma, be delivered from suffering and attain happiness. It is like that doctors prescribe different medications for different diseases but they all have a common goal - to heal the patient.”*³

Buddhist Psychology is getting to the root of humanity how you consciousness work, because without understanding how consciousness works, how can you understand yourself, how can you understand the others, how can you understand the cosmos of existence without understanding consciousness. So consciousness is a detailed study in one of the schools of Buddhism and that’s what we are going to talk about Buddhist Psychology.

According to the doctrinal spirit of the Buddha, it is always changing. To use the means of skills to suit the needs of society. Therefore, in the early 20th century, Buddhist scholars have proposed and made changes in the language of the Buddha’s philosophy to suit the needs of society so the term Buddhist Psychology is born. The term “Buddhist Psychology” was coined by Caroline Rhys Davids who translated many important texts from *Pāḷi* into English and was the first to use the term “Buddhist psychology” emphasized both its narrower and broader meaning for the first time she mentioned this term in her book entitled “*A Buddhist Manual Psychological Ethics, From the Pāḷi of the Dhamma-Sangani.*”⁴ And more prominently in her book was given the title “*Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pāli Literature*”⁵ which is on the Buddha’s discourses.

One of the reasons for Caroline Rhys Davids coined this term that she has updated the urgent needs of the times. According to Caroline Rhys Davids, one of the most marked signs of the times is the close attention that is being paid to

³ Veneral Guan Cheng, “*On the Purpose in Life Part II: Cultivating the Mind*”, <https://www.chuatulam.net/p188a1797/on-the-purpose-in-life-part-ii-cultivating-the-mind>, accessed on March 8, 2021.

⁴ Oriental Translation Fund. New Series. Volume XII. “*A Buddhist Manual of Psychological Ethics*, of The Fourth Century B.C. Being - A translation, now made for the first, from the original *Pāḷi*, First Book in The *Abhidhamma Piṭaka* - Entitled “*Dhamma-Sangani*” (Compendium of States or Phenomena). With Introductory Essay and Notes by Caroline A. F. Rhys Davids, M.A., Fellow of University College, London. Printed and Published Under the Patronage of the Royal Asiatic Society; and Sold at 22, Albemarle Street, London. 1900.

⁵ Mrs. C. A. F. Rhys Davids, M.A. “*Buddhist Psychology: An Inquiry into The Analysis and Theory of Mind in Pāli Literature*” Lecturer On Indian Philosophy, University of Manchester, Honorary Secretary *Pāli* Text Society, London, G. Bell And Sons Ltd. 1914.

psychological research, the results of which are being followed with the greatest interest by an intelligent public, and the continued advance of which promises to be one of the most hopeful activities of modern science.⁶

The science of mind, Buddhist psychology introduces the individual to the most important scientific problems of man, how to understand his mind and behavior in life, leading to a better life. According to the teachings of the Buddha; mind is the focus of all activities from awareness to express of words and actions. We observe three divisions of man as per his thinking process and behavior pattern. These are body, speech and mind. Meanwhile, all our actions are conceived and decided at the level of mind and manifested through physical, vocal or mental actions. The basic actions consist of two types, viz. good and bad. Good actions are produced through good thoughts of mind, and bad action through bad thoughts of mind. This notion was taught by the Buddha in the *Aṅguttara Nikāya* that:

“Monks, whatsoever states are unwholesome, partake of the unwholesome, pertain to the unwholesome, all these have the mind as their forerunner. Mind arises as the first of them, followed by the unwholesome states. Monks, whatsoever states are wholesome, partake of the wholesome, pertain to the wholesome, all these have mind as their forerunner. Mind arises as the first of them, followed by the wholesome states”⁷.

The mind system has a great influence in human life, it governs all words and actions. The mind itself is a thing that everything depends on it. If the mind is not trained it will lead and damage our life as in the *Saṃyutta Nikaya* the Buddha taught:

*“The world is led around by mind;
By mind it’s dragged here and there.
Mind is the one thing that has
All under its control.”⁸*

The feelings of suffering and happiness that people feel is the manifestation

⁶<http://www.newcollege.utoronto.ca/academics/new-college-academic-programs/buddhism-psychology-and-mental-health/centre-for-buddhism-and-psychology/buddhist-psychology/>

⁷ *Aṅguttara Nikāya: The Discourse of the Buddha an Anthology*, Part I. Nyanaponika Bhikkhu and Bodhi Bhikkhu (Tr.), Kandy: Buddhist Publication Society, 2010. p. 7.

⁸ *Saṃyutta Nikaya: The Connected Discourses of the Buddha* - [39], VII. *Weighed Down*, Part I: The Book with Verses (*Sagathavagga*) Chapter I, 1. *Devatasamyutta*, Vol. I, Bodhi Bhikkhu (Tr.), 2000, Boston: Wisdom Publication, p. 130.

of the psychological state. But thanks to the nature of mind that is transformable, we can train and cultivate positive mental states to live happily and eliminate suffering, as Buddha taught:

“No other thing do I know, O monks, that is so tractable as a developed mind. A developed mind is truly tractable. No other thing do I know, O monks that brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind truly brings suffering. No other thing do I know, O monks that brings so much happiness as a developed and cultivated mind. A developed and cultivated mind truly brings happiness”⁹.

Realistic observability show us that the suffering or happy of Human beings are all due to their mind, because mind would effect on all their actions in both negative and positive aspects, like when they got things what they love, they are happy, pleasuring that leads action of laughing and want to possession it, and when they got things what they don't like, they sad, upset, hopeless that leads action of crying and want to give up it. This proves that mind precedes all actions. Obviously, Buddhist psychology deals with mind and mental propositions expressed through of the Buddha the founder of the wisdom from investigating and practicing mind thoroughly, systematically and deeply to become the Lord Buddha. He has experienced and achieved in psychology that no one can compare with him. So it can be say that Buddhist psychology dominates the entire system of Buddhist teachings.

The content and structure of Buddhist psychology conveys to following of the theory of *The Four Noble Truths* that is the scientific laws from the Buddha's enlightenment; showing that the partially psychological of suffering is diagnosis, (the first truth is suffering (*dukkha*)), psychological states are identified by the cause and effect, relationships between perceptions, emotions, and motivations that are (second, the cause of suffering), healing human of the disease is considered (the third truth; the cessation of suffering), to prescribe a cure that can be

⁹ *Anguttara Nikāya: The Discourse of the Buddha an Anthology*, Part I. Nyanaponika, Bhikkhu and Bodhi, Bhikkhu (Tr.), 2010, Kandy: Buddhist Publication Society, p. 6.

understood as a cognitive and behavioral, that is psychological therapy (the fourth truth; the way leads to the cessation of suffering). To study these aspects of Buddhist psychology are detailed analysis that will be used to illustrate the general character of Buddhist psychological theory, practice and implementation in Buddhism.

Inherited and developed the teachings of the Buddha, on about 4th AD century the disciple of the Buddha like Asaṅga, Vasubandhu have formed a system of *Mahāyāna* Buddhist psychology. *Mahāyāna* Buddhist psychology classified the structure of mind to 100 *dharma*s into 5 groups. The purpose of classifying the mind is to make it easy to understand and to effectively control one's mind. Although each type group has different functions and characteristics, but when combined, they do not interfere with each other.

The most well-known innovation of the *Mahāyāna* Buddhist psychology, The technical terms are used in the *Sutta Pitaka* is expressed in **six consciousnesses** but *Mahāyāna* Buddhist psychology that underlie the formulation and more detailed explanation of the system of mind with **eight consciousnesses** that is especially emerges the concept of *kliṣṭa-manas* and *ālayavijñāna*. Thereby demonstrating both the continuity and the development of the *vijñāna* theory in the scriptures. To represent efforts, to bring order and systematic consistency in the diverse body of Buddha's teachings for the purpose to suggest, to lead practitioners toward the ultimate goal of liberation. Vasubandhu sketched a map of the study describing, a full system of Buddhist Psychology to understand and practice for liberation or ultimate goal. That map was *Triṃśikā- Kārikā*.

The *Triṃśikā - Kārikā* delves into the eight consciousness - the eyes, ears, nose, tongue, body, mind, *māna* and *ālayā*, and their subtle interactions with the self and the *Dharma*, and everything else in the universe. It expounds the theory that everything arises from system of the mind, and goes from theory to cultivation, following the five-stages of consciousness in replace delusion into wisdom (*prajñā*) and furthermore, using *prajñā* to remove delusion, so that the seeds of mental suffering within one's consciousness are eliminated, to naturally attain happiness and joy.

The *Triṃśikā - Kārikā* is considered a compendium of *Abhidharma*

treatises. There is no denying the fact that the *Triṃśikā-Kārikā* of Vasubandhu (世親) occupies an eminent position in the history of Buddhist thought and literature, of course for various good reasons, foremost being that the *Triṃśikā-Kārikā* is a treasury of the important doctrines of Buddhism. It contains the fullest and systematic descriptive of the *Abhidharma* doctrines of the Buddhist Schools.

The *Triṃśikā-Kārikā* is a store of the principal *Abhidharma* content of *Mahāyāna* Buddhism. According to the historical divergence of Buddhism, this period is *Mahāyāna*. That is why it is called *Mahāyāna* Buddhist psychology. It is also the new name for the school of old *Yogācāra* in India. It has systematized and given a clear form to the *Yogācāra* School. It was Vasubandhu who systematized the dogmas for the *Yogācāra* School. The structure of mind in *Triṃśikā-Kārikā* analysis on the real world basis on the relationship of the mind is very clear. By awareness aspect, it is set on the basis of genuine perception of the patriarch of meditation achievement.

The *Triṃśikā-Kārikā* also occupies an important place in the development of *Mahāyāna* thought and principles to Chinese Buddhism. It can be said that the *Triṃśikā-Kārikā* of Vasubandhu is a key to the knowledge of all that Buddhism represented in the entire field of psychology, cosmology, philosophy, ontology, discipline and theory of salvation.

Studying about *Triṃśikā-Kārikā* that is a lot of psychological terms in it. That you really have to understand, if we want to understand Buddhist Psychology. We have to have some knowledge of what consciousness is all about if we call Buddhism of religion, this religion is not about faith to God. This religion is about studying our consciousness, our mind in relationship to our environment in relationship to each other and relationship society internationally and nationally in other world, relationships and analysis of consciousness and in order to understand consciousness and honor understand the Buddhist teaching.

Buddhist psychology is built on its system by basic Buddhist theories such as *Dependent Origination* and *no-self*. And apply these theories to elucidate the three basic principles of Buddhist Psychology; i) the conditional nature of consciousness with regards to the duality of sense organ and object. ii) Non-independent nature of consciousness; particularly with regards to its inextricable

interdependence with the sub - consciousnesses. And iii) mutual dependence of consciousness with body and behavior (action or *kamma*). Based on these principles this, to Buddhist psychology contributes; i) perception in the root causes of men and things and ii) defining the Buddhist worldview about the mind's impact in the world.

Buddhist psychology highlights the amazing significance of *Dependent Origination* and emptiness of nature contained in the human being and phenomena. *Dependent Origination* means that all phenomena are born of many different causal conditions working in relative to system of the mind. In the introduction of *The Middle Length Discourses of the Buddha (Majjhima Nikāya)*, the function of mind has been mentioned. The functioning of mind derived from the *Dependent Origination*, because of this mind, store consciousness arising and manifesting everything in the world happening by its manners. The notion of seeds in eighth consciousness (*karma*) which performs by body, verbal, and mind. When this exists, that comes to be, with the arising of this that arises. When this does not exist, that does not come to be.¹⁰ With this point of view, Master Thich Nhat Hanh also emphasized that:

*“The quality of our life
Depends on the quality
Of the seeds
That lie deep in our consciousness”¹¹.*

All objects in the external world are just representation in our consciousness. All these are the objects or phenomena existence is without intrinsic nature. When we say without intrinsic nature you have to understand what nature means? Therefore the “I” is illusory and there is no “self” to be found: everything is just phenomena of consciousness. how is the world created, how does the world come into being, why we have this world and a simple answer, of course you

¹⁰ *Majjhima Nikāya*, Bikkhu Ñāṇmoli and Bhikkhu Bodhi, (tr.), 1995, *The Middle Length Discourses of the Buddha*, Kandy: Buddhist Publication Society, p. 45.

¹¹ Thich Nhat Hanh, (2006), *Understanding Our Mind (50 Verses on Buddhist Psychology)*, California: Parallax, p. 14.

really have to research into why the world is created out of consciousness not by God, how we have to get deeper into it. That's the purpose of studying Buddhist Psychology.

The application of Buddhist psychology is endless, in addition to the effort to explore our system of consciousness and the application of self-transformation to eliminate the sufferings of everyday life by wrong perceptions, torment themselves, make people suffer and affect society badly to establish peace and happiness right in this life. Buddhist psychology can benefit you in a number of ways. First, it helps you understand that you need to be aware of the present moment and live in it instead of living in past regrets or future concerns to live a happy life. It also helps you regulate thoughts, words, actions, and behaviors that harm you or anyone around you. Therefore, Buddhism helps you to be kinder, more compassionate and more generous to others. When you spread love, you will receive love again.

Buddhist psychology teaches us how to conquer ourselves. If you want to be successful in life as well as create a meaningful life for yourself, you must invest in yourself, practice your will, and have your own determination. Especially, to be able to master the two voices of our hearts. Because, in each of us we have our own two voices. It is the voice of reason and the voice of instinct. The voice of lust is the voice of the enjoyment of desire, it always urges us to act only according to the bad habit, according to human instinct. And the voice of reason is the voice of intellect, the voice of the mind, which always wants to overcome one's own desires. Lust wants this, and reason says not to. So often these two voices go on tormenting our minds. According to analysis of *Mahayana* Buddhist psychology, in the mind of each of us there are fifty-one characteristics of mind. Of these fifty-one *cetasikās*, there are only eleven *cetasikās* called wholesome mind. And the forty *cetasikās* is *akusala* mind. A quarter of wholesome mind, this tells us that the voice of lust is always stronger than the voice of reason. So we must skillfully manipulate the voice of reason to quell the waves of lust that arise in our minds. If not, then we are immediately drawn to it. Although our body is here, our mind is drifting along the waves of lust, suffering, hatred, jealousy, defilement and so on.

Therefore, we need to master these two voices, in order to create a good personality for ourselves, from which we can benefit our family and society and those around us.

The focus of Buddhist Psychology helps us control and transform “bad seeds” that we live with the nature of mind and eliminating all possibilities mistake when we come into contact with wisdom. Therefore, Buddhist Psychology is not just simply study about the expression of outer mind through which we see clearly the elements inner mind is the main basis for us to surgery it do all expressed positive intentions according to human perception. So purification and transformation of consciousness into wisdom that is the very important. How do we purify and transform our consciousness into wisdom. Our consciousness is tainted consciousness polluted consciousness, how do we purify our polluted consciousness into enlightenment into wisdom. That’s the whole the whole purpose objective of Buddhist Psychology and why do we need such wisdom. What’s the purpose of purifying and transforming our polluted consciousness in the wisdom? Why do we need that wisdom? If you have that wisdom you understand the cost of all existence you understand yourself more. So, Buddhism and whatever you want to say that religion or philosophy or practice or daily life living. It is a way of getting wisdom turning your polluted consciousness in the wisdom with that.

Transformation lead to the meaningful life, the development of exceptional mental health and balance, free of all hindrances, is central to leading a meaningful life, which is far more significant than achieving paranormal abilities. Three elements appear to be crucial for the realization of a meaningful life: the pursuit of genuine happiness, truth, and virtue; *the pursuit of genuine happiness*, a meaningful life oriented around the pursuit of true happiness, is the result of mind balance. The healthier the mind, the greater the sense of happiness inside. And the key to a special state of mental health is the development of concentration of attention. *In pursuit of truth*, the heart of this pursuit is to explore our own minds. While behavioral and neuroscience research can indirectly tell us a lot about specific mental processes, as for the research of the mind, William James has stated that introspection is what we must rely on first, foremost and always. This view has been expressed by contemplatives around the world, and in order to uncover

the deep inside of the human mind, concentrated attention is indispensable. *The pursuit of virtue*, a life of meaning, is something to be emphasized in cultivating the qualities we value in human life. Such a life would naturally be devoted to overcoming mental traits and behavioral tendencies contrary to that quality, and to cultivate virtualization and eliminate evils, the ability to focus on the essentials.¹²

Buddhist psychology, educating with the understanding that we are not only observers in reality, but also those who live to be responsible for ourselves and those around us. But the suffering humans inflict on others is under our control. What mental processes give rise to human-induced conflict, misery, and suffering? What actions of body, speech, and mind benefit: more peace, happiness and relaxation, and also more harmony with others? Like it or not, we get involved, with our bodies, our words and our mind. Certain physical, verbal, and mental behaviors can all hurt, whether in solitude or with others. They lead to our own misfortune, to conflict, and to the suffering of others. This experimental approach to transformational practice is the foundation of Ethics in Buddhist Psychology.

In addition, Buddhist psychology also suggests to those who care about ultimate happiness or to attain ultimate wisdom (Enlightenment). This has been experimentally proven by the Buddhas and Bodhisattvas on Buddhist psychology, through the five stages of practice that as ordinary people like us see it as an unknowable abstract concept. This shows us that the mind system in each of us is infinite, unexplainable, if we do not use meditation like the Buddha to explore it.

The final goal of the Buddhist Psychology is the complete purification and transformation of consciousness into wisdom. To the Buddhist Psychology is the purpose and goal of human life is to reach enlightenment.

B. Objectives of Research

Firstly, aim of the study is to avoid some misinterpretations and misunderstand about Buddha's teachings in relation to their doctrine and practice, leading to applications and therapeutic aspects of Buddhist psychology are accurate. Its application value benefited themselves and society and also shows the uniqueness of the teaching about both a worldview and a way of life.

¹² (B. Alan Wallace, *The Attention Revolution_ Unlocking the Power of the Focused Mind*, 2006), p. 170.

In this thesis I examined some of these gaps through an analysis of certain uses of the term “consciousness” in the writings of Vasubandhu. I will attempt to show that these gaps are superable, but merely represent areas where increased clarity and precision of language is needed.

Through this study, one can closely relate the concept of Buddhist Psychology between the Buddhist schools from the time of the Buddha to the present day. In addition, the Buddha’s teachings of clever application of the concept have been altered as long as it is appropriate for a variety of social contexts and specific human levels. This is a continuation and the persistent and consistent efforts of Buddhist leaders in spreading the Buddha’s teachings to help sentient beings escape suffering, be happy and universal in modern age like Vasubandhu, a scholar through his *Triṃśikā-Kārikā*. This is obvious in emphasizing the flexibility of Buddhism that appropriate to each situation without losing its essence.

This research study shall pursue the development the insight of highlight factors of humanity such as non-violence, loving-kindness, compassion and wisdom so on, combine the cultivation of inner peace with active social compassion in mutually supportive and enriching practice. Emphasizing values of controlling your mind, this is core of Buddhism that helps to make our society better.

Further, to provide a sort of helping tool and brief overview of the current research in this interdisciplinary field, and study of *Triṃśikā-Kārikā* provides psychological methods in analyzing human experience and inquiring into the potential of the human mind perfectly. Aim is pointing to the realization of the perfect wisdom. This is the ultimate goal of Buddhism or liberation to be emphasizing this study.

Hence, this study effort to do a comprehensive study in the full content from the origin, development, practice and application of Buddhist psychology thought with reference to *Triṃśikā- Kārikā* that the purpose wants to clarify the basic process of Buddhism, which is the formula of the four Noble Truths, all problems must know the cause, how to solve the problem, then the result of problem solving. That is the basic formula in Buddhist doctrine that we can find this formula in any doctrine, or any school of Buddhism. That is the theory of the four Noble Truths. Also,

Buddhist Psychology deployed the super philosophical part of Buddhism, splitting the mind into groups to show its origin, through very basic steps of practice. Buddhist Psychology also follows the process of the four Noble Truths as.

Two obstructions (*āvaraṇas*) are suffering. The grasping to subject-grasps and object-grasped (two *grāhas*) are cause of suffering. Five stages of practice are the path leading to cessation of suffering. The result of the five stages of practice is the ending of suffering. The cause of the suffering is subject-grasps and object-grasped (two *grāhas*); but the source that leads to two *grāhas* is process of the mind. It should be said that mind is the source of all things; therefore, if you want to learn about source of all things, you must first understand the mind. This is the whole process of Buddhist Psychology from theory to practice and attain enlightenment.

Lastly, this thesis to be done shall be a foundation for further research on comparison among other religions or other researches about Buddhist Psychology.

C. Delimitation of the Topic

The scope of the research can be divided into dimensions which are following:

C.1. Scope of scriptures: The researcher will examine from the primary source. In *Theravāda* will cite from the translation sources as the *Saṃyutta Nikāya: The Connected Discourses of the Buddha* - [39], VII. Weighed Down, Part I, Vol. I, and *Aṅguttara Nikāya: The Discourse of the Buddha an Anthology*, Part I. In *Mahāyāna* Buddhism, researcher will reference and citation from the translation sources as *Samdhinirmocana Sūtra*, *Sūraṅgama Sūtra*, the *Lankavatāra Sūtra*. And the secondary sources as the *Mahāyānasūtralaṃkāra*, *Abhidharmakośabhāṣyam*, and *Three Tests on Consciousness*, well books, *Mahāyāna Sūtras* and the commentaries, sub-commentaries also be cited respectively.

C.2. Scope of content: This thesis work will limit study of *Mahāyāna Buddhist Psychology*, the process of consciousness system. In the chapter one will scope in to the origin and development of Buddhist Psychology. Chapter 2 is the summary of basic works and foundation for development of *Mahāyāna* Buddhist Psychological System. Chapter three limits the structure and functions of Buddhist Psychological System in *Triṃśikā-Kārikā* that will study in the *Mahāyāna Sūtras*

and *Abhidharma* Commentary. Chapter four is process of the cognitive operation and transformation of consciousness system. In the last chapter come to know an influence of Buddhist Psychology to others school, and the application of theory of Buddhist Psychology in daily life.

D. Definition of the Main Terms in Topic of Research

This thesis uses the term “Buddhist Psychology” in this field to emphasize the flexibility and practicality of the Buddha’s teaching. Buddhism has always been flexible to suit the human level of all times, so that more than 2563 Buddha’s teachings always live in humanity. According to that spirit, many new Buddhist movements have emerged, applying the Buddha’s teachings to benefit human life. Likewise Buddhist Psychology is the application of the Buddha's teaching and is a new step in the Indian Buddhist philosophy of the old *Yogācāra* School.

“A Study of Buddhist Psychological Concepts With Reference To Triṃśikā-Kārikā of Vasubandhu”

D.1. Psychology is defined the Cambridge dictionary as the scientific study of how the mind activities and how it affects behavior or the influence of personality on the behavior of a particular person.

D.2. Buddhist Psychology

Buddhist psychology is the science of mind and methods for mind development systematically. Buddhist psychology presents in both the science of mind and applied science.

The same as describes above, Geshe Tashi Tsering presents that:

“The main function of traditional Buddhist psychology is to identify these minds and to classify them so that we can effectively manage them. A mental event that seems to us to be simple is in fact quite complex”.¹³

D.3. Triṃśikā-Kārikā is contraction of *Triṃśikā-Kārikā-Vijñaptimātratā*. Triṃśikā means “thirty”; *Kārikā* means “verse” (concise statement in verse); *vijñapti* (*Pāli Viññatti*) means “manifestation”; *mātra* means “elementary”, “only”.

¹³ Geshe Tashi Tsering “*Buddhist Psychology: The Foundation of Buddhist Thought*”, vol 3. Wisdom Publications, 2006. P. 27.

Vijñaptimātratā is thus “manifestation - elementary”. *Kārikā* is a verse that expresses a teaching concisely. *The Trīṃśikā-vijñaptimātratā* (Sanskrit) is a brief poetic treatise by the Indian Buddhist monk Vasubandhu. It was composed in the 4th century C.E. and became one of the core texts for the *Yogācāra* school of *Mahāyāna* Buddhism. The title *Trīṃśikā-vijñaptimātratā* was transliterated Sanskrit into English means “Thirty Verses on Consciousness” by many scholars, including David J. Kalupahana, in *The Principles of Buddhist Psychology* (Albany, NY: State University of New York Press, 1987), pp. 173-92; and Francis H. Cook, in *Three Texts on Consciousness Only* (Berkeley, CA: Numata Center for Buddhist Translation and Research, 1999), “Thirty Verses on Consciousness Only” (pp. 371-83); and “The Treatise in Twenty Verses on Consciousness Only” (pp. 385-408).

E. Review of Related Literature

On Buddhist Psychology there are several books written by many erudite scholars. The books like;

Understanding Our Mind: 50 Verses on Buddhist Psychology of Thich Nhat Hanh, Publisher: Parallax Press, printed in Canada, in 2006. *Understanding Our Mind* is Thich Nhat Hanh's insight into Buddhist psychology with his profound understanding of how these ancient teachings apply to the modern world. Based on **The Thirty Verses on Consciousness Only** (the *Trīṃśikā-vijñaptimātratā*) and **The Treatise in Twenty Verses on Consciousness Only** they total fifty sentences about the nature of consciousness taken from the great fourth-century Buddhist master Vasubandhu and teachings of the *Avatamsaka Sūtra*, Thich Nhat Hanh focuses on the direct experience of knowing. Take and look deeply into the nature of our emotions and awareness. Presenting the basic teachings of applied Buddhist psychology, understanding our mind shows us our mind is like a soil that all kinds of seeds are planted - seeds varieties of angry, suffering, melancholy and happiness. “*The quality of our life depends on the quality of the seeds in our mind*”. If we can water the seeds of happiness and the seeds of angry, knowledge, love and compassion will bloom to prove it, Thich

Nhat Hanh have cited Vietnamese Zen master Thuong Chieu's statement that "When we understand how our mind works, the practice becomes easy."

Shastra on the Door to Understanding the Hundred Dharma of Vasubandhu Bodhisattva with Commentary of Master Hua, and Buddhist Text Translation Society, published in 2005. This book is an essential text of the *Yogācāra* School. It provides the explanations about *Triṃśikā-Kārikā* in the development thought of Buddhism; especially, *Mahāyāna*. In addition, it also contains information of Buddhist Philosophy thought in the Buddha's time. Especially, part two of book contains a detailed discussion of the essentials of Buddhist Psychology thoughts.

Hence, this book gives me basic information for further investigation of discourses relevant to Buddhist Psychological concepts with reference to *Triṃśikā-Kārikā*.

Buddhist Psychology of Amal K. Barua at New Delhi: Northern Book center, 2010. This book an attempt has been made not to show how the mind works, but to reveal what the Mind is. Of course, the mind is not a material object, it is a stream of consciousness, a stream of thoughts, and the body that houses it is, according to the Buddha, an aggregate of the five elements.

The mind and spirit elements have been dealt with using materials available in early Buddhist texts. Here different planes of consciousness have been exposed and also explained. In this connection, various views of the mind of different schools of Buddhist philosophy have also been discussed. The elements are characteristics of the mind, they are fifty-two in all, a presentation of all elements which has been carried out according to the primitive tradition. The book attempts to provide the reader with a critical study of the views of both Buddhist and Western psychologists on the mind and its elements. The Mind Path in Buddhist Psychology is a journey from moral maxims to psychological principles. In other words, Buddhist psychology is said to be the meeting point between ethics and psychology.

Tsang, Hsuan. ***Ch'eng Wei-Shih-Lun_ The Doctrine of Mere-Consciousness-成唯識論***. Tr. Wei Tat. Hong Kong: The Ch'eng Wei-Shih-Lun, 1973. ***Ch'eng Wei-Shih Lun*** (*vijñaptimātratāsiddhisāstra*, The Treasure of Thirty

Verses of Consciousness) is a Chinese version of Hsuan-tsang from the text Sanskrit by *Triṃśikākārikās* of Vasubandhu. *Triṃśikā* summarizes the essence of the *Yogācāra-Vijñānavāda* School of thought in thirty sentences. Ten Indian *Yogācāra* teachers including Dharmapala detailed them in their commentaries on *Triṃśikā*. Hsuan-tsang summed up the interpretation of all ten Dharmapala's line commentaries in his masterpiece, Ch'eng-wei-shih-lun (*vijñaptimātratāsiddhisāstra*, Treatise on the Establishment of the Doctrine of Mere-consciousness). The current volume includes the critical translation of Wei-shih-san-shin-lun, the comprehensive translation of the Ch'eng-wei-shih-lun with a text summary, and a comparison between the Sanskrit and Chinese commentaries of *Sthiramati* and *Dharmapala*.

Swati Ganguly, ***Treatise in Thirty Verses on Mere-Consciousness: a Critical Translation of Hsuan-Tsang's Chinese Version of the vijñaptimātratātriṃśikā with notes from Dharmapala's commentary in Chinese.*** (Delhi: Motilal Banarsidass, 1992.) The book explores the different developments and implications of the theory of consciousnesses. It aims to assess and reproduce the models of Buddhist Psychology in India and China from the *Sanskrit* and Chinese sources of *Yogācāra-Vijñānavāda* (the doctrine of consciousness). This work is the first comprehensive translation and interpretation of the basic *Yogācāra-Vijñānavāda* texts preserved in Chinese.

Seven Works of Vasubandhu-The Buddhist Psychological Doctor of Stefan Anacker published in 1984 by Motilal Banarsidass, Delhi, India. This book is published by persistent effort of Stefan Anacker. His translation this is new edition of the book SWV contains numerous changes in relation to previous editions fully. In the seventh part of book is the most famous work of Vasubandhu; *Triṃśikā-Kārikā*. This famous work presented relationship between the store-consciousness and the consciousness is clearly outlined. It is stated that the store-consciousness, even in its subliminal state such as presence of contact, mental attention, feelings, cognitions, and volitions. the expressions “store-consciousness”, “series” and “seeds” all of them are the interdependent without the constructed is isolation from each other i.e. continuance of perception is implicit in other consciousness.

This makes possible the removal of all afflictions, which have arisen only on account of the constructions of consciousness. This book provides the most basic information for studying the proposed topic.

The Principles of Buddhist Psychology by David J. Kalupahana, (New York: State University of New York Press 1987). The book is based on Buddhist psychology on a sophisticated and thorough empiricism. The first part of the book outlines psychological principles possibly derived from the Buddha himself with a detailed comparison. The second part deals with the Buddha's understanding of these principles of later disciples. Significant annexes present analyses of *Madhyāntavibhāga* by Maitreya and *Vijñaptimātratāsiddhi* of Vasubandhu. This is a great book representing the emergence of Buddhist epistemological ideas and investigates the psychological background of Buddhism. It shows how Buddhism is the foundation of the moral life. It is a useful work to gain an understanding of the uniqueness of the Buddha's psychological reflections and resurrections by Buddhist scholars later.

Francis H. Cook. (Tr.). ***Three Texts on Consciousness Only***. BTR: Numata Center. 1999. ***Three Texts on Consciousness only*** they are i. **Demonstration of Consciousness Only** by Hsüan -tsang. ii. **The Thirty Verses on Consciousness Only** by Vasubandhu. iii. **The Treatise in Twenty Verses on Consciousness Only** by Vasubandhu. This book translated as "Demonstration of Consciousness Only" is Ch'eng-wei-shih-lun, which presented as a translation of Vasubandhu's "Verses" and commentaries, but in fact Hsüan-tsang was selective in his commentaries. He seems to have decided that Dharmapala's explanation of the verses is correct. The book has been of great benefit to the succeeding generations who wish to study the Buddhist Psychology.

The following sources of material dealing with the Buddhist theory and practice will be closely studied for purposes of critical discussion of the views represented in them relating to the proposed topic:

The first work is ***Seven Works of Vasubandhu-The Buddhist Psychological Doctor*** of Stefan Anacker, published in 1984 by Motilal Banarsidass, Delhi. This book is published by persistent effort of Stefan Anacker. His translation is new

edition of the book SWV contains numerous changes in relation to previous editions fully. In the seventh part of book is the most famous work of Vasubandhu; *Triṃśikā-Kārikā*. This famous work presented relationship between the store-consciousness and the consciousness is clearly outlined. It is stated that the store-consciousness, even in its subliminal state such as presence of contact, mental attention, feelings, cognitions, and volitions. the expressions “store-consciousness”, “series” and “seeds” all of them are the interdependent without the constructed is isolation from each other i.e. continuance of perception is implicit in other consciousness. This makes possible the removal of all afflictions, which have arisen only on account of the constructions of consciousness. This book provides the most basic information for studying the proposed topic.

The second book is Vasubandhu Bodhisattva with Commentary of Master Hua, book names ***Shastra on the Door to Understanding the Hundred Dharma***, and Buddhist Text Translation Society, published in 2005. This book is an essential text of the *Yogācāra* School. It provides the explanations about *Triṃśikā-Kārikā* in the development thought of Buddhism; especially, *Mahāyāna*. In addition, it also contains information of Buddhist Philosophy thought in the Buddha’s time. Especially, Part Two of book contains a detailed discussion of the essentials of Buddhist Psychology thoughts. Hence, this book gives me basic information for further investigation of discourses relevant to Buddhist Psychological concepts with reference to *Triṃśikā-Kārikā*.

From the documents mentioned above, there is still no significant work researching “A Study of Buddhist Psychological Concepts With Reference To *Triṃśikā-Kārikā* of Vasubandhu”. For this reason, researcher wants to study on this issue.

F. Research Methodology

In the pursuit of the research, the study will be attempted to examine the historical importance of ideological development in relation with the history of the raise and growth of Buddhist Psychology. In so doing, the following principal themes mentioned here are the concepts, methods, and principal teachings of the Buddha to find out what benefits are the essences of Buddhist Psychology

brought for the material world; how do people materialize the Buddha's teaching in their life.

This is a documentary research of Buddhist psychology by main way of investigation and analysis as following:

Collecting all data related to Buddhist psychology from the primary sources in perspective from Original to *Mahāyāna* Buddhism will use issue and cite from Tripiṭaka is three baskets of teachings of the Buddha, Basket of Discipline “Vinaya Piṭaka”, Basket of Discourse “*Sūtra Piṭaka*”, and Basket of expounded Doctrine “Abhidharma Piṭaka”. And the secondary sources from the *Triṃśikā-Kārikā*, *Ābhidharmakosabhāyamm*, *Mahāyānasūtralaṃkāra*, the Three Text on Consciousness, and *Mahāyāna Sūtras*, as well as other Buddhist texts.

The methodology used in my thesis will be combined among different methods such as historical method, methods of analysis-synthesis, method of explanation-proof.

Historical method, Buddhist History method is the techniques and events by which historians use primary sources and other evidence. Systematizing the collected data on the origin and development of the Buddhist Psychology from original to *Mahāyāna* Buddhism as well as analysing the meaning of consciousness system in the *Triṃśikā-Kārikā* of *Mahāyāna* Buddhism. And the influence of *Mahāyāna* Buddhist psychology to other schools and discussing the problem encountered.

Methods of analysis-synthesis, method of explanation-proof to explain the terms of topic. And the primary content for comprehending the main doctrine of this thesis from the original the Buddha's the teachings, it can be analysis and proof to apply in the present circumstances.

Briefly, the main method followed in this research is to discover *Mahāyāna* Buddhist Psychology. That is method intention of the Buddha's approach and teaching to his audience. The thesis seeks to bring out a broad outline of the Buddha's methodology. As this work is based mainly on the Buddhist literature, the major sources of information are based on the *Triṃśikā-Kārikā* as well as other *Mahāyāna* and earlier Buddhist texts and finally conclusion, suggestion for further research.

CHAPTER 1

ORIGIN OF BUDDHIST PSYCHOLOGY

IN THE PERIODS OF TRANSITION FROM ORIGINAL TO MAHĀYĀNA BUDDHISM

Mahāyāna Buddhist psychology, although it was established around the 4th century AD, but if based on history to study the origin and development through the development of this thought, the problem it is inevitable that we must study Early Buddhist thought. Otherwise, not only would we not be able to understand the origin of this idea, but we would also not be able to accurately evaluate the Buddhist stance.

Thomas A. Kochumuttom also would like to repeat that “throughout its long history of development, has ever retained the original inspiration of its founder, the Buddha. The latter believed in a multiplicity of real, individual, beings, a belief that has never been seriously questioned by any of his followers. The different stages in the history of Buddhism mark, if anything, the different ways of looking at the same teaching of the Buddha. Consequently, the different schools within Buddhism distinguish from each other not so much in their philosophy as in their practices. If, for example, there has been a movement from the non-theistic *Theravāda* School of Buddhism to the theistic *Mahāyāna* School of the same, it is a change only in religion practices, and not a change in the philosophical convictions.”¹⁴

The history of Buddhism for the six centuries B.C. may be looked upon as covering the following three main periods: i. **Early or pure Buddhism**, preserved mainly in the four *Pāli Nikayas* and *Vinaya*, or in the fragments of their Sanskrit versions hitherto discovered. ii. **Sectarian or Theravāda Buddhism**, represented by the various schools which came into existence about a century after Buddha’s death. The sources for this period are scanty, being limited to a few books, either expressly attributed to a particular school, or having sufficient evidence to indicate

¹⁴ Thomas A. Kochumuttom. (1989). *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu the Yogacarīn*. Delhi: Motilal Banarsidass, p. xvii.

the school to which the works belong, and also the treatises dealing exclusively with the history of the schools and their doctrines. iii. ***The Beginning of Mahāyāna***, or as Rosenberg puts it, the period of conflict between *Theravāda* (*Hīnayāna*) and *Mahāyāna*.¹⁵

The interest of modern researchers in Buddhist psychology becomes entirely understandable when one realizes that there is a great deal of psychological content in Buddhism. The psychological theory is the most explicit in the *Abhidhamma Piṭaka*, contains a highly codified psychological document on the mind and human behavior, and a translation of one of the *Abhidhamma* books, *Dhammasangani*, and has been commissioned by its translator, Caroline Rhys Davids for the title “*A Buddhist Manual of Psychological Ethics*” first published in 1900.¹⁶

1. 1. The Fundamental Principles of Buddhist Psychology in Original (Early) Buddhism

1.1.1. The Buddha is a Great Psychologist in Ancient History

Buddhist Psychology is rooted in Buddha’s the teachings. The Buddha is a Psychologist’s guiding person and person who found Buddhist Psychology system. Therefore, to understand Buddhist psychology we must learn about His life and return to the story of the Buddha’s search for enlightenment.

“He now used the method of meditation (samādhi) that he had trained in earlier, but instead of taking that state as an end in itself, with its attendant bliss or great peace, he used samādhi as a tool for active investigation. His questions centered on the nature of the mind.”¹⁷

Below is brief introduction about the life of Buddha. We can divided the life of Buddha into the four most important phases.

The first phase, from his birth to his renunciation, The Buddha is the historical person who lived about 2564 (2020) years ago, before He became the Buddha that he known as Siddhartha Gautama prince of Shakya. On the full moon

¹⁵ (Nalinaksha Dutt, *Aspects of Mahayana Buddhism And Its Relation To Hinayana*, 1930), p. 1.

¹⁶ Padmal, S. (Vol. 9 No. 3 Fall. 1990). Buddhist psychology: A review of theory and practice. *Current Psychology*, Pp. 236-254.

¹⁷ Pier Luisi. (2010). *Mind and Life_ Discussions with the Dalai Lama on the Nature of Reality*. New York: Columbia University Press.

day of May, He was born in 563 BCE.¹⁸ But according to P.V. Bapat studied in the *Theravāda* Buddhism, the Buddha's parinirvana occurred in 544 BCE¹⁹, we can calculate the date birth of Buddha is 624.

$$\begin{array}{r} + 544 \\ 80 \text{ (the age of Buddha)} \\ \hline 624 \end{array} \qquad \text{So, } \begin{array}{r} + 544 \\ 2020 \\ \hline 2564 \end{array}$$

United Nations also recognized in 624 as the milestone to calculate the number of years to celebrate United Nations Day of Vesak. So, in 2020 is his 2564th Birth Anniversary. And another calculation derived from the established dates of The Buddha.

The Buddha was born in the *Lumbini* Park at *Kapilavatthu*, on the Indian borders of present Nepal.²⁰ The Buddha's father *Suddhodana*, was one of the leaders of the *Sakya*. Mother was named *Maya*.²¹ He had he remarkable expressions when he was childhood such as his intelligent and spirit of seclusion. An event at Ploughing Festival. It was the first spiritual experience which, a landmark to his enlightenment latterly. At the age of sixteen, he married his cousin Princess *Yasodharā*.²² And he had a son name *Rahulā*.

The second phase, from renunciation to Enlightenment; when the Buddha set out from home, He joined a movement of individual wandering ascetics or at least deeply skeptical of, the prevailing Vedic religion. Although living in the life of a Prince but he still gave up, He was going away to learn to understand old age, sickness and death. At age nineteenth *Siddhartha* Prince left his palace took up the life of a religious ascetic. For five years he was looking for the teachers to learn the way. The first Buddha's teacher known was *Alara Kalama*. He was one of the best teachers in India at this time. Ascetic *Gotama* went to study under him. At that time, they had already achieved extremely subtle, focused states of concentration, known as meditation (*samādhi*). *Gautama* was clearly a prodigy

¹⁸ S, R. Gopal. (1932). *A History of Indian Buddhism*. India: Kusumanjali Prakashan, p. 108.

¹⁹ (P.V. Bapat, 1959), p. i.

²⁰ Mahāthera, Nārada. (Third Edition 2010). *The Buddha and His Teachings*. Sri Lanka: Buddhist Publication Society Kandy, p.13.

²¹ Hirakawa, Akira. (n.d.). *A History of Indian Buddhism from Sakyamuni to Early Mahāyāna*. (P. Groner, Ed.) Hawali, p. 21.

²² Mahāthera, Nārada. (Third Edition 2010). *op. cit.*, p. 5.

with a genius for this training, because in a very short time he achieved the same degree of meditation (*samādhi*) as his teachers. Despite what he had learned, he could see that he was still suffering from old age, illness and death and that his mission was not over. Thus, *Gotama* left *Alara Kalama* and search of a new teacher. At last he found another great teacher, *Uddaka*, who was famous for his cleverness. Again, He found that *Uddaka* could not teach him how to stop suffering, old age and death either; but he was not satisfied, because no profound, irreversible transformation had taken place. When you come out of *samādhi*, you're essentially back in the same state you were before, still vulnerable to suffering. In other words, it's like a contemplative liberty; a very nice liberty, but then it's back to the treadmill. The Buddha was really looking for a way to sever the very roots of suffering. Once again the Ascetic *Gotama* was disappointed and left *Uddaka*, making up his mind to struggle by himself until he found the cause of all the suffering of life.

After leaving his second teacher, *Uddaka*, Prince Siddhartha He met five friends. They are *Koṇḍañña*, *Vappa*, *Bhaddiya*, *Mahānāma* and *Assaji*. They joined in the austerities of *Gotama* at *Uruvelā*. Then, he abandoned his austerities they left him in disappointment. They went to *Uruvelā* and for six years *Gotama* struggled and tortured his body. He practiced extremely Ascetic he looked like a living skeleton. For six long years he did these practices and, despite great pain and suffering, he found no wisdom or answers to his questions. He finally decided, “*These austerities are not the way to enlightenment.*” Because, himself He understood that the answers he was seeking required him to harness not only the energy of his mind, but need the resources of his body and his heart as well. So he left the ascetics and accepted the sweet thick milk-rice from a young woman named *Sujāta*, and then bathed in the river *Nerañjarā*. This was the last food before he would prepare for seven weeks meditation (*samādhi*). On the 49th day and night of his meditation, using the laser-sharp focus of *samādhi*, the Siddhartha Prince penetrated through what we call the ordinary mind and he was able to tap into a deeper stratum of consciousness. He directed that very pure, focused attention back through his own life, and then back to previous lives, which manifested to him with

complete clarity. He could see patterns of a phenomenological causality and his mind was completely freed of all obscurations under the full moon of May in 544 BCE Siddhartha attained the Supreme Enlightenment and became the Buddha, the Enlightened One.²³ After he attained enlightenment, Gautama Siddhartha was called the Buddha (Gautama Buddha).

*The third phase, after Enlightenment and propagation dharma*s, According to *Mahāyāna* Buddhism, the Buddha spent 49 years preaching the Dharma. The Buddha converted many great people who after was becoming disciples they have had a great influence in the Buddhist company such as the First Five Monks, Princess Yasodhara, Prince Nanda, Prince Rahula, The Two Chief Disciples, Poor Sopaka, Lady Patacara, Angulimala, the Bandit, Wakkali, Sunita, the Scavenger, The Yasha, King Bimbisara, Visakha, Great Female Supporter, Devadatta, The Queen, The Millionaire, The Farmer, Magandiya's Grudge, Alavaka, Sujata, Ananda, the Loyal Attendant, King Pasenadi of Kosala, Ambapali's Gift Jivaka, Subhadda, the Last Disciple, etc. From here the Buddhist congregations are increasingly crowded and spread to countries in the world.

Experienced by practicing, the Buddha had discovered the cause and the result leads to dominate all human life in the world. In the *Mahavagga* belonging to the *Vinaya- Piṭaka* and also in the *Samyutta Nikāya* belonging to the *Sutta-piṭaka*²⁴ and The five *Āgamas* together comprise the *Suttapiṭaka* of the Early Buddhist Schools²⁵ are found that after His enlightenment, at the request of Brahma Shahampati, the Buddha decided to preach the *dharma*s achieved by himself to mankind. Firstly, He thought of explaining the *dharma*s to two former teachers named *Alara Kalama* and *Uddaka Ramaputta* but the both had died. So he walked gradually from Uruvela to Isipatana where the five ascetics were dwelling and gave them. His first sermon which was called "*Dhammacakkappavattana sutta*". The content of this *Sutta* may be summary as follow: It introduces the Buddhist doctrine: the Four Noble Truths, the Middle

²³ Kathleen H. Dockett, G. R. G. (Ed.). (2004). *Psychology and Buddhism from Individual to Global Community*. New York: New York, Boston, Dordrecht, London, Moscow, pp. 15-16.

²⁴ I. B. Horner, (1971), *the Book of the Discipline (Vinaya- Piṭaka)*, Volume IV (*Mahavagga*), pp. 10 - 21.

²⁵ Āgama (Buddhism). From, [https://en.wikipedia.org/wiki/%C4%80gama_\(Buddhism\)](https://en.wikipedia.org/wiki/%C4%80gama_(Buddhism))

path and Dependent origination etc. Especially the Buddha advises monks to give up the two extremes: indulgence and mortification, and follow the Middle Path which leads to insight, wisdom, and *Nibbāna*.

The fourth phase, The Buddha's Mahanibbāna at the age of 80 in Kushinagar, Uttar Pradesh, India. After presenting the middle way of the noble eightfold path, the Buddha shows the way leading to the cessation of suffering is the practice of the Eightfold Path. The Buddha then explains the Four Noble Truths. More importantly, Lord Buddha speaks of the individual experience of his practice and realization of the Four Noble Truths as the way leading to His enlightenment in the very first discourse. Basically, all of his teachings for the next forty-nine years were structured on these four basic issues.

*“Suffering is a reality. Rather than avoiding or denying it, we should recognize it and explore it in its entirety. Does it have causes? What are those causes? We should check empirically and find out what is crucial. There are many contributing factors for suffering, but which of those factors that are within our control within the mind can be eliminated? Is it possible to irreversibly remove those tendencies of the mind so that suffering never comes back, even though outside circumstances are terrible? And if so, how? Finally, there is a strategy to accomplish this.”*²⁶

This is a very important doctrine at the beginning of Buddhism. It is set the motion of *dhammas*, through the Four Noble Truths is the first discourse. It can be said that the content of this embraces all aspects of Buddhist philosophy, psychology and ethics etc.

Buddhist psychology and different Buddhist Schools have different scholarly cultural traditions corresponding to different lines of Buddhism. Nevertheless, the content all focus on the teachings of The Buddha like Buddhist traditions we know of today. The central problems of human are solved by the teachings of The Buddha and one of key elements is:

²⁶ Pier Luisi. (2010). *Mind and Life_ Discussions with the Dalai Lama on the Nature of Reality*. New York: Columbia University Press, p. 73.

“The key to solving this problem lies in the development of our consciousness; for if we do not preserve and deepen our natural consciousness, how can we ever see the truth?”²⁷

The Buddha’s teachings was explained down the ages as a religious quest, science, ethics, and recently as a psychology. This is possible due to the principle of Buddhist *Mahāyāna*, the “skillful means” enabling the *Dharma* to adjust to various cultures, situation, circumstance and times.

1.1.2. Glimpse of Original Buddhism

About a hundred years after the Buddha entered *Nirvana*, Buddhism began to have a clear differentiation. Usually people call this the period when Buddhism divided into sectarian Buddhism, and Buddhism in the period before sectarian division is early Buddhism. Early Buddhism also only said Buddhism in a period, from the point of view of logic, regardless of the aspect, the early Buddhist attitude was relatively close to the Buddha’s time.

According to Nalinaksha Dutt Original Buddhism period, circa 450 to 350 B. C. There has already arisen a fairly large amount of literature upon the first period (i.e., the first century after the inception of Buddhism), offering us solutions of many problems a result which has been made possible by the strenuous labors of the *Pāli* Text Society in regard to the publication of the *Pāli* canonical texts. By the early or pure *Hīnayāna* Buddhism, we mean only that form of Buddhism which is presented to us by a considerable portion of the *Vinaya* and the four *Nikāyas*. For the present’s purpose of drawing a rough sketch of the period of transition from *Hīnayāna* to *Mahāyāna*. We shall state some of the conclusions reached by scholars about the Buddhism of this period in order to ascertain how it changed in course of time and gave rise to the different schools.²⁸

1.1.3. The Central Teachings of Buddha

“Early Buddhism” period is understood in this context as the Buddhism of *Tripiṭaka*. The term “Early Buddhism” is used here as the earliest stage of Buddhism since the Buddha’s *Mahanibbāna*. “Nevertheless the *Nikāya* literature

²⁷ Kathleen H. Dockett, G. R. G. (Ed.). (2004). *op. cit.*, p. 18.

²⁸ (Nalinaksha Dutt, *Aspects of Mahayana Buddhism And Its Relation To Hinayana*, 1930), pp. 1-2.

is clearly the earliest source material for the study of Buddhism, and is often appealed to by proponents of sects which characteristically focus upon other and later texts. There are various ways of studying Buddhism, both in terms of demarcating which texts to study, and in terms of the discipline primarily used to elucidate them.”²⁹

“*Early Buddhism*” is term for each stage of Buddhism and this term also can refer to distinct periods that is the period of pre-sectarian Buddhism lasted until about 150 years after the *Nibbāna* of Gautama Buddha. Pre-sectarian Buddhism also called “Early Buddhism”, “the Earliest Buddhism” and “Original Buddhism”, is the Buddhism that existed before the various subjects of Buddhism came into being.³⁰

After the achieving the wisdom of the Supreme Enlightenment, i.e. the achievement of the Buddha, the Buddha used his experience, his spiritual realization to teach the dharma-beings, spent almost fifty years. After attaining the wisdom of the Supreme Enlightenment, which is the achievement of the Buddha, the Buddha used his experience, his spiritual realization to teach the dharma, spent nearly fifty years. During Buddha’s time in the world, the systematization of the Buddha’s Teachings had been made to facilitate memorization, since only verbal spread was employed to pass on the teachings from generation to generation.

*“Three months after the Parinibbāna of the Buddha, the great disciples recited together all the Teachings of Buddha, after compiling them systematically and carefully classifying them under different heads into specialized sections.”*³¹

Currently, Three Baskets (*Tripiṭaka*) are also basic fundamental doctrine to Buddhist studying in the succeeding centuries of Buddhist development and one of key elements of later Buddhist’s theories be also described by taking the *Tripiṭaka* as a starting point to explain their theory.

²⁹ Frank J, Hoffman. (1987). *Rationality and Mind in Early Buddhism*. Delhi: Narendra Prakash Jain for Motilal Banarsidass, p. 1.

³⁰ https://en.wikipedia.org/wiki/Early_Buddhism, 8/8/ 2017.

³¹ U Ko Lay, *Guide to Tripiṭaka*, p. 18. From: http://www.buddhanet.net/pdf_file/tipitaka.pdf

This was recorded in *Mahāvagga* about “*The Story of the Going-Forth of Sāriputta and Moggallāna*” when wanderer Sāriputta met venerable Assaji in the first time. Venerable Assaji uttered this terse expression of *dhammas* to the wanderer Sariputta:

“Those things which proceed from a cause,
Of these the Truth-finder has told the cause,
And that which is their stopping
The great recluse has such a doctrine.”³²

And after that *Sāriputta* and *Moggallāna* became distinguished disciples of the Buddha. Under direct instruction from the Lord Buddha, the Buddhist congregation grew more and more powerful. Since then, the Buddha was depending on the level of every human being to spread sermons that were recorded letter in the first time that is Five *Nikāyas*. “*Nikāya* literature is clearly the earliest source material for the study of Buddhism, and is often appealed to by proponents of sects which characteristically focus upon other and later texts. There are various ways of studying Buddhism, both in terms of demarcating which texts to study, and in terms of the discipline primarily used to elucidate them.”³³

Central teachings of the Buddha was considered in the *Mahāvagga* said that after His enlightenment, at the request of Brahma Shahampati, the Buddha decided to preach the *dhammas* achieved by himself to mankind. He thought of explaining the *dhammas* to two former teachers named *Alara Kalama* and *Uddaka Ramaputta* but the both had died. So he walked gradually from Uruvela to Isipatana where the five ascetics were dwelling and gave them. His first sermon which was called “*The Dhammacakkapavattana sutta*”. The content of this *Sutta* be summary as follow: It introduces the Buddhist doctrine: the Four Noble Truths (*Catari Ariya Saccani*), the Noble Eightfold Path (*Ariya Atthangiko*), The Theory of Dependent Origination (*Paticcasamuppāda*), Five Aggregates (*Pañcupādānakkhandha*), Three Universal Characteristics (*Tilakkhaṇa*), and Four Perverted Views (*Brahma Vihara*). Which are the fundamental teachings of Buddha that provide

³² I. B. Horner, (1971), *op. cit.*, p. 54.

³³ Frank J. Hoffman. (1987), *op. cit.*, p. 1.

a uniting doctrine, or conceptual outline, for all of Buddhist thought that is truly regarded to be basic in the Buddhist doctrinal system. Especially, in this *Sūtra* the Buddha advised monks to give up the two extremes: indulgence and mortification, and follow the Middle Path which leads to insight, wisdom, and *Nirvana*. Although each doctrine is a different aspect, they all closely complement and relate together.

1.1.4. The fundamental principles of Buddhist Psychology in Early Buddhism

The Four Noble Truths (*Catāri Āriya Saccāni*) (P.) represent the Buddha's insights. The *first truth* is suffering (*dukkha*); Life is filled with physical and psychological suffering. *Second*, the cause of our suffering is our attachment to things, driven by our desires and our failure to realize that everything we fervently desire, is is our ego. The *third truth*; the cessation of suffering can be achieved by destroying our ego through the attainment of meditation; and the *fourth truth*; The Eightfold Path (*Ariya Atthangiko magga*), which leads to the cessation of suffering, requires the development and practice of adequate wisdom, morality and behavioral, cognitive, and meditative skills.

According to Prof. Y. Karunadasa and Corey Bell examined “*Not-self, dependant origination and the fundamental principles of Buddhist psychology*”³⁴

Humans are thus described as five aggregates (*Pañcupādānakkhandha*) of different mutually causal factors that are in constant flux, transient, and temporary. According to his teaching, suffering cannot be separated from the five aggregates (*Pañcupādānakkhandha*), from this fathom-long body with a mind. The five aggregates and suffering are same, and not two different things. “What is suffering?” the Buddha asks, and answers: “*It should be said that it is the five aggregates of clinging.*” Now it is clear that in order to understand the first truth *dukkha* as well as the other three, it is essential to have a clear indication of the five aggregates that embrace the person. In common parlance we speak of a being, but in the final sense there is no such being, but only an expression of ever-changing

³⁴ Prof. Y. Karunadasa and Corey Bell, “*The fundamental principles of Buddhist psychology and their relevance to Buddhism as a religion*”. Bodhi Journal, Issue 2, January 2007.
From: <https://www.buddhistdoor.net/features/the-fundamental-principles-of-buddhist-psychology-and-their-relevance-to-buddhism-as-a-religion>.

psycho-physical forces. These forces make up the aggregates, and what we call a being is nothing but a grouping of these five ever-changing aggregates.³⁵

Five aggregates (body (*rūpa*), feeling (*vedāna*), perception (*sanna*), habitual tendencies (*samkhara*), and consciousness (*viññāna*)). matter sensation perception mental formations and sometimes the core mental formations of volition volitional actions relational speech that we will get into it later but you know that sentient beings have consciousness and sentient being is a combination of body and mind. If we only have a body and if no mind you're not a sentient being. So you have body and a mind matter here. for example your senses your skin your bone your hair the biomolecules part of it, the elements part of it, the material part of it, and sensation perception mental formation and consciousness refers to the immaterial part of it or some people called the spirituality part of it. So the mind the mentality of it. We are a combination of that. Why do we have study this in the Buddhist Psychology. Because you cannot liberate yourself from suffering and mental afflictions unless you know, how you think unless you know how people think. Because everything originates from the mind. It is the mind that induced the suffering. if you only have a body you have no feelings you don't have suffering so in order to release yourself from suffering release yourself from *saṃsāra*, life and death and reincarnation you have to understand your own consciousness and when you understand your own consciousness which is polluted consciousness, you have a chance to purify your consciousness into wisdom, and when you have that wisdom with that wisdom you practice until you get to their *Nirvana* which is liberated from *saṃsāra* liberated from suffering mental afflictions liberated from reincarnation then you are in diviner we are do it with a purpose. We do it because what we want to understand ourselves. So that's the sentient beings have to intrinsic Buddha-nature which when realized through enlightenment can transcend the conditions of *saṃsāra* thereby attaining Buddhahood. So every sentient being has the potential of being the Buddha some people like to call it a God, you have that potential to be the God in you.

³⁵ Piyaḍassi Thera. (1972). The Psychological Aspect of Buddhism. Colombo Y, M. B. A. Kandy, Sri Lanka: Buddhist Publication Society, p. 13.

This fact is clearly brought out in the (Skt). *Prātītyasamutpāda: Saṅkhāra - paccaya vinnanam*, dependent on the *karma* or good and evil actions (*saṅkhāra*) of the past births is conditioned the conscious life in this present birth. Consciousness, therefore, is the first factor (*nidāna*) or first of the conditioning links belonging to the present existence. As this, consciousness (*viññāṇa*) is the first of the stream of consciousness (*viññāṇa sota*) belonging to one existence (*bhava*), it is also known as *patisandhivinnana*, rebirth consciousness. *Saṅkhāra*, in the form of *karma*, is the ‘*motive force*’ that causes rebirth.³⁶ According to the principle of *Paṭicca-Samuppāda* or Dependent Origination, the principle is that nothing arises or ceases except in dependence on certain conditions. The application of this principle to personality is most often done in terms of a series of twelve causal links.

Everything is conditioned, relative, and interdependent. If we take this formula in reverse order, we come to the cessation of the process. Finished the cessation of ignorance, volitional activities cease; finished the cessation of volitional activities consciousness ceases, etc. Through the cessation of birth, decay, death, sorrow, etc. cease. The *Dependent Origination* contains the loftiest and enlightened teaching in human thought that has ever been made and exhorted the Buddhist followers to live in contentment and harmony and to replace the three evil roots by three good ones, that is, to replace greed by non-greed, hate and ill-will by kindness and goodwill, ignorance by wisdom. This law can be given in a short formulation of four lines:

“When this is, that is
This arising, that arises
When this is not, that is not
This ceasing, that ceases.”

This principle of interdependence and relativity precludes the arising, continuity and cessation of existence. This principle is called the *Law of Dependent Origination (Paṭicca-Samuppāda)*. This law highlights an important principle that all phenomena in this universe are relative, conditioned, and do not arise independently of the supporting conditions. A phenomenon that arises due to

³⁶ Piyadassi Thera. (1972). *The Psychological Aspect of Buddhism*, op. cit., p. 8.

a grouping of conditions present to support its arising. And the phenomenon ceases when the conditions and elements supporting its origin change and no longer sustain it.³⁷

All teachings of Buddhism are based on Interdependent Co-Arising. If a teaching is not in contract with Interdependent Co-Arising, it is not a teaching of the Buddha.³⁸ *After the Buddha passed away, many schools of Buddhism began to describe **Interdependent Co-Arising** more analytically. In the Sarvāstivāda School, four kinds of conditions (pratyaya)³⁹ and six kinds of causes were taught, and this later became part of the teachings of the Vijñānavada School of Buddhist Psychology. According to this analysis, all four kinds of conditions must be present for everything that exists.*⁴⁰

In brief, although there are many different doctrines as The Four Noble Truth, The Noble Eightfold Paths, The Law of Dependent Origination, etc. but all of these doctrines are closely related together. In that The Law of Dependent Origination considered as stringing whole other doctrines. According to an observation of Thich Chon Thien in his work “*The Concept of Personality Revealed through the pancanikāya*” he explained that the Law of Dependent Origination, covering whole the Dharmas, and its existence by causal happening. Because, all *Dharmas* were born by causal happening, so it is non-self. It is the essential teaching of Buddhism; those who can see this truth of Dependent Origination, see existing things; those who can see existing things, see the principle of Dependent Origination.⁴¹ This is key point to explain Buddhist Psychology. The meaning of each element of the Dependent Origination including twelve causes: Ignorance (*avijjā*), activities (*sankhāra*), consciousness (*vināna*), name and form (*nāma - rūpa*), six bases (*salāyatana*), touch (*phassa*), feeling (*vedāna*). Craving (*tanhā*), grasping (*upādāna*), becoming (*bhava*), birth (*jāti*), old - age and death, grief, lamentation, illness, sorrow and despair (*jarā - marana...*). Besides, The Four

³⁷ Venerable K. Sri Dhammananda Maha Thera, *Law of Dependent Origination*, viewed on 24/4/20. From <https://www.budsas.org/ebud/whatbudbelieve/106.htm>

³⁸ Thich Nhat Hanh. (1999). *The Heart of the Buddha's Teaching*. London: Random House, p. 379.

³⁹ Detailed explanation in chapter 3.

⁴⁰ (Thich Nhat Hanh, 1999), *op. cit.*, p. 373.

⁴¹ Thich Chon Thien. (2000). *The Concept of Personality Revealed through the Pancanikāya*. Saigon, Vietnam: NXBTP, p. 67.

Noble Truths are considered to be the formula of cognitive process and practice for any Buddhist Schools. And

“The following study presents of the five aggregates (pañcakkhandhā); its primary intention is to establish how the Theravāda tradition views their interaction. It therefore attempts to clarify the fundamentals of Buddhist psychology by analyzing one of the earliest classifications of the conditioned phenomena the five aggregates-investigating the role that these aggregates play in the cognitive process and explaining how they chain us to the wheel of misery. Once the individual meaning of each of the five aggregates is conceptualized, we try to understand the relation that exists between each of them.”⁴²

Which are always mentioned and analyzed widely in the field Buddhist Psychology.

The content and structure of central teachings of the Buddha show that the diagnosis of suffering is psychological, identifies “cause and effect” relationships between perceptions, emotions, and motivations that are also psychological, and prescribes to cure that can be understood as a cognitive and behavioral that is psychological therapy. This investigation will be used to prove the general features of Buddhist psychology theory and practice.⁴³

1.2. The fundamental principles of Buddhist Psychology in Buddhist Sects

Sectarian Buddhism is the period circa 350 to 100 B. C. This witnessed the breaking up of the Buddhist *Sangha* into many sections and the scattering of these sections over the various parts of India, each growing in its own way. Though dissension in the *Sangha* may be undesirable from the orthodox point of view, they were indicative of the great interest taken by the disciples in ascertaining the real Buddha’s teaching as also of the attempts to interpret the old teachings in a new way, and to adapt them to the changed circumstances brought about by the advancement of thought for over a century.⁴⁴

⁴² Anukul, C. B. (1982). The *Vaibhāṣika* School of Buddhist Thought. *Bulletin of Tibetology*, 3.

⁴³ Gerald Virtbauer, (2014). “Characteristics of Buddhist Psychology” in SFU Research Bulletin, p. 4. Retrieved from <http://journals.sfu.ac.at/index.php/sfufb/article/view/4/4>

⁴⁴ Nalinaksha Dutt. (1930). *Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna*. Luzac & CO., London.p. 5.

To keep pace with this ideological movement, older schools must strengthen their strength to make their positions solid and unbreakable. As a result of this effort, we have *Abhidhamma* of the *Theravāda* School and *Sarvāstivāda*. The great agreement between the *Nikāyas* (= *Āgamas*) and the *Vinaya* of the *Theravāda* and *Sarvāstivāda* schools, and the great disagreement between their *Abhidhamma* texts clearly shows that while compiling *Nikāya* and the essential parts of the *Vinaya*, these two schools lived closely in Magadha or there and used a common source, but in compiling their *Abhidhammas* they differed and developed the *Abhidhamma* texts independently. From the nature of *Kathavatthu*'s content of *Theravadins*, it is clear that the *Abhidhammas* were developed not only to strengthen their views but also to criticize their opponents' views and to establish their own against them, therefore, we can say this period not only saw the emergence of new schools but also the new development of old schools.⁴⁵

1.2.1. Glimpse of Sectarian Buddhism

The principles of all the above schools are based on the doctrine of *Sakyamuni* Buddha. In the beginning there was no such thing as a school in Buddhism. However, the Buddha's disciples absorbed what was most beneficial and practical for them. Thus schools of Buddhism developed. After the 2nd Buddhist Council, about 100 years after Buddha's *Mahaparinibbana*, there was a schism of the *Sangha* into the *Theravāda* and *Mahasanghika* Schools. 18 Schools afterward developed from them.⁴⁶ Then from eighteen these Schools generated other Schools of Buddhism and gradually spread to countries in the world.

'*Early Buddhist Sect*' is term for each stage of Buddhism and this term also can refer to distinct periods that is the period of Sectarian Buddhism period and it appeared after Early Buddhism period.

Noting that the schisms account is entirely absent from the *Vinaya* commentaries, Cousins concludes that: "*This strongly suggests that an account of the 'eighteen schools' was preserved in the commentary tradition of the Mahāvihāra.*"⁴⁷

⁴⁵ Nalinaksha Dutt. (1930), *op. cit.* p. 6.

⁴⁶ <http://www.suttas.com/mahasanghika-school.html>.

⁴⁷ L. S. Cousins, *the 'Five Points' and the Origins of the Buddhist Schools*. The Buddhist Forum, Vol. II, Seminar Papers 1988-90, pp. 27 - 60.

The Eighteen Schools of Buddhism arose about one hundred to two hundred years after *Parinibbāna* i.e., between the Third and Second Buddhist Councils. They were called “*Hīnayāna*”, a term coined, who wanted to promote their own teachings and despise earlier forms of Buddhism. It should be pointed out that the Buddha never preached any “higher or lower means” to his disciples, but only taught the path to end suffering. Due to its derogatory nature, the term “*Hīnayāna*” should be avoided when referring to the *Nikāyas* or the Early Schools of Buddhism.

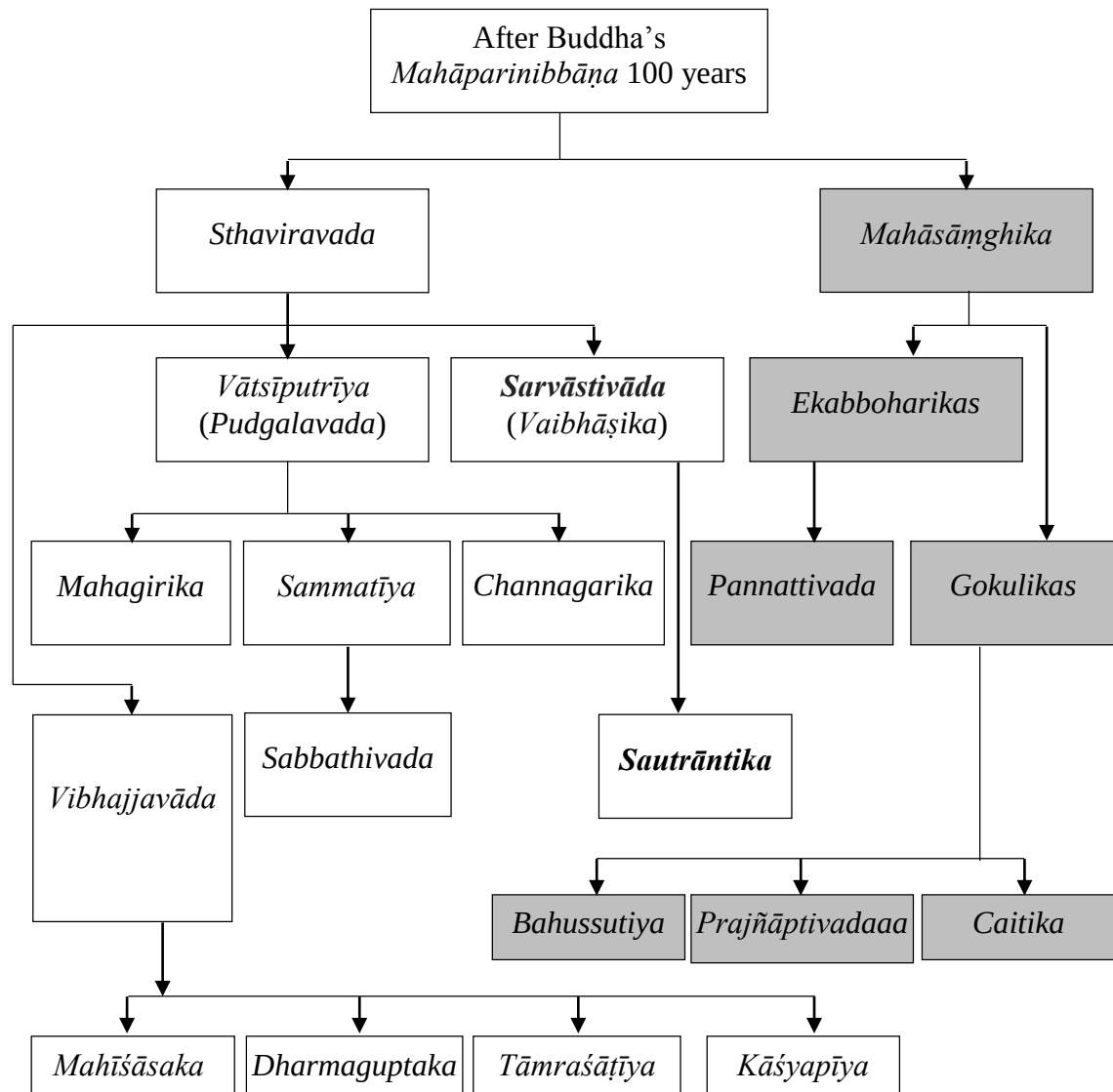
According to the *Mahāvamsa*,⁴⁸ After the Second Council, the *Mahāsāṃghika* School was recognized as the first *Nikāya* to separate from the original *Sangha* after the Second Council. They had their main center at *Pataliputta* but later migrated from *Māgadha* in two streams, one to the north and one to the south. The southern group settled in Andhra Pradesh around *Amaravati* and *Dhanakataka*, their branches concentrated in *Nagarjunikonda*, living in the surrounding mountains. The *Pāli* version was fully borne out by inscriptions discovered in these areas, namely the *Pubbaseliyas*, the *Uttaraseliyas* or the *Aparaseliyas*, the *Siddhatthikas* and the *Rajagirikas*, collectively referred to as the *Andhakas* by *Buddhaghosa* in his commentary on *Kathavatthu*. Among the northern *Mahāsāṃghika*, he mentions the *Gokulikas*, *Ekabboharikas*, *Bahusuttika* and *Pannattivadins*. With the exception of the *Gokulikas*, however, their views are not mentioned in the *Kathavatthu*, suggesting that perhaps they no longer hold any practical importance. (1) *Mahāsāṃghika* broke away from the original *Sangha* and gave birth to two schools (2) *Gokulika* and (3) *Ekavyoharika*. From *Gokulika* arise (4) *Pannatti* and (5) *Bahulika* or *Bahussutiya* and from (6) this *Cetiya* sect makes up with *Mahāsāṃghika* a total of six.

Theravāda (Sthavira), the term *Sthavira* meaning “Elder”, Sect of the Elders and was the original *Sangha* from which the other schools seceded. Its texts are written in *Pāli*, recognized as the vernacular language used by the Buddha. From the (7) *Theravāda*, two more groups seceded, namely (8) *Mahimsasaka* and (9) *Vajjiputtaka*. The latter produced (10) *Dhammuttariya*, (11) *Bhaddayanika*,

⁴⁸ *The Mahāvamsa* or Great Chronicle of Ceylon. Trans. by Wilhelm Geiger. Published by the *Pāli* Text Society, London. First published, 1912.

(12) *Channagarika* and (13) *Sammitiya* while the former produced (14) *Sabbathivada* **or** (***Sarvastivadin***) and (15) *Dhammaguttika*. From *Sabbathivada*, (16) *Kassapiya* split off and later produced (17) *Samkantika* (***Sautrāntika***) and from this (18) *Suttavada* (***Suttavadins***).⁴⁹

Diagram 1.1: The Schism in Early Buddhism



Each School of Buddhism is interpreted as a set of views based on what the Buddha taught and that is the end product of a process of logical reasoning. Since the teachings are not mere beliefs, a proponent of Buddhist teachings must be

⁴⁹ Chan, Koon San. (2006). *Buddhism Course*. Malaysia: Majujaya Indah Sdn. Bhd, p. 285.

someone who has studied and analyzed the various concepts of the Buddhadharma and who understands what it means to accept right view and change wrong views by developing their views.

From two original schools; *Theravāda* (*Sthavira*), *Mahāsāṃghika* and their related Schools, and then developed into four main schools in India. The schism in Buddhism was followed by a series of schisms, and in course of time, several sub-sects branched off from *Theravāda* and sects and the *Mahāsāṃghika*. But these two sects; The *Theravāda* was split up into twelve sub-sect and *Mahāsāṃghika* into six. But these different sects could not maintain their individual existence for long. Most of them either vanished or merged with other Schools shortly after their origin, only four Schools exist and developed later.

According to Geshe Tenzin Zopa,⁵⁰ one of main reasons for this schism is Buddhism saw it beneficial to give the teachings into disciples of different mentalities, so that each could develop knowledge according to their abilities. This gave rise to there being four schools. The four schools that could outlive and expand their own field of influence were the *Vaibhāṣika* (Great Exposition School), *Sautrāntika* (*Sūtra* School), *Yogācāra* (Mind School) and *Madhyamika* (Middle Way School).

The classification into four systems of teachings derives from the Buddha himself, the various philosophical concepts reflected in these schools of doctrine were all taught by the Buddha. They were then classified into different systems of teachings by the Indian Masters, who had attained sufficient proficiency in the Buddhist teachings to undertake the enormous task of systematizing and organizing in the vast body of the scriptures. According to their different views four schools belong to eighteen sub-schools. Through studying Buddhist Tenets, we will see that this term “dependent-existence” is used by all four schools but each school has a different explanation as to what it is.⁵¹

i. The *Vaibhāṣika* categorized into *Sarvāstivāda* School that belongs to *Theravāda* (*Sthavira*), The School of the Kashmiris or the School of the Maghadas.

⁵⁰ Geshe Tenzin Zopa, (2019), Buddhist Tenets - commentary on Jetsun Chokyi Gyaltsen's “A Presentation of Tenets”, from: http://www.tenzinzopa.com/ebooks/buddhist_tenets.pdf

⁵¹ Ibid. p. 12.

ii. The *Sautrāntika* also categorized into *Sarvāstivāda* School but *Sautrāntika* School Following Scripture.

iii. The *Chittamatra* categorized into, *Chittamatra* School Following Scripture and *Chittamatra* School Following Reasoning.

iv. The *Madhyamika* categorized into; *Svatantrika Madhyamika* (Middle Way Autonomy School) and *Prasangika Madhyamika* (Middle Way Consequentialist School).

From *Sthavira* split eleven schools other as mentioned above, within of *Sthavira Sabbathivada* (*Sarvāstivādin*) was one of eleven schools belong to *Sthavira*. The *Sarvāstivāda* comprised two sub schools, the *Vaibhāṣika* and the *Sautrāntika*. The *Vaibhāṣika* philosophy was based on of the *Mahāvibhāṣa Śāstra*, and comprising the orthodox branch of the *Sarvāstivāda* School, for this reason this school received name *Vaibhāṣika*. The *Vaibhāṣika-Sarvāstivāda*, which had by far the most “comprehensive edifice of doctrinal systematic” of the Early Buddhist Schools, was widely influential in India and the world. “The word ‘*Vaibhāṣika*’ is derived from *Vibhasa-shastra* (‘Option’), which is the name of a great commentary compiled sometime after Kaniska’s reign to explain the *Jñāna-prasthāna* (‘Origin of Knowledge’) by *Katyaya-nīputra*, a brilliant philosopher of this school. The commentary receives its name from the fact that different opinions of the leading teachers of the school are carefully recorded, so that the reader may at his own option adopt whatever opinion he feels inclined to.”⁵² And it should be mentioned here that the *Vaibhāṣikas* are identified with the *Sarvāstivādins*. In the words of Yamakami Sogen, in later times, the so-called *Vaibhāṣikas* came to be identified school with the *Sarvāstivādins*, and the two names became mutually interchangeable, although, properly speaking, the *Sarvāstivādins* originally formed a section of the *Vaibhāṣikas*. They became more popular since the days of Kaniska and became predominant in *Kashmir* and *Gandhara*.⁵³

In contrast to the *Vaibhāṣikas*, *Sautrāntika*, *Sarvāstivādins* did not emphasize *Mahāvibhāṣa Śāstra*, but emphasize Buddhist scriptures. Hence, the

⁵² *Encyclopaedia of Religion and Ethics*, XI, p. 198.

⁵³ Anukul, C. B. (1982). The *Vaibhāṣika* School of Buddhist Thought. *Bulletin of Tibetology*, p. 3.

name *Sautrāntika* means guardians of the scriptures. According to the *Abhidharmakośa-bhāṣya*, the *Sautrāntikas* gave the doctrine that there could be many contemporary Buddhas.

To keep pace with this movement of thought, the older Schools had to gird up their loins in order to make their position strong and unassailable. As the result of this effort, we have the *Abhidhamma* literature of the *Theravāda* and the *Sarvāstivāda* schools. The great agreement between the *Nikāyas* and the *Vinaya* of the *Theravāda* and the *Sarvāstivāda* Schools, and the great disagreement between their *Abhidhamma* literatures show clearly that while compiling their *Nikāyas* and the essential parts of the *Vinayas* the two schools lived close to each other in Magadha or there - about and utilized a common source but while compiling their *Abhidhammas*, they were far from each other and developed the *Abhidhamma* literatures independently. From the nature of the contents of the *Kathavathu* of the *Theravadins*, it is also evident that the *Abhidhammas* were developed not only to add strength to their respective views but also to criticize the views of their opponents and establish their own against them, Hence, we can say that this period witnessed not only the presence of the new schools but also a new development of the older ones.⁵⁴

1.2.2. The fundamental principles of Buddhist Psychology in Sectarian Buddhism

Why is this research study only emphasize in *Vaibhāṣika* here, because *Vaibhāṣika's* philosophy is the bridge between *Theravāda* and *Mahāyāna* schools in the development of Buddhist Psychology that is scope of the research and it also is the development-system of *Triṃśikā - Kārikā* in Buddhist Psychology. “The *Vaibhāṣika* view of the problem of what there is, is sensible and sophisticated at the same time. It holds that all the physical world can be broken down to atoms, which constitute its ultimate elements and which exist momentarily forever in the eternal space; all the rest to the category which belongs neither to the physical nor to the

⁵⁴ Nalinaksha Dutt. (1930). *Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna*. Luzac & CO., London.p. 6-7.

mental world. The *Vaibhāṣika* then work out a list of what they consider to be there, consisting of 75 types of entities.”⁵⁵

The *Abhidharmakośa* was considered one of the most authoritative treatises of the New *Sarvastivāda* (*Vaibhāṣika*) School. Accordingly, they invited Vasubandhu to write a prose commentary (*bhāṣya*) on it. However, it seems that after having written the *Abhidharmakośa*, Vasubandhu began to write second thoughts about the *Vaibhāṣika* teachings. Therefore, it is said, Vasubandhu arranged the *Abhidharmakośa-bhāṣya*. But as it contained a full critique of *Vaibhāṣika* dogmatics from a *Sautrāntika* standpoint, the Kashmiri *Sarvāstivādins* soon realized, to their big disappointment, that the *Abhidharmakośa-bhāṣya* in fact refuted many *Sarvāstivāda* theories and upheld the doctrines of the *Sautrāntika* School.⁵⁶

Vasubandhu wrote a work to commentary The *Abhidharmakośa - kārikā* (Verses on the Treasury of *Abhidharma*) this work called the *Abhidharmakośabhāṣya*. In it, he was the explanation of the *Sarvāstivādins* and others of the dogmas. He presented in his previous works from a *Sautrāntika* perspective.

Abhidharmakośabhāṣya written in Sanskrit by Vasubandhu in the 4th century and it was translated into French by Louis de La Vallée Poussin and English Version by Leo M. Pruden 1988 - 1990 include four volumes in four books. The *Abhidharmakośa* and its commentary are composed in English translation include the title of the nine chapters:

- | | |
|--|--|
| 1. The Dhātus | 2. The Indriyas ⁵⁷ |
| 3. The World | 4. Karma ⁵⁸ |
| 5. The Latent Defilements | 6. The Path and the Saints ⁵⁹ |
| 7. The Knowledges | 8. The Absorptions |
| 9. Refutation of the Pudgala ⁶⁰ | |

⁵⁵ Lê, Mạnh Thát. (2003). *The Philosophy of Vasubandhu*. Vietnam: Tong Hop Thanh Pho Ho Chi Minh, p. 64.

⁵⁶ From http://en.wikipedia.org/wiki/Vasubandhu#And_Buddhist_logic, 05/2010.

⁵⁷ AKB, Vols I.

⁵⁸ AKB, Vols II.

⁵⁹ AKB, Vols III.

⁶⁰ AKB, Vols IV.

The last of these, possibly a later addition to the text, discusses the problem of *anātman*, refuting the ego theories of the *Sāṅkhya*, *Vaiśeṣika*, and *Vātsīputrīya* Schools. The remaining eight chapters can be described in three parts.

Thus, we can say, the *Abhidharmakośa* covers the fundamental principles of Buddhist psychology in general as a result of which even today it is an indispensable book not only to the Buddhist but also to the students of psychology in general as well as comparative world religions.

Unfortunately, the Sanskrit originals of both the *Abhidharmakośa-kārikā* and *bhāṣya* were long lost in India, the land of their origin. However, two versions of the *Abhidharmakośa-śāstra* exist in Chinese *Tripitaka*, one translated in the sixth century by Paramārtha, the other in the seventh by Hsuan-tsang. A translation of the *Kārikā* by Hsuan-tsang is also to be found in the Chinese *Tripitaka*. Paramārtha attributes both the commentary and the verses to Vasubandhu. Furthermore, the Tibetan Tangyur contains one version each of the *Śāstra* and the *Kārikā*. Finally, we may note that, in 1934 and 1936, Sanskrit versions of the *Abhidharmakośa-kārikā* and *bhāṣya* were discovered in Tibetan monasteries.⁶¹

The second, according to the objective method, The *Sarvāstivāda* (*Vaibhāṣika*) system, in Vasubandhu's version, had seventy-five *dharma*s divided into five major classes:

1. Eleven types of material form
 2. Mind (*citta*).
 3. Forty-six Mental Associates
 4. Fourteen conditions disassociated from mind; and
 5. Three Unconditioned *dharma*s:
 - (a). Spatiality (*ākāśa*),
 - (b). Disjunction from impure *dharma*s by deliberate awareness,
 - (c). Non-arising of impure *dharma*s due to the absence of their productive conditions.
1. *Rūpa* (Form)
 2. *Citta* (Mind)

⁶¹ James Paul McDermott, *Development in the Early Buddhist Concept of Karma*, Munshiram Manoharlal, 2003, p. 128

\3. *Mahābhūmika* (Major Groundings)

a. *Kuśala-mahābhūmika* (Advantageous Major Groundings)

c. *Akuśala-mahābhūmika* (Non-advantageous Major Groundings)

b. *Kleśa-mahābhūmika* (Mental Disturbance Major Groundings)

d. *Paritta-kleśa-mahābhūmika* (Second Mental Disturbance Major Groundings)

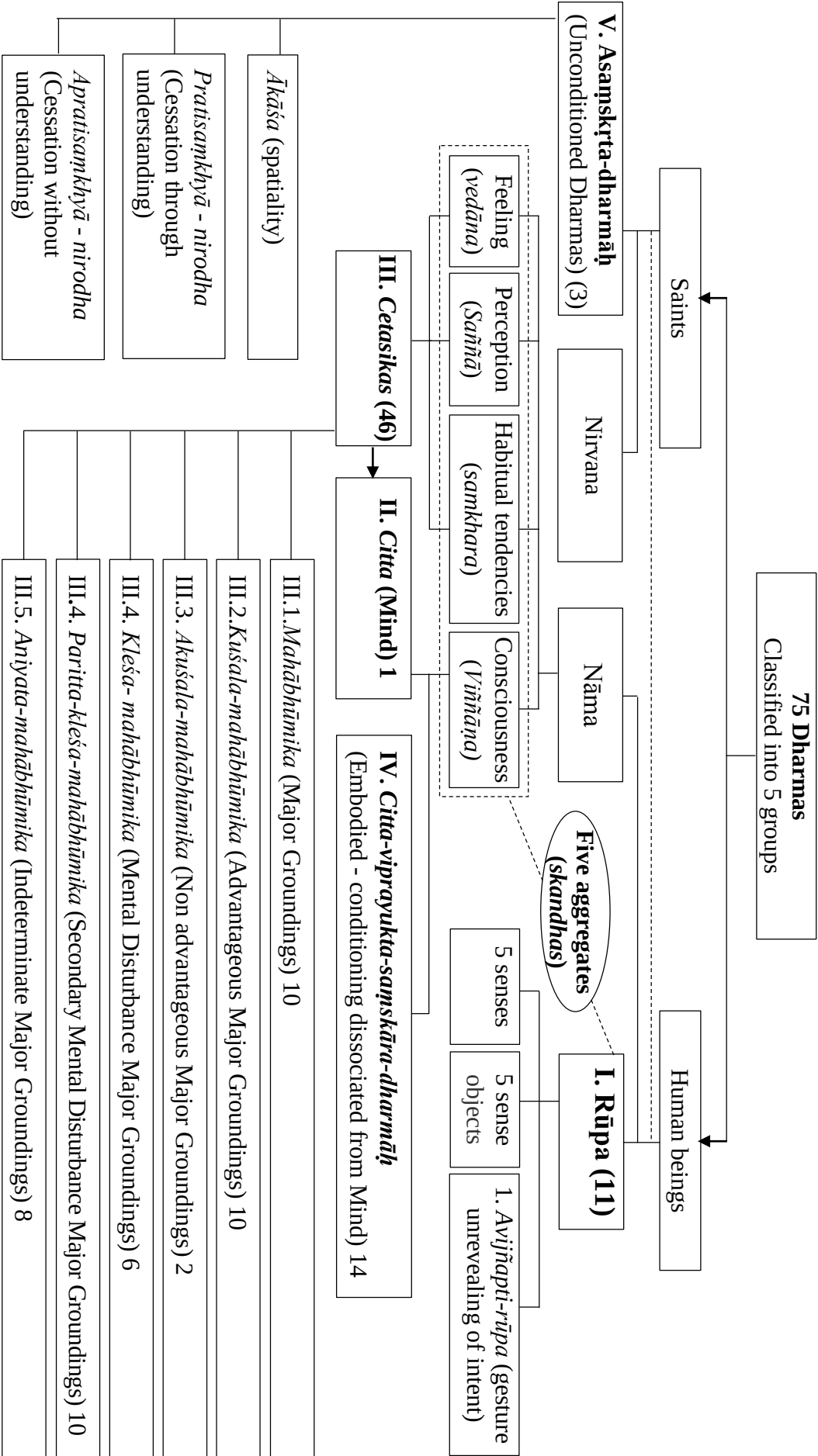
e. *Aniyata-mahābhūmika* (Indeterminate Major Groundings)

4. *Citta-viprayukta-saṃskāra-dharmas* (Embodied - conditioning dissociated from Mind)

5. *Asaṃskṛta-dharmas* (Unconditioned Dharmas).⁶²

⁶² Dan, Lusthaus. (2003). *Buddhist Phenomenology*. London and New York: Routledge, pp. 546 - 548.

Diagram 1.2: 75 Dharmas in Abhidharmakośa Related to five Agregates



It is says that early *Mahāyāna* was related to the *Gandhara* branch of an Early Buddhist Sect called *Sarvāstivāda*. The founders were monks named *Maitreyanatha*, *Asanga* and *Vasubandhu* who are thought to have had some linking to *Sarvāstivāda* before they converted to *Mahāyāna*. Especially, *Vasubandhu* founded two of the three Buddhist Psychological Systems. Preconceptions regarding *Sarvāstivāda*, *Sautrāntika*, and *Yogācāra* are a particular obstacle in the study of *Vasubandhu*, because his name is associated with all three schools.⁶³

According to investigation of Robert Kritzer that “many of these positions are also found in *Yogācāra* texts, especially the *Yogācārabhūmi*, and scholars have characterized *Sautrāntika* as a kind of bridge between *Hīnayāna Sarvastivāda* and *Mahāyāna Yogācāra*. This explanation fits well with the story of *Vasubandhu*’s career as told by *Paramartha*: *Vasubandhu* was on his way to accepting *Mahāyāna* when he wrote the *Abhidharmakośabhasya*.”⁶⁴

1.3. The Position of Buddhist Psychology in Mahāyāna

1.3.1. Glimpse of Mahāyāna Buddhism Tathabhuta

As was previously updated, the *Mahāsāṃghika* is a in the two school sect of Buddhism was separated from the early secession of the *Sangha* after the Second Council at *Vaisali*. Some scholars say that *Mahāyāna* has a special relationship with *Mahāsāṃghika*, and *Mahāsāṃghika* is the ancestor of the *Mahāyāna*. However, the great scholar pointed out that *Mahāyāna* was not the result of analysis, but was formed a long time later.

Asvaghosa, the first *Mahāyāna* expounder known to us, living about the time of Christ, used the term in his religio-philosophical book called *Discourse on the Awakening of Faith in the Mahāyāna* as synonymous with *Bhutatathata*, or *Dharmakaya*, the highest principle of *Mahayanism*.⁶⁵ However, in his writings, especially in *Buddhacarita*, there are constraints on the transition from *Hīnayāna*

⁶³ Robert Kritzer, (2005), *Vasubandhu and the Yogācārabhūmi Yogācāra Elements in the Abhidharmakośabhasya*. *Studia Philologica Buddhica Monograph Series* xviii, p. xi.

⁶⁴ Ibid, p. xxvii.

⁶⁵ Daisetz Teitaro Suzuki. (1907). *Outlines of Mahāyāna Buddhism*. London: the University of Chicago. p. 7.

to *Mahāyāna*. In this work, *Āśvaghoṣa* explains about the interpreter and says that “this is *Mahāyāna*, the complete Buddha’s nature instrument.

The beginnings of *Mahāyāna* circa 100 B.C. to 800 A.C. Before we proceed to ascertain the approximate time of the emergence of *Mahāyāna*, we must determine the special characteristics which distinguish *Mahāyāna* from *Hīnayāna*.⁶⁶ *Mahāyāna* is known as a developed form of Early Buddhism. Its formation is possibly the consequence of adaptation and development of Buddhism after a long period of time. *Mahāyāna* followers argue that *Mahāyāna* Buddhism can be presented as a reform in which decayed parts of the old tradition are discarded in favor of new, positive innovations despite although these innovations are entirely consistent with the true intention of the Buddha’s teachings.⁶⁷

The Buddha’s teachings are intelligently applied to match the times. Therefore, at different times, disciples of the Buddha applied differently to always finding new things in the Buddha’s teachings. Therefore, the *Mahāyāna* eminent monks continued to be influenced by thought from early, preserved Buddhism and *Mahāyāna* Buddhism, Distinguished writers like *Āśvaghoṣa*, Nāgārjuna, Asanga, and Vasubandhu appeared at the time.

Āśvaghoṣa was also the initiator of *Mahāyāna* Buddhism, from Northern India, Nāgārjuna, a native of Southern India who lived in the second half of the second century C.E., Nāgārjuna exerted a profound influence on the development of Buddhism in his own time and in later ages. His theory of the Middle Way (*Madhyamapratipad*) explains the emptiness of all phenomena by the eight negations. The life of Nāgārjuna, the wellknown *Mahāyāna* scholar and founder of the *Madhyamika* school of Buddhism in ancient India.⁶⁸ And Vasubandhu, was a native of Purusapura, a country in Northern India. He lived about the fourth century, a central figure in the development of Indian *Vijñānavāda* thought afterward.

⁶⁶ (Nalinaksha Dutt, *Aspects of Mahayana Buddhism And Its Relation To Hinayana*, 1930), p. 34.

⁶⁷ Paul Williams. (2005), *Buddhism: Critical Concepts in Religious Studies*, Vol. III, London and New York: Routledge, p. 384.

⁶⁸ Li Rongxi, Tr. (2002). *Lives of Great Monks and Nuns*. USA: Numata Center for Buddhist Translation and Research, p. 17.

1.3.2. The Position of Buddhist Psychology in Mahāyāna Buddhism

Mahāyāna was again sub-divided into two schools of philosophy known as *Sunyataवाद*, i.e., of the *Madhyamika*, of which Nāgārjuna was the main exponent and *Vijñānavāda* of the *Yogācāra*, the main exponent of which was Asaṅga, who, it is said, was inspired by *Maitreyanatha*, a Bodhisattva. The *Vijñānavāda* was further developed to by Vasubandhu, younger brother of Asaṅga.⁶⁹ The *Sūtras* for this period are mainly: 1. *Prajñāparamita- Sūtra*, 2. The *Samdharmapundarika Sūtra*, the *Dasahūmikasūtra*, the *Ghanavyūhasūtra*, the *Lankāvatārasūtra*.

When the *Mahāyāna* thought was formed, the proponents found that if these profound thoughts were not rooted in the actual life of a monk, then the thought has not really become useful. Masses and will be difficult to accept. This means that the *Mahāyāna* teachings are not only expressed in the form of thought, but must also be manifested as the *Saṅgha* community of *Saṅgha* and lay people. Buddhism cannot be a moral only for the monastic. *Mahāyāna Sūtras* began to appear, creating the environment and means to spread the *Mahāyāna* thought.

Generally speaking, *Mahayanism* is associated with; the conception of the Bodhisattva, the practice of the *Paramitas*, the development of *Bodhicitta*, the ten stages (*bhūmi*) of spiritual development, the goal of Buddhahood, the conception of *Trikaya*, and the conception of *Dharmasunyata* or *Dharmasamata* or *Tathata*. With these facts, we can accept that, before *Mahāyāna* Buddhism appeared with a new explanation of the Buddha's teachings.

According to the doctrinal spirit of the Buddha, it is always changing. To use the means of skills to suit the needs of society. Therefore, in the early 20th century, Buddhist scholars have proposed and made changes in the language of the Buddha's philosophy to suit the needs of society so the term Buddhist Psychology is born. The term "Buddhist Psychology" was coined by Caroline Rhys Davids who translated many important texts from *Pāḷi* into English and was the first to use the term "Buddhist psychology" emphasized both its and broader and narrower meaning for the first time she mentioned this term in her book entitled "*A Buddhist*

⁶⁹ Nalinaksha Dutt. (1978). *Mahāyāna Buddhism*. Delhi: Motilal Banarsidass. p.80.

Manual Psychological Ethics, From the *Pāli* of the *Dhamma-Sangani*.”⁷⁰ And more prominently in her book was given the title “*Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pāli Literature*”⁷¹ which is on the Buddha’s discourses. One of the reasons for Caroline Rhys Davids coined this term that she has updated the urgent needs of the times. According to Caroline Rhys Davids “One of the most marked signs of the times is the close attention that is being paid to psychological research, the results of which are being followed with the greatest interest by an intelligent public, and the continued advance of which promises to be one of the most hopeful activities of modern science. She dealt with the *Theravāda* (Elders’) three baskets transmitted orally during four centuries and subsequently written down on palm leaves in the 1st century Before Common Era (BCE). The first basket is about rules for *bhikkhus*, Buddhist scholars, the second part is about the sermons of the Buddha, and the third contains abstract sermons, made until the 5th century BC. The size of these scriptures is about 10 times the size of the bible. The size of the Sanskrit Mahāyāna, written from the 1st century BC until the 12th-13th century, is about 50 times the size of the bible. Buddhist psychology reflects the confluence of Buddhist scriptures and Western psychological science. While psychology refers to the study of mind and behavior as marked by the beginnings of Wundt’s laboratory (1879), the term “psychology” did not exist in the languages through which the *Dharma* is present. In Buddhist Psychology, the mind is not located in the head but in the center of the human heart.”⁷² Buddhist psychology is primarily about self-knowledge-finding out more about who you are, understanding your decisions, actions, thoughts, feelings, etc. It is an expression of the Delphic dictum Know

⁷⁰ Oriental Translation Fund. New Series. Volume XII. “*A Buddhist Manual of Psychological Ethics*, of The Fourth Century B.C. Being - A translation, now made for the first, from the original *Pāli*, First Book in The *Abhidhamma Piṭaka* - Entitled “*Dhamma-Sangani*” (Compendium of States or Phenomena). With Introductory Essay and Notes by Caroline A. F. Rhys Davids, M.A., Fellow of University College, London. Printed and Published Under the Patronage of the Royal Asiatic Society; and Sold at 22, Albemarle Street, London. 1900.

⁷¹ Mrs. C. A. F. Rhys Davids, M.A. “*Buddhist Psychology: An Inquiry into The Analysis and Theory of Mind in Pāli Literature*” Lecturer On Indian Philosophy, University of Manchester, Honorary Secretary *Pāli* Text Society, London, G. Bell And Sons Ltd. 1914.

⁷² <http://www.taosinstitute.net/maurits-gt-kwee-phd>, viewed on 8/08/2018.

thyself and the the imperative that spiritual paths vary throughout time and geography have demanded as central ingredients of true happiness.⁷³

After that, Buddhism has most welcome in the western world about the mid-twentieth century when saw the collaborations between many psychoanalysts and Buddhist scholars as a meeting and operating in the Western mind.

According to Jack Kornfield surveyed he said that Buddhism is a skillful means, always evolving. The skillful means developed in Buddhism have spread in India, Tibet, Vietnam and Japan as well as in other countries of the world. The sense of human capacity in Western psychotherapy and positive psychology is evolving a lot, largely because of it, promote by Buddhist Psychology.⁷⁴

Experiencing and applying the practices of the Buddha's teachings in any way shows the far-reaching and unique impact Buddhism, as a psychology, has had on academia and among clinical researchers who have observed that the Buddhist understanding of consciousness, mind, behavior, motivation, personality, and psychology closely resembles the views held in Western psychology and psychotherapy. Buddhism offers a degree of faith and understanding that speaks to the needs of the human heart that can be divided, and set aside, for those who are not seeking such a religious experience wants to improve self-understanding and happiness. It is these experiences that psychological Buddhism has made such a big splash in the West and can be predicted as the legacy of the encounter between Buddhism and the West.

Many famous writers, clinicians, and teachers in the West such as Erich Fromm, Carl Jung, Alan Watts, Sharon Salzberg, Tara Brach, Joseph Goldstein, and Jack Kornfield among others have attempted to bridge and integrate combine psychology and Buddhism, over time, in a way that gives meaning, inspiration, and healing to common human suffering. Buddhism and Western Psychology overlap in theory and practice. Over the past century, experts have written about

⁷³<http://www.newcollege.utoronto.ca/academics/new-college-academic-programs/buddhism-psychology-and-mental-health/centre-for-buddhism-and-psychology/buddhist-psychology/> viewed on 10/09/2018.

⁷⁴ <https://www.lionsroar.com/forum-is-western-psychology-redefining-buddhism/>, viewed on 20/09/2018.

many connections between Buddhism and various divisions of modern Western psychology such as psychoanalytic psychotherapy, phenomenological psychology, psychoanalytic psychotherapy, and psychoanalytic psychology, humanities, existential psychology and cognitive psychology.⁷⁵ According to examining of Ven. Thich Chon Thien about Buddhist Psychology, from the time of the first council so far, there are three systems of Buddhist psychology appears:

- *Abhidhamma (Theravāda)* was only based on the seven books of *Abhidhamma Piṭaka*
- *Abhidharmakośa (The Sarvāstivāda)* was only based on the *Abhidharmakośa* book of Vasubandhu.
- *Mahāyāna* Buddhism (developed by *Mahāyāna* Buddhism) was based on main book the *Trimśikā* by Sanskrit of Vasubandhu.

All three systems are built from the *Sūtra* system, from the ultimate realization of the Buddha. This is an empirical spiritual stream which uses the analytical method, based on the “mind-test” of the Buddhas, the Patriarchs, and to adapt to the era of philosophical and literary development to introduce the path of training. The psychological progression to the truth and happiness of Buddhism: the Way of Meditation - Precepts - Wisdom.⁷⁶ This thesis studies about Buddhist psychological system of *Mahāyāna* Buddhism.

The Buddha based on the level of per human being to spread sermons. Therefore, Buddha’s per sermon emphasized this method, or at other times he emphasized the other, but the core of the teachings nothing more than understand nature of mind and control mind to achieve intellectual superiority. Inherited and developed the teachings of the Buddha, Vasubandhu sketched a map of the study describing, a full system of Buddhist psychology to understanding and practice for liberation or ultimate goal. That map was *Trimśikā- vijñaptimātratā*.

⁷⁵ Tapas Kumar Aich, (1013), *Buddha philosophy and western psychology*, from: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3705677/>

⁷⁶ Thich Chon Thien. “*Tâm Lý Học Phật Giáo*”, from: <http://www.buddhismtoday.com/viet/ddtamly/tamlyhocPG.htm>, viewed on 8 Aug 2017.

CHAPTER 2

THE FOUNDATION OF BASIC WORKS FOR DEVELOPMENT OF MAHĀYĀNA BUDDHIST PSYCHOLOGY

In chapter 1, I have just briefly surveyed the formation and development of Buddhist psychology through the Original Buddhist period, Sectarian (*Theravāda*) Buddhism and *Mahāyāna* Buddhism. Thesis was limited from the very beginning, we only consider *Mahāyāna* Buddhist psychology. In chapter 2, I will go into more detail about the author and his major work in the history of its ideological formation in each of the historical stages of Buddhist development. However, to have a general overview of *Mahāyāna* Buddhist Psychology; Here, the writer would like to synthesize some basic contents of Buddhist Psychology through related works. then we will focus on the study of the *Triṃśikā-Kārikā* (Treatise in the Thirty Verses) of Vasubandhu, in *Mahāyāna* Buddhism. This part will be presented in detail in the content of the work. In this section, we translate and annotate the *Triṃśikā-Kārikā* (Treatise in the Thirty Verses) in English. English translation is taken from “*Treatise in Thirty Verses on Mere-Consciousness*” by Swati Ganguly⁷⁷. This book was transliterate from the work of Sylvain Lévi by Sanskrit into English.

In the centuries after the passing away of the Buddha, Vasubandhu systematized the central teachings of the Buddha to suit the social ideological context. He have made an attempt to reconcile the metaphysical and social thoughts and to give a wider horizon to the Buddha’s teachings have tried to interpret the Buddha’s thoughts in a systematic way. To present about this Buddhist Psychological System, Its history can be traced far back at least to the time of Vasubandhu himself. According to which Vasubandhu is viewed as

⁷⁷ Ganguly, S. (1992). *Treatise in Thirty Verses on Mere-consciousness: A Critical English Translation of Hsüan-tsang's Chinese Version of the Vijñaptimātratātriṃśikā* with Notes from Dharmapāla’s Commentary in Chinese. Delhi: Motilal Banarsidass.

component of a system of thought in the development of Buddhist psychological Systems. The following will be dealing with life of Vasubandhu, his works and the development, propagation of this system, a subject which is laden with so much controversy and confusing questions that even the identity of Vasubandhu himself is put into doubt.

The problems that Vasubandhu poses in his ideal writings not only help us navigate our quest for understanding of Vasubandhu's ideas, but also help us to recognize his contributions to the calendar. history of world Buddhist psychology and what they mean for us today. This leads us to a correct understanding and appreciation of his theory. When revisited almost globally as the primary approach to Vasubandhu's thought. we know that he was author of the *Abhidharmakośa*, and on the other hand, he was the "perfectionist" of the system of "Consciousness Doctrine" (*Vijñaptimātratā*) or Vasubandhu who laid the foundation for the development of the system that later *Mahāyāna* Buddhist Psychology system. If someone is familiar enough with his works, one won't help but be impressed by the constant repetition of certain topics, which is his characteristic. It is in these themes that we find the most striking of these systems of consciousness. This is the point that Vasubandhu poses in *Abhidharmakośa* after a long discussion and has been dissected. When Vasubandhu wrote *Tarkaśāstra*, that could have been composed during his student days. laying the foundation for his various upcoming perspectives has been developed. And this can be clearly seen in his *Viṃśatikā* by connecting perception with this language, which for the first time Vasubandhu discovered perhaps the real reason why there are so many different views and theories involved. to the same present in his day, and certainly at the same time there is a certain unity in the process of human knowledge, whose basis is nothing but human language. We will see that it is through his understanding of linguistic unity that he opens up his other great work, *Triṃśikā*, with the argument that 'the description of self and things. The knowledge process becomes possible.'⁷⁸

⁷⁸ Le, Manh That, (2006). *The Philosophy of Vasubandhu*. Vietnam: Tong Hop Thanh Pho Ho Chi Minh. pp. 50 - 172.

2.1. Author and the Work (Triṃśikā-Kārikā)

2.1.1. The Life of Author (Vasubandhu)

Here we only learn about the thought that led to the birth of the work. But want to understand thought must understand historical aspect. History cannot be separated from thought. Thought cannot be separated from history. So if you want to understand the history why the work was born, you must know the historical context of the society. A new ideology comes into being because of whatever reason it comes into being, not just naturally. Due to the requirements of the society and the social context like when did it start? So in order to derive this thought we must start from Asaṅga who was half-brother Vasubandhu.

Asaṅga is *Mahāyāna* Buddhist monk and scholar of the *Yogācāra* School in the fourth century BC. He was the eldest of three brothers who were the sons of a Brahman, a court priest at Puruṣapura (Peshawar) in North West India (now in Pakistan) which at that time was portion of the ancient kingdom of *Gandhāra*.⁷⁹ Traditionally, Asaṅga and his half-brother Vasubandhu are considered the founders of the *Vijñānavāda* School in India. The two half-brothers were also superior exponents of the *Abhidharma* teachings, which are also sophisticated and high technical teachings. Asaṅga initially joined the Sarvāstivāda School because it had a strong influence on the entire kingdom of Gandhāra. But he is not completely satisfied with the teaching about it and he cannot go deep into it and reach its realization. “According to various ancient texts of India, China and Tibet, Asaṅga ascended to the Tusita Heaven, where he received direct instruction from Bodhisattva Maitreya”. Thus, Maitreya (275-350) became the teacher of Asaṅga. Some scholars consider Maitreya (ca. 270-350 C.E.) as a historical figure in India and consider him one of the three founders of the Yogācāra school, together with Asaṅga and Vasubandhu.⁸⁰

Maitreya taught him five new texts: i. the *Abhisamayalamkāra*, a treatise on the Perfection of Wisdom *Sūtras* and practices, ii. The *Madhyantavibhaga*, or “The

⁷⁹ William M. Johnston, ed., *Encyclopedia of Monasticism*, London: Routledge, 2013, p.87.

⁸⁰ (Dragonetti, 2004), Dragonetti, F. T.-C. (2004). *Being as Consciousness-Yogācāra Philosophy of Buddhism*. Delhi, India: Motilal Banarsidass, p. xv.

Discrimination of the Middle from the Extremes”, iii. The *Dharmadharmatavibhaga*, or “Discrimination of *dharmas* and their true nature”, iv. The *Mahāyāna sutralamkara*, or “The Ornament of the *Mahāyāna Sūtras*” and v. the *Uttaratantra*, a treatise on the *Tathagatagarbha*, or the doctrine of “Buddha nature.”⁸¹ Later, Asaṅga composed many treatises and commentaries on the *Mahāyāna* teachings; His great contribution was his development of Maitreyanātha’s teaching. Of his major works, a commentary on such as treaties: the *Sandhinirmocana Sūtra*, the *Abhidharmasamuccaya*, *Madhyānta-vibhāga-kārikā*, *Dharma-dharmatā-vibhāga*, *Mahāyānasamgraha* and *Yogācārabhūmi-śāstra*⁸² are so important for the understanding of the Buddhist Psychology, also create a premise for Vasubandhu to develop *Yogācāra* School later.

In presenting the life of Vasubandhu, I have referred document to the ancient and modern sources with various scholar’s assessments of the relative merits of this information and I have also tried to create a fairly clear picture of Vasubandhu’s life that accords with the unanimous view of his classical biographers that there was a Vasubandhu who was the great Buddhist psychologist in his time. Vasubandhu was born in Purusapura (modern Peshawar), a city of the north-west of Pakistan in the state of Gandhara. It is a place where was the heyday of Buddhist art and religion.⁸³

Other than the sources Sanskrit, Chinese and Tibetan and the modern sources that I have referred, I am interesting in the work “*The Philosophy of Vasubandhu*” of Le Manh That. He observed and demonstrated clearly in unwarranted assumption and supposition about life of Vasubandhu. The name of Vasubandhu was known an eminent Indian Buddhist Teacher, Scholar, Monk and Stefan Anacker called “Vasubandhu the Buddhist Psychological Doctor”. This name has been associated in the history of Buddhist thought with a great contributions period of Buddhism such as *Hīnayāna* (*Sarvāstivāda- Sautrāntika*)

⁸¹ William M. Johnston, ed., *Encyclopedia of Monasticism*, London: Routledge, 2013, p.88.

⁸² Anthony Kennedy Warder, *A Course in Indian Philosophy*. Delhi: Motilal Banarsidass, 1998, p.161.

⁸³ Parmartha, *The Life of Vasubandhu*. T. 2049. Cf. English translated by J. Takakusu, Tong-bao, V, 1904, p. 269-296.

systematics, and a School of *Yogācāra* texts belong to *Mahāyāna* School but there are also many different timelines referring to Vasubandhu's life by the scholars in India and other countries. Prof. E. Frauwallner wrote in 1951 his work "On the Date of the Buddhist Master of the Vasubandhu". The date of the famous Buddhist philosopher Vasubandhu belongs to the most discussed questions of the history of Indian literature and philosophy.⁸⁴ Marek Mejer. (Volume XV-XVI (1989-1990)). The Problem of two Vasubandhus Reconsidered. *Indologica Taurinensia*, 275-283.⁸⁵ José Pereira and Francis Tiso. (Vol. 37, No. 1/4, December 1987). The Life of Vasubandhu According to Recent Research. *East and West*, 451- 454.⁸⁶ Stefan Anacker. (2005). SWV.⁸⁷ Padmanabh, S. Jaini.⁸⁸ Scholars who have researched into the Vasubandhu's life have made attempts to determine his date and works clearly. The problem has surrounded with dates of Vasubandhu and the problem of two Vasubandhus.

And an observation of Le Manh That in his work "*The Philosophy of Vasubandhu*", he clearly expounded when Vasubandhu lived, and how many Vasubandhus there were in the Buddhist history of Indian philosophy.

The first, dates of Vasubandhu

According to Le Manh That's observations since Wassiliew tried to date Vasubandhu more than a century ago, the issue of when the philosopher lived was unceasingly controversial; Much effort has since been made to resolve it without any definite results. By the time Péri was doing his great research to find a solution with a thorough investigation of the data available at the time, it seemed for a while that he was able to settle it for everyone to be comical. heart. But to the frustration of Vasubandhu's students thinking, Péri's solution is not quite as satisfactory as it was initially believed. In fact, it is so inadequate that it calls for a radical solution

⁸⁴ Erich Frauwallner. (1951). On the Date of the Buddhist Master of the Law Vasubandhu. *Serie Orientale Roma, III* (p. 69). Roma: Is. M.E.O.

⁸⁵ Marek Mejer. (Volume XV-XVI (1989-1990)). The Problem of two Vasubandhus Reconsidered. *Indologica Taurinensia*, 275-283.

⁸⁶ José Pereira and Francis Tiso. (Vol. 37, No. 1/4, December 1987). The Life of Vasubandhu According to Recent Research. *East and West*, 451- 454.

⁸⁷ SWV.

⁸⁸ Padmanabh S. Jaini. (1958). *On the Theory of Two Vasubandhus*. BSOAS XXI: 48-53.

in the form of the two Vasubandhus hypothesis raised by Frauwallner.⁸⁹ And he found the cause of this confusing situation. Péri realized that according to Chinese historical data there are at least three different dates, in which Vasubandhu, who could be born 900 years after Buddha's birth (BN), or in 1000 BC. or at 1100 B.N. Péri further observed that these days were thoroughly investigated by many disciples of Xuanzang with no resolution. In turn, he tried to solve them with his theory, though unsuccessfully. However, the greatest of all of his failures lies in his assumption that the years 900 B.N. and 1100 B.N. were provided for the same character by the same source. So we not only have to explain why there are two dates for the same character, but also why they are given by the same supplier. Péri's just-mentioned hypothesis was his biggest failure, because it laid the foundation for all other subsequent mistakes that arose, eventually leading to the two Vasubandhus hypothesis proposed by Frauwallner.⁹⁰

The details of Vasubandhu's life are known from several biographies in Tibetan and Chinese, the earliest of which is the Chinese rendering of the life of Vasubandhu by Paramārtha (499-569), who composed it while in China. There was as mentioned, apparently a previous account by Kumārajīva, which has not survived. The earliest Tibetan biography available to me is a good deal later it is that of Bu-ston (1290-1364).⁹¹ According to Chinese historical data, the earliest recorders mentioned to Vasubandhu's date based on the historic record of the Buddha's *Nirvāṇa* (B.C.) there are at least three different dates: i. Paramārtha mentions the date 900 B.N. for Vasubandhu. ii. Xuanzang describes the date 1000 B.N. iii. Hui K'ai gives the date 1100 B.N.⁹²

Frauwallner's hypothesis is entirely based on the hypothesis that Paramārtha gave two different dates for a man named Vasubandhu. An investigation of all the works, including translations, still extant under Paramārtha's name does not yield, however, any information which allows to

⁸⁹ Le, Manh That. (2006), *op. cit.* p. 31.

⁹⁰ Ibid. p. 32.

⁹¹ SWV, p. 11.

⁹² Le, Manh. That. (2006), *op. cit.* p. 36.

assume that he gave two different dates to Vasubandhu. In contrast, all we learn is that according to him Vasubandhu was born 900 years after the Buddha's *Nirvāṇa*, that is, he gave only one date to Vasubandhu, and not two. The notion that Paramārtha gave two different dates to Vasubandhu. According to, Le Manh That's examination. It originated with Péri. It was Péri who, for the first time, pointed out a passage in *Hui Chao's Ch'eng wei shih lun liao iteng* (成唯識論了義燈). Which reads as follows: "According to T'ien shen p'u tsa chuan, it is related that one thousand and one hundred years after the Buddha's *Nirvāṇa*, there was a heretic named *Vindhyavāsin*. Vindhya is the name of a mountain; vāsin means staying. Because that heretic was staying in that mountain, he was, thus, so named". According to Péri, Hui Chao copied his passage mentioned above from the biography of Vasubandhu written or translated by Paramārtha. Unfortunately, this conclusion of his seems to be premature.⁹³

According to Le Manh That, on account of the important role played by Péri's conjecture that Paramārtha did give two different dates to Vasubandhu, in subsequent writings by others, particularly by Frauwallner, need to deal with the following three issues; firstly, informations concerning dates and chronology cited in Hui Chao's writings are mostly unreliable; secondly, the title of the biography cited by Hui Chao is not the same with that written or translated by Paramārtha, and thirdly, at Hui Chao's time it is known that there were at least more than one biography of Vasubandhu in circulation. On account of the important role played by Péri's conjecture that Paramārtha did give two different dates to Vasubandhu, It reads:

"Two different chronologies are therefore actually handed down under the name of Paramārtha. Péri suggests in this connection that Paramārtha has taken the date 1100 A. N.⁹⁴ in the biography of Vasubandhu from some original text; the date 900 A. N."⁹⁵

⁹³ Ibid, pp. 31 - 32.

⁹⁴ Years after the Buddha's Nirvana (A. N.).

⁹⁵ Erich Frauwallner. (1951). On the Date of the Buddhist Master of the Law Vasubandhu. *Serie Orientale Roma, III* (p. 69). Roma: Is. M.E.O, p. 5.

Those three reasons listed must be examined closely. And he surveyed and proved the three dates for Vasubandhu that is reliable. According to reliable sources, these are the three dates and their earliest recorders, i. Paramārtha mentions the date 900 B.N. for Vasubandhu. ii. Xuanzang describes the date 1000 B.N. iii. Hui K'ai gives the date 1100 B.N. Through three different dates to Vasubandhu he explained as following; first with the two earlier dates given by Paramārtha and Hsuan Tsang. According to Paramārtha, Vasubandhu was born 900 years after the Buddha's *Nirvāṇa*. P'u Kuang in his *Chü-she lun* chi informed us that "Paramārtha says, 'One thousand two hundred and sixty-five years have past since the time the Buddha passed away until now.'" This point gives us knowledge to know precisely when Paramārtha and P'u Kuang lived. So, in order to know what exactly the date 900 B.N. for Vasubandhu is referred to, we must know when the Buddha passed away; and in order to know when he passed away, we must determine what exactly the expression "until now" stated by P'u Kuang means "until now" 至今 is used by an author, even in the case where that author has taken his information from another author, is always indicating the now of the said author, and not otherwise, about the word used by Paramārtha, we must understand that the expression "untill now" therein is referring to the time of P'u Kuang, and not that of Paramārtha, as Frauwallner interpreted it.

That expression "untill now" refers to P'u Kuang's time, when Kuang lived. Kuang was one of Xuanzang's disciples and close associates. The date he wrote the *Chu-she lun* chi where found the just-quoted statement. And known as Hsuan Tsang translated the *Abhidharmakośa* during the period between 651 and 654. Then, that P'u Kuang must have written his work after 654 C.E. In all probability, the *Chu-she lun chi* might have been written after 664 C.E. In other words, up to the year 664 C.E., one thousand two hundred and sixty-five years have passed since the Buddha's *Nirvāṇa* and the year 664 C.E. is corresponding with the year 1265 B.N. Therefore, Paramārtha says that Vasubandhu was born 900 B.N. What he means by this is that Vasubandhu was born during the fourth century C.E., for

if 664 C.E. is corresponding to the year 1265 B.N. and if we start counting up, we would have the year 900 B.N. falling exactly on the year 300 C.E.⁹⁶

Table 2.1: The Date of Vasubandhu

Year B.C.E. - C.E.	600 (563)	500	400	300	200	100	100	200	300	400	500	600	700 (664)
Year B.N. ⁹⁷	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300 (1265)

Hence, we found date of Vasubandhu was born the fourth century C.E. From this conclusion, it is clear that we are free from all the pitfalls that Frauwallner and others have fallen into. A question is posed as follows if the date 900 B.N. given by Paramārtha is corresponding to the fourth century C.E., what century is the date 1000 B.N. by Xuanzang referring to? To answer this question Le Manh That explained that long before Frauwallner published his study, Péri already noticed that although the expression “within 1000 years” might be susceptible to two totally different interpretations, that is between 900 and 1000. The expression “within 1000 years” it must be understood to be referring to the period between the years 900 and 1000. When it is so understood, then it is equivalent to the expression “after 900 years”. Xuanzang say, Vasubandhu was born within 1000 years B.N., he actually means that Vasubandhu was born after 900 years B.N. Once it is so concluded that Xuanzang does give the same date for Vasubandhu as Paramārtha did for Vasubandhu are undeniably referring to the same fourth century C.E., now left with the date 1100 B.N. reported by Hui K’ai. Due to this lack of resources, relationship of Hui K’ai with Paramārtha is the only fact used by scholars to bolster their argument that Paramārtha did give the date 1100 B.N. for Vasubandhu. Because K’ai was an disciple of Paramārtha, whatever K’ai wrote about Vasubandhu had to have come from none other than Paramārtha himself, they assert. Thus, the date offered by K’ai must have been the date given by Paramārtha somewhere in his writings. And another reason of Hui K’ai came

⁹⁶ Le, Manh That. (2006), *op. cit.*, p. 37.

⁹⁷ Years after Buddha’s *Nirvana*

up with his date that “Vasubandhu was born one thousand and one hundred years or more after the Buddha’s *Nirvāṇa*”, simply because Hui K’ai followed a tendency of reconstructing the lineage of Buddhist transmission patterned after Chinese genealogy, leading to the widespread appearance of numerous chronological systems of Indian patriarchs. the list of twenty-four or twenty-three patriarchs was already in circulation at Hui K’ai’s time. This text lists the names of patriarchs, including that of Nāgārjuna and Vasubandhu, separated by six others, namely Kanadeva, Rahūlatā, Sanghanandi, Gayasata, Kumārāta and Jayata. according to it, from Nāgārjuna down to Vasubandhu there were eight patriarchs in Toto. Considering each of them held his patriarchy for an average of twenty-five years, they would cover a period of 200 years. That the reason Hui K’ai came up with his date that “Vasubandhu was born one thousand and one hundred years or more after the Buddha’s *Nirvāṇa*”, simply because “Nāgārjuna was born 900 B.N.”, 200 years earlier (1100 B.N.). Now, the date 900 C.E. is corresponding with the second century C.E., it follows naturally that the date 1100 C.E. for Vasubandhu must tally with the fourth century C.E. (see table 1) and the date gave by Hui K’ai for Vasubandhu, is still in accordance with the dates gave by Paramārtha and Xuanzang. Therefore, although all of them report different dates for Vasubandhu, which would make the latter’s life span seemingly over a period of more than three hundred years, in actuality they all agree that Vasubandhu lived during the fourth century C.E., After investigation and proof Le Manh That clarified the life of Vasubandhu separated from unwarranted assumption and supposition,⁹⁸ and he has confirmed that “Paramārtha did not give two dates to Vasubandhu, that his date and Hui K’ai’s date are of the same century, and that Xuanzang’s date did not correspond with the fifth century, as Frauwallner wrongly identified, but with the fourth century, which both Paramārtha and Hui K’ai agreed. The theory of two Vasubandhus expounded by Frauwallner is henceforth rejected. There are no factual references that Paramārtha gives two dates to Vasubandhu, just as there are not two but only

⁹⁸ Le, Manh That. (2006), *op. cit.*, pp. 45-6.

one Vasubandhu, the great philosopher as we knew about him.⁹⁹ Besides, according to Ruth Reyna's investigation also agreed that "Vasubandhu in AD 4th century".¹⁰⁰

The second, the problem of two Vasubandhus

Marek Mejer considered about Frauwallner's hypothesis before:

*"Frauwallner's hypothesis did not find a common acceptance among the scholars. It was already La Vallee Poussin who many years before Frauwallner warned that it is a desperate hypothesis to identify the brother of Asaṅga converted by him to Mahāyāna with the old Vasubandhu, although one should admit existence and Abhidharmic activity of an elder Vasubandhu. Still yet we do not have a conclusive answer to the problem of Vasubandhu."*¹⁰¹

Therefore, years later, Frauwallner emphasized on the evidence provide by Yaśomitra in order to further support his hypothesis of two Vasubandhus, again. The two most remarkable are those related to Yaśomitra's reference to a certain *Vṛddhācārya* Vasubandhu or *Sthavira* Vasubandhu and to the Gupta kings whom Vasubandhu was reported by Paramārtha.¹⁰² These are two issues that need to be explained.

Frauwallner said that we have another witness, besides Paramartha, who distinguishes between Vasubandhu the brother of Asaṅga, and Vasubandhu the author of the *Abhidharmakośa*. It is Yaśomitra, a younger contemporary of Paramārtha and the author of the *Sphutartha*, a commentary to the *Abhidharmakośa*. Yaśomitra nowhere speaks directly of Vasubandhu, as his work does not give him the occasion for it. Still, we find with him some data, which show that he was conscious of the diversity of the two bearers of this name.¹⁰³ The two most noteworthy points are related to Yaśomitra's work to a certain *Vṛddhācārya* Vasubandhu and to the Gupta kings. Those are solved by Le Manh That as follows:

⁹⁹ Ibid. p. 46.

¹⁰⁰ (Ruth Reyna, 1984), p. 194.

¹⁰¹ Marek Mejer. (Volume XV-XVI (1989-1990)). The Problem of two Vasubandhus Reconsidered. *Indologica Taurinensia*, 275-283, p. 276.

¹⁰² Parmārtha, (婆薮槃豆法師傳 P'o-sou-p'an-tou'fa-shih-ch'uan, T. 50, No. 2049). Cf. English translated by J. Takakusu, *The Life of Vasubandhu*, from: T'oung Pao, Archives Series II, Vol. 5, pp. 269-296.

¹⁰³ Erich Frauwallner. (1951). On the Date of the Buddhist Master of the Law Vasubandhu. *Serie Orientale Roma, III* (p. 69). Roma: Is. M.E.O, p. 21.

The first, Yaśomitra refers to *Vṛddhācārya* or *Sthavira* Vasubandhu. Le Manh That's investigation the name *Vṛddhācārya* (वसुबन्धु) Vasubandhu or *Sthavira* (स्थविर) Vasubandhu is mentioned only three times in Yaśomitra's works.¹⁰⁴ In each of these cases, it is clear that the theory attributed to *Vṛddhācārya* Vasubandhu or *Sthavira* Vasubandhu is in fact the one adopted by Vasubandhu of the *Abhidharmakośa* himself. But why did Yaśomitra choose to invoke Vasubandhu's name in these cases and not in all others of his works. And why did he confer upon the latter the dubious qualifier "*Vṛddhācārya*". Indeed, it seems rather odd that Vasubandhu's name was invoked only three times in that long *Vyākhyā*, while in other instances, he simply addressed him as "the Master" and nothing else. This oddity will vanish easily, however, if we are to remember that those three passages contain in each of them several other opinions, which would lead to ambiguity, if the usual title "the Master" is used. As for the dubious qualifier "*Vṛddhācārya*", the word "*Vṛddha*" in that compound does not necessarily mean "old", as we ordinarily take it to be and go on to interpret that compound to indicate a certain master of the old times, as Frauwallner and Wayman have done. This is because it also means "eminent", in which case "*vṛddhācārya*" is synonymous to "*sthavira*", "the Venerable Elder". In this connection, once Vasubandhu has been addressed as *vṛddhācārya*, Asaṅga should be called "*pūrvācārya*" by Yaśomitra, which mean "ancient master" or "previous master". Asaṅga is relatively an "ancient master" to Yaśomitra and certainly a "previous master" to him and to Vasubandhu; the latter was in reality one of his followers. In brief, Yaśomitra's reference to *Vṛddhācārya* Vasubandhu presents no trace of evidence to support the hypothesis of two Vasubandhus.

The second, the importance of these data is the connection with the Gupta rulers. If we succeed in ascertaining what Gupta rulers then we shall gain also an additional element of precision for the date of Vasubandhu.¹⁰⁵ For Paramārtha

¹⁰⁴ Le, Manh That. (2003). *The Philosophy of Vasubandhu*. Vietnam: Tong Hop Thanh Pho Ho Chi Minh, pp. 46 - 7.

¹⁰⁵ Erich Frauwallner. (1951). On the Date of the Buddhist Master of the Law Vasubandhu. *Serie Orientale Roma, III* (p. 69). Roma: Is. M.E.O, p. 25.

reports¹⁰⁶ and K. B. Pathak¹⁰⁷ that Vasubandhu lived under the reign of a king named *Vikramāditya* and tutored the latter's son until this imperial prince ascended the throne and was known under the title *Bālāditya*. He enjoyed the favor of a Gupta ruler called *Vikramaditya*, who entrusted him with the education of his heir apparent *Baladitya*. After *Baladitya* had ascended the throne, he summoned Vasubandhu to the royal court in *Ayodhya*, where he lived greatly honored by all. Also the statement at the end of the biography that he died in *Ayodhya* at the age of 80 seems to refer to Vasubandhu the younger; because the connection with *Ayodhya* is essential in his case, while it seems doubtful for the elder Vasubandhu.¹⁰⁸

This problem is solved in the inscriptions are found at *Vaiśālī* (Besarh), it may be safely assumed that the following possibility exists. First, when Fa Hsien visited India during 399 - 412 C.E., it is reported that *Pāṭaliputra* was the capital of the Guptas. Secondly, we also know from other sources that Candragupta established for a time Ujjain as his capital during his campaign against the Western *Kṣātrapas* of *Gujerat*. Thirdly, although it is not attested epigraphically, several later sources say that *Dhṛuvadevī* was originally the wife of Candragupta II's elder brother Rāmagupta, who under the threat of the Saka gave her to the Saka satrap. But thanks to the bravery of Candragupta II, she was won back, and shortly after Candragupta overthrew Rāmagupta, she became the former's wife out of gratitude. Candragupta is assumed to ascend the throne in 375 C.E. So, *Dhṛuvadevī* must have become his wife soon after that date, and gave birth to Govindagupta a year thereafter, probably in 376 C.E. So, it is factual that Candragupta and Govindagupta had the father-and-son relationship and bore the titles *Vikramāditya* and *Bālāditya*, respectively and successively, and under whom Vasubandhu lived, as Paramārtha reports. Thus, in this framework, Vasubandhu was quite active during the last part of his life, which covered the period between 380-390 C.E., when he acted as tutor to the young Govindagupta and died shortly after

¹⁰⁶ Parmārtha, (婆薮槃豆法師傳 P'o-sou-p'an-tou'fa-shih-ch'uan, T. 50, No. 2049). *op. cit.*

¹⁰⁷ K. B. Pathak, Chitrashala, Poona. *Kumāragupta, the Patron of Vasubandhu*. In: J. Bombay Branch R.A.S., 1910, XXIII, pp. 185-187.

¹⁰⁸ *Ibid.* p. 30.

Govindagupta became Bālāditya. And long time before Candragupta's reign ended in 415, there was a Govindagupta Bālāditya who did the governing job in Vaiśālī and its vicinity. From this, we could conclude that Vasubandhu must have died during the life-time of both Vikramāditya and Bālāditya that is about 395 C.E.¹⁰⁹ They have been thoroughly investigated and solved by Le Manh That and subsequently by Anacker.¹¹⁰

The brief introduction about life of Vasubandhu

The above investigations have provided us with complete data to create a fairly clear picture of Vasubandhu's life that accords with the factual references of his biography that there was a Vasubandhu who was the a great Buddhist Psychologist, a great Buddhist writer, a Buddhist Monk in fourth century A.D. and had great influence on our time today. We can be divided the life of Vasubandhu into four phases. In this way of division I have referenced article of José Pereira and Francis Tiso.¹¹¹

The first, from his birth to his ordination in Sarvāstivāda Buddhism: He was born around 315 C.E. at Purusapura in a Brahmin family.¹¹² Vasubandhu was born in Puruṣapura, present-day Peshawar in North-West India (Pakistan) what was then the Kingdom of Gāndhāra, around the year 316 A.D. According to Paramārtha, his father was a *Brāhmaṇa* of the *Kauśika* gotra, and his mother was named Viriñcī. The couple already had a previous son, later called Asaṅga, and a third, nicknamed Viriñcivatsa, was to follow.¹¹³ Vasubandhu's father was a court priest, and, according to the later Tibetan historian *Tāranātha*, was very learned in the Vedas.¹¹⁴ About shape of Vasubandhu was described in traditional Buddhist art, these artistic conceptions fit in well with made by the biographers. Vasubandhu is depicted usually as he may have appeared as an aged master. In the most famous statue of Vasubandhu, a Japanese work by Unkei at the Kofuku-ji at Nara, Vasubandhu is portrayed as a slightly rotund

¹⁰⁹ Le, Manh That. (2003), *op. cit.*, pp. 48 - 51.

¹¹⁰ (Stefan Anacker, Vasubandhu: Three Aspects: a Study of a Buddhist philosopher , 1970), p. 8-26.

¹¹¹ José Pereira and Francis Tiso. (Vol. 37, No. 1/4, December 1987). The Life of Vasubandhu According to Recent Research. *East and West*, 451- 454.

¹¹² Le, Manh That. (2003), *op. cit.*, p. 51.

¹¹³ SWV, *op. cit.*, 12.

¹¹⁴ *Ibid.* p. 28.

old man with an expression betraying both deep thoughtfulness and a great sense of the calm and humorous. His lips are curved in a slight ironic but benevolent smile, and there is a fascinating gleam to his eyes.¹¹⁵

In the meantime, Vasubandhu had entered the Sarvāstivāda order, and was studying primarily the scholastic system of the *Vaibhāsikas*. Apparently he remained impressed with this all-encompassing structure for some time. He in turn amazed his teachers with the brilliance and quickness of his mind. His main teacher seems to have been a certain Buddhāmītra.¹¹⁶

The second, from Sarvāstivāda Buddhism converted to Mahāyāna Buddhism: ‘Thereupon (Vasubandhu) became full of faith in his elder brother.’¹¹⁷ Ayodhya, the ancient city of Rama, had become one of the main metropolises of the new Gupta Empire. Vasubandhu took residence in the old Sangharama of the city, and Xuanzang later saw the hall in Ayodhya where Vasubandhu preached to “kings and many eminent men”. Vasubandhu had little noticed in his brother’s *Yogācāra* treatises. He may have seen the massive *Yogācarabhūmi* compiled by Asaṅga, which may have simply deterred him by its sheer number. He’s established a system, it’s tough and heavy in such a way he expressed his contempt with the *Mahāyānist* doctrine and with the person who expounded it. The elder brother heard about this and, knowing that the incorrect activity (of Vasubandhu) would be of no use (to the latter), resolved to convert him. So he ordered two of his pupils to take the *Dāśabhūmika* and the *Akṣayamatī-nirdeśa*, went to the younger brother and said to him: Recite these in the morning and in the evening. Vasubandhu, having done as he was ordered, said in the evening: The Great Vehicle possesses good factors, but the result seems to deviate (from the correct path). But at daybreak (he spoke otherwise): The factors and the result are both of them sublime. Cut out this my tongue which has depreciated.¹¹⁸ Asaṅga’s students quickly intervened, urging him instead to visit his brother. So Vasubandhu went to visit

¹¹⁵ Stefan Anacker. (1970). *Vasubandhu: Three Aspects: a Study of a Buddhist philosopher*, op. cit., 32.

¹¹⁶ *Ibid.* p. 14.

¹¹⁷ Bu-ston. (1931). transl. by O. Obermiller *History of Buddhism*. In Kommission bei O. Harrassowitz, Leipzig; Heidelberg, p. 144.

¹¹⁸ (Bu-ston, 1931), op. cit., p. 143.

Asaṅga in Puruṣapura. In the discussions on *Mahāyāna* the two brothers held, Vasubandhu understood the meaning immediately, while Asaṅga always took a moment to respond. Asaṅga advised Vasubandhu to use his transcendent spiritual consciousness to study, propagate and interpret the *Mahāyāna*.¹¹⁹

*The third, His activities in Mahāyāna Buddhism: “In time, however, grave doubts about the validity and relevance of Vaibhāsika metaphysics began to arise in Vasubandhu.”*¹²⁰ Vasubandhu realized that *Mahāyāna* Buddhism was actually very profound in both theory and practice, not just in theory as he had previously thought. Vasubandhu returned to Asanga and during his discussion with his brother about *Mahāyāna* Buddhism, he grasped the essentials of the *Mahāyāna* teachings. Asanga advised Vasubandhu to use his erudition to promote the *Mahāyāna* teachings in order to atone for his past mistakes of defaming the Mahayana. After reading all the *Mahāyāna* sutras given to him by Asanga, Vasubandhu suddenly realized the profound meaning of *Mahāyāna*. From then on, Vasubandhu devoted himself to cultivating, studying, propagating and composing *Mahāyāna* commentaries. He is considered to have the most works in in *Mahāyāna* about the field of Buddhist philosophy and psychology that to be mentioned below (section 2.1.2).

He is also known to be a very good debater as described by Paramārtha, the Sāṅkhya philosopher *Vindhyavāsin* challenged the Buddhist masters of Ayodhyā, in the presence of Emperor Candragupta II himself. At that time both Vasubandhu was absent from Ayodhyā, When Vasubandhu later returned, he was enraged when he heard of the incident of Buddhāmītra was defeated. He subsequently succeeded in trouncing the Sāṅkhyas, both in debate and in a treatise, *Paramārthasaptati*. Candragupta II rewarded him with 300,000 pieces of gold for his victory over the Sāṅkhyas.¹²¹

The fourth phase of his life was spent in Gandhara his contributions: where he taught the new Mahāyāna doctrines and built monasteries with the aid of the Gupta emperors, seemingly Skandagupta. These Vasubandhu employed for

¹¹⁹ SWV, *op. cit.*, p. 19.

¹²⁰ Ibid. p. 14.

¹²¹ Ibid. pp. 20 - 1.

building three monasteries, one for the Mahayanists, another for his old colleagues the *Sarvāstivādins*, and a third for the nuns.¹²² Around the year 383, at his eighth birthday, the crown prince Govindagupta Baladitya was placed under the tutelage of Vasubandhu. The Empress Dhruvadevi also went to Vasubandhu to receive instruction.¹²³ This suggest that Vasubandhu also has the ability to contribute politically.

On the influence of Vasubandhu's tutoring on his royal students. He could have done many things to help the thousands of Guptas subjects. He is known to have founded many hospitals, schools and motels. His compassion is not theoretical but reality can also be seen. He also helped put out the great fire that broke out in Rājagrha, and he is doing his best to help stop the epidemic in Janāntapura. Both China and India documents give us clear and sharp information about Vasubandhu. Vasubandhu died around 395 C.E. at the age of 80.¹²⁴ Unified tradition says that he died at the age of 80, but there are different data about where he passed away. Paramārtha says he passed away in Ayodhyā, but Bu-ston says he passed away in the northern border country, called “Nepal. For Xuanzang corroborates the information that Vasubandhu was at that time in Śākala, where the *Teaching of the Three Own- Beings*, possibly Vasubandhu’s last work, was written.¹²⁵

The Vasubandhu’s great contributions appear in his writings and biographies showing that he was a man full of compassion for the mental sufferings of others and also a genuine concern for physical health their substance. Both the Chinese and Indians recognize him as a Bodhisattva, and perhaps this tells us as much about him as we really need to know. In particular, of the three systems of Buddhist psychology, Vasubandhu contributed two of these three systems. First, through the *Abhidharmakośa* is the most authoritative treatise of the New *Sarvastivāda* (*Vaibhāṣika*) or *Vaibhāsika* School. Second, *Mahāyāna* Buddhism is based solely on the main books such as *Vimsatika*, *Triṃśikā* and

¹²² Ibid. p. 2.

¹²³ SWV, *op. cit.*, 21 - 22.

¹²⁴ Le, Manh That. (2003), *op. cit.*, p. 51.

¹²⁵ SWV, *op. cit.*, 23.

Trisvabhavanirdeśa in Sanskrit by Vasubandhu. His knowledge of only the Indian system of Psychology and philosophy, both Buddhist and non-Buddhist, was extraordinary and in comparison to the latter.

2.1.2. The Origin of Work - *Triṃśikā-Kārikā*

Vasubandhu wrote a lot of works with different genres such as The Hymns Discussions of Hymns and commentaries on *Mahāyāna* texts as *Avatamsaka Sūtra*, *Nirvāṇa Sūtra*, *Vimalakīrtinirdeśa Sūtra*, and *Śrīmālādevī Sūtra*, etc. According to Le Manh That¹²⁶ classified the works of Vasubandhu were divided into four parts: (i) The Independent Writings, (ii) The Commentaries; (iii) The Hymns and Discussions of Hymns; and (iv) The Miscellany. Here, I only mention *Triṃśikā-Kārikā* of Vasubandhu. This work is in his Independent Writings as the scope of my study.

Here I have taken Vasubandhu's *Triṃśikā-Kārikā* (Treatise in the Thirty Verses) as the basic work of the system. Other documents are only for clarifying the issues raised in this thesis. According to, the *Triṃśikā-Kārikā-Vijñaptimātratā* by the Vasubandhu in the country of Kauśāmbī over six thousand li (measure of the Chinese distance; about 0.5 kilometers) in the circuit, and its capital is more than thirty li in circuit. The land is fertile and convenient for agricultural production. The country has a lot of sticky rice and produces a lot of sugarcane. The climate is hot, and people are customary brave and angry. They love to study classical texts and arts and advocate for good deeds and merit. There are about ten monasteries in a state of ruins and desolation, with more than three hundred monks studying the *Hīnayāna* teachings. There are more than fifty devas with many heretics. Not far southeast of the city is an old monastery built in the garden of Elder Ghosila, in which is a stupa over two hundred feet tall built by King Aśoka. The Tathāgata stayed here preaching the Dharma for several years. Next to them are the locations where the four Buddhas in the past used to sit and go up and down. There are also stupas containing Tathāgata's hair and nail relics. There was an old brick room on the southeastern side of the monastery in which Vasubandhu stayed

¹²⁶ Le, Manh That. (2006), *op. cit.*, p. 53.

and composed *Vijñapti matrata-śiddhi-śāstra* to rebut *Hinayāna* and defeat heresy.¹²⁷ *Vijñaptimatrata-śiddhi-śāstra* mean *Viṃśatikā* and *Triṃśikā-vijñaptimātratāsiddhih* of Vasubandhu. And Stefan Anacker also mentioned that ‘In his old age, Vasubandhu seems to have taken up the travelling life again. Some of his last works are known to have been written in *Sakala* and in *Kauśāmbi*. *Kauśāmbi*, for instance, is the place where he wrote his Twenty and Thirty Verses, and Xuanzang saw the old brick tower there, near the ancient *Sanghārāma* of *Ghoṣira*, where these famous expositions of *Yogācāra* thought were written.’¹²⁸

Triṃśikā-Kārikā is contraction of *Triṃśikā-Kārikā-Vijñaptimātratā*. *Triṃśikā* means “thirty”; *Kārikā* means “verse” (concise statement in verse); *vijñapti* (*Pāli* *Viññatti*) means “manifestation”; *mātra* means “elementary”, “only”. *Vijñaptimātratā* is thus “manifestation - elementary”. *Kārikā* is a verse that expresses a teaching concisely. *Triṃśikā-Kārikā-Vijñaptimātratā* by Vasubandhu was transliterated Sanskrit into English “Thirty Verses on Consciousness” by many scholars, including David J. Kalupahana, in *The Principles of Buddhist Psychology* (Albany, NY: State University of New York Press, 1987), pp. 173-92; and Francis H. Cook, in *Three Texts on Consciousness Only* (Berkeley, CA: Numata Center for Buddhist Translation and Research, 1999), “*Thirty Verses on Consciousness Only*” (pp. 371-83); and “*The Treatise in Twenty Verses on Consciousness Only*” (pp. 385-408).

Vasubandhu wrote *Triṃśikā-Kārikā* when he converted into *Mahāyāna*. He wrote it in the Sanskrit language. The current, Sanskrit text of *Triṃśikā-Kārikā* is still extant. This work was very most important treatise with *Sthiramati* who is one of ten comentators in *Triṃśikā-Kārikā*, after that his commentary was discovered by S. Lévi in Nepal in 1925 the help of Hemrāj Śarman, The Rāj-Guru of the Mahārāja Chandra Shamsheer Jang of Nepal. Before Levi’s discovery it was known

¹²⁷ Xuanzang, Tr. English Li Rong Xi. *The Great Tang Dynasty Record of the Western Regions*. (Taisho, Volume 51, Number 2087), Fascicle V, (1996), Numata Center for Buddhist Translation and Research, pp. 159-61.

¹²⁸ SWV, *op. cit.*, p. 22.

only in its Tibetan translation (Tōhoku 4055 = Catalogue 5556) and in its Chinese translation (Taishō 1586).

After discovering, S. Lévi edited this work, together with the *Viṃśatikā* (that he had also found in Nepal), under the title: “

Vijñaptimātratāsiddhi. Deux Traités de Vasubandhu: Viṃśatikā (La Vingtaine), accompagnée d’une explication en prose et Triṃśikā (La Trentaine) avec le Commentaire de Sthiramati, originel Sanscrit publié pour la première fois d’après des manuscrits rapportés du Nepal, as the 245th fascicle of the Bibliothèque de l’École des Hautes Études.”¹²⁹

These two treatises appeared in a French text, *Deux traites de Vasubandhu: Viṃśatika et Triṃśikā*, translated into French by Sylvain Lévi. The treatises comprises of two sets of *kārikās* (*Vijñapti matrata-śiddhi-śāstra*) namely the *Viṃśatika* (Treatise in the Twenty Verses) and *Triṃśikā-Kārikā* (Treatise in the Thirty Verses) composed by Vasubandhu.

A translation from Vasubandhu’s original Sanskrit to Chinese by Xuanzang, along with Xuanzang’s commentary, in Taishō shinshū daizōkyō Chinese Buddhist Canon 大正新脩大藏經, *Triṃśikā-Kārikā* still extant in Volume 31 *Yogācāra* Section 瑜伽部.¹³⁰ The original Sanskrit to Tibetan has been translated into English by Stefan Anacker in his SWV, pp. 181-190.

Based on the work of Lévi,¹³¹ works are additional that found are Thomas E. Wood: *Mind Only*, Motilal - Benares, 2009, pp. 49-56. Lusthaus, D.: *Buddhist Phenomenology*, Routledge - New York, 2006, pp. 275 -304. Darie, N.: *Thirty Verses in Sanskrit, English, Chinese and Vietnamese*, etc.

Realizing that his *Triṃśikā-Kārikā* was replete with intricate and profound meanings, Vasubandhu had intended to write his own commentary on it, but he died before attempting to do so. Subsequently, the task of explaining the philosophy underlying the thirty stanzas devolved upon a galaxy of ten masters

¹²⁹ Vasubandhu, *Vijñaptimātratāsiddhi*: Lévi, Sylvain (ed.), 1925. *Deux Traités De Vasubandhu*. Paris: Librairie Ancienne Honore Champion.

¹³⁰ Triṃś. Taishō 1586 & 1587.

¹³¹ Lévi who in 1922, found this text in Nepal, was the first to edit the Triṃś.

who each composed a commentary on them, These ten masters are 1. *Dharmapala*, 2. *Sthiramati*, 3. *Cittrabhanu*, 4. *Jinamitra*, 5. *Gunamati*, 6. *Nanda*, 7. *Shuddhacandra*, 8. *Bandhusri*, 9. *Jnanacandra* and 10. *Jinapura*. Based on the *Triṃśikā-Kārikā* of Vasubandhu ten commentators in India to write their commentary.

We remember the story of Xuanzang travel to India, He was aspiration of his study, to *Yogācārabhūmi-sastra*. He stayed in the Nalanda monastery for studying with Venerable Silabhadra who expounded the *Triṃśikā-Kārikā* and also helped him proficient in this theory. Xuanzang collected the ten commentaries of ten masters in India. When he returned to China, Xuanzang and K'uei Chi or Ki (窺基, Kigi, 632-682) who the most gifted of his many disciples. Xuanzang entrusted the transmission of the doctrine of Vasubandhu to K'uei Chi who expected the most careful devotion of Xuanzang and his most eminent disciple. They were creative and elaborate exposition of the *Triṃśikā-Kārikā* and a synthesis of its ten commentaries and translated a masterpiece entitled 成唯識論 - (*Ch'eng Wei-Shih-Lun_ The Doctrine of Mere-Consciousness*).¹³² It composed in Chinese language and translated in English named “*The Doctrine of Mere-Consciousness*” by wei Tat in 1973. It stood for the follower of their literary and spiritual genius. It was expected with acclaim by later scholars who praised it as a work of outstanding excellence and as the keystone of the doctrine of the Wei-shih or *Yogācāra* School in China. And “成唯識論” also translated from Chinese language to Vietnamese language entitled “*Thanh Duy Thuc Luan*” by Ven. Tue Sy. And other authors in Vietnam.¹³³

Triṃśikā-Kārikā is the most matured and the last work of Vasubandhu. It included thirty verses (*Kārikā*), Vasubandhu sums up the activity of consciousness, theory of three natures, five stages to the enlightenment. Specially, the system of eight consciousnesses are explained in the verses of *Triṃśikā* detail.

¹³² Tsang, Hsuan. *Ch'eng Wei-Shih-Lun_ The Doctrine of Mere-Consciousness-成唯識論*. Tr. Wei Tat. Hong Kong: The Ch'eng Wei-Shih-Lun, 1973.

¹³³ Huyền Trang (*Vijñaptimātrasiddhi*) Luận Thành Duy Thức. Trans. By Tuệ Sỹ, Nxb Phương Đông, 2009.

2.2. The General Construction and segmentation of *Triṃśikā-Kārikā*

2.2.1. The Construction of *Triṃśikā-Kārikā*

In the *Triṃśikā*, Vasubandhu has described the dynamics of consciousness. He does so by explaining each of the three transformations of consciousness which are acknowledged in the *Yogācāra* tradition. He also talks about the theory of triple nature of reality, another important epistemological concept in *Yogācāra*. The text can be called a brilliant exposition of human psychology with the entire range of human thought - with its conscious as well as unconscious aspects, mental factors and other dispositions - described in a lucid way by Vasubandhu.¹³⁴

As we know, Vasubandhu was a most important figure in the development of *Mahāyāna* Buddhism in India, especially in the *Yogācāra* School. During this period of psychological field, a great part of Vasubandhu's writings strives towards an approaching description of *ālaya-vijñāna* as a stage of consciousness and transformation of consciousness. The basic texts of Vasubandhu in the Buddhist Psychology are the *Viṃśatikā* (Twenty Verses), *Triṃśikā* (Thirty Verses), and *Trisvabhāva-nirdeśa* (*Exposition on the Three Natures*). Vasubandhu. 大乘百法明門論 with Commentary of Tripiṭaka, Master Hua (Xuan Zang). ***Shastra on the Door to understanding the Hundred Dharma***. In these works, *Triṃśikā* was considered the most matured work. Through *Triṃśikā*, Vasubandhu sums up the complete system of Buddhist Psychology that basic on core Buddha's teachings. He analyzed the activity of consciousness system, theory of three natures, five stages to the enlightenment. They are explained in the verses of *Triṃśikā* and the commentaries on it.

The system of *Mahāyāna* Buddhist Psychology base on the construction of the Thirty Verses is also called the Hundred *Dharmas*. The metaphors of “self” and “*dharma*” which develop in so many different ways. *Dharma* in the Buddhism has a variety of meanings, including “phenomenon”, and “nature” or

¹³⁴ Dinesh S. Jamwal. (2015). *Beyond Real and Ideal A Critical Analysis of Vasubandhu's Vijñaptimātratāsiddh*. India: Shri Mata Vaishno Devi University, p. 40.

“characteristic”. *Dharma* is also used to refer to the teachings of the Buddha. *Dharma* means the source of things and Truth etc.

The first, **the operation of consciousness**, include in general eight which were divided into three kind:

The first kind is the apprehension of sense-objects of six kinds. They are; 1. The eye consciousness (*cakshur-vijñāna*), 2. The ear consciousness (*shrotra-vijñāna*); 3. The nose consciousness (*ghrana-vijñāna*); 4. The tongue consciousness (*jihva-vijñāna*), 5. The body consciousness (*kāya-vijñāna*), 6. The mind consciousness (*māno-vijñāna*), Verse 8. The second kind (7) is the *mānas* consciousness (*mānas-vijñāna*); Verse 5, 6 and 7. The third kind (8) is the *ālayā* consciousness (*ālayā-vijñāna*), Verse 2, 3 and 4.¹³⁵

The second, phenomena associate with *cittas* which include, in general, fifty-one. They are grouped into six categories; 1. Five universally interactive (*sarvatraga*), 2. Five particular states (*viniyata*), 3. Eleven wholesome (*kushala*), 4. Six fundamental afflictions (*klesha*), 5. Twenty derivative afflictions (*upaklesha*); and 6. Four unfixed (*aniyata*).

One, the five universally interactive in verse 9; are: 1. Contact (*sparsa*), 2. Attention (*manaskāra*), 3. Feeling (*vedanā*), 4. Perception (*samjñā*), and 5. Volition (*cetanā*).

Two, the five particular states are: 1. Desire (*chanda*), 2. Resolution (*adhimoksha*), 3. Recollection (*smṛiti*), 4. Concentration (*samādhi*) and 5. Judgment (*prajñā*).

Three, the eleven wholesome dharmas are: 1. Faith (*shraddha*), 2. Vigor (*virya*), 3. Remorse (*hri*), 4. Shame (*apatrapya*), 5. Absence of greed (*alobha*), 6. Absence of anger (*advesha*), 7. Absence of foolishness (*amoha*), 8. Light ease (*prashrabdhi*), 9. Non-laxness (*apramada*), 10. Renunciation (*upeksha*); and 11. Non-harming (*ahimsa*).

¹³⁵ Vasubandhu. (2005). 大乘百法明門論 *Taishō, Vol. 31, No. 1614; TT 5564. (with Commentary of Tripiṭaka, Master Hua. Shastra on the Door to understanding the Hundred Dharma. Ukiah: Buddhist Text Translation Society), p. 35.*

Four, the six fundamental afflictions are: 1. Greed (*raga*), 2. Anger (*pratigha*), 3. Foolishness (*moha*), 4. Arrogance (*māna*), 5. Doubt (*vichikitsa*); and 6. Improper views (*drishti*).

Five, the twenty derivative afflictions are: 1. Wrath (*krodha*), 2. Hatred (*upanaha*), 3. Rage (*pradasa*), 4. Covering (*mraksha*), 5. Deceit (*maya*), 6. Flattery (*shathya*), 7. Conceit (*mada*), 8. Arming (*vihimsa*), 9. Jealousy (*irshya*), 10. Stinginess (*matsarya*), 11. Lack of remorse (*ahrikyā*), 12. Lack of shame (*anapatrapya*), 13. Lack of faith (*ashraddhaya*), 14. Laziness (*kausidya*), 15. Laxness (*pramada*), 16. Torpor (*styana*), 17. Restlessness (*auddhatya*), 18. Distraction (*mushitasmriti*), 19. Improper knowledge (*asamprajanya*); and 20. Scatteredness (*vikshepa*).

Six, the four unfixed are: Sleep (*middha*), 2. Regret (*kaukritya*), 3. Investigation (*vitarka*), and 4. Examination (*vichara*).¹³⁶

The third is the form-elements in verse 18. In general, there are eleven kinds: 1. Eyes (*cakshus*); 2. Ears (*shrotra*); 3. Nose (*gharana*); 4. Tongue (*Jihva*), 5. Body (*kaya*); 6. Forms (*rūpa*); 7. Sounds (*shabda*); 8. Smells (*gandha*); 9. Flavors (*rasa*); 10. Objects of touch (*sprashtavya*); and 11. Dharmas pertaining to form (*dharmayatanikani-ru-pani*).

The fourth is phenomena not associate with *cittas*. In general, there are twenty-four: 1. Attainment (*prapti*); 2. Life-faculty (*jivitendriya*); 3. Generic similarity (*Nikāya -sabhaga*), 4. Dissimilarity (*visabhaga*); 5. The No-thought Samadhi (*asamejnisamapatti*); 6. The Samadhi of Extinction (*nirodhasamapatti*), 7. The Reward of No-Thought (*asamjnika*); 8. Bodies of nouns (*namakaya*); 9. Bodies of sentences (*padakaya*), 10. Bodies of phonemes (*vyanjanakaya*); 11. Birth (*jati*); 12. Dwelling (*sthati*); 13. Aging (*Jara*); 14. Impermanence (*anityata*); 15. Revolving (*pravritti*) 16. Distinction (*pratiniyama*); 17. Interaction (*yoga*); 18. Speed (*java*); 19. Sequence (*anukrama*); 20. Time (*kala*); 21. Direction (*desha*); 22. Numeration (*samkhyā*); 23. Combination (*samagri*); and 24. Discontinuity (*anyathatva*).

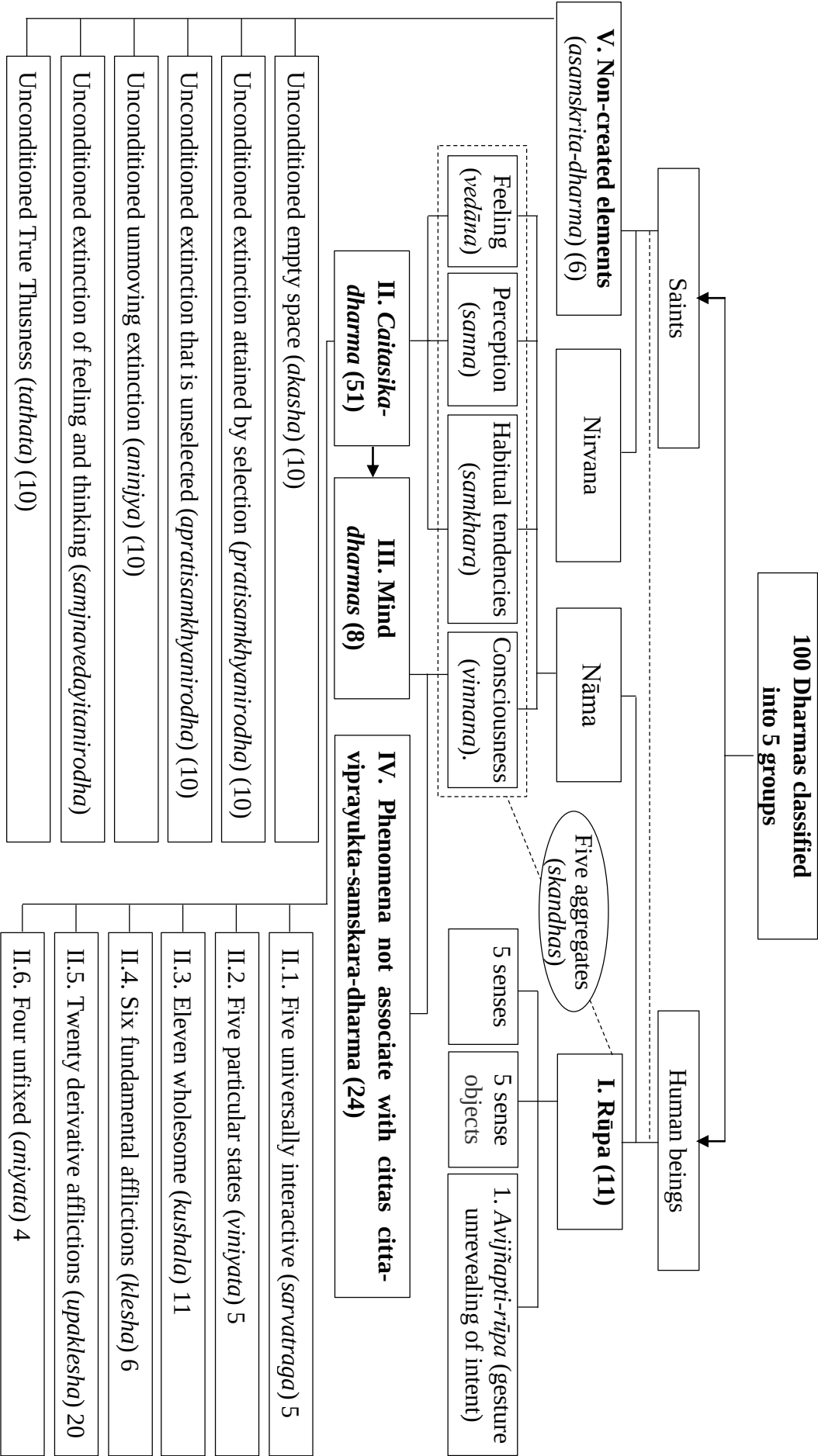
¹³⁶ Vasubandhu, (2005). 大乘百法明門論 Taishō, Vol. 31, No. 1614; TT 5564. (with Commentary of *Tripiṭaka*, Master Hua. *Shastra on the Door to understanding the Hundred Dharma*. Ukiah: Buddhist Text Translation Society). p. 45.

The fifth is non-created elements, of which there are, in general, six 1. Unconditioned empty space (*akasha*); 2. Unconditioned extinction attained by selection (*pratisamkhyanirodha*); 3. Unconditioned extinction that is unselected (*apratisamkhyanirodha*); 4. Unconditioned unmoving extinction (*aninjya*); 5. Unconditioned extinction of feeling and thinking (*samjnavedayitanirodha*); and 6. Unconditioned True Thusness (*tathata*).

What is meant by there being no self? There are in common, two kinds of Non-self: one, the Non-self of material object (*Pudgala*), and two, the Non-self of *Dharmas*.¹³⁷ This is the most whole system of Buddhist psychology in *Mahāyāna* Buddhism.

¹³⁷ Ibid. p.76.

Diagram 2.1: 100 Dharmas in *Vijñaptimātratāvāda*



2.2.2. The Segmentation of *Triṃśikā-Kārikā*

Referring to the two segments of Thomas E. Wood.¹³⁸ and Johnson-Moxley, Melanie K.¹³⁹ *Triṃśikā-Kārikā* is divided into five segments as follow: the first, verses 1-8 identify and define the threefold *pariṇāma* (alteration, transformation, or evolution) of consciousness; the second, verses 9-14 identify several categories of *sarvatragas* (mental functions or associates); the third, verses 15-19 return to the threefold *pariṇāma* and explain its relationship to *viññapti-mātra* or consciousness-occasion. The fourth, verses 20-25 briefly address the *trisvabhāva* theory, as well as the threefold self-essence (*svabhāva*) of absence of own nature (*niḥsvabhāvatā*) in relation to phenomenal appearances. Finally, verses 26-30 discuss “abiding in” *viññapti-mātra* as the means to enlightenment.

The first, verses 1-8 identify and define the threefold *pariṇāma* (alteration, transformation, or evolution) of consciousness; the first verse of the *Triṃśikā* is the general philosophy: what are called selves (*ātman*) and entities (*Dharmas*) are simply the transformations of consciousness (*Vijñana-pariṇāma*). The metaphors of self or subject (*atman*) and conditions, natures, elements, phenomena or objects (*dharmas*) are varied, but they all refer to the threefold transformation of consciousness (*pariṇāma-vijñāna*). These three transformations, phases or functions of consciousness are: (1) the *vipāka*, which is the maturation of causal efficacy and influence within consciousness; (2) the *manana*, which is reflection or active mentation within consciousness; and (3) the *viññapti*, which in this context is best understood as a conceptual representation within consciousness.

The second, verses 9-14 identify several categories of *sarvatragas* (mental functions or associates) or the categories of sub - Consciousnesses that is associated with three kinds of *sarvatragas*: the universal or always existing, the particular or specifically determined, and those which are good are advantageous with respect to *citta*. It is also associated with the three kinds of *kleśas* or delusions, namely the

¹³⁸ Thomas E. Wood. (1991). *Mind Only - A Philosophical and Doctrinal Analysis of the Vijñānavāda*. Honolulu: University of Hawaii Press, p. 49.

¹³⁹ Johnson-Moxley, Melanie K. (2008). *Vasubandhu's consciousness trilogy: a Yogācāra Buddhist process idealism*. University of Missouri-Columbia, p. 217.

primary, secondary and indeterminate, in addition to the three kinds of *vedanā* or feelings, namely the pleasurable, the painful and the subjectively neutral.

The third, verses 15-19 return to the threefold *pariṇāma* and explain its relationship to *vijñapti-mātra* or the “manifestation only”. In it, verse 15 and 16 present the conditions in which they manifest themselves of the six consciousnesses with their categories of sub - Consciousnesses (*Caittas*). Like waves upon the water, the five sense consciousnesses arise concomitantly at all times or at other times not at all, contingent upon conditioning causes within the root consciousness. Reflecting or thinking consciousness always manifests itself, all things being equal. It does not, however, arises in states of unconsciousness, high meditation, fainting, or being destitute of *citta*. And verses 17-19 mention some of the details of three manifestation (transformation) of consciousness or the “manifestation only” (*vijñapti-mātra*) includes the activities of discriminative conceptualization, causality and samsara while this activity is real, what is discriminated, or how it is discriminated, is not. In that respect, therefore, everything is understandable as the “manifestation only” (*vijñapti-mātra*).

The fourth, verses 20-25 briefly address the *trisvabhāva* theory, as well as the threefold self-essence (*svabhāva*) of absence of own nature (*niḥsvabhāvatā*) in relation to phenomenal appearances. This segment presented the doctrine of the three self-natures and the three non-self-natures. To mention the three “states of human being” attributable to any discriminated phenomenon, as well as three causally related “conditions of not having” or “states of not being.” Whatever real, abiding things are discriminated, by whatever means, in fact have the nature of conceptualization, which is not the same as having actual knowledge. The *paratantra svabhāva* of phenomena, or its absolutely dependent own-state-own-being, is a conditioned act of discrimination. The *niṣpanna svabhāva* of phenomena, or its perfected, complete, non-discriminated own-state-of-human being is the absence of the *parikalpita* in the *paratantra*.

Finally, verses 26-30 discuss “abiding in” *vijñapti-mātra* as the means to enlightenment. Understanding and practicing five stages, Understanding “occasion of consciousness” can only take place when there is no apprehension of subject

(perceiver) and object (perceived). When the apprehension of *ātman* and *dharma*s is stilled, there follows a transmutation or reversion of the basis of such apprehension. This is the extraordinary knowledge, inconceivable and ineffable. This is the realm free from “afflictions,” being non-conceptual, ineffable, beneficial, immutable and blessed. It is the “dharma-body” or “Buddha-body”.

Triṃśikā-Kārikā is a poetic treatise by Vasubandhu and became one of the central texts for the *Yogācāra* School of *Mahāyāna* Buddhism. Through 30 verses (*Triṃśikā*), Vasubandhu analyses the activity of consciousness, theory of three natures, five stages to the enlightenment. The system of eight consciousnesses are explained in the verses of *Triṃśikā*. The Eight consciousnesses consist of five first consciousness (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness); the empirical consciousness (*Mānovijñāna* or the sixth consciousness); the self-aggrandizing mentality (*Mānasvijñāna* or the seventh consciousness); and the storehouse consciousness (*Ālayavijñāna* or the eighth consciousness).

2.3. History and Development of *Triṃśikā-Kārikā* in Buddhist Schools

Two brothers Asanga and Vasubandhu were the founders to develop the *Yogācāra* School. However, the two brothers Asanga and Vasubandhu always say that they were spread by the Master Maitreya. Therefore, the first idea to the founding of the *Yogācāra* is ascribed to Maitreya.¹⁴⁰ After two brothers Asanga and Vasubandhu the *Yogācāra*’s Masters such as *Dignaga*, *Dharmakṛiti*, *Sahatarakṣita*, *Kamalasila*, and *Ratnakīrti* raised the doctrine of this school to the zenith of philosophy and logic in Buddhism. They were not only logicians but also epistemologists, theory of consciousness. They were called The Perfect Ones (*Mahasiddhas*) in some aspects were also adherents of the *Yogācāra* School.

2.3.1. In Indian *Yogācāra* School

Yogācāra composes of *yoga* and *ācāra*. *Yoga* means “meditation” and *ācāra* means “practice”. Thus, *Yogācāra* literally means “practicing yoga”, “One whose practice is *yoga*”.¹⁴¹ *Triṃśikā-Kārikā* is considered an essential text of

¹⁴⁰ Chandradha Sharma. (1962). *A Critical Survey of the Indian Philosophy*. America: Barnes & Noble, Inc, p. 96.

¹⁴¹ ER, p.9897.

Yogācāra School. *Yogācāra* School is known as (Only Mind) *Cittamātra*, as the only existing reality is Mind deprived of duality; *Vijñānamātra*, understanding *vijñāna* in the same exalted sense as *citta*; *Vijñaptimātra* in that all existing things are only cognition; *Yogācāra*, due to the fact that its first adherents were persons dedicated to the practice (*ācāra*) of meditation (*yogā*) and also due to the great importance meditation has in this school as the means to attain the Supreme Goal.¹⁴² According to Thomas E. Wood, the *Vijñānavāda* (*Yogācāra* School) flourished in India from the 4th to the 12th century CE.¹⁴³ The *Yogācāra* or the contemplative system, was so called because it emphasized the training of meditation as the means of attaining *bhumis* (Supreme Goal). The basis doctrine established in it is *ālayā-vijñāna* the basis of conscious states, which is the same as our ‘ego’.¹⁴⁴

In *Yogācāra* Buddhism, there are several important terminologies but all these terminologies are summarized in the concept of *Vijñaptimātra*, “nothing-but-cognition” which often rendered “consciousness-only”. “The expression *Cittamātra*, together with *Vijñaptimātra* and sometimes *Vijñānavāda*, which are also used for the tradition, all refer to its principal classical doctrine, which is that of Mind (*citta*) or Consciousness (*vijñāna*) only (*mātra*)”.¹⁴⁵ Thus, *Yogācāra* has three alternative names: the *Cittamātra* (mind-only) *Vijñaptimātra* (mere-consciousness or representation-only) *Vijñānavāda* (consciousness-only) school.

The commentators and historians have interpreted the *Yogācāra* system as idealism. On this interpretation, there is disagreement with the past interpreters. This is because there is no reason why the *Yogācāra* system should be described as idealism because *Yogācāra* system is especially found in Vasubandhu’s works and rooted from the Dependent Origination Theory of the Buddha. Reality as such *yathābhūta* (suchness) cannot be described at all in terms of consciousness (*Vijñāna*). Then how is it that the *Yogācāra* system came to be regarded as an idealism? This is because of a misunderstanding, and the consequent is

¹⁴² (Dragonetti, 2004), *op. cit.*, p. xxiii.

¹⁴³ (Thomas E, 1991), *op. cit.*, p. xii.

¹⁴⁴ Satis Chandra Vidyabhusana. (1921). *A History of Indian Logic: Ancient, Mediaeval, and Modern Schools*. Delhi: Motilal Banarsidass. p. 249.

¹⁴⁵ Paul Williams. (2009), *Mahāyāna Buddhism: the Doctrine of Foundations*, 2nd ed. London and New York: Routledge. p. 89.

interpretation, of the phrases; *Vijñaptimātra*, *Vijñānavāda* and *Cittamātra*. For Vasubandhu, these three phrases are synonymous with each other. So they are interchangeable. They are commonly translated as follows: *Vijñaptimātra* (Mere-Consciousness), *Vijñānavāda* (Representation-Only or consciousness-only), *Cittamātra* (Mind-Only).

If we say only consciousness, then what create consciousness? The consciousness are created by sense organ with entrance or view, sight. If we understand The *Yogācāra* School as idealism that confusing as idealism opposite materialism. This school is not like that. The title *Vijñānavāda* emphasizes the interest of that School in the workings of consciousness (*vijñāna*) and its role in creating the experience of saṃsāra and liberation.

For my suggestion to avoid confusion then *Vijñaptimātra* (theory on elementary of Consciousness), *Vijñānavāda* (“doctrine of consciousness” (*vijñāna* + *vāda*)), consciousness teachings or consciousness doctrine, *Cittamātra* (theory on elementary of mind).

The *Yogācāra* School were developed, systematized and put together in a coherent whole logically constructed, during the third and fourth century’s C.E. by the great Buddhist Masters Maitreya-nātha or Maitreya (about 300), Asaṅga (315-390) and Vasubandhu (320-380). To these Masters we must add Dignāga (480-540), the founder of the Buddhist School of logic and epistemology, because of his treatise *Ālambanaparīkṣā* so important for the understanding of the *Yogācāra* School. In the sixth century are active a series of great commentators of the works of Maitreya, Asaṅga and Vasubandhu; among them we mention Dharmapāla (530-561) and Sthiramati (both middle of the sixth century) and Hiuan-tsang (602-664), who wrote a commentary (*Ch’eng wei shih lun, Vijñaptimātratāsiddhi*) on the *Triṃśikā* of Vasubandhu on the basis of ten Indian commentaries. With this last treatise, written in Chinese by a Chinese Master, comes to an end the great period of the Indian.¹⁴⁶

The *Yogācāras* accepted the creation of *vijñāna*. *Vijñāna* itself transforms into the three states of *ālayavijñāna*, *mānas-vijñāna*, and distinct awareness of the

¹⁴⁶ (Dragonetti, 2004), *op. cit.*, p. xiv.

six types of senses (*pravṛttivijñāna*). Vasubandhu vividly described these three types of *vijñāna* in *Triṃśikā*; the first transformation of consciousness is *ālayavijñāna*. *Ālaya* means a warehouse. *Ālayavijñāna* is the repository of all *vāsanā*. *Vāsanā* is the driving force that guides the evolution of consciousness. Other *vijñāna* are connected to it as a consequence. *Ālayavijñāna*, however, is not static; it is a stream of discrete moments flowing like a river. It is the perpetual continuation of the *vāsanās* of the *karmas* and their effects. Vasubandhu argued that *ālayavijñāna* was of the same kind with the extraordinary existence of *ālayavijñāna*. Hence, it is said that samsara and freedom depend on the existence of Theo Vasubandhu, this *ālaya* is not permanent; it is not the last thing. The flow of *ālayavijñāna* is changed when one attains Arahantship. The second manifestation of *vijñāna* is *māna*. This is a *vijñāna* with *ālaya* as its positioning and content. It is called *māna* because it has the nature of wisdom. The third modification of *vijñāna* is *pravṛttivijñāna*. Vasubandhu says that this is the distinct perception of the six types of sense objects. These are the consciousness corresponding to the senses. The *pravṛttivijñānas* arising from the *ālaya* is called *mūlavijñāna* due to the containment of their seeds. Their relationship with *ālaya* is like the relationship of waves to the ocean.¹⁴⁷

Sūtras and basic theories of the Yogācāra School: The thoughts and principles of the *Yogācāra* School. Just like all other schools of Buddhism. The *Yogācāra* School has its basic texts which are said to manifest its tenets. There have been six *Sūtras* and eleven treatises.

Among the *Sūtras* that manifest the new tendency of thought there are the following ones: 1. *Samdhinirmocanasūtra*: This *sūtra* contain an Outline of the great theses of the *Yogācāra* School. 2. *Lankāvatārasūtra*: This *sūtra* is considered to be a not very careful compilation of diverse texts that seems to have taken place during the 3rd and 4th centuries. In this *sūtra* the idealistic theses are constantly and unsystematically referred to. These two *sūtras* constitute the most important authoritative texts for the *Yogācāra* idealistic school. Besides them we can mention the following *sūtras* which teach also some doctrines proper to that school. 3.

¹⁴⁷ Sujata Purkayastha, ed. Johannes Bronkhorst, K. P. (2010). *Vijñaptimātratā* in Yogācāra Buddhism: A Study in the Concept of the Absolute. *From Vasubandhu to Caitanya Studies in Indian Philosophy and its textual history - Papers of the 12th World Sanskrit Conference* (pp. 29-42). Delhi, India: Motilal Banarsidass.

Srūnālādevisimhanādasūtra: This sūtra refers to the doctrine of the *ālayavijñāna*, characteristic of the *Yogācāra* School. The *Srīmāla* must be contemporary with or previous to the *Lankāvatārasūtra* which quotes it. 4. *Ghanavyūhasūtra*: It is a late text. It also refers to the *ālayavijñāna*. 5. *Dasahhūmikasūtra*: In this sūtra is found the categorical affirmation of the mental character of everything. 6. *Pratyutpanna-buddha-saminukhāvasthita-sañīdhi-sūtra* or *bhadrāpalasūtra*: In this sūtra the thesis that the whole world is only mind also occurs.¹⁴⁸

The eleven treatises the following: 1. *Vimsika-vijñaptimātratā-kārika*. 2. *Triṃśikā -vijñaptimātratā-kārika*. 3. *Yogācāryabhūmi-sāstra*. 4. *Mahāyānasūtra-alankāra-sāstra*. 5. *Mahāyānasatadharma-vidyāvāra-sāstra*. 6. *Abhisamayālaṅkāra*. 7. *Mahāyāna-samparigraha-sāstra*. 8. *Abhidharma-samuccaya-sāstra*. 9. *Madhyānta-vibhāga-kārika-sāstra*. 10. *Mahāyāna-panīcaskandhakaprakaraṇa*. 11. *Ārya-sāsana-prakaraṇa-sāstra*.¹⁴⁹ According to A. K. Chatterjee, the eleven treatises mentioned above, the first and most important of these are the two classical treatises, the *Viṃśatika* and the *Triṃśikā*, comprising together the great *vijñaptimātratāsiddhiḥ*. This is the complete and definitive text on the *Yogācāra* School.¹⁵⁰

The development of the *Yogācāra* thought brought Buddhism a plausible result; the role of logic in Buddhism was presented by Dignāga (AD 480-540) at the highest point and refined and specifically described by Dharmakīrti (AD 600-670). Buddhist logic is concerned with reliable knowledge in two categories, each with a corresponding type of object: (i) perception, perception of specific details, and (ii) inference, universal awareness. A concrete instance is a completely single entity, effectively and effectively, which exists only for a moment. We know that details are real because they have a direct or indirect relationship with our perception of them. Universals, the object of inference, are concepts that are meant to apply to many specific characteristics. They are inert in terms of “Cause and Effect”; therefore, even though we imagine them to be real, they cannot in fact be the cause of any perception.¹⁵¹

¹⁴⁸ (Dragonetti, 2004), *op. cit.*, pp. xiii - xiv.

¹⁴⁹ Kawamura Leslie. (1964). *A Study of the Triṃśikā-vijñapti-Bhāṣya* 安慧釋唯識三十頌研究. Kyoto: Bukkyō Gaku Kyoto University, pp. 7-14.

¹⁵⁰ (A. K. Chatterjee, 1999), *op. cit.*, p. 38.

¹⁵¹ The Encyclopedia of Buddhism, Vol. I, p. 470.

2.3.2. Propagation of Triṃśikā-Kārikā to Tibet, China, Japan, and countries in the world

Vasubandhu therefore, at a fairly early age achieved a certain reputation. His books has become the standard *Abhidhamma* work for orthodox and unorthodox people in India, and is no doubt due in part to his later fame as a talented *Mahāyāna* master, in China, Indonesia, Tibet, and Japan, as well.¹⁵²

In India there seem to be three lineages of *Yogācāra* after the Vasubandhu. The first is the lineage of Dignāga around the fifth century, Agotra, and Dharmapāla with the center of transmission, Nālandā University. At that time, Silabhadra was a Buddhist teacher of Nālandā and his Chinese disciple Hiuen-tsang belonged to this lineage. The second line is the Guṇamati and Sthiramati lineages whose transmission headquarters appears to be the University of Valabhī; Paramārtha, the founder of the She-lun School in China belongs to it. The third is the line of Nanda, following the teachings of Paramārtha, and Jayasena, who instructed Xuanzang some questions. This last line is not much developed in India and seems to have disappeared soon.¹⁵³

Xuanzang is name of Chinese, the opinions of his teachers varied greatly and, since he could not see which the best to follow was, he decided to go to India where he hoped to find an able instructor. In 629 he started from Ch'angan to India. In 632 or later he arrived in Nālandā near *Rājagṛha*, where Sīlabhadra, 106 years of age, was the head of the university. Xuanzang studied under Sīlabhadra the important doctrines of Buddhism first the reformed idealism of Vasubandhu in his *Vijñaptimātratā* and then the realism of the same author in his *Abhidharma-kośa*. After a seventeen-year sojourn in India, he came home in 645 and translated Dharmapāla's *Vijñapti-mātratā-siddhi* (Completion of Mere Ideation) in addition to seventy-four other texts. Xuanzang's able pupil Ki seems to have monopolized the transmission of the idealistic doctrine.¹⁵⁴

¹⁵² SWV, *op. cit.*, p. 18.

¹⁵³ Junjirō Takakusu. (1956). *The-Essentials-of-Buddhist-Philosophy*. University of Virginia, Honolulu, T. H.: Asia Publishing House, p. 85.

¹⁵⁴ *Ibid.* pp. 85-86.

The famous Chinese pilgrim Xuanzang travelled to India and he learnt the doctrine of *Yogācāra* from the great disciple of Dharmapala is Sīlabhadra. Within 17 years in India, Xuanzang studied Sanskrit, and *Yogācāra*'s, doctrine. He returned back to China with various Buddhist original texts. Xuanzang's main career was translation and commentary. He wrote a work titled Treatise of Eight Consciousnesses (Ba-shi-gui-ju-song).¹⁵⁵

Specially, when Buddhism was introduced to China, it was propagated by monks and scholars. Therefore, there are many new schools were established. The Indian *Yogācāra-Vijñānavāda* is represented in China by three schools, and the expansion of all these schools is attributed to the works of Vasubandhu:

i. The first of these schools, the Dilun School (which was established in the first half of the sixth century CE), took his *Daśabhūmika-sūtra-nirdeśa* (Commentary on the *Daśabhūmika Sūtra*) as its basic text.

ii. The second, the Shelun School, which rooted in the second half of the 6th century CE, developed around a book of the *Mahāyāna-saṃgraha* done by Paramārtha.

iii. Third school, the Faxiang School, embraced the *Triṃśikā* as its fundamental text. (founded by Xuanzang and his disciple Ki in the 7th century)¹⁵⁶

Xuanzang's translation work is mainly related to the texts of the *Yogācāra* Buddhist School. Indeed, Xuanzang is considered the "Patriarch" of one of the *Yogācāra* sects in China: The Faxiang School. Before this School, two other *Yogācāra* Schools developed in China in the 6th century: the Dilun School and the Shelun School. These three schools differ in the interpretation of some of the basic *Yogācāra* concepts, especially the "Warehouse-Consciousness" concept. With her works, Huyen Trang participated in the Warehouse-Consciousness's controversy and gave his own interpretation of this concept.¹⁵⁷

¹⁵⁵ Le Mau Phu. (2011). *A Critical Study of The Operation of Consciousness in Yogācāra (With Special Reference to the Vimśatika, Triṃśika and Cheng-wei-shi-lun)*. Pune: University of Pune, p. 40.

¹⁵⁶ ER, p. 9527.

¹⁵⁷ <http://www.sacu.org/xuanzang.html>

Fa-hsiang in Chinese School was actually systematized and founded primarily by Ki. Ki's two important works, Fa-yuan-i-lin-chang and Wei-shih-shu-chi, are the basic texts of this School.

Dōshō in Japan (628-700), a Japanese priest, was sent to China in 653. He studied Xuanzang for more than ten years, living in the same room as Ki. The teacher specially instructed him on Zen and recommended that he spread the practice to the East. On the night before his departure, he received from his teacher a number of scriptures, treatises, and comments on works on idealism. Upon returning home, Dōshō immediately began transmitting the Hōssō doctrine in Gwangōji Monastery. His first pupil was Gyōgi (667-748). The first was called the Southern Monastery. The second transmission was that of Chitsū and Chitatsu, who were sent to China in 654 and who also received serious training from Xuanzang and Ki. The third heir was that of Chihō, a Korean monk from Simla, along with his friends Chiran and Chiō, who had been in China for a while and studied Xuanzang. They arrived in Japan in 703 and passed on idealism to Giyen, a disciple of Gyōgi. The fourth transmission was that of the learned Gembō, who was sent to China in 616 and was guided by Chih-chou, a disciple of Ki. He spent nearly twenty years abroad and in 735 returned home and taught teachings in the monastery called Kōfukuji. He transmitted the teachings to Genjū, who devoted himself to spreading it. This is called the transmission of the Northern Monastery, and is generally accepted as the orthodox line.

Thus, Japan received the inviolability of orthodox teachings from the early rulers of the Indian and Chinese idealists, and for the Japanese it is even now the main subject of Buddhism.¹⁵⁸

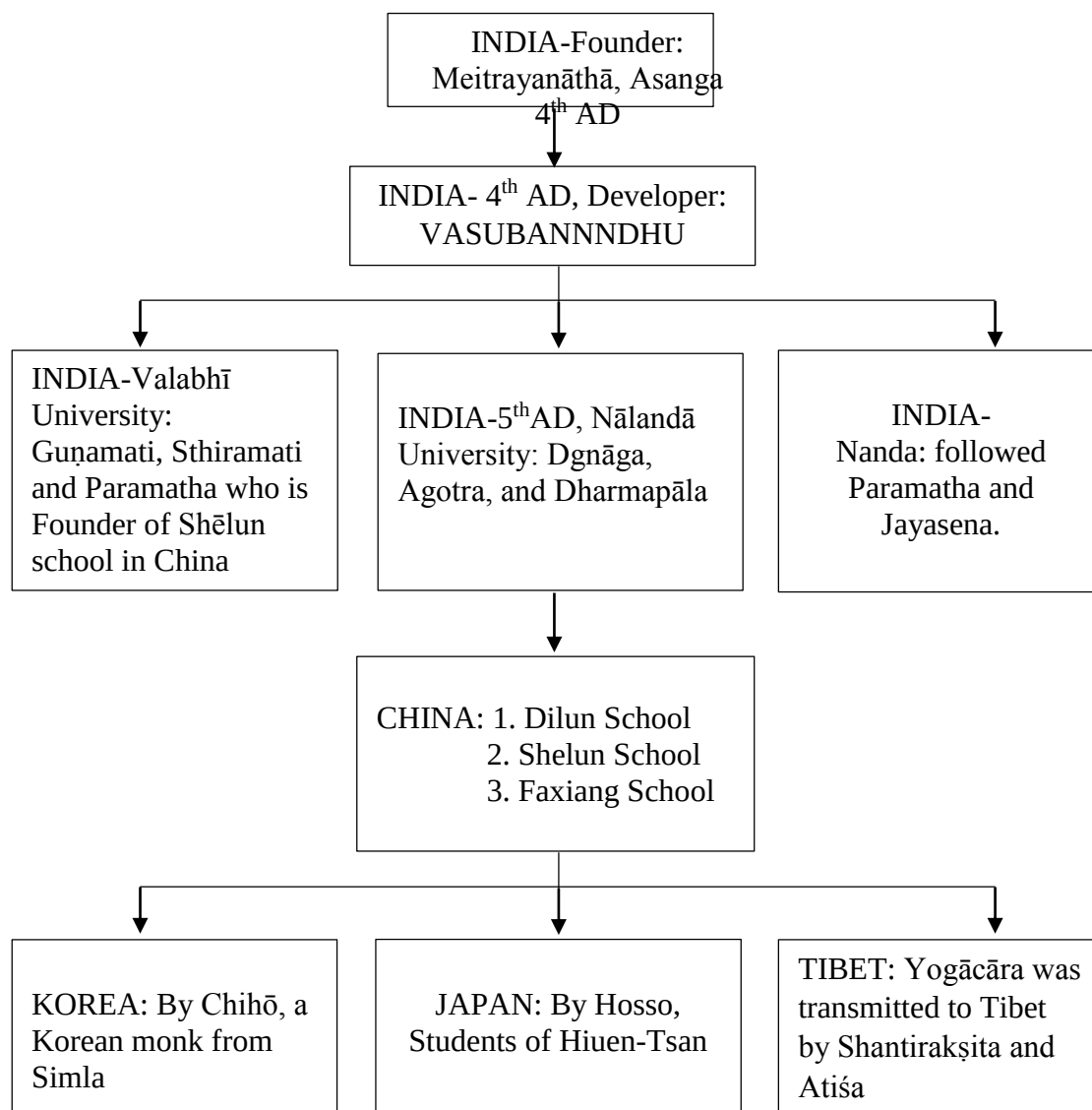
Yogācāra in Tibet; *Yogācāra* was transmitted to Tibet by Shantirakṣita and then to Atiśa; the *Yogācāra* was righteous towards Nyingmapa and its peak, Dzogchen. The *Yogācāra* also became the center of East Asian Buddhism. The teachings of the *Yogācāra* became the Wei Shih School of Buddhism in China. The present debates between the Tibetan schools between the emptiness of the other view (Shentong) and the emptiness of self (Rangtong) appear similar to the previous discussion between *Yogācāra* and *Mādhyamika* but the problems and the difference

¹⁵⁸ (Junjirō Takakusu, 1956), *op. cit.*, pp. 85 - 87.

has grown further. Although the latter Tibetan views may be thought to have evolved from earlier Indian ones, the difference between the views becomes more and more sophisticated especially when the *Yogācāra* incorporates the views. *Mādhyamika* of the ultimate.¹⁵⁹ According to Jay L. Garfeld in Tibet eminent Sakya scholars such as Gorampa and Sakya Chokden. The prescient of that of Sellars and his followers, is adopted by most Indian *Mādhyamikas* and in Tibet by Geluk figures such as Tsongkhapa.¹⁶⁰

This Buddhist psychological system started in India later spread to Southeast Asia such as Tibet, China, Japan, Viet Nam, Korea, etc., and Europe today.

Diagram 2.2: The Formation and Transmission of *Vijñaptimātratāvāda*



¹⁵⁹ <http://www.tamqui.com/buddhaworld/Yogācāra>

¹⁶⁰ Garfeld Jay L. (2015). *EngagingBuddhism: Why It Matters to Philosophy*. New York: Oxford University Press, p. 136.

CHAPTER 3

STRUCTURE AND FUNCTIONS OF MAHĀYĀNA BUDDHIST PSYCHOLOGICAL SYSTEM

The most famous psychology of *Mahāyāna* Buddhism was the system of consciousnesses. Its structure as in Chapter One have briefly introduced about three Buddhist psychological systems. However, my research about psychological systems in *Mahāyāna* Buddhism that was based on main book the *Triṃśikā* and consulted the works such as *Viṃśatikā* and *Shastra on the Door to understanding the hundred Dharma* of Vasubandhu. Based on these works we have three divisions of this psychological system as follows; the hundred *dharmas* are also divided into five groups¹⁶¹ or the hundred *dharmas* are also divided into two groups, viz: *Samṣkṛta* and *asamṣkṛta* in which *saṃskṛta* has 94 *dharmas* and *asaṃskṛta* has 6 *dharmas*. However, *asaṃskṛta dharma* denotes the state in which birth and death cannot exist; it is the noumenon of the universe.¹⁶²

In *Triṃśika-Kārikās* Vasubandhu presented a comprehensive picture of different layers of the mind, sub - mind and their interactions that constitute our mental life that applies to both the self and external objects or exhaust the full extent of everything in the universe. The structure of the Thirty Verses (*Triṃśikā-Kārikā*) of which the first ninth identify and define the threefold *pariṇāma* (alteration, transformation, or evolution) of consciousness; the next tenth to fourteenth verses identify several categories of *sarvatragas* (mental functions or associates); the next fifth to nineteenth verses return to the threefold *pariṇāma* and explain its relationship to *vijñapti-mātra* or consciousness-occasion; the next twentieth to twenty-fourth verses briefly address the *trisvabhāva* theory, as well as the threefold self-essence (*svabhāva*) of absence of own nature (*niḥsvabhāvatā*) in relation to

¹⁶¹ See chapter two.

¹⁶² Vasubandhu. 大乘百法明門論 *Taishō*, Vol. 31, No. 1614; TT 5564. (with Commentary of Tripiṭaka, Master Hua. *Shastra on the Door to understanding the Hundred Dharma*. Ukiah: Buddhist Text Translation Society), 2005.

phenomenal appearances. Finally, twenty-fifth to thirtieth verses to the explanation of the five stages of the Holy Path leading to the achievement of Buddhahood.¹⁶³

To present this chapter, I cite English transliterations of Sylvan Lèvi's rendering of the original *Sanskrit* from Kochumuttom (citation no. 5) and Ganguly (citation no. 10), and Ben Connelly.¹⁶⁴ I have also consulted English translations of Vasubandhu's *Trimśika-Kārikās* ("Thirty Verses") from Thomas Kochumuttom,¹⁶⁵ David J. Kalupahana,¹⁶⁶ Dan Lusthaus,¹⁶⁷ Thomas Wood¹⁶⁸ and Stefan Anacker.¹⁶⁹ I have also consulted translations of Hsūan-tsan's version from Lusthaus, Swati Ganguly,¹⁷⁰ Francis Cook,¹⁷¹ Wing-Tsit Chan,¹⁷² Hsuan Tsang,¹⁷³ and Vasubandhu.¹⁷⁴

From the table of all *dharma*s given below, one will notice that they are divided into five categories: i. The operation of consciousness (8 *citta-dharma*s); ii. Phenomena associate with *cittas* (51 *caitasika-dharma*s); iii. Form-elements (11 *rūpa-dharma*s); iv. Phenomena not associate with *cittas* (24 *citta-viprayukta-samskara-dharma*s); v. Non-created elements (6 *asamskrita-dharma*s). Altogether they amount to one hundred *dharma*s. Among them, category "form" is an outward manifestation of consciousness 'things not associated with mind' is a name given to a partial process of the conscious manifestation; and the 'non-created'

¹⁶³ Johnson-Moxley, Melanie K. (2008). *Vasubandhu's consciousness trilogy: a Yogācāra Buddhist process idealism*. University of Missouri-Columbia, p. 217.

¹⁶⁴ Ben Connelly. *Inside Vasubandhu's Yogācāra: A Practitioner's Guide*. The United States of America: Wisdom Publications, 2016.

¹⁶⁵ Thomas A. Kochumuttom, *A Buddhist Doctrine of Experience: a New Translation and Interpretation of the Works of Vasubandhu*. (New Delhi: Motilal Banarsidass, 1982).

¹⁶⁶ David J. Kalupahana, *The Principle of Buddhist Psychology*. (New York: State University of New York Press 1987).

¹⁶⁷ Dan Lusthaus, *Buddhist Phenomenology: A Philosophical Investigation of the Yogācāra Buddhism and the Ch'eng Wei-shi Lun*. Routledge-Curzon Critical Studies in Buddhism Series. (New York: Routledge-Curzon, 2002.)

¹⁶⁸ Thomas E. Wood, *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*. (Honolulu: University of Hawaii Press, 1991).

¹⁶⁹ SWV.

¹⁷⁰ Swati Ganguly, *Treatise in Thirty Verses on Mere-Consciousness: a Critical Translation of Hsuan-Tsang's Chinese Version of the Vijnaptimatratatrimśikā*. (Delhi: Motilal Banarsidass, 1992.)

¹⁷¹ Francis Harold Cook, *Three Texts on Consciousness Only: Demonstration of Consciousness Only*. (Numata Center for Buddhist Translation and Research, 1999.)

¹⁷² Wing-Tsit Chan (editor), *A Sourcebook in Chinese Philosophy*. (Princeton University Press, 1963). Ch. 3, "Buddhist Idealism." pp. 370-395.

¹⁷³ Tsang, Hsuan. *Ch'eng Wei-Shih-Lun_ The Doctrine of Mere-Consciousness-成唯識論*. Tr. Wei Tat. Hong Kong: The Ch'eng Wei-Shih-Lun, 1973.

¹⁷⁴ Vasubandhu. 大乘百法明門論 *Taishō*, Vol. 31, No. 1614; TT 5564. (with Commentary of Tripiṭaka, Master Hua. *Shastra on the Door to understanding the Hundred Dharma*. Ukiah: Buddhist Text Translation Society), 2005.

is the static nature of consciousness. All of these have some relation to the mind. There is nothing separate from store consciousness.

3.1. Structure and Functions of Threefold Consciousnesses

The primary consciousness or threefold consciousnesses, can be divided into eight collections of consciousness.¹⁷⁵ Whatever the ontological problems posed by Vasubandhu's conception, his *ālaya*, as fundamental consciousness (*mūlavijñāna*), still is said to reside at the bottom of its seven subordinate faculties and underline their activities. Thus the total of eight consciousnesses, in order of depth and complexity, can be enumerated as follows: First through fifth: Five sensorial consciousnesses: *cakṣurvijñāna* (seeing), *śrotravijñāna* (hearing), *ghrāṇavijñāna* (smelling), *jihvāvijñāna* (tasting), *kāyavijñāna* (touching), sixth; *manovijñāna* (mind-consciousness). Seventh: *Kliṣṭmanas* or *kliṣṭmanovijñāna* (afflicted or defiled mind) and Eighth: *ālayavijñāna*.¹⁷⁶ Threefold Consciousnesses refers to:

*“Dharmas of the mind King. The mind is called King, because each and every dharma is established based upon the mind. If there were no mind dharmas, then no dharmas would exist at all. It is said: The Buddha spoke all dharmas for the sake of the minds of all living beings. If it were not for all those minds, of what use would all dharmas be”.*¹⁷⁷ There are eight mind king dharmas.

This transformation is threefold: the five sense consciousnesses together with the sixth, or sense-centered, consciousness (*manovijñāna*) that discriminates and cognizes physical objects; the seventh, or thought-centered, consciousness (*mānas*), that wills and reasons on a self-centered basis; and the eighth, or store-house, consciousness (*ālayavijñāna*).¹⁷⁸ *Triṃśikā* is considered the key text of the *Vijñānavāda* (theory of consciousness) of Buddhism. The *Yogācāra* School of *Mahāyāna* Buddhism teaches that everything exists only in the mind. Their main concern is in the nature of consciousness (*vijñāna*). Most often, *vijñāna* (*viññāṇa*)

¹⁷⁵ Maitreya. *Middle Beyond Extremes: Maitreya's Madhyantavibhaga with Commentaries by Khenpo Shenga and Ju Mipham* (tr.), the Dharmachakra Translation Committee. New York, USA: Snow Lion Publications, 2006.p. 33.

¹⁷⁶ Alfonso Verdu. *Dialectical Aspects in Buddhist Thought: Studies in Sino-Japanese Mahāyāna Idealism*. Center for East Asian Studies, University of Kansas , 1974. pp. 11-2.

¹⁷⁷ Vasubandhu (commentary by Master Hsuan Hua). *Shastra on the Door to understanding the Hundred Dharmas, An Essential Text of The Yogācāra School*. California: Buddhist Text Translation Society, 2016. p. 48.

¹⁷⁸ Tao Jiang. *Contexts And Dialogue_ Yogācāra Buddhism And Modern Psychology on the Subliminal Mind*. Honolulu: University of Hawaii Press, 2006. p. 51.

is translated by “consciousness”, and we will keep this translation. The text divides *vijñāna* into three classes: the storage consciousness (*ālaya-vijñāna*), the subconscious (*nāma-vijñāna*), (and perception of sense-objects that the six evolving consciousnesses, conscious-mind (*manovijñāna*), (the five and *manovijñāna*) take this root consciousness as their common and immediate basis and support consciousness). Mind is also known as king. The first one, the mind, refers to the *dharma*s of the king mind. Mind is called king, because every *dharma* is based on mind. If there are no *dharma*s, then no *dharma*s exists.¹⁷⁹ The eight consciousnesses (mind) which were divided into three kind, verse 1;

*“The metaphors of self and dharmas, which function in so many different ways, take place in the transformation of consciousness. This transformation is of three kinds.”*¹⁸⁰

3.1.1. The ālayā-vijñāna (the eighth consciousness)

*The first kind is the ālayā consciousness (ālaya-vijñāna)*¹⁸¹. Verse 2, 3 and 4. The eight consciousnesses (mind) are all separate. The first five constitute sense-consciousness (*vijñāna*), the sixth is the sense-center (*mano-vijñāna*), the seventh is the thought- center or self-consciousness (*mānas*), and the eighth is the Store-consciousness (*citta*). By nature all of these conscious-nesses are dependent on something else, i.e., cause (*paratantra-lakṣaṇa*), but they are not of mere imagination (*parikalpita-lakṣaṇa*). The assumption of the separate reality of the eight consciousnesses is special tenet in Buddhism.¹⁸²

The core teaching of the Buddha is to understand the nature of the mind and control it, it is the master of one’s destiny. Originating from the mind, according to the original theory there are six types of consciousness. However, according to the development of Buddhism, there are types of mind that have been mentioned in detail. These are *kliṣṭa manas* and *ālayavijñāna*. The sense of treasure from the *Yogācāca* Buddhist preschools laid the foundation for the development of

¹⁷⁹ (Vasubandhu, 2005), op. cit. p. 410.

¹⁸⁰ Vasubandhu, *The Thirty Verses*, Tr. Thich Nhat Hanh,

“<https://www.scribd.com/document/81573030/Thirty-Verses-30-Bai-K%E1%BB%87>”

¹⁸¹ Vasubandhu Bodhisattva with Commentary of *Tripiṭaka* Master Hua, *Shastra On The Door to understanding the Hundred Dharma*, Buddhist Text Translation Society, 4951 Bodhi Way, Ukiah, CA 95482, 2005. Loc 35 of 1293.

¹⁸² (Junjirō Takakusu, 1956), op. cit. p. 89.

ālayavijñāna. It then flourished in the *Mahāyāna* Schools of Buddhism, and greatly influenced other areas of science, which is now a difficult subject to study for psychologists and philosophers. Much research has been done to find out the concepts of *anuśaya* and *bhavaṅga* in the *Theravada* School of Buddhism leading to the new concept of *Ālayavijñāna* (storage consciousness).

This term “*anuśaya*” is translated as “underlying tendency” or “latent tendency” in *Anguttara Nikaya*¹⁸³ and in *Majjhima Nikāya*¹⁸⁴. These translations are based on the etymology of the term, which literally means, “to lie down with.” However, in actual usage, the connected verb (*anuseti*) means to be obsessed with something, for one’s thoughts to return and “lie down with it” over and over again.¹⁸⁵

According to research by William S. Waldron that

“Although there are several important notions connected with dispositional tendencies in early Buddhism, we will limit ourselves here to the *Anuśaya*, the latent dispositions or tendencies, for it was the persistence of these latent tendencies that became the focus of debate during the *Abhidharma* period and which eventually led *Yogācārins* to postulate a distinct aspect or mode of mind representing them, i.e. the *kliṣṭa manas* and *ālayavijñāna* (storehouse consciousness)”¹⁸⁶.

The second term is related to the formation of *ālayavijñāna* that is *bhavaṅga citta*. The term *bhavaṅga citta* is described in the *Theravada Abhidhamma*¹⁸⁷ as Subconscious life continuum.¹⁸⁸

With the appearance of terms having the same concept and function as *ālayavijñāna* was found in *Sautrāntika* such as subtle consciousness, innate seeds.

¹⁸³ Underlying tendencies, VI: 11-12, *Āṅguttara Nikāya*, Bhikkhu Bodhi, Tr. The Numerical Discourses of the Buddha, Boston: Wisdom Publications, 2012, p. 1003.

¹⁸⁴ *Culavedalla Sutta (Majjhima Nikāya)*, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), The Middle Length Discourses of the Buddha, Kandy: Buddhist Publication Society, 1995, p. 402.

¹⁸⁵ *Anusaya Sutta: Obsessions (1)*, *Āṅguttara Nikāya* 7.11, Tr. Thanissaro Bhikkhu, 2001. Accessed on 1 May, 2020. From, <https://www.accesstosight.org/tipitaka/an/an07/an07.011.than.html>.

¹⁸⁶ William S. Waldron, *How Innovative Is the Ālayavijñāna: The Ālayavijñāna in The Context of Canonical and Abhidharma Vijñāna Theory*, p.3. Accessed on May, 2020. From: http://www.middlebury.edu/media/view/440169/original/waldron_how_innovative_is_ālayavijñāna0.pdf

¹⁸⁷ *Vibhaṅga*, Pathamkyaṃ Ashin Thittila, Tr. *The Book of Analysis*, Pali Text Society, 1969.

¹⁸⁸ Acariya Anuruddha, *Abhidhammattha Sangaha*, Mahathera Narada, Tr. *A Manual of Abhidhamma*, Buddhist Publication Society, 1999, p. 130.

This is *Sautrāntika*'s contribution to the birth of the concept of *ālayavijñāna* in the *Yogācāra*. According to Paul Williams's survey that:

“*Sautrantikas put forward the suggestion that there is a subtle level of consciousness in which this occurs. That subtle consciousness continues through the lifetimes up until its destruction at nirvana. It is held to contain not just the seeds laid down by our intentions but also seeds for the emergence of the whole phenomenal world, implicated as it is in mental construction. Possibly too there are even innate seeds for wholesome activity. These theories contributed to the Yogacara doctrine of the 'substratum consciousness' (ālayavijñāna)*”¹⁸⁹.

General Ideas about *ālayā-vijñāna*- Terminology. According to *Triṃśikā-Kārikā*, *ālayā-vijñāna* means the storehouse or repository. *Ālayā* consciousness it is also called the *vipākavijñāna* and *sarvabījākavijñāna*.

Ālayā-vijñāna is transliteration from [अलय] (Sanskrit) 阿賴耶識 (Chinese) is often translated into English is the term denoting, roughly, “storehouse” dwelling, abode, receptacle, store-consciousness, repository. The name of this consciousness has three meanings:

- i. It is active *ālayā-vijñāna*, like a storehouse, for it plays an active role in passively storing *bījas* (seeds), which are stored, passively *ālayā-vijñāna*.
- ii. It is passive *ālayā-vijñāna* in the sense that it is “perfumed” by the defiling *dharmas* of *samklesa*. These *dharmas* provide for it seeds of mind (*bījas*) that make it a storehouse and amass in it.

iii. It is the object of attachment, *mānas* are attached itself to it as to its *Atman*. It means the *ālayā-vijñāna* and the defiling *dharmas* of *samklesa* are the cause of one another; sentient beings hold on to the *ālayā-vijñāna* and imagine that it is their own interior.¹⁹⁰

Vipākavijñāna is second of three means of eighth consciousness. *Vipāka* [विपाक] 異熟 is often translated into English is the term ripening, maturity; consequence of actions, result, maturation consciousness. It means the

¹⁸⁹ Paul Williams, *Buddhist Thought: A Complete Introduction to the Indian Tradition*, London and New York: Routledge, 2000, p. 122.

¹⁹⁰ (Tsang, 1973), op. cit. p. 105.

consciousness that carries within it all seeds (*bījas*). It brings to fruition all seeds is effects of good and evil deeds. The *vipāka*, or coming-into-efficacy of the thoughts, experiences and impressions of the past, is also the abode, receptacle (*ālaya*) or root (*mūla*), because it is the maturation of all the causal influences of past experience and memory upon present or future moments of consciousness. Although the *ālaya* is unaware of its own activities (e.g., perceptions, apprehensions, conditioned impressions), it is nevertheless always either associated with or possessing (i.e., is the abode of): touch (*sparsā*), mental attention (*manas-kāra*), conceptualizing (*sañjñā*), cognition (*cetanā*), and volition (*anvita*). The *vipāka* is considered as effect that eighth consciousness is called *vipāka*. It is the *vipāka phāla*, the ‘fruit of retribution’ of good or bad deeds which direct the individual concerned into a certain sphere of existence, into a certain destiny, and into a certain womb for reincarnation. By the term *vipāka*, the author indicates all the ways in which the eighth consciousness becomes the fruit (*phāla*) of past actions etc. The fruit of this consciousness assumes many forms and is of many kinds according to the different stages of spiritual life. We must distinguish these different stages: the eighth consciousness of the Buddha is not *vipāka*, but it is *vipāka* in all other sentient beings. It is also the only *dharma* which is really *vipāka*, none of the other consciousnesses being entitled to that name. Furthermore, this name is extensively used to cover four of the five stages of spiritual progress. For this reason, the eighth consciousness is designated generally by the term ‘*vipāka*’.¹⁹¹

Just as the *ālaya* is perpetually indifferent to the feelings of pleasure and pain, as well as neutrality (*vedanā*), so are bare mental and physical sensation or “contact.” The influence of the store-consciousness is compared to a powerful rushing river, which ceases in the state of Arhatship.¹⁹² On the other hand, called maturation is the production of an effect in the manner that the effect is drawn out due to the power of the ripening of the impressions [placed in the *ālayā-vijñāna*] by good and evil actions.¹⁹³

¹⁹¹ (Tsang, 1973), op. cit. pp. 106 - 7.

¹⁹² Johnson-Moxley, Melanie K. *Vasubandhu's consciousness trilogy: a Yogācāra Buddhist process idealism*. University of Missouri-Columbia, 2008. p. 223.

¹⁹³ Kawamura Leslie. *A Study of the Triṃśikā-vijñapti-Bhāṣya* 安慧釋唯識三十頌研究. Kyoto: Bukkyō Gaku Kyoto University, 1964. p. 45.

Sarvabījākavijñāna is third mean of eighth consciousness. *Bīja* [बीज] 種子 is often translated into English is the term seed; germ, element, primary cause or principle, source, origin. Considered as cause, the eighth consciousness is called *sarvabījaka* or the ‘seed consciousness’, which means that it is endowed or furnished with all the ‘seeds’ or ‘germs’ (*bījas*). It is capable of holding firmly and retaining the *bījas* of all dharmas, without allowing them to be lost. Apart from this consciousness, no other dharma is capable of retaining the *bījas* of all things.

By using this term, the author has the intention of indicating all the ways in which the eighth consciousness is cause. It is a cause in many ways; but to it alone belongs that causality which is the carrying or retention of *bījas*, a capacity which is shared by none of the other consciousnesses. Hence it can generally be defined as *sarvabījaka*. In general, *ālayā-vijñāna*, *vipāka-vijñāna*, *sarvabījaka-vijñāna* are, only three ways of considering the eighth consciousness as effect and as cause, although this consciousness has a great variety of aspects.¹⁹⁴

In three ways of the eighth consciousness, we should study in greater detail the definition of *sarvabījaka-vijñāna*. Because theories of *bījas* is one of the most important theories of Buddhist psychology. The terms such as *ālaya-vijñāna*, *cittamātra*, and *vijñāptimātra* that figure prominently have been discussed and they represent the central concepts in *Viṃśatika*, *Triṃśikā-Kārikā*. In the relative sphere to say, the concept of mere-consciousness (*vijñāptimātra*) is explained based completely on the *ālayavijñāna* in which *bīja* is seen as the root of perceptions. Buddhist psychology explained everything as the manifestation of mind (*citta*) or everything is only the image of mind and the ultimate reality is interpreted as the *mūlavijñāna* (root or store-consciousness). And characteristics of *bījas*, According to the CWSL the *bījas* have six characteristics: i. the *bīja* are momentary, ii. The *bījas* are simultaneous with their fruit. iii. The *bījas* form a continuous series. iv. The *bījas* must belong to a definite moral species. v. The *bījas* depend on a group of conditions. vi. The *bījas* ‘lead’ to their own fruit.¹⁹⁵ Only the differential abilities in the *ālayā-vijñāna* have all these six characteristics to form a seed; beyond that is not possible.

¹⁹⁴ (Tsang, 1973), op. cit. p. 107.

¹⁹⁵ (Tsang, 1973), op. cit. pp. LXII - LXIII.

The *ālayā* consciousness (*ālayā-vijñāna*), the main function of the original consciousness is to store “all the seeds of mind”, that is why it is called ‘storage’ (*ālayā*). The seed of the mental metaphor describes a multitude of potentialities that, depending on conditions, can manifest as one of the images of consciousness, or inactivity. *Ālayā* contains the seed of delusion, but also the seed of enlightenment, or Buddhahood, an inherent quality that according to the *Tathāgata-garbha* School all sentient beings have.¹⁹⁶

Function of eighth consciousness, there are three aspects in which *ālayā* is used; i. that which deposits, ii. That which is deposited, iii. That which is regarded as ego. We have considered *ālayā-vijñāna* in its first sense, because *vijñāna* is the place where all potential seeds of the outside world are deposited. ‘That being deposited means *ālayā-vijñāna* is deposited with the seed of phenomena by the seven *vijñāna* (i). Rather, the *ālayā* is passive, while the first seven *vijñāna* are active in the case of (ii). The third is a special aspect of *ālayā-vijñāna* considered from the point of view of the relationship that exists between *mano-vijñāna* and *ālayā-vijñāna* (i). The *Ālaya* is said to be *ālaya*, in the seventh *mano-vijñāna*, in the sense that the former is regarded by the latter as its treasure or repository, the seventh acting as a constant attendant for the eight. It is said to be “attached” to the eighth stealthy act or more precisely, the seventh *mano-vijñāna* is an affectionate, but quibble, considers the eighth *vijñāna* to be the “self” or “the eternal being.”¹⁹⁷

¹⁹⁶ <https://terebess.hu/zen/mesterek/Thich-Nhat-Hanh.html> (PDF: To be is to Inter-be. Key Philosophical Teachings of Thich Nhat Hanh A Dissertation for a Master of Arts in Buddhist Studies, University of Sunderland, England, 2011 by Mihaela Andronic).

¹⁹⁷ Yamakami Sogen. *Systems of Buddhist Thought*. The University of Calcutta, 1912, p. 236.

Table 3.1: The Original and Developing of *Ālayavijñāna*

Early Buddhism	Sutta Nikayā	Anuśaya: the latent tendencies, “to lie down with.”
	Theravāda Abhidhamma	Bhavaṅga: Subconscious life continuum
Sectarian Buddhism	<i>Sautrāntika</i>	<i>Subtle Consciousness:</i> <i>the seeds laid down by our intentions but also seeds for the emergence of the whole phenomenal world and innate seeds for wholesome activity</i>
Mahāyāna Buddhism	Yogācāra	<i>Ālayavijñāna:</i> “storehouse”; Holder and maintaining of all seeds that has three meanings: i.Storage room ii. Perfumed iii. Object of attachment of <i>mānas</i>

3.1.2. The *nāma-vijñāna* (the seventh consciousness)

The second kind is the *mānas* consciousness (*mānas-vijñāna*); Verse 5, 6 and 7¹⁹⁸ mentioned basic meaning and functions of seventh consciousness (*mānas-vijñāna*).

Terminology: The seventh consciousness (*mānas-vijñāna*), its functional definition is the evolving consciousness of cogitation. This consciousness is given the name of *mānas* because in its perpetual practice of cogitation it exceed the other consciousnesses. The *manas* exists or occurs by taking the *ālaya* as its ground or support; it has the nature of “reflecting” or thinking. It always associated with four delusions, passions (*kleśas*) which are, as the *ālaya*, veiled: self-regard, self-ignorance, self-conceit, and self-love. As the *ālaya*, the *manas* is also associated with touch, etc. (i.e., mental attention, conceptualizing, cognition and volition), “*which are all of the same nature as the region in which one is born.*”¹⁹⁹

The etymology of the term “*mānas*”; *vijñānavāda* elaborates a specific sense of the verb “man” which, in Sanskrit, has the general meaning of “to think”; in the texts of the school, the root “man” is related to the appropriating activity, to finding

¹⁹⁸ (Tsang, 1973), op. cit. p. 249.

¹⁹⁹ Kochumuttom, p. 155. See also Kochumuttom, pp. 254-5; Ganguly, pp. 88, 90; Wood, pp. 50-1; Anacker, p. 186; Cook, p. 378; Robinson in Lusthaus, pp. 280-1; Nagao in Kalupahana, pp. 192, 197-8.

and accepting a determined identity. It is derived from the *Sanskrit* root “man”, meaning “thinking” or “imagining” and is associated with associated with intellectual activity of consciousness, etc.²⁰⁰

The basis and support (*āśraya*) for *manas*. The *Triṃśikā*, verse 5 says: “This consciousness is called *mānas*. It reveals itself with the *ālayā-vijñāna* as its basis and support (*āśraya*) and takes eighth consciousness as its object. It has the character and nature of cogitation. *Mānas* takes the *ālayā-vijñāna* as its object, is meant the consciousness that is its support (*āśraya*), because the *Triṃśikā-Kārikā* teach that the seventh consciousness takes the *ālayā-vijñāna* as its object.

The theory of support or (*āśraya*), all *cittas* and *caittas* - mind and mental properties have supports or *āśrayas*. There are three kinds of support; i. *Hetupratyaya-āśraya*, the support which constitutes the ‘condition qua cause’ (*hetupratyaya*). This condition is the *bīja*. All conditioned *dharma*s (*samskṛta*) come into being by virtue of this kind of support, because they cannot be born without these *bījas* which are their ‘causal condition’. ii. *Adhipatipratyaya-āśraya*, the support which constitutes the ‘contributory factor’. Here it is a question of the six internal (sense-organs). All *cittas* and *caittas* manifest themselves by virtue of this support which is called simultaneous support (*sahabhu-āśraya*) or simultaneous organ, they cannot manifest themselves without it. iii. *Samanantarapratyaya-āśraya*, the support which constitutes the “condition qua similar and immediate antecedent”. Here it is a question of *mānas* that has perished - this term *mānas* comprises all the eight consciousnesses. The other name for this is *kranta pratyaya*, the *pratyaya* of succession, i.e., one concept making room or opening the way for the succeeding concept. If this *kranta pratyaya* is lacking, no *cita* or *caitta* can arise. In other words, all *cittas* and *caittas* are born by reason of the *kranta pratyaya*.²⁰¹

The leans (*ālambana*) of *mānas*. According to Vasubandhu’s answer: *Mānas* considers it to be its object. That means consciousness is its support (*āśraya*), because

²⁰⁰ Ovidiu Cristian NEDU, *The Mind (Manas) and The Illusory Projection of The Afflicted (klista) Individual Self (Ātman)*, In *Vijñānavāda Buddhism*, p. 333. From: Danubius, XXXI, Galați, 2013, p. 327-374.

²⁰¹ (Tsang, 1973), op. cit. p. 253.

the texts teach that the seventh consciousness takes *ālayavijñāna* as its object (leans). The verse teaches that *māna* has the nature and property of cogitation or knowledge.²⁰²

This expression shows that *mānas* is cogitation or intellection both of its essential nature (*svabhāva*) and its mode of action (*akara*). In fact, the essential nature of *mānas* (i.e. its *samvittibhaga*) involves cogitation or intellection, and in cogitation or intellection that *mānas* has its mode of action (i.e. its *darsanabhaga*). The special name of *mānas* - also called mind and consciousness - is proven from the point of view of its essential nature and mode of action; it is named *mānas* because it has the ability to create and mirror its objects. When it has not been revolutionized (*aparavṛtta*), it meditates constantly and adheres to the supposed *Atman*; after the revolution (*paravṛtta*) it meditates and associates with *nairatmya*, that is, no-self.²⁰³

The elements accompanied with *mānas*. According to the CWSL, opinions of commentators says that, the *caittas* associated with *mānas* are different from the number of *caittas*. And lastly, conclusion with the opinion of Dharmapala, the explanation of the word “others” (mental associates) is expressed as followings: *Mānas* is accompanied by eighteen *caittas*: The four *kleśas* namely, self-delusion (*atmamoha*), self-belief (*atmadṛṣṭi*) together with self-conceit (*atmamāna*) and self - love (*atmasneha*). It is accompanied also by other mental associates (*caitātas*), namely, five ‘universals’, mental contact (*sparśa*), attention (*manaskara*), sensation (*vedāna*), conception (*samjñā*), and volition (*cetana*). Eight *upakleśas* that defiled minds are associated with eight *upakleśas*: torpid-minded-ness, agitation, unbelief, indolence, thoughtlessness, forgetfulness, distraction, and non-discernment and one special *caitta*, namely, discernment.

The *Triṃśikā-Kārikā* says, it is always existed for four vexing passions (*kleśas*) namely, self-delusion (*atmamoha*), self-belief (*atmadṛṣṭi*) together with self-conceit (*atmamāna*) and self - love (*atmasneha*).²⁰⁴ These four *kleśas*, by their continuous manifestation, disturb and pollute the innermost mind (*ālayavijñāna*) and cause the outward transformation of consciousness (i.e. the remaining seven) to

²⁰² *Triṃśikā-Kārikā*, verse 5.

²⁰³ (Tsang, 1973), op. cit. p. 287.

²⁰⁴ *Triṃśikā-Kārikā*, verse 6.

be denied. Because of this, sentient beings are bound to the cycle of birth and death (transmigration) without being able to release themselves. Hence they are called vexing passions or *kleśas*. The basic defilements (*mūlakleśas*) are ten in number, but magic power is only combined with four because when *atmadṛṣṭi* arises, other false views such as the one-way extreme view that *ātman* is eternal or indestructible (*antagrāhadṛṣṭi*), the false view that other false views are excellent and capable of producing purity (*mithyadṛṣṭi*), the perverted view that regards inferior things as superior or counts the worse as the better (*dṛṣṭiparāmarṣa*), and the view that certain religious practices or abstinences are excellent and capable of producing purity (*śīlavrataparamarṣa*) do not arise.²⁰⁵

Other caittas (mental associates) of mānas, that *mānas* has no other *caittas* than these nine. Because it is not associated with the five special *caittas* (*vinijatas*), the eleven good *caittas* (*kusalas*), the derived or secondary *klesas* (*upaklesas*), and the four indeterminate *caittas* (*aniyatas*).

The sensations (vedanā) of mānas, according to the CWSL, discussing on the *vedāna* of *mānas*, there are some opinions. It is associated with only one sensation, that of delight (*saumanasya*), because it always clings to the *ālayā-vijñāna*, conceives it as *atman*, and engenders delight and affection.

The moral species of *mānas* belong they are neither good nor bad; they are consequently non-defined. And the realm (*bhūmi*) are the *caittas* of *mānas* bound and confined. When the eighth consciousness is born in *kama-dhatu*, the *caittas* (e.g., Self -belief) associated with *mānas* are confined to *kama-dhatu*. This is true for all *bhūmi* up to *Bhavagra*, for they are spontaneous, taking always as their object the *ālayā-vijñāna* of their particular *bhūmi* and considering it as the *atman*; they never take as their object the *dharmas* of other *bhūmis*. The *ālayā-vijñāna* contains *bījas* of all *bhūmis*, but it is said to be born in a certain *bhūmi* when it is actually the retribution (*vipāka*) of the deeds of that *bhūmi* and is in actual manifestation at the time. Defiled *mānas* takes the *ālayā-vijñāna* as its *atman* and is attached to it. It is then said to be tied to the *ālayā-vijñāna*. Once revolutionized, *mānas* is dissociated from all *bhūmis*.²⁰⁶

²⁰⁵ Ibid. p. 291.

²⁰⁶ Ibid. p. 305.

Cessation of *mānas* regards three state; i. Abandonment of *mānas*, ii. Non-defiled *mānas*. iii. Modes of manifestation of *nāmas*;

i. Abandonment of *mānas*, the *Trimśikā*, verse 7 says: This means that the *mānas* ceases to exist at the stage of *Arhatship*, in the meditation of annihilation (state of complete extinction of thought and other mental qualities), and on the *supra-mundane* path.²⁰⁷ In the state of *Arhatship*, defiled *mānas*, both actual and in *bīja-form*, has been entirely annihilated. It does not exist. As concerns the *saikṣas*, in the state of meditation of annihilation and while they are treading the supramundane path, defiled *mānas* is provisionally subdued. It does not exist.

ii. Characteristic of *mānas*, according to *Sthiramati*, *mānas* or the seventh consciousness is always defiled and always arises with the *kleśa*; there will be no more *mānas* when the *kleśāvaraṇa* is lacking. In other words, *mānas* is always associated with four *kleśa* (*vikhyapana*); and *mānas* is the point of support for the corruption of consciousness (*samgraha*).

iii. Modes of manifestation of *nāmas*, the seventh consciousness, *mānas*, manifests itself in three different modes corresponding to three different grades of human beings: i. It is associated with the view of substantial existence of sentient beings (*pudgalas*). ii. It is associated with the view of substantial existence of *dharmas*. iii. It is associated with universal equality transcendental wisdom.²⁰⁸

As mentioned above, ignorance is often identified with the ideal of self, “I am” or “mine” or “I will be” the definitions here that show that the view of self is one. The aspect of clinging is itself conditioned by craving, while the latter is in turn conditioned by ignorance. Ignorance is considered by the *Yogācāra* to be more radical of the two main types of obstructions (*āvaraṇas*), namely hindered by the known and hindered by mental disturbances. *Kleśa* is *kleśāvaraṇa*, the mentorship of afflictions (*kliṣṭa- mānas*) is always associated with the four main *kleśā*. However, of the four *kleśās*, *avidyā*, which is the cause and support of the remaining three, is the ruler or controller of power and as such, it is the most powerful and dominant. Although accompanied by the three *kleśās*, since before it begins to appear,

²⁰⁷ *Bhavagra* or *Akanistha* the highest heaven of the *Arupa-avacara-samadhi* or *Arupadhatu*

²⁰⁸ (Tsang, 1973), op. cit. p. 315.

this craving has always dazed and confused the mind, leading to its inability to realize the Ultimate Reality. This failure is purely due to the powerful nature of ignorance that is the most fundamental cause of *samsāric* existence.²⁰⁹

3.1.3. The nature and function of first six consciousnesses

Names of the first six consciousnesses or the third transformation of consciousness is the *pravṛtti-vijñāna* that is mentioned in verse 8. These six categories of consciousness are classified in accordance with the six sense-organs and their respective realm of objects.

The first five constitute sense-consciousness (*vijñāna*). They are:

i. The eye consciousness (*cakshur-vijñāna*); is sight perception. It is so-called, because this consciousness depends on the eye-organ to yield the discrimination of a visual form of object.

ii. The ear consciousness (*shrotra-vijñāna*); is sound perception. It is so-called, because this consciousness depends on the ear-organ to yield the discrimination of an object sound.

iii. The nose consciousness (*ghrana-vijñāna*); is smell perception. It is so-called, because this consciousness depends on the nose-organ to yield the discrimination of an object of smell.

iv. The tongue consciousness (*jihva-vijñāna*); Tongue-consciousness (*jihvdvijndna*) is taste perception. It is so-called, because this consciousness depends on the tongue-organ to yield the discrimination of an object of taste.

v. The body consciousness (*kāya-vijñāna*); is tactile perception. It is so-called, because this consciousness depends on the touch to yield the discrimination of an object of tangibility.

vi. The sense-centre consciousness (*mano-vijñāna*) is sense-centre consciousness. It is so-called, because this consciousness depends on the *mānas* to yield the discrimination of dharma-object or *dharma-dyatana*.

²⁰⁹ http://lib.unipune.ac.in:8080/jspui/bitstream/123456789/1556/9/09_chapter%202.pdf. Viewed on 4th July, 2019.

The consciousnesses which distinguish by the senses the objects of the external world of six varieties: the five senses; sight, hearing, smell, taste, and touch, plus a sixth faculty, the sense-centre consciousness.

The name of each of these consciousnesses is established by reason of the organ to which it is related. It means dependent on the eye and forms, eye-consciousness arises. Dependent on the ear and sounds, ear-consciousness arises. Dependent on the nose and odours, nose-consciousness arises. Dependent on the tongue and flavours, tongue-consciousness arises. Dependent on the body and tangibles, body-consciousness arises. Dependent on the mind and mind-objects, mind-consciousness arises.²¹⁰ In these six types of consciousness, sixth consciousness plays a key role, as a guide to the previous five consciousness. Therefore, when analyzing the effects of six consciousnesses (*pravṛtti-vijñāna*), this part focuses on analyzing sixth consciousness more in detail, when it is clear about this consciousness, at the same time it is also clear about the five sensory consciousness.

Sixth consciousness, the mind, ideation consciousness, monkey-mind or the sense-centre consciousness (*mano-vijñāna*). Because this formula is like an operation commander. Therefore, there is no consciousness that functions without the direction of sixth consciousness. It is sixth consciousness that co-directs the eye consciousness, the ear consciousness etc. Consciousness must collaborate in directing the previous five consciousness and synthesizing the actions of those modes to produce the desired results.

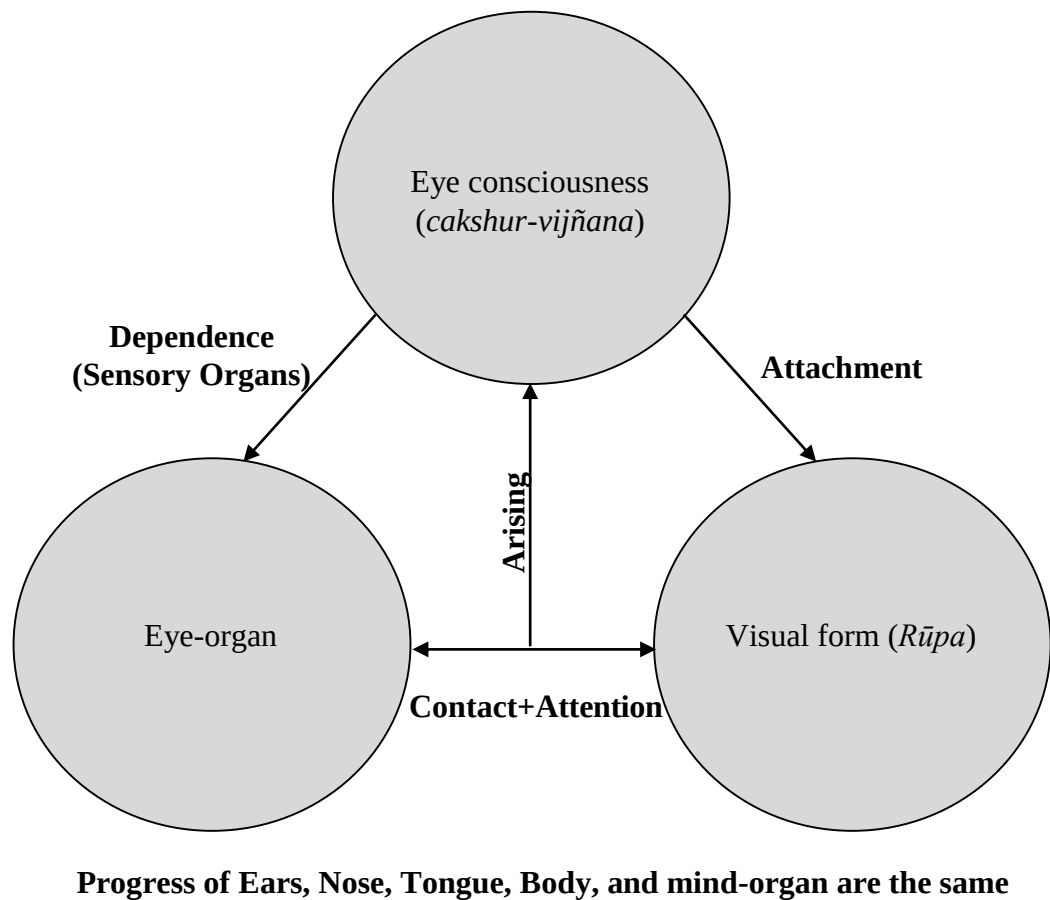
The functioning of these six modes has two aspects. One is sixth consciousness that arises at the same time with the previous five consciousness (or sometimes just one, two, three or four), arising the special effect. Called the Five Sentences of Consciousness. The other is that sixth consciousness that does not arise simultaneously with the previous five consciousness that arising alone is called independent consciousness.

Mind consciousness (*mano-vijñāna*) has five forms of action. i. *First*, it functions in cooperation with the first five sense consciousnesses of eyes, ears, nose, tongue, and body. ii. *Second*, mind consciousness acts independently, as when we are dreaming, there is no coordination with the other five sense consciousnesses. These are the first two ways in which mind consciousness operates, with the first five

²¹⁰ (Tsang, 1973), *op. cit.* p.343.

consciousnesses and independent of them. iii. *Dispersion is the third way* our mind consciousness operates. In fact, it is our most frequent state of mind. We live in dispersion and forgetfulness much of the time. Our mind consciousness has the tendency to be scattered, unable to stop thinking, caught by the past and future, running in every direction. The Buddha described this type of mind consciousness as a monkey, grasping this branch and that, always changing, free associating, and jumping from thought to thought. iv. *Fourth way* is mindfulness always brings about concentration. When we are quite concentrated, it is called “operating alone in concentration.” v. *The fifth way* that mind consciousness operates is unstably, in neurotic or psychotic states of mind.²¹¹

Diagram 3.1: The way of first six consciousness (*pravṛtti-vijñānas*) work



²¹¹ Thich Nhat Hanh, (2006), Understanding Our Mind (50 Verses on Buddhist Psychology), California: Parallax, p. 39.

Nature and mode of activity, the next sentence in the verse 8 reads: The next sentence in verse 8 copy: Nature and character (of the first six consciousness) includes the perception and distinction of spheres of objects. In presenting himself in this way, the author shows, in two ways, both the essential nature (*svabhāva*) and the characteristics (*ākāra*) of the six consciousnesses. He meant that all these six consciousness have object discrimination and perception as their essential nature, and they use this same perception and distinction as their basic characteristic. This agree to us to understand why these special names are established and given to the first six consciousness different from the seventh and the sixth consciousness. They are called consciousness because they perceive the six spheres of objects.²¹²

Moral Species of the Six Consciousnesss, to which moral species do the six consciousnesses belong. As was taught in *Trimśikā*, the six consciousnesses are good, bad, and “undetermined”, meaning neither good nor bad. We call the “good” (*kusala*) that is beneficial and useful for present life and future life. The ‘joyful fruit’, i.e., human and celestial pleasure, although profitable to the present life, is not profitable to lives to come, It may cause decay or disaster in future lives. Hence we do not call it good. We call bad (*akusala*) that which is detrimental and disadvantageous to the present life and to future lives. The “sorrowful fruit”, i.e., physical and mental suffering due to “bad destinies”, although harmful to the present life, is not harmful to future lives. Hence we do not call it bad. We call “undetermined” (*avyakṛta*) that which cannot be defined as good or bad, profitable.²¹³

Associated Mental Activities (samprayuktas), mental properties (caittas) are associated with the six consciousnesses. According to *Trimśikā* verse 9:

“They are associated with the universal caittas, the special caittas, the good caittas, the vexing passions or mental qualities, the secondary vexing passions or mental qualities (*upaklesas*), and the indeterminate mental associates (*aniyatas*). They are all associated with the three sensations (*vedānas*) [joy, sorrow, and indifference]”.²¹⁴

²¹² Ibid. p. 347.

²¹³ (Tsang, 1973), *op. cit.* p. 349.

²¹⁴ *Trimśikā*, verse 9.

The mental associates (*caittas*) are so called because they always arise in dependence upon the mind (*citta*), are associated with the mind, and are subordinate to and affiliated with the mind. Just as one uses the word mine (*atmiya*) to denote that which belongs to I (*atman*), so one gives the name of mental associates (*caittas*) to those mental properties which belong to the mind. In perceiving an object (*alambana*), the *citta* perceives only its general character; the *caittas* perceive also its special characteristics. The consciousness perceives the object as a whole; each *caitta* perceives what the consciousness perceives, plus the special characteristics of the object. The *caittas* collaborate with the *citta* and accomplish its purpose; hence they receive the name of *caittas*. This is analogous to the case in which the master-painter traces the outline while his pupil fills in the colours.²¹⁵

The CWSL explains: These six *pravṛtti-vijñānas*, with regard to all possibilities are associated with six classes of mental associates (*caittas*). Although all the *caittas* are similarly designated, all of them being called *caittas*, and although they all mean the same thing, namely, mental properties, yet they are divided into six different classes: there are five universal *caittas*, five special ones, eleven good ones, six *kleśas*, twenty *upakleśas*, and four indeterminate *caittas*, thus making a total of fifty-one.²¹⁶ i. Five universally interactive (*sarvatraga*) *caittas*; which are definitely found with all the eight consciousnesses. ii. Five conditioned particular states (*vinīyata*), which are born when perceiving certain special characteristics of an object. iii. Eleven wholesome (*kusala*) *caittas*, which are born only with a good *citta*. iv. Six fundamental afflictions (*kleśa*), which by their very nature, are comprised in the *mūlakleśas*, i.e., fundamental *kleśas*. v. Twenty derivative afflictions (*Upakleśas*) which, while being of the same nature as the *kleśas*, are the fux of those *kleśas*. vi. Four unfixed or indeterminate *caittas*, which can be found with a good *citta*, a defiled one, etc., but which cannot be determined as belonging either to the one or to the other.

Conditions of Manifestation of the Six Consciousnesses, the conditions in which six Consciousnesses manifest themselves, the *Trimśikā* mentioned verses 15

²¹⁵ (Tsang, 1973), op. cit. p. 355.

²¹⁶ See next section of Dominant Role of Dharmas belonging to the Mind (*chaitasika*, 51 dharmas).

and 16. Manifest conditions of the six consciousnesses are dependence upon the root consciousness (the threefold consciousnesses). The five consciousnesses (of the senses) manifest themselves in accordance with various causes and conditions, sometimes separately, sometimes together, Just as waves manifest themselves in dependence upon the conditions of the water.²¹⁷

Root consciousness (mūla-vijñāna) or eighth consciousness, the root consciousness is the the *ālayavijñāna* because it is the root from which all pure and impure consciousnesses grow into manifestation. The expression in dependence upon in the *Trimsikā* means that the six evolving consciousnesses (the five and *mano-vijñāna*) take this root consciousness as their common and immediate basis and support.

With five consciousnesses, the five consciousness refers to the five evolutionary consciousnesses, that is, visual consciousness, etc., which are species similar that are said together. The words, manifest themselves according to different causes and conditions, indicate that this manifestation does not occur continuously, Since different causes and conditions, the author means weak factors such as the act of attention (*manaskara*) of *mano-vijñāna*, the sense-organs (*indriyas*), (to which attention is directed towards *mano-vijñāna*), external objects (*visaya*) to which this attention is directed, etc. This means that the five consciousness are concentrated within the *mūla-vijñāna* (*ālaya*), and externally they can manifest themselves only by following a combination of conditions, such as the act of attention (*manaskara*), the five sense-organs (*indriyas*), external objects perceived by these organs, etc. Therefore, they arise sometimes together, sometimes separately depending on the combination of external factors happening suddenly or gradually. So they are like waves on the water, depending on the factors conditioning factor, sometimes more, sometimes less. This comparison, with others, is explained in detail in *Samdhinirmocana*.²¹⁸

With the Sixth or Sense-centre Consciousness (mano-vijñāna), the operations of the five consciousnesses are crude and unstable, and the conditioning factors on which they depend are often inadequate. Therefore, they only act sometimes, and

²¹⁷ (Tsang, 1973), op. cit. p. 477.

²¹⁸ Wei Tat., CWSL, Book IV, p. 478-479.

very often do nothing. As for the sixth consciousness, *mano-vijñāna*, it is also crude and unstable. However, the conditioning factors on which it depends are always present, so it is only when there are adverse factors that prevent operation. In this case of the seventh and eighth consciousness, their activity is pure and subtle, and the conditioning factors on which they depend are always present. Hence, there are no adverse conditions that can prevent them from operating in.

Furthermore, the five consciousnesses are incapable of intellectual operation; because they are incapable of judging and investigating; they cannot arise on their own, depending on *mano-vijñāna* for direction; they work only on raw objects; they only function outside; they depend on many conditioning factors; hence they are often interrupted and rarely active. *Mano-vijñāna* is capable of intellectual activity (possessing the power of reflection and investigation); it works both internally and externally (because it knows principles and things); it does not depend on many conditions; it can always manifest itself except in five cases. Hence it is often active and rarely interrupted. This is why the verse does not say that it is born according to conditions and conditions that is, when the necessary conditions are present.

Cessation of pravṛtti-vijñānas

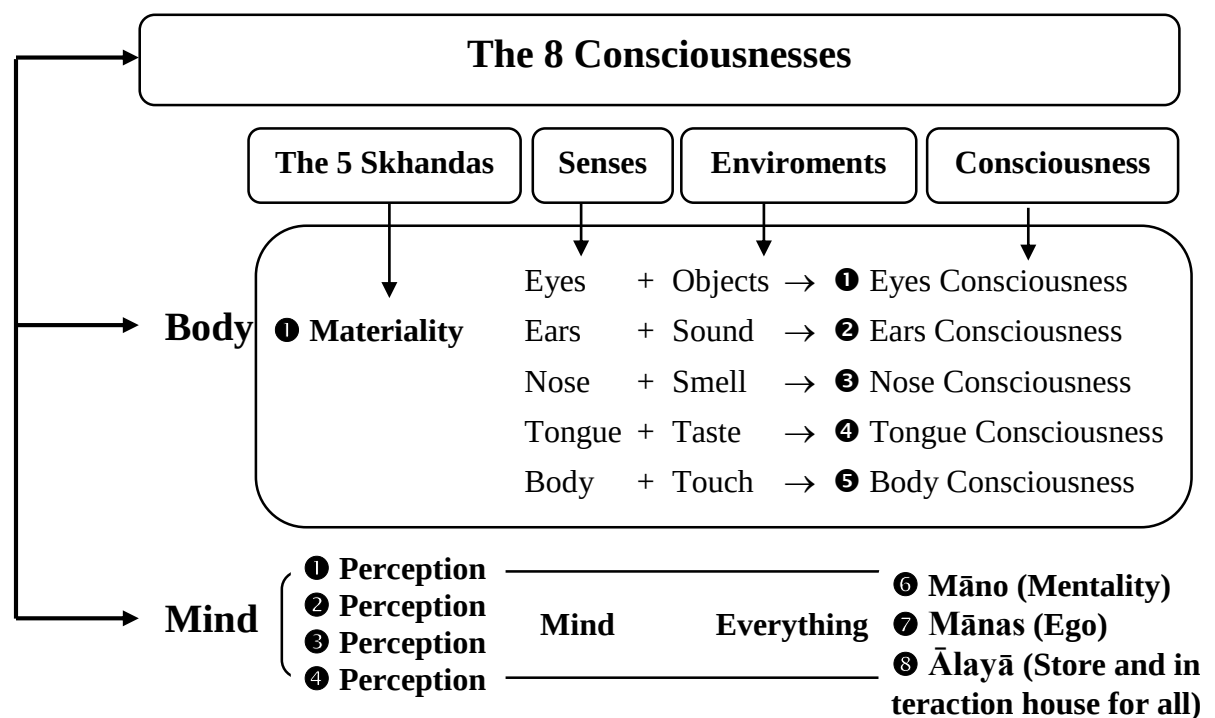
The *mano-vijñāna* is capable of intellectual operation; it functions both internally and externally; it does not depend on many conditions; it can always manifest itself except in five cases. Thus, *mano-vijñāna* is absent in five cases as follows: *Āsaṃjñi-deva*; *āsaṃjñi-samāpatti*; *nirodha-samāpatti*; *middha* (heavy) sleeping; and *mūrchāna* in states of unconsciousness.²¹⁹i. *Āsaṃjñi-devas* (heaven without thought) are those who, by the force of cultivating that meditation which suppresses crude thought, are born in a heaven blocking the sporadic operations of citta and caittas. Since the cessation of *āsaṃjñā* is considered the most significant (thing that is blocked), it's called *āsaṃjñi-deva-loka* (world of nonthinking gods). Thus, the six *pravṛtti-vijñānas* are cut off in this (*loka*). ii. So some *Mahāyāna Sūtras* say that the *āsaṃjñi-sattvas* are without *pravṛtti-vijñānas* etc., it is the majoruration of their life that is being talked about; that doesn't mean that [desire, etc.]

²¹⁹ Triṃśikā-Kārikā, verse 16.

are completely absent for their entire life. iii. The two two mindless meditations (*acitta samāpattis*), this means that because both *āsaṃjñi-samāpatti* and *nirodha-samāpatti* are without the six consciousnesses, they are called *acitta*. iv. and v. These two *aniyatas* of mindless sloth (*middha*) and unconsciousness (*mūrchāna*) signify that there are “extremely heavy” forms of stupor and unconsciousness which cause all the first six consciousnesses to be suspended, and which therefore justify the description that they are devoid of mental activity (*acittaka*).²²⁰

It is clear from this that, except in the five mindless states explained above; *mano-vijñāna* is always in manifestation. *Mano-vijñāna*, however, does not store a memory of all the objects - this comes from the seventh and eightth consciousness.

Diagram 3. 2: The 8 Consciousnesses



3.2. The categories of sub - Consciousnesses

Sub - consciousnesses or *dharma*s belonging to the mind (*caitasika-dharmah*), there are two ways to interpret the second category, *dharma*s of the mind. On the one hand they are mental phenomena, and on the other hand, they are the

²²⁰ (Tsang, 1973), op. cit. p. 491.

followers of the mind. They work for the mind. Mind is king, and mental *dhammas* are His followers. But they are like the ministers. The king cannot perform actions on his own, so he uses what is in his mind to do his work. That is the meaning of belonging to the mind. They are also called mental enumerations, because they have a fixed number; there are fifty - one of them. Since these *dhammas* arise from the mind, they belong to the same family as the mind. Hence they are called mental states, the second type.²²¹

The relationship between the operation of consciousness *citta-dharma* and Phenomena associate with *cittas* (*caitasika-dharma*) means those *citta-dharmas* want to understand all things must ask for help from the *caitasika-dharmas*. Without the help of the *caitasika-dharma*, the *citta-dharmas* cannot understand all things". For example, the eye consciousness contact to visual form (*rūpa*), but if there is no volition (*cetanā*) that wants to see and there is no attention (*manaskāra*), we cannot see all things.

In other words, the *caitasika-dharma* always separates the activities of the *citta-dharmas* and does not allow *citta-dharmas* to directly understand all things. The *citta-dharmas* are only capable of indirectly understanding all things through images as well as through the direction and provision of *caitasika-dharmas*. How the *caitasika-dharma* allow and provide the facts then the *citta-dharmas* know that and cannot understand otherwise.

3.2.1. Phenomena associate with *cittas* (*caitasika-dharma*)

It means that all these *dhammas* that are associated with consciousness (*cittas*), which arise and perish together with consciousness, that have the same object and basis as consciousness, are known as mental associates (*caitasikas*).²²² Mental associates that are the psychological states of the eight consciousnesses depend on these mental factors to present. Their functions just support and help the main consciousnesses in apprehend all physical and mental phenomena (all *dhammas*). There are three meanings: i) Always rely on the arising of the mind king (*cittas*). As there is no mind, the *caitasika-dharmas* does not arise. ii) The same

²²¹ (Vasubandhu, 2005), op. cit. p. 418.

²²² Narada Maha Thera, 1979, *A Manual of Abhidhamma*, Published By the Buddhist Missionary Society, 123, off Jalan Berhala, 50470 Kuala Lumpur, Malaysia, p. 97.

mind, respectively. Correspondence is optional, not against each other. Mind with the same import and export, the same conditions as the king mind. iii) Dependence on the mind king. Contact department. Depends on the mind, closely related to the mind. These psychological categories were introduced from the ninth to the fourteenth verse of the *Triṃśatikā*. They includes fifty one factors that are divided on the six categories that mentioned as follows:

i. Five universally interactive ([सर्वत्रग] *sarvatraga*), ii. Five conditioned particular states ([विनियत] *viniyata*), iii. Eleven wholesome ([कुशल] *kusala*), iv. Six fundamental afflictions ([क्लेश] *kleśa*), v. Twenty derivative afflictions ([उपक्लेश] *upaklesa*); and vi. Four unfixed (अनियत *aniyata*).

The first of six categories: the five universally interactive or the five omnipresent factors (*sarvatraga* [सर्वत्रग]). They are so called for they present at all areas of the function of consciousness. They present at all times, all spaces, all consciousnesses and all stages and levels. They mean value-neutral mental functions and the five omnipresent mental events (the five universally interactive) that operate in the wake of every mind situation.²²³ 1. Contact (*spārsha*), 2. Attention (*manaskāra*), 3. Feeling (*vedanā*), 4. Perception (*saṃjñā*), and 5. Volition (*cetanā*).

The reason to talk about these five mental elements, beginning with touch as omnipresent is that they are lumped together because they are states that operate in the wake of every mind situation. Furthermore, without any one of the five omnipresents states of mind, the experience of the object is incomplete. Without contact, there is no excitement with it. Without action, one does not have the property of the object. Without the feeling of the mind, there cannot be an object. Without thinking, there is no basis for perception. Without deliberate attention or perception, different subjects would not be faced. Therefore, to have complete appreciation and enjoyment of an object, these five ubiquitous spiritual events must be completely, completely and complete.²²⁴

The second of six categories: the five conditioned particular factors (विनियत: *viniyata*) are: They mean psychological qualities that are neutral mental

²²³ Herbert V. Guenther & L. S. Kawamura. *Mind in Buddhist Psychology: Necklace of Clear Understanding* by Yeshe Gyaltsen. the United States of America: Dharma Publishing, 1975. p. 19.

²²⁴ (Herbert V. Guenther & L. S. Kawamura, 1975), op. cit. p. 20-28.

functions. i. Desire (*chanda*, [छन्द]), ii. Resolution or Discernment Resolve Decision (*adhimokṣha*), iii. Recollection Memory Mindfulness (*smṛti*), iv. Concentration (*samādhī*) and v. Wisdom Knowledge (*dhī*).

The reason that the five mental states beginning with intention are here called conditioned particular is that these mental factors have each grasped the specification of the object. When they are steady, there is certainty concerning each object without present at all times, all spaces, all consciousness and all stages.

The third of six categories: the eleven wholesome mental factors ([कुसल] *kuśāla*) are. There are the positive psychological qualities. Because, the factors that bring the peace and happiness for mind if they are improved. i. Faith (*shraddha*), ii. Vigor or shame conscience (*virya*), iii. Remorse or Fear of censure, Dread of blame (*hri*), iv. Shame (*apatrapya*), v. Absence of greed (*alobha*), vi. Absence of anger, (*advesha*), vii. Absence of foolishness (*amoha*), viii. Light ease (*praśabdhi*), ix. Non-laxness, Vigilance (*apramada*), x. Renunciation or equanimity (*upekṣa*); and xi. Non-harming (*ahimsa*).

In case one should understand that this is all there is to these eleven positive factors, one should know that the eleven, beginning with confidence-trust, are said to be wholesome by their very nature in view of the fivefold classification of the positive: wholesome by its very nature; by being related; by being related to that which follows; by inspiring; in the ultimate sense. They are spoken of in this way because they originate as the wholesome by just being there, independent of other factors such as causative circumstances. Therefore, it is in this context that they are explained as the eleven primary positive factors.

That which is known as wholesome by being related are the mind and mental events that are associated to each other by means of the five functional co-relations which operate at the level of the eleven positive factors beginning with confidence-trust. That which is known as wholesome by being related to what follows are those experientially initiated potentialities of experience which are wholesome. That which is known as wholesome by inspiring are actions of body, speech and mind that have been initiated through confidence. That which is known as wholesome in the ultimate sense is called the absolute. One labels this positive because, when one meditates on the absolute, all obscurations are removed but it is not a concrete positive. These positive factors that have

been explained can be divided according to the occasion in which they occur: Wholesome by being inborn, wholesome by means of involvement, wholesome by what has been done, wholesome by being involved with benefiting, wholesome by leaving out nothing, wholesome by being a counteragent, wholesome by being in a state of rest, wholesome by being similar to the cause.²²⁵

The fourth of six categories: the six fundamental afflictions ([क्लेश] *kleśa*) are primary or major root of afflictions (*kleśais*), they are the negative and indeterminate psychological qualities. The major psychological factors of human that bring the pain, conflict and suffering. They are i. Greed (*rāga*), ii. Anger, Aversion, Grudge, ill-will (*pratigha*), iii. Foolishness Confusion, Stupidity, Delusion (*mūḍha*), iv. Arrogance (*māna*), v. Doubt (*vicikitsa*); and vi. Improper views (*dṛṣṭi*).

The fifth of six categories: the twenty derivative afflictions ([उपक्लेश] *upakleśa*) are: Secondary or minor of afflictions (*kleśais*), they are the negative and indeterminate psychological qualities. Secondary mental afflictions is to depend on the root mental affliction to present. They are also bad factors that bring the conflict and suffering if they are not completely eliminated in mind of an individual. They are i. Wrath (*krodha*), ii. Hatred (*upanāha*), iii. Rage (*pradāsa*), iv. Covering (*mraksha*), v. Deceit (*maya*), vi. Flattery (*shathya*), vii. Conceit (*mada*), viii. Arming (*vihiṃsa*), ix. Jealousy (*irshya*), x. Stinginess (*matsarya*), xi. Lack of remorse (*ahrikyā*), xii. Lack of shame (*anapatrapya*), xiii. Lack of faith (*ashraddhaya*), xiv. Laziness (*kausidyā*), xv. Laxness (*pramada*), xvi. Torpor (*styāna*), xvii. Restlessness (*auddhatya*), xviii. Distraction (*mushitasmṛiti*), xix. Scattering or distraction of mind (*vikṣepa*); and xx. Improper knowledge (*āsamprajñā*).

These twenty derivative afflictions are also called proximate emotions from Wrath (*krodha*) to Improper knowledge (*āsamprajñā*) are said to be the proximate factors of fundamental afflictions ([क्लेश] *kleśa*). Because they are very close to the basic emotions or associated with them and different from level. Moreover, they must also be known individually as to their relationships, for instance, whether the proximate factor of indignation, is close to or associated with the basic emotion anger.²²⁶

²²⁵ (Herbert V. Guenther & L. S. Kawamura, 1975), *op. cit.* pp. 58-61.

²²⁶ *Ibid.* p. 99.

Last of six categories: the four unfixed of changeable mental factors (अनियत *aniyata*): They are the Indeterminate Psychological Qualities. They are so called for their functions are neutral. If they link with the advantageous mental factors they will become good factors, but if they connect with the disturbed mental factors they will be bad. Including four factors. i. Remorse, Repentance (*kaukritya*), ii. Drowsiness, Torpor (*miḍḍha*), iii. Investigation (*vitarka*), and iv. Examination, observation, Deliberation, (*vicāra*).

3.2.2. Form-elements (*rūpa-dharmah*)

Form *dharmas* is the third category. Anything that has form and shape, that has a substantial aspect to it, is known as a form *dharma*. This refers not only to their color but also to their touchable form, their substantial aspect. They are eleven Form *Dharmas*.²²⁷

The *rūpa* is the material part having form (all phenomena), this *rūpa* belongs to the five *khandhas*, also the *rūpa* as *rūpa* of the twelve Dependent Origination. The *rūpa* consists of the eleven kinds (five sense organs and six sense objects): i. Eyes (*cakshus*); ii. Ears (*shrotra*); iii. Nose (*gharana*); iv. Tongue (*Jihva*), v. Body (*kāya*); (five sense organs); and vi. Forms (*rūpa*); vii. Sounds (*shabda*); viii. Smells (*gandha*); ix. Flavors (*rasa*); x. Objects of touch (*sprashtavya*); and xi. Dharmas pertaining to form (*dharmayatanikani-ru-pani*). That are six sense objects.

Normally we call the six sense objects, because it is only an object of perception that exists objectively, it is not polluted without the discriminating effect of consciousness. Therefore, it is called the six sense objects. The *rūpa* is the silhouette, the image, the shadow of the mind and mental state, the analysis is three (consciousness, mental consciousness and *rūpa*) but it is only one, however ‘one’ must understand the three. As the 18th verse says:

“From the consciousness that is all seeds, transformation occurs in such-and-such ways. Due to the power of mutual influence, that-and-that imagination is born.”²²⁸

Because the seeds in *sarvabījaka-vijñāna* the form (*ālayā-vijñāna*) it stimulates the interaction to generate ‘that-and-that’ (all things), which are due to discrimination.

²²⁷ (Vasubandhu, 2005), op. cit. p. 427.

²²⁸ Trimśikā, verse 18, tr. by Francis Harold Cook, *Three Texts on Consciousness Only: Demonstration of Consciousness Only*. (Numata Center for Buddhist Translation and Research, 1999.)

‘Transformation’ are understood by the hands of the human brain, such as the need for this pen, the new man made. In the consciousness has seeds (images) of the pen and then, consciousness, mental consciousness (the *cetasikas*) entailed the manifestations to recreate the pen. This pen is the *rūpa* and all phenomena (*dharmas*) in this world are like this, are the manifestations of the mind (consciousness).

Rūpas are significant that only sense are enumerated here; realists would necessarily admit a substance over and above these, which would impart unity and thinghood to them. This conception of a substance is repugnant to the whole tenor of Buddhism, a tradition accepted by the *Yogācāra* only empirically; really speaking sense-data are equally projections of the knowing consciousness.²²⁹ The third class of *dharmas* is constituted by the *rūpas* out of which the objective world is made. This world having no real existence, the *rūpas* must be held to be forms of consciousness, supplying the contents of it. It is consciousness itself which creates and projects these *rūpas*, making them seem as though external and independent. The *rūpa-dharmas* and the *cetasikas* are both real only as pertaining to or qualifying consciousness; their difference lies in the fact that when consciousness is diversified into the subject-object duality, the *cetasikas* inhere in the so-called subjective side, while the *rūpa-dharmas* constitute the so-called objective side. In reality, they are both adjectival in nature, qualifying and distinguishing the moments of consciousness, from different points of view.

3.2.3. Phenomena not associate with *cittas* (*citta-viprayukta-samskara-dharmah*) and Non-created elements (*asamskrita-dharmah*)

Phenomena not associate with *cittas* (*citta-viprayukta-samskara-dharmah*) is fourth category, activities *dharmas* non-interactive with the mind, refers to *dharmas* that do not interact, do not work together with the *dharmas* of any of the other classes. These kinds of *dharmas* are consumed on their own from the mind without interacting. They are related to and have aspects of activities.²³⁰ These *dharmas* incompatible operating is understood as the law does not correspond to the mind that it is based on the three *dharma*

²²⁹ A. K. Chatterjee. *The Yogācāra Idealism*. Delhi: Motilal Banarsidass, 1999. pp. 123-4.

²³⁰ (Vasubandhu, 2005), op. cit. p. 427.

(mind king, mental mind, form *dharma*) on which to simulate. It consists of twenty-four types.²³¹ These dhammas cannot be called forms, because they don't have any substance, and they don't have any markings. They have no physical features. The reason they don't interact with other *dhammas* is that they cannot be combined with anything else. However, they still exist. But even though they exist, they have no substance of their own, no characteristics of their own. Therefore, they do not interact.²³²

Non-created elements (*asamskrita-dharmah*), “the previous four categories were all conditioned *dhammas*. This final category, number five, is that of unconditioned *dhammas*. These are *dhammas* used in cultivation of the world-transcending great vehicle. The states they represent can be certified to if one cultivates transcendental *dhammas*.”²³³ The ***asamskrita*** *dhammas* are not subject to causes and conditions; they are the immutable *dhammas*. Nor are they governed by the law of impermanence since they are not phenomenal at all. That does not make all of them noumenal however. *Asamskrita dhammas*, and indeed increased their number to six, viz., i. Unconditioned empty space (*ākāśa*); ii. Unconditioned extinction attained by selection (*pratisaṅkhyā-nirodha*); iii. Unconditioned extinction that is unselected (*apratisaṅkhyā-nirodha*); iv. Unconditioned unmoving extinction (*acala*); v. Unconditioned extinction of feeling and thinking (*saṃjñā-vedayitṛ-nirodha*); and vi. Unconditioned True Thusness (*tathatā*). This last is the ultimate essence of everything (the Absolute itself), the absolute itself. Really speaking, this is the only ***asamskṛta***; there can be but one unconditioned. That *Tathatā* also is enumerated as one of the *dhammas* leaves no room for doubt that the *dharma*-phenomenology is entirely unaffected by any meta-physical considerations. Whatever is accepted, whether in the ultimate sense or merely for empirical purposes, is counted as a *dharma*.²³⁴

Asamskṛta, the unconditioned, a term referring to anything that transcends conditioned (*samskṛta*) existence in the state of *samsāra*. The number of items that

²³¹ Mentioned in chapter 2.

²³² (Vasubandhu (commentary by Master Hsuan Hua), 2016), op. cit., p. 124.

²³³ (Vasubandhu, 2005), op. cit., pp. 427-8.

²³⁴ (A. K. Chatterjee, 1999), op. cit., p. 125.

are considered unconditional change, according to the *abhicharmas* of different schools of Buddhism. Most commonly, three items were counted: the cessation (or liberation) arising through insight (*pratisamkhyā-nirodha*), the cessation not arising through insight (*apratisamkhyā-nirodha*), and space (*akasa*).²³⁵ *Asamskrita dharma* denotes the state in which birth and death cannot exist; it is the noumenon of the universe.²³⁶

3.3. Causes-conditions and Characteristics for operation process of the consciousness system

Hetu-Pratyaya (S. *Hetu-Pratyaya*) is a generic word-list comprising the basis of cause and conditions in the work of creating all phenomena. *Hetu*: Means to give the basic causes the direct system to create all things. *Pratyaya*: means only for conditions that depend on the system directly to support the basic causes of production into all things.

3.3.1. Causes and Conditions factors for process of perception

Causes and conditions are necessary and sufficient conditions for the consciousness system to function. Without cause and effect, the whole system of consciousness cannot function. Because there are causes and conditions, the human mind also arises accordingly, reflecting positive or negative psychological activities that lead to consequences, manifesting in the worlds of mortals, saints, animals, etc., in this life. Here, only an overview of Cause - Condition - Effect are presented according to the Cause - Condition - Effect process of the consciousness system. Because, the seed and the current are both Cause - Condition for the arising of consciousness, and in other words, cause-conditions for consciousness to function. According to the Master of Buddhist Psychology presented, there are four conditions, ten causes and five effects. The necessary causes and conditions for the consciousnesses, one of the conditions for the consciousnesses to be effective to function.

Vijñāna is also the third link in the most common version of the: *Paṭiccasamuppāda* series and is said to be conditioned by *sankhārā*, “activities”, and is itself the condition of *nāmarūpa*, “name and form”. *Vijñāna* is also one of

²³⁵ Keown, Damien. *A Dictionary of Buddhism*. Oxford: Oxford University Press, 2003.p. 20.

²³⁶ (Yamakami Sogen, 1912), op. cit. p. 228.

the five aggregates (*pañca-khandhā*), or personality factors. It has a rich and varied meaning which we shall try to define in this chapter.²³⁷

Causality here refers to causes and conditions. Buddhist psychology lists four kinds of conditions that help things manifest. The base or foundation cause is called the seed cause, or cause as condition (*hetu-pratyaya*). Then there are the condition for development (*adhipati-pratyaya*), object as condition (*alambana-pratyaya*), and the condition of immediate continuity (*samanantara-pratyaya*).

In the eighteenth verse mentioned “*sarvabīja*”, considers the *bījas* in their immediate causality, which is to produce all kinds of distinction (*vikalpas*) that has been said that the various kinds of distinction (*vikalpas*) are born through having as conditioning factors (*pratyayas*) the *bījas* and the actual things that we understand this causality. The *pratyayas* (conditioning factors) are four in number, *hetu-pratyaya*, *samanantara-pratyaya*, *alambana-pratyaya*, and *adhipati-pratyaya*.

Through the transformation between the dynamic consciousnesses and the physical world, the cognitive process is established, which is perceived as an image existing in the mind and the real world in which the image is recorded in the mind is to exist in a “false” way. In order to have such a cognitive process, the theory of Buddhist psychology needs to have four conditions that make up the process of transformation.

i. Condition qua Cause (*hetu-pratyaya*), causative condition (*hetu-pratyaya*) means that the conditioned things (*samskrta*) produce without mediation their own fruit. The substance of this *Pratyaya* is twofold: (i) the *bījas* that engender and (ii) the actual things; i. *Bījas* are the different powers or potentials (*sakti*) of the *mūlavijnana*, good, bad, non-defined, of all dhatus, of all lands, of *rūpa*, of non-*rūpa*, etc. The *bījas* are *hetu-pratyaya* in a double action; they lead to the production of *bījas* and they produce actual consciousnesses of the same species which are simultaneous with them.²³⁸

Hetu-pratyaya: means seeds are that include all-encompassing concepts of all things and phenomena; because every phenomenon has its own latent seeds, based on which they are born, and then continue to repeat the same process. The

²³⁷ Rune E. A. Johansson. *The Dynamic Psychology of Early Buddhism*. London: Curzon Press, 1979. p. 57.

²³⁸ (Tsang, 1973), op. cit. p.535.

function of the seed is to create a function of the same type, with the same properties to produce the same type of fruit. Present are the manifestations of the previous seven consciousnesses together with the associated mental factors belonging to these seven types of consciousness. Therefore, the scope of the present is very large, it manifests the appearance and vision throughout all the three realms of the nine elements and the three natures. Currents are understood as all things and phenomena that have been trained in the organ consciousness from which they produce seeds of the same type, from the seeds in the organ consciousness arise the present, from the present continuously return to the latent. In the store consciousness in the form of a seed. These seeds create such a process that never stops. Both the current and the seed, interacting and supporting each other is called *Hetu-pratyaya*.

That's the seeds as basic in our life consciousness. There are seeds and sometimes they call inherent hidden energy in us. We have our inherent hidden energy in us, the karmic energy in us, we brought forward from previous lives which has been accumulated so who you are today is what you have accumulated for yourself since all this lifetime. So we call the direct cause is because why do you commit certain misconduct because you already have the cause as hidden energy in you. Why do you do something nice why are you becoming compassionate kind? because you have that energy already inherent you were born with it that's an inborn energy so that's a direct cause that instigate all these other conditions to make certain deeds behavior come true so direct cause seeds basic successive causation regard it in the which in animate *citta*.

ii. Condition qua antecedent (*samanantara-pratyaya*). What does that mean? If *hetu-pratyaya* is a seed-based process whose fruition can manifest (through favorable and unfavorable conditions), then *samanantara-pratyaya* is understood first as conditions of the same type, continuously operating to create a process that affects each other without interruption. The former pave the way for the latter to exist, the latter continue to condition the latter. They continue to exist and develop continuously. *Samanantara-pratyaya* is inducing, energizing, and supportive of some process that is repeated, consciously, and conditioned.

In the relation of mind to *samanantara-pratyaya*, we see a reciprocal relationship between mind and mental factors. The cetasika always operates with the associated citta and is in harmony with the citta as one. Hence the mental factor that has support for the mind is called *samanantara-pratyaya*.

Interrupted succession of causation. Consciousness comes from thought in order for your current thought to be effective or to come true. The antecedent thought must make way for it must not interrupt with it. A condition qua antecedent means that the eight actual consciousnesses (*darsana* and *samvittibhaga*) and their *caittas* (to the exclusion of *rūpa*, the *viprayuktas*) the *bījas*, and the *asamakrtas*) constitute a preceding group which passes away to give place to a subsequent group of the same species, opening the way to that group and acting in such a way that it immediately comes into being. It has been truly said immediately after the former consciousness-associates, the latter consciousness-associates are born, then the former are the *Samanantarapratyaya* of the latter; (i) The *ālayā-vijñāna* as *samanantara-pratyaya*, (ii) *mānas* as *samanantara-pratyaya*, (iii) *manovijñāna* as *samanantara-pratyaya*, (iv) The Five consciousnesses as *samanantara-pratyaya*.²³⁹

So if I say if I'm thinking of if I have a thought my thought is in a succession intermittently without interruption. The preceding thought must go in order for my second thought to take over. If the preceding thought does not go stay in there you cannot have a succeeding. 24 hours non-stop our thought is always working and working but the previous the preceding thought must leave before, the next thought comes up say.

If your preceding thought is a thought of compassion and the next thought you attracted to beauty you're attracted to sensuality sexuality, then that compassion thought leaves then this thought of sense geography would come up if this if this if the thought of compassion is so strong that it dominates yours your thought of sensuality will not come out.

So it depends on how strong your thought is the previous thought was surrender for the succeeding thought to come over you may not realize it but it

²³⁹ Ibid. p. 537.

works just in the flashing of a second that you may not know about it. one full of compassion could be replaced by a thought of devilish action you know whatever but there must be an uninterrupted succession of causation, so the preacher the previous antecedent thought goes then this thought comes up so that is a causation procedure in talking about conditions the first, the old condition must go before the new condition comes out. So if you have a sustaining file of compassion no devilish thought would take over. Because you can't keep the thought the thought of compassion, it's not strong enough devilish thought would take over. So that's why you must train yourself.

Buddhist Psychology talked about how subject and object are dependent on each other. The subject is dependent on the object. This is an object as cause, the second condition. The object-cause is absolutely necessary in order for cognition to take place. There cannot be consciousness without an object of consciousness, and this is true for the store consciousness, *mānas*, and all the other consciousnesses. If there is no object of perception, there will be no perception. There cannot be a perceiver if there is no object to be perceived. Consciousness is possible only when subject and object manifest together. If there is no object of perception, there will be no perception. Conditions also need to be continuous in order for the papaya seed to grow into a strong plant and offer a papaya. If there is an interruption during that process of growing, the papaya will not become a reality of manifestation. We call this the condition of immediate continuity (*samanantara-pratyaya*).

iii. Condition qua perceived object (*ālambana -pratyaya*) is the 'condition qua perceived object'. By this it means that dharma exists, upon which the mind and its associates, and is perceived and known by the mind are similarly born with it *Ālambana* is of two kinds: immediate and remote. i. The dharma which is not separated from the perceiving consciousness and which the *darsanabhaga* contemplates and takes as its supporting basis is the immediate *ālambana -pratyaya*. ii. The dharma which, although separated from the perceiving consciousness, is the archetype capable of producing, within that consciousness, the image (*nimittabhaga*) whereupon the *darsanabhaga* supports itself and which it

perceives; such is the remote *alambana-pratyaya*. Every consciousness has an immediate *ālambana-pratyaya*, because no consciousness can be born without perceiving and supporting itself on an object which is internal to it. Not every consciousness has a remote *ālambana-pratyaya*, for consciousness can manifest itself without any archetype external to it and corresponding to its *nimittabhaga*.²⁴⁰ Supporting causes are the third condition for expression. Once you sow the seed into the soil, it will need heat and light of the sun, minerals in the soil and rain to germinate and grow.

There are many kinds of causes and conditions that help things show. There are conditions that seem favorable, and there are conditions that do not seem favorable. Two types of favorable and unfavorable development conditions are the cause of support. Favorable development conditions are conditions such as sunshine, rain, minerals and farmer's care that help corn kernels grow into corn. An unfavorable condition for development seems to be an obstacle, but it does not necessarily lead to an unhealthy outcome. Suppose someone wants to rob the house but there is a storm that prevents him from doing it. Because of this unfavorable condition, the greedy seeds in him could not develop and manifest as harmful acts of theft.

An obstacle can play a supporting role. Sometimes when a condition seems to be unfavorable, we can consider it an obstacle, but these adverse conditions can give us more intelligence and power later to succeed. If a person does not encounter difficulties, he or she will not mature. This is how unfavorable conditions can sometimes support growth.

Any thing or phenomenon that the mind and mental factors bear its image of thinking and entrusting is called *alambana-pratyaya*. That is, the conditioned condition of the conditions (the scene is predestined). "That dharma in which the mind, or its association, bears its image, is contemplated, is entrusted with that dharma is called *alambana-pratyaya*" The *hetu-pratyaya* states, related *alambana-pratyaya*, otherwise If there is something for it to think about, to commit internally, consciousness cannot arise. Thus *ālambana -pratyaya* is understood as the elements recorded (in the brain) through images thanks to these images when the eyes see the

²⁴⁰ (Tsang, 1973), op. cit., pp. 543-45.

ears... the person initiates the experiences that he has experienced awareness, it becomes quicker and more familiar.

Thus, *ālabana -pratyaya* are the supporting factors for *hetu-pratyaya* made in continuation of what it has been exposed to previously record.

iv. Condition qua contributory factor (*adhipatipratyaya*) is the “condition qua contributory factor”. *Adhipatipratyaya* are supporting conditions that tend to increase gradually, less and less each day, to develop more and more, leading to a faster ripening process of a cause, under the influence of favorable or unfavorable conditions. *Adhipatipratyaya* has a very strong effect, it determines the maturity of a result through reversible conditions and can influence the causal process of another or itself.

The promoting and counteracting activity of *adhipati-pratyaya* operates in four ways: (i) generation of *dharmas* of the three *dhatus*; (ii) sustainment, like the earth which sustains sentient beings, the vegetable kingdom, and all other things (iii) realization, which is of two kinds: reason and example in arguing, and technique and labour in industry; (iv) attainment of *Nirvana* or of worldly *dharmas*.²⁴¹

The fourth type of condition is the immediacy of continuity. If a phenomenon did not exist in a previous moment, it could not exist in the succeeding moment. The condition of the previous moment is the condition for this moment. There is no interruption in the flow. There is no cutting off. If you pull up a rice plant after it has begun to grow, it cannot continue to grow. Even though all the supporting causes are still present the rain, the sunshine, and the earth the condition of continuity has been interrupted and growth is stopped. If while you are using a computer, the electricity goes off and you haven't saved your work, you lose everything. We need each moment to follow the previous moment immediately without interruption for the result manifestation to take place. This is true with learning, practice, and everything that manifests. Store consciousness and the other seven consciousnesses also need this kind of continuity in order to continue manifesting.

²⁴¹ (Tsang, 1973), op. cit. p. 547.

Every formation, every manifestation of a phenomenon, needs at least these four conditions in order to occur the primary cause, the object cause, the supporting causes, and the immediacy of continuity.²⁴² The 19 verse says:

*“Owing to the habit-energy (bījas or vāsanā) of various previous deeds, Together with the habit-energy of the two ‘apprehensions’ (grāhas), As previous retribution (karma of previous existences) is exhausted, succeeding retribution (maturing in subsequent existences) is produced”.*²⁴³

Together with the “impregnation” or habit-energy (*vāsanā or bījas*) of the two apprehensions (*grāhas*). This refers to the two apprehensions i.e., conceptions to the conceived division that which is apprehended, object of consciousness and the conceiving division that which apprehends, subject of consciousness.²⁴⁴

Consciousness cannot exist independently, that it is already there and use it to recognize an object. The Buddhist Psychology says that consciousness has two parts: perceiver (subject), perceived (object), Subject and object work together simultaneously to manifest consciousness. There cannot be consciousness without an object. Consciousness is always consciousness of something. Thinking is always thinking of something. There cannot be object without subject or subject without object. Both subject and object inter- are, and they are based on wholeness. “Consciousness” means the capacity to cognize, perceive, and discriminate. According to these means, consciousness has many different functions. So it would not be correct to say that there is one consciousness. There are as many consciousnesses as there are functions of consciousness.

Consciousness always includes the subject and the object of consciousness. The self and all things, inside and out, are all creations of our conceptual mind. This has been passed down to us for generations, and is known as double or double grasping. The first is the grasping of the object of perception as self, and the second the grasping of the object of perception as an external objective reality. In fact, both subject and object belong to perception. We have to train our minds in order to be

²⁴² Thich Nhat Hanh. *Understanding Our Mind (50 Verses on Buddhist Psychology)*. California: Parallax, 2006. pp. 188-89.

²⁴³ *Trimśikā*, verse 19.

²⁴⁴ (Tsang, 1973), op. cit., p, 581.

able to release both kinds of grasping. The seeds are thus also the “object” of consciousness. So when we say “consciousness,” we are referring to both the subject and the object of consciousness at the same time.

Habit energy is an important term in Buddhist psychology. Our seeds carry the habit energies of thousands of years. The Sanskrit term for habit energy, *vāsanā*, means “to permeate,” “to impregnate.” If you want to make lotus tea, you pick lotus flowers, put the tea inside lotus flowers, close it tightly, and leave it for one day. The fragrant lotus penetrates deeply into the tea leaves. The tea will then smell of lotus, because it has absorbed the perfume of the lotus flowers. Our store consciousness also has a strong capacity to receive and absorb fragrances.

When we meet a person, what we really meet is our own habit energy, and it prevents us from seeing anything else. Perhaps when we first met this person, we had a negative reaction to him. We formed a habit energy of how we relate to him on the basis of that, and we continue to relate to him that way. Every time we look at him, we see the same old person, even if he has changed completely. Our habit energies keep us from being able to perceive the reality of the present moment.

We are influenced by the actions and beliefs of our parents and of society. But our reactions to things have their own patterns and we are caught in these patterns. Our habit energies are the fruit of our behavior, formed by our reactions to things and also by our environment. When a person is brought up in a certain environment, a habit energy is formed. It is possible for us to change our habit energies. And in fact, in order to transform we must change them. Even though we may have the best intention to transform ourselves, we will not be successful unless we work on our habit energies. The easiest way to do this is with a person, a group of people who practice mindfulness together. If we put ourselves in an environment where we can practice deeply with other people, we will be able to alter our habit energies. Through the practice of mindfulness, we can identify the seeds in us and recognize the habit energies that go along with them. With mindfulness, we can observe our habit energies and begin to transform them.

The practice of mindfulness allows us to create good habits. Suppose when we hear a certain phrase, we wince. It’s not that we want to create the face, it just

happens automatically. To replace this old habit energy with a new habit, every time we hear that phrase, we breathe consciously. At first, conscious breathing requires effort. It hasn't come naturally. However, if we continue to practice, conscious breathing becomes an energy habit. We form any new habit the same way. Though there are positive habit energies, it seems that negative habits are established more quickly than positive ones. At school our children are exposed to both good and bad habits, but they seem to learn the bad ones right away. It takes time for a young person to learn to appreciate Shakespeare, but it doesn't take long at all to learn to drink alcohol. When you teach something to a child, you may have to repeat it again and again, so that the seed will be planted solidly in the child's consciousness. When you paint a wall, the first coat is not enough. You have to paint over it a second and a third time. This is how we learn. We have to recognize, embrace, and transform our negative habit energies and train ourselves to have more positive habit energies. I was fortunate that early in my life I learned the good habit of practicing sitting meditation every day to calm myself and to cultivate more stability, solidity, and freedom. Many of us now have learned the habit of returning to our breathing and smiling every time we hear the bell of mindfulness. These positive habits need to be cultivated, because our negative habits always push us to do and say things that bring suffering to ourselves and others.²⁴⁵

3.3.2. Characteristics of perception Buddhist Psychology (*Tri-svabhāva*)

When we talk about consciousness, we usually think of it as having two aspects, subject and object. Because every consciousness has two components the subject and the object components. The subject is our mind. Our mind perceive and the objects are being perceived. The objects the perceived world why is the world appears as such so we studied the objects in this object component. We first of all we subject, what we see, what we perceive to perceive world (objects). However, Buddhist psychology say that every psychological phenomenon has three aspects: a subject (the perceiver, *darshana-bhāga*), an object (the perceived, *nimitta-bhaga*), and the basis that makes both subject and object possible, which is the thing-in-itself (*svabhavā-bhaga*).

²⁴⁵ (Thich Nhat Hanh , 2006), op. cit. p. 171.

It should be understood that these three natures are all inseparable from consciousness. The verses 20-22 introduce the teaching of the three self-natures (*svabhāva*), the ways in which our consciousness apprehends reality. Definition of the three natures (*Tri-svabhāvas*), *Svabhāvas* mean “natures” of existence own condition, natural state, constitution; the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things). The “three natures” of reality. There are three aspects or natures of being, under which all things may be regarded, depending upon the degree of true understanding which we ourselves possess of these things. They are called: (i) nature of imagination-only or the fabricated nature (*parikalpita-svabhāva*), (ii) nature of dependence on others for manifestation or the dependent nature (*paratantra-svabhāva*), (iii) nature of ultimate reality or the perfected nature (*parinisanna-svabhāva*). These three aspects are generally known as the “three natures” (*tri-svabhāva*). Classifying knowledge is known as three *svabhāvas*. *Svabhāva* means “self -nature” or “self-reality” or “self-substance” the existence of which in some form is popularly accepted.²⁴⁶

The three natures (*tri-svabhāva*) or “The three natures of awareness”²⁴⁷, the Mind- Only system is presented mainly from the viewpoint of Buddha’s teaching that all phenomena have three natures thoroughly established other.²⁴⁸ When seeds in our store consciousness manifest themselves in mind consciousness, either we perceive them directly or we do not perceive them directly. There are three modes of perception: direct, as representation, and as mere images. According to the Buddhist Psychology teaches, the way we perceive reality has everything to do with our happiness and suffering (*hetu-pratyaya*). The states of the objects (three states of the perceived world). The world can be perceived in three ways, hence “The three states”. All three states are involved in direct perception of the senses (consciousnesses):

i. Nature of mere-imagination (*parikalpita- svabhāva*): The first form of knowledge by which the reality of things is assumed is called imagination

²⁴⁶ (Tsang, 1973), op. cit. p. 623.

²⁴⁷ (Thich Nhat Hanh, Buddha Mind, Buddha Body: Walking Toward Enlightenment, 2017), p. 24.

²⁴⁸ (Newland 1999), op. cit. p. 45.

(*parikalpita*), that is, imagination in its ordinary sense. This is an illusion, for things are imagined to exist really where in fact there are none. It's like seeing a mirage disappear when one gets close. Imagined (*parikalpita*) objects have, therefore, no objective reality. The teachings use the expression *parikalpita-svabhāva*, which means the nature of discrimination. If this tendency to discriminate intervenes in the functioning of our mind consciousness, we always fall into the third mode of false perception, because the discriminative mind gives rise to all kinds of errors.

The *parikalpita-svabhāva*, is the nature of imaginary construction and discrimination. Because the mind is bound to delusion, craving, and anger, it creates false images of reality based on wrong perceptions and discrimination.

We have access to the realm of things, the world of things, but because we think and discriminate, we often don't perceive things as they really are. The nature of our mind is hindered (*parikalpita*). This means that we build a world full of illusions for ourselves because the way we perceive reality is distorted. In other word, the state of real objects is distorted by the imagination: What is seen, heard, smelled, tasted, and touched is real, but "because we impose an imaginary existence on personal experience." In our experience of them, we come up with distorted images... for example, seeing a person at night in a forest in the distance and thinking he's a ghost. Since our mental constructs do not match reality, so it is a distortion of reality due to wrong thinking and ego attachment, but it still contains a grain of reality (a real man), so it's called a "distorted reality".

According to Jonathan C. Gold translated the phrase "*parikalpita-svabhāva*" is "fabricated nature". *Parikalpita-svabhāva* may appear at first to be an internal contradiction, a square circle. "*Parikalpita*" was the "false construction" that non-Buddhists affirmed, whereas a *svabhāva* was the true nature of a genuinely substantial *dharma*. So there is definitely an irony in putting the two terms together. But *parikalpita-svabhāva* is not a square circle. It is not quite true to say that it does not exist. It does exist, but not as it appears. It is an illusion, a mirage and it has definite causes that can be studied and, in time, transformed. The *Yogācāra* system turns us away from the causal story of apparent entities, and toward the causal story of our false conceptualizations. In practical and historical terms, this means new attention to

epistemology (*pramāṇa*) and new meditative approaches that seek control of the mind's causal capacities for self-construction and world-generation (*tantra*).²⁴⁹

The first field of perception is the perception of things-in-themselves, perceiving directly without distortion or delusions. This is the only one of the three modes of perception that is direct. In order to unlock the door of reality, we have to observe, look deeply, and discover and put into practice the principle of the second self-nature, *paratantra svabhāva*.

ii. Nature of dependence on others (*paratantra- svabhāva*); *Paratantra* means “dependence on another’s”, this is the nature of interdependence. One thing can manifest only by relying on everything else. A flower can manifest based only on the requisite conditions the rain, sunshine, soil, and other factors which make its manifestation possible.

Paratantra, can understand that all things in the world that have vitality must rely on subject of understanding of *ālaya* to arise, grow and exist, so it is called *paratantra*. This is the special nature of all things. There is no *dharma* in the universe that exists independently without being related to other things, just as there is no *dharma* that can arise without depending on subject of understanding of *ālaya* that can arise, can arise, grow up and be able to survive. Subject of understanding of *ālaya* both determine the life and death of all things, that is, if the subject of understanding of *ālaya* is not present in all things, those things will definitely be destroyed and will no longer be born exist in the world as well, even though all things when they arise are still closely related to many other factors in the law of dependent arising. The *dharma*s in the universe by subject of understanding of *ālaya* determine life and death. That is, the *dharma*s present in the world that are of the true physical type are established and built by the subject of understanding of *ālaya* according to the specified *karma*. The *dharma*s established and built by the subject of understanding of *ālaya*.

For example, this case is similar to the space of the room that is the support for the space of two light systems, electric lamp A has no colorless and electric lamp

²⁴⁹ Jonathan C. Gold. (2015). *Paving the great way: Vasubandhu's unifying Buddhist philosophy*. New York: Columbia University Press. p. 157.

B has color, shining together. The space of the electric lamp light system A is colorless, such as the world (*paratantra svabhāva*), and the space of the electric lamp light system B has color such as the world (*parikalpita svabhāva*), but the space of the room is not really the space of the two lighting systems electric lamp A and electric lamp B just mentioned above. On the contrary, two electric lamps A are colorless and B have the color mentioned above, without the space of the room as a support, they cannot radiate their own light space, because they do not have their own light space distance to illuminate.

iii. Ultimate Reality (*Pariniṣpanna svabhāva*); the third way to view existence is *pariniṣpanna* perfectly, accomplished ultimate nature. Vasubandhu states in his *Triṃśikā*:

“The nature that is dependent on others *paratantra* - *svabhāva*. Is discrimination born of conditions? The perfected nature, *pariniṣpanna-svabhāva* is the eternal privation of the former nature from that dependent nature”²⁵⁰

Pariniṣpanna or ultimate reality is the complete and perfect “real nature” of all *dharma*s which is revealed by the two “voids” (*śūnyas*). The expression *pari-niṣ-panna* indicates: 1) universality, i.e., the omnipresence ‘nowhere is it lacking’ of this nature; 2) Eternity, i.e., its non-birth-non- destruction; 3) its reality, i.e., its non-falseness. It is different from the “individual character” of *dharma*s, which is not universal; from the “common character”, which is not eternal; and from space and the self, which are not real. When we are able to perceive things in the light of interdependence, one day the true nature of reality will reveal itself. This is the third self-nature, *niṣpanna svabhāva*, fulfilled nature or the nature of ultimate reality. The key that unlocks the door and reveals ultimate reality is *paratantra*, looking deeply with the eyes of interbeing.

Similarly, *pariniṣpanna svabhāva* transcends both the conventional reality of *parikalpita svabhāva* that fuels attachments and the relative reality of *paratantra svabhāva* that affirms a dependence on substantial matter to exist - the third *svabhāva* is, in essence, the ultimate reality of emptiness (*śūnyatā*). *Pariniṣpanna* gives rise to a heightened awareness that negates *ātman-dharma* or the subject-object dichotomy and existence of an external world. Therefore, *pariniṣpanna*

²⁵⁰ Triṃśikā-Kārikā, verse 21. Tr. Francis H. Cook, p. 381.

svabhāva is characterized on the one hand by the absence of the imagination of non-exist forms and on the other hand it is the very non-duality of subjectivity and objectivity, further, the absolutely accomplishment nature can never be otherwise. When one can recognize the external world as simply an extension or projection of one's own mind, this can help overcome mental afflictions due to grasping and clinging, and free of all false imagination, thereby restoring inner tranquility. Therefore, the world is no longer imagined and contaminated; it is pure (*vyavadāna-lakṣaṇa*) and perfect nature (*pariniṣpanna-svabhāva*).

Other than that, (*pariniṣpanna-svabhāva*) is the true nature of things in a state of stillness. The true nature of *dharma*s is the true world of abiding Buddhas. This world is completely equal and purity built by True Mind to serve as the initial basic foundation for the world of appearance as well as the *karmic* world of dependent beings to appear. The world of truth as above is not the world of appearances and is not the world of (*paratantra svabhāva*). The world of the ultimate nature (*pariniṣpanna-svabhāva*) of suchness belongs to the “static state” and the world (*paratantra svabhāva*) of delusion or of *karma* belongs to the “dynamic states”. Things that belong to the dynamic body are always in constant flux in the active state, and they are no longer simple and no longer still as in the original state. The two self-natures of things of the type (*paratantra svabhāva*) and of the type *parikalpita svabhāva* if there were none (*pariniṣpanna-svabhāva*) there would certainly be no support to arise, but (*pariniṣpanna-svabhāva*) they are not two at all. The kind of self-nature just mentioned above, but if we separate these two (*paratantra svabhāva*) and (*parikalpita svabhāva*) out, we cannot find (*pariniṣpanna-svabhāva*).

Thus, the *pariniṣpanna-svabhāva* is not entirely different from the *paratantra-svabhāva*, but is not quite non-different either. The simile of impermanent etc. should not, however, be stretched too far to say that one can never have *pariniṣpanna-svabhāva* as such. For the realization of *pariniṣpanna-svabhāva* is the ultimate aim of the Buddhist psychology. Therefore, the comparison applies only to the neither different nor non-different aspect in both cases.

In short, the unfolding of the three natures in praxis leads to the realization of *vijñaptimātra*. This is not other than the realization of emptiness. It is the limit of the real, it is suchness, it is emptiness, it is sameness, it is liberation, and it is the state of consciousness-only. *Vijñaptimātra* then is the complete elimination of discursive and dichotomous thought and is equivalent to the attainment of the accomplished nature: But here [i.e. *pariṇiṣpanna-svabhāva*] there is nothing outside, because both are mutually established. It is not between. But it is certainly not totally non-existent, for it is established as mind-only. At this stage one realizes that, up to this point one has taken the products of mere representation of consciousness (*vijñaptimātra*). One attains an understanding of things non-discriminative wisdom (*nirvikapajñāna*) and sees things as they are.

Conclusion, the three-nature theory not only defines the way in which we perceive the world, but also explains the illusions of the world that we see around us, and how those illusions are created. One who truly understands the intentions behind the trisvabhāva teachings will, *parikalpita svabhāva* will represent the starting point of the path in ignorance which has been established as none other than the subject-object distinction, while *paratantra svabhāva* becomes the bedrock of this saṃsāric condition but at the same time signifies those moments of consciousness at the base of everyday experience which may be met with more powerfully in meditation. *Pariṇiṣpanna* corresponds to the end of the path in which nothing but consciousness (*vijñaptimātra*) exists and there is no subjectivity and nothing objectivity. This is *nirvāṇa*.²⁵¹

When all things are reflected on our mind, our discriminating or imagining power is already at work. This is called our consciousness. Since the consciousness coordinating all reflected elements stores them, it is called the store-consciousness. The store-consciousness itself is an existence of causal combination, and in it the pure and the tainted elements are causally combined or intermingled. When the ideation store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The store-consciousness, which is the seed-consciousness, is the conscious center and the world manifested by

²⁵¹ http://lib.unipune.ac.in:8080/jspui/bitstream/123456789/1556/9/09_chapter%202.pdf. Viewed on 4th July, 2019.

ideation is its environment. It is only from the Buddha's Perfect Enlightenment that pure store-consciousness flashes out. This pure store-consciousness can purify the tainted portion of the store-consciousness and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (*pariniṣpanna*). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (*avikalpa-jñāna*). This ultimate state is the *Nirvana* of no abode (*apratiṣṭhita-nirvāṇa*), that is to say, the attainment of perfect freedom not being bound to one place.²⁵² We may conclude that these three 'natures' (*svabhāva*) are all inseparable from the mind and its attributes (*citta-caittas*).

In summary, of the three natures, (*paratantra svabhāva*) is only for all things to have physical, vital, and growth in the form of cause and condition harmony through the subject of understanding of alaya while *parikalpita svabhāva* is only for all *dharma*s without true substance, although they are also built according to the above form of "Cause and Effect", they have no vitality and no growth like *dharma*s of the kind (*paratantra svabhāva*). The *dharma*s of the *parikalpita svabhāva* type mentioned above are created by the sixth consciousness, under the control of the seventh *māna* mind.

Particularly, *pariniṣpanna-svabhāva* is only for the true nature of all things in a state of tranquility, permanent residence, no birth and death, no increase or decrease, no impurity, and it is completely unaffected by the principle of dependent origination destroy. *Pariniṣpanna-svabhāva* is the true *dharma*-nature as in its original state, always simple and unchanging. The myriad *dharma*s of the kind, *paratantra svabhāva* are the illusory images of the world of true *Dharma*-nature as being emanated in the present position. The world of true *Dharma*-nature as if there was no reality, the world of *paratantra svabhāva* decide not to exist in the world. So this world of *Dharma*-nature is called the world of *pariniṣpanna-svabhāva*. This is the value of the three natures as a method for investigating all things in the world.

²⁵² (Junjirō Takakusu, 1956), op. cit., pp. 83-84.

CHAPTER 4

PROCESS OF THE COGNITIVE OPERATION AND TRANSFORMATION OF CONSCIOUSNESS SYSTEM

The basic cognitive process of Mind has two aspects: One is that the mind that arises always has an object of perception. This is the process of one of the six sense organs in contact with the six sensory object domains which is accompanied by volition (*cetanā*). It is because of volition that the process of mind arises.

The second aspect of the mind is that the mind is both the subject of perception and the object of perception. This process arises from the alaya consciousness. More specifically, from the seeds they are maintained in the *ālaya* consciousness. Through the function of store consciousness, the seeds manifest (the seeds of mind is active) in the world. For example, when we sit alone, we don't turn our mind outward, but our mind remembers things in the past or fantasize about the future, because of the volition (*cetanā*) Consciousness arises and realizes what we are remembering specifically about the past at a certain time and who the object is, and so on.

In *Trimśika-Kārikās* Vasubandhu presents a comprehensive picture of different layers of the mind and their interactions that constitute our mental and physical life that applies to both the self and external objects.²⁵³ Vasubandhu's *Trimśikā-Kārikā*, as its title indicates Thirty verses, of which the first twenty-four are dedicated to explaining the specific characteristics (*svalaksana*) of all *dharma*s; the next two sections explain the essential nature (*svabhāva*) of all things; and the last four sections to describe the five stages of the Noble Path leading to the achievement of Buddhahood.²⁵⁴

The most famous innovation of *Mahayana* Buddhist psychology is the doctrine of the eight consciousnesses. Early Buddhism describes six consciousnesses, each produced by contact between its particular sense organ and a corresponding sense object.²⁵⁵ Buddhist psychology is essentially an attempt to

²⁵³ Tao Jiang, *Contexts And Dialogue_ Yogācāra Buddhism And Modern Psychology on the Subliminal Mind*. Honolulu: University of Hawaii Press, 2006. pp. 48 - 9.

²⁵⁴ (Tsang, 1973), op. cit., p. LVII.

²⁵⁵ Lusthaus, Dan. "What is and isn't Yogācāra?" from <http://www.acmuller.net/yogacara/articles/index.html>

understand the nature of transcendence and the methods of attaining it. In Buddhism we find the functions and effect of consciousness and the psychological processes associated with it are so closely systematized that they create a lasting and lasting sense of self, from which influence, color, and even determine our passions, thoughts, and actions. This is the cause of manifest suffering. The person pursuing salvation needs to attain a state where psychological processes lose their ego reference and thus attain a state of personality transfer. Buddhism not only believes in the existence of such a shifting state of non-self but also in the possibility of reaching it by following the practices of meditation. By describing the different stages involved in the progression from the ordinary to the transcendent, Buddhist psychology provides us with one of the most common and interesting phenomena of the mind.²⁵⁶

Each mental element was explained under three titles: division, definition, and function. The first element defines the mental elements, the second shows the result of its creation, and the third helps us to understand it more deeply of their activities. The fifty-one mental factors are quite similar, and so we need to study them carefully and discuss them with others until we have a clear general picture of each. Deserting moral elements and educating virtues is the essence of *dharma* practice. The element of mental confusion is the cause of all negative actions and the source of all suffering and danger. By recognizing them and removing them, we can solve all our problems.²⁵⁷

4.1. Process of the Cognitive Operation of Consciousness System

The term manifest activity perfuming seeds refers to seeds that represent. The momentum of the impressions of manifest activity that is impregnated into the *ālaya-vijñāna* those same manifest activities originally produced by seeds. This process of seeds giving rise to manifest phenomena is called seeds generating manifest activity in Buddhist Psychology, these two functions are never conceived of as operating as two distinct processes, but are always understood to be linked as

²⁵⁶ Rao, K. Ramakrishna et al. *Cultivating Consciousness: An East-West Journey*. New Delhi: DK Printworld, 2014. pp. 336-7.

²⁵⁷ (Geshe Kelsang Gyatso, *Understanding the Mind: An Explanation of the Nature and Functions of the Mind* 1993), p. 110.

one seeds generating manifest activity that perfuming seeds. The continuous cycle operates in such a way that the seeds that are the disposition-impressions of past experiences give rise to present actualities and activities, and the impressions of those activities are again stored in the *ālaya-vijñāna*. To express this, there is the concept of “two successive processes simultaneously bringing about “Cause and Effect”. These two processes are: (i) the creation of seeds from manifest activity; (ii) the production of manifest activity from seeds by the perfuming of those seeds already contained in the *ālaya-vijñāna* by manifest activities. The fact that these two phenomena, while acting as mutual causes and effects, continuously operate one after the other, and that furthermore all of this happens simultaneously, is called two successive processes bringing about “cause and effect” simultaneously.²⁵⁸

These two processes are also the causal process. The process of “the creation of seeds from manifest activity” is the current causes. The process of “the production of manifest activity from seeds by the perfuming of those seeds already contained in the *ālaya-vijñāna* by manifest activities” is now that the human race is the result. The element is both the causes of this process and the result of the other process and vice versa. It is also the same, both the result of this process and the multiplication of the other process and vice versa. These two processes take place continuously to create a closed circle that is difficult to identify, the starting and ending points on their current variables. Therefore, the two operating processes of the final system, although speaking two, are actually only one. When we say one must understand two. Because there are catalysts, activated, and conductive, the seeds *ālayā-vijñāna* formed the formation of a general and a general. From a new general-legal minister, it leads to the process of training the death row and vice versa, so we can say that it is one, saying two because analyzing it is easy to see.

The foundational consciousness is the uninterrupted flux of experience represented by the *ālayā-vijñāna*. It is within this foundational consciousness that all other forms of consciousness occur.²⁵⁹ Before analyzing the two processes, we need

²⁵⁸ Tagawa Shun'ei, Charles Muller. *Living Yogācāra An Introduction to Consciousness-only Buddhism*. Boston: Wisdom Publications, 2009. p. 47.

²⁵⁹ Kalupahana, David J. *The Principles of Buddhist Psychology*. USA: State University of New York Press, 1987. pp. 142-43.

to understand the meaning of “*ālayā-vijñāna*, *vipākavijñāna* and *sarvabījākavijñāna*”. These three meanings are the analysis from the aspect of *ālayā-vijñāna* or eighth consciousness. The *ālayā* consciousness (阿賴耶識) has the power to arise all the *dharmas*, the power which arises the *dharmas*, called the seeds, from the seed which arises all the *dharmas* (100 *dharmas*) called is the *vipāka phala*, the ‘fruit of retribution’ “There are countless seeds that flourish and flourish, that great process is called the present. The expression of the present is all the life experiences we are feeling right in this moment.” The word “*vāsanā*”²⁶⁰ is an explanation according to the impressive process of the seed.

For all our good and bad actions expressed through the industries including culture, politics, customs, ethics, scientific inventions, laws etc. The above actions are considered like the seeds. This seeds, they will be retained in the *ālayā* consciousness or eighth consciousness in the form of temperament or energy, which we often call *vāsanā* or *karma*. The process of human action is repeated many times for a seed action. In short, the seeds contained in *ālayā-vijñāna* has the power to produce the *dharma*, called the force. The force is the manifestation of actions, through the process of formation into the seeds. In other words; the *ālayā-vijñāna* “cultivates, develops, and increases” based upon the two appropriations - the material sense-abilities with their physiological supports, and the mass of cognitive and²⁶¹ affecting conditions persist from the past - acting as the substrate or fuel upon which the whole process is continued. In contrast, these two appropriations exist only in *ālayā-vijñāna* continuously “appropriates” them, reflecting the fundamental interdependence of mind and body, object and consciousness.

Each primary mind is always accompanied by at least five mental factors (the five universally interactive²⁶²), without which it would be unable to function. These are contact (*sparśa*), attention (*manaskāra*), feeling (*vedanā*), perception (*samjñā*), and volition (*cetanā*). They are known as the ‘five all-accompanying

²⁶⁰ *Vāsanā* [वासना], f. the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, knowledge derived from memory Śamk. Kāv. Kathās, fancy, imagination, idea, notion, false notion, mistake (ifc. e.g. *bheda-v*○, the mistake that there is a difference).

²⁶¹ William S. Waldron. (2003). *The Buddhist Unconscious: The Ālayā-vijñāna in the context of Indian Buddhist Thought*. New York: Routledge Curzon., p. 95.

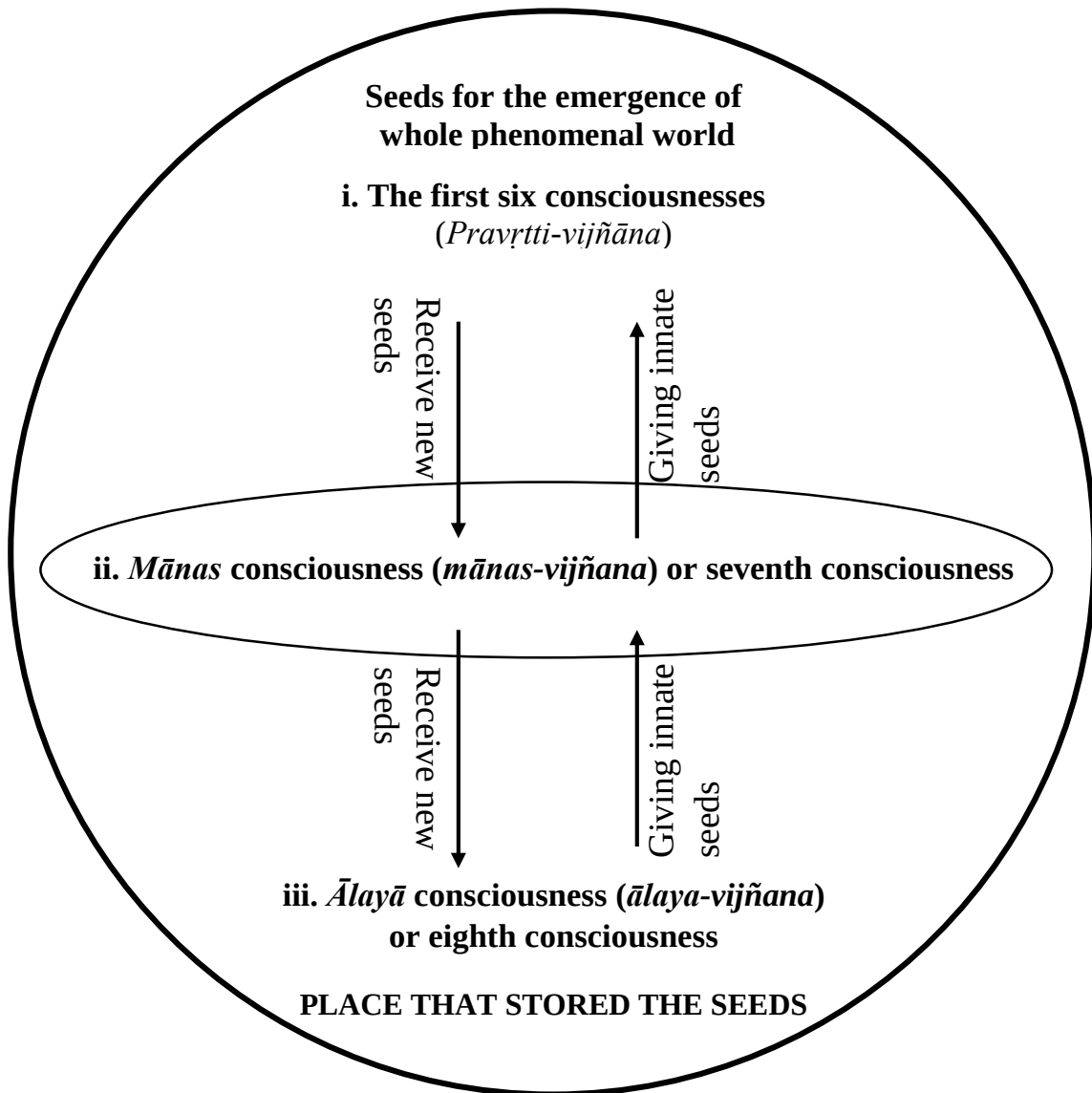
²⁶² See the chapter 2.

mental factors'. Just as a bus cannot function if any of its wheels is missing, so a primary mind cannot function if any of these five mental factors is absent. For example, all physical objects are composed of eight substances. The four elements (earth, water, fire, and wind) and the four transformed elements (forms, smells, tastes, and tactile objects) and just as even the simplest physical object must have all eight substances, so even the most basic primary mind must have all five all-accompanying mental factors. Even very subtle primary minds have these five mental factors.

A primary mind and its mental factors are the same entity and possess five similarities: “i. *Basis; they have the same dominant condition.* ii. *Object; their observed object is the same.* iii. *Aspect; their engaged object is the same.* iv. *Time; they arise, abide, and cease simultaneously.* v. *Substance; one primary mind has only one of each type of mental factor*”. For example, when a tongue awareness tastes coffee, both the primary mind and the mental factor feeling associated with it develop from the same uncommon dominant condition, the tongue sense power, and so their basis is the same. Their observed objects are the same because they both focus on the same object - the taste of the coffee; their engaged objects are the same because they both apprehend the taste of the coffee; and their time, or duration, is the same because they both arise, abide, and cease simultaneously. They possess the fifth similarity, similarity of substance, because one primary mind can have only one mental factor feeling, one mental factor discrimination, one mental factor intention, and so forth. Similarly, one specific mental factor can be associated with only one primary mind. Sometimes we say we have mixed feelings about something and it may seem that in this case one primary mind has several feelings observing the same object, but this is impossible. Ordinary beings cannot have two different manifest minds observing one object at the same time. What actually happens is that we have several primary minds, each with only one feeling.

Saying transformation of consciousness (識 遍) one should not understand simply as one of the three types of consciousness on independent transformation, but all three types of consciousness and predestined relationships among them follow the process in turn (sequence) of which, in cooperation, cooperation turns out there are all *dharmas*.

Diagram 4.1: Operating Progress of Threefold Consciousnesses



4.1.1. Cognitive Process of Consciousness System from External Seeds (manifest activity) to Internal Seeds (*bīja*)

To base on the Buddha's teachings in the *Madhupiṇḍika Sutta* about cognitive process that:

“Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.

*Dependent on the ear and sounds...Dependent on the nose and odours...Dependent on the tongue and flavours...Dependent on the body and tangibles...Dependent on the mind and mindobjects, mind-consciousness arises.”*²⁶³ All the same.

This passage shows emerging from the process of cognition, gives rise to perceptions and notions that overwhelm and their creator. The meeting of eyes contact form leading to the arising of eye-consciousness is called contact. Contact, according to “*Dependent Origination*”, is the principal condition of feeling. What has feeling in the time has perception (*samjñā*), what has perception (*samjñā*) in the time has volition (*cetanā*) what is has volition in the time has the process of cognition happen. And after that Vasubandhu also applied this method to explain the cognitive process of the system of consciousness.

In *Visuddhimagga* also present the same cognitive process, but mention another factor is **life-continuum-mind**²⁶⁴ that for foundation to the development of *ālaya-vijñāna* of the consciousness system in *Mahāyāna* as follows:

*“And not only are the eye and visible data, etc., conditions for the eyeconsciousness element, etc., [respectively], but also light, etc., are too. Hence the former teachers said: “Eye-consciousness arises due to eye, visible datum, light, and attention...Mind consciousness arises due to life-continuum-mind, mental datum, and attention.”*²⁶⁵

The cognitive process of *Mahāyāna* Buddhist psychology is a major development, since the involvement of *māna-vijñāna* and *ālaya-vijñāna* has been explained. The current process of “*the production of manifest activity from seeds by the perfuming of those seeds already contained in the ālaya-vijñāna by manifest activities.*” We begin to observe from the five senses. They are only in neutral form or at the level of sight. When there is a sense of companionship, their vivacious activity becomes faint and weak, they must depend on consciousness. So the data that they give to consciousness is only objective images. Sixth consciousness (意識) receives the image provided by the five senses, clearly distinguishes the name,

²⁶³ *Madhupiṇḍika Sutta*, (*Majjhima nikāya*, No. 18). Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), *The Honey ball*, (Kandy: Buddhist Publication Society, 1995), p. 203.

²⁶⁴ This concept was also mentioned in *Abhidhammattha Sangaha*, (see chapter 3).

²⁶⁵ Bhadantācariya Buddhaghosa, *Visuddhimagga*, tr., Bhikkhu Bhikkhu Ñāṇamoli, *The Path of Purification*, 2010, published by the BPS. p. 501.

nature, effect, etc., of each kind of phenomena. After that, the sense of contact and cooperation with *mānas*. The consciousness of consciousness states that *mānas* is the groundwork for consciousness based on that being, and the *dharma* is the object of consciousness. Therefore, the range of conscious contact with the world of the world is not limited by anything. The realm in which consciousness is exposed is vast, throughout the three times, three realms, nine places. *Mānas* is the foundation for consciousness based on activities, so *mānas* has received all the earthly images provided by the first six consciousnesses, and then taken its leading role as measuring the scenes from predestined consciousness come, take those images inwardly and store them in the *ālaya-vijñāna*. Demonstrating this feature, *mānas* also has the name transmission (傳送識). That is, *mānas* received the transmission of the image provided by consciousness, stored in the *ālaya-vijñāna*, and preserved it as protection of its property. *Ālaya-vijñāna* with the leading role is to accumulate, contain the group, and hide the seed of all the different types of worldly differences and to leave the world, so its containment has no limits, boundless, covering all three worlds²⁶⁶, nine places of existence²⁶⁷ and all three times²⁶⁸. Therefore, it also acts as a refuge for the previous seven consciousness, all the activities of the previous seven are under the rule of *ālayā-vijñāna* (阿賴耶識). Therefore, this formula also has another name as the basis of consciousness (根本識).

All of these activities, of the final system, are called the current process. Through this process, we see that the seeding process is very important. Each seed (unit of consciousness) we sow today will determine the future and future life of our future. The actions, words, thoughts created by the body and mind, are also remembered in the consciousness. These facts were envisioned by Buddha as seeds. Because they are facts, they have the potential to grow as vividly as seeds can grow. Buddha likened to *ālayā-vijñāna* as a huge borderless field in which countless seeds were sown continuously without stopping. Each gesture action, standing, lying,

²⁶⁶ Kāmadhātu, Rūpadhātu, Arūpadhātu.

²⁶⁷ (1) Hell-dwellers (地獄界), (2) hungry spirits (餓鬼界), (3) animals (畜生界), (4) demigods (Asura) (修羅界), (5) humans (人界), (6) heavenly beings (天界), (7) Shravaka (聲聞界), (8) Pratyekabuddha (緣覺界), (9) Bodhisattva (菩薩界).

²⁶⁸ Past, present and future.

sitting, every word, every thought, every emotional experience etc., is a seed we sow on the field of *ālayā-vijñāna* (阿賴耶識). Ask how many seeds have we planted in our lives every month, every day, every hour?

How do we sow the seeds? How must we sow the seed in a new way? By choosing? If we fight for fame with people, then we sow the seeds of anger, revenge on *ālayā-vijñāna* (阿賴耶識). If the poor, need me to help, I turn a blind eye to the suffering of people who have sown the selfish miserable seeds and cut them into *ālayā-vijñāna*. When sowing seeds, we have not yet seen them. What is the result, or we have not picked the fruit yet, but what seed has I planted, then surely it will belong to us. Therefore, we must be very careful while sowing each seed into this invisible *ālayā-vijñāna* field. We continue to investigate the process of development and fruit development from the seeds sown through the process.

The fact that conscious experience can take place without the reflective consciousness of self is clearly asserted in the definition of *ālayā-vijñāna*. Vasubandhu's definition is, therefore, a re-statement of the Buddha's own words: "*Depending upon eyes and visible form arises visual consciousness*". In this sense, *ālayā-vijñāna* is a resultant. Yet, *ālayā-vijñāna* also functions in terms of interest or in-stinct which can, in turn, give rise to a full-fledged notion of Self or pure Ego. As such, it contains the "seeds of everything" (*sarvabejakarn*). *Ālaya*, so defined, has theseeds of bondage as well as freedom. This is another way of saying that *ālayā-vijñāna* or the "stream of consciousness" can be defiled by allowing self to overwhelm it, that is, allowing the "psychologist's fallacy" to generate the four defiling tendencies. On the contrary, it can be purified by adopting a non-substantialist perspective and thereby allowing the *ālayā*-part (i.e., attachment) to dissipate, leaving consciousness or the function of being conscious intact.²⁶⁹

Innate seeds and newly perfumed seeds; seeds are a way of describing the causal power that will produce results. Since these seeds exist in a latent, unmanifest condition, and are said to be the result beginning less perfuming. This means that if i want to try to live from tomorrow according to a buddhist lifestyle, i have no other recourse but to start not with the unknowable seeds, but the manifest activities that

²⁶⁹ (Kalupahana 1987), op. cit., p. 139.

are their tangible effects. one voluntarily reflects on one's own manifest activities while receiving the evaluation of others, and based on that creates new behavior. The seeds both give the main form to our life and serve as its “*backup*.” The main “*interactive*” processes are those of seeds generating manifest activity and manifest activity perfuming seeds. But in terms of the problem of bringing about changes in our being, we need to pay special attention to the process that preserves the continuity of same-ness in kind, which is the mechanism of seeds generating seeds.²⁷⁰

4.1.2. Cognitive Process of Consciousness System from Internal Seeds (*bīja*) to External Seeds (manifest activity)

The cognitive functions of the *ālayavijñāna* are also expanded and expressed in terms of the multifaceted nature of conscious experience in general. Its functions are four-fold: (i) the perception of the world (five sensorial consciousnesses), (ii) the perception of this basis i.e. the body (sixth consciousness (*manovijñāna*)), (iii) the perception “This is, I,” (seventh consciousness (*mānas*)) and (iv) the perception of the sense-fields (eighth consciousness (*ālayavijñāna*)). These perceptions are experienced as occurring concurrently moment to moment. It is not defensible for there to be diverse functions like this within a single moment of a solitary cognition.²⁷¹

*“The foundational consciousness is the uninterrupted flux of experience represented by the ālayavijñāna. It is within this foundational consciousness that all other forms of consciousness occur.”*²⁷²

Finally, there is the eighth consciousness, which is called “*the foundation consciousness*” in English or the “*ālaya-vijñāna*” consciousness. This consciousness is called this because it is the foundation out of which all the other consciousnesses arise. One function of the eighth is to store all the latent impressions that are created by the sixth consciousness. If we do good and beneficial activities, we store karmically positive latent period which later come back to create positive impressions. For this reason, the *ālaya* consciousness is also called the

²⁷⁰ (Tagawa Shun'ei, Charles Muller 2009), op. cit., pp. 53-5.

²⁷¹ William S. Waldron. n.d.

http://www.middlebury.edu/media/view/440169/original/waldron_how_innovative_is_alayavijnana0.pdf accessed on 5 31, 2019), p. 23.

²⁷² (D. J. Kalupahana 1987), op. cit., p. 143.

“store-house” consciousness because it stores all these impressions.²⁷³ If the *ālaya* holds the seeds of the other consciousnesses. However, since *ālaya* is caused to arise from its own seeds. According to Dharmapāla, the *ālaya*’s own seeds were its cause, and that *ālaya* was the effect. Since beginningless time, “cause and effect” have existed at the same time and not with cause preceding effect. It is for this reason that effect is able to support cause. Therefore it is called “all seeds consciousness.”²⁷⁴

The word “cognitive process” means that the various inner consciousness operation and manifest the characters which seem to be the external spheres of the self and the *dharmas*”. In fact, nothing is produced or destroyed. It is only our constructive imagination that constructs what we and ourselves as perceivers are. The three-part manifestations are fruition, thinking, and representations of object. The first consciousness, also called store consciousness (*ālayā-vijñāna*), is the fruit (*vipāka*) of all the seeds. From the seeds we have sown in *ālayā-vijñāna*. Each seed is a unit of consciousness, it has a strong inner vitality. That vitality is the six characteristics of the seed (*bījas*).²⁷⁵ These six characteristics are also referred to as “karma, energy, and power”. When the supernormal power has not arisen in the latent state, it is called the seed. It has the power and effect of producing results that are all phenomena. The effect of producing transgenic strains is contained in such an immeasurable *ālayā-vijñāna*, but the seed of pre-mature, is born first. The dominant role of *māna* is now hidden within the appraisal, to consider the seeds contained in the knowledge, and also the one that provides the old and new data in treasure *ālayā-vijñāna* comes to consciousness. Accordingly, consciousness may recall (depending on the distinction of mindfulness) remembers what has gone through and recreated into new seeds that initiate the senses. From there, birth has ego and *dharma*.

“According to Buddhist psychology, human experience is constructed anew every moment as consciousness of one of the six objects (a form, a sound, a

²⁷³ Thrangu Rinpoche-Geshe Lharampa. *The Five Buddha Families and The Eight Consciousnesses*. USA: the Namo Buddha Seminar, tr. Peter Roberts, 1998, p. 13.

²⁷⁴ Xiong Shili. *New Treatise on the Uniqueness of Consciousness*, Tr. John Makeham. New Haven & London: Yale University Press, 2015, p. 130.

²⁷⁵ Analyzed in chapter iii

smell, a taste, a touch, or a thought) arises and then passes away. An ongoing sequence of such moments occurs, yielding for each of us a unique subjective stream of experience. We are always aware of something, since consciousness must always take an object perhaps it is something we are looking at, or hearing, or touching, or thinking.”²⁷⁶

Each process of consciousness that arises during the period of one’s existence, on a plane of existence, is generated by one or other of the sense organs, coming in contact with several objects and by the mind activating by itself. The method in which the mind functions when it reacts to stimuli that appear before one or other of the five sense-organs is the same. When processes of consciousness do not arise in a being’s life continuum the subconscious (*bhavanga*) alone continues to arise and pass away unceasingly. When the subconscious mind comes into being, one is not aware of any other object outside of its own *bhavanga* object.²⁷⁷ Because, the *ālaya-vijñāna* is a series of continuous consciousness. It is always flowing and changing. It is the sole substratum of the migration in *samsara*.²⁷⁸

Consciousness, argues Vasubandhu, consists of a series of momentary events, giving rise to the awareness of various objects of the senses and the mind. In the very first verse of his important work *Triṃśika*, Vasubandhu emphatically declares that all constituent elements and the entity called self (*atman*) are transformations of consciousness. Consciousness undergoes triple transformations. The usages of the terms “*atman*” and “*dharma*” are manifold, but both terms just refer to the transformations of consciousness (*vijñāna-pariṇāma*). This transformation is threefold, namely, fruition, thinking, and representations of objects. The first, which is also known as the warehouse-consciousness (*ālaya-vijñāna*), is the fruition (*vipāka*) of all seeds; the essential nature of the second, the *manonāma - vijñāna*, is to think; and the third transformation represents the six sense-based consciousnesses (*pravṛtī- vijñāna*).

²⁷⁶ Andrew Olendzki. *Unlimiting Mind_ The Radically Experiential Psychology of Buddhism*. Boston: Wisdom Publications, 2010. p. 149.

²⁷⁷ Kariyawasam, Tolokasundari. *Buddhism and Psychology*. Sri Lanka: Godage International Publisher, 2003.p. 30.

²⁷⁸ Yamakami Sogen. *Systems of Buddhist Thought*. The University of Calcutta, 1912. pp. 210-1.

The term “*ālaya-vijñāna*” etymologically means “receptacle consciousnesses”. The earliest use of this term is found in the the third chapter of this work elucidates *ālaya-vijñāna* as the consciousness which possesses “all the seeds” from which future experiential forms grow. It is often compared to the ocean whose surface water is disturbed by the winds, giving rise to constantly changing waves. Vasubandhu holds that the *ālaya-vijñāna* is the repository of all seeds. Seeds are potentialities, habitualities which are sedimented in the life of an ego. When a person performs actions, habitual residual traces (*vāsanās*) of these actions are left in the form of seeds in the unconscious and *ālaya-vijñāna*, a warehouse-consciousness, stores them. Thus, the *ālaya-vijñāna* is the realm of potentiality; it is the root consciousness. The accumulated karmic traces lie dormant in the *ālaya-vijñāna*.²⁷⁹

It simply says that the *ālaya-vijñāna* stores these seeds until they ripen and manifest themselves in a process referred to as “perfuming” (*vāsanā*).

*“Vāsanā, the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, knowledge derived from memory.”*²⁸⁰

One’s actions, experiences, behaviour, etc., are conditioned by these seeds and traces-the past history-which constitute the individuality, the feeling of me, mine, and my cognitive states. It seems that these seeds or the traces of past experiences, are perfumed by each perishing cognition of the flux of consciousness, as well as produce a cognition in the future (while each such cognition also perfumes the seed). Thus, the *ālaya-vijñāna*, as the root consciousness, is the basis of the remaining seven types of consciousness.

The second transformation of consciousness is *māna-vijñāna*, the called the *māna-vijñāna* or consciousness called mind, evolves when it takes the store consciousness as an object and support. The essential nature of the *māna* is to think. Vasubandhu interprets it as a “*thinking consciousness*”. It depends on the *ālaya-vijñāna* for its origin and operation. *Ālaya-vijñāna* also serves as its object, because as a thinking consciousness, it mistakes the *ālaya-vijñāna* to be the self, thereby creating the false notion of an ego. It is the consciousness of the ego. It does not exist

²⁷⁹ Bina Gupta. *Cit Consciousness*. New York: Oxford University Press, 2003. p. 75.

²⁸⁰ According to Monier-Williams: - A Sanskrit-English Dictionary_ Etymologically and Philologically Arranged With Special Reference to Cognate Indo-European Languages, p. 947.

in an *Arhat*. Thus, whereas *ālaya-vijñāna* is latent, the thinking consciousness is a manifest consciousness and is responsible for making discriminations and value judgements because of its misunderstanding of the *ālaya-vijñāna*.²⁸¹

The third transformation of consciousness is called *pravṛtti-vijñāna* or the active consciousness. It consists of six sense-based consciousnesses. They are produced through the visual, auditory, olfactory, gustatory, tactile, and the mind senses. The *mano-vijñāna* arises at all times, except in the case of those who are born in the realm of beings without thought (*ālaya-vijñāna*) those who are in the two mindless trances or those who are in states of stupor or unconsciousness, The five sense-based consciousnesses arise depending on causes and conditions either individually or collectively, just as waves originate on water from the *ālaya-vijñāna*, *mano-vijñāna*. While the *ālaya-vijñāna* is latent, the thinking consciousness and the six sense-based consciousnesses are manifest. There exists a reciprocal dependence between the *ālaya-vijñāna* and the seven manifest consciousnesses. The latter is produced from the seeds stored in the former, and in turn, leaves its impressions on the former. The process of evolution takes place as follows: seeds ripen in the warehouse-consciousness resulting in the evolution first of the thinking consciousness and then the sixfold consciousnesses, thereby leading to noble, immoral, or unsympathetic behaviour. As a result the *vāsanās* are accumulated and stored in the warehouse-consciousness and serve as the basis for continuous or cyclic evolution of the thinking consciousness and the sixfold sense-based consciousness.²⁸²

The *ālaya-vijñāna* changes from moment to moment; *vijñāna* of one moment is replaced by the *vijñāna* of the next moment. As a result, there is a stream of successive moments of consciousness resulting in the formation of a consciousness complex. Self is nothing but a complex of this stream of consciousness, and the objects that are taken to exist in the external world are simply the images that appear in the watercourse of consciousness. The transformation of consciousness is without any beginning. It continues to flow until the stored seeds are rooted out and one attains enlightenment.²⁸³

²⁸¹ (Bina Gupta 2003), op. cit., p. 78.

²⁸² Ibid. p. 79.

²⁸³ Ibid. p. 79.

The eighth consciousness is what you could call the common ground or the unconscious ground of all this. It is the ground that makes it possible for all the other seven to operate. This ground is different from the basic ground of which I have sometimes spoken, which is the background of all of existence and contains *samsara* and *Nirvana* both. The eighth consciousness is not as basic as that ground. It is a kind of secondary basic level where confusion has already begun; and that confusion provides an accommodation for the other seven con-sciences to operate.²⁸⁴

*“The ālaya-vijñāna is called “consciousness containing all seeds” (sarvabījaka-vijñāna), signifying that the impression-dispositions of the past actions and behavior saved in the eighth consciousness end up being the primary causes for the production of dharmas of the future.”*²⁸⁵

I borrowed the concept of computer to be an example. The amount of data and computer files such as sounds, images, and types of documents... Each type is contained in a file, each file is stored in the computer's hard drive, and we only need to activate it. On any file, the contents of that file will appear.

Likewise the concept of mind, the actions of good, evil, unbelievable of the three greed, anger, ignorance, selflessness, creativity, etc. that we have cultivated for many lives, many lives to date, so it has countless seeds, countless categories stored in the store (*ālaya-vijñāna*) in each type, as each file of computer. Consciousness works in conjunction with the five distinct senses of consciousness that clearly know the scene (phenomena) of each object of consciousness that is considered to be the activation of a computer, which leads to seeds in stock. The current arising (the *rūpa*: all phenomena in this world). Activate by, like the sense of companionship with the mind of anger and anger, the eye-consciousness, the conscious-consciousness, know an object (person) who is verbally abusing him. If in our treasure there is a seed of anger, the seed of anger in that treasure is activated, the whole mind system, the mind of the king follows the mind of the anger, then launches outside. The expression of anger turned out to be an exasperation like angry, shouting, beating a table, shoving a chair, getting angry, if a stronger level led to killing, causing mutual resentment. If

²⁸⁴Trungpa, Chögyam. *The Sanity We Are Born With: A Buddhist Approach to Psychology*. Boston & London: Shambhala, 2005. p. 95.

²⁸⁵ (Tagawa Shun'ei, Charles Muller 2009), op. cit., p. 45.

everyday we sow too much anger seeds into the organ, leading to the power of these seeds very strong, just a light catalyst, it will lead to dominate the whole of our present life, and we must do slaves for them and consequences are inevitable in the future.

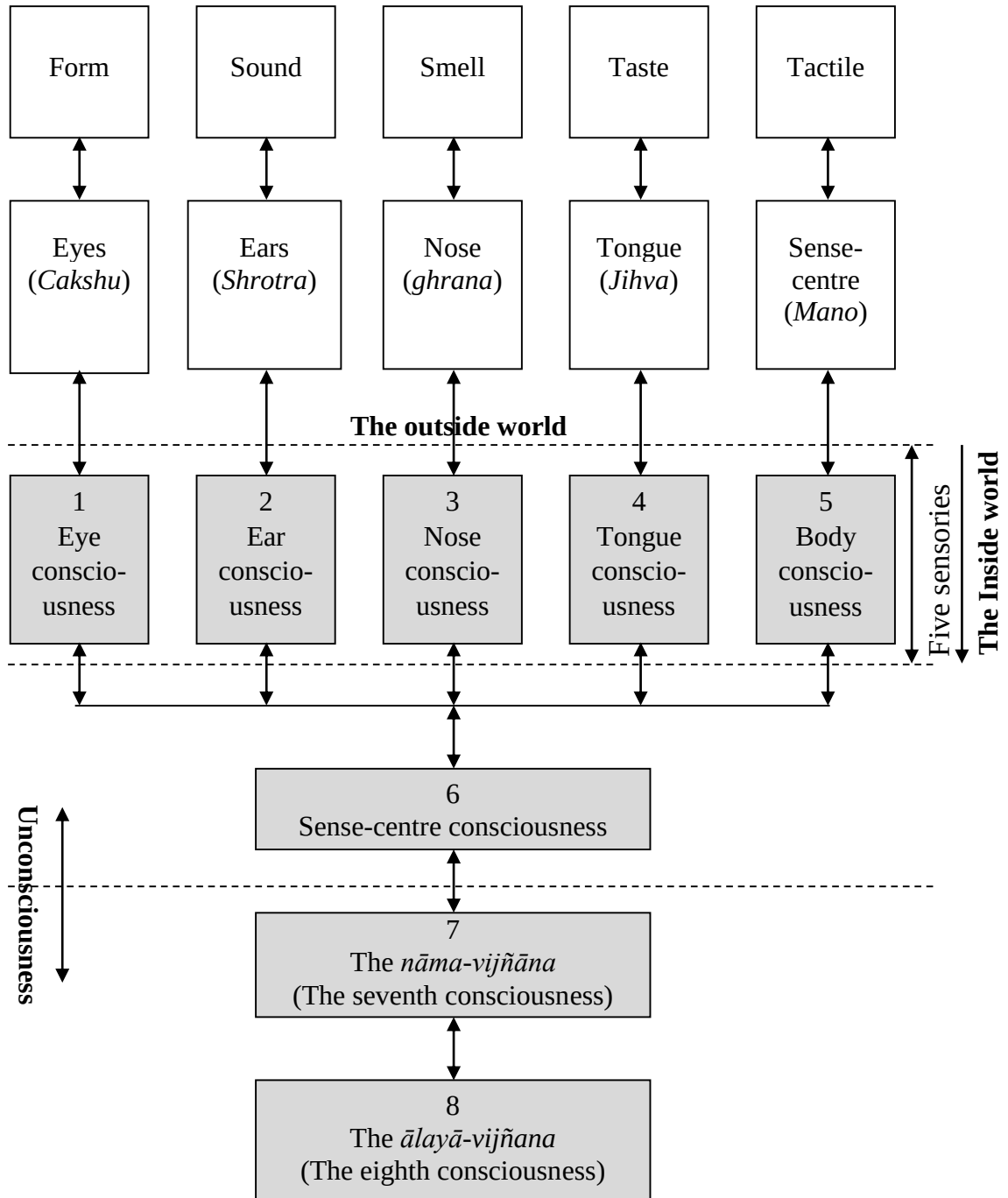
Through analyzing the operating process of the mental system we can learn the art of transformation. Transforming from bad seeds to good and negative ones. This can be done, applied right in the present life. When we come into contact with the angry audience we must know how to control, control our actions, thoughts and words with many methods, maybe the method of exchange for compassion to treat anger (because we understand the process of manipulating anger and anger of people already. Helping the seeds of anger in us be transformed, from here we will not create *karma* for them to have the opportunity to work, gradually their activity will weaken, fade and it will become a factor. Depending on the more positive conditions, it will be transformed into its nature as a useful element.

Referring to the operating process of the mind system, according to the Buddhist consciousness, it refers to the origin and nature of all the other good *dharma*s other than learning the practice and initiation (current) the seeds. People are fully capable of training and controlling seed selection for themselves. So how do we study to know how to close and open the door of your invisible a-back-skin treasure. Open to get the data (seed) Buddha *dharma* necessary to give wisdom, develop the right path. Close bad files and websites that pollute morality and holy-line obstacles. At the same time, we must practice to accumulate more Buddhist energy and teachings, so that when we need it, we will activate it freely and use it according to our will and serve others.

“This is said to happen instantaneously, and according to Yogācāra, inless than an instant the manifest activities produced from the seeds of the reverberations of past activities are again stored into the ālaya-vijñāna as their seeds and dispositions. Since this phenomenon has continued with-out interruption since the immeasurably distant past, it is identical to the beginning less perfuming mentioned previously. The occurrence that we call two successive processes bringing about cause

and effect simultaneously gives us a rich sense of a flawlessly functioning system that accepts no excuses.”²⁸⁶

Diagram 4.2: The cognitive process of consciousness system



4.2. Transformation of Mind in The Process of Liberation

The mind can be considered under two aspects: “*fictive mind*” and “*luminous mind*,” or “*enlightened mind*” what we call “the nature of mind.” “Mind” the relative

²⁸⁶ (Tagawa Shun’ei, Charles Muller 2009), op. cit., p. 47-8.

mind, is the intellect, characterized as fictive and notional-conceptual; it is that mind which divides experience into an apparent subject and apparent object. Luminous mind, on the other hand, is nondual primal awareness, primordial spontaneity, the mind as it actually is.²⁸⁷ The fictive mind is inherent existence. It is limited by conceptual delusions of dualistic perception. Leading us all, through the concepts of “I” and “mine,” The nature of mind, mind in its natural aspect, is primordially free of the discursive elaboration of subject and object, of grasper and the grasped. It does not consist of substance or material things. Contrarily, the essence of the nature of mind is un compounded and immutable.²⁸⁸

Practitioners must first recognize the two aspects of mind to transformation the “fictive mind” to “enlightened mind”. Practicing meditation is to control psychological distractions, So that one can concentrate. Concentration along with *dhyāna* and *samādhi* produces a state in which the fluctuations of the thoughts are brought under control. The practice of concentration enables one to focus attention, which is expanded in the meditative state. When such concentration and expansion of attention are continued for prolonged periods, one is led to place where the mind’s wanderings come under volitional control. When this happens, one has direct access to consciousness as such what are implicit become explicit in consciousness (“*enlightened mind*”).²⁸⁹

The Buddhist Masters of these Early Schools who were closely associated with the historical Buddha since the life of *Shakyamuni* have had a strong influence on them. Five basic stages can be identified in the development of the concept of the Buddha. The reasons *Yogācāra* masters such as *Asanga* and *Vasubandhu* established the *Trikāya* theory rooted in the doctrines of the *Mahāyāna Sūtras* was thus to solve the complicated problem regarding the ontological status of the Buddha.²⁹⁰ The *Triṃśikā* has briefly outlined the nature of the obstacles to the realization of Buddhahood, we have discussed the *Triṃśikā*’s prescriptions for their

²⁸⁷ Tulku Pema Rigtsal (Tr.), ed. Keith Dowman. *The Great Secret of Mind: Special Instructions on the Nonduality of Dzogchen*, Snow Lion: Boston and London, 2012, p. 66.

²⁸⁸ Ibid. p. 67.

²⁸⁹ Rao, K. Ramakrishna et al. *Cultivating Consciousness: An East-West Journey*. New Delhi: DK Printworld, 2014, p. 110.

²⁹⁰ (Xing 2005), op. cit., p. 179.

elimination. This is the five-stage process known as the Path of the Bodhisattva. It begins with the intention to become fully enlightened (*bodhicittotpada*), which marks the entrance into the first stage, that of gathering provisions. It is followed by the stages of vision, application, meditational development, and culminates in the final stage which is perfection, the perfect enlightenment of Buddhahood, the full realization of ‘True Suchness’.²⁹¹

Practiced method of Buddhist Psychology is not outside of the method of meditation. The practice of meditation for mind transformation on the five stages of mind is developed as we progress on the spiritual path to liberation and enlightenment. For all practitioners, progress is about these “five paths”, referring to the five levels of mind paths that we can attain. They are the stage of moral provisioning (*Sambharavastha*). Stage of Intensified Effort (*Prayogvastha*), Stage of Unimpeded Penetrating Understanding (*Darsanamarga*), Stage of Exercising Cultivation (*Bhavanamarga*) and Stage of Ultimate Realization (*Dharmakaya*).

4.2.1. Stage of Moral Provisioning (*Sambharavastha*)

This stage is presented in verse 26, Vasubandhu refers to the first stage, accumulating merit and providing moral provisioning and subjugation of the two *grāhas* and two obstructions (*āvaranas*).

This stage is called ‘provisioning’ (*sambhara*), because with a view to attaining enlightenment, the practitioner accumulates diverse and excellent ‘moral provisions’. In the first stage, we need to accumulate compassion and begin to understand the wisdom that recognizes emptiness. After having generated an enlightened mind for the benefit of all sentient beings, the training conditions need to be stabilized and the obstacles weaken.²⁹²

Firstly, the practitioner relies on four excellent forces, namely, i. Who is the one who admits to being a general; *Bodhisattva* has been practicing in many times in *Mahāyāna* Buddhist Master, ii. His spiritual friends (to meet and serve Buddhas), iii. His

²⁹¹, *The Transformation of Consciousness into Wisdom in the Chinese Consciousness-Only School* Ronald Epstein According To the Cheng Wei-Shi Lun, Viewed on 3rd Jun 2019, <http://online.sfsu.edu/rone/Buddhism/Yogacara/TRANSFORMATION%20OF%20CONSCIOUSNESS.htm>.

²⁹² Wim Van Den Dungen. *Thirty Verses on Conscious Life*. Brasschaat-Belgium: Taurus, 2016. p. 115.

act of concentrated attention, and iv. His provisions of merit and wisdom. He has therefore, with reference to the concept of *viññaptimātratā*, deep faith and understanding.²⁹³

This stage, the practitioner need to subjugation of the two *grāhas* and two obstructions (*āvaranas*):

Secondly, the two *grāhas* that are *grasps* and *grasped* (*grahaka*, *grahya*). “The two *grāhas*” signifies the grasping to subject-grasps and object-grasped (*grahaka* and *grahya*). Because, the practitioner has as yet not acquired the power to suppress in the *bījas* (*anuśayas*) produced by the two *grāhas* in such a manner that these *anuśayas* no longer produce the two actual *grāhas*. The habit-influences (*vāsanā*) arising from the two *grāhas* are called ‘attachment’ and ‘drowsiness’. They are so called because they attach themselves to sentient beings and remain torpidly concealed in the storehouse consciousness or, through their attachment, they increase the faults (of sentient beings). They are the same as the *bījas* of the two barriers: the cognitive obstructions (*jñeyāvaraṇa*) and the afflictive obstructions (*kleśāvaraṇa*).

Thirdly, the term “*āvaranas*” mean the two obstructions. Etymologically mean afflictive obstructions (*kleśāvaraṇa*) and cognitive obstructions (*jñeyāvaraṇa*). This stage is the practitioner to the overcoming of the two obstructions (*āvaranas*).²⁹⁴

The subjugation means to conquer, not to be controlled by them, not to be blurred by them. Human understanding is often hindered by the above two kinds of obstructions in all true cognitive problems.

The afflictive obstructions (*kleśāvaraṇa*) means that affliction often interfere with understanding of human. In each person, affliction to obstruct include 26 categories commonly known as 26 the afflictions. Once people are directed by the 26 the afflictions mentioned in chapter 3, their understanding is completely untrue and from there comes to a conclusion, these 26 the afflictions are also an obstacle to the right path.

²⁹³ CWSL, op. cit., p. 670.

²⁹⁴ Kristin Beise Kiblinger, *Buddhist Inclusivism: Attitudes towards Religious Others*, Ashgate, 2005, p. 45.

The cognitive obstructions (*jñeyāvaraṇa*) is indicating the object of knowledge and the object of knowledge, here is just for the universe as the object of knowledge. Human understanding, if provided from the door of the five senses, is of an illusion nature, towards things which are not the true and truthful appearances of the above-mentioned things. The cognitive obstructions (*jñeyāvaraṇa*) which has the nature of illusion belongs to the first kind of obstacle to the problem of true perception of *dharmas*. As for the *dharmas*, the place of understanding is not true as shown above, but at the same time being defiled by mental defilements, the more madness and delusion, like a human being once deluded with craving. Defilement then their understanding is the distorted images provided by attachment, the person who has the nature of the madness of delusion, as if just presented, belongs to the second kind of obstacle to the problem of true perception of *dharmas*.

In short, the objects of human understanding are often called places of understanding, if of the nature of illusion or of a delusional nature, they also belong to the kind that obstructs the right path. Practitioners who want to regain the two types of obstacles mentioned above must apply and promote the eleven wholesome to neutralize 26 the afflictions and then meditate inwardly to clarify the nature of all seeds. All seeds in the *ālayā* consciousness, which classifies which seeds have the basis (innate seeds) and which ones are formed through non-fundamental training (new seeds), at the same time also clearly clarifies the value of the seeds that give birth to all things and all the things that train to become the seed lineages through the circulation of birth and death.

The practitioner who has subjugated the two obstructions; afflictive obstructions (*kleśāvaraṇa*) and cognitive obstructions (*jñeyāvaraṇa*) and mastered the nature and value of the seeds in the passing of birth and death has been equipped with the Stage of Moral Provisioning.

4.2.2. Stage of Intensified Effort (*Prayogvastha*)

In the 27th verse mentioned this second content of stage, in the second stage of intensified effort (*prayogavastha*), germinal absolute wisdom having exercised itself in the stage of moral provisioning, awakens the mind to that fallacy and confirms it in the truth of consciousness-only. Through the successive influence of

four meditative realizations, human consciousness understands the mutual implication and interdependence of the perceiving subject and the perceived object. There is a systematic reflection upon the names (*inaman*) and essences (*vastu*) of things, together with their selfnatures (*svabhāva*) and differences (*visesa*), all of which conventionally denote the unique, singular reality of the particular entities.²⁹⁵

“This stage of experimenting clearly calls for prolonged meditative work. Associated with the path of preparation, it foremost trains the wisdom realizing emptiness.”²⁹⁶ The second stage,²⁹⁷ the stage of intensified effort is the actual practicing person. Practitioners, after equipping the necessary needs for the practice at Stage of Moral Provisioning, immediately begin to practice four more basic virtuous *dharma*s called the four intensified effort to clarify the *dharma*s. The four intensified effort (*Nirvedhabhagiyas*) includes: the *usmagata*, the *murdhanas*, *ksanti*, and the *laukikagradharma*s. These four attributes receive the general name of *Nirvedhabhagiyas*, *Nirvedha* means the pierce (analysis) accurately, that is, the noble way. Because of the exact piercing that suspected exclusion, and the Noble Truth is analyzed that “this is suffering” until “this is the path” for they lead to true and pure intelligence.²⁹⁸

Usmagata: means the warm period of light of wisdom arises. At this stage, the practitioner must diligently endeavor to clarify the methods by the method of contemplating the emptiness of the realms of the consciousness variation that already exists as well as has acquired into the mind which is present by consciousness, that is, contemplation. The nature of all the realms built up by consciousness as well as all the seeds of the realms of the consciousness variant in mind are related to the issue of *samsara* which circulates in the three realms possessed by *ālayā* consciousness and constructing, or contemplating the nature of the Five Aggregates as well as that of the Five Aggregates from where the Aggregates of consciousness appear. In addition, practitioners need to contemplate

²⁹⁵ Brian Edward Brown, *The Buddha Nature_ A Study of the Tathagatagarbha and Alayavijnana*, Delhi: Motilal Banarsidass, 1991, p. 228.

²⁹⁶ Wim Van Den Dungen. *Thirty Verses on Conscious Life*. Brasschaat-Belgium: Taurus, 2016.p. 116.

²⁹⁷ *Trimśika*, verse 27

²⁹⁸ CWSL, *op. cit.*, p. 679.

the origin of *Rūpa* Aggregates that are the factors that create the *dharmas* that from where they are born. Practitioners diligently contemplate until the true religion arises that is the warmth of the light of innocuous wisdom arises, just as the ancient people want to use fire to cook, they must take the dry wooden sticks rubbed on the tree's trunk was also dry to get the fire, they tried to rub it diligently and continuously until the smoke appeared, then it proved that the heat of the fire had worked and the fire in the tree was dry will arise. This called the *usmagata*.

The *murdhanas*, means the light stage of uninhibited wisdom has arisen. At this stage, the practitioner realizes that 'what is grasped' does not exist. This is the capital state, the state of culmination (*murdhan*). In this state, he repeats the perception that the four *dharmas* (*naman*, etc.) which are 'grasped' as objects are nothing but the manifestation of his own mind, that they exist merely as figurative designations or mental constructions, and that they are not real existences. This meditation takes its name from the fact that the prognostic of illumination continues to increase. This is the highest state of *paryesana* the acme of refection: hence it is called the state of culmination.²⁹⁹

The *ksanti* is contemplation of the four reflections (*paryesanas*) consist in the examination of the names (*naman*) and essences (*vastu*) of things, together with their self-natures (*svabhāva*) and differences (*visesa*). In this way, the novice discovers that all these are only supposed to exist and that they do not exist as realities. By the meditation called spontaneous recognition. Practitioners recognizes definitely and confirms the non-existence of all perceived objects (*grahya*), and also spontaneously and gladly recognizes the non-existence of the perceiving subject (*grahaka*). Since no real objects exist apart from the consciousness which takes them. For what is taken and what takes are in mutual dependence, one on the other. This period of recognition or admission of the voidness of object and subject is given the general name of *ksanti*.

The *laukikagradharmas* means the first worldly truth. By virtue of the meditation of uninterrupted continuity, the practitioners begins to manifest the superior knowledge of reality, by which the emptiness of the two graspings is

²⁹⁹ CWSL, op. cit., p. 681.

confirmed and the first worldly truth (*laukikagradharmas*) is established. This means that in the preceding state of superior *ksanti*, only the voidness of what grasps (*grahaka*) was confirmed, whereas at present the first worldly truth gives confirmation to both voidnesses, i.e., of *grahya* and *grahaka*. From this stage the practitioners immediately and necessarily enter the *darsanamarga* (path of insight into truth). This is the most sublime of the *dharma*s of ordinary human beings (*prthagjanas*), hence it is called the first worldly truth.³⁰⁰

Throughout the stage of intensified effort, the thought of the novice remains attached to the dual aspects of seeming being and non-being, and so is as yet unable to experience reality (*tattva*). That is why it is said that the practitioners, during the four phases of this stage, still place something before him and consider it to be the genuine and transcendent nature of manifestation of consciousness (*Vijñaptimātratā*). This is because, the dual aspects of voidness and being having not yet been eliminated for him, his contemplating mind still remains attached to them and does not really peacefully abide in the genuine principle of *Vijñaptimātratā*. Only with the obliteration of these aspects can he peacefully abide in reality.³⁰¹

4.2.3. Stage of Unimpeded Penetrating Understanding (*Prativedhavastha*) (*Darsanamarga*)

Darsanamarga shows the stage of unimpeded penetrating understanding mentioned in verse 28 has the characteristics as I. The opinions on *nirvikalpakajñāna*. II. Varieties of *prativedhavastha*. III. Ninefold mind. IV. Subsequent wisdom. V. The Six *abhisamayās* or “comprehensions” and the two *darsanamargas*.

Entering the path of seeing, acquiring direct insight (*jñāna*) into non-conceptual, dual cognition (*nirvikalpa-jñāna*, prehension), the state of manifestation of consciousness (*vijñaptimātra*) is objectless and so no consciousness arises. When non-dual emptiness is known in the path of seeing, it is possible to remove all obstructions gradually in a path of cultivation.³⁰²

³⁰⁰ CWSL, op. cit., p. 683.

³⁰¹ Ibid. p. 685.

³⁰² Wim Van Den Dungen. *Thirty Verses on Conscious Life*. Brasschaat-Belgium: Taurus, 2016. p. 118.

In this stage of unimpeded penetrating understanding, the the practitioners attains, with reference to an object, the non-discriminating transcendental wisdom called the non-discriminating transcendental wisdom (*nirvikalpa-jñāna*) which does not cling to the objective world, and accepts no kind of sophistry about its seeming appearance (*prapancanimitta*), He is now said really to abide in the genuine and transcendent nature of *Vijñaptimātratā*, that is to say, he experiences the absolute reality (*Bhutatathata*), His wisdom and the absolute reality are on the same plane, both being equally divorced from the aspects of subject and object (*grahaka* and *grahya*). Both aspects constitute discrimination, being the sophistic manifestations of that mind which clings to something as its object. In this stage, then, there is an abiding in Mere-Consciousness; for now at last the novice experiences the absolute reality. The path of self-cultivation has virtually reached its goal; all that is needed is further practice.³⁰³

Non-Discriminating wisdom; in this stage of the unimpeded penetrating understanding (*prativedhavastha*), the *Bodhisattva* attains, with reference to an object, the non-discriminating transcendental wisdom called non-discriminating wisdom (*nirvikalpakajñana*), which does not cling to the objective world, and accepts no kind of sophistry about its seeming appearance. He is now said really to abide in the genuine and transcendent nature of *Vijñaptimātratā*, that is to say, he experiences the absolute reality (*Bhutatathata*). His wisdom and the *Bhutatathata* are on the same plane, both being equally divorced from the aspects of subject and object. Both aspects constitute discrimination, being the sophistic manifestations of that mind which clings to something as its object. In this stage then, there is an ‘abiding’ in Mere-Consciousness; for now at last the novice experiences the absolute reality. The path of self cultivation has virtually reached its goal; all that is needed is further practice.³⁰⁴

Varieties of the stage of unimpeded penetrating understanding (*prativedhavastha*). *Prativedhavastha* is of two kinds: i. *Tattvadarsanamarga*; ii. *Laksanadarsanamarga* (the

³⁰³ CWSL, op. cit., p. XCIV.

³⁰⁴ CWSL, op. cit., p. 687.

laksana or objective way of *darsana*) which is of two kinds: (a) The way of three minds, (b) The way of sixteen minds, which again is of two kinds;

(i). *Tatvadarsanamarga*, the first stage of unimpeded penetrating understanding is *Tattvadarsanamarga*, which refers to what is called the non-discriminating transcendental wisdom (*nirvikalpakajnana*). This *jnana*, in fact, attains reality (*tattva*) which is revealed by the two *sunyatas* (*pudgalasunyata* and *dharmasunyata*). It cuts off the *bījas* of speculation (*anusayas*) of the two barriers (*avaranas*). Although many moments (*ksanas*) are required for the ultimate achievement of this, nevertheless the moments being of the same kind, it is generally said that this particular way of realization leads to the one universal mind.³⁰⁵

(ii). *Laksanadarsanamarga*, the second stage of unimpeded penetrating understanding is the *Laksanadarsanamarga*, i.e., the *laksana* or objective way of realization. This *darsanamarga* is of two kinds: one is the ‘synthetic’ view in which the inner truths are not distinguished, (*avyavasthitasatyr*), and the other is the ‘analytic’ view in which the verities are distinguished, (*vyavasthitasatya*). i. The synthetic view (*avysavasthitasatyr*), this view, which leads to the attainment of reality without distinguishing the truths, contains the following three groups of mental associates.³⁰⁶ ii. The analytic view (*vyavasthitasatya*), this is the view that takes the inner truths separately. This analytic way of *vyavasthitasatyr* views the four Noble Truths and cuts off all those *anusayas* of speculation which can be cut off by this insight into the Noble Truths. Such are the varieties of *laksanadarsanamarga*.

Ninefold mind, according to the method of dissemination of the sacred teachings, it is said that the *laksanadarsanamarga* is a mind of nine varieties. These nine varieties are separately established on the basis of the sixteen mental varieties of each of the two ways of *vyavasthitasatyr*, a consideration of which makes it possible to distinguish between meditation and contemplation. There are eight

³⁰⁵ CWSL, op. cit., p. 691.

³⁰⁶ (1) ‘Active or ‘image-perceiving’ Jnana which, operating from within, expels the concept or *sattva* or real *Pudgala*: it dispels the *bījas* of speculation (*Anusayas*) of the ‘weak’ or inferior category. (2) Active Jnana which, operating from within, expels the concepts of *dharma*: it dispels the *bījas* of speculation of the medium category.

(3) Active *jnana* which, in a general way, expels all concepts of *sattva* and *dharma*: it dispels all *anusayas* (*bījas*) of speculation.

mental varieties for the latter and one variety for the former. Hence a total of nine.³⁰⁷ The first *darsanamarga* is superior to the second. The first is included in the *mulajnana*, the principal or root wisdom, which is exempt from images or ideas, and the second is included in the subsequent wisdom, which is not exempt from images.

Subsequent wisdom, the subsequent wisdom includes the two divisions or parts (*bhagas*) the perceived (*nimitta*) and the perceiving (*darsana*). According to *Dharmapala*, correct opinion, this wisdom has both *darsana* and *nimitta*.

The six comprehensions (*abhisamayas*) and the two *darsanamargas*, the relation between these two stage of stage of unimpeded penetrating understanding (*darsanamargas*) and the six comprehensions (*abhisarmayas*).

The *tattvadarsanamarga*, which refers to what is called the non-discriminating transcendental wisdom (*nirvikalpakajnana*) includes a part of the fourth comprehension, the objective way of realization (*laksanadarsanamarg*) includes a part of the fourth and the fifth. The second and third comprehensions arise together with the path (*marga*), but do not partake of its essential nature. Hence they are not related to the two *darsanamargas* (*tattvadarsanamarga*, *laksanadarsanamarg*).

When the *Bodhisattva* attains these two *darsanamargas*, he is born in the family of the *Tathagatas*; resides in the land of Supreme Bliss (*Pramudita Bhumi*) penetrates and achieves communion with the *Dharmadhatu* obtains the *samatas* that is, identification with all sentient beings, all *Bodhisattvas*, and all Buddhas; is always born in the great assemblies of Buddhas; attains self - mastery in hundreds of varieties of *samadhi*; and knows for himself that before long he will realize *Mahabodhi* and be able to bless and give joy to all sentient beings till the end of all ages.

4.2.4. Stage of Exercising Cultivation (*Bhavanamarga*)

Stage of exercising cultivation (*bhavanamarga*) cultivation of path of deep meditation involves a deepening of nondual cognition. On the path of seeing the objective vector of the cognitive act was cleared. Now the subjective vector of bare

³⁰⁷ CWSL, op. cit., p. 695.

consciousness itself ends. This supramundane knowledge is without any thought and because concepts are totally absent, it is without apprehension at all. Moreover, the subjective vector is altogether eliminated (*acitta*).³⁰⁸

The characteristics of the stage of exercising cultivation that mentioned in 29th verse has the contents as i. The ten *Bhūmis*. ii. The ten *pāramitās*. iii. The Ten and the eleventh *āvaraṇas*. iv. The Ten *Tathatas*. v. Inner transformation (*āśrayā paravṛttiḥ*) and its fruits.

The *Bodhisattva*, from the time when he has achieved the preceding stage of insight into truth, now constantly cultivates the non-discriminating wisdom, in order to clear away the remaining barriers and gain the experience of the ‘inner transformation’ (*āśrayā paravṛttiḥ*). This wisdom, far removed from all sophistry, is said to grasp nothing; and, being marvellous in its functioning and difficult to fathom, it is termed inconceivable.

Alternatively, it is described as being ‘without perception’, because it is exempt from all frivolous discussions or false appearances, and as being ‘inconceivable and incomprehensible’, because its mysterious activity is unfathomable. This *nirvikalpakajñāna* is called ‘supramundane’ non-discriminating wisdom, because it cuts off the world. The *anuśayas* or *bījas* of the two ‘apprehensions’ (*grahaka and grahya*) are the root of the world [that is to say, the underlying cause of worldliness]. Only this *jñāna* cuts them off; so only this *jñāna* is called ‘supramundane’.

The term ‘supramundane’ has two meanings: i. ‘of absolutely pure nature’; ii. ‘Rendering possible the attainment of absolute reality (*Bhutatathata*)’. This *nirvikalpaka jñāna* is the only *jñāna* that possesses these two distinctive characteristics therefore, it alone is called ‘supramundane’. The other three *jñāna* are by no means so. Such is the *jñāna* which the *Bodhisattva* practises in the ten *Bhumis*.³⁰⁹

By practising this *jñāna* as frequently as possible, the *Bodhisattva* expels or abandons the two *dausthulas*. The term *dausthulya*³¹⁰ signifies something crude and heavy, i.e., inaptitude, incapacity, infirmity. This name of crude and heavy is given

³⁰⁸ (Wim Van Den Dungen 2016), op. cit., p. 120.

³⁰⁹ CWSL, op. cit., p. 703.

³¹⁰ *Trimśika* 29.

to the *bījas* of the two barriers, because these *bījas*, compared with those of the unconditioned non-discriminative *jñāna*, are crude and heavy and therefore incapable of serving as one of the causes for the attainment of reality. The *jñāna* expels them, because, being subtle and light, it is in direct opposition to their crude and heavy nature in other words, in direct contradiction to their incapacity. It causes them to be destroyed for ever. Hence, the use of the expression ‘abandonment’ in the Stanza.

Inasmuch as it is capable of abandoning this double the crude and heavy *bījas* of the two barriers (*klesavarana*, the barrier of vexing passions which impedes *Nirvana*, and *jneyavarana*, the barrier which impedes *Mahabodhi*), this transcendental wisdom is capable of attaining and realizing the great inner transformation which is *Nirvana*.

The meaning of *asraya parvrtti* (inner transformation), the word *asraya* (basis or infrastructure), in a passive sense, means ‘that on which something depends or at which serves as a basis. That is, it is the basis on which other things rest, because it is that on which both the pure and impure dharmas are dependent that means the eighth consciousness, *ālayavijnana*, which is never interrupted, is the basis and support (*asraya*) for all pure and impure *dharmas*. ‘Impure’ refers to what is falsely imagined to be true (*parikalpita*). ‘Pure’ refers to what truly pertains to ultimate reality (*parinispāna*). *Paravrtti*, means transformation refers to the ‘turning over’ process whereby these two groups (the impure and pure *dharmas*) are respectively discarded and acquired.

By the repeated cultivation of the non-discriminating wisdom, the two ‘heavy’ barriers within the primary consciousness (*ālayavijnana*) are cleared away. Thus, through the process of ‘turning over’ (i.e., inner transformation), it is possible to discard the product of the false imagination (*parikalpita*) which lies upon the surface of the principle of dependence on others (*paratantra*), and to acquire the “nature of ultimate reality” (*parinispāna*) which abides underneath this principle. By rolling away the vexing passions (*klesas*), the true and ultimate emancipation (*Mahaparinirvana*) is gained; by rolling away the barrier that impedes absolute knowledge, Mahabodhi or Supreme Enlightenment is experienced. The doctrine of

Vijñaptimātratā is established in order to enable sentient beings to experience these two fruits resulting from this process of “inner transformation” (*asrayaparavrtti*).

In the stage of exercising cultivation (*bhavanavastha*), the *Bodhisattva* clears away the two barriers. After *ajropamasamadhi*, *Bhutatahata* is experienced. Although enlightenment is also acquired in this stage, yet this is not the intention expressed by the *Trimśika*. The fruit of Bodhi will be examined later on. The intention of the present *Trimśika* is only to indicate the transformation (*paravrtti*) of the nature of *vijñaptimātratā* is not *vijñaptimātratā*. In fact, for the yogins of the two vehicles, the perfect stage is called *vimuktikaya* (liberated body); for the great sage (*Mahamuni*), it is *Dharmakaya* (Dharma-body).

To be obtained the two kinds of inner transformation (*asrayaparavrtti*). In the ten *bhūmis*, by practising the ten excellent moral exercises (*paramitas*), by clearing away the ten barriers (*avarana*), by experiencing and attaining the ten *Tathatas*. In this way will the two kinds of *asrayaparavrtti* be obtained.³¹¹

i. The ten *bhūmis*, name and nature of the land (*bhūmi*). The Ten Bhumis³¹² comprise and have as their self-nature all the “meritorious virtues” both conditioned (*samskrta*) and unconditioned (*asamskrta*). The ten stages called *bhūmis* because they are the supreme supporting basis for all moral qualities that have to be cultivated. They cause them to come into being and grow up. Therefore they are called *bhūmis*.

ii. The ten *Paramitas*,³¹³ the ten excellent moral exercises are the ten *paramitas*. We have examined what the *paramitas* consist of that is to say, their self-nature (*svabhāva*). If we consider them with their ‘relatives or family-members, we shall say that each of them consists also of all the merits or good qualities that accompany it. The *paramitas* are ten in number, neither more nor less, because the *Bodhisattvas* must, in all the ten *bhūmis*, oppose ten *avaranas*, and realize ten *Bhutatahatas*.

iii. The ten barriers (*avaranas*)³¹⁴ although this tenth *Bhumi* is possessed of the mastery of all dharmas, nevertheless, one cannot say that it is perfect in all perf

³¹¹ CWSL, op. cit., p. 707.

³¹² Ibid. p. xcv.

³¹³ Ibid. p. xcvi.

³¹⁴ Ibid. p. 727.

ections, because there still remain some traces of *avarana*: a subtle innate *jneyavarana* and some *bījas* of spontaneous *klesavarana*. At the moment of the diamond *Samadhi*, these *avaranas* are cut off and the *Bodhisattva* enters the land of *Tathagatas*.³¹⁵

iv. The ten *Tathatas*³¹⁶ are the ten aspects of *Bhutatahata*. Although *Tathata*, in itself, is free from varieties and differences, however, these ten species are outstanding by reason of their excellent qualities. Although from the first *bhūmi* the *Bodhisattva* understood the ten *Tathatas*, nevertheless he has not yet experienced and practised them in a perfect manner. The *Tathatas* are therefore established in order that, progressively, in the course of the ten stages of the Path, they may be perfectly understood and practised.

v. Inner transformation (*asrayaparavrtti*) and its fruits, inner transformation and its results. Thus, in the course of the ten *Bhumis*., the *Bodhisattva* has energetically practised the ten excellent *Paramita*-virtues, cut off the ten barriers (*avaranas*), and realized the ten *Tathatas*. As a result of this, he becomes capable of achieving the two inner transformations (*asrayaparavrttis*), that is to say, he can attain *Nirvana* and *Mahabodhi*. There are six kinds of inner transformation.³¹⁷

The means of *paravrtti* (inner transformation) must be considered under four aspects. i. The path that operates *paravrtti*; ii. The *asraya* (base) which is *paravrtti* (to be transformed); iii. That which is ‘rejected’ by *paravrtti* and iv. That which is acquired by means of *paravrtti*, that is to say, *Nirvana* and *Mahabodhi*.³¹⁸ The result of *paravrtti*. This, too, is of two kinds: that which is acquired because of its revelation, and that which is acquired because of its birth as a product in other words, that which is revealed by *paravrtti*, and that which is born by reason of *paravrtti*; on the one hand *Mahaparinirvana*, on the other *Mahabodhi*.

i. *Mahaparinirvana* that the *Bodhisattva* acquires as a result of revelation by *paravrtti* is *Mahaparinirvana*. In fact, from all times, *Nirvana* is pure by nature; but it is ‘covered’ by adventitious barriers or veils which cause it to remain

³¹⁵ CWSL, op. cit., p. 743.

³¹⁶ Ibid. p. xcix.

³¹⁷ Ibid. p. 749.

³¹⁸ Ibid. p. 753.

unmanifested. The true holy path, in being born, [like a strong wind], clears away the barriers, [like clouds], and causes the character of *Nirvana*, [like the moon], to manifest itself. That is what is called the attainment of *Nirvana*. The word *Nirvana* means the *Bhutatahata* which has been disentangled from the barriers. Hence the substance of *Nirvana* is the pure *Dharmadhatu*. However, one has to distinguish four different meanings of *Nirvana*:

(i). *The Anadikalika-prakrtisuddha-nirvana*, i.e., the *Nirvana* that is clean in its essential nature: This is the perfect reality, the ultimate principle of all *dharma*s. Despite adventitious contamination, it is: (i) pure in itself; (ii) possessed of innumerable and measureless excellent qualities; (iii) free from birth and destruction, being absolutely tranquil and placid, like space; (iv) equal and common for all sentient beings; (v) neither identical with all *dharma*s nor different from them (for it is the *Dharmata*); (vi) free from all the perceived (*nimitta*); (vii) free from all mental discrimination; (viii) beyond the path of the intellect; (ix) beyond the path of names and words; and (x) realized internally by true saints and sages. This *Tathata* which is the second of the seven *Tathatas* - being “essentially peaceful” receives the name of *Nirvana*.

(ii). *The Sopadhisesanirvana*, i.e., *Nirvana* possessed of some remaining *upadi* (supporting basis): This is the *Bhutatahata* that has emerged from the barrier of vexing passions. There still remains some *upadi*: although the *dharma*s of retribution, which are the supporting basis for some subtle suffering, have not yet been destroyed, nevertheless the *klesas* have been completely and forever tranquillized.

(iii). *The Nirupadhisesanirvana*, i.e., *Nirvana* without any remaining *upadhi*: This is the *Bhutatahata* which has emerged from the suffering of birth and death (*samsara*). On the one hand, the *klesas* have been exhausted; on the other, all remaining *upadhi*, which can serve as a supporting basis for suffering, has equally been destroyed. All sufferings have come to an end. Hence *Nirvana*.

(iv). *The Apratisthitanirvana*, i.e., *Nirvana* in which the Bodhisattva does not stay or reside: This is the *Bhutatahata* that has emerged from *jneyavarana*, the barrier which obstructs Supreme Enlightenment (i.e., *Bhutatahata*) and is always assisted by great compassion (*mahakaruna*) and great transcendental wisdom (*mahaprajña*).

From this it follows that the *Bodhisattva* who has understood this *Tathata*, by reason of his *Mahapra prajñajna*, does not reside in *samsara*; nor does him, by reason of his *mahakaruna*, any longer reside in *Nirvana*. He devotes himself, with his compassion and wisdom, to service for the well-being and happiness of all sentient beings until the end of all ages. Though fully occupied in such activities, he is always perfectly peaceful. Hence *Nirvana*.³¹⁹

II. *Mahabodhi*, the *Bodhisattva* acquires 'by birth or production' is *Mahabodhi*. From all times, there exist *bījas* that can produce *Mahabodhi* but these *bījas* do not produce it as long as *jneyavarana* represents a barrier to them. When this barrier is cleared away by the force of the Holy Path, *Mahabodhi* is born from its *bījas* that is what is called the attainment of *Mahabodhi*. Once born it continues without interruption until the end of all ages. *Mahabodhi*, It is the various classes of mental attributes associated with the four transcendental wisdoms namely, the great mirror wisdom, the universal equality wisdom, the profound contemplation wisdom and the perfect achievement wisdom.³²⁰ (i). The mental attributes associated with the great mirror wisdom (*mahadarsa jñāna*): the *bījas* in (*ālaya-vijñāna*) manifests the images of the great mirror wisdom.³²¹ Though the majority of seeds that ripen and manifest themselves are 'tainted' (*asrava-bīja*), giving rise to all sorts of wrong perceptions, the *ālayā-vijñāna* also contains a number of pure seeds (*anasrava-bīja*) that lie in the deepest layer of the *ālayā* (*paramālayā*). It is the maturing of these pure seeds that is responsible for a complete restructuring of experience, known as 'a turning over of one's basis' through meditation. This explains not only how the *Ālayā-vijñāna* functions, but also why it is sometimes referred to as the *Tathagata-garbha* or the 'womb of the *Tathagata*'.³²² (ii). The mental attributes associated with the universal equality wisdom (*Samatājñāna*) the mind (*nāma-vijñāna*) associated with the universal equality wisdom (*Samatājñāna*). (iii). The mental attributes associate with the profound contemplation wisdom (*Pratyavekṣaṇā jñāna*): the mind (*manovijñāna* or sixth

³¹⁹ CWSL, op. cit., p. 760.

³²⁰ Ibid. p. 769.

³²¹ Ibid. p. 775.

³²² (Bina Gupta 2003), op. cit., p. 80.

consciousness) associated with the profound contemplation wisdom. (iv). The mental attributes associated with the perfect achievement wisdom (*Kṛtyānuṣṭhāna jñāna*), the mind (five sensorial consciousnesses) associated with the perfect achievement wisdom.³²³

Thus, the mind associated with the four wisdoms forms in each case a simultaneous group of at least twenty-two *dharma*s (the mind itself five universal *caittas*, five special ones, and eleven good ones). It comprises, like its *caittas*, the *bhagas* (that which manifests itself and that which is manifested), as well as *bījas* and mental attributes in action. But the attribute of wisdom which is the *prajña caitta* is particularly active. This mind is therefore indicated by the name of wisdom.

This stage indicates only the capacity for realization and attainment, not actual realization and attainment, for it belongs to the stage or period of cause (*hetvavastha*). To examine the final stage or period of fruit (*phalavastha*), the stage or period of perfect achievement that is final stage below.

4.2.5. Stage of Ultimate Realization (*Nisthavastha*), *Dharmakaya*

The Stage of ultimate realization has characteristics such as i. The Pure *Dhatu* (*Anasravadhātu*). ii. *Vimuktikaya*. iii. *Dharmakaya*. The Treatise says, it should be understood that the inner transformation (*asrayaparavṛti*) which is achieved during the preceding stage of exercising cultivation represents the stage of final attainment or ultimate realization. The word ‘this’ in the verse³²⁴ refers to the two fruits (*Nirvana* and *Mahabodhi*) resulting from the revolution of the preceding stage. These fruits constitute the Pure *Dhatu* (undefiled storehouse realm) of final attainment in contradistinction to the *Dhatu* of the four preceding stages of “moral provisioning”, etc., and to the *dhatu* of the two vehicles.

i. The Pure *Dhatu* (*anasravadhātu*), the *Buddhabhūmi* is made up of five *dharma*s, namely, the pure *dharmadhātu* and the four transcendental wisdoms. Free from the impurities of *klesavarana* and *jñeyavarana*; the true and non-erroneous nature of all *dharma*s; the cause which brings to birth, nourishes than the atoms of

³²³ Ibid. p. 777.

³²⁴ *Trimśika* 30.

the universes of the ten regions; without birth or destruction, like space; penetrating all dharmas and all beings; neither identical with the dharmas, nor different from them; neither existence (*bhava*) nor non-existence (*abhava*); free from all distinguishing marks, conceptions, cogitation; which is only realized by the pure wisdom (*prajñā*); having as its nature the Tathata which the two voids reveal; which the saints realize partially; which the Buddhas realize completely; that is what is called the pure *Dharmadhatu*.

ii. Emancipated Body (*vimuktikaya*). The fruit of the two *paravrttis* obtained by the saints of the two Vehicles, inasmuch as it is forever disentangled from the bonds of *klesavarana*, and as it is not embellished by very distinguished dharmas, is only given the name of *vimuktikya*, ‘emancipated body’.

iii. *Dharmakaya*, *Bhagavat Mahabuddha*, being possessed of the supreme qualities of Muni (supreme tranquillity and silence of mind), is named *Mahamuni*. The two fruits obtained by this Muni, being completely and forever dissociated from the two barriers, are designated not only by the Emancipated Body but also by the term *Dharmakaya*. They are in fact embellished by dharmas of great qualities, immeasurable and infinite, for instance, the ten powers, the four intrepidities, etc.

Therefore the *Dharmakaya* consists of five dharmas, namely, pure *Dharmadhatu* and the four wisdoms. It is not only the pure *Dharmadhatu* that is named *Dharmakaya*, for the fruits of the two inner transformations (*paravrttis*) are included in the *Dharmakaya*.

The *Nirmanakaya* is composed of the two intermediate Wisdoms, that is, The Perfect Achievement Wisdom (*Kṛtyanuṣṭhānājñāna*) and the Wisdom of Profound Contemplation (*Pratyavekṣāṇā jñāna*). The Wisdom of Universal equality (*Samatājñāna*) manifests the transformation body (*Saṃbhogakāya*) with its land (pure or impure). The *Dharmakāya* is obtained through the cessation of the *ālayā-vijñāna*. The meaning is that, when one has transmuted and annihilated the crude dross, i.e., the crude and heavy *bījas*, of the two *Avaranas* of the eighth consciousness, the *Dharmakaya* is manifested.

Conclusion, the mind is material and is constantly under the pressure of internal and external influences. These influences need to be controlled so that access

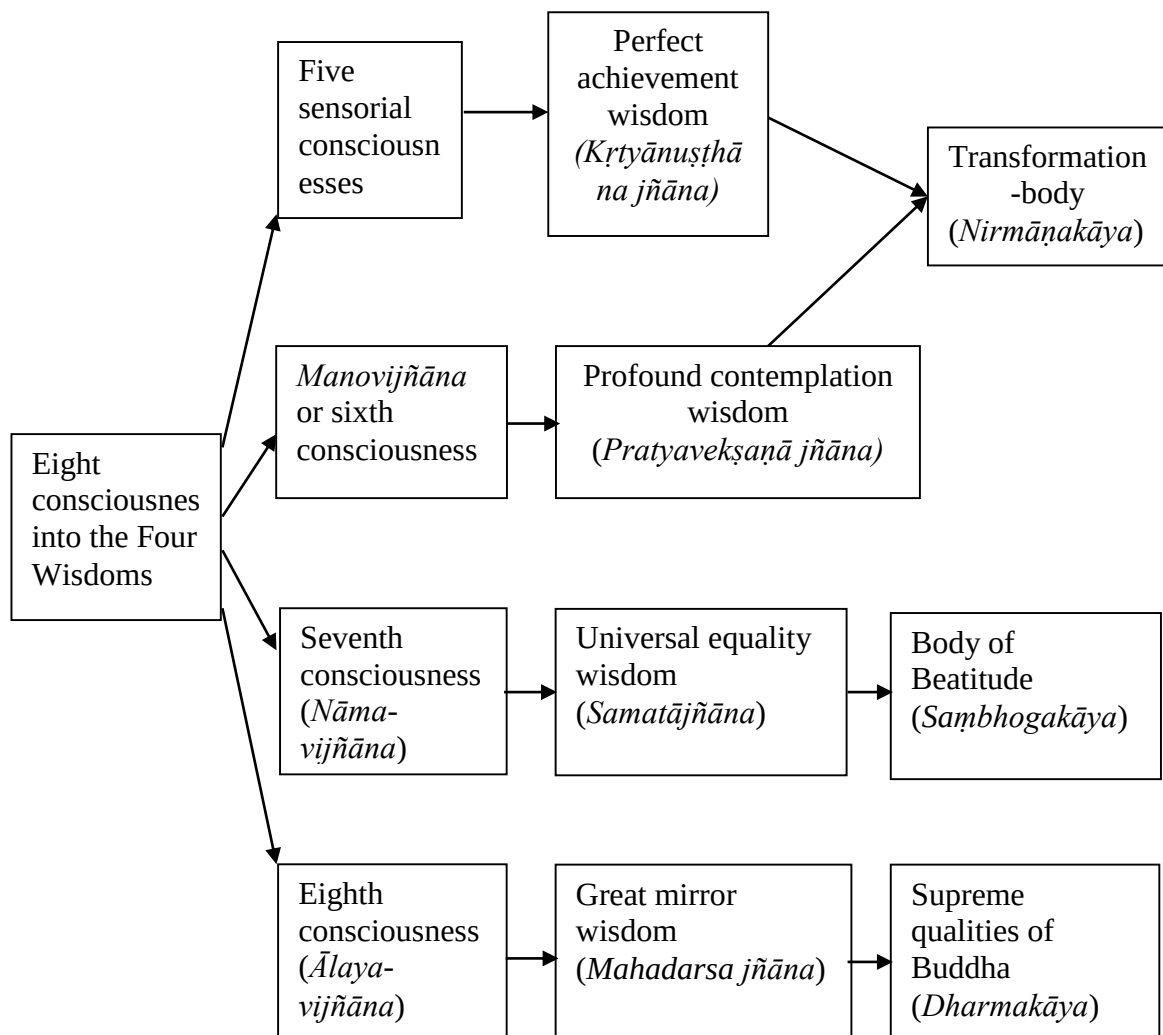
to consciousness can be gained. The object of all the physical exercises and other preliminaries before practicing meditation is to control somatic and psychological distractions so that one can concentrate. Concentration (*dhāraṇā*) along with *dhyāna* and *samādhi* produces a state in which the natural wanderings of our thoughts, the fluctuations of the mind, are brought under control. The practice of concentration enables one to focus attention, which is expanded in the meditative state.³²⁵ According to Buddhist Psychology, there are three levels of consciousness: gross, subtle, and very subtle. When we say various levels of consciousness, it's not like three streams running in parallel—it more like the ocean with its different depths. Emotions concern the gross and the subtle level but do not affect the most subtle one. They could be compared to waves on the surface of the ocean while the fundamental nature of mind corresponds to the ocean's depth. The very subtle level is sometimes referred to as 'luminous' but when we speak of the luminous aspect of mind, it does not mean that there is something glowing somewhere. The adjective 'luminous' refers simply to the basic faculty of being aware, without any coloration from mental constructs or emotions. When this basic awareness, sometimes called 'the ultimate nature of mind,' is fully and directly realized, without veils, this is also considered to be the nature of Buddhahood."³²⁶ Intellectual understanding of the path to enlightenment is important, and as discussed a thorough grasp of emptiness is essential. It is the Buddha who leads us along the path to freedom from the vicious cycle of misery in *samsāra*. And it is his teachings that indicate the path we must follow. It is the advanced practitioners committed to helping others. Re-collecting the qualities of each—the Buddha, the *Dharma*, and the *Sangha*—reestablishes the refuge we seek in the Three Jewels. We also reaffirm our generation of *Bodhicitta*, the determination to attain the fully enlightened state of Buddhahood in order to help all sentient beings out of their suffering. We follow this with a brief practice of accumulating virtue, *ālayā*

³²⁵ (Rao 2014), op. cit., p. 110.

³²⁶ Matthieu Ricard. "A Buddhist Psychology," *Destructive Emotions; How We Can Overcome Them*, 2003: 72 - 86.

negativities, and enhancing our virtue through dedicating the merit we've accrued to all sentient beings.³²⁷

Diagram 4.3: Transformation of the Eight Consciousnesses into the Four Wisdoms and Three Bodies



³²⁷ Dalai Lama. *A Profound Mind: Cultivating Wisdom in Everyday Life*. New York in: Random House, 2011. pp. 131-32.

CHAPTER 5

THE INFLUENCE OF APPLICATION OF BUDDHIST PSYCHOLOGY IN SOCIAL FIELDS

Analysing the content of Buddhist psychology, it was found that the idea about the mind can be applied in life of people in both the science of mind-development and applied science.

In today's hustle and bustle, people are under great pressure from relationships, the influence of social factors and the community. In order to improve our quality of life, we must care and nurture our souls. The soul here is mental and psychological health. Relieving stress and depression should be treated promptly and properly. Among the psychological measures that are applied is the way of meditating, applying the function of Buddhist psychology to find the cause of suffering, helping individuals find ways to train the body, center. With peace of mind, the body is liberated from the bondage of craving, aversion, and delusion, from the bondage of delusion, of ego-clinging, the cause of which arises from defilement and ignorance. Using Buddhist psychology model to destroy afflictions and suffering to bring people a peaceful and happy life.

Theory of Buddhist Psychology states that our state of suffering is not too dependent on external circumstances, but more on how we think and behave. It acknowledges that pain - physical or emotional - is an inevitable part of life and with that pain comes some suffering. As humans, however, we tend to add layers of psychological suffering by participating in our experiences. In particular, there is a strong desire to control our minds to replace the psychological states that put us in trouble. If people have diseases, society also has diseases and must find ways to cure them. The need for treatment is placed on ethics, religions, psychoanalysts and social leaders, etc. In which, Buddhist Psychology is also an effective therapeutic method. Further, this awareness emphasizes personal agency that promotes both the wellbeing of leader and follower(s).

To practice Buddhist Psychology that is the path that begins with inner mindfulness; a psychology of and without ego, virtuous behavior by replacing negative psychological factors with positive psychology. The Path of Buddhist

Psychology emphasizes your human effort, your effort, not an external agent like God. “*Only your own understanding can help you get out of suffering.*” Below present the influence of and application of Buddhist psychology in social fields.

Social person is a member of social family. Being a member of society with ethics, wisdom, awareness, education. All these positive qualities, family will be stable, peaceful and happy, society will develop stably. Therefore, talking about society first, we have to talk about social people and then talk about social structure. Social people are understood as people who tend to connect with others and have a need to interact with others. In that interactive relationship, each person has a mutual relationship, the relationship between the individual and the individual, the individual with the society. The relationship of “*Cause and Effect*” is called individual action (*karma*) and common action leads to mutual interaction in a certain environment. In order for the relationship society to become better and happier, each individual must build a positive and responsible life with himself.

Buddhist psychology gives an inspiring message to all who are learning to live with mindfulness, compassion and wisdom. So we apply at times we have a lot of fear, panic and anxiety, but the most important thing is our thinking and how we think about this. Whatever we are dealing with in life if we try to see it as a learning opportunity and a way of growth, and we strive to turn our fears and worries into reality to support our courage or for our practice it is a truly wonderful opportunity.

It has been many centuries that the Vitality of *Mahāyāna* Buddhist Psychology is still strong, because the patriarchs of this sect cleverly transformed the core teachings of the Buddha into a psychological system. This system has widespread influence in modern Buddhism such as Plum Village Zen Monastery, Tibetan Buddhism, etc.

In addition, Buddhist Psychology has made great contributions in social fields such as mental therapy in Buddhist psychology, contribution to modern psychology and contribution to other social actions.

5.1. Application of Buddhist Psychology for Life-Responsible

Normally, our lives are like the waves of the ocean. There are many ups and downs. Not only in our lives but in society and the world always have ups and downs. From these ups and downs, we can learn a lot. We can grow a lot. We can learn a lot from these ups and downs. It is important not to give up. What we say is we need to “let go”. Let go of course now that we are facing this problem, we have to accept the situation. This is the truth. This is reality right now. But sometimes, if we give up, we can't learn. We cannot develop, we cannot find solutions and we don't know what to do. So, the most important thing is not to give up. We all have great potential. Everyone has wisdom, love and compassion, awareness and skills. All of these are in all of us. Do your best to use your knowledge, wisdom, skills, love and compassion.

The view of Buddhist Psychology provides us with a clear view of the origin and nature of society produced from the changing stream of human consciousness through the form of “coexistence” and “self-transformation”. Therefore, we can apply the Buddhist Psychology method to transform society to become richer, better, more civilized, human life is happier and happier. It contributes to us the solutions to solve the problems in society. The advent of Buddhist psychology has made contributions in many fields of society such as in self-responsibility, in the Buddhist schools and in other fields of society.

Finally, we should always remember that consciousness is not only an intellectual concept, nor is it another thought played with our minds. They are states of mind, specific qualities of consciousnesses or awarenesses to be attained through cultivation. In order to cultivate the consciousness, we have to put in a lot of effort to cultivate them. In particular, we must train our mind and transform our basic attitudes toward others.

5.1.1. Application in Replace of Defilements in Mind: Educating the Self-Responsibility

Educating in Buddhist psychology understood as awakening the inner potential and the development of fundamental human values, has every chance to improve the life of our communities.

The social person is a member of the social family. Members of a society with morality, intelligence, awareness, education, all positive qualities, and the family will be strong, peaceful and happy. Therefore, talking about society first, we have to talk about social people then talking about social structure. Social people are understood as "people who have a tendency to associate with others and have a need to interact with others". In that interaction, each person has a mutual relationship, the relationship between the individual with the individual, the individual with the society that relationship of “*Cause and Effect*” called private actions (karmas) and common actions leads to the interaction together in a certain environment. In order for the relationship between all walks of life in society to become better and happier, understanding one’s mind and converting one’s mind to one’s mind is the most positive and necessary work.

Analyze the function of the mind to emphasize the autonomy of each person, not to blame the situation, not to blame society, not because life pushes us to a standstill with no escape route, causing us to fall in siege. The spiral that causes us injustice. Who decides everything? We have to take responsibility for our own lives, everything around us is just our own “*Cause and Effect*”. The practical path of Buddhist Psychology emphasizes human efforts - your efforts - and not an outside agent such as a God. Only your own understanding saves you from suffering.

Buddhist psychology, educating people through the answers of three questions that are posed as follows: The first, what is human nature (man is *Pancakkhandha*)? The second, what kind of person does psychology want to educate to people? The third, how is that education like?

The first, what is human nature (man is *Pancakkhandha*)? Buddhism emphasizes the comprehensive “whole men” education of a person without focusing on partial education or specialized education. This view on education suggested by E.F Schumacher, an eminent economist wrote:

“Education can help us only if it produces “whole men.” The truly educated man is not a man who knows a bit of everything, not even the man who knows all the details of all subjects. The “whole man,” in fact, may have little detailed knowledge of facts and theories, he may treasure the Encyclopedia

*Britannica because “she knows and he needn’t,” but he will be truly in touch with the centre. He will not be in doubt about his basic convictions, about his view on the meaning and purpose of his life. He may not be able to explain these matters in words, but the conduct of his life will show a certain sureness of touch which stems from his inner clarity.”*³²⁸

And comment of Ven. Thich chon thien on the educational views of Dr. E.F Schumacher as follows:

*“For him, the root purpose of education must be helping a man understand the truth of himself and the world he is living in, see his course of life, and be responsible for his deeds. Although he cannot say what that truth is, but his words sound very humanist and practical. His point of view on education deserves to be considered.”*³²⁹

Because, Buddhist psychology teaches people that the Five Aggregates (*Pancakkhandhā*, Name-and-Form element (*nāma-rūpa*) are the five aggregates of men (*Pancakkhandhā*). and these five aggregates (*Pancakkhandhā*) cannot exist independently but depend on each other for existence, the Buddhist psychology education shows us the interdependent Co-Arising and non-self (*anattā*) existence. Because man are defined in term of matter and form *rūpa*. *Rūpa* is comprised of four primary elements: earth, water, fire and air that is the inner world, four primary elements of the inner world have close connection with four primary elements of the external world. And as long as we see how important it is to the external world and how closely it is related to our inner world. That is our life we need to protect. Like environmental protection, natural water resources, etc. We can’t live without them. And that is the law of Dependent Origination, so we all depend on our surroundings.

The second, what kind of person does psychology want to educate to people?

If education of self-thought makes to arise in one’s mind perception of “I am”, “I am this” “I am that”, this is mine, this is my possessions “*This is not mine, this I am not,*

³²⁸ E.F. Schumacher. (1975). *Small is Beautiful: Economics as if People Mattered*. London: Harper & Row, p. 95.

³²⁹ Thich Chon Thien. (1999). *The Concept of Personality Revealed through the pancanikāya*. Saigon, Vietnam: Ho Chi Minh City Publishing House, p. 258.

this is not myself' etc. Therefore, these perceptions are the deepest causes of desires, lust to exist, lust does not exist, hatred, anger, etc. They lead people to sadness, lamentation, and grief, hurt. That is the activity of self-thought.³³⁰ Then Buddhist psychology aims to educate people by non-self-thought (dependent origination), in order to help people see their existence with them; man with family, people with society, people with the environment, etc. For that reason, one of the definitions that the Buddha taught us to understand is to educate people to become true people. A righteous person must be one who lives for himself and for himself, for himself and for others. Because you can't live for society without yourself, why is that? Because one's own gain is related to one's own is the principle of dependent origination.

The third, how is that education like? On the professional level, the goal of the Buddhist psychology system educates to move towards a transformation at the base (*Paràvrtti*) - that is to change the entire internal structure of the mind (transformation at the base). Releasing the seeds of energy (subject) and object in the working process of mind (*citta*) and (*cetasika*). To be concretely speaking, it is to remove the seeds of inconceivable thoughts that drift away in the psychological evolution of the perceived and perceived object. Therefore, the Buddhist educational psychology system not only focuses on examining psychological phenomena such as happiness, sadness, suffering, and happiness, etc, but also goes into grasping the nature of psychological phenomena. Seeds, energy of the past and the present habit and *karmic* genes, also known as *karma*-consciousness (*gandhabha*). The main muscle causes insecurity, confusion, and psychological crisis. Consequently, achieving a transformation in consciousness is the ultimate goal of liberation - of the solutions proposed by consciousness - philosophy.

Buddhist psychology reflects the way educators and educated people are organized in order to transform socially defined requirements and norms into the qualities, behaviors and the habits of people who is educated. Education does not mean merely teaching but includes learning, so the educational method is the teaching and learning method, which means how to best communicate, most effectively

³³⁰ Thich Chon Thien. (1999). *The Concept of Personality Revealed through the pancanikāya*. Saigon, Vietnam: Ho Chi Minh City Publishing House, p. 265.

and how to have can absorb the fastest, have the highest results. There are many educational methods and are divided in many different ways.

Replacing of the mind; the Buddhist Psychology contains the loftiest and enlightened teaching in human thought that has ever been made and exhorted the Buddhist followers to live in contentment and harmony and to replace the three evil roots by three good ones, that is, to replace greed by non-greed, hate and ill-will by kindness and goodwill, ignorance by wisdom. That is the only way to put an end to all wars, conflicts and suffering on earth and to bring peace and happiness to all beings. According to Master Thich Nhat Hanh:

*“There are many ways to calm a negative energy without suppressing or fighting it. You recognize it, you smile to it, and you invite something nicer to come up and replace it; you read some inspiring words, you listen to a piece of beautiful music, you go somewhere in nature, or you do some walking meditation”*³³¹.

The educational methods to form behaviors and good habits; habit (*karma*, behavior or action) is a fixed pattern in life, good and bad also, after a long time, habits become natural and deeply rooted in each person’s mind, eternal life is difficult to eradicate.

The Buddhist Psychology the Buddha taught has looked at the origins of people and things. The origin of thinking, not superstitious. “*You sow what you read*”. So you want to do a good personality. You want your habit, you want your action to watch your thought. That is entirely up to you. Training how to think that will sow the thoughts, thoughts would take you to action and speech. The action and speech will turn into habits. The habits will turn into the personality. The personality will turn into destiny. And your destiny will be your life. Because habit is the power leaf that creates our destiny.³³²

According to the Buddhist Psychology, *karma* and habit (habit energies) are understood as seeds (*bījas*). All of them are like potentialities. Whether it will remain dormant in our *ālayavijñāna* (store consciousness) or whether it will manifest in our

³³¹ <https://thichnhatanhquotecollective.com/2018/07/30/calming-negative-energies/>.

³³² Robert C. Jameson, Be Careful of Your Thoughts: They Control Your Destiny, (August 2021), https://www.huffpost.com/entry/be-careful-of-your-thought_b_5214689

mind consciousness (*manovijñāna*) as thought, speech, and action. They govern our whole life. The good *karma* will produce good result, the good habit will produce good result and the good seeds (*bījas*) will also produce good fruit. According to Buddhist psychology, “fifty-one mental formations are present in the depths of our store consciousness in the form of seeds” (For example, nonviolence (*ahimsā*) is a wholesome seed, while confusion is an unwholesome seed.³³³

However, what makes bad seed dormant and good one active has to do with daily practice, which in this particular case has to do with being “aware of the manifestation and the presence of mental formation by Practicing Meditation meditation will lead to mindfulness. When we have mindfulness. We will be aware of our mental processes. If we want to create good seeds, then In the course of mental activity, we make the volition (*cetanā*) to relate to good mental factors, the good mental states arises, then unwholesome mental factors will not have the conditions to link and manifest in our mindstream. The mind-stream that works only in relation to good will produce wholesome words and actions. For example, in a dark room, as long as we turn on the power, the light appears, the darkness naturally disappears. Likewise, when the mind-stream manifests good deeds, the bad seeds have no chance to manifest.

In this section emphasize transformation of volition of negative mind. This procedure.³³⁴ Our mind-stream is always active non-stop. In other words it goes on without interruption and the mind always has its object. The perceived object is understood as the food of the mind. We feed it this, it will follow this, feed it that, and it will follow that. Because the object will lead the mind to generate thoughts, words, and actions. The mind-stream needs food (object) to interact, to arise. If we don't give mind an object or food, it won't be able to arise. So, that is why Jennifer Shannon said, control the monkey mind you have to stop feeding the monkey mind you are showing the monkey that you can handle the situation.³³⁵

³³³ Robert K. Beshara. (n.d.). The Psychological Construction of Reality: An Essay in the Buddhist Psychology of Knowledge. *International Journal of Peace Studies*, Volume 21, Number 1, Spring 2016, p72.

³³⁴ G.T. Maurits Kwee. (2013). *Psychotherapy by Karma Transformation: Relational Buddhism and Rational Practice*. USA: Taos Institute Publications. p.99.

³³⁵ Jennifer Shannon. *Don't Feed the Monkey Mind: How to Stop the Cycle of Anxiety, Fear, and Worry*, New Harbinger Publications, 2017, p. 52.

Therefore, practicing according to Buddhist psychology is that each practitioner must choose for himself the appropriate food (object) for the mind stream. When the food is good, the mind-stream will produce good results for us, manifesting in our words and thoughts and actions, and vice versa.

The method of impregnate (*vāsanā*) seeds, according to function of Buddhist psychology system, all formations are a manifestation of our consciousness. In the standard verses on the Eight Consciousnesses, Xuanzang says, Consciousness receives, impregnates, maintains, and preserves the body-basis and the instrumental world.” Consciousness receives and is impregnated with all the experiences and perceptions that come to us through seeing, hearing, smelling, tasting, and touching. Our experiences and perceptions then become seeds in our store consciousness. This is called “impregnation” (*vāsanā*). Everything we learn enters our store consciousness, leaves its “scent,” and is preserved there. We may think we have forgotten something, but nothing that the store consciousness receives is lost; everything is stored there, unmanifested, until the conditions for its manifestation are present.

The *ālaya* consciousness is a warehouse of seeds so that from here upon encountering favorable circumstances and conditions, the seeds will arise in the present (like the seed when it meets the earth, the water will sprout-tree). Also according to the function, if distinguishing the lineage, there are two types: The seed was available from the last life (innate seeds). New seeds sow and receive in present life (new seeds).

Distinguishing according to the good, the bad. The seed has two types: The seed is bad, evil, and unwholesome. The seed is good and wholesome. All four kinds of old seeds, new, bad and good things are attracted, gathered, gathered and stored in the consciousness of each human being. When encountering convenient conditions, those seeds that have mastered will arise in the present through thought, word, deed, or good or evil, long-term or righteous seed emanating. We applies the principle of the cultivation of good seeds to replace bad seeds into an important educational method.

It is generally practiced for teenagers who have a preference for doing many kind deeds to gather lots of good seeds into the *ālaya* consciousness, and at the same time prevent the growth of the evil, bad seed already available from before, help them to refuse when facing many tempting challenges, not gambling, not smoking drugs, not indulging in lust, not close to evil friends; At the moment of life is the time when the good seed of maturity comes into existence through verbal actions, thoughts that create good people, good deeds that ordinary people praise. The three groups; action (behavior), speech and right thought. Work together for one common goal: to attain purification through controlling your actions and cultivating your mind. It is through your own vigorous actions and not through faith that you can attain happiness.

How the world works? Unless we can do so, their emancipatory power will for us remain unrealized. One of the most basic principles of Buddhism is interdependence. Law of Interdependence means that nothing has any “self-existence” because everything is dependent upon other things, which are themselves dependent on other things, and so forth. All things originate and pass away according to causes and conditions.³³⁶ Buddhist Psychology is better understood as the key to spiritual development: how our life-situation can be transformed by transforming the motivations of our actions right now.³³⁷

5.1.2. Approach of Transforming Leadership Consciousness for a Better World

The purpose of this section is to emphasize Leadership: The Power of intelligent consciousness. But just what characterizes a good leader? What are the duties and qualities of good leadership? And what can we learn from the Buddhist psychology to become a leader that we can apply to our chaotic world?

When we think of Buddha, the founder of Buddhism, you can think of him as a historical religious figure rather than a leader. However, the Buddha is one of the great leaders that we can learn from and apply in our modern world. In fact, his leadership style resembles what is favored by leadership experts today. Although

³³⁶ David R. Loy. (2008). *Money, Sex, War, Karma: Notes for a Buddhist Revolution*. Boston: Wisdom Publications. p. 56.

³³⁷ Ibid. p. 61.

Buddha was born 2,600 years earlier. Can you become a better leader by learning from Buddha? Entirely possible.³³⁸

The Buddha's six-year ascetic journey of self-observation and analysis to learn different levels of function and mind understanding physical. Though the Buddha has performed these query with many educated people and religious leaders in His time, but no one can satisfy Him. Information through the practice of asceticism and meditation, after making the mind my mind is free from all disturbances in life. The Buddha is self-interested analysis and analysis to study the different levels of function psychological and behavioral skills. After many hardships and efforts, with his own efforts he became enlightened and became the founder and leader of Buddhism, to deliver the message of peace and happiness guided by wisdom through His testimony.

He did not test his theories and testify scientifically demonstrate human behavior and publish *Sūtras* His real experience, but He transmitted the words teaches His wisdom, which is being discovered and proven meticulous intelligence around the world from more than 2600 years ago to today. This shows that the Buddha had a great understanding of the human brain and behavior. In the history of mankind Buddha made great contributions to people. Of which, the contribution of 45 to indoctrinate Buddhism is only half that He contributes to humanity, the other half is what He taught, He made it, He taught how he lived like that. This proves that the practicality and practical applicability that He has contributed in life is very great. At the same time, his contribution is sustainable, relevant to all times and until today, this has been proven and applied practically by scholars and leaders today like His Holiness the 14th Dalai Lama, Rasmus Hougaard, Laurens van den Muyzenberg, Daniel Goleman, Jonathan Zback³³⁹ and Alan Peto.

As suggested by Alan Peto who has learned the lessons of the leadership of the Buddha, a good leader must have the following factors: *Have a Purpose*: This is your “why”, which tells what you are passionate about, which attracts followers,

³³⁸ Alan Peto, *The 5 Leadership Lessons of the Buddha*, https://alanpeto.com/buddhism/buddha-leadership-lessons/#The_Leadership_Lessons_of_the_Buddha, accessed on March 23, 2021.

³³⁹ Jonathan Zback, *5 Leadership Lessons from Buddha*, https://www.linkedin.com/pulse/5-leadership-lessons-from-buddha-jonathan-zback?trk=portfolio_article-card_title, accessed on March 27, 2021.

The Buddha had a simple but profound purpose: To liberate all sentient beings from suffering. *Have a Mission*: This is “how” you, and your followers, can achieve the purpose through a path, to provide the conditions and teachings so sentient beings can be free from suffering. *Have a Vision*: This is “what” the end of the path (mission) will look like for you and your followers, a world where all sentient beings are awakened to their true nature, free from the three poisons, free from suffering, and escape the cycle of rebirth (*samsāra*). **Set the Tone**: Be a leader that is impeccable with your words, actions, trust, and emancipation, which in turn helps turns followers into leaders that want to achieve the mission. **Be Mindful**: Set the tone through practicing emotional intelligence, paying attention (awareness), keeping focused, being self-aware, having empathy, and reflecting daily.³⁴⁰

Be Mindful: Set the tone through practicing emotional intelligence, paying attention (awareness), keeping focused, being self-aware, having empathy, and reflecting daily is one of five leadership lessons of the Buddha. This is one of the key strategies for leadership that leaders today refer to as self-awareness. Self-awareness extends to a person’s understanding of their values and goals. Someone who is highly self-aware knows where he is headed and why.³⁴¹

His Holiness the 14th Dalai Lama told that over the past 60 years, he have worked with leaders of governments, companies and other organizations, and he have observed how our societies have evolved and changed. His Holiness shared his experience of character a good leadership and what might a better world look like? His Holiness believe the answer is straightforward: a better world is one where people are happier. His Holiness the also said that leaders, whatever field they work in has a powerful impact on people’s lives and how the world develops. We should remember that we are travelers on this planet. During this time, we should work to make the world a better place. But today, people seem to be facing a psychological crisis. Rates of stress, anxiety and depression are higher than ever. The gap between rich and poor and

³⁴⁰ Alan Peto, The 5 Leadership Lessons of the Buddha, https://alanpeto.com/buddhism/buddha-leadership-lessons/#The_Leadership_Lessons_of_the_Buddha, accessed on March 23, 2021.

³⁴¹ Daniel Goleman, *Leadership: The Power of Emotional Intelligence*, More Than Sound LLC, Northampton Ma, 2011. p. 10.

between CEOs and employees is at an all-time high. And the focus on making a profit often exceeds commitment to people, the environment or society.³⁴²

When the head of a company makes a decision, it affects all employees and many others who buy the company's products or act as suppliers, and therefore the quality of the business decision is very important. This becomes especially complicated for large corporations, operating globally in many countries. For this reason, people decide not to only must have a power, but also must have the best life and the true the states of the mind. Specific capacities for businesses measure both account and knowledge; However, your observation and correcting basis is a weighted edge of practical education and is discussed in detail here, as well as cultivating the right mood. Leaders to relieve pain and increase overall life satisfaction by helping them better understand what happens in the mind of them and the other person.

The world today faces many challenges. True, our total wealth has increased enormously and we are benefiting from technological miracles. But at the same time, billions of people, we face a terrible threat of environmental catastrophe and even people in prosperous countries feel insecure about the future. Addressing these problems requires a different kind of leadership, one that sees things as they really are and seeks to resolve them in a holistic way. Authentic leaders have the ability to look at a problem many times views and based on that, perspective, work for decision. They have a calm and concentrated mind, undisturbed by negative thoughts and emotions, trained and focused. And true leadership recognizes the unavoidability of change, the need for a sense of universal responsibility, and the importance of balance economic system with ethical values. That is the leader's way.³⁴³

The right view has no value if it doesn't lead to do the right thing - and to do the right thing is clearly fundamental for the success of the business. Having the

³⁴² The Dalai Lama with Rasmus Hougaard, *The Dalai Lama on Why Leaders Should Be Mindful, Selfless, and Compassionate*, Published in the Harvard Business Review February 20, 2019, <https://www.dalailama.com/messages/compassion-and-human-values/why-leaders-should-be-mindful-selfless-and-compassionate>, accessed on March 22, 2021.

³⁴³ His Holiness The Dalai Lama and Laurens van den Muyzenberg, *The Leader's Way: The Art of Making the Right Decisions in Our Careers, Our Companies, and the World at Large*, New York: Broadway Books, p. 8. 2009.

right outlook of leaders making decisions affects thousands or even millions of people. As a result, doing the wrong thing can have harmful effects. The purpose of this section is to show how leaders can improve the quality of decisions they make by applying some of the core concepts of Buddhist psychology to improve their minds. The Buddhist view is that a real leader is a person make right decisions. And make the right decision depends on the use of Righteous Views, leading to the Right Action. Right action as “someone who is calm and focused mind,” a peaceful place, not disturbed by negativity thoughts and feelings, trained and focused. It is a hub the notion of Buddhist psychology that every man and every woman can decide to improve their mind and doing so will lead to a happier life for yourself and for others. You can improve your mind by thinking properly and act properly. Thinking properly means making sure that every action is based on the right intentions and the right motivation. The right intention is that the action will benefit you and everyone affected by it; that's it taking into account the happiness of yourself and others. This is true for individuals and organizations. Having the right intention is the first step.

The second step realizes three aspects of reality: impermanence, dependent origination, and dependent origination. According to Buddhism teaches that nothing lasts forever; nothing exist that is independent; and nothing exists without reason. You might think this is pretty obvious, but all too often people forget to include it when done decisions. Recognizing interdependence and constant change is also the basis of Western systems thinking. A lot of outstanding contributions to this field have been made by Massachusetts Institute of Technology scholars for example, Peter Senge in organizational learning, Jay Forrester in dynamics and Marvin Minsky's Society of Mind theory about human perception. Santa Fe Institute in New Mexico, with many Nobel Prizes winners, such as Murray Gell- Mann and Kenneth Arrow, continue to increase knowledge on how complex a system is as economy, even society, functions. They all find a way answer many questions similar to Buddhism. How to Causes and effects of interactions? In other words, like Buddhists, system thinkers have a “holistic” view of society and the world. Thinking properly depends on having a calm, gather and focus the mind. If your

mind is affected by anger, jealousy, fear or lack of confidence, you become confused and ineffective; you can't see reality; and your mind is no longer calm, collected and concentrated. In order to achieve the righteous thoughts you must develop the capacity of mindfulness. Attention that is, you can know when negative emotions begin affect your mind. You must also develop abilities to event these negative emotions from over-controlling.³⁴⁴

We are living in the period of industrialization and modernization, so the way of receiving cultural values such as economy, politics, society that has been raised to new heights. It is the result of scientific and technical achievements and information technology. But achieving the ideal society cannot be just economic, material growth, instead society is combined both materially and mentally. To balance these two factors, Buddhist psychology applies the transformation of mind. The purpose is to emphasize the driving force, the “leader” or "initiative" of all other phenomena. If the mind is positive, then other factors will lead to positive results.

*In our store consciousness (ālaya-vijñāna) are buried all the seeds, representing everything we have ever done, experienced, or perceived. When a seed is watered, it manifests in our mind consciousness. The work of meditation is to cultivate the garden of our store consciousness. As gardener, we have to trust the land, knowing that all seeds of love and understanding, seeds of enlightenment and happiness, are already there.*³⁴⁵

When the capacity to practice is not strong enough to promote good seeds, the unwholesome seeds have the opportunity to manifest and dominate. If we live with more unwholesome seeds, our spiritual life will become very difficult and seemingly impossible to overcome. In fact we have encountered many such cases.

5.2. To Appraise the influence Buddhist Psychology to Other Buddhist Schools of Buddhist Leaders Modern Age

The influence of Buddhist Psychology that the Buddhist leaders participated in envisioned and presented clearly in their speeches, writings and books

³⁴⁴ His Holiness The Dalai Lama and Laurens van den Muyzenberg, *The Leader's Way: The Art of Making the Right Decisions in Our Careers, Our Companies, and the World at Large*, New York: Broadway Books, pp. 13-15. 2009.

³⁴⁵ Thich Nhat Hanh. (2005). *Cultivating the Mind of Love*. New Delhi: Full Circle. p. 4.

consistently based on their particular experience of the application of Buddhist Psychology in the Buddhist Schools. Almost all of these leaders have evaluated the consistency of the widespread influence of Buddhist Psychology on the other Buddhist Schools, only differently in that they apply creatively and abundantly in modern application of traditional Buddhist teachings.

The Buddhist psychology integrates *Theravāda* with *Mahāyāna* practice and thought, such as the five Aggregates and their operation, Dependent Origination using innovative concepts like the storehouse. Therefore it remains profoundly influential to other Buddhist Schools, particularly on the Tibetan and Zen Buddhist traditions.

“The intent of all the teachings of the Great and Lesser Vehicles converges on the subduing of self-grasping; the focus of mind training in particular is subduing self-cherishing and cherishing others. Therefore if your spiritual practice in general, and your practice of mind training in particular, fail to counteract self-grasping, then [the realization of] mind training has not arisen in you. For whether mind training has arisen in your heart is determined by whether it has become an antidote to self-grasping. This is the scale to measure spiritual practitioners.”³⁴⁶

Buddhist psychology plays a key role in the *Tipitaka* of Buddhism. If you examine the whole system of Buddha’s teachings, there is no method not based on the mind to control, to train, to manifest, to be mindful of awareness, etc. but to attain enlightenment and liberation. “The basis of Buddhism is to cultivate and train the mind.” Therefore, this subject is dubbed the Buddha-dharma subject which has the ability to comprehend and the spacious and sophisticated morality, then nothing is equal to the knowledge of knowledge, if the understanding of the knowledge. It is extensive and sophisticated in that it trains people, the art of mastering the mind, through mastering the three karmas, as well as mastering the movement of thought, action, and speech.

According to, Ayukusala Thera has two psychological aspects of preaching and teaching the *dharma*. The one concerns the contents, the other the way of

³⁴⁶Shonu Gyalchok Compiled. (2006). *Mind Training: The Great Collection*, Tr. by Thupten Jinpa. USA: Wisdom Publications, Inc., p. 496.

communicating them. While preaching, we cannot teach the *dharma*s elements as practical skills because that requires a systematic training that builds upon the trainee's dispositions. The contents of preaching are just theoretical elements of knowledge, even when they may give the hearer some inspiration for practical life-mastery. Psychological erudition helps the preacher to formulate the contents of his teaching so that the hearers pay close attention and profit from it. And the point that he emphasizes: *"I want to make here is that the traditional monastic training should be complemented by studying the relevant psychological literature - once we know where to find it."*³⁴⁷

The Buddhist psychology is a method to communicate with our mind that is understanding directly into the nature of mind's function due to its impurity, and finding a way out to transform our consciousness. The Buddhist psychology encompasses the whole teachings of the Buddhist Schools in its many way directions. Below describes the influence of Buddhist psychology to the main Buddhist schools such as Zen, Pure Land School, and Tibetan. These school influences the present sciences in the world. And can applied to everyone as Karuna Cayton said:

*"Mind training is essential to Buddhism. In essence, it is the path the Buddha advocated in his Fourth Noble Truth. And yet, as I've said, mind training is not necessarily a religious or spiritual practice. It does not rest on accepting certain religious beliefs or adopting particular terminology. It can be used successfully as an entirely secular practice, or it can be incorporated as a deliberate spiritual practice within any religion, whether you are Christian, Muslim, Hindu, Jewish, or something else. You can be a business-person, schoolteacher, or a stay-at-home mom or dad and still practice mind training."*³⁴⁸

5.2.1. Zen Master Thich Nhat Hanh - Father of Engaged Buddhism

Plum Village Zen, near Bordeaux in southwest France, is the largest international practice center in the Plum Village tradition, and the first monastic

³⁴⁷ Ayukusala Thera, *Buddhist Psychology in the view of educated Westerners and instructed Buddhists*, p. 4. Viewed on http://www.ayurama.eu/pdf/buddh_psychology.pdf

³⁴⁸ Karuna Cayton. (2012). *The misleading mind_ How we create our own problems and how Buddhist Psychology can help us solve them*. California: New World, p. 15.

community founded by Zen Master Thich Nhat Hanh (Thay) in the West. Plum Village began in 1982 as a small, rustic farmstead, and has today grown into Europe's largest Buddhist monastery.³⁴⁹ Zen Master Thich Nhat Hanh is known as Father of Engaged Buddhism. He is a contemporary Vietnamese Zen master, a poet and a leader of the international "Engaged Buddhism" movement.

Most Venerable has inherited valuable doctrines from both traditions with emphasis understand and practice on mindfulness, his philosophy is a blend or combine of *Theravāda* and *Mahāyāna*. It can be said that Zen master Nhat Hanh's work began a new ground for thoughts and actions of Buddhism. He has modernized Buddhism, making it appropriate to contemporary culture and conditions while adhering to the basic tenets of Buddhism.

Zen master in the view of the media, leaders and world famous, in his foreword to Thich Nhat Hanh's book, *"Peace is Every Step"*, and the Dalai Lama wrote that:

*"Thich Nhat Hanh begins by teaching mindfulness of breathing and awareness of the small acts of our daily lives, then shows us how to use the benefits of mindfulness and concentration to transform and heal difficult psychological states. Finally he shows us the connection between personal, inner peace and peace on Earth".*³⁵⁰

And according to Ira Rifkin mentioned Zen Thich Nhat Hanh that *"One of the best known spiritual teachers in the West, the monk, scholar and author is a politically and spiritually inspirational figure to many,"* says the book *Spiritual Leaders Who Changed the World* (Skylight Paths) by Ira Rifkin.³⁵¹

Referring to Buddhist psychology Zen Thich Nhat Hanh wrote in the introduction to his book the title is *"Understanding Our Mind 50 Verses on Buddhist Psychology"* that:

"This is a book on Buddhist psychology, an offering to help us understand the nature of our consciousness. These Fifty Verses are a kind of road map to the

³⁴⁹ <https://plumvillage.org/about/plum-village/>, viewed on 27/09/2019.

³⁵⁰ Thich Nhat Hanh. *"Peace is Every Step"*, Bantam Books, London, 1992.

³⁵¹ <https://langmai.org/cong-tam-quan/thich-nhat-hanh/thien-su-trong-mat-bao-chi-va-danh-nhan-the-gioi/>. Accessed on 7 March, 2021.

path of practice. The Fifty Verses draw upon the most important streams of Buddhist thought in India, from the Abhidharma teachings of the Pāli Canon to later Mahāyāna teachings such as the Avatamsaka Sūtra.”³⁵²

For the concept of the Buddhist Psychology, Most Venerable Thich Nhat Hanh has given various lectures and *dharma*s talks on this special topic. Buddhism speaks of the Buddhist Psychology, which is the cessation of all suffering. The Buddhist Psychology presents entire the Psychology of human being to understand psychological people lead to the suffering cessation, the extinction, of all suffering. Because our suffering comes from our wrong perceptions, misunderstanding, and ignorance. And the practice of meditation, the training of looking deeply, has the determination of removing wrong perceptions from us. If we remove our wrong perceptions, we will free from afflictions and sufferings.

Practicing mindfulness is the main method of his teaching. Mindfulness carries within you the energy of concentration. If you focus, you are strong. *Prajña* is insight. Mindfulness practice is to identify the seed of mindfulness within us. In holy people there is a seed of mindfulness, but in all of us there is also a seed of mindfulness. If you practice knowing that seed deep in our minds and helping it to develop and manifest regularly, the energy of mindfulness will increase all the time and it is the essence of our holiness. So, first of all, the practice is to realize that we have that seed deep in our minds. The practice of mindfulness is first of all to recognize that seed and make every effort to let it be touched every day and become a source of energy to make us more alive in everyday life. When we know how to live mindfully, we live in focus. And if we live in concentration, we begin to understand deeply. When we understand deeply, we suffer much less. If these three energies are within us, we are a holy person.³⁵³

The unique way to transform negative mentality is to practice mindfulness, he has written creatively on traditional Buddhist teachings to the contemporary application with The Five Mindfulness Trainings. They are the first mindfulness

³⁵² Thich Nhat Hanh. *Understanding Our Mind (50 Verses on Buddhist Psychology)*. California: Parallax, 2006, p. 3.

³⁵³ Thich Nhat Hanh, “*Watering Our Good Seeds*”, Dharma Talk given by Thich Nhat Hanh on July 23, 1997 in Plum Village, France. <https://sites.google.com/site/tinhdhamma/Home/test-list/watering-our-good-seeds>. Accessed on March 11, 2021.

training: reverence for life, the second mindfulness training: true happiness, the third mindfulness training: true love, the fourth mindfulness training: deep listening and loving speech and the fifth mindfulness training: nourishment and healing. Mindfulness training with a small commitment to mindfulness, you begin to water the seeds of transformation and joy. We help the seeds of mindfulness, concentration and insight grow. Train mindfulness about protecting life and respecting life. When we practice deeply and listen deeply and compassionately to someone, we feel we become one with them. We feel his or her suffering and we understand it. We see his happiness and my happiness are not two separate things. So we need to be responsible for living in harmony with each other.³⁵⁴ He hope is that these Mindfulness Trainings can a Buddhist contribution to a global ethic, a way for the human species to balance itself in these dangerous and difficult times.³⁵⁵ And gradually, scientific research is increasingly training mindfulness and its growing prominence in psychotherapeutic interventions, uncovering data regarding the effectiveness of mindfulness. The training will observe the convergences and tensions between clinical research and Buddhist psychology and describe ways to integrate mindfulness into treatment.³⁵⁶

Store consciousness contains the totality of the seeds, and it is also the soil that preserves and maintains all the seeds. In Buddhist psychology we speak about fifty-one varieties of seeds that can manifest as fifty-one mental formations. For example Anger is just one of them. In store consciousness, anger is called a seed. In mind consciousness, it's called a mental formation.³⁵⁷ Consciousness always contributes and contains similar forces of fear and discrimination, but it also contains good things in many respects. The seeds of good and evil are both in it, but we can choose how to cultivate the good seeds that benefit ourselves and others. Therefore, Master Thich Nhat Hanh suggest that we, we should be careful not to seed the unwholesome seeds. Let's just take water for the healthy seeds in each other and then we can have food to supplement our consciousness. We can make a

³⁵⁴ Thich Nhat Hanh, *The Mindfulness Survival Kit: Five Essential Practices*, USA: Parallax Press, 2013, p. 8.

³⁵⁵ Thich Nhat Hanh, *The Mindfulness Survival Kit: Five Essential Practices*, op.cit.,

³⁵⁶ Matthew Brensilver, *Buddhist Psychology Training*, <https://www.spiritrock.org/buddhist-psychology-training>, accessed on March 18, 2021.

³⁵⁷ Thich Nhat Hanh, *Reconciliation: Healing the Inner Child*, USA: Parallax Press, 2010, p. 9.

good resemblance in her to show and replace the image into a different spirit. We call this method “selective watering.” We can organize our life in such a way that the good seeds can be touched and watered several times a day.³⁵⁸

When a seed is watered, it manifests in our mind consciousness. The work of meditation is to cultivate the garden of our store consciousness. As gardeners, we have to trust the land, knowing that all the seeds of love and understanding, of enlightenment and happiness, are already there. That’s why we don’t have to think too hard or take notes during a Dharma talk. We only need to be there, to allow the seeds of love and understanding that are buried deep within us to be watered. It’s not just the teacher who’s giving the Dharma talk. The violet bamboo, the yellow chrysanthemum, and the golden sunset are all speaking at the same time. Anything that waters these deepest seeds in our store consciousness is the true *Dharma*.³⁵⁹

When it comes to the mind system or the cognitive process of the mind system, it is extremely troublesome and complicated, difficult to understand. So Master Thich Nhat Hanh gave real pictures as examples for the mind. When correctly understood and perception, then application and practice of it will not only become easy but also will not be fall into misperceptions. He also teaches emphasizes to apply Buddhist psychology into our daily lives with very vivid, flexible and profound examples. The Dharma is not a lecture. The *Dharma* in the Buddhism is a kind of rain. Our consciousness should received like the earth. We have to allow the *Dharma* talk to penetrate through our mind to grow the seeds of awakening, of understanding, of compassion and manifest to our words and action. Because, the Buddha taught that we have seeds of awakening, of understanding, of compassion, within ourselves.

5.2.2. Dalai Lama - Spiritual Leader of Vajrayana in Tibetan Buddhism

His Holiness the 14th Dalai Lama, Tenzin Gyatso, defines himself as a simple Buddhist monk. He is the spiritual leader of Tibet. He was born on 6 July 1935 to a farmer family in a small village in Taktser, Amdo, and northeastern Tibet. At the age of two, the child was named Lhamo Dhondup, recognized as the

³⁵⁸ Thich Nhat Hanh, *Reconciliation: Healing the Inner Child*, USA: Parallax Press, 2010, p. 51.

³⁵⁹ Thich Nhat Hanh, *Cultivating the Mind of Love*, US: Read How You Want, 2008, p. 29.

reincarnation of the 13th Dalai Lama, Thubten Gyatso.³⁶⁰ His Holiness is also known as a globally revered figure and Nobel peace laureate.³⁶¹

He has given various books and *dharma*s talks to emphasize this special topic. His Holiness has three main commitments in life, on his first Principal Commitments. His Holiness mentioned the importance of application Buddhist psychology in right now in this life. Firstly, His Holiness is concerned with advising people to be happy, helping them recognize that if their minds are distressed mere physical comfort will not bring them peace, but if their minds are at peace even physical pain will not disturb their calm. He supports the cultivation of warm-heartedness and human values such as forgiveness, compassion, contentment, tolerance, and self-discipline. The secondly, commitment of holiness is to promote religion harmony and understanding among world's major religious traditions. Despite philosophical differences, all the major worlds have the potential to create equally good people. Therefore, it is important that all religious traditions be respected each other and realize each other's respective traditional values. Thirdly, he is committed to preserving Tibetan language and culture, the heritage Tibetans received from the masters of India's Nalanda University, while also speaking up for the protection of Tibet's natural environment.³⁶²

With regard to application of Buddhist Psychology, His Holiness concerned about the importance of mind control, His Holiness the 14th Dalai Lama said: *"There are two reasons why it is important to understand the nature of mind. One is because there is an intimate connection between mind and karma. The other is that our state of mind plays a crucial role in our experience of happiness and suffering"*.³⁶³ Karma, it is the intentional psychological attitude of the person to put into each of his actions.

³⁶⁰ *His Holiness the Dalai Lama*, <https://jflitfest.org/bnw-speaker/his-holiness-the-dalai-lama>, Accessed on 15 March 2021.

³⁶¹ Staff Reporter, His Holiness the Dalai Lama speaks on 'Oneness' at the 'Ik Noor Interfaith Conclave' marking the celebration of 550th birth anniversary of Guru Nanak Dev, Accessed on 17 March 2021.

³⁶² The Dalai Lama, *Principal Commitments*, <https://www.dalailama.com/the-dalai-lama/biography-and-daily-life/three-main-commitments>. Accessed on 16 March 2021.

³⁶³ The Dalai Lama, the Fourteenth Dalai Lama, *Mind Science: An East-West Dialogue*, ed. by Goleman and Thurman Boston: Wisdom Publications, 1991, p. 16.

Intention, or volition of mind is called the *karmic* action. Volition of mind is one of the most important words in Buddhism. It refers to the law of “*cause and effect*” in relation to the mind. We may perform actions with our bodies or our speech, but it is our mental acts (and our perceptions of our physical and verbal acts) that create *karma*. New *karma* is created in every moment of consciousness because intention is always present. When, with attraction or aversion to a sense object, our minds act, we create the potential for positive or negative experiences in the future.³⁶⁴

Our thoughts are very powerful; they determine our mental states and it leads to our actions. In other words, our words and action depend on our thought. With this understanding, one is then asked to have the right intentions. While this means several dissimilar things, it is fundamentally asking you to turn away from the vicious cycle of passion and desire by committing to a lifestyle of self-improvement and ethical conduct.³⁶⁵ Using right thoughts only exists in association with the right understanding and it is the result of continuous promote of the mind. Once donated with right understanding you will see things according to the true nature. The path that leads to the clarity of mind.³⁶⁶ Our minds contain innumerable *karmic* imprints from our habitual actions over countless lifetimes. Try to keep this in mind when learning why we are attracted to certain things and repelled by others. When our attraction and aversion seem random, it is only because the extent to which *karma* is operating is too subtle for our understanding.³⁶⁷

Where *karma* (*karma* is understand like a seed) resides Buddhist psychology that there is an 8th consciousness or the *ālaya* consciousness. This correlates with what modern psychology would call the unconscious mind. In this level is stored all the good and the evil deeds, as well as all the experiences of past and present

³⁶⁴ Geshe Tashi Tsering. (2006). *Buddhist Psychology: The Foundation of Buddhist Thought*, Volume 3 book. Boston: Wisdom Publications, p. 35.

³⁶⁵ The Eightfold Path, <http://www.pursuit-of-happiness.org/history-of-happiness/buddha/the-eightfold-path/>. Viewed on 4/4/2020.

³⁶⁶ Buddhistdoor International and The University of Hong Kong John Victor Niklasson, “*Buddhist psychology and mental cultivation: The Noble Eightfold Path and the blissful state*” Viewed on 16/3/2020. From <https://www.buddhistdoor.net/features/buddhist-psychology-and-mental-cultivation-the-noble-eightfold-path-and-the-blissful-state>.

³⁶⁷ Geshe Tashi Tsering. (2006). *Buddhist Psychology: The Foundation of Buddhist Thought*, Volume 3 book. Boston: Wisdom Publications, p. 36.

lifetimes - the *karma*. The *ālaya* consciousness persists past death. It is also called the ‘storehouse’ or never-perishing consciousness. It is at this level that spiritual phenomena occur.³⁶⁸

*“This was how the Dalai Lama puts it: Training of the mind, this means strengthening those positive emotions such as forgiveness and compassion, such as dedication to others’ welfare. Negative emotions like hatred, jealousy, these are what you call enemies. These negative emotions, through training, we can minimize. This mind training, according to some scientists, is very much relevant to our health.”*³⁶⁹

To free ourselves from suffering, we must understand what happens before suffering. For nothing appears without causes or conditions. It’s up to us to recognize the reasons that increase suffering or diminish it. That is part of the analysis of the mind, an indispensable opening to spiritual training.

Profound happiness, unlike fleeting pleasures, is spiritual by nature. It depends on the happiness of others, and it is based on love and tenderness.

*The key to happiness lies in strength of mind, inner serenity, and a quality like steadfastness. We can approach this by developing tenderness and love, which correspond to the profound nature of every human being.*³⁷⁰

As a spiritual leader, His Holiness emphasized on transforming negative psychological states to improve life for the better that:

*“The spiritual revolution I advocate does not depend on external conditions linked to material progress or technology. It is born from within, motivated by the profound desire to transform oneself in order to become a better human being...Spirituality, in my view, consists of transforming the mind. The best way to transform it is to get it used to thinking in a more altruistic way. So ethics is the basis for a secular spirituality for everyone.”*³⁷¹

³⁶⁸ Nguyễn Văn Tiến, *Levels of Consciousness, A Buddhist Perspective*. Viewed on 12/4/2020. From <https://tienvnguyen.net/p154a244/cac-loai-cai-biet-mot-cai-nhin-phat-giao-levels-of-consciousness-a-buddhist-perspective>.

³⁶⁹ Dalai Lama, Victor Chan. (2004). *The Wisdom of Forgiveness: Intimate Conversations and Journeys*. New York: Riverhead Books, p. 234.

³⁷⁰ Dalai Lama. (2010). *My Spiritual Journey, collected by Sofia Stril-Rever*. HarperCollins, p.59.

³⁷¹ Ibid. p. 66.

Although the Dalai Lama's approach is not particularly couched in Buddhist terms, it reflects the Buddhist view that the true nature of all beings is basically good, including an inherent capacity for compassion. These good qualities are seeds we all possess, and these seeds need only be cultivated to bloom into the unbiased and universal compassion that heals the world.³⁷²

*“We should aim to make our living in a way that is honest and that can benefit society, like: Medicine, Social work, Fair commerce: Making or selling products and services that are of benefit to others. Anything that contributes to the healthy functioning of society and the welfare of others is great. On top of this, we should: Not cheat others, nor overcharge them. Thus, the main emphasis is on being kind and being honest.”*³⁷³

However, every human being is aware with suffering and the truths of sickness, old age and death. But as human beings, we have the capacity to use our minds to conquer anger, panic and greed. In recent years I have been stressing “*emotional disarmament*”: to try to see things realistically and clearly, without the confusion of fear or rage. If a problem has a solution, we must work to find it; if it does not, we need not waste time thinking about it.³⁷⁴

5.3. Contribution of Buddhist Psychology in Social Fields

The advancement of science has brought about remarkable achievements, people are enjoying themselves in the luxurious material life and asserting their power with their own weapons. A series of devices that lead to death and terrible destruction are being produced. Besides that, humans still live in fear, doubt, in stressful states created by themselves, sometimes they challenge and oppose each other. Given the context of severe crises, especially human psychological crises such as epochal stress syndromes, values in human life need to be re-examined, and should be illuminated by the teachings of the Buddha. Buddhist educational psychology system, promoting and introducing practical methods that can help to deal with the current human psychological crisis and to re-establish a truly happy

³⁷² Melvin Mcleod, *Educating the Heart*, <https://www.lionsroar.com/educating-the-heart/>

³⁷³ <https://studybuddhism.com/en/tibetan-buddhism/about-buddhism/buddha-s-basic-message/a-full-buddhist-life-the-main-features/right-speech-behavior-and-livelihood>, Viewed on 4/4/2020.

³⁷⁴ The Dalai Lama, *'Prayer Is Not Enough.' The Dalai Lama on Why We Need to Fight Coronavirus with Compassion*, <https://time.com/5820613/dalai-lama-coronavirus-compassion/>, accessed on March 8, 2021.

life as clearly introduced in Buddhist philosophical systems, the most prominent here are the objects of the consciousness philosophy.

Mid-twentieth century saw a collaboration between many psychoanalysts and Buddhist researchers as a meeting between “*two of the most powerful forces*” at work in the mind of the West. Western Buddhism and Psychology overlap with theory and practice. Over the past century, experts have written about the many similarities between Buddhism and the different branches of modern Western psychology like psychotherapy principles phenomenological psychology, humanistic psychology, psychoanalytical psychotherapy, existential psychology and cognitive psychology.³⁷⁵

5.3.1. Mental Therapy in Buddhist Psychology (Buddhist mental therapy)

In the broader context, modern psychology is probable to continue interacting with Buddhist psychology, rather than reaching integration with it. In this interaction, Buddhist psychology will continue to contribute to both theory and practice in diverse fields, with varying degrees of importance. This contribution can be particularly important in the field of psychotherapy.³⁷⁶

Basically, humans have two types of illnesses, physical and mental illness. Buddhist teachings educate individuals to protect their mental health, advice those affected and develop their mental capacities. Buddhism is clearly related to psychological health and well-being. This takes two forms: therapy for psychological problems and the prevention of psychological disorders (de Silva, 1993). “*Welwood (1982) and many Buddhist psychologists have elaborated on the opening of the heart in psychotherapy.*”³⁷⁷

Ways to purify the mind, while it is true that there are illnesses and cancers in our physical bodies, aren't there cancers in our minds as well? Greed, anger, ignorance, and doubt are illnesses that we cannot ignore. When we have physical disorders, we treat them with medicine, injections, or nutritional supplements.

³⁷⁵ Tapas Kumar Aich, *Buddha philosophy and western psychology*, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3705677/>, accessed on March 18, 2021.

³⁷⁶ Padmal Silva, “*Buddhist psychology: A review of theory and practice*”, Viewed on 13/3/2020. From <http://enlight.lib.ntu.edu.tw/fulltext/JR-ADM/silva.htm>

³⁷⁷ Myrtle Heery, (2001). A Humanistic Perspective on Bereavement. In e. a. eds. Kirk J. Schneider, *The Handbook of Humanistic Psychology* (pp. 433-446). London: Sage Publications, p. 438.

“Medicine can only cure symptoms of ailments. It will not heal the real illnesses of the mind.” The real illness is the illness of the mind. As a matter of fact, many physical diseases are caused by psychological factors. The most obvious examples are illnesses of the stomach and digestive system. Eighty percent of these disorders are related to emotional distress. If we can maintain a balanced and peaceful mind, many diseases will disappear.³⁷⁸

Psychotherapy, also psychological therapy or talking therapy is the use of psychological methods, to help a person change behavior and overcome problems in desired ways. Psychotherapists may be mental health professionals such as psychiatrists, psychologists, mental health nurses, clinical social workers, marriage and family therapists, or professional counselors.

The term psychotherapy is derived from Ancient Greek psyche (meaning “breath; spirit; soul”) and therapeia (“healing; medical treatment”). The Oxford English Dictionary defines it now as “The treatment of disorders of the mind or personality by psychological methods”, however, in earlier use it denoted the treatment of disease through hypnotic suggestion.³⁷⁹ Types of Psychotherapy, therapists can combine elements and several types of therapy from different approaches to best meet the needs of the person receiving treatment like Cognitive behavioral therapy (CBT), Interpersonal therapy (IPT), Dialectical behavior therapy is a specific type of CBT, Psychodynamic therapy, Psychoanalysis, Supportive therapy.

Buddha was a unique psychotherapist. His therapeutic methods helped millions of people throughout the centuries.³⁸⁰ As Alan gave us an account, with his own modern inflection, of the story of the Buddha’s search for enlightenment. The Buddha centered on the nature of the mind. And he now used the method of Samadhi that he had trained.³⁸¹

³⁷⁸ Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from Chinese by Oto Chang, Ph D, U.S.A: Buddha’s Light Publishing. 2004. Pp. 14-5.

³⁷⁹ *Psychotherapy*, <https://en.wikipedia.org/wiki/Psychotherapy>, accessed on March 10, 2021.

³⁸⁰ Tapas Kumar Aich, Buddha philosophy and western psychology, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3705677/>, accessed on March 18, 2021.

³⁸¹ Pier Luisi. (2010). *Mind and Life_ Discussions with the Dalai Lama on the Nature of Reality*. New York: Columbia University Press, p. 169.

Outside the academy, more and more people were interested in the therapeutic appeal of Buddhist psychology, and these benefits converging needs makes their daily lives more cohesive and meaningful and their professional lives stronger and more vibrant.³⁸²

The presentation and exploration of parts of Buddhist teachings as a Psychology and psychological method for analyzing and modifying human experience. The integration of parts of the Buddhist teachings in already existing psychological or psychotherapeutic lines of thought (such as in Mindfulness-based cognitive therapy and in Acceptance and commitment therapy). Buddhist integration of Western psychological and social science knowledge into the Buddhist system (e.g., Buddhist modernism, *Vipassana* movement)³⁸³

Diane Chrestman, she is a clinical social worker and a practicing Buddhist psychotherapist she wrote *“The Gifts of Buddhist Psychology in Western Psychotherapy”* and acknowledged that *“I find myself offering Buddhist teachings and practices to people with greater frequency. Buddhist techniques can easily be applied to “homework” assignments and real-world applications for people in therapy, making them especially useful therapeutic tools.”* and four Buddhist psychology concepts of particular note that are right action, right effort, impermanence and ego.³⁸⁴

In addition to the major illnesses caused by the three poisons, there are all kinds of psychological illnesses that need to be healed, metabolized, or overcome. The following are the treatments by the replace method of the consciousness system: A calm mind is the antidote to a busy mind, Goodness is the antidote to the evil mind. The believing mind is the antidote to the mind of doubt. True mind is the antidote to the deluded mind. An open mind is the antidote to a limited soul. A balanced mind is the antidote to a fragmented mind. Enduring mind is an antidote to the impermanent mind. An unbound mind is the antidote to an impulsive mind. Modern men and women love the novelty and the trend. In addition to these eight

³⁸² De Silva, Padmasiri, *An Introduction to Buddhist Psychology*, 4th edition, Palgrave Macmillan, p. xiv.

³⁸³ https://en.wikipedia.org/wiki/Buddhism_and_psychology, viewed on 25 Jul 2019.

³⁸⁴ Diane Chrestman, *The Gifts of Buddhist Psychology in Western Psychotherapy*, accessed on 19 March 2021. <https://www.goodtherapy.org/blog/gifts-of-buddhist-psychology-in-western-psychotherapy-1128175>,

observations, we should cultivate patience, humility, thoughtfulness, filial piety, sincerity, honesty, innocence, compassion, forgiveness, joy, charity, respect, respect, graciousness, patience, filial piety, repentance, gratitude, wisdom (*prajña*), compassion (traits of a *Bodhisattva*), and enlightenment (characteristic of a Buddha) to promote full of its boundless potential.³⁸⁵

As David Loy observes, “Buddhism’s main point of entry into Western culture is now Western psychology, especially psychotherapy”. This is evidenced by the fact that “Buddhism... is increasingly being looked on, not just as a religion, but as a system for understanding and promoting personal growth, and as such it is seen as offering a much more positive idea of the nature of mental health, and a much richer repertoire of methods for attaining a sense of mental balance, well-being, and personal fulfillment.”³⁸⁶

Another psychotherapist who integrates Buddha's teachings with Sigmund Freud’s approaches to trauma. He often writes about the interface of Buddhism and psychotherapy, Mark Epstein, in “*Going on Being_ Life at the Crossroads of Buddhism and Psychotherapy*”³⁸⁷ applied Buddhism to the treatment of mental illness., using the Dharma to transform the sick child, not only the doctor who cures to see the mentality of the sick child, but also must contemplate the spirit (individuality of psyche and spirit). For more than half a century, the Dharma and Zen have spread all over the world, from Tibet and Vietnam, there seems to be the Law of the Creator’s clearing, the Buddha *Dharma* has not cultivated in another land, spreading and penetrating deeply into the diverse cultures of the West.

Today, many psychologists have used the method of Buddhist psychology to treat patients and have brought high efficiency in a practical way in the present life as described by Jack Kornfield. A psychiatrist used Buddhist compassion meditation as a form of alternative thinking for an angry and compulsive patient. Described by his doctor as a borderline psychopath with an obsessive nature, Larry is frequently angry with his boss and his wife. He and his wife had a conflict over

³⁸⁵ Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from Chinese by Oto Chang, Ph D, U.S.A: Buddha’s Light Publishing, pp. 14-21.

³⁸⁶ Tao Jiang. (2006). *Contexts and Dialogue_ Yogācāra Buddhism And Modern Psychology on the Subliminal Mind*. Honolulu: University of Hawaii Press, p. 1.

³⁸⁷ Mark Epstein M.D, *Going on Being_ Life at the Crossroads of Buddhism and Psychotherapy*, Wisdom Publications, 2009.

how to raise their child. Fortunately, Larry was intrigued by Buddhist teachings, and he soon realized that his angry thoughts were the weapon with which he hurt himself. He was determined to replace them. First, he named them each time they arise: “Painful thoughts, painful thoughts.” He then cut them off and replaced them with a prayer of compassion. He forcefully replaces thoughts as often as they arise. Within a few days, he reported a relief and reduction in angry thoughts. A year later, he kept repeating phrases of compassion, which brought a new flavor to his wounded mind. His doctor believes it’s an important step towards a healthier life.³⁸⁸

In addition, many ideas of Buddhist psychology, “*parallel and extend concepts that already exist in the Western psychotherapies, and in addition, newer therapies have recently emerged which have imported Buddhist themes and practices directly into their content. These concepts and practices include practices that emphasize the development of ethical behavior, mindfulness and concentration, and compassionate wisdom that grows out of an understanding of the nature of unsatisfactoriness, impermanence, nonself, and interbeing.*”³⁸⁹

The practicing psychotherapy within this framework changes the existential nature of the psychotherapy effort from a set of purely professional interactions to a set of interactions that are also part of path of spiritual development of the therapist. It is the therapist who is challenged to meet a new standard of commitment. Commitment to such practices can improve a therapist’s ability to: (a) self-monitor emotional states, (b) decrease self-preoccupation and defensiveness, (c) experience caring and empathy for self and client, (d) maintain an awareness of the ongoing therapist-client relationship without getting lost in proliferation of thought and reification of personality traits and dynamics, and (e) understand therapist client interactions within field terms.³⁹⁰

³⁸⁸ Jack Kornfield. (2008). *The-Wise-Heart-A-Guide-to-the-Universal-Teachings-of-Buddhist-Psychology*. Bantam Books, p. 111.

³⁸⁹ Seth Robert Segall, & ed. (2003). *Encountering Buddhism Western Psychology and Buddhist Teachings*. *Suny series in Transpersonal and Humanistic Psychology* (pp. 9-30), the United States of America: State University of New York, p. 175.

³⁹⁰ Seth Robert Segall, & ed. (2003). *Encountering Buddhism Western Psychology and Buddhist Teachings*. *Suny series in Transpersonal and Humanistic Psychology* (pp. 9-30), the United States of America: State University of New York, p. 176.

*The expedients of Western psychiatry, Buddhist mental therapy aims at total integration of the personality on a higher level. Since craving is the root cause of suffering it is necessary to diminish, and finally extinguish, craving. But desire is also the mainspring of volition, so the first stage of the process must be the substitution of higher objectives for the motivations of the libido and their offshoots. The libido-actuated urges must give place to the consciously-directed motives of the higher mind. It is here that Buddhism introduces a point of reference which Western psychotherapy has been unable to fit comfortably into its theories the field of ethical values.*³⁹¹

The mindfulness has roots in the Buddhist tradition, it has recently been incorporated into medicine and psychotherapy. Since it is involved in developing awareness of alternative attitudes and reducing habitual response patterns, mindfulness has been proposed as a common element in different therapy systems. (Martin, 1997). Linehan (2015) describes the application of mindfulness techniques as a way of integrating acceptance into psychotherapy, emphasizing its association with intentional rather than automatic information processing as well as the nonjudging, nonevaluative nature of mindfulness attention. Not surprisingly, mindfulness is included in Linehan's dialectical behavior therapy of borderline personality disorder. Recently, mindfulness approaches have been incorporated in several cognitive and cognitive behavioral treatment interventions, including depression (Segal, Williams & Teasdale, 2002; Teasdale et al., 2000), substance abuse (Marlatt, 1994), Borderline Personality Disorder (Linehan, 1994), panic disorder (Kabat-Zinn et al., 1992), binge eating (Kristeller & Hallet, 1999), generalized anxiety disorder (Roemer & Orsillo, 2002), and obsessive compulsive disorder (Schwartz & Begley, 2002). There is mounting research evidence that mindfulness is effective in these disorders as well as medical conditions such as stroke and Tourette's syndrome (Schwartz & Begley, 2002). The extent to which mindfulness has become the core strategy in Teasdale's approach to depression and other disorders is reflected in the name of his approach: "mindfulness-based cognitive

³⁹¹Ananda Nimalasuria. (2007). Buddha The Healer The Mind and its Place in Buddhism. *Buddhist Publication Society-The Wheel Publication No. 22, 23*, p. 23.

therapy “(Teasdale et al., 2000). It is also interesting to note that Young’s Schema Therapy (Young, Klosko, & Weishaar, 2003) has incorporated mindfulness as a key strategy in the treatment of personality disorders.³⁹²

Buddhist psychology can help you achieve exactly what is missing in your life - your thoughts, feelings, emotions and behaviors - your peace and happiness. “*The mind is everything – what you think, you become.*” Stress, anxiety, and depression are three of the most common mental conditions. One survey found that 80% of Americans experience frequent stress and anxiety, 34% experience depression at least once in three months, 13% are diagnosed with chronic depression or an anxiety disorder, and 9 % consider suicide as a last resort due to stress and depression. These statistics are enough to confirm that these conditions are indeed extremely worrisome. If you are facing or regularly experiencing these problems, then Buddhism offers you the perfect solution. You can easily fight all kinds of stress, anxiety and depression with the help of different Buddhist practices and teachings.³⁹³

5.3.2. Buddhist Psychology and Other Fields of Psychology

Buddhist psychology encompasses a very vast and deep of amount of knowledge. Therefore, the application of Buddhist psychology in modern psychology and other fields the psychologist found its diversities in their field. As Seth Robert Segall mentioned that:

*Buddhist Psychology is to bring some of the insights, observations, and experience from the Buddhist tradition to bear on the human body, mind, emotions, and behavior patterns as we tend to view them today. In doing so we are going to find a fair amount of convergence with modern psychology, but also some intriguing diversity.*³⁹⁴

Buddhist Psychology and Psychoanalysis

In *Mahāyāna* Buddhist psychology, consciousness is itself subdivided into levels of consciousness consisting of the five senses, analytical reason and language

³⁹² Len Sperry. (2016). *Handbook-of-Diagnosis-and Treatment of DSM-5 Personality Disorders - Assessment, Case Conceptualization, and Treatment*. New York: NY: Routledge. p. 21.

³⁹³ Axmar, E. (2016). *Buddhism_ How To Practice Buddhism In Your Everyday Life*, p. 18.

³⁹⁴ Seth Robert Segall, & ed. (2003). *Encountering Buddhism Western Psychology and Buddhist Teachings. Suny series in Transpersonal and Humanistic Psychology* (pp. 9-30), the United States of America: State University of New York, p. 9.

that organize perceptions (sixth consciousness), a self-consciousness which gives rise to a false sense of ego and a self-critical faculty (mental formations of the seventh consciousness), a repository (storehouse consciousness) which includes conscious and unconscious memory (eighth consciousness, or *ālaya-vijñāna*), goes without saying that if consciousness is an independent self-function, then it follows that the other factors can occur with or without consciousness. This is the way that that is as close as a Western concept of the unconscious comes to Buddhist psychology.³⁹⁵

*“Psychoanalysis is a popular concept of Sigmund Freud and Carl Jung. It works on the buried complexes and memories and to uncover them for the therapeutic purpose and bringing them to the conscious level. This helps in removing the problems from the root”*³⁹⁶.

Buddhist psychology through the consciousness system. It also works on the unconscious and handles problems through direct methods and practice to find the unconscious and this is the point that psychoanalysis is similar to Buddhist psychology. Buddhist psychology emphasizes every moment of awareness of our mental states, thoughts and emotions, and is very helpful in alleviating the pain and suffering caused by our attachments. Because not only does this make us aware of our own mentality, but others also have conditions. Therefore, all the protection mechanisms such as rejection, reflection, reflection and many other mechanisms can be handled easily through modification in thinking. This will definitely help remove the problems from its roots.

Western psychiatrist Sigmund Freud (1856-1939 AD) developed the theory and practice of psychoanalysis. He is perhaps the first researcher to explore the role of the human unconscious in the history of Western psychology. Meanwhile, the human unconscious is a subject that Buddhists analyze and discuss in great detail and sophistication, as evidenced by Vasubandhu's books such as, of Sentences on the Formation of the Eight Consciousness. Freud's work on the unconscious was further developed by his famous pupil, Karl Jung (1875-1961 AD). Jung is very

³⁹⁵ Raul Moncayo. (2012). *The signifier pointing at the Moon _ psychoanalysis and Zen Buddhism*. London: Karnac Books., p. 90.

³⁹⁶ Jyoti Gaur, *Buddhist Psychology: Relating Buddhism to Modern Psychological Techniques*, <http://www.undv2019vietnam.com/en/node/159>, accessed on 20 March 2021, p. 535.

knowledgeable about Eastern spiritual philosophies and practices, such as Buddhism, Zen and yoga. Inspired by these teachings, Jung divided human psychology into three levels: consciousness, individual unconscious, and collective unconscious. The personal unconscious functions like a repository of memories, accumulating one's repressed psychological experiences and emotions. On the other hand, the collective unconscious is an accumulation of profound archetypes inherited by humans over the generations. This idea is very similar to the formula of "*ālayā-vijñāna*" in Buddhism and is an example of the influence of Buddhism on Western psychology.³⁹⁷

Humanistic Psychology: After World War II, Human Psychology developed. Raised by Abraham Maslow (1908-1970 AD), it assumes that human needs can be divided into five phases. The highest stage is "self-realization". He borrowed concepts such as "right feeling" and "enlightenment" from Buddhist Psychology to interpret the ideal state of self-realization. He identifies this state as a living experience of spirituality and bliss, transcending time and space, object and subject. Maslow often uses the Buddhist term "*Nirvana*" to describe this particular experience. He also stated that the concepts of "selflessness" and "true self (Buddhahood)" can help people achieve self-realization and contribute to others in society. Another psychoanalyst, Erich Fromm (1900-1980 AD), had a deep interest in and a deep understanding of True Buddhism. He spoke highly of Buddhism and its spiritual aspect is characterized by "love and compassion" and "extreme altruism in raising all sentient beings to bliss." Altruism, he argues, is the correct cure for illnesses in Western society in the form of self-sacrifice.³⁹⁸

Logotherapy: Dr. Viktor Frankl (1905-1997 C.E.), another advocate of Humanistic Psychology, devoted his research to the meaning of life and what happens at the time of death. He developed these ideas into a system called Logotherapy. Logotherapy can be said to be an extension of the Buddhist idea that "*every perception and concept is created by the mind.*" The "If one's mind is pure,

³⁹⁷ Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from Chinese by Oto Chang, Ph D, U.S.A: Buddha's Light Publishing. 2004. Pp. 21-2.

³⁹⁸ Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from Chinese by Oto Chang, Ph D, U.S.A: Buddha's Light Publishing. 2004. Pp. 24-5.

the world is experienced as pure.” Buddhist Psychology emphasized daily practice and training in order to achieve a peaceful life and death. The scholars of Humanistic Psychology also turned their attention to the relationship between the knowing of life and death and personal spiritual liberation.³⁹⁹

*A growing number of cognitive scientists are expressing an interest in combining the scientific methods of psychology and neuroscience with the contemplative approaches of Buddhism and other traditions. They wish to explore the mind from multiple perspectives. Since 2003, the Mind and Life Institute, which has sponsored meetings on Buddhism and science with the Dalai Lama since 1987, has been holding weeklong summer research institutes attended by graduate and postgraduate students in the mind sciences and humanities.*⁴⁰⁰

This proves the application of Buddhist psychology benefited both the science of mind and applied science. Every two years, since 1987, the Dalai Lama has convened “Mind and Life” gatherings of Buddhists and scientists.

In 1998, to increase Mind & Life’s potential for societal benefits, Engle broadened its mission to include carrying out scientific research. This idea was encouraged by the Dalai Lama, who suggested scientific investigation under laboratory conditions to establish whether Buddhist contemplative practices could be of significant benefit to modern society. A research programme was launched accordingly as a result of Mind & Life’s first public dialogue, held at MIT in 2003, entitled “*Investigating the Mind*”. Participants included Nobel Laureate scientist Daniel Kahneman and Eric Lander, Director of the MIT Centre for Genomic Research. This conference was attended by 1,200 people and marked the birth of contemplative neuroscience. In 2016 International Symposium on Contemplative Studies (ISCS) took place in San Diego, California, with 1,200 attendees from 34 countries.⁴⁰¹

³⁹⁹ Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from Chinese by Oto Chang, Ph D, U.S.A: Buddha’s Light Publishing. 2004, p. 25.

⁴⁰⁰ B. Alan Wallace, (2009). *Mind in the Balance: Meditation in Science, Buddhism, and Christianity*. New York: Columbia University Press, p. 34.

⁴⁰¹ *Mind and Life Institute*, https://en.wikipedia.org/wiki/Mind_and_Life_Institute, accessed on March 19, 2021.

CONCLUSION AND SUGGESTIONS

1. Conclusion

The *Triṃśikā-Kārikā* or thirty verses draw upon the most important streams of Buddhist thought in India, from the teachings of the Buddha, the history of Buddhism divided into five periods; the first period is Early Buddhism, The second period is Early Buddhist Sect, the third period is *Mahāyāna* Buddhism, the fourth period is *Vajrayāna* Buddhism and the fifth period is Engaged Buddhism.⁴⁰² The *Triṃśikā-Kārikā* contain elements from the teachings of all five periods. After the Buddha's *parinirvana*, the *Sangha* undergone a division into two main sects that *Sthaviras* and the *Mahasanghikas*. This marked the transition into the many-Schools period, when eighteen or twenty new schools came into being, due in most cases to disputes about various points of doctrine. From the *Sthaviras* later arose two subsects, the *Sarvāstivādins* and the *Sautrāntikas*. The other main branch of many-Schools Buddhism, the *Mahasanghikas*, was one of the progenitors of the third great phase of Indian Buddhism, the *Mahāyāna*.

In lifetime the Buddha was the living *Dharma*, but after he entered *Mahaparinibana*, his disciples were systematizing his teachings so that they could be more studied. In the fourth century C.E., the great monk- scholar Vasubandhu compiled a summary and commentary of the Buddha's teachings called the Treasury of Super Dharma (*Abhidharma-kosha-bhashya*). Vasubandhu is regarded as the patriarch and most outstanding figure of the *viññaptimātratā* or Manifestation School, which grew out of the *Yogācāra* School of *Mahāyāna* Buddhism in India. He also composed two seminal treatises on the teachings of the Manifestation School, the *viññaptimātratā - Viṃśatika - Kārikā* (Twenty Verses on the Manifestation of Consciousness) and the *Viññaptimātratā-Triṃśikā-Kārikā* (Thirty Verses on the Manifestation of Consciousness).

In the seventh century, the Chinese Buddhist monk Xuanzang traveled to India and attended Nalanda University, the principal seat of Buddhist studies. Under the guidance of the master Shilabhadra, Xuanzang studied Manifestation Only

⁴⁰² Edward, Conze. (2008), *op. cit.*, pp. iv-x.

Buddhism and later continued to study after he returned to China. He founded a school based on the teachings of the manifestation of consciousness, the Wei Shi “Consciousness Only” School, and wrote a commentary on Vasubandhu’s Thirty Verses entitled the “成唯識論 - (*Ch’eng Wei-Shih-Lun_ The Doctrine of Mere-Consciousness*)”. In 1990 Thich Nhat Hanh composed “the Twenty Verses on the Manifestation of Consciousness” and the “Thirty Verses on the Manifestation of Consciousness” to the Fifty Verses to continue to polish the precious gems offered by the Buddha, Vasubandhu, Sthiramati, Xuanzang, Fazang, and others. After you have studied “the Fifty Verses”, it will be easier to understand the classic works of these great masters, and you will know which work is the basis for each of the Fifty Verses.⁴⁰³

A full introduction to the history and philosophy of *Yogācāra* in general, or even the life of Vasubandhu specifically, thesis provided some background here on one point of special importance, which is that many Yogācārins conceived of eight different kinds or stages of consciousness (*viññāna*; 識). The first five correspond to the five basic senses (vision, hearing, smell, taste, and touch; 眼, 耳, 鼻, 舌, 身) and thus involve consciousness of a particular kind of sense experience. The sixth consciousness is a kind of data processing center called *mano-viññāna* (意; 了別; 末那). The seventh is a higher-order consciousness called *mānas* (“mentation” or “mind”; 思量; 末那識) that is responsible for the mistaken views of self-considered so problematic in Buddhist thought. The eighth consciousness is *ālaya-viññāna* (阿賴耶識), often interpreted as “storehouse consciousness”. David J. Kalupahana has suggested that the *ālaya-viññāna* originally referred to “the process of consciousness that gets anchored, resulting in ‘attachment’ or ‘desire’,” thus serving as the source of “dispositional tendencies” (often referred to as *bīja* or “seeds”; 種子) that operate in perceptual processes.

The result of this study, we can see that the *Mahāyāna* Buddhist psychological concept begins from core teachings of the Buddha. Because during the development of the *Mahāyāna* Buddhist psychological concept, the most accessible documentation for this development is found in the original early

⁴⁰³ Thich Nhat Hanh. *Understanding Our Mind (50 Verses on Buddhist Psychology)*, op. cit., p.4.

Buddhist doctrine. Later when Mahāyāna Buddhism developed *Mahāyāna* Buddhist psychological theory in the important *Sūtras* of Mahāyāna and the difference between the *Mahāyāna* and *Theravāda* Buddhism is the numbers of psychological system had appeared in the two systems of the *Abhidhammas*. But the psychology in *Mahāyāna* Buddhism is emphasized the characteristics of the Engaged Buddhism in historical context and difference geography, so there is suitable change to propagate the social life.

Through the presentation on Buddhist psychology on the basis of the consciousness system is explained by Treatise in the Thirty Verses of Vasubandhu, Asanga's analysis of consciousness as are some thinking in the scriptures and treatises of the *Mahāyāna*, we can reach some of the following conclusions:

The content of the *Mahāyāna* Buddhist psychology focuses on investigating, studying and analyzing from psychological phenomena to the nature of state of mind. On the other hand, Consciousness also refers to a specific path to develop the mind and makes the human mind go out all the confusion, insecurity and suffering to reach the highest omniscience - that is Enlightenment - Nirvana as specifically described in the five stage of consciousness.

The reason for analyzing specific characteristics, phenomena, nature, state and relationships, etc., of the mind in Buddhist psychology is to help people to clearly perceive the elements of the mind, consciousness such as defilements, the basis of defilements, wholesome mind, *akusala* mind, mental affliction, etc. Thereby, each person clearly realizes the roots of suffering and happiness, of virtual reality and reality as real. And since then, each person creates for himself a truly happy life.

The most distinctive feature of Buddhist psychology and Western psychological system is the store-consciousness. the Store-consciousness, as presented, is a whole which is both the foundation and the culmination of the totality of Buddhist psychology, as well as the beginning and end of a ordinary, ordinary psychological process to holy wisdom of ultimate wisdom;

Here are presented in detail through two angles: perception and action. First of all, each person must be educated, awakened to Identify that all owners on life from the current psychological roughness, such as sadness, anger, love, love to

owners of the superconscious. The world, like indeterminate, cessation of format; and even the real world of customers with so many differences etc.

All are manifestations of the Consciousness. Up to the so-called human nature, ego-nature, the practice of energy and virtue... in fact just the effects and manifestations of the consciousness. Consciousness is a flowing river, so all its functions and manifestations, whether expressed in any form, cannot be called having “an eternal-immortal self”.

Whereas system theory in the West is either just at the crossroads of consciousness, or going further - in an unconscious place. But when the interface with the device system issues, pressing human problems such as: desire, aspiration of the heart, desire of consciousness, etc., the psychological systems propose, the call from the instinct, from the self, from the super-self... And, the direction to solve such fundamental problems has no choice but to go into a saturated solution or answer meet the need that is, according to the" call "of consciousness – self.

After all, and vice versa, the path to the forward of Buddhism is the path of wisdom - that is, after realizing the truth, the person or follows the truth to arrive at one of omniscience (enlightenment), or will forever be immersed in a burning earthly desire. This is humanity of greatest challenge to the prospect of truthfulness and immorality.

The basic point of the similarity and difference in Buddhist psychology and modern psychology is that: in the same sense, both psychology systems focus on research and investigation of mental issues, psychology, phenomena and psychological progression - that is, in the same direction human perception, that is, consciousness.

However, while Buddhism through its philosophy has enlightened the human nature (*Nihsvabhāva*) and the world - which means “all are selfless - *anatta*”. On the contrary, modern psychology attempts to formulate its doctrine. According to the call of instinct, of self-consciousness and so must constantly face the current problems of contradictions. The inner between the aspiration of the self and the social consciousness, the moral sense - the meaning is “heart” and “mind” constantly fighting.

And also from that, man with self-consciousness that this is I, this is mine, this is myself and clinging, clinging to the self, my self, and my self, think that it is

eternal. Therefore, by clinging to self, indulging in self, people often fall from crisis to crisis, that is crises of heart and reason.

Conception of man, under the lens of Buddhist psychology, man is not an independent being, an individual human being, or a social being as the point of Western philosophy; nor is it part of the essence of the great self (*Brahman*), as in ancient Indian philosophy; nor is it from nothingness, or the working principle of Yin and Yang like Chinese philosophy. The Buddhist human being, first of all, is an expression from the consciousness, which includes all conditions (soil, water, fire, wind, air, time, space and consciousness), appears as an inseparable whole and appears as an inseparable whole of the five aggregates (form, feeling, perception, formations, consciousness); and human nature is nothing but an integration of *karmic* conditions with the stream of *karma*. If there are sufficient conditions and conditions without the stream of *karma* (or conscious *karma*), that person cannot form as a thinking, perceptive, creative, and loving heart; On the contrary, the human without that stream of karma will be the state of insentient, unable to be educated or trained. But what is *karma* here? As already presented, these are the seeds that (innate seeds) collected, the deep artifacts of consciousness. In other words, *karma* is the thinking and action of each human being that is the good, evil and undetermined *karma*. Humans have created *karma* (cause) what you have to reap that *karma* (effect). Our actions, thoughts and words are like a borrowed bond, and one day it must be returned to the bondholder who is itself. Thus, the correct understanding and realized law of *karma* will help you get rid of the enchanted grid of the "beings" who create, power, dominate, and dominate your own life. And from there, you should choose for yourself a right direction.

The path of the practice of consciousness system: The purpose of the Buddhist Psychology is established to help people progress toward a transformation - a complete change of the whole structure of human consciousness. It is the structure established by desire, attachment, craving, by existing and non-existent into the path of transformation to become better. The presentation of the medical transformation steps has been codified by Vasubhandhu into **five stages of consciousness**, namely: i. Stage of equipment or Moral Provisioning

(*Sambharavastha*), ii. Stage of Intensified Effort (*Prayogvastha*), iii. Stage of Unimpeded Penetrating Understanding (*Prativedhavastha*) (*Darsanamarga*), iv. Stage of Exercising Cultivation (*Bavanavastha* or *Bhavanamarga*), v. Stage of Ultimate Realization (*Nisthavastha*), *Dharmakaya*.

The worldview of Buddhist psychology is seen with "Cause and Effect" eyes. From man to the world of things, phenomena are all existence of “*Cause and Effect*”; and the concept of Buddhist psychology i.e the concept of "Causes and conditions". According to Vasubandhu, all existence always has all four Cause - conditions: (i) Cause as condition (*hetu-pratyaya*), (ii) condition for development (*adhipati-pratyaya*), (iii) object as condition (*alambana-pratyaya*) (iv) the condition of immediate continuity (*samanantara-pratyaya*). Here, Buddhist psychology is also progress of “*cause and effect*”. Thus, in all the areas from spirit to matter, a thing if it is to being the form must have all four the conditions.

Especially in the field of education, these four conditions are the basic principle of establishing a path of education for the best people. From these four conditions, the world and the people are seen as a whole of relationships and a series of values, all interrelated, all condition each other, as all living things cannot live and grow without energy in every ray of the sun’s rays.

Thomas A. Kochumuttom has described it as “the individual unconscious, which carries within it the seeds of all past experiences.” The *ālaya-vijñāna* is described as an “abiding, uninterrupted stream of sentience” that provides continuity across multiple periods of wakefulness and even across multiple lives. It only ceases at the attainment of arhattva. In spite of its being called a kind of consciousness, its activities and influences are entirely non-conscious, and therefore it is in some ways quite similar to Western concepts of the unconscious.⁴⁰⁴

Mahāyāna Buddhist Psychology had given to a "map" describing the whole method of perceiving the nature of man and the world, having come to the assertion that man and the world are “*pseudo*”, depending according to the cause-condition change, through the process of the awakening system. All phenomena in this world, even

⁴⁰⁴ David C. Drake, “Consciousness” in the Works of Vasubandhu, 世親著作中的“意識”概念, Presented at the National Chengchi University Graduate Student Philosophy Forum, Taipei, Taiwan, April 18, 2007

the people present before our eyes are images from the sea of consciousness. They turn shimmering like many thanks to “predestined” (consciousness) by man-made.

So if the ego and the *dharma* are real or not, they are the wrong attachments, delusion leading to suffering, entangled by negativity (due to the wrong attachment) and mental hindrances (due to the wrong attachment). Helps people to be fully aware of the doctrine of dependent origination - selflessness that Buddha taught. This teaching is the truth of the universe of all things. This is the key of the priceless treasure in the minds of every human being, understanding this key, using this key will surely enable people to possess their precious treasure. This is also the second aspect of the mind.

The second active aspect of the mind is the absolutely pure and joyful path, which is the miraculous path of guiding beings from the ordinary to become Buddha, is the method of purifying the defiled and defiled consciousness stream. That path we often call the five levels of marvelous transformation of the mind. A practitioner who reaches the fifth spiritual level is the end of the Buddha - the fruit of the Buddha, or the second aspect of the mind.

Learning and practicing Buddhist psychology is the process of exploiting our own treasures, if on the way we cut through the dream strings of the mental afflictions, overcome the consciousness, transform it. As a companion with me, he recovers the young man of Māna who guards the gate and protects, so we can easily open the treasure door. This great treasure is greater and more wonderful than all the treasures in the world. The number of pearls contained in this store has a remarkable value compared to the value of the jewels in the world, nothing comparable. At that time, I was free to use and give to people. A practitioner who has gained access to this treasure will automatically become the richest man, one who has the most positive energy, has the most wonderful things, that person can be compared with Buddhas and Bodhisattvas.

Buddhist psychology, while giving an analysis of human mind, also provides developmental strategies such as self-analysis and meditation. Meditation is the English term used for the Buddhist psychological approach to mental development.

When tranquility is developed, lust can be abandoned. When insight is developed, ignorance is abandoned. Insightful meditation in Buddhism is a method of observing the way in which emotions arise, stay, and pass away at the level of conscious experience. Such watchfulness over the unwholesome emotions leads one to the path of liberation. Wisdom destroys the cognitive basis on which the unwholesome emotions have arisen. Meritorious consciousness leads to virtuous lives. Mental development aims at producing a state of perfect mental health, cleansing the mind. Mindfulness exercises anchor the mind securely in the present.⁴⁰⁵

2. Suggestion

The research has been completed through an analytical study of Buddhist Psychological System in *Mahāyāna* Buddhism in both theory and practical influence to other school. This research helps to have a clear idea about how Buddhist Psychological System appeared in *Theravāda* doctrine as well as developed by *Mahāyānists* follower,

To study the Buddhist Psychology be defined in *Triṃśikā-Kārikā*. And its influence to almost mainly famous *Mahāyāna* Schools. However, because of researcher's capacity, there is some further research needed:

A detailed analysis of threefold consciousnesses in Buddhist Psychology.

A comparative study of the storehouse consciousness in Buddhist Psychology and the unconscious mind of Freudian theory.

Application of Buddhist Psychology in modern way.

Finally, I want to emphasize that Buddhist Psychology has provided humanity with a holistic view. The way people and the world view their true nature. From that gives humanity happiness and happiness right in this life, and is the most effective solution to promptly prevent the crisis in the life that people suffer. So Buddhist psychology needs to be applied in human life, especially needs to be taught in universities, such as the main subject of Psychology, Psychotherapy or Educational Psychology. This course will help individuals readjust their psychology, negative thinking, and creative thinking initiatives to strengthen their personal lives - build a happy, stable family and develop the country. It is hoped

⁴⁰⁵ (Manjula Vithanapathirana 2013)

that this thesis will open new creative innovations in the field of Buddhist Psychology. The subject “the most fundamental of Buddhism”.

As Kwee’s proposition is a practice oriented mosaic of pan-Buddhist principles and Rational Emotive Behavior Therapy. Transformation at the base (*Paràvrtti*) is a Buddhist psychology of a cognitive-behavioral signature which is elaborated in various edited books and backed by scholars and practitioners in the field. Based on three decades of theory, practice, teaching and research, the present contribution launches the specifics of a university level curriculum to secure transformation at the base for the next generation. The curriculum is particularly apt for professional therapists and coaches. This consist of MAs, MDs, and PhDs: physicians, psychiatrists, buddhologists, reverends, psychologists, social workers and organizational counsellors.⁴⁰⁶

I hope that the process transformation of consciousness to nourish three the energies of mindfulness, concentration, and insight in mind that can represent the contribution of Buddhist psychology to global ethics, so that humans can overcome in these dangerous and difficult times. As Master Thich Nhat Hanh said:

*“After almost seventy years of practice, I have found these mind trainings can help relieve suffering and produce happiness by helping us generate the energies of mindfulness, concentration, and insight. The practice of these three energies can open the door to liberate people from the prison of their suffering”.*⁴⁰⁷

⁴⁰⁶ G.T. Maurits Kwee, *A Curriculum on Buddhist Psychology and Therapy/Coaching*, p. 138. Viewed on 20/10/2019.

http://www.icdv.net/2014paper/ws5_09_en__A_Curriculum_on_Buddhist_Psychology_102048546.pdf,

⁴⁰⁷ Thich Nhat Hanh, **The Mindfulness Survival Kit: Five Essential Practices**, op. cit., p. 7.

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Buddhist Psychology: A Study based on Mental Cultivation to Establish Harmonious Society in the Digital Era

Miss. Tran Thi Nghia
Ph.D. Research scholar in Buddhist Philosophy
Sanchi University of Buddhist-Indic Studies, India.

Introduction

As we live in the period of technological modernization of the human being, this is approaching a digital era. We are also facing up to problems of advantage and disadvantage. The urgent need for digital era is how digital technology is affecting better human life. According to view of Buddhism taught that the return of the human reality separated from metaphysical ideals could keep us away from exacerbations of ideas and the dehumanizing automatism of technology. The human being is not only a mechanic, operational construction; on the contrary, he has a consciousness that mind is the focus of all activities from awareness to express of words and actions. So, he can opt for actions himself, which may prove, in the end, to be genuine or not, thanks to the success or due to the failure in the concrete reality. The aim of this paper is to underline that the development the insight of highlight factors of humanity such as fraternity, non-violence, loving-kindness, compassion and wisdom so on, combine the cultivation of inner peace with active social compassion in mutually supportive and enriching practice. The digital era must be perceived as a product of human ingenuity and its applicative potentialities and should not be seen as the domination of technology, but only as a stage of the developments in the technologies that must assist our life.

Brief Introduction about the Characteristics of the Digital Era

The period characterized by the existence and development of digital technology. The "Digital Era" refers to a time in which there is widespread, ready and easy access to, sharing of, and use of information (knowledge) in electronically accessible, i.e., digitized, form, in economic activities.¹

Today, impact in technology in human life is immeasurable. People use technology every day, in different ways and people also do that to harming up the society we live in. "But what we are used to call modern technology, technically it is not as new as we think. For instance, if we have a great Smartphone today we can figure out that it is just an advancement of an ordinary mobile phone that we had years ago. Or look at a train today - we used to use steam powered trains and now we have electronic trains - just to get faster to some place. The technology evolves, but it finds old ways and old technologies to evolve."² Now let's look at these advantages and disadvantages: Advantages; Improved communication - advanced communication technology tools, Easy access to information - at anytime and anywhere, Social Networking is great improvement for individuals and businesses, Convenience in

¹(Lawrence J. Lau, 2003), p. 5

²<http://www.ubiwhere.com/en/news/2015/05/25/technology-advantages-and-disadvantages/#.WdYMXsIX7IU>.



education such as online, Convenience of traveling are very important in our lives and in the business world, Efficiency and productivity to helping businesses increasing production, saving time and money in the industry, etc. In addition to such advantages, there are also significant disadvantages such as; Job loss - machine replacing humans, World destruction weapons - increasing endless wars, increased loneliness - social isolation, Competency - increased dependency on modern tools that reduces our creativity and intelligence.

Therefore, the use of our daily technology should be reconsidered their harming. This paper is confined to the major method of Buddhist Psychology. The importance of Buddhist Psychology in the society and practice of Buddhism is highlighted. The problems of the paper describe and analyze Buddhist Psychological key including: basic drives that motivate behavior, perceive the right problem, personal development, and behavior change. The relationship between theory and practice in Buddhist Psychology is commented on, with special reference to techniques of mental cultivation and other behavior change strategies. Finally, comments are made on the possible interaction between Buddhism and the Digital Era in the most effective technology use possible.

Meaning of Buddhist Psychology

The word “psychology” derives from Greek roots meaning study of the psyche, or soul about 15th century or early 16th century.³ This term closely connected to the scientific study of the human psyche. And the term “Buddhist Psychology” was coined by Caroline Rhys Davids. For the first time she mentioned this term in her book entitled “*A Buddhist Manual Psychological Ethics, From the Pali of the Dhamma-Sangani.*”⁴ The term “Buddhist psychology” is commonly used to characterize elements of Buddhist thinking and practice that touch upon the observation, description, and analysis of phenomena deemed psychologically.⁵

Buddhist psychology states that because of evil conditions of mind, one commits evil deed and defiles one’s mind; and as a result, one becomes victim of his own deeds and loss health. Therefore, Buddhism emphasizes the importance of developing one’s own mind. In Buddhism, mental development is of greatest importance because without it, it is impossible to gain complete health.⁶

Buddhist Psychology is regarded as a science of mind as it deals with mind. The study of what the mind is and the study of how the mind functions (epistemology) are understood to be crucial aspects of the spiritual path. And all the teachings of the Buddha was recorded the Buddhist canon, is meant to help human beings relieve suffering and achieve happiness, and that only happens through control the mind. The fundamental teaching of the Buddha holds that external things are manifested of the mind. Therefore, pure mind must be trained and cleansed of evil propensities. “To purify one’s mind” is said to be the sum-total of the Buddha’s teachings: “*To avoid all evil to cultivate good, and to cleanse one’s mind. This is the teaching of the Buddhas.*”⁷

According to Buddhism, physical is linked to mental states. Thus the real threats to our well-being are evil psychological elements such as attachment, anger, and ignorance. They are the three fundamental deluded minds that lead to all other afflictions, both mental and physical.

³<https://en.wikipedia.org/wiki/Psychology>, 25 October, 2017.

⁴(Caroline A. F. Rhys Davids, 1900)

⁵(Teo, T. (Ed.), 2014), p. 185.

⁶(Ashin Sumanacara, 2014), p. 125.

⁷Dhammapada verses, 183.



Only with thorough understanding about the mind and its functions, human can hope to transcend the disturbing thoughts and emotions that plague for himself, family and society. The ultimate goal of studying the mind is complete freedom from suffering, we can also study the mind for controlling it like person who is boatman. Investigating the mind by analyzing our thoughts, emotions, and control by mental cultivation of Cognition, right decide about social balance, harmony, development in the society. This is unique way lead to harmony and development society both spiritual and material life.

General Ideas about mental cultivation

One of basic teachings of Buddha about man, Five Aggregates (*pancupadanakkhandha*) are compound elements of man namely, the aggregate of material form (*rūpa*) which is known as body or physical and the last four factors which are known as mind, mental or non-physical factors in man. "The Buddha denies the existence of any permanent entity whether we describe it as mind or consciousness. What we refer to as mind is really a psycho-physical complex (*nāma-rūpa*). *Nāma* is used to refer to the four non-material groups (*khandhas*): these are *vedana* (feeling), *saññā* (sense-impressions, images, ideas, and concepts), *saṅkhāra* (conative activity, dispositions) and *viññāṇa* (consciousness). The term *rūpa* refers to the four great elements: extension, cohesion, heat, and the material shape derived from them. The mental and physical constituents form one complex, and there is a mutual dependency of the mind on the body and of the body on the mind."⁸

When we speak about mental cultivation then we really are speaking about not just dealing with psychological problems but dealing with the more fundamental spiritual problems of defilements, delusions, illusions, and ignorance, states of ignorance. These are the things that we need to deal with. Because if we deal with these mental defilements, delusions, and if we are successful in our effort to purify the mind of these pollutants, for want of a better word, then we will receive spiritual illumination and we will then become more enlightened, not just more sane, less crazy, and get on with our friends and other fellow human beings better. But it's more. The transformation is more fundamental, that's what I am trying to say.⁹

The main purpose of the Buddhism, as the Buddha commences his spiritual training, is to study and analyses his own mind, to observe its inner nature and how it works; and how good and bad ethical states arise there from. That is why in Buddhism so much emphasis is laid on the psychological aspect of ethics. The motive of Buddhism is not just a scientific evidence having bearing on living, but the ultimate desire to cultivate the good mind, avoiding all evil psychological states.¹⁰ What we have to renounce is the ignorance, which is behind all our deluded states of mind. Trained and cleansed of evil mind are teachings of innermost core that are central teaching system of Buddhism.

An Analysis through Activities Process of Man

According to the Five Aggregates (*khandhas* (*Pāḷi*)), Buddhism analyses the whole of man into five aggregates, (*pancupadanakkhandha*) namely, the aggregate of material form (*rūpa*), the aggregate of feelings and sensations (*Vedanā*), the aggregate of perception (*Saññā*), the aggregate of disposition (*sankhara*) and consciousness (*viññana*). This Five Aggregates is divided into two parts: Body and mind of man; the aggregate of material form (*rūpa*) which

⁸(Padmasiri de Silva, 2000), p. 16.

⁹(Ven. Traleg Kyabgon Rinpoche, 2003).

¹⁰(O.H. De. A), pp. 2-3.



is known as body and the aggregate of feelings and sensations (*vedana*), the aggregate of perception (*Saññā*), the aggregate of disposition (*sankhara*) and consciousness (*viññana*) the last four factors are non-physical factors in man, they are generally implied by the word “mind”.

Another analysis, personality is also analyzed in a more dynamic way as have three divisions of man. These are body, speech and mind. Meanwhile, all our actions are performed by control of mind. The main way in which the mind produces effect in the body is through states of mind leading to speech. The basic actions consist of two types to be good and bad. The good actions produce from good thought of mind, and bad action produce from bad thought of mind. The mind precedes all action. In Buddhist psychology, mind has an important position in man. *“Experiences are preceded by mind, Led by mind, and produced by mind. If one speaks or acts with an impure mind, Suffering follows even as the cart-wheel follows the hoof of the ox” And: “Experiences are preceded by mind, Led by mind, and produced by mind. If one speaks or acts with a pure mind, Happiness follows like a shadow that never departs.”*¹¹

Practice to mental Cultivation

In Buddhism we have many different kinds of practices, but you find that they all emphasis just the meditation really, fundamentally speaking. In terms of meditation: one technique of meditation is designed for us to be able to get some kind of handle on how to deal with our conflicting emotions, this is called meditation of tranquility; and then there is a type of meditation which is designed to help us, to aid us in our effort to overcome discursive thoughts, the proliferation of thoughts that we spoke about, which is dealt with by this practice called meditation of insight.¹²

The life-current, the stream of existence which we call the self; and it is only with self-delusion that unsatisfactoriness or suffering can exist. By the destruction of that which holds together the delusion of the self, the root cause of suffering is also destroyed. The ultimate aim of Buddhist practice is to annihilate the self. This is where a great deal of misunderstanding arises, and naturally so; but once it is realized that to annihilate the self is to annihilate a delusion, this misunderstanding disappears.¹³ When the delusion is removed, the reality appears; so that to destroy delusion is to reveal the reality. The reality cannot be discovered while the delusion of self continues to obscure it. Hence, in the Buddhist texts is often explained as the final elimination from one’s own mind, of greed, hatred and delusion was replacing the three evil roots by three good ones, that is, to replace greed by non-greed, hate and ill-will by kindness and goodwill, ignorance by wisdom. This, of course, also implies the perfection of the opposite positive qualities of selflessness, loving-kindness, and wisdom. The attainment of the ultimate aim of all Buddhist practices, and is the same as complete liberation from dissatisfaction or suffering.

What motivates human action? What drives people in their behaviors? According to Buddhist analysis, the all action of man is governed by mind. The ordinary person’s behavior, according to Buddhism, is governed and driven by psychological aspects like desire, hatred, delusion, etc. and psychological aspects of mind which is associated with the mind. The Buddhist way of life is an intense process of cleansing one’s speech, action and thought. It is

¹¹ *Dhammapada verses*; Verse 1 & 2.

¹² (Ven. Traleg Kyabgon Rinpoche, 2003).

¹³ https://www.bps.lk/olib/bl/bccccc1042_Bullen_Buddhism--A-Method-of-Mind-Training.html



self-development and self-purification resulting in self-realization. The emphasis is on practical results and not on mere philosophical speculation, logical abstraction or even mere cogitation.¹⁴

The goal of mental cultivation to bring about psychological changes for towards the achievement of ultimate goal is practicing the meditation base on the path of the Noble Eightfold Path, involves steps which can be described as right psychological aspects such as Right Understanding (*Samma ditthi*), Right Thought (*Samma sankappa*), Right Speech (*Samma vaca*), Right Action (*Samma kammanta*), Right Livelihood (*Samma ajiva*), Right Effort (*Samma vayama*), Right Mindfulness (*Samma sati*), Right Concentration (*Samma samadhi*) and the level of achieving this goal was dependent on each individual's efforts. The actual task of achieving the goal was up to each individual's efforts. And method of meditation is considered a central method in Buddhist texts.

Buddhist Psychology are described using in the digital it look like manual to guiding for harmonious society. "These include: fear reduction by graded exposure and reciprocal inhibition; using rewards for promoting desirable behavior; modelling for inducing behavioral change; the use of stimulus control to eliminate undesirable behavior; the use of aversion to eliminate undesirable behavior; training in social skills; self-monitoring; control of intrusive thoughts by distraction, switching/stopping, incompatible thoughts, and by prolonged exposure to them; intense, covert, focusing on the unpleasant aspects of a stimulus or the unpleasant consequences of a response, to reduce attachment to the former and eliminate the latter; graded approach to the development of positive feelings towards others: use of external cues in behavior control; use of response cost to aid elimination of undesirable behavior; use of family members for carrying out behavior change programs; and cognitive-behavioral methods."¹⁵

Application of mentalcultivation in the Digital Era.

In the four noble truths, the Buddha compares the stages of freeing the mental factors to recovery from illnesses. If we don't first recognize that we are sick, we won't seek help. And if we don't know the origin of our sickness, we cannot choose the most effective therapy to cure. The Buddhism is considering the four noble truths like the framework to formulate this insight: we can apply them equally well to the nature of the mind. To transform the mind, we must see that it can be transformed, an understanding that can arise only out of true knowledge of its nature. And there are applications like below in the society.

Education for self – responsibilities

To established harmonious society, the individual is the key factor. Man is the most important matters for social change. The individual change well then harmony, peace, happiness be established. Because, per individual is as cell of society. Therefore, for the betterment of world each individual has to improve. Consequently the social reformation will be established by acquiring the peace of individual-mind. So we can say the peace of each mind is the source of world harmony. Harmonious society is the basic teaching of Buddhism. As the means of practice, peace cultivated in a person's mind is a source of an act of peace and a moral deed. Only a peaceful mind can originate a peaceful act. The Buddha's teaching encourages a person to keep our mind in peace and demand peace from others. Therefore,

¹⁴(Padmal, Vol. 9 No. 3 Fall. 1990), pp. 236-254.

¹⁵Ibid.



universal responsibility is the key to human survival and development. It is believed to be the best foundation for the world peace. It helps us to recognize that the most secure foundation for a new world order is not simply broader political and economic alliances, but each individual's genuine effect of action.

Education of Buddhist Psychology toward to the mental power - the mental power to create machines. The power to create happiness. The people, have the power to make this life free and beautiful, a world of reason - a world where science and progress will lead to all men's happiness.

Development for moral action

The evil actions, which are to be avoided, relate to the three doors or means of action, and these are action of body, action of speech and action of mind. Meanwhile, all actions are performed by control of mind. The evil actions of mind produce evil results - suffering, moral actions of mind produce moral results - happiness. The benefits of understanding the action of mind are that understanding discourages one from performing evil actions, which have suffering as their fruit. Once we understand that in our own life every action will have a similar and equal reaction, once we understand that we will experience the effect of that action, moral or evil, we will refrain from evil behavior, not wanting to experience the effects of these evil actions. Similarly, understanding that moral actions have happiness as their fruit, we will cultivate these moral actions. Reflecting on the law of karma, of action and reaction in the moral sphere encourages us to renounce evil actions and cultivate moral actions.

Balance between spiritual life and material life

Balance between spiritual life and material life is characteristics of an ideal society. Morality is cultivated in the mind that keeps the world in balance and equilibrium. Those who think, speak and act morally always keep themselves to this normative balance leading to harmony and happiness with others. On the other hand those who act against this equilibrium create disturbances. Thus moral cultivation is indispensable for the harmony in the society. A course of life conditioned by these moral factors is bound to bring satisfaction, happiness, progress and peace in life. When mental factors be cultivated it is a great force for harmony in the world. The Buddha's policy of peace, self-sacrifice, kindness and charity find also in India and other countries.

Buddhist Psychology teaches us to free ourselves from that kind of grasping – not in an emotional, rejecting way but rather by taking the middle way, between the two extremes. If you put your mind wisely into this balanced space, you will find their happiness and joy. We need to pay equal attentions to both material and spiritual development. These two aspects need to be concerned. Because, our spiritual happiness and inner contentment without them, life will difficult. No matter how abundant the materials are. The external material aspects are also important since we can't only live solely on spirit. We need material resources as a support for simply surviving and being in the world. But rather emphasizes a balance between material and spiritual cultures. Because, that will bring benefits to our lives. We should maintain a reasonable balance between our inner and outer realities. It is great importance. We are concerned about all the related knowledge of inner heart and its significance we also have to care about the benefit and shortcomings materials focus has brought to human and society.

Harmonious Nourishment in Mind

Mind is main key for every action of men. Therefore, mind nourishment is as root nourishment. Mind that introduces the individual to the most important scientific problems of man, how to understand mind and behavior in life, lead to a better the life. The origin of all



phenomena comes from mind, does not have a phenomenon that exists outside mind. So, if you understand the concern with mind. Then all phenomena are available in the mind. For example large tree whose branches are full, leaf, flower, fruit.... but all them from a root, if the root of tree is cut tree, leaves be would die. Likewise, if we do not know the origin of the mind that apply wrong ways and methods to practice, like a person cooks sand that hope become the rice. So, for directing the learners recognize the source of the mind to practice is important, most essential, and indispensable. If you do not understand the mind lead to wrong thought like cooking sand that hope become the rice is impossible. And the twelfth-century Vietnamese Zen master Thuong Chieu (“Always Shining”) said, “When we understand how our mind works, the practice becomes easy.”¹⁶ The lesson from this doctrine points out practical values of Buddhism which should be kept and acted on in one’s daily life. Nourishment of harmonious thoughts are produced harmonious actions from harmonious thoughts of mind, the basic and chief aims and objectives of Buddhist Psychology.

Organization for the harmonious society

The method of mental cultivation is the key factor to inter-faith harmony and to reducing terrorism have joined hands towards community building, inspiring people of different castes and classes to work together. The Buddha’s policy of peace, self-sacrifice, kindness and charity applied also successful through ages such as Asoka in India, Trần Nhân Tông in Vietnam, and Tang Dynasty in China..... Tolerance is the special characteristic of universal love. Asoka was greatly influenced by Buddha’s teaching and he succeeded to establish harmonious society in conquest by Righteousness and ultimately win peace and tranquility for India that time. The basic aims and objectives of mental cultivation of Buddhism, are to soften and fill the hearts of people with compassion.

These method provide strong and sound foundation for controlled and disciplined human life. When one will follow that then one will think for others. In another sense, neither for one’s own nor for other’s sake one should do any evil. So the Buddha’s moral teaching, these precepts help to stop civil unrest struggle for power among political parties, racial prejudices, narrow selfish motives, different religious sects, economic status, fame and war between nations.

Finally it can be said that if we practice to cultivate positive psychological aspects, then we can be able to establish a tension free peaceful society. But we should remember one thing that we have to practice all these Buddhist ethics honestly and completely.

Conclusion

In the digital era, most people are influenced by the boon of scientific technology, and believe that the way of human life is to develop and utilize it. Having discovered the laws of the natural world, modern science and technology have misused them, and freely manipulated the world of nature in order to obtain material wealth. As a consequence of putting spirituality aside, man has become a threat to the existence of other beings. All serious problems in society are created because of man’s ignorance and illegitimate desires; people inflict pain on others to gain their own happiness or satisfaction. But true happiness comes only from a sense of inner peace which must be achieved through the cultivation of altruism, love and compassion and through the elimination of anger, selfishness and greed. According to Buddhism, peace is not merely the absence of war, weariness, conflict, disturbance, and suffering but also a positive feeling of contentment, pleasure and happiness, the development

¹⁶(Thich, 2002), p. 4.



of a good heart, love, compassion, joy, equanimity and so on. And These Buddhist doctrines have a great role to play in reminding us of our humanity.

Mental cultivation is bound to bring satisfaction, happiness, progress and peace in life, being the vital force in the lives these nations were enabled to live peacefully, with mutual goodwill toward, friendship with and appreciative understanding of each other verily a great traditional contribution to the well-being of human family. changing bad psychologies status certainly help safe living in this world which is otherwise riddle with instability and uncertainties in the sphere of peace. When mental factors be cultivated it is a great force for harmony in the world. Understanding the meaning of Buddhist Psychology can help man to create a harmonious life not only in the human world, but it can also give an effective solution in re-establishing a harmonious life between man and his environment. If the mental cultivation can be applied in the modern world, it can make people aware of the true meaning and lead to the attainment of happiness.

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Application of Buddhist Psychology for Happy Life

Tran Thi Nghia

Ph.D. Research Scholar, Sanchi University of Buddhist-Indic Studies, Sanchi, Raisen, Madhya Pradesh, India

Abstract

Buddhist psychology is the science of mind and methods for mind development systematically which introduces the individual to the most important scientific problems of man, how to understand his mind and behavior in life, leading to a better life. According to the teachings of the Buddha; mind is the focus of all activities from awareness to express of words and actions. We observe three divisions of man as per his thinking process and behavior pattern. These are body, speech and mind. Meanwhile, all our actions are conceived and decided at the level of mind and manifested through physical, vocal or mental actions. The basic actions consist of two types, viz. good and bad. Good actions are produced through good thoughts of mind, and bad action through bad thoughts of mind.

The feelings of suffering and happiness that people feel are the manifestation of the psychological state. But recognitions to the nature of mind that is transformable; we can train and cultivate positive mental states to live happily and eliminate suffering.

Mahāyāna Buddhist Psychology had content which explaining nature of mind, characteristics of mind, function of mind, mental process, and the practice method by cultivating and mind prating to liberate the suffering and live happily.

Keywords: Buddhist psychology, negative mind, positive mind, application, happiness.

Introduction

Buddhist Psychology is rooted in the teachings of the Buddha which were collected in the form of *Tripitaka*. Afterward, the Buddhist Masters of *Mahāyāna* Schools who were closely connected with teachings of the Buddha and systematized as Buddhist psychology. Analyzing for learners to understand clearly what types of mind they include. What is the function and effect of each type? How does the mind relate to the good? How does the mind relate to evil? What mental processes give rise to human-induced conflict, misery, and suffering? What actions of body, speech, and mind benefit: more peace, happiness and relaxation, and also more harmony with others? Like it or not, we get involved, with our bodies, our words and our mind.

The system of *Mahāyāna* Buddhist Psychology base on the construction of the Thirty

verses is also called the Hundred *Dharmas*. They can be divided into two main aspects; negative psychological states, positive psychological states. Buddhist psychology presents existence, processes, and activities of mind follow the doctrine of “*dependent origination*”. Therefore, the application of Buddhist psychology when understanding each group of types, operation and effects of each state of mind, we realize that in our mind there are full of seeds of good and evil. So, we should actively replace or training the negative mentality by the positive mentality. When we achieved in training our mind we will have a happy life.

General Meaning about Buddhist Psychology - Terminology

The term “Buddhist Psychology” was coined by Caroline Rhys Davids who translated many important texts from *Pāli* into English and was the

first to use the term “Buddhist psychology” emphasized both its narrower and broader meaning for the first time she mentioned this term in her book entitled “*A Buddhist Manual Psychological Ethics, From the Pāli of the Dhamma-Sangani.*”¹ And more prominently in her book was given the title “*Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pāli Literature*”² which is on the Buddha’s discourses.

Buddhist psychology is the science of mind and it introduces the individual to the most important scientific problems of man, how to understand his mind and behavior in life, lead to a better life. And

*“The main function of traditional Buddhist psychology is to identify these minds and to classify them so that we can effectively manage them. A mental event that seems to us to be simple is in fact quite complex.”*³

Buddhist psychology presents Buddhist psychology presents the whole relationship of mind, by explaining all three main aspects of mind. It is the connection between mind (*nāma*), body (*rūpa*) and behavior (*kamma*) in the connection that how they closely associate to each other in each element. In those three aspects, Buddhist psychology emphasizes on the function of the mind. That ways to help people to be fully aware of the doctrine of dependent origination - selflessness that Buddha taught. This central teaching is the truth of the universe of all things.

Buddhist psychology does not hold that consciousness gives rise to matter. There are not the consciousnesses that give rise to sense organs and object fields but six sense organs in all (eyes, ears, nose, mouth, body and mind) that relate with their respective sensory object fields (visual, auditory, olfactory, tactile, tactile, and mental consciousness),⁴ and consciousness interact with each other. It makes the cause-conditions support each other, and it is from this support that the six consciousnesses manifest, not the mind, which gives rise to the sense organs and object fields. It is about interacting with each other to make consciousness manifest. For example, like a light

bulb, an electrical wire that conditions for light to manifest. All *dhammas* are dependent on “*Dependent Origination*” to form, there is no before and after, but it is simultaneous and instantaneous. This is the key of the priceless treasure in the minds of every human being, understanding this key, using this key will surely enable people to possess their precious treasure.

Construction of Mind in Buddhist Psychology

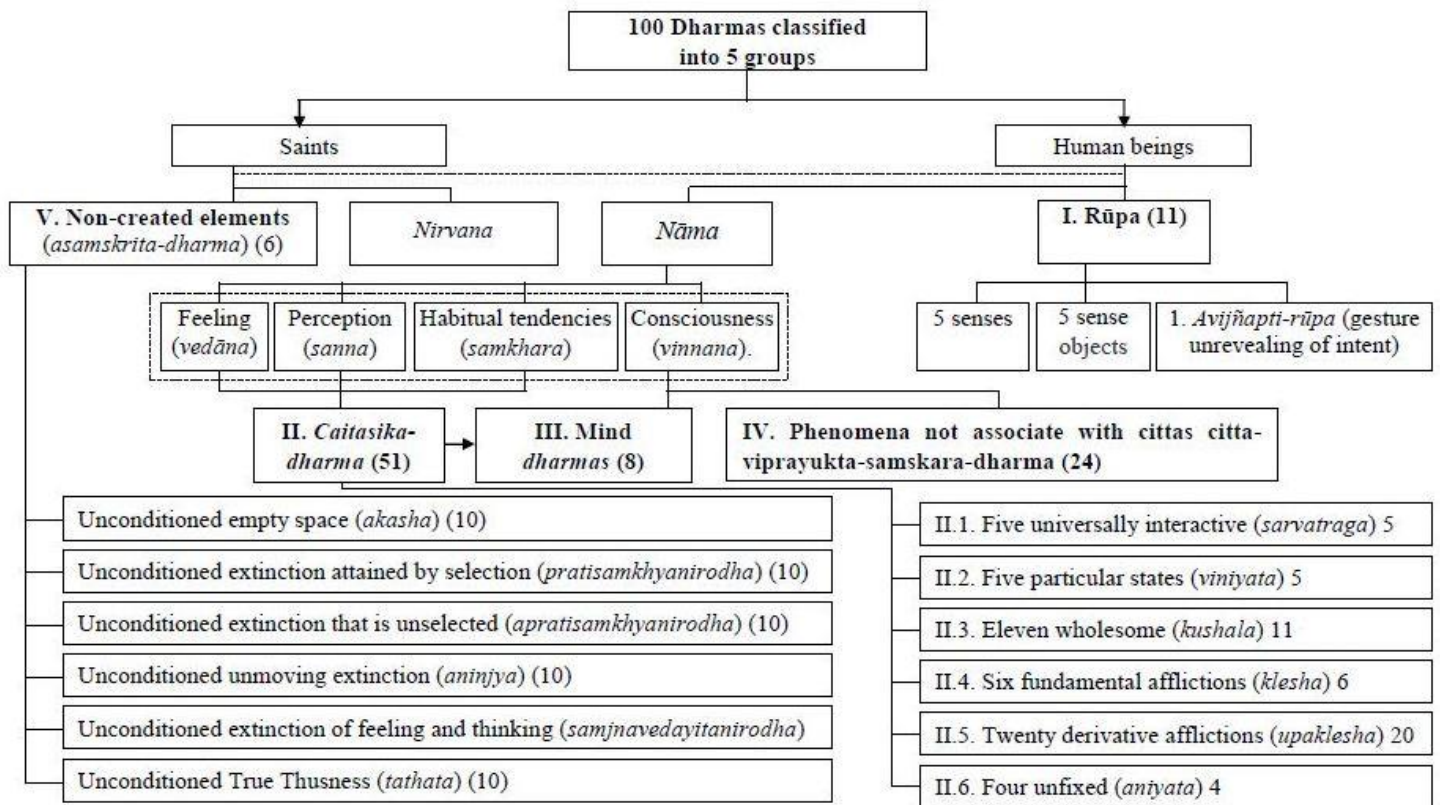
According to *Mahāyāna* Buddhist Psychology, *dharma* is a product of consciousness. Because, when it is a phenomenon, it is not yet called *dharma*. But once we have developed it, it has to be through the lens of consciousness only, Give it a name and give it a certain function, give it a nature that means it has four factors to form *dhammas*. Those four factors are name, meaning, setting nature and discriminating. These four meanings are attached to form a *dharma*. In short, *dharma* is a thing and phenomenon that consciousness conceptualizes what it is, perceives what it is, so it is a product of consciousness.

Take place in the transformation of consciousness and all *dhammas* in the world are too many but all of them consist of the hundred *dhammas* that is seen as the overall of all the phenomena, which are divided into five groups:

- i. The operation of consciousness (*citta-dharma*, mind *dhammas*).
- ii. Phenomena associate with *cittas* (*caitasika-dharma*).
- iii. Form-elements (*rūpa-dharma*).
- iv. Phenomena not associate with *cittas* (*citta-viprayukta-samskara-dharma*).
- v. Non-created elements (*asamskrita-dharma*).

*“They are in this sequence because the first are supreme, the second interact with the first, the third are the shadows manifest by the previous two, the fourth are separate from the positions of the previous three, and the fifth are re-vealed by the previous four.”*⁵

Construction of Mind in Buddhist Psychology



Negative Psychological States

According to analysis above of *Mahāyāna* Buddhist psychology, in the mind of each of us there are 51 characteristics of mind. In which there are the six fundamental afflictions are: greed (*raga*), anger (*pratigha*), foolishness (*moha*), arrogance (*māna*), doubt (*vichikitsa*); and improper views (*dṛiṣṭi*). And the twenty derived from afflictions are: wrath (*krodha*), hatred (*upanaha*), rage (*pradasa*), covering (*mraksha*), deceit (*maya*), flattery (*shathya*), conceit (*mada*), arming (*vihimsa*), jealousy (*irshya*), stinginess (*matsarya*), lack of remorse (*ahrikiya*), lack of shame (*anapatrapya*), lack of faith (*ashraddhaya*), laziness (*kausidya*), laxness (*pramada*), torpor (*styana*), restlessness (*auddhatya*), distraction (*mushitasmṛiti*), improper knowledge (*asamprajanya*); and scatteredness (*vikshepa*). Negative psychological states are the mentality that leads us to suffering and not having a happy life. Because, we are greedy for something, we

will be tied by it, our mind keeps thinking about that. If we are greedy for money, we will be tied up by money, because of money greed; we keep thinking about money and not thinking about anything else. If the mind is bound, there will be no happy life. Practicing mindfulness is to help us separate from desires leading to freedom and liberation.

Positive Psychological States

Of these fifty-one *cetasikās*, there are only eleven *cetasikās* called wholesome mind. the eleven wholesome *dharmas* are: faith (*shraddha*), vigor (*virya*), remorse (*hri*), shame (*apatrapya*), absence of greed (*alobha*), absence of anger (*advesha*), absence of foolishness (*amoha*), light ease (*prashrabdhi*), non-laxness (*apramada*), renunciation (*upeksha*); and non-harming (*ahimsa*). The reason for analyzing specific characteristics, phenomena, nature, state and relationships, etc., of the mind in Buddhist

psychology is to help people to clearly perceive the elements of the mind, consciousness such as defilements, the basis of defilements, wholesome mind, *akusala* mind, mental affliction, etc. Thereby, each person clearly realizes the roots of suffering and happiness, of virtual reality and reality as real. And since then, each person creates for himself a truly happy life.

The Processes of Mind

The processes of mind in Buddhist psychology, these two processes are: (i) the creation of seeds from manifest activity; (ii) the production of manifest activity from seeds by the perfuming of those seeds already contained in the *ālaya-vijñāna* by manifest activities. The fact that these two phenomena, while acting as mutual causes and effects, continuously operate one after the other, and that furthermore all of this happens simultaneously, is called two successive processes bringing about “*cause and effect*” simultaneously.⁶

In Buddhist Psychology, these two functions are never conceived of as operating as two distinct processes, but are always understood to be linked as one seeds generating manifest activity that perfuming seeds. The continuous cycle operates in such a way that the seeds that are the disposition-impressions of past experiences give rise to present actualities and activities, and the impressions of those activities are again stored in the *ālaya-vijñāna*. To express this, there is the concept of “two successive processes simultaneously bringing about “*cause and effect*”.

Application of Buddhist Psychology

According to Buddhist psychology, if you want to have happy life, you must apply methods of purge negative minds lead to a happy life. According to Buddhism rests on the *Dhamma* to which social organization can successfully set up a **psycho-spiritual**, moral and legal protective structure against the energies of misconduct in whatever forms they take.⁷ Application of basic methods such as replacing of the mind; not feeding the mind by negative psychological states, training of good habit. Because, happiness is depicted that:

“*Happiness is achieved through mental training that purges the mind of afflictive emotions, such as hatred and compulsive desire, which literally poison the mind, and above all through the eradication of ignorance*”⁸

Replacing of the mind; the Buddhist Psychology contains the loftiest and enlightened teaching in human thought that has ever been made and exhorted the Buddhist followers to live in contentment and harmony and to replace the three evil roots by three good ones, that is, to replace greed by non-greed, hate and ill-will by kindness and goodwill, ignorance by wisdom. That is the only way to put an end to all wars, conflicts and suffering on earth and to bring peace and happiness to all beings.

According to Venerable Master Hsing Yun, the major illnesses caused by the three poisons, there are all kinds of psychological illnesses that need to be healed, metabolized, or overcome. The following are the treatments by the replace method of the consciousness system: A calm mind is the antidote to a busy mind, Goodness is the antidote to the evil mind. The believing mind is the antidote to the mind of doubt. True mind is the antidote to the deluded mind. An open mind is the antidote to a limited soul. A balanced mind is the antidote to a fragmented mind.⁹

Not Feeding the Mind by Negative Psychological States, when we understand our own mind, we clearly see that greed, hatred and delusion are the *fundamental afflictions*. They are fed by the *derivative afflictions*. That is, all these the *derivative afflictions* arise dependent on the *fundamental afflictions*.

So if we want to get rid of the *fundamental afflictions* (greed, hatred, delusion, etc.), we have to look at the *derivative afflictions*. Wrath (*krodha*) and Hatred (*upanaha*) will lead the mind to manifest greed. Thus, if you want to eliminate from the *fundamental afflictions*, you must reflect on the *derivative afflictions* to see that depending on the *derivative afflictions* is the food that nourishes the *fundamental afflictions*, so if you want to eliminate the *fundamental afflictions* then

eliminate the food for it. Basic affliction without food it will not existence.

The mind always attaches to colorful external surroundings, tirelessly seeking power, fortune, fame, and love, etc., constantly discriminating and calculating. So, Buddha often used for example to describe the mind. The mind is compared to a monkey that is hyperactive, and swinging and jumping between tree limbs without a moment of rest.¹⁰ According to Jennifer Shannon, control the monkey mind you have to stop feeding the monkey mind you are showing the monkey that you can handle the situation, and in the future there is no cause for alarm. Gradually, the monkey mind will learn to perceive that particular situation as nonthreatening.¹¹

Training of Good Habit, habit (*karma*) is a fixed pattern in life, good and bad also, after a long time, habits become natural and deeply rooted in each person's mind, eternal life is difficult to eradicate.

The Buddhist Psychology the Buddha taught has looked at the origins of people and things. The origin of thinking, not superstitious. "*You sow what you read*". So you want to do a good personality. You want your habit, you want your action to watch your thought. That is entirely up to you. Training how to think that will sow the thoughts, thoughts would take you to action and speech. The action and speech will turn into habits. The habits will turn into the personality. The personality will turn into destiny. And your destiny will be your life. Because habit is the power leaf that creates our destiny.¹²

Conclusion

Buddhist Psychology had an influence to the people in both, the science of mind-development directly and applied science. Our mind represents both physical and emotional expression. If we do not understand the mind is not understanding the

roots of one's life past, present, and future and not understanding the root of all things. Because the mind is the most basic element in human life. So, understanding your mind it can be applied in all fields of people's lives to improve themselves, solve difficult problems, and apply to help others with various problems in their personal lives and can be applied to any profession.

As analysis above of Buddhist psychology teaches us. If you want to be successful in life as well as create a meaningful life for yourself, you must invest in yourself, practice your will, and have your own determination. Especially, to be able to master the two voices of our mind. Because, in each of us we have our own two voices. It is the voice of reason and the voice of instinct. The voice of lust is the voice of the enjoyment of desire, it always urges us to act only according to the bad habit, according to human instinct. And the voice of reason is the voice of intellect, the voice of the mind, which always wants to overcome one's own desires. Lust wants this, and reason says not to. So often these two voices go on tormenting our minds. According to analysis above, in the mind of each of us there are fifty-one characteristics of mind. Of these fifty-one *cetasikās*, there are only eleven *cetasikā*s called wholesome mind. And the forty *cetasikās* are *akusala* mind. A quarter of wholesome mind, this tells us that the voice of lust is always stronger than the voice of reason. So we must skillfully manipulate the voice of reason to quell the waves of lust that arise in our minds. If not, then we are immediately drawn to it. Although our body is here, our mind is drifting along the waves of lust, suffering, hatred, jealousy, defilement and so on. Therefore, we need to master these two voices, in order to create a happy life for ourselves, from which we can benefit our family and society and those around us.

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