

## A comparative study of the concept of perception in early Buddhism and *Yōgācāra* idealism

Karapikkada Sobitha

The concept of the perception broadly has been discussed in western and eastern philosophical schools in divers ways. In early Buddhism, the word *paccattan* which means correct realization or sensation used to signify the perception. For the utility of the person's perception Buddhism elaborates two types of perceptions, viz, sensory perception and supra sensory perception. The sensory perception means perception that arises due to the contact of senses and objects. This process is evidently clarified *Madupindika sutta*. Besides the process of sensory perception, there explained in *sutta*, the additional process of the mind, viz, contact(*phassa*) feeling(*vedana*) sensation(*sanjanana*) dispute or think about(*vitakka*) and differentiate(*papañceti*). The consequence of sense perception is differentiation. The amidst of differentiation of the worldly objects there arise defilements which are known as craving(*tanha*)view(*ditthi*) and conceit(*mana*). This process of the perception does not take into account in Buddhism as correct path of perception due to two reasons. There is a limit of process of sensual perception of individual and he contacts external object through defiled mind. Therefore Buddhism has recognized the supra sensory perception as way of right knowledge. To gain supra sensory perception or higher knowledge (*abhiñña*) the individual should develop the mind while eliminating the defilements.

The perceptions in *Yogāvacāra* idealism explains through three types of evolutions of mind. They are *pravurtti manana* and *ālaya*. Accordingly *pravurtti viññana* is the stage that contacts the objects and sense organs. The perception on this stage is non conceptual(*nirvikalpa*). At the stage of *Manana* all the objects that contacted at the first stage, grasp as self view(*atma drusti*)self conceit(*ātma māna*)self love(*atma sneha*) and self conscious (*ātma sañña*). This process of the mind reason to create defilements which store in *ālaya viññana*. The seeds (*bija*) which are generally known as *karma bija*, *klesha bija*, and *smurtti bija* are stored in *ālaya viññana*. When there arise a consciousness these defilements are adverted to *Manana viññana*. Above process of *ālaya viññana* reasons to implement defilements in *Manana viññana* and the consciousness that arise in *pravurtti* becomes alternative. Considering all above factors, it is possible to conclude that the procedure of perception in *Yogācāra* idealism has parallel with early Buddhism.

Key words- perception, early Buddhism, *Yogācāra* idealism