

Yogācāra viññānavadins' attitudes towards the existence of the empirical world

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Yogācāra viññānavada was one of schools of Buddhism that originated during 04 B.C. They emphasized very specific philosophical point of view on existence of environmental facts. *Yogācāra* school of Buddhism looked at the world as mere representation of the consciousness. It means that world and its surrounding is only a concept created by man in his mind. For example the person who is suffering from eye disease sees the ball of hair as moon circuit, same manner the man who adhere with defilements looks the external world and atmosphere as real. This is called mere representation of the consciousness (*viñaptimātratā*). This matter of fact was explained by *Yogācāra* depending on the early Buddhist causality. According to *Yogācāra* there are three evolutions of mind as *pravurtti viññāna*, *manana viññāna* and *ālaya viññāna*. Dynamic process of these three evolutions of mind cause to create mere concepts on the external world as well as defilements that originated through above process exists throughout the *Saṃsāra*. Further *Yogācāra viññānavadins* emphasized three natures of all the phenomena. They are 1) *parikalpita*, 2) *paratantra* and 3) *pariṇiṣpanna*. In this category *parikalpita* means universal nature of phenomena or appearance of phenomena. *Paratantra* means understanding of fact that cause to origin of above phenomena and *pariṇiṣpanna* means realization of true nature of phenomena (environmental fact) as mere representation of consciousness. Thus according above factors *Yogācāra viññānavadins'* attitudes toward the environmental fact is, every phenomenon is mere concepts created in mind itself. Through this teaching they emphasized non-substantiality of individual and non-substantiality of elements. Therefore they have known as *Dharmavadins*.

Key words- environmental fact, *viñaptimātratā*, *dharma*, non-substantiality of individual, non-substantiality of elements