

## **Yogācāra Viññānavadins' Attitudes Towards the Existence of the Empirical World**

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*Yogācāra viññānavada* was one school of Buddhism that originated during 04 B.C. They emphasized a very specific philosophical point of view on the existence of environmental facts. *Yogācāra* school of Buddhism looked at the world as a mere representation of the consciousness. It means that the 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 a moon circuit. In the same manner, the man who adheres to defilements looks at the external world and atmosphere as real. This is called mere representation of the consciousness (*viñaptimātratā*). This matter was explained by *Yogācāra* depending on the early Buddhist causality. According to *Yogācāra* there are three evolutions of mind as *pravurṭi viññāna*, *manana viññāna* and *ālaya viññāna*. The dynamic process of these three evolutions of mind cause to create mere concepts on the external world and the defilements that originated through the above process exists throughout the *Samsāra*. 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 the origin of above phenomena and *pariṇiṣpanna* means realization of true nature of phenomena (environmental fact) as mere representation of consciousness. Thus according the above factors *Yogācāra viññānavadins'* attitudes toward the environmental fact is, that every phenomenon is a mere concept created in the mind itself. Through this teaching they emphasized non-substantiality of the individual and non-substantiality of elements. Therefore they are known as *Dharmavadins*.

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