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An analytical study of different aspects of consciousness in the light of buddhist philosophy

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Abstract:

It was more than two thousand years ago Gotama Buddha not only founded the religion Buddhism but he also gave a strong base of philosophy which is centred on human living, suffering and salvation. Buddhist Religion is closely related with the pulses of human mental and physical condition. Buddha, who were among one of the firsts to have given the idea of human consciousness and its various nature and perspective what served to understand our mind. This Research Article will analyse the different aspects of consciousness in regard to Buddhist Philosophy.

Keyword: consciousness, light, buddhist philosophy

Introduction

Buddhism can be identified as one of the ancient religions in the different regions of Asian countries. Buddhist faith and belief were instituted by Siddhartha Gautama around two thousand five hundred years ago. Buddhist Religion is curved upon the belief of enlightenment. world. The historical journey of Buddhism could be traced to begin when Gautama Buddha appeared to give his preaching and philosophize the entire universe. These days, Buddhism is seen rather as a non-religion peaceful philosophical belief, a daily existing living means of lifecycle, scholarly in nature and simple to follow, considered to not be restricted by time, space, race, culture. The Philosophy of Buddhism intersects with human mind and nature and try to assess the perception of consciousness within the purview of psychological notion. This article will look this annexation closely to gain clearer picture.

Research Methodology: The study on different aspects of consciousness in regard to Buddhism will follow a qualitative secondary data analysis process to analyse its findings and describe the significance and finally it will mark the concluding remarks in this basis. The various level of human consciousness which is highly examined by Buddhism will be analysed through a brief analysis of selected content from the authentic databases. The research approach is inductive as it will allow to collect data from different authentic sources and databases.

Abridgement of Consciousness from Different Kind: The Buddha instructed that consciousness is continually proceeding, similar to a flood of water. Consciousness has four layers. The four layers of consciousness are mind consciousness, sense consciousness, store awareness, and 'Manas'.

Mind consciousness is the principal sort of consciousness. It goes through the vast majority of our energy. Mind consciousness is our "working" awareness that makes decisions and arrangements; it is the piece of our consciousness that concerns and breaks down. At the point when we discuss mind consciousness, we are additionally talking about body awareness, since mind consciousness is preposterous without the brain. Body and mind are basically two parts of exactly the same thing. Body without consciousness is certainly not a genuine, live body and also consciousness cannot show itself without a body.

The second degree of consciousness is sense consciousness, the consciousness that comes from our five detects of senses : sight, hearing, taste, touch, and smell. We here and there refer

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to these faculties as 'gates' and 'doors' since all objects of insight enter awareness through our tactile contact with them. Sense consciousness consistently includes three components: first, the receptor (eyes, ears, nose, tongue, or body); second, the sense object itself (the item we are smelling or the sound we're hearing); lastly, our experience of what we are seeing, hearing, smelling, tasting, or contacting.

The third layer of consciousness, store awareness, is the most unfathomable. There are many names for this sort of consciousness. Mahayana sect calls this store consciousness, or 'alaya', in Sanskrit. The Theravada custom uses the Pali word 'bhavanga' to portray this consciousness. 'Bhavanga' implies continually streaming, similar to a waterway. Store consciousness is likewise here and there called root 'consciousness' (mulavijñāna in Sanskrit) or 'sarvabijaka', which signifies "the entirety of the seeds." Store consciousness resembles an exhibition hall. A historical centre must be known as an exhibition hall when there are things in it. When there is not anything in it, you can call it a structure, however not a historical centre. The conservator is the person who is liable for the historical centre. Her capacity is to keep the different tutelages saved and not permit them to be taken. Be that as it may, there should be things to be put away, things to be kept. Store awareness alludes to the putting away and furthermore to what exactly is put away—that is, all the data from an earlier time, from our predecessors, and all the data got from different consciousnesses. In Buddhist practice, this data is put away as 'bija' or seeds. Store consciousness is likewise a casualty. It is an object of connection; it is not free. In store consciousness there are components of obliviousness—fancy, outrage, dread—and these components structure a power of energy that sticks, that needs to have. This is the fourth degree of consciousness, called manas, which I like to interpret as 'cogitation'. Manas consciousness has at its root the faith in a different self, the confidence in an individual. This consciousness, the inclination and nature called "I'm," is profoundly situated in store awareness. It's anything but a view taken up by mind cognizance. Profoundly situated in the profundities of store consciousness is this thought that there is a self that is discrete from non-self components. The capacity of manas is to stick to store consciousness as a different self.

One more perspective of manas is as 'adana' awareness. Adana signifies "apportionment." Imagine that a plant advances a shoot, and afterward the shoot turns around and embraces and encompasses the storage compartment of the tree. This firmly established daydream—the conviction that there is a self— is there in store consciousness as the aftereffect of obliviousness and dread, and it brings about an energy that pivots and accepts store consciousness and makes it the main object of its adoration.

Manas is continually working. It never relinquishes store consciousness. It is continually embracing, continually holding or adhering to store consciousness. It trusts store consciousness to be the object of its adoration. That is the reason store consciousness is not free. There is a deception that store awareness is "me," is my adored, so I cannot release it. Day in and day out there's confidential, profound contemplation that this is me, this is mine, and I need to do all that I can to get a handle on, to secure, to make it mine. Manas is conceived and established in store awareness. It emerges from store awareness and it pivots and accepts store consciousness as its item: "You are my adored, you are me." The basic function of manas is to pursue suitable store consciousness as its own.

The Concept of 'Samatha' and Enhanced Consciousness: Mystical essence of experiences happen in 'Samatha'. One feels that he and the universe acclimatize one another and everything in day to day existence, and surprisingly oneself vanishes in Samatha. In light of the experiential depiction, it very well may be induced that the embodiment of Samatha is discernment closing down to initiate another method of apperceiving, one entirely unexpected from the typical five sense method of discernment. Visualizations additionally vanish in light of the fact that discernment closes down.

In Altered State of Consciousness (ASC), perception of mindfulness turns out to be touchier, for example, there is more delicate hearing (recognizing each syllable of the music), more touchy vision (identifying more elements and subtleties than expected) and a lot more grounded memory (in any event, reviewing recollections from outset). We can derive from Bergson's essay that insight has a characteristic edge for its affectability in common conditions with the end goal of natural endurance; however in strange conditions, perception turns out to be more delicate in light of the fact that the discernment sifting capacity gets debilitated to permit the convergence of more subtleties, coming about in different surprising abilities. Therefore, in ASC, one can know about each feeling, each idea, each impulse etc, making the profound knowledge of the five 'skandhas' ('rupa', 'vedana', 'samjna', 'samskara' also 'vijñana') conceivable, very much like having a lethargic time of sub-consciousness. This implies that, unique from the presence of mind, the physiological premise of Buddhist Vipassana is not only the attainment of greater perception of quietness, but also an aspect of enhanced level of consciousness.

Concluding Remarks: Human consciousness is one of the most important subjects of mankind civilization. The sense of consciousness gives us the essence in existence in our living. Buddhist Philosophy had given the various rooted angles what can depict the consciousness in a distinguished way. Buddha gave the pursuance of existential consciousness which can be intersected with the perusal of psychological studying of human consciousness.

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