CONCEPT OF MIND IN BUDDHIST PSYCHOLOGY

Psychology is no longer a science of psyche or soul. Soul or psyche as the subject matter of psychology was held by the philosophers up to the 19th century. Traditional psychology from this time preferred the term 'mind' instead of psyche as the subject matter of this science. But though structuralists like Titchener emphasized the structure or elements of mind, Functionalism (of William James and John Dewey) tried to study the different activities of mind. Thus mind is no more treated as a definite object or static substance, which possesses different processes and activities. But it is the sum-total of these mental activities.

In India, the geo-centric character of thought of the Vedic period gradually developed into physico-psychical nature in the post-Vedic literature, i.e., in the Brāhmaṇas and the Upanisads. In the Vedas the centre of discussion was cosmological, but the Upanisadic scholars were interested mainly in the inner nature of man. They used to discern in man a self or soul as the possessor of a mind and its processes. The Buddhists for the first time developed the unique concept of mind as "the mental processes only". The Buddha could see that mind is not a permanent substance called self or soul but simply a continuous process of
different states and modes. Every term used for mind means a process or way rather than an object. Man is the synthetic expression of body and mind, i.e., nāma-rūpa. But this nāma-rūpa again is not a definite static object or a subject-agent. Rūpa is the continuous process of becoming and nāma is also the beginningless process of mental activities. Thus Buddhism recognizes as much as 89 types of 'minding' or 'Caitasikas'. These are the different modes of Kusala and akusala citta. The term 'cittam' is used for both the thinking process and the resultant thought or idea.

From the point of goodness or Kusala thinking there are twentyfive modes of Cittam.¹ These are śraddhā, smṛti, hiri, uttāpya, aloha, adveṣa, upekṣā, kāyakarmaṇyatā, citta-karmaṇyatā, kāyaprasudhi, cittaprasudhi, kāyalaghutā, citta-laghutā, kāyampṛdutā, cittampṛdutā, kāyapraguṇyatā, citta-praguṇyatā, kāyarṇjutā, cittaṛjutā, samyakvāk, samyak karmānta, samyakājīva, karaṇa, mudita and praññendriya.*

These are translated accordingly by Lama Govinda as faith, mindfulness, shame, scrupulousness, greedlessness, *

*śraddhā, sati, hiri, uttāpya, aloha, adosa, tatramajjhata-ttata, kāyakammaṇṇatā, cittakammaṇṇatā, kāyapassaddhi, cittapassaddhi, kāyalahutā, cittalahutā, kāyamudutā, cittamudutā, kāyapaguṇṇatā, cittapaguṇṇatā, kāyujjukatā, cittujjukatā, sammavacā, sammākammānta, sammājīva, karaṇa, mudita, paññendriya.
hatelessness (sympathy) equanimity, adaptability of psychic elements, adaptability of consciousness, tranquility of psychic element, tranquility of consciousness, buoyancy of psychic elements, buoyancy of consciousness, elasticity of psychic elements, elasticity of consciousness, proficiency of psychic elements, proficiency of consciousness, rectitude of psychic elements, rectitude of consciousness and right speech, right action, right livelihood, compassion and sympathetic joy and reason, the directive principle of mind.

On the side of the akusala citta there are moha, ahiri, anuttapya, buddhyatya, lobha, dīṣṭi, māna, dveṣa, irṣā, mātsaryya, kaukṛtya, styān, midhā and vicikitsā, i.e., delusion, shamelessness, unscrupulousness, restlessness, greed, erroneous views, self-conceit, hatred, envy, egotism, worry, sloth, torpor and doubt respectively.* These fourteen modes of consciousness are recorded as unwholesome or unhealthy. These are conditioned by unwholesome root-causes.

Another group of thirteen modes of consciousness or cetasikas are morally neutral and they combine with the wholesome and unwholesome modes in different cases. These are phassa (sense-impression), vedanā (feeling), saññā (perception), cetanā (volition), ekaggatā (one-pointedness),

* moha, ahirika, anottappa, uddhacca, lobha, diṭṭhi, māna, dosa, issā, macchariya, kukkucca, thīna, middha and vicikicchā.
jīvitindriya (psychic vitality), manasikāra (spontaneous attention), vitakka (initial thinking), vicāra (reflection), adhimokkha (decision), viriya (energy), pīti (contention) and chanda (will to realization).

These different modes are the different types of attitudes of the mind or cetasikas. Mind has no identical entity. It is of different types according to the differences of these modes. A healthy attitude or wholesome mode is one which widens our outlook while an unhealthy attitude or unwholesome mode is one which makes our outlook narrower.

The same kind of thought appears in different stages of life. Of the five skandhas, four are internal or nāma-skandhas. Skandhas are the divisions of elements by which the total personality is composed of. Rūpa-skandha is simply a composition of the atoms of the four ultimate elements, Vedanā, saṁmā, samkṣhāra and viññāna are the four skandhas composing citta or nāma-skandha, that is, the inner world of man. Due to the impressions of the past life created by avidyā, citta takes different modes or mental processes. The mental processes which occur before the operation of the sense organs begins, are called - Bhavanga-citta. This bhavanga-citta originates along with the origination of life. In this stage of life the modes of thought occur in very subtle form.
Every act of consciousness as motivated by the mental attitude of the individual is related to and conditioned by some root-causes, either kusala or akusala. These are morally determinant factors. The kusala or favourable conditions help in the direction of attaining the goal. The unwholesome or akusala root-causes create hindrance on the path of Nibbāna or liberation. But the passively receptive states of consciousness which result from mere sense-impressions are not morally determinant and so these are neutral.

In the realm of sensuous form, i.e., Kāmāvacara citta there are fifty-four modes of sense-consciousness of which twenty-four are kusala-hetu or conditioned by wholesome root-causes, twelve conditioned by unwholesome root-causes, i.e., akusala-hetu and eighteen are neutral or ahetuka. In the other two 'exalted realms' of pure Form and Non-Form (Rūpāvacara and Arūpāvacara) only the wholesome conditions occur. The consciousness of pure Form is divided into fifteen classes of which five are kusala, five vipāka and five kriyā citta. The kusalas are active, vipākas are reactive or result of previous act and kriyā are inactive, whose karmic effect has been exhausted. In the realm of Non-Form or Arūpāvacara citta four kusala, four vipāka and four kriyā citta are found. In lokika stage or mundane level these eighty-one (54 + 15 + 12) cittāni are present.
In Lokuttara level there are eight states -
(1) srotāpattimārga, (2) srotāpatti-phala, (3) sakṛtgamīmārga,
(4) sakṛtgami-phala, (5) anāgāmi-mārga, (6) anāgāmi-phala,
(7) arhatmārga, (8) arhatphala. Thus altogether eighty-nine
classes of consciousness are recognized in Buddhist psychology.
But according to some again these eight are manipulated into
forty. Thus each of these eight supramundane classes is able
to appear in any of the five stages of absorption (jhāna).
Therefore the supramundane consciousness can also be represen-
ted by 40 classes (5 x 8) so that the complete number of
conscious states known to Buddhist psychology is increased
from 89 (81 lokiya + 8 lokuttara-cittāni) to 121 (81 + 40)."^3
These differences of consciousness are because of the degree
differentiation and concentration. In the same measure
one becomes absorbed, differentiation decreases and unifica-
tion increases towards the goal. With the attainment of
complete unification, all differentiations vanish and
difference of subject and object disappears. In the
Mahāparinibbāna-sutta it is said that the Buddha had gone
through all the stages of the rūpa and arūpa-jhānas and after
returning from the highest jhāna to the first and again up to
the fourth jhāna he departed from life."4 Thus a healthy
attitude promotes mental ease which is an irremissible condi-
tion for meditative processes.*

*But different schools of Buddhism differ in their view
about the numerical classification of various attitudes.
In the Suttas different terms are used to mean 'mind' or 'minding'. None of these terms is inclusive of all the modes. These terms are not even used in the same sense. Cittam means mental object or presentation. It is also defined as a process of connecting things. It connects the arising sensations in the consciousness with the preceding processes. Further, it is a co-ordinating, relating and synthesising activity. Again it has the property of initiating. When a particular sense-object is presented to a definite organ impressing it, cittam confronts it with the rest of the mental processes and then the sensation is synthesised with the total flow of consciousness.

The other term 'Mano' is used mainly to signify spring or source of action. There is another term 'manovijñāna, indicating the function of reflecting on past experience in memory or ratiocination. Vijnāna or viññāna is the continuity between past, present and future life. Sometimes the terms dhatu and vastu are also used to mean some entity or element, both physical and psychical. Dhamma or dharma is also used almost in the same sense.

It is very difficult to decide the range signified by these words used as equivalent to mind, thought and consciousness. Roughly, a distinction can be made in case of 'mano' as to be more active than the others. It is the
purposing, intending capacity which we may call 'willing'.
In the use of 'citta' mind is regarded as impressed and
affected with implicit reaction; of course, citta is not
wholly passive. Sometimes it is rendered by the term 'hadaya'
meaning heart.

Mrs. Rhys Davids clearly explains the specific charac-
teristic of Buddhist psychology, that it approximates to the
trend of our own modern tradition. As modern psychology does
not admit a metaphysical entity of mind or self, Buddhism also
in the same way denies the metaphysical identity of mind or
cittam. Every term used for mind is meant for some process
or product which is purely phenomenological. Moreover, it is
entirely psychological not even psycho-physical, because it
does not give any importance to the functions of the physical
organism.

"All that we are is the result of what we have thought,
it is founded on our thoughts, it is made up of our thoughts.
If a man speaks or acts with an evil thought, pain follows him,
as the wheel follows the foot of the ox that draws the
carriage.

All that we are is the result of what we have thought
it is founded on our thoughts, it is made up of our thoughts.
If a man speaks or acts with a pure thought, happiness follows
him like a shadow that never leaves him."
The Ego and the question of Free-Will:

In search for a definite word for mind the scholars observe different significance of different terms which we have already mentioned. But no-where a distinct word for will or volition is found out. Desire is taken to mean 'trṣṇā', the cause of all misery. But basically Buddhism is an ethical doctrine and so must have its root in the idea of freedom of will, Karma is the inclusive genus of the doctrine. It recognizes the threefold exposition of Karma, as Kāya Karma, vācā karma and mano karma, i.e., corporeal, verbal and mental action. But most emphasis is laid upon thought or mental action. The very definition of action is mental - 'cetanā vadāmi kammam'. In Mujjhima Nikaya, the Lord said to Upali, "You see Upali, the main determining factor of an action is volition, motive or intention." Here 'Cetanā' is used in the sense of volition. But it would be excessive to identify cetanā with simple volition. Because cetanā is also defined as that which 'abhi-saṃskaroti saṃskṛtam'.

Mrs. Rhys Davids wrote in an article published in 1897, that early Buddhism presented for her the curious paradox of a 'gospel of the will of man' without a fit word for will. The word Kāma also stood for desire and not for will. In modern psychology, desire is treated as approximate to the word will. It is will with idea and feeling. In
Buddhism, *trṣṇā* is used in the sense of desire and it is discarded as a 'crime or satan'. It is 'taṇhā' (craving or hankering) which is the source of all ill. "Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding *Birana* grass." So definitely *trṣṇā* cannot be used in the sense of volition. The word 'sāṃkalpa' or 'sāṃkappa' also may be taken to stand for will or volition. It is mind-in-action, and so may be regarded as volition or will.

In the formula of the eight-fold-path, sāṃkappa is used for intention or purpose. In the *Abhidhamma Pitaka*, we find a peculiar definition of sāṃkalpa. Here it means 'lifting the mind on to its object' and 'disposing, adopting and applying it'. Here also, sāṃkalpa has a volitional aspect, but the dominating factor is thought, not will. As in the case of Cetanā, here also, the predominating element is intellectual, not volitional. The volitional co-efficient in the meaning of 'mano' also may be mentioned here. It is involved with some tendency to act. 'Mano' is the activity of valuing, measuring and appraising things with intent or purpose to act. But intention is implicit only. Some of the translators also feel need of rendering 'manas' by 'will' rather than by 'mind'.

Though Buddhism does not use a definite word for will, it ascribes a very strong dynamic power to man called 'iddhi'. 
It is the power which controls the natural law of life as a series of rebirth in the long ever-running process. The dynamic term bhava or 'becoming' is the most striking feature of the Suttas. Bhava is the seed of energy which can create a new life along with a different physical form and a different world. Another distinctive factor in the making of life is effort or vāyama. Man is not stable beholder or passive creature of destiny. He is associated with his own deeds here and hereafter and also in the past. He is an actor, a doer, and as such a willer, a chooser, and a becomer. As were his actions, so was he now, as his actions are now, so would he be in the future.

Such an importance upon the will power of man which is found throughout the teaching of Buddhism is incompatible in the history of philosophical thought. But Buddhism does not have any direct and distinctive word for 'will'. The necessity of training the self, attā-dama also indicates the importance of endeavour, energy and effort, i.e., vāyāma, viriya and padhāna respectively. The possibility of lokuttara-citta proves the strongest power of human mind.

Buddhism does not entertain the Ego or Self in the sense of egoism or selfhood. The cause-determined process of life is a very long possibility of becoming which is completely under the control of the individual, although he
is not any permanent self or ego. Personality itself is a continuous process of becoming. Viññāna or vijñāna is the element surviving to the next intelligent life in the present death. Life experience which is the result of karma brings forth the future life as the result of present-life-karma.

The theory of 'paṭicca samuppāda' or pratītya-samutpāda is the basic point of Buddhism. This theory of Dependent Origination obviously signifies causal determination. Life is determined, action is determined, being is determined, every moment is determined by its previous cause. But this determinism in no way hampers the freedom of the individual 'mind' or thought, even if we do not call it 'will'. The individual personality is free to the extent that he can build his own destiny, his own future. He can make himself free from all misery. He is the builder of his own fortune. He can ascend the path and attain complete liberation or highest perfection only if he simply desires to do so.

This can easily be compared with the conception of self-determinism, the most satisfactory theory of moral science.

Attanāva katām pāpaṁ (evil is done by oneself), attanā saṅkiliśati (oneself is made impure), attanā akatām pāpaṁ (evil is undone by oneself), attanāva visudjhati (one
is purified by oneself), Suddhi asuddhi paccattām (purity and impurity is self dependent), nānāno aṭṭha viśodhayet (No one purifies others).

Sense-perception, affection, will and knowledge:

In Buddhist psychology, the process of consciousness is compared to the running flow of a river in which every mode of citta is a specific drop of water. The whole process is composed of eighty one laukika and eight lokuttara citta. It is a continuous stream of becoming aware of. As in modern psychology, here also we find perception as a complex mental phenomenon. "These complicated processes of imagination, reproductive and constructive, memory conception, discrimination, judgement, classification, all follow one another so rapidly in succession that the percipient considers that he "sees" the rose almost instantaneously. Such is the complexity of processes distinguishable in an act of external perception."¹¹ So write the scholars of contemporary psychology "... perception now embraces phenomena ranging from simple sensory processes to complex, patterned formations having cognitive and affective components."¹² Again, "A theory of perception must take into account the fundamental fact that perception, no less than other types of response, is an adjustive process contributing to the adaptation of the
In Buddhism it is a process of continuity of several thought moments. When a sense-object enters the stream of consciousness, the stream begins to vibrate. In the next moment only we are aware of the object through one of the sense-organs. After this, the process of receiving, investigating and determining comes successively. The completion of the process takes place in javana or apperception, i.e., full perception or knowledge of the object. Then it is identified as a separate impression and is registered in the main stream of consciousness. If the sense-object or stimulus is not sufficiently intense, then registration does not occur. If it is very small, then apperception also does not take place. For the full perception of an object, four different functions of consciousness must occur necessarily. These are (1) pañca-dvāra-vīthi, i.e., sensations of the five organs, viz., sensations of seeing, hearing, smelling, tasting and touching; (2) tad-anuvattaka-mono dvāra-vīthi or function of synthesising of the different aspects by the mind; (3) nāma-paññatti-vīthi or the process of grasping the name and (4) attha-paññatti-vīthi, i.e., the process of grasping the meaning.

These complicated processes of conception discrimination, judgement and classification all follow one another in
such rapid succession that we think we have perceived the object almost instantaneously. The same process occurs when the object of perception is a mental phenomenon coming through the mind-door or mano-āvāra-vīthi.

When the stimulus is sufficiently intense it is called clear or vibhuta, if not, avibhuta, i.e., not clear. In case of meditative cognition, however, the question of intensity of the stimulus does not occur. Again there does not occur the function of registering impression, i.e., tadārammaṇa. Here the mind becomes one with the object. It is the state of Samādhi.

The term 'feeling' is used to mean both simple physical and emotional sensation. Hedonistic philosophers like Spencer and Mill use it for all states of consciousness. Sometimes it is used for immediate consciousness; again sometimes it is seen to be used in the sense of touch sensation. As emotional sensation, it is the simple feeling of happiness and grief. It is mainly passive and subjective. "Feeling is a relatively subjective and passive state of consciousness, appearing in the form of pleasure and pain or some mental agitation."14

In modern psychological literature, the term feeling is often used as having the same meaning as affection. Some psychologists like William James used this in a very wide
sense, to mean any kind of conscious experience. Others use it in a very narrow sense. Titchener uses feeling only for 'those experiences where affection dominates the sense side, e.g., in smelling a rose'.

To take 'feeling' for sensations in general is too wide a definition for it. And to restrict it in the narrow sense of touch perception also cannot be justified. In the hedonistic sense 'feeling' and 'affection' may be taken almost in the same sense. But 'affection' is relative to some person. It is strong emotive feeling with objective basis.

Buddhism uses 'Vedanā' for 'feeling' in general. Vedanā comes from 'vid' (to know) and so it covers all kinds of conscious experience or knowledge. Vedanā is every type of experience created by sense-object-contact or phassa (sparśa). So it is used for the impression resulted directly from sensations. Vedanā may be either Kāyika (physical) or cetasika (mental).

In Atthasālinī we are told,

"Phassa is only touching, saññā is only sensing, cetanā is only motivating, viññāna is only discriminating, but vedanā because of its lordship, experiences, and mastery, relishes the taste of the object."
Again from the same source we are told, "Feeling (vedanā) is a basic psychological function which imparts to every conscious content of whatever kind it may be, a definite value in the sense of acceptance ("like") or rejection ("dislike") or indifference, for even indifference is a certain valuation." 17

Taken in the hedonistic sense of sukha and dukha, vedanā covers everything from Nibbāna the greatest happiness on one side, and on the other it means the totality of life experience of the impermanent world as a whole.

As there is no distinctive terms for emotive feeling, simple feeling and sense experience, Vedanā is interpreted differently under these three contexts.

From the analysis of the theory of causal Dependence or  āthicca samuppāda, vedanā may be interpreted as every type of consciousness which results from the operation of nāma-rūpa and vijñāna through the apparatus of saḍāyatana, in all the spheres of existences. Then it will cover both hetuka and ahetuka cittāni, kusala, akusala and vipāka cittāni and other cetasikas or mode of consciousness relating to knowledge and volition also. So, in this respect Vedanā is the total mental states composing the mind itself.
In hedonistic sense feeling has three aspects — positive, negative and neutral. Sukha in the sense of physical well-being and dukkha in the sense of physical pain appear only in the kind of consciousness resulting from bodily contact. In the sense of mental happiness and sorrow, it appears as somanassa and domanassa. Domānassa or mental suffering is related to aversion and hatred, i.e., paṭigha and dosa.

Susukham vata jivāmā
Verinesu averino
Verinesu manussesu
Viharāma averino

Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.

Susukham vata jivāmā
Ussukesu anussukā
Ussukesu manussesu
Viharāma anussukā

Happy indeed we live free from avarice amidst the avaricious men we dwell free from avarice.

In the fifty-four Kāmāvacara cittāni, two of the akusala citta are grief, and joy appears in eighteen classes. Somanassa is in sixty-three classes, eighteen of the Kāmā-
vacara, twelve of the Rūpāvacara and thirty-two corresponding classes of supramundane consciousness of the total 121 classes of consciousness, the other fifty-five are neutral or indifferent, i.e., upekkhā. In the sense of 'neither painful nor pleasurable', it appears in eight types of sense consciousness. As a psychically negative factor of 'absence of emotion', it appears in twenty-four classes of Kāmāvacara-citta, and as ekaggatā or one-pointedness it occurs in twenty-three types of Jhāna-citta of the Rūpāvacara and Arūpāvacara spheres of existence.

Sukkha and dukkha appear both in kāyika and cetasika form. In mental or cetasika aspect these are called Somanassa and Domanassa. Adukkhamasukkham or upekkhā is only mental.

Besides the purely hedonistic meaning, sukha and dukkha can also be used in the ethical sense of joy and misery. Upekkhā or indifference is used as 'tatramajjhattatā' in its spiritual aspect to mean the perfect balance of mind. The division of feeling according to physical sensibility is called anubhāvanā, if it is related to psychical feeling or mental reactions, then it is 'indriyaveda'.

If we discuss the matter from the point of gradation of consciousness, "The purely reflective and discursive consciousness is either wholesome or unwholesome, while the
intuitive consciousness excludes the unwholesome factors. The pure-sense consciousness is neither wholesome nor unwholesome but entirely neutral in this respect, for which reason animals as well as children in the earliest stage of life are beyond good and bad. Knowledge in the primary stage is not guided by reason, but is based on simple sense-impression. The next stage is guided by reasoning and reflection, i.e., vitakkavi-cāra. In Buddhist philosophy, the highest type of knowledge is 'bodhi' or illumination which we call wisdom and it is attained only by meditation. It is the intuitive state of mind which means the identity of the knowing subject with the known-object. The Noble Eightfold Path which leads to this type of knowledge includes three principles of Sīla, Saṃādhi and Paññā (morality, concentration and wisdom). For the realization of the highest goal, a harmonious co-operation of all the forces of human psyche is required. Intellect or paññindriya serves the main part, but volitional approach or Saṃmā-saṅkappa is the first step in the path. Saṃkalpa or intention moves knowledge into action. Morality is the harmony between knowledge and action, theory and practice. In Saṃādhi stage, complete harmony is established between all the forces of the mind, between our knowledge, our feeling and our will. Swami Abhedananda gave a similar description of this state of mind. "Ekāgra citta or one-pointed state of mind is the concentrated mind in which all the faculties and various
expressions of the mental energy focussed as well as are governed by the will power. In this state, the mind is directed towards one object. This is what is called the 'voluntary attention'. That attention of the mind is directed and governed by our will power." When Nirvāna is attained, the individual steps out the effective range of Karman. Until this stage is reached, he is bound to Samsāra by his own activity. That which motivates activity in human psyche is called Cetanā. It arouses and sustains karman in the stream of consciousness. Consciousness undergoes changes according to the differences in the attitude of the individual.

Though Cetanā cannot be taken to mean free-will, it is the instinctive volition determined by previous causes. With the change of it, consciousness also undergoes changes from one level to another. It is possible only with the guidance of sammādiṭṭhi (samyak drsti) or true knowledge.

In the teaching of the Buddha, affection as 'endearment' is asked to be given up. As -

Piyato jāyatī soko,  
piyato jāyatī bhayaṁ,  
piyato vippanuttassa  
natthi soko, kuto bhayaṁ?
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