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Establishing the Ideology of Vijñānavāda

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Abstract:

The Mahāyāna Buddhism is divided into "Empty Sect" and "Existence Sect". The existence sect is also known as Consciousness-only or Mind-only school (Vijñānavāda). On the one hand, the consciousness-only school explains that everything in the world are created by consciousness and therefore they are illusory, false, and empty, on the other hand it talks pure tathatā is true perfection. Due to such unique qualities, consciousness-only school is considered as superior to other Buddhist schools. According to the texts, consciousness-only is a kind of ability, it does not only hold consciousness ability but it also possesses the function of consciousness. If one assumes it as mechanical system then the knowledge ability is identification ability within environment. The consciousness ability is used to detect state of environment; it is alternative to the mechanism of the action. Among them, the state is not identified, detected correspondence between the identification function, this mechanism is called resistance. For example, my habits of dressing me, driving, sleeping, and eating, each habit presents a mechanism of recognition. Every habit represents mechanism; every mechanic habit possesses the nature of mechanism. It differs in respect of people, things and time. This paper uses the mechanism method to interpret the content of consciousness-only texts and intend to expand its ideology. The main idea of the former interpretation is based on "what is consciousness?" whereas the latter is based on use consciousness.

Keywords: Mahāyāna Buddhism, consciousness-only (Vijñānavāda), management science, mechanical knowledge

1. Research Background

The four classic origins of consciousness-only thoughts are Āgamas, Saṃyukta Āgama, Dīrgha Āgama, Ekottarika Āgama and Madhyama Āgama, which are the followed by Mahāyāna Buddhism and Hinayana Buddhism. The "flow of origination" and "nirodha-samapatti", as interpreted in these Āgamas, enlightens "paratantra-svabhava" and the "consciousness-only method" of the consciousness-only school.

The consciousness-only school is divided into Indian and Chinese. The Indian consciousness-only school is represented by the publication of two brothers, Asanga and Vasubandhu; while treatises of the Chinese consciousness-only school were launched by Xuanzang and the works of his disciples, Kuiji, Shen-fang and Chia-shang. Among others, Xuanzang has studied in India for 17 years, where he inherited and enhanced the glory of Indian consciousness-only study.

"Consciousness-only (vijñapti-mātratā) anartha" is one of two major characteristics of the consciousness-only school (the other characteristic is to transform consciousness into intelligence). "Artha" refers to the subject of consciousness. Consciousness-only anartha means that, for human beings, other objective objects do not exist. The environment, which is a subject of consciousness, is simply an image successively transformed from the consciousness. The consciousness-only school classifies human beings' recognition functions of their surrounding as the consciousness of eye, ear, nose, tongue, body, mental consciousness, and assessing consciousness (Sanskrit is mano-vijñāna). The alaya consciousness is also called the seed consciousness (Sanskrit is ālaya-vijñāna), which is also generally divided into the consciousness of environment recognition, assessing consciousness, and the alaya consciousness. Among others, eye, ear, nose, tongue, body and mental consciousness are called the consciousness of environment recognition. The development of nose, tongue, and body consciousness rely on direct contact with senses and subjects (environments); eye and ear consciousness are based on the separation of senses and subjects (in order to prepare for a reaction after detecting danger; with two eyes and ears, people can precisely distinguish position and direction). The functions of the previous five kinds of consciousness are to observe the states of visible form, sound, odor, taste, and touch in the world. Consciousness in the narrow sense means the consciousness of environment recognition. "Manas" refers to constant thinking, thus, assessing consciousness can be called "manas". The alaya consciousness is called "citta" for short. Citta, manas, and consciousness include all kinds of recognition. However, the term in the original treatise tends to mix up "manas" of the seventh consciousness and "mental consciousness" of the sixth consciousness. In the original treatise of the consciousness-only school, another confusing point is the description of the "sense of consciousness". If sense refers to the physical organ of consciousness, why doesn't the original treatise indicate the physical organs of the sixth, seventh, and eighth consciousness? We tend to describe someone's complicated attitude according to unclear six senses. If

there are eight kinds of consciousness, why do only six senses exist? If the sense of consciousness means origin or criterion, it takes the source of eye sense of consciousness as an example. The source of eye sense of consciousness is restricted by the ability of the eyes, and relies on space, lighting, the vision of the external environment, and the sixth and seventh consciousness of the internal state, in order to result in the condition of "manaskāra" and fulfill the function of eye consciousness (otherwise, it becomes turning a blind eye). Previous complicated descriptions of the source of eye sense of consciousness argue that the sense of consciousness in the original text does not refer to origin or criterion, but means a physical organ of consciousness. According to the research findings of modern technology on the human brain, this study interprets the sixth, seventh, and eighth senses of consciousness in the original text of the consciousness-only school as the functions of the brain.

Another factor that has been neglected in the original text of the consciousness-only school is the relationship between consciousness-only and human beings' behavioral "habit". Among human behavioral habits, the most common is life habits, such as eating, dressing, driving, walking, and courteous habits. The habit mechanism means to fulfill the function of consciousness in life, meaning after actual operation; habits successively adjust the accumulated mechanical knowledge system. The state that can be detected by decision makers before activity execution is called the mechanical knowledge ability (recognition) state; after decision makers recognize the state of the consciousness ability, their selection, according to the regulation of the mechanism, is called the function of consciousness (selection) of the mechanism. The motive of this study is to transform the consciousness-only study of original text, through previous habit concepts, into academic terms of modern management science, in order to show the managerial significance. The main research content of this study is to match individuals' consciousness of environment recognition, and assess consciousness and the alaya consciousness of the consciousness-only school, which is conducted through previous mechanical knowledge of organizational management, to result in organizational consciousness-only school.

2. Research Method

Generally speaking, in the study of life development and life operation, there are people with three different kinds of positions. The first kind of people directly encounters problem-situations and possesses the right to influence or cope with such problems. The second kind indirectly encounters problem situations, and is capable of or possesses opportunities to influence the behavior of the first kind to accomplish their goals. The third kind is people who objectively cope with problem situations, such as researchers, who transform problems into discussion issues or academic essays. According to the contents of the original text of the consciousness-only school, it is based on the position of the third kind of people who cultivate the first kind. The content of this study complements and clarifies the meanings of some terms in the consciousness-only school and constructs a theoretical framework of the consciousness-only school. The theoretical framework relies on the position of the third kind of people who cultivate the statements of the second kind. Although it is written mainly for the profits of the second kind, the content can be mostly applied to the position of the first kind.

This study constructs the statements by the System Analysis Approach, which combines both hermeneutics [4] and management science [5]. This system means that the watchers confine the subjects. The System Analysis Approach method studies the time of humans and things that pass-through boundary of the system.

3. Research Content

In order to study all recognized subjects, we should first search the access to explore the complete consciousness, as it requires skill to classify and name the categories of the said complete consciousness. Regarding classification, the consciousness-only school of the original text classifies and names complete consciousness by the "independent sense" principle. Among others, eye consciousness and the independent senses of other categories refer to the eye organ. Since eyes are the unique organs of eye consciousness (other types of consciousness are not associated with eyes as a sense of consciousness), they can be separately discussed from complete consciousness. Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness are classified and named according to previous reasons.

Regarding the naming of independent senses, while the first five consciousness are acceptable, the sixth, seventh, and eighth consciousness are confusing. The reason is that the rise of the first five consciousness triggers the operation of the sixth consciousness (memory consciousness). In order to maintain the naming principle of independent senses how to recognize the unique consciousness organ of the sixth consciousness? Since it is difficult, and the names of consciousness are applied for the concern of citation, it seems that it is unnecessary to follow the naming principle of independent senses. In fact, modern medical science has demonstrated the storage function of structuralized messages in the brain cells of the "Hippocampus" in the human brain. By following the naming principle of independent senses, this study suggests calling the sense of consciousness of the sixth consciousness "memory", and thus, names the sixth consciousness as memory consciousness. In addition, organs in the human brain, which serve message searching (missing) and logic reasoning (thinking), are called "assessing", thus, the seventh consciousness is called assessing consciousness. "Assessing" is the sense of consciousness of the seventh consciousness, and the name of the sense is used as the name of the seventh consciousness (however, assessing does not refer to the seventh consciousness, as the sense of consciousness is not equal to consciousness). Thus, the seventh consciousness is called the assessing consciousness, and it follows the naming principle of "independent sense". The consciousness-only school of original text calls the eighth consciousness the alaya consciousness, which refers to the functioning mind as a whole; meaning it serves to trigger or operate assessing. Therefore, this study suggests calling the brain cells that trigger the seventh consciousness the alaya sense; thus, by calling the eighth consciousness the alaya consciousness, it follows the naming principle of "independent sense". When calling the previous memory consciousness, assessing sense and alaya sense as manas sense, it not only explains the six senses in the eight categories of consciousness, it also copes with the confusion that the original text refers to the seventh consciousness as "manas" and the sixth consciousness as "mental consciousness". Other interpretations of the consciousness-only school in the original text are shown, as follows.

3.1. Mechanical Knowledge

The consciousness-only school of the original text suggests that consciousness is a kind of function. In other words, consciousness possesses the consciousness ability and function of consciousness. According to simple terms in modern times, generally speaking, consciousness is human beings' mechanical system to recognize the world. The "consciousness ability" is the ability to detect the environmental state; "the function of consciousness" is the selection of matching the recognized environmental state to the function of consciousness. The corresponding relationship between the state of the consciousness ability (detection) and the action of the function of consciousness (selection) is called the resistance of mechanical knowledge. All life habits, such as dressing, sleeping, and driving, represent mechanical knowledge. For instance, the consciousness ability of wearing mechanical knowledge is the recognition of weather, meaning the action of the function of consciousness is to select different clothing according to the weather. Driving mechanical knowledge means to select different driving measures (action of the function of consciousness) according to the road and vehicle conditions detected by the consciousness ability, while all types of habitual mechanical knowledge refer to the characteristics of the rapid reaction of the consciousness of environment recognition; thus, this study calls them the mechanical knowledge of environment recognition.

According to the design purposes of mechanical knowledge, mechanical knowledge can be classified into "efficiency mechanism" and "outcome mechanism". Efficiency is the view of speed (speed of reaction); outcome is the view of result (result of execution). There are various examples of efficiency mechanisms, such as dressing, eating, driving, sleeping, and walking habits. However, what is the purpose of people's habits? The answer is efficiency (speed). This study takes one person's dressing habits as an example; he wakes up in the morning, detects the weather out the window with his eye consciousness, and feels the temperature on his skin, which is the state of the consciousness ability, to immediately select long or short-sleeve shirts according to his clothing habits, and decides to wear a hat, sunglasses, or bring an umbrella as the action of the function of consciousness. Among others, the detection of weather is consciousness ability; how to match weather detection results (result of the consciousness ability) to clothing selection (action of the function of consciousness) is the function of consciousness. This is the reason that consciousness is perceived as function. Since various activities related to life functions can be highly repeated and environmental change is predictable, habits save time. When one type of mechanical knowledge does not change with time, the mechanism shows inertia and the mechanical knowledge is called habitual mechanical knowledge. Through collaboration of the senses of the consciousness, such as eyes, ears, nose, tongue, body, and memory, which are of the first six types of consciousness (consciousness of environment recognition), the efficiency of activity execution and messages accumulated in the memory sense are properly depicted in the consciousness-only school of the original text ([4]), meaning the content rarely reveals the interpretation of the function of consciousness or mechanical knowledge. When research on consciousness focuses on consciousness ability, the content of consciousness will be elaborated by the eight dimensions. However, when a study emphasizes interpretation of mechanical knowledge, the first six types of consciousness are combined as the consciousness of environment recognition, while the overall consciousness is divided into consciousness of environment recognition, assessing consciousness, and the alaya consciousness, in order to the control key points of mechanical knowledge management. The discussion of this study is related to the management of the function of consciousness. The consciousness of environment recognition refers to efficient mechanical knowledge, the alaya consciousness is outcome mechanical knowledge, and assessing consciousness is a mechanism with both efficiency and outcome. Another reason that this study suggests integrating the first six types of consciousness into consciousness of environment recognition is to elaborate that the function theory of consciousness is based on the collaboration of the functions of the first six types of consciousness. They even tend to create the function of navigation consciousness; meaning their depending functions are from the imagination. When humans are sick, their senses of consciousness are highly associated with resistance to germs, and the supporting reaction. It is why Chinese physicians examine the symptoms of all the senses of consciousness in medical diagnosis. An example is shown, as follows:

- When a person closes their eyes, it is difficult to stand on one foot. Without the assistance and collaboration of eye consciousness, in an unknown relative position between the body and the surroundings, it is difficult to stand on one foot.
- The cells of our ears are full of liquid and fine sensory hairs. When the head is physically active, the liquid flows and the sensory hairs are curved, which triggers the nerve system to transmit a message of position change to the brain. In addition, in our inner ear, there are three mutually vertical semicircular canals to maintain balance during physical activity. The cochlea, which is under the semicircular canal, resembles a snail, and maintains balance in during the physical static state. In the cochlea, the otolith of the cell is perceived. When the liquid in the previous cell flows, it presses the sensory hairs; the brain receives a message of position change and orders the body to change its pose.
- Human beings' noses not only receive information of the sense of smell, but also regulate air when humans breathe. The nose filters dust in the air and blocks airborne germs, it also serves as a resonance box for the human voice; thus, people's speaking voices are varied. People use their tongue, throat, and nose for pronunciation; it is the key factor of change from primitive human beings' passive receipt of conscious messages in the environment by organs of consciousness for environment recognition to modern people's active pursuit of conscious messages in external environments.
- The contact zone of the human brain is advanced. The contact zone combines the stimulus transmitted by the senses through nerves and transforms them into perceived experience. Lobes on the top of the head between the

contact zone and the cerebral cortex are responsible for the general control of seeing, hearing, and the body ([6], p.88])

3.2. Mechanical Knowledge of Recognition

Eye consciousness of the consciousness of recognition refers to the eye. By consuming the energy or nutrients supplied by the human body, eye sensors are launched to search for subjects in external environments, which are connected with the optic nerve transmissions of eye and memory senses, and correspond to memory. Senses acquire environment input (memory senses and information are accumulated and stored in the human brain, which recognizes external environments) and lead to the ability to distinguish things. The assessment of values after identification is associated with the seventh and eighth consciousness, as shown in the following discussion of the function of memory consciousness.

Other types of consciousness in the consciousness of environment recognition, such as ear consciousness, nose consciousness, tongue consciousness, and body consciousness, are similar to the situation of eye consciousness. The only point that requires further elaboration is the sixth memory consciousness. The mechanical knowledge function of memory consciousness is based on the environment of mechanical knowledge, as gained through the previous five types of consciousness to develop identification, meaning eyes, ears, nose, tongue and body. It also includes assessing, which cannot be managed by the mechanical knowledge of the previous five types of consciousness. Assessment values are transmitted to the brain cells responsible for values in the alaya sense, which lead to assessing activities. This process relies on memory and assessing senses, and might result in new mechanical knowledge. How memory consciousness structures past messages to rapidly store and select information is a popular research issue. This study infers the following two properties of the consciousness of environment recognition to rapidly recognize things:

Property1. Various mechanism habits, such as driving, dressings, and sleeping, are stored in the memory as structured mechanisms, and the storage method is analogy.

Property2. Various mechanism habits show respective unique memories, which are indicated in the checking catalogue of memory sense messages. The catalogue structure of the memory sense refers to the different habit mechanisms of the memory. Descriptions of catalogue memories, which can be rapidly retrieved, must possess low levels of information analysis and information amount (when a description is simple, the information amount and information analysis level are lower).

As the structured messages of memory consciousness cannot be directly observed, what are the proofs that support the previous properties? The characters and linguistic meanings, as created by our human ancestors, provide critical clues. Using the Chinese characters "Ren" and "Shui" as examples can support the previous properties. Regarding the word "Ren", the knife on the heart reveals the meaning of the character. In addition, in "Shui", the left part of the character means the crops people contribute to the government, while the right part resembles people who kneel down and hold things with two hands to show gratitude to the government. Thus, the government must first contribute to the people's harvest and subsequently tax the people ([1] [2]). Another reason to support the previous property is that, when we associate images with affection, whether in dreams or thinking, the thoughts continue. In addition, sometimes people suddenly forget memorable things, and then, remember them after a period of time. With the continuous thoughts of the human brain, it seems that we should consider the seventh consciousness as "constant" assessing. Nevertheless, when we ponder a mathematics question, it shows starting time of thinking; after a period of time of assessing, once we solve the question, we stop thinking about it. According to the previous two types of experience, does the seventh consciousness refer to constant assessing?

3.3. Assessing Mechanical Knowledge

Previous experience shows that assessing mechanical knowledge includes two sub-mechanisms: missing and thinking mechanical knowledge. The former refers to the catalogue memory of the recognition database of the memory sense (see property 2 above). When speaking, although people seemingly talk with their mouth and tongue, they rely on the continuity of the missing consciousness. The reason is that, when people talk, and the context between the first sentence and the next one is significant, the speaker talks fluently; otherwise, they have to pause in talking. Therefore, people's selection of a recognition database in the memory sense depends on their catalogued memory of simplified data. In fact, the font of Nian is Xin in modern times, and it indirectly supports the previous inference. Since assessing consciousness is in the constant missing sub-mechanism, it is called constant assessing; however, another sub-mechanism, the thinking mechanism, can be launched or stopped. The most significant function is that the existence, addition, and modification of mechanical knowledge are based on the operational thinking of mechanical knowledge.

3.3.1. How to Construct Assessing Mechanical Knowledge

When the environment recognition of people's consciousness detects problems, they will feel confused or anxious, as they cannot cope with the problems by their habitual mechanism, thus, they will be concerned and consider related people, things, time, and objects. In the process, without new symptoms or input, people's mind will become stable with time. The people, things, time, and objects in the stable state are called the symptom consciousness sources regarding the problems at the time (consciousness sources should be, to some degree, associated with the symptoms of problems, and are not limited to controlled data). In the following, this study will rely on the data structure of recognized symptom consciousness sources, and adopt the values of the alaya consciousness of the eighth consciousness as the criteria to evaluate the selection, in order to establish new mechanical knowledge (including modifying original habit mechanical knowledge). We generally divide the structure of symptom consciousness sources before the construction of new mechanisms (before execution of activity) into 3 categories: 1) consciousness sources (symptoms), which basically cannot

be comprehended; 2) consciousness sources, which can be comprehended in advance (the time of advance depends on the point to invest in resources to execute activities); 3) consciousness sources, which cannot be comprehended in advance, as shown in Figure 1. An example of the previous classification of consciousness sources are, as follows. One coach of a baseball team must wait until the actual baseball game to learn information about the opposing pitcher. Thus, for the coach, the pitcher assigned by the opponent is a consciousness source that cannot be comprehended in advance, thus, the coach should develop different strategies in advance regarding the possible pitchers assigned by the opponent. In a real baseball game, the coach only shows two actions: detection (state of the consciousness ability) and direction (action of the function of consciousness). In other words, the coach detects the situations at different times in the game, and directs the strategies as required (action of the function of consciousness).

Driving also includes detection and direction, as drivers detect the road and vehicle situations at the time (consciousness sources that cannot be comprehended in advance), and direct their driving (including speed, steering, windscreen wipers, air conditioning, etc. to control the action of the function of consciousness). The execution of activities only relies on detection and direction without thinking, meaning it aims to respond immediately. This is the reason for the consciousness of environment recognition, people develop various life habits, such as dressing, sleeping, walking, and driving. By cultivating habits and avoiding thinking, it consumes less brain energy. According to the research results, although the human brain is only 2% of the overall body weight, the energy consumed is 20% of the total ([6], p.85). Thus, the rapid recognition of the consciousness of environment recognition cultivates habits that avoid excessive thinking, as they rely on the immediate screening of missing consciousness in the catalogued missing senses of the memory sense. In other words, it must show constant and rapid reaction. Although the senses of consciousness, such as eyes, ears, nose, tongue, and body, can immediately react to various consciousness environments, without the structured catalogue memory of memory consciousness and the collaboration of constant missing consciousness, the consciousness of environment recognition cannot fulfill rapid reaction. This thought results in another research issue, meaning "Zen". When we recognize that Zen can lower and even stop the function of missing consciousness, Zen practitioners will reduce the function of the consciousness of environment recognition. Based on the said inference, the following phenomenon is resulted: human beings are born with the conscious ability of recognition. However, they reduce this ability because of Zen activities. In fact, the purpose of Zen is to approach the state of intelligent consciousness by purifying the values of the eighth consciousness, rather than reducing the conscious ability to recognize the environment. The aim of Zen is to reinforce thinking, instead of stopping missing. An even more interesting research issue is, as follows: if Zen blocks missing functions, would it encourage individuals with positive values (pure) to practice Zen? The reason is that Zen might diminish the conscious ability to recognize the environment and lower one's pure contribution to society. Does it mean to encourage individuals with negative values (evil) to practice Zen? The reason is that Zen might diminish their conscious ability to recognize the environment and avoid their negative impact on society. It is the reason that the Existence Sect (consciousness-only school) of Mahāyāna Buddhism argues that the Empty Sect might result in human beings' vague perception of all phenomenon, thus, it proposes the consciousness-only theory to complement the Empty Sect.

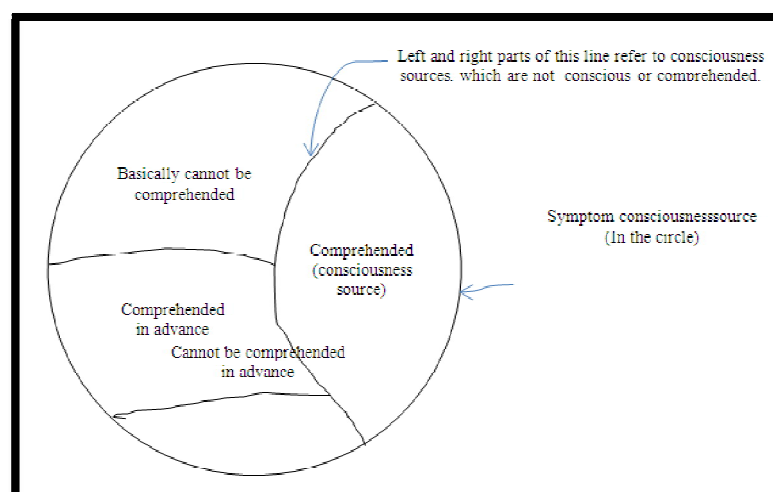


Figure 1: Consciousness Structure of Consciousness Sources Once Recognized

After consciousness sources are recognized, this study further explores the different categories of consciousness sources. There are two situations in which the originally comprehended sources can be neglected. In Situation 1, they are abandoned since the cost of comprehension is too high. In Situation 2, they are neglected since the acquisition of information is overlapping; in the execution of activity, proper detection will lead to the acquisition of information required (without the cost of comprehension in advance). These abandoned conscious sources are certainly included in those that are basically not comprehended, such as the arrow that points to upper zone in the middle left in Figure 2. Basically, the practice of mechanical knowledge lacks a mechanism and clues. For instance, a vendor of ice drinks; the night before selling the ice, the vendor must prepare the ice ingredients, such as adzuki beans and mung beans; however, as the weather on the selling day will influence the sales of ice, it will also affect the amount of preparation required. Hence, the vendor must rely on an incomplete weather forecast, and through guess-work or assumption, transform it into comprehended data, as shown in the right of upper zone in

the circle of Figure 2. In the figure, the sources that can be comprehended in advance, or readily comprehended with time, are included with those that are comprehended, as shown in the arrow below in Figure 2.

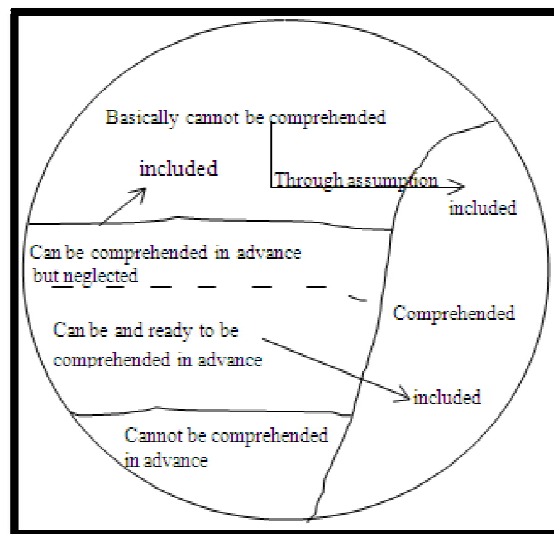


Figure 2: Consciousness Structure of Consciousness Sources after Recognition and Before Decision Making

States that cannot be comprehended in advance, as shown in Figure 2 (being comprehended in the execution of an activity), are classified into the states of consciousness ability: State 1, State 2, State 3, etc. Upon the values of alaya consciousness, the previous states, through the optimal values, are referred to as Action 1, Action 2..., as shown in Figure 3. It means that the function of mechanical knowledge only suggests detection and direction (such as Action 1, Action 2...in Figure 3). People's life habit mechanisms, such as dressing, driving, and sleeping, must be developed according to the evolution of Figure 1, Figure 2, and Figure 3. Hence, the key execution points of the consciousness of environment recognition are detection and direction. The corresponding states of consciousness ability in Figure 3 and the action of the function of consciousness are based on the concern of effect (values in the alaya consciousness determine the effect), as modification of old mechanical knowledge or the development of new mechanical knowledge both rely on the thinking process shown in Figure 1, Figure 2, and Figure 3. Thus, this study calls the mechanism established in the thinking process as mechanical knowledge, as it gains the optimal effect only after the determination of values. "Optimal" refers to value orientation of the corresponding relationship between the states of conscious ability and actions of the function of consciousness.

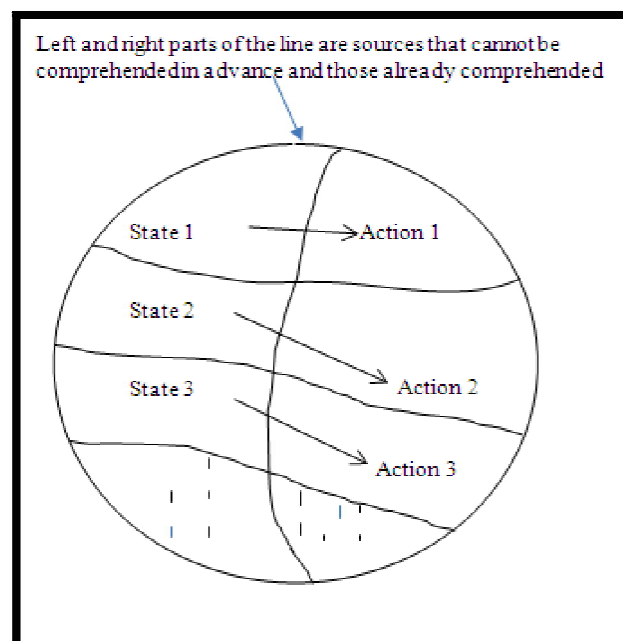


Figure 3: Correspondence between the States of Consciousness Ability That Cannot Be Comprehended in Advance and Action of the Function of Consciousness

Upon the condition that myriad dharmas are consciousness-only or consciousness-only anartha, and because the start or stop of thinking consciousness, as well as the continuity or connection of missing consciousness, depend on values

of the alaya consciousness, it means the eighth consciousness leads to the seventh consciousness. Moreover, as memory content in all memory senses, as well as the development of all memory mechanical knowledge, are based on the function of assessing consciousness, the seventh consciousness is associated with the consciousness of the environment recognition of the previous six types of consciousness.

The previous thinking of mechanical knowledge not only complements the individual consciousness-only school of the original text, it also serves as the theoretical framework of the organizational consciousness-only school of the organizational mechanical knowledge of environment recognition, organizational assessing mechanical knowledge, and organizational alaya mechanical knowledge. Among others, the organizational mechanical knowledge of environment recognition consists of all inertia execution mechanisms of the organizations (as individuals' all habit mechanism). Organizational assessing mechanical knowledge means organizational decision-making mechanical knowledge; organizational alaya mechanical knowledge refers to the values function of organizations.

Thus, when the previous six types of consciousness of the eighth consciousness in the consciousness-only school of the original text are combined as the consciousness of environment recognition, the organizational consciousness-only school of this study is an extension of the individual consciousness-only school of the original text. In other words, the thinking mechanical knowledge, as developed from Figure1, Figure2, and Figure3 of this study, contribute to the formation and modification of the habit mechanism of the individual consciousness-only school.

Another reason that this study suggests combining the first six types of consciousness of the individual consciousness-only school as the consciousness of environment recognition to discuss the consciousness function theory is that, the function of the first six types of consciousness is based on collaboration, while the dependent relationship is out of our imagination.

The individual consciousness-only school of the original text emphasizes the statements of perception of the individual sense of consciousness organs, which passively receive the consciousness of external environments, but rarely mentions that people actively recognize the world by collaboration through language, words, and body. Active learning and active restoration of consciousness organs (when consciousness organs, such as skin, tongue, and brain, are damaged, they are immediately restored) are the characteristics of human life. Collaboration of the common language, words, and body is the main reason that the organizational consciousness-only school is different from the individual school. Another research issue is how to develop from individual navigation consciousness to organizational consciousness.

For instance, we sit at a table and put food into the mouth with chopsticks. The detection of navigation consciousness to pick-up food from the dish and put it in the mouth is through eye consciousness, as eye consciousness transmits the message of the location of the dish to memory consciousness. Eye consciousness and memory consciousness cooperate to direct the hand and fingers to pick up the chopsticks and move to the dish by navigation. In the moving process, the chopsticks are guided to the location of the dish. Subsequently, by order of eye consciousness and memory consciousness, it launches the fingers to pick up the food, and direct it to the mouth by navigation.

With the high-tech developments of modern times, the previous concept of individual navigation consciousness is critical for organizational development. When the members of an organization communicate with each other properly, the application of technology information products, such as computers, mobile phones, detectors, microscopes, etc. can infinitely expand the function of individual navigation consciousness. However, is team efficacy influenced by the function of organizational consciousness by organizational members' common language and concept? Our language pronunciation system consists of the throat, pharynx, tongue, and mouth. The throat (including the vocal cords) is at the bottom of the neck; the pharynx is the tube at the top of the throat, which opens to the oral cavity and the nasal cavity. For primates, as the throat is at the top of the neck, their pharynx is shorter than human beings', which limits the control of the muscle surrounding the pharynx and they cannot change the vibration of the pillar from the throat. Thus, their pronunciation is monotonous ([6] p.79). Adults have precise and diverse pronunciations, as the pharynx from the throat to the bottom of neck is longer and produces various kinds of voices. However, although they possess such speaking ability, they cannot breathe and swallow at the same time (babies before two years old can breathe and suck the milk at the same time). Human beings expect the ability to actively pursue consciousness from external environments, meaning it takes effort to enhance the pronunciation organ, thus, it is inspiring for the creation of the functions of organizational consciousness. Basically speaking, words are controlled by fingers on a computer keyboard. Internet connections are also considered as language. In other words, language in the broad sense includes words. Based on the above, language expands individual navigation consciousness to achieve team efficacy through organizational navigation consciousness, as the key is organizational members' common language (including common thoughts). The following experiment can demonstrate the importance of common language. Wolfgang Kohler, the first researcher of chimpanzees' use of tools, hung two strings at a distance of 12 yards; when training two chimpanzees, the said researcher pulled one of the strings to show food. When two chimpanzees recognized the problem, one of them was replaced by a chimpanzee that was not trained. Since this chimpanzee could not properly respond, the original chimpanzee was extremely frustrated. The reason was in that, although it completely realized the problem, it could not pull two strings at the same time and could not tell another chimpanzee what to do by common language ([6] p.237).

While it is seemingly simple that organizational members speak the same language, it is not easy. In babies' brains, any two neurons are connected by nerves. When the pronunciation of one word should launch two neurons, A and B, and the pronunciation repeats, the nerve between A and B is expanded. On the contrary, when A and B are not likely to be launched at the same time, the nerve will become thin and even stop. This is the reason that adults tend to have native accents, meaning it shows the serious programming of the human body for the energy consumption of brains. It even remains at normal body temperature for the concern of the normal operation of brains. When the body encounters hypothermia, the tissues must release the stored energy (it is the reason that people who are used to cold food should be

fat). In fact, brains are precise organs, and are extremely sensitive to temperature, meaning they cannot be overly heated for long periods. When we stand up, it can considerably reduce the surface exposed to direct sunshine, and thus, increases the surface of heat radiation ([6] p.132). The previous adaptation and care of the body for the brain is the reference for organizational consciousness-only school to develop and enhance this study.

Based on the above, the organizational consciousness of environment recognition means the mechanical knowledge of various habits to maintain the normal operation of organizations, including the laws and rules with standard procedures. By matching the states detected by the consciousness ability to standardize procedures through the habit mechanism, it can immediately select the function of consciousness. Organizational memory consciousness means the function of the organizational information center. Regarding access to or the retrieval of organizational activity information, all data in the information center are based on the file names of structured data or catalogued memories, which represent the key words of the meaning. Among others, a catalogue memory structure with low information amount and analysis level is the characteristic of organizational missing consciousness. It is the essential preparation of the consciousness of environment recognition to rapidly detect and identify the state of the environment. Decision-making mechanical knowledge, as shown in Figure1, Figure2, and Figure3, is the thinking consciousness that should be possessed by individuals and organizations. The alaya consciousness of the organizational consciousness-only school is shown in the following.

3.4. Alaya Mechanical Knowledge

According to the original consciousness-only school, the alaya consciousness reveals three functions: (1) alaya of ability; (2) alaya of influence (influenced and perfumed by other types of consciousness to become newly perfumed seeds); (3) alaya of control (values) and (4) to cause current karma and the dominate cycles of the life and death of all lives. The meaning of (4) is to produce relative karma; since the seeds of alaya consciousness function eternally, it maintains the continuity of life and death of all lives. Thus, after accomplishing current karma, the lives continue the next one ([3], p.250).

The previous three items are the depiction of reality, which is part of the life experience. However, karma and the cycle of life and death of the fourth item is not convincing without solid proofs. Nevertheless, the statement meets the organizations' needs. As individuals' consciousness organs, such as skin, tongue and brain, which are restored immediately after being damaged, values in the alaya consciousness (particularly organizational consciousness values) will be adjusted in the next life stage after being discarded at a certain phase.

When the decision making of one organization is autocratic, the dictator's personal alaya consciousness nearly represents the alaya consciousness of the whole organization, meaning the dictator's values are those of the whole organizational operation. When the decision making of one organization is democratic, the common content (including values) of the individual alaya consciousness of major decision makers leads to organizational alaya consciousness. Since organizations emphasize the distribution of work, the respective efforts and collaboration of the dynamic factors of activities will result in seeds in the current state. "Perfumed" current seeds show managerial significance for the organizational consciousness-only school.

4. Conclusions

By the managerial mechanism, this study constructs the ability and function of the consciousness. Consciousness ability means the detection ability of the consciousness to the environmental state; the function of consciousness means to match the state recognized by the consciousness to action. Although the consciousness-only school of the original text has proposed the statements related to the former in detail, it lacks analysis on the function of consciousness. In this study, the interpretation of the function of mechanical knowledge not only complements the content of individual consciousness-only, it also respectively expands the meanings of assessing consciousness and the alaya consciousness of the consciousness-only school of the original text to organizational assessing consciousness and organizational alaya consciousness. Thus, it constructs a theoretical framework of the organizational consciousness-only school.

Regarding the modern organizational consciousness-only school, with the invention of high-tech knowledge tools, such as mobile phones, computers, and detectors, there should be more abundant research findings on the organizational consciousness-only school. This will be the future research goal of this study.

Regarding the consciousness-only school of the original text or organizational consciousness-only of this study, the quality of the values of the alaya consciousness is the key factor for the pureness of individual behavior or organizational behavior, which purifies society. According to the argument of the consciousness-only school of the original text, "seeds (static alaya consciousness) result in the current state (dynamic alaya consciousness), and the current state perfumes seeds", who should be responsible for evil individual or organizational behavior? Based on the learning process of "seeds result in a current state that perfumes the seeds" of the sense (brain) of the alaya consciousness with time, thus, the alaya consciousness can be classified into the stages of embryo, children, and incubation. In the alaya consciousness of the embryo period, the growth stage begins in the mother's body. For the embryo, at this phase, alaya means state grown, which cannot be decided by the embryo (although Buddhism argues that the alaya consciousness at the stage of embryo depends on the karma of the embryo in the cycle of life), while some cases support the said argument, they lack solid proof. Modern medical science has demonstrated that the human brain is the only organ that continues growing after leaving the body of the mother; it might mean to arrive in the world as early as possible and learn to cooperate with the function of navigation consciousness, as established by eye and body consciousness. Therefore, at the children stage (the period after the phase of embryo and before the complete development of the brain), children should only accept the alaya consciousness with all degrees of purity. At the incubation stage of the alaya consciousness, meaning after the complete development of the brain, how the content of the alaya consciousness (including the purity of the alaya consciousness values) includes environmental factors with time depends on

the principle of "seeds lead to the current state, which perfumes seeds", as well as environmental factors. If the previous assumption is supported, should all participants of all environments be responsible for the evil conduct of individuals or organizations? This reveals the importance of religious organizations to purify the minds of society. The pure behavior of organizations with good intentions can upgrade the pure values of individuals' alaya consciousness; the evil behavior of organizations with vicious intentions can increase the negative values of the alaya consciousness. The cause of the reinforced effect is that it influences the filling of purity in the public's alaya consciousness by continuous reaction.

By applying the thinking of the organizational mechanism of this study to the individual consciousness-only school or organizational consciousness-only school, it shows that the key point of "seeds lead to the current state, which perfumes seeds" is not the result of seeds (the alaya consciousness). The focus is seed perfuming in the future; in other words, regarding the perfuming and mechanical knowledge of thinking consciousness, the measure of design is the key point. This study refers to comprehensive consciousness sources in mechanical knowledge systems, as well as those that are not comprehended from the mechanical knowledge system. Through purifying values, it copes with design of the mechanical knowledge of sources that are not comprehended by those comprehended, and it is the response to the previous question regarding seed perfuming.

5. References

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