



Is Threefold Vijñāna in Yogācāra Idealism an Innovative Concept?

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Abstract

The world is controlled by the mind that is far-going and fore-running. The place given to the mind can be recognized with these explanations clearly and its role is of utmost importance. There are three technical terms in Buddhism to designate the concept of mind or consciousness. They are *citta*, *mano* and *viññāṇa*. However, these terms are confusingly translated into English as mind. The term ‘mind’ does not adequately convey the connotation of Pali terms *citta*, *mano* and *viññāṇa*. Moreover, philosophically and psychologically it has a variety of meanings. Besides, *Yogācāra* idealism is a philosophy as well as psychology that studies cognition, perception and consciousness. Threefold *vijñāna* is their fundamental teaching. It is depicted in *Trisīkāvijñaptikārikā* of *Vijñaptimātratāsiddhi* compiled by Ven. *Vasubandhu*. They are *Ālaya*, *Manana* and *Pravṛitti*. The research problem of this paper is to study whether the threefold *viññāṇa* in *Yogācāra* idealism is an innovative concept or the same teaching with reference to the *citta*, *mano* and *viññāṇa* in early Buddhism. This is a qualitative research based on literature and information that have been collected from the primary sources in Buddhism and the relevant secondary sources and articles related to the field. Findings revealed through the analysis of facts in early Buddhism and *Yogācāra* idealism indicate that threefold *viññāṇa* in *Yogācāra* idealism is very much similar to the *citta*, *mano* and *viññāṇa*. Therefore, threefold *viññāṇa* is not an innovative teaching and it has been introduced with the influence of early Buddhism.

Keywords: *Citta*, *Early Buddhism*, *Mano*, *Viññāṇa*, *Yogācāra idealism*

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