

## How Far Bīja Sutta Influenced Ālaya Vijñāna

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### 1. Introduction

Citta sutta of Samyuttanikaya explains that the world is controlled by mind. According Dhammapada mind is far-going and fore-runner. Nibbedika Sutta explains volition (cetanā) as the kamma. We do kamma bodily, verbally or mentally, but results will come according to the volition. The place given to the mind can be recognized with these explanations clearly. Even though there are two sections called mind and matter (nāmarūpa) in early Buddhism, the role of the mind is of greater importance.

There are two schools in Mahayana Buddhism named as Yogacara and Madhyamaka. Yogacara is a Buddhist Philosophy as well as Psychology that study cognition, perception and consciousness. Some scholars see it as a kind of Idealism while others argue that it is closer to a kind of phenomenology. Indian brothers, Asaṅga and Vasubandhu, are considered the classic philosophers of this school. Vijñaptimātratāsiddhi is the greatest work compiled by Vasubandhu. It has two sections called Viṃśatikāvijñaptikārikā (twenty-two verses) and Trinśikāvijñaptikārikā (thirty verses). The matters explained in this text are very profound and subtle. Hence, the author himself compiled a commentary called Viṃśatikāprakaraṇavṛtti for the first section of the text. Then, Sthiramati, one of the best students of Vasubandhu compiled a commentary which is named as Trinśikāviñaptibhāṣya. Moreover, Ālaya vijñāna is depicted in the second section of Vijñaptimātratāsiddhi.

### 2. Objective and Research Problem

Even though there is a philosophical school in Buddhism called Yogacara Tradition, most of the teachings influence from early Buddhism. Therefore the objective of this research is to investigate how far early Buddhism influence Ālaya vijñāna. The research problem of this paper is 'How far did Bīja sutta of Samyuttanikaya influence the teachings of Ālaya vijñāna in Vijñaptimātratāsiddhi'

### 3. Research Methodology

This is a qualitative research based on literature. Therefore, information has been collected from the primary sources in Buddhism and the relevant secondary sources and articles related to the field. Findings were philosophically analyzed in order to assess the interrelationship between Bīja sutta and Ālaya vijñāna.

#### 4. Discussion

Khanda samyutta of Samyuttanikaya explains five aggregates. Bīja sutta explains mind and matter with reference to the five ways of propagation of a plant. The propagation can happen by any means such as root propagation, stem propagation, joint propagation, cutting propagation or by seed propagation if they are not broken, nor rotten, nor damaged by wind or sun, fertile. If it is placed in earth and if there is water, there would be some growth, or increase of size or multiplication of parts of the plant. In this context, earth is seen as the four stations of consciousness that enable or facilitate the viññāna to exist and water as lust or attachment (Nandiraga) to enable viññāna to grow. Besides, five ways of propagation are identified as consciousness and its cause that is bringing into being with the help of nutriments. If we have no four factors that enable or facilitate the viññāna, passion or five ways of propagation as viññāna, that may be the end of cycle of re-becoming or do not exist viññāna.

Yogacara Philosophy accepts three kinds of vijñāna, namely Ālaya vijñāna, manana vijñāna and pravṛtti vijñāna. The first and most fundamental of these three is the Ālaya vijñāna, which is also called Ālaya as it is the place or the receptor in which are contained the seeds or impressions (vāsanā) of any Karma whatever, good, bad or indifferent. Ālaya vijñāna is called as “sarva bījaka”, being the cause of everything empirical. It is vipāka, because any kind of karma, done by the individual in any sphere of existence, leaves its trace in the Ālaya. It is explained in the second verse of the Trisīkā that maturation is the storehouse consciousness, and it is also called "the source of all"<sup>1</sup>. Again in the eighteenth verse it is mentioned that the source of all is consciousness [and it] evolves according to this manner of mutual influence through which corresponding discrimination [of self and object] appears.<sup>2</sup>

#### 5. Conclusion

The conclusion of this research is that Bīja sutta influenced the origin of Ālaya vijñāna that stores all good and bad deeds. Therefore, it is named as storehouse consciousness. And also it is named as "sarvabījakam" which collects three types of seeds such as kamma, memory and defilements. This explanation is very much similar to Bīja sutta in Early Buddhism.

#### 6. Reference

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<sup>1</sup> "tatrālayākhyam vijñānam vipākaḥ sarvabījakam".

<sup>2</sup> "sarvabījaṃ hi vijñānaṃ pariṇāmas tathā tathā /  
yātyanyo'nyavaśād yena vikalpaḥ sa sa jāyate //"

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