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The store consciousness 'ālaya viññāṇa' and it's relation to early Buddhism. (With reference to Ārya Lankāvatāra sūtra)

Ven. Pepiliyawala Narada

Temporary Assistant Lecture, Department of Pali & Buddhist Studies, University of Kelaniya.

pepiliyawalanarada@gmail.com

Glancing back at the Buddhist history it is evident that the early Buddhist teachings developed in a more descriptive and logical manner. As a result four great Buddhist philosophical traditions were born; *Sarvāstivāda*, *Sautrāntika*, *Yogācāra viññānavāda* and *Mādhyamika śūnyatāvāda*. Among these Buddhist philosophical schools, *Yogācāra viññānavāda* is very prominent as it directly deals with the individual's mind. Among the early Buddhist teachings, it pays the major attention to the mind which will lead to one's salvation or inferno. It clearly elaborates how come the world we perceive is just a result of our own mental process. Buddhism believes the transmigration of an individual in the circle of *Samsāra* birth to birth and the resultants of one's action simultaneously runs with the individual himself/herself in the *samsāra*. Even though early Buddhism rejects the concept of a permanent soul the cycle of *samsāra* is explained as a chain of actions and reactions that transmigrate continuously, which are deliberately subject to change, therefore the impermanence is universal. According to this phenomena it has being somewhat problematic to explain the transmigration of individual's from birth to birth simultaneously as the resultant of actions, perfections etc. As a solution for this dilemma *viññānavādians* introduce the concept of store consciousness or store-house of pure consciousness called *asālayaviññāna* or *tathāgatagarbha*. *Ārya Lankāvatāra sūtra*, a major teaching of *Yogācāra viññānavāda* describes the function and the characteristic of store consciousness. In this research paper we hope to Performa critic investigation regarding these phenomena of store consciousness, whether it complies with the core teachings of early Buddhism or not.

Keywords: *Ārya Lankāvatāra sūtra*, *Early Buddhism*, *store consciousness*, *Yogācāra viññānavāda*