Bīja Theory in *Viniścayasamgrahaṇī*

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(0) K. Hyodo has clearly demonstrated that *bīja* in *Abhidharmakośa-bhāṣya* is nothing but *nāmarūpa*, which means that the total existence of sentient beings with some particular potential is called *bīja* (Hyodo 1980). Here in this article I will try to show that such a theory is also found in *Yogācārabhūmi*, and that the *bīja* theory in AKBh could be traced back to YBh.

(1) After explaining the process of conception, *Manobhūmi* gives a list of the synonyms of *bīja* as follows:

bījaparyāyāḥ punar dhātur gotraṃ prakṛtir hetuḥ satkāyaḥ prapañca ālaya upādānaṃ duḥkhaṃ satkāyaḍṣṭyādhiṣṭhānaṃ asmimānādhiṣṭhānaṃ cety evambhāṅīyāḥ paryāyā veditavyāḥ || (YBh Bhattacharya ed. 26. 18-19)

Concerning this list, Schmithausen 1987, p. 157ff points out that these items should be understood in the sense of the five *upādāna-skandhas* and says 'it is the psycho-physical basis-of-existence as a whole that is regarded to contain the Seeds, and may even be called to be the Seed(s)'.

Such a theory is more clearly stated in the definitions of gotra, which is a synonym of *bīja*, in *Śrāvakabhūmi* and *Bodhisattvabhūmi*. Now we shall discuss the one in ŚBh.

'o na rigs de'i rañ bzin ji lta bu ze (*Pek za*) na | de ni lus las khyad par du gyur pa dañ | skye mched drug gyis zin pa dañ | chos ñid kyis 'thob pa dañ | thog ma med pa'i dus nas brgyud de 'oñs pa de lta bu yin te | gañ la 'di lta ste | rigs dañ | sa bon dañ | khams dañ | rañ bzin zes bya ba'i miñ gi rnam grañs 'di dag yod pa de ni rigs zes bya'o || (*Pek Wi* 2b1-3, *D Dsi* 2a2-4)

Here '*lus las khyad par du gyur pa*' should be something like **āśraya-viśeṣa* from a comparison with the '*śaḍāyatanaviśeṣa*' of BoBh_w 3.3. The *āśraya* of a *gotrasta-pudgala* would be distinguished from the other sentient beings in that he can attain *nirvāṇa*. In the following lines ŚBh

further says,

... | sa bon de ni skye mched drug po de dag las logs śig na tha dad pa'i mtshan
ñid med de thog ma med pa'i dus nas rgyud (*D brgyud*) de 'oñs pa dañ | chos
 ñid kysis thob pa'i skye mched drug po de ltar (*D de lta bur*) gyur ba'i gnas skabs
 (*tathābhūtāvasthā) de la rigs dañ | sa bon dañ | khams dañ | rañ bzin zes bya
 ba'i miñ dañ (*D* |) tha sñad de dag btags par zad pas |... (*Pek Wi 2b6-8, D Dsi*
 2b2-3).

So there is no *bija* independent of *ṣaḍāyatana*. If something is an independent dharma, it should have its own *svalakṣaṇa*. But *bija* has no such thing. Merely *ṣaḍāyatana* in some particular state is designated as 'gotra', 'bija', 'dhātu' or 'prakṛti'. Thus *bija* is substantially nothing but *ṣaḍāyatanas* or *āśraya*.

(2) In **Pañcavijñānakāyasamprayuktamanobhūmiviniścaya* we find a detailed discussion of *bija* (PMBhVin(Bija)). In the beginning of that section *bija* is defined as follows.

de la sa bon gañ ze na | (*Pek adds sa la*) sa bon ni 'du byed rnam las logs śig
na rdzas gñan med de | 'du byed de ltar gyur pa (*tathābhūta) dañ | de ltar
 byuñ ba dañ | de ltar gnas pa (*tathāsamniviṣṭa) de dag ñid la sa bon zes bya
 bar zad de | 'bras bu zes kyañ bya'o || (*Pek Zi 29b1-2, D Shi 26b5*)

Here the *ṣaḍāyatana* is replaced by *saṃskāra*, perhaps because this section is found in the lengthy discussion of *cittaviṣayakṣaṇasamskāras*, but the similarity with the discussion in ŚBh, and also in BoBh, is obvious. According to this definition, the *saṃskāras* themselves being, arising and abiding as such and such are called *bija* and also *phala*. Not even *bija* and *phala* are substantially distinguishable. Substantially they both are nothing but *saṃskāras*. This theory reminds us of the famous definition of *saṃtatipariṇāmaviśeṣa* in AKBh.

kiṃ punar idaṃ bijaṃ nāma | yan nāmarūpaṃ phalotpattau samartham sāksāt
 pāramparyeṇa vā | santatipariṇāmaviśeṣāt | ko 'yaṃ pariṇāmo nāma | santater
 anyathātvam | ko ceyaṃ santatiḥ | hetuphalabhūtās traiyadhvikāḥ saṃskārāḥ |
 (AKBh Pradhan (2nd ed.) 64. 5-7)

It could be said that the idea of the underlined part is completely the same as the one in PMBhVin(Bija) above. This suggests the possibility

(15) *Bija* Theory in *Viniścayaśaṅgrahaṇī* (N. Yamabe)

that at least the idea of '*santati*' of *santatipariṇāma*viśeṣa can be traced back to YBh. In this connection, we should also compare

yeṣu saṃskāreṣu yac chubhāśubhaṃ karmotpannaniruddhaṃ bhavati tena hetunā tena pratyayena viśiṣṭā saṃskārasantatiḥ pravartate sā vāsanety ucyate | (*Savitar-kasavicārādibhāmi*, YBh 128. 2-3)

and

naiva hi Sautrāntikā atītāt karmaṇaḥ phalotpattiṃ varṇayanti | kim tarhi | tat-pūrvakāt saṃtānaviśeṣād ity Ātmavādapraṭiśedhe saṃpravedayaīṣyāmaḥ | (AKBh 300, 22-23).

Considering the fact that these two appear in similar contexts of a criticism of the *Sarvāstivāda* theory which maintains that past *karma* exists as it is, it wouldn't be groundless to say that these two share the same idea (cf. Mukai 1972. Yaśomitra comments this '*saṃtānaviśeṣa*' as '*cittasaṃtānaviśeṣa*' (AKVy 476. 16.). Is it different from '*tena (akuśaleṇa) viśiṣṭaṃ cittam*' (AKVy 149. 9)?)

(3) A similar idea of **āśrayaviśeṣa* in ŚBh and *śaḍāyatanaviśeṣa* in BoBh is also found in AKBh concerning the *bija* theory as follows.

āśrayaviśeṣād etat sidhyati | āśrayo hi sa āryāṇāṃ darśanabhāvanāmārgasāmarthyāt tathā parāvṛtto bhavati yathā na punas tatpraheyāṇāṃ kleśāṇāṃ prarohasam-artho bhavati | ato 'gnidagdhavṛthivad abījībūte (*text* avīji-) āśraye kleśāṇāṃ prahīṇakleśa ity ucyate | (AKBh 63. 20-23)

In this case the *ārya* is distinguished from a *prthagjana* by his particular state of *āśraya*. In the case of ŚBh and BoBh, the *gotrastha-pudg-ālas* of each gotra are distinguished from the other sentient beings by their particular *āśraya/śaḍāyatana*. As for the structure of *bija* theory, their standpoints are quite the same.

(4) From above we conclude that the archaic *bija* theory which takes the whole existence of sentient beings as *bija* was transmitted from *Maulī Bhūmi* to PMBhVin(Bīja). We can also point out that they can be (at least one of) the sources of the *bija* theory in AKBh.

<key words> *bija*, *āśrayaviśeṣa*, *santatipariṇāma*viśeṣa, YBh, AKBh

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