

故本身即是「如來」。它也稱為唯識性。唯識性是無法用語言文字來說明的，也無法用知識來理解，因為以現象界的有限思想所獲得的了解或觀念都不真實。世親認為唯識性是深不可測的絕對本體，故與獲得「絕對」本身的意識亦毫無關係。它的實質本性，並沒有顯現在現象化的狀態上。對認識論的對立性予以否定，是了解唯識性的唯一方法。

無明與唯識性

世親認為，與唯識性有關的一切現象都不真實。他認為所有的感官經驗都像夢一般的虛幻，他也把整個世間現象比喻作一撮頭髮的幻覺，或像一個人病目所看到的雙月。事實上，唯識性自己本身的種子產生，也同時顯現主體和客體二者，所有的對立性，都是因為它從三方面轉化為三種意識：(1)阿賴耶識，(2)末那識，(3)轉識；它們都是產生自唯識性本真的力量，所以，它們本身無一為真實的。幻象的產生，是由於把主觀的認識誤解為外在的客體。世親強調，我們的虛幻認知，來自對現象本體的觀念，自無始以來，就以系列印象的形式累積而成。由於我們無始以來就已經有的無明，我們把這些印象誤認為客觀的實體。所以，世間相是因為我們的無明而產生。所謂無明，就是對最高真理的不了解和誤解。

根據唯識三十論，心是一切現象（包括物質的和非物質的）的唯一來源。依世親的看法，祛除無明的過程包含二個階段。在第一個階段，當我們體悟到只有唯識性存在，而別無他物時，客體的世界對我們而言，就不存在了。在第二個階段，當我們體悟到客體世界不真實時，立刻就

了解主體也不真實，因為主體和客體是彼此依賴的。換句話說，唯識性的真理，可以用二階式的過程來體悟：首先，把客體全盤否定為完全不真實；其次，把主體從這個不真實客體的觀念隔離，以完全淨化主體。世親認為，僅靠理論並不能體悟現象的不真實性，唯有了解它們不真實的性質以後，才能體悟其不真實。各種主觀和客觀的知識，只是一種觀念，因此是錯誤而不真實的；開悟者的體悟則不然，他們的客體是純粹非概念性的知識，因此是正確而真實的。

當個人的意識與唯識性結合時，主客體不再對立，無明也就消失了。在這種超越的境界裡，心建立於唯識性之上，於是產生不對立的知識。世親強調，阿賴耶識（一直在變化的意識流）乾涸時，末那識（認識的過程）也就消失，修行人藉助於他的瑜珈行與對唯識性本體的深沉觀想，就可以獲得阿羅漢果。這是涅槃的最高境界，至高無上而真實的，迥然有別於虛假不實的娑婆世界，阿賴耶識回復到它的基地（唯識性），伏藏不露。



- Vijñaptimātratāsiddhi by Vasubandhu (with the Viṃśatikā and Triṃśikā) Varanasi: Gita-dharma Karyalaya, 1962.
- 3) Sylvain Levi (Ed.) Vijñaptimātratā-siddhi by Vasubandhu (Paris) p. 41.
- 4) “Sa evānāsravo dhāturacintyah kusalo dhruvaḥ/Sukho vimuktikāyo ‘sau dharmakāyo’ yaṃ mahāmuniḥ/—Triṃśikā, Verse, 30.
- 5) “Dharmānām paramārthaścha sa yatasthatāpi saḥ/Sarvakālam Tathābhāvāt saiva vijñaptimātratā/” — Triṃśikā, Verse, 25.
- 6) See. S. Levi, Op. cit., p. 43.; The same notion is mentioned in Vasubandhu’s Trisvabhāva-Nirdeśa, Verse 36.
- 7) See. Viṃśatikā, Verse 1 in Dr. S. S. Bagchi, “Vijñaptimātratāsiddhi — Viṃśatikā of Vasubandhu” in Satkari Mookerjee (Ed.) The Nava-Nalanda Mahavihara Research Publication, Vol. I (Nalanda, 1957) p. 369.
- 8) Triṃśikā-Viñapti, Verse 2.
- 9) Ibid. Verse 17.
- 10) See. Viṃśatikā, Verses 9, 10.
- 11) “Yo bālair dharmānām svabhāvo grāhya grāhakādiḥ parikalpitastena kalpitenā ‘tmanā teṣām nairātmyam, na tvanābhilāpyena’ tmanā yo buddhānām visaya iti.” — Commy. on Viṃśatika Verse X — See. Dr. S. S. Bagchi, Op. cit., p. 378.
- 12) Triṃśikā, Verses 26, 27.
- 13) Ibid. Verses 26-28.
- 14) “Tasya vyāvṛttir arhatve” — Ibid. Verse 5.
- 15) See. Dr. Bimalkrishna Matilal, “Ālavijñāna, Transmigration and Absolutism”, The Journal of Oriental Research, Madras, 1981, p. 162.

世親唯識論的

「無明」觀念

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世親（公元三二〇～三八〇）是法有我無宗的著名論師，據說是由他的哥哥無著接引而入大乘。依據佛教的傳統，他寫了五百種大乘著作，包括二篇有關佛教理想主義的經典之作：唯識二十論和唯識三十論，合稱唯識論。

唯識性

世親的基本哲學假設是：唯識性是唯—最高和絕對的本體。在他的唯識論中，世親認為「唯識性」就是如來、法性和佛的法身。世親認為，在認識論的層面上，唯識性的理論可以應用到三種真理：徧計所執自性、依他起自性、圓成實自性。「徧計所執自性」是由創造的意識所投射出來的客體；離開了意識，客體便是不真實的。「依他起自性」是本體的現象面。「圓成實自性」是絕對、非對立、非概念性的純意識，了無客體。這是一切假象的真實超越基礎和絕對基本。它是一切實相的本質，故與「法性」相等；它非非存在，

him to the hallucinations like a tuft of hair or a double moon perceived by one's diseased vision.⁷ In fact, Vijñaptimātratā arises from its own seed and manifests as both subject as well as object and all duality is due to its threefold transformation into three Vijñānas⁸ viz., (1) Ālaya-vijñāna, (2) Mano-vijñāna and (3) Pravrṭti-vijñāna which are created owing to the inherent power of Vijñaptimātratā.⁹ Hence neither of them are real in themselves.¹⁰ Illusion arises due to misapprehension of a subjective cognition as an external object. Vasubandhu contends that our illusory cognitions are rooted in the ideas about the reality of the phenomena which are accumulated since the beginningless past in the form of series of impressions (vāsanā). Due to our ignorance (avidya) which is beginningless in its origin, we misconceive our impressions as objective reality. Thus the world-appearance is due to avidya. It signifies non-apprehension and misapprehension of the Ultimate Truth.

According to his Trimśikā, Mind is the sole origin of all phenomena both material as well as non-material. In the view of Vasubandhu the process of freeing ourselves from ignorance consists of two stages. In the first stage when we realise that 'consciousness' or 'mind-only' exists and nothing else, the objective world would cease to exist for us. In the second stage the realisation of unreality of objective world would consequently lead to immediate apprehension of the unreality of the subject also, because subject and object mutually depend on each other. In other words, the truth of Vijñaptimātratā may be realised by the two-tiered process, i.e. firstly by the total rejection

of the object as completely unreal and secondly by purifying the subject wholly excluding it from the notion of this unreal object. Vasubandhu holds that it is not possible to realise the unreality of the phenomena by mere assertion, but only by means of the apprehension of their unreal character. Unlike all categories of knowledge (divided as subjective and objective) which are mere ideation (vijñapti) and hence are declared as false and unreal, the realisation of the Enlightened Ones whose object is the pure non-conceptual knowledge or *nairātmya* is true and real.¹¹

Avidya comes to an end when the subject-object duality is dissolved as a consequence of which the individual consciousness unites with the Vijñaptimātratā.¹² In this transcendental state, when mind is established in Vijñaptimātratā - non-dual knowledge (advaya-jñāna) is produced.¹³ Vasubandhu asserts that the stream of Ālaya-vijñāna, the everchanging stream of consciousness is dried up and Mano-vijñāna the process of intellection comes to an end, immediately when an aspirant for the absolute attains the state of Arhat¹⁴ by his yogic practice and deep meditation on the reality of Vijñaptimātratā. This is the highest state of nirvāṇa, the ultimate and real as distinguished from saṃsāra the transitory and unreal where ālaya returns to its base, i.e., the Vijñaptimātratā and rests in it.¹⁵

REFERENCES:

- 1) E. Frauwallner, On the data of the Buddhist master of the Law Vasubandhu (Rome, 1951) p. 46.
- 2) See, Trimśika-vijñapti, Verse 1 and its Coomy. — Swami Mahesvarananda,

THE CONCEPT OF 'AVIDYA' IN VASUBANDHU'S VIJÑAPTIMĀTRATĀSIDDHI

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Acharya Vasubandhu (320-380 A.D.)¹ a famous teacher of the Sarvāstivāda school is said to have been converted to Mahāyāna by his elder brother Asaṅga. According to the Buddhist tradition he is ascribed five hundred Mahāyāna works which include the two classical treatises on Buddhist idealism, i.e. Viṃśikā-Kārika and Triṃśikā-Kārika which are conjointly entitled as the Vijñaptimātratāsiddhi.

VIJÑAPTIMĀTRATĀ

The basic philosophical presupposition of Vasubandhu is that Vijñaptimātratā (Consciousness or Mind-only) is the only ultimate and Absolute Reality.² In his Vijñaptimātratāsiddhi, Vasubandhu conceives it as identical with Tathatā (Suchness), Dharmatā (essence of all reality)³, and the Buddha's Dharma-kāya.⁴ According to him on the epistemological plane, the doctrine of Vijñaptimātratā applies to all the three kinds of truth viz., Parikalpita, Paratantra and Pariniṣpanna. Of these, the 'Parikalpita' is the object projected by the creative consciousness and apart from the latter the former is unreal. The 'Paratantra' is the phenomenal aspect of the Real. The 'Pariniṣpanna' is the

Absolute, non-dual, non-conceptual pure consciousness which is devoid of whole objectivity. It is the real transcendental ground and the positive basis of all superimposed phenomena. It is identical with 'Dharmatā' as it is the essence of all reality; it is 'Tathatā' itself because it has no non-existence for it. It is also known as Vijñaptimātratā.⁵ Vijñaptimātratā is indescribable and beyond the grasp of one's intellect, because whatever understanding or idea is obtained by finite thought derived by the help of its categories of existence is unreal. Vasubandhu holds that Vijñaptimātratā is such an unfathomable Absolute that it is totally free even from the consciousness of its attainment.⁶ Its positive nature is not revealed in its phenomenalised state. The only means to realise it is through the negation or denial of the epistemological duality.

AVIDYA AND VIJÑAPTIMĀTRATĀ

According to Vasubandhu in relation to Vijñaptimātratā all phenomena are unreal. All sensory experience is regarded as illusory as a dream-object and the whole world-appearance is compared by