

要 旨

Vasubandhu's Twenty Verses with their Commentary

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Besides Śaṅkara's commentary on *Brahma Sūtra*, Vasubandhu's *Twenty Verses* are of great interest to me. *Twenty-Verses* [Viṃśatikā] are, I believe, philosophically his most interesting treatise.

My essay consists of two points. First, I have made an attempt to translate *Twenty Verses* from Sanskrit into Japanese. Listening to Vasubandhu's voice, following the context faithfully, I have succeeded, I hope, in my new translation. At all events, I have refused to read into the text what is not there.

Secondly, on the basis of context, I tried to understand Vasubandhu's theory of consciousness-only, or perception-only. It is important for us to remain highly critical of the exegetical interpretation, which is, to my regret, accepted by contemporary scholarship at home and abroad.

In short, in so far as *Twenty Verses* are concerned, Vasubandhu relinquished consciousness-only once for all. To him, the whole world or external objects are our own delusion, imagined by each of us. He declares that *viññapti-mātra* is a product of imagination. It is like a dream. There is no boundary between our dream and our daily life. Buddha awoke from the dream of this sleep. In fact, *viññapti-mātra*, is an event within the realm of *saṃsāra*. Abandoning *viññapti-mātra*, Vasubandhu did point to a new style life, that is to say, a new hope of *nirvāṇa*. Vasubandhu advised us to change our point of view. To break through *viññapti-mātra* is his leitmotiv of *Viṃśatikā*.