

## Abstract No 57

# A Critical survey on Śaṅkara's Criticism of the concept of Vijñaptimātratā

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The Buddhism and the Vedānta are two systems of philosophy in India, debated on many controversial concepts for long period. The purpose of this research is to Study Śaṅkara's Criticism of the Concept of Vijñaptimātratā of Viññānavāda Buddhist School in his Brahmaśūtrabhāṣya. Commenting on the second pāda of second adhyāya in Brahmaśūtra, *sarvāstivāda, viññānavāda and sunyatāvāda* have been criticised by Śaṅkara in his commentary. The research problem is to analyse the appropriation of the Śaṅkara's argument against the concept of the Vijñaptimātratā in of Viññānavāda Buddhist School. The objectives of this research to investigate the validity or no validity of Śaṅkara's Criticisms of the philosophy of Viññānavāda Buddhist School. The research will be implemented, based on Brahmaśūtrabhāṣya with regard to vedānta philosophy and Viññānavāda Buddhist sources as the secondary sources. Five arguments against the teaching of Viññānavāda School were raised by Śaṅkara at the beginning of viññānavāda criticism. In addition to that the concept of existence of the world, Vāsana, Alayaviññāna Etc. was also criticized by him. As Śaṅkara defines in Viññānavāda, it denies the existence of the world, and he argues because of the concept Vijñaptimātratā the other fundamental teaching of Viññānavāda school Ālayaviññāna, Vāsana etc. cannot be proved. But it seems that Śaṅkara has been misunderstood the concept of Vijñaptimātratā. The Viññānavādin never deny the existence of the outside world by the concept Vijñaptimātratā. They emphasize that there is a gap between the real world and our perception. Finally it can be concluded that Śaṅkara has taken the literary meaning of Vijñaptimātratā not the philosophical meaning. So Śaṅkara's Criticism of the concept of Vijñaptimātratā has not a sufficient validity.

**Keywords:** *Alayaviññāna, Brahmaśūtra, Śaṅkara, Vijñaptimātratā, Viññānavāda*