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A Critique of the world view of Acharya Vasubandhu about the creation of the world.

The purpose of this study is to examine the role played by consciousness in creating the world, as explained by Vasubandhu. In Mahayana philosophy, there are two Schools of thought, namely, Emptiness School and Consciousness School. Emptiness School maintains that the world does not exist in reality, but exists as a convention, and due to the relativistic features contained in it, it ends up in a fundamental emptiness.

But, we still have to account for the existing world. Vasubandhu said it exists as a dream.

According to Vasubandhu, the result of eliminating defilements and ignorance is the emergence of Alaya Vijnana. It is also called Dharmadhatu. In understanding the Dharmadhatu, first we have to realize the reality that exist as mental and physical. The initial idea of Alaya is found in Lankavatara Sutra, and the climaxing of this concept is to be found in Vasubandhu. He shows that the world is only a concept that exists in Vijnana. He says that atoms are finally conceptual. This gets high credibility in terms of modern science which says that no definite features can be attributed to neutrons and protons.

How is the world created? Vasubandhu says it is done through consciousness. Thus the world is indistinguishable from a dream.

