



- ③ satyadharmāv ubhau putrau (the latest and present form) (Sanskrit, Tibetan and Xuanzang's original).

TSUDA Akimasa

73. On the *Aṣṭamahāsthānacaityastotra* Attributed to Nāgārjuna

In this article, we examine three hymns attributed to Nāgārjuna:

Aṣṭamahāsthānacaityastotra (P no.2024), *Aṣṭamahāsthānacaityastotra* (P no.2025), and *Dvādaśākāra-nāma-nayastotra* (P no.2026).

These hymns have very similar contents, and all of them are about the life of the Buddha. No.2024 treats the eight sacred places and the events that occurred there. So does no.2025, which happens to have the same title as the former hymn, but whose text is completely different from it. No.2026 treats the deeds of the Buddha, and mentions not only some sacred places but also the eight great towers.

As far as the *caitya* of the title of nos.2024 and 2025 is concerned, it does not mean 'stūpa', a tower containing bones of the Buddha, but a sacred place that plays an important role in the Buddha's life.

Regarding the authenticity of these three hymns, it is difficult to decide whether they are Nāgārjuna's work by comparing them with his other writings, especially with the *Mūlamadhyanamakārikās*. The three hymns do not contain philosophical descriptions as can be found in all of Nāgārjuna's authentic works, while they are full of descriptions of places and events. Considering the historical reality of the eight sacred places, K. Okano (1999) and T. Kadokawa etc. (1973) have shown that they were established after the Gupta dynasty, which would be after Nāgārjuna's lifetime. Therefore, the authenticity of nos.2024 and 2025 is doubtful.

(* I greatly thank to Dr. Werner Knobl, who checked and improved my English sparing precious time.)

YASUMA Tsuyoshi

74. *Satyadvaya-theory in the Tarkajvālā*

Although the *Tarkajvālā* is considered Bhāviveka's autocommentary to the *Madhyamakahṛdaya* in the Indo-Tibetan tradition, recently we face the question whether the same Bhāviveka is the author of the *Tarkajvālā* because of some curious features found in it. However, it remains the case that we cannot decisively determine its authorship only

71. Salvation in the *Vimalakīrtinīrdeśa* from the point of "the Silence of Vimalakīrti"

NISHINO Midori

How is salvation possible without a savior in Buddhism? We could see Vimalakīrti as a savior because he left the realm of Profound Joy in order to save the people in this world full of hatred and harmfulness. However, any distinction between redeemer and redeemed is diametrically opposed to Vimalakīrti's doctrine of non-duality (*advayaigama*). Vimalakīrti demonstrated non-duality by the so called 'thunder-like silence'. Above all, non-duality is not just a metaphysical concept but a real act of compassion based on the equality between oneself and others. In other words, non-duality is the world of suchness (*tathatā*), and the silence of Vimalakīrti showed the way to get there. If we take that way, we also get there. That is the good news (the message of salvation) from the *Vimalakīrti-nīrdeśa*.

72. *Dṛṣṭi* in *MMK* with special reference to chapter 27

KANAZAWA Yutaka

Dṛṣṭi both forms an independent word and is compounded with prefixes meaning "correct" and "wrong." It is translated into Chinese as "Jian 見." Moreover, *dṛṣṭi* is known from the *Brahmajālasutta*'s "62 views" and from the "Five views" in Abhidharma Buddhism. In this paper I examine what is meant by *dṛṣṭi* in the *Mūla-madhyamakakārikā* (*MMK*).

All *dṛṣṭis* in *MMK* are used with the meaning of mistake. But *dṛṣṭis* are not indicated as *mithyā-dṛṣṭi*, and all of them are understood as *sūnyatā*. The usage of *dṛṣṭi* goes beyond the traditional interpretation which distinguishes between *saṃyak* and *mithyā*. *Dṛṣṭi* in chapter 27 of the *MMK* indicates 16 kinds of view which are alterations *avyākṛta*.

In short, *dṛṣṭi* in *MMK* is different from the usage of *dṛṣṭi* in Nikāya, Āgama, or Abhidharma literature, and is connected with *avyākṛta*, that is, not giving an answer to questions relating to metaphysics.

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2F Hongo Bldg., 3-33-5 Hongo,

Bunkyo-ku, Tokyo, 113-0033

Japan

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