

181. On the *Pranidhāna-gāthāviṃśaka of the Ratnāvalī

TSUDA Akimasa

Twenty verses of the *Ratnāvalī* (*RĀ*), attributed to Nāgārjuna, are extracted in the Tibetan Tripiṭaka as **Saptāṅgavidhi-gāthāviṃśaka* (P no. 5428, *RĀ* V-65-86) and **Pranidhāna-gāthāviṃśaka* (P no. 5928, V-65-87). Tson kha pa cites this part (V-69-85) in his *sTobs bzī bśags pa byed tshul* (P no. 6084).

We examine variant readings of these three texts.

Compared with the *Bodhisambhāraka* (*BS*, Taisho 1660) and the *Daśabhūmika-vibhāṣa* (*DV*, Taisho 1521), both attributed to Nāgārjuna, *RĀ* has some similarity to them. *RĀ* V-65, 67-69, 86 correspond partly to *BS* 50-59, which are almost identical with the verses in *DV* pp. 45a24-46b16. Among them, *RĀ* V-69 accords with *BS* 55 and *DV* p. 46b9-10, and so does *RĀ* V-86 with *BS* 59 and *DV* p. 47b15-16.

As far as the *Saptāṅgavidhi*, a rite with seven constituents, is concerned, *RĀ* has all seven of them, but *BS* and *DV* have only four.

These four are called Shike 四梅 in Japanese scholarship, meaning a rite with four constituents (*pāpadeśanā*, *anumodanā*, *yācanā*, and *pariṇāna*). The order of the four is different in *RĀ* from that in *BS* and *DV*. Strangely, *DV* cites a sūtra which mentions the Shike in the same order as *RĀ*, but *DV* gives it in a different order both in verse and prose.

We find many Chinese translations and writings which mention the Shike in the same order as *BS* and *DV*, but no such text in Sanskrit nor such translation in Tibetan. If this order has its origin in China, we need to re-examine the authenticity of *BS* and *DV*.

182. Bodhicittotpāda of a Bodhisattva without Attainment in the Śikṣasamuccaya: A reconsideration of an extract from the Ratnamegha-sūtra

SASAKI Kazunori

This paper discusses whether Śāntideva regards a passage quoted from the *Ratnamegha-sūtra* in the *Śikṣasamuccaya* (:SS) chap.1 as nīrārtha or neyārtha. The only preceding research on this topic, Asano [1991a], pointed out that the passage in question is the one and the only instance among the vast extracts in SS which the author quotes with the clear statement that it is neyārtha. We, however, according to the Tibetan translation, attempt to

argue that the passage is not neyārtha but nīrārtha within the author's intention judging from the context of SS.

183. Ten Hetus in the Yogācārabhūmi

TANIGAWA Yasuō

Two sections in the *Yogācārabhūmi* (*YBh*) refer to ten *Hetus*: One in the *Bodhisattva-bhūmi* (*BBh*), and the other in the *Savitarakādhībhūmi* (*SĀBh*). Comparing these two sections, a development of thought might be found from *BBh* to *SĀBh*.

In this paper, I investigate *Janaka-hetu* and *Samanantarā-pratyaya* in these sections, and discover the following: Concerning the temporal relation of cause and effect, *YBh* had come to deny distant relations, but affirms contiguous relations through its editing process.

184. The Origin of the Three-nature Theory in the Early Yogācārā-vijñānavāda: Structural relation between the Three Natures and Two Truths

Kim Jae-gweon

This paper is an attempt to clarify the problem of the origin of the three-nature theory in the early Yogācārā-vijñānavāda, by examining the relation between the concept of *vastu* in the *Tattvārtha* chapter of the *Bodhisattvabhūmi* and that of *abhūtaparikalpa* in the *Madhyāntavibhāga*. It focuses on the characteristics of the two truth theory of the *pūrvacārya* found in the *Abhidharmakośabhāṣya* VI.4 and its commentary by Yaśomitra, and that of the Yogācārā-vijñānavāda in the *Vyākhyāyukti*. It examines the question of whose object is the real existence to be regarded as the dependent (*paratantra*) nature. According to my analysis, the three nature theory was developed from the three existence (*sat*) theory that characterized the two truth (*satya*) theory of the Yogācārā-vijñānavāda; in that process the notions of *vastu* and *vastumātra* in the *Tattvārtha* chapter of the *Bodhisattvabhūmi* played an important role.

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