

the one Buddha vehicle came to be accepted in the Buddhist atmosphere of the time.

75. The Formation of the *Fushou xinming jing* (佛說心明經): The Possibility of a Mahāvāna-sūtra Affiliated to the Sarvāstivādins

HIRAOKA Satoshi

This paper examines the formation of the *Fushou xinning jing*, one of the oldest Mahāyāna sūtras, translated into Chinese by Dharmarakṣa (竺法護) in the early fourth century. This short text is, according to Masao Shizutani, classified as a primitive Mahāyāna sūtra, since it does not refer to “Mahāyāna” (大乘), but mentions the prophecy of Buddhahood to a woman who gave some food to the Buddha. There is a parallel story in the *Mūlasarvāsvāda-vinaya: Bhaisajya-vastu* (= *Divyāvadāna* chapter 4), in which the Buddha bestows upon the woman the prophecy of Pratyekabuddhahood. What are the possible relations between these two texts?

- (1) The *Fushou xinning jing* borrowed the motif from the *Mūlasarvāstivāda-vinaya*.
- (2) The *Mūlasarvāstivāda-vinaya* borrowed the motif from the *Fushou xinning jing*.
- (3) Both texts borrowed from a common pool (the two texts having no direct relation in this case).
- (4) The *Fushou xinning jing* borrowed the motif from the Ur-text of the present *Mūlasarvāstivāda-vinaya* (because the story in the *Fushou xinning jing* is much simpler concerning both the story itself and the cliché of prophecy).

There might be other possibilities, and we should not jump to conclusions. It is clear, however, that the *Fushou xinning jing* has, in respect to this story, a close relation to the Sarvāstivādins. In the future I will examine whether we are justified in describing this Mahāyāna sūtra as a text affiliated to the Sarvāstivādins and, more generally, whether we can ever say that a certain Mahāyāna sūtra is affiliated to a certain sect.

76. On an Unknown Sūtra: The *Ksāranadī*

Tsuda Akimasa

The *Satvārādhanaṣṭava*, attributed to Nāgārjuna, is said to be an edition of a sūtra named **Kṣāraṇaḍī* in gāthā style. There exist two other writings which cite this sūtra.

They are the commentary of Vasubandhu on the *Mahāyānasūtrālamkāra* and the commentary of Buddhāsanti on the *Deśanāstava* of Candragomin. These three texts related to the sūtra do not correspond to one another.

On the other hand, the 1177th sūtra of the *Za Ahan jing* (雜阿含經, Taisho 99) has a metaphor of a **kṣāranādī* (𑖦𑖅𑖱𑖫). Vasubandhu cites a phrase from this sūtra in his above-mentioned commentary. The other two texts, i.e. the *Satvārādhanaśtaṣṭaka* and the citations in the *Deśanāśtaṣṭaka-vṛtti*, have no correspondence to this sūtra.

Thus we can say that there are at least three kinds of text of the *Kṣāranadi*, that is to say, the 1177th sūtra of the *Za Ahan jing*, the *Sattvārādhana*stava and the citations in the *Deśanāstava-vṛtti*.

We may deduce that the name *Kṣāranādī* either refers to several sūtras that have the same title but different contents, or that it is a complex text constituted of various sūtras. As this sūtra may have been transmitted under another title, we should widely investigate other sūtras, too, in terms of their possible relation to the texts referred to in this paper.

77. On the Formative Process of the Early Yogācāra School: Based on Asaṅga's Works

Gōda Hideyuki

In this paper, I confirm from several points of view that the existence of the yogācāra (瑜伽師) connected to Asaṅga formed the Early Yogācāra School, and also point out fundamental differences between Asaṅga and Vasubandhu. On the bhāvanā theory described only in the *Samdhinirmocanasūtra* and Asaṅga's works, the importance is also pointed out of the concept called "saṃbhinna (総)" which is characterized as an object of meditation by the yogācāra after the darśanamārga. It is closely linked also to the five aspects of bhāvanā (修習の五相), and is one of the characteristics of the bhāvanā theory in the Early Yogācāra School. However, such a description cannot be seen in the latter literature. In conclusion, the concept of "saṃbhinna" means that all such various individualities are collected through meditation to intuit the Dharma comprehensively.

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