

finds that the bodhisattva is said to attain the perfection of wisdom in the sixth stage. Nāgārjuna follows the ten stages described in DBhS in his *Ratnāvalī*. This paper shows that Candrakīrti's discussion of the bodhisattva path follows these two works faithfully.

#### 69. Bhāviveka's Critique of the Yogācāras' Parikalpitasvabhāva

Ōtani Mitsuyoshi

Bhāviveka (Bhavya, ca. 490–570), a philosopher of the Madhyamaka School of Mahāyāna Buddhism in India, is well-known for his critique of Yogācāra thought. The aim of this study is to clarify issues in the passages in which he criticizes the Yogācāras' *parikalpitasvabhāva*, or "imagined nature," by comparing those found in the *Madhyamakahrdaya-kārikā* (MHK), chapter 5, with those in the *Prajñāpradīpa* (PP), chapter 25.

According to Yogācāra thought, *parikalpitasvabhāva*, or the state of phenomena as objects of cognition, merely emerges from the act of verbal expression, and as such those objects do not exist in concrete form. In opposition to this argument, Bhāviveka asserts, based on the theory of two truths, that the existence of cognitive objects should be allowed in the conventional world. It is common to both of his works that he criticizes the Yogācāras' *parikalpitasvabhāva* as "nominalism."

Interestingly, it is only in the MHK that the theory of *anyāpoḥa* ("exclusion by others") is criticized in connection with nominalism. However, when reference is made to *anyāpoḥa*'s description in the *Pramāṇasamuccaya*, there arises doubt whether it can be directly related to the concept of *parikalpitasvabhāva*. This study proposes to explore that issue.

#### 70. A Consideration of Outside of the Main Unit of Consciousness (Vijñāna-svarūpa) in the Philosophy of Consciousness-Only: On the Problem of the Thought of Dharmapāla in the Cheng weishi lun

Kitano Shintarō

The aim of this paper is to compare the two ways of thinking about the subject and object of cognition in consciousness as expressed in the thought of Shīramati (Anhui 安慧, and Dharmapāla (Hufa 護法) in the *Cheng weishi lun* 成唯識論, a commentary on the *Triṃśīkārikā* (Weishi sanshi song 唯識三十頌).

#### 67. On the Bhavasamkrānti, Ascribed to Nāgārjuna

Tsuda Akimasa

The *Bhavasamkrāntisūtra* has been more and more studied by modern scholars. On the other hand, the *Bhavasamkrānti*, which is ascribed to Nāgārjuna, is still behind the veil.

The *Bhavasamkrānti* is transmitted in various forms, but in most of them the pauses between each verse are often unclear. We here try to restore the original text, that is to say, to settle the pauses between verse properly, using the four Tibetan translations (Peking 5240, 5472, 5662, 3124), one Chinese translation (Taishō 1574), the *Nirvikalpaprapakarāṇa* (P 3126), which has ten verses in common with the *Bhavasamkrānti*, and the Sanskrit of the *Bhavasamkrāntisūtra*, which has seven verses in common.

There exist some treatises which cite the *Bhavasamkrānti*. In addition to the *Madhyamakaratnapradīpa* and the *Ādikarmapradīpa*, which are already pointed out by Chr. Lindtner, both the *Kāyapariśābhāvanākrama* (P 5316, 5455) and the *Samādhisambhāraparivarta* (P 5319) quote the sixth verse, and the *Ratnakaraṇḍoghāṭa-nāma-madhyamakopadeśa* (P 5325) mentions the name of this treatise as one of Nāgārjuna's writings.

Comparing these texts has revealed that the best in terms of verse division is the *Bhavasamcara* (P 3124), of which a few readings, however, are not to be adopted. This might lead us to suppose that the original title may not have been "*Bhavasamkrānti*," but "*Bhavasamcara* (or *Bhāvasamcāra*)."

#### 68. The Ten Stages of the Bodhisattva Path in Candrakīrti's Madhyamakāvātāra-bhāṣya

Ōta Fukiko

The *Madhyamakāvātārabhāṣya* (MABh), an important work of Candrakīrti, discusses the ten stages on the Mahāyāna bodhisattva's path. In this paper, I examine the nature of the bodhisattva path presented by Candrakīrti, and consider the background of development of his thought on this subject laid out in MABh. He states that bodhisattvas directly realize the absolute truth in the sixth stage. This original position distinguishes his stance from that of the Yogācāra school, which holds that the bodhisattva attains the recognition of the absolute truth at the first stage. Looking at the *Daśabhūmikasūtra* (DBhS), one

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