

path.

Opposing this, Vasubandhu says seven elements of *bodhi* exist in the path of seeing, because of first seeing the true *dharma*s, in order of the *sūtra*'s list. And he states that the elements of the eightfold path exist in both the path of seeing and the path of meditation, and the Noble eightfold path exists in both paths in order to accomplish that path.

#### 70. Rāga, pratigha, māna, and avidyā in the darśanaheya-anuśāyas

FUJIMOTO Yōsuke

The purpose of this paper is to elucidate the significance of a group of four *anuśāyas*—*rāga*, *pratigha*, *māna*, and *avidyā*—in the *darśanaheya-anuśāyas* (the contaminants to be eliminated by realizing the four noble truths) in the Sarvāstivādin doctrine of the *anuśāyas*. To this end, I focus on the *asarvatrga-anuśāyas* and the *sāsrava-anuśāyas*. The *duḥkhadarśanaheya-anuśāyas* and the *samudaya-darśanaheya-anuśāyas* are divided into *sarvatraga-anuśāyas* and *asarvatraga-anuśāyas*, and the *nirodhadarśanaheya-anuśāyas* and the *mārgadarśanaheya-anuśāyas* are divided into *anāsrava-anuśāyas* and *sāsrava-anuśāyas*. The four *anuśāyas* of *rāga*, *pratigha*, *māna*, and *avidyā* are all included in the *asarvatraga-anuśāyas* and the *sāsrava-anuśāyas*. Then, I examine them in terms of both their object-support and how they are eliminated, according to the *Abhidharmakośabhāṣya*. The result of this study shows that these four *anuśāyas* were described as having as their object-support the *dharma*s that belong to the same category as the *anuśāyas*, and as being eliminated through the abandonment of their object-support.

#### 71. On the Stavas Contained in the Phug-brag Manuscript

TSUDA Akimasa

The Phug-brag manuscript is one of the presently known Kanjurs. It contains twelve hymns in duplicate (nos. 240–251: F = nos. 390–401: F'), which are normally included in Tanjurs as a stotra section.

Among them, we investigate seven hymns which are ascribed to Nāgārjuna: *Lokātitastava*, *Nirauṇamyastava*, *Acintyastava*, *Paramārthastava*, *Dharmadhātustava*, *Āryamañjirī-srībhāṭīrākarakaruṇāstotra* and *Nirvikalpastava*, all of which I have already edited with the

five Tanjur editions: Peking, Golden manuscript, Derge (D), Narthang and Cone.

As far as these seven hymns are concerned, we can say that the readings of F are similar to those of F', which has more scribal errors than F, and that both of them have many different readings from the five Tanjur editions.

As the variant readings in D against the other Tanjur editions are revealed to correspond often to those in F and/or F', we may suppose that there is some relationship between the Phug-brag and D: that the Phug-brag or something in the same tradition may have been consulted in editing the Derge Tanjur, the Phug-brag having been established in 1696–1706, earlier than D, which was compiled in 1737–1744.

We have verified that the variants of these hymns in D are in many cases textually preferable to those in the other Tanjur editions. The Phug-brag not only supports the readings of D, but also has other better readings and preserves a few texts which are omitted in all the Tanjur editions.

The structure of the Phug-brag, which contains a group of hymns, could be said to follow in the lineage of the IDan dkar ma catalogue, which is a little different from the line which derives from the 'Phang thang ma and feeds into the more modern Tripitakas. We should investigate further whether such a IDan dkar ma—Phug-brag tradition actually exists or whether the Phug-brag is merely a local edition.

#### 72. The Interpretation of the Two Truths in Chapter XXIV of the Mūlamadhyamakakārikā

HAYASHIMA Satoshi

The eighth *kārikā* of Chapter XXIV of the *Mūlamadhyamakakārikā* (MMK) famously states that “the myriad Buddhas explain the Dharma by means of two truths (*satyadvaya*), the conventional truth (*saṃvṛtisatya*), and the ultimate truth (*paramārthasatya*).” Since verses of a similar content are also found in the *Pañcaviṃśatisāhasikā Prajñāpāramitā* (PSP) and the *Xianyang shengjiao lun* 顯揚聖教論 (XSh), previous studies have proposed the PSP as a common source for the ideas expounded in both MMK-XXIV k. 8 and XSh-II k. 3. In addition, however, a statement to the effect that “this passage is expounded based on the conventional and ultimate truths” is also found in the *Mahāvibhāṣā* (MVi). These examples suggest the possibility that the interpretation of the two truths found in

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