

NOTES

An Important Contribution Made to the Studies of Indian Mahayana Buddhism

Buddhist Controversies concerning Existence and Non-Existence.

By Susumu Yamaguchi. Kyoto: Kōbundo & Co., Ltd.

I-TSING who traversed the countries of the China Seas and of India in the latter half of the seventh century, states in his *Record of Buddhist Religion* that there were two schools of Mahayana Buddhism in India at that time; the one is the Madhyamaka, with Nāgārjuna and Āryadeva as its precursors, and the other is the Yogacārā, with Asanga and Vasubandhu as its forerunners. But, he gives us no detailed information about them. We cannot get any knowledge from him about the mutual relations between these two schools.

Fa-tsung of the T'ang dynasty has given us in his *Commentary to Mahāyānasradhotpāda-sāstra* what Divākara Indian Buddhist told him about the condition of Indian Buddhism of those days. According to this, in India at that time there flourished men of learning such as Bhāviveka and Jñāna-prabhā in the Mādhyamaka, and such as Dharmapāla and Śīlabhadra in the Yogacārā; and in the Temple of Nārandavihāra they held controversies concerning existence and non-existence. But here also we are not informed of the contents and processes of those controversies.

The author has ranged over the Tibetan Buddhist literature for long years in order to solve this difficult problem, and discovered an excellent material for the solution of it in Bhāviveka's *Yogacārā-tattva-nirṇaya*,

which is the fifth chapter of *Madhyamaka-hridaya-sāstra-tarkajvāla*, comprised in the Tanjur Part of the Tibetan Tripitaka: here Bhāviveka comments on the Yogacārā theories from the standpoint of the Mādhyamaka school. Further, the author found out that the same argument is carried out in the sixth chapter of *Madhyamakāvatāra* by Candrakīrti of the Mādhyamaka and also in the ninth chapter of *Bodhicāryavatāra* by Santideva of the same school. The author has deciphered these texts carefully and elucidated concretely how the Mādhyamaka philosophers argued with the Yogacārā thinkers. Of course, this is just the Madhyamaka comments on the Yogacārā doctrine, but we can see the characteristic features of the respective doctrine presenting itself in the interlocutory course of the development of argument.

This work has given a solution to a very important and complicated problem in the history of Indian Mahayana Buddhism, clearly and concretely, through the careful interpretation of the original Buddhist texts. In this respect, it has done a great contribution to the enhancement of the study of Indian thought; and it may be said it has set up an imperishable monument in the field of Orientology.

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