



創価大学

創価大学
国際仏教学高等研究所

The International Research Institute for Advanced Buddhology
Soka University

〒192-8577 東京都八王子市丹木町 1-236 1-236 Tangi, Hachioji, Tokyo, 192-8577, JAPAN

Office Phone: (+81-42)691-2695

Fax: (+81-42)691-4814

E-mail: iriab@soka.ac.jp

URL: <http://iriab.soka.ac.jp/>

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御案内

第84回 国際仏教学高等研究所・仏教学懇話会

(平成30年8月10日)

葉少勇博士

(北京大学准教授)

「羅什対龍樹：虚無論に対する論駁の違い：
龍樹の『中論頌』と羅什訳との比較研究」

拝啓 盛夏の候 皆様にはますますご清祥のこととお慶び申し上げます。

さて、この度、北京大学准教授、葉少勇博士 (Prof. Assoc. Ye Shaoyong) を講師にお迎えして、懇話会を開催することになりました。葉博士は、北京大学でインド学・仏教学を学び、『中論頌とBuddhapālita釈』という博士論文で、博士号を取得されました。現在は北京大学・外国語学院・南アジア研究科の准教授であり、また同大学の梵語写本・仏教文献研究所の研究員でもあられます。

なお、2007年から二年間本研究所に留学されました。

今回は「羅什対龍樹：虚無論に対する論駁の違い：龍樹の『中論頌』と羅什訳との比較研究」(Kumārajīva vs. Nāgārjuna on the Refutation of Annihilationism: A Comparative Inquiry into Nāgārjuna's *Mūlamadhyamakakārikā* and Kumārajīva's Translation)というテーマで、お話しして頂きます。ご講演の梗概は次の通りです。

The *Mūlamadhyamakakārikā* (MK), a Sanskrit verse work composed by Nāgārjuna in the 2nd or 3rd century, marks the beginning of the era of Mahāyāna *abhidharma*. Kumārajīva's Chinese translation of this text together with commentary, called **Madhyamakaśāstra* (中論), has started a trend of systematic study on the madhyamaka philosophy in China. The middle position (*madhyamaka*), which means avoiding both extreme views, is the fundamental principle of the Madhyamaka philosophy. The present paper will examine the meaning of the extreme of annihilation in the MK and how it is represented in Kumārajīva's translation.

In MK 15.10 Nāgārjuna defines the extreme of annihilation as: *nāstīty ucchedadarśanam* "to say 'it does not exist' is the view of annihilation," corresponding to Kumārajīva's translation 定無則著斷“(the view of) absolute nothing is the grasping of annihilation.” The character *ding* 定 “absolute” is not



found in Sanskrit but is added by Kumārajīva. This exegetical addition eventually leads to an understanding that to avoid the extreme of annihilation is to avoid an overly extended emptiness. In other words, as is alluded several times in the prose part of Kumārajīva's translation, in order to avoid annihilationism, the continuity of cause and effect (相續 *saṃtāna/saṃtati*) should be admitted. This can be called a positive way to avoid the extreme of annihilation, which helps to understand some peculiar interpretations in Kumārajīva's translation. This positive standpoint is widely adopted by Chinese Buddhist intellectuals, yet, it deviates from Nāgārjuna's negative approach of the middle position, and is not compatible with Nāgārjuna's refutations against the continuity. The positive standpoint is widely adopted in Mādhyamika traditions after Bhāviveka, but it is not seen throughout Nāgārjuna's verses and early commentaries of the MK. In addition, this trend has already been present in Chinese translations of the **Satyasiddhi* and **Mahāprajñā-pāramitopadeśa*, both of which have a background of the sectarian Buddhism.

ご興味のある方はどなたでも自由にご参加頂けます。参加ご希望の方は、予め本研究所までご一報下されれば幸いに存じます。

日時： 平成30年8月10日（金） 午後3時～午後5時

場所： 創価大学 文系C棟 2階 国際仏教学高等研究所
(いつもと会場が違いますのでご注意ください)

葉少勇博士主要学術著作

With LI Xuezhong, 《六十如理頌》—— 梵藏汉合校・导读・译注 [*Yuktiṣaṣṭikākārikā: Editions of the Sanskrit, Tibetan and Chinese Versions, with Commentary and a Modern Chinese Translation*], Shanghai: Zhongxi Book Company 中西书局, 2014.

“Three Verses of the *Mahāyānasūtrālamkāra* missing in Sylvain Lévi's Edition” *Journal of Sino-Western Communications*, Volume 5, Issue 1 (July, 2013): 218-224.

“A Sanskrit folio of the *Yuktiṣaṣṭikāvṛtti* from Tibet.” *ARIRIAB* 16, Tokyo, 2013, 233-240.

《中论颂》与《佛护释》—— 基于新发现梵文写本文献学研究

[*Mūlamadhyamakakārikā and Buddhapālita's Commentary: A Philological Study on the Basis of Newly Identified Sanskrit Manuscripts*]. Shanghai: Zhongxi Book Company 中西书局, 2011.

Zhungleunsong: Fanzanghan Hejiao, Daodu, Yizhu 《中论颂》—— 梵藏汉合校・导读・译注 [*Mūlamadhyamakakārikā: New Editions of the Sanskrit, Tibetan and Chinese Versions, with Commentary and a Modern Chinese Translation*]. Shanghai: Zhongxi Book Company 中西书局, 2011.

“A Preliminary Survey of Sanskrit Manuscripts of Madhyamaka Texts Preserved in the Tibet Autonomous Region.” Ernst Steinkellner, Duan Qing, Helmut Krasser (eds.), *Sanskrit manuscripts in China. Proceedings of a panel at the 2008 Beijing Seminar on Tibetan Studies, October 13 to 17*. Beijing 2009, 309-337.

“A Re-examination of the *Mūlamadhyamakakārikā* on the Basis of the Newly Identified Sanskrit Manuscripts from Tibet.” *ARIRIAB* 10, Tokyo, 2007, pp. 149-170.
等多数。