

Śāntideva and Dīpaṃkaraśrījñāna

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Though Śāntideva is famous as a great master of Mādhyamika school in India, it is not easy to define his historical nor philosophical position in Indian Buddhism. His texts are not only so much cited by contemporary scholars but also he does not cite Mādhyamika works of others in his works. He is classified into the Prāsaṅgika school in a later Tibetan *grub mtha'* literature, but it does not seem to show his exact philosophical position. The reason why he is called the Prāsaṅgika would come from that the subject of his *Bodhisattvacaryāvatāra* is thought to be similar to that of the *Mādhyamakāvatāra* of Candrakīrti.

Dīpaṃkaraśrījñāna (Atīśa) who is known as an author of the *Bodhipathapradīpa* is also classified into the Prāsaṅgika school in the *grub mtha'* literature. Though this also seems to show his exact philosophical position, he refers to Candrakīrti and Śāntideva several times in his works and he may be recognized to write the *Bodhipathapradīpa* on the basis of the the *Madhyamakāvatāra* or the *Bodhisattvacaryāvatāra*. We can call the group of these texts “the bodhicaryā works in the Mādhyamika literature.”

I will consider the philosophical position of Śāntideva in India through the viewpoint of Dīpaṃkaraśrījñāna. that is to say, (1) the *Bodhipathapradīpa* with his auto-commentary and his other mahāyāna texts in which he refers to the works of Śāntideva, (2) his commentary on the *Bodhisattvacaryāvatāra* of Śāntideva, (3) the *Mahāsūtrasamuccaya*, the anthological text of mahāyānasūtras like the *Śikṣāsamuccaya* of Śāntideva. In the *Madhyamakopadeśa-ratnakaraṇḍoghāṭa*, for example, he classified Śāntideva not into the Mādhyamika section like Bhavya, Buddhapālita, Śāntarakṣita and Kamalaśīla but into the section of masters who write the texts for beginners after aspiration (*cittotpāda*) like Candragomin and Śūra. This means that he does not recognize Śāntideva as a Mādhyamika master, but a master who writes the text on the practice of bodhisattva. But it is clear that Śāntideva is one of important masters for him and he writes his works under the influence of Śāntideva.

Through this investigation it will be clear how Śāntideva was read in the last period of Indian Buddhism and how his philosophical position was understood then.