

## 1. Why Is an Other Power Buddhist Path Necessary?

ICHIRAKU Makoto

The term “other power” is often misunderstood. This paper aims to address the question of what Shinran was intending to do in setting forth a Buddhist path based on other power. First, I point out that “self power” does not mean the same thing as “effort.” Next, I show that self power refers to relying on one’s own capacities or way of thinking and misconstruing Buddhism based on one’s own self-centered ideas of what it should be, such that it ultimately ceases to be Buddhism altogether. Finally, I argue that it is the working of Amida Buddha’s original vow that overcomes this problem that human beings are faced with, and it is only through other power that a path to Buddhahood that is truly open to anyone can be established.

## 2. The Four Noble Truths in the *Niepan jing*: *Da banniepan jing jijie* and Zhiyi

Ji Wenjie

Zhiyi (538–579) interprets his own theory of Four Kinds of Four Nobles based on the Four Noble Truths in the “Shengxing” chapter 聖行品 of the *Niepan jing* 涅槃經. For Zhiyi, the theory of Four Ways of interpreting the Four Noble Truths 四種四諦 was closely related to this sūtra. Taking up the *Da banniepan jing jijie* 大般涅槃經集解, in which studies on the sutra from before Zhiyi are taken into account, I compare the *Da banniepan jing jijie* with the interpretation of Zhiyi and clarify the characteristics of his theory of Four Ways of interpreting the Four Noble Truths.

## 3. Nanyue Huisi’s View on Dhyāna and the Six Pāramitās

OSHIMA Takamichi

This paper shows that Tathāgatagarbha thought was behind Nanyue Huisi’s (515–577) emphasis on the six pāramitās. Kumārajīva is famous as a leading figure in Chinese Mahāyāna Buddhism, but he did not necessarily have a sense of himself as a Bodhisattva. On the other hand, Huisi did have an idea of himself as a Bodhisattva, based on the theory of Tathāgatagarbha, and he considered the six pāramitās and not only self-oriented meditation but also altruistic other-oriented practice as important for a Bodhisattva. In his organization of

Dhyāna, the perfection of Dhyāna is given the greatest attention, and the Course of Ease and Bliss 安樂行 is especially important.

#### 4. Zhiyi's Understanding of the Relationship between *Li* 理 (true reality) and *Shi* 事 (phenomenal appearances)

KIMURA Shujo

In the Tiantai teachings such as *yinian sanqian* 一念三千 and *shijie hujie* 十界互具, the true reality of “human beings” 衆生法 is often thought to be attained by contemplation of the mind. However, according to the chapter “The Subtlety of Threefold Dharmas” 三法妙 of the *Fahua xuanyi* 法華玄義, human beings can be grasped by the three aspects of reality known as “tracks” 軌: the true nature of reality 真性軌, the illumination of wisdom 觀照軌, and the perfection of one's disposition 資成軌. The three tracks of an unenlightened person are “the three ways of ignorance” 無明三道. Likewise, for a Buddha, there are “three virtuous qualities” 涅槃三德. However, in Zhiyi's later works, he argued that these three paths of ignorance are identical to the three virtuous qualities. Based on this fact about the true nature of human beings, it is no surprise that *yinian sanqian* is asserted as the true reality.

#### 5. The Meaning of the Three Contemplations in the *Yingluo jing* with the Interpretation of the Three Contemplations in Zhiyi's *Weimojing xuanshu*

NGUYEN Tuong Giang

Zhiyi (538–597) interprets the idea of the three contemplations 三觀 based on the terminology of the three contemplations found in the *Yingluo jing* 瓔珞經. In this context we need to consider whether he was influenced by the idea of the sūtra, and in this paper, I clarify Zhiyi's processes of acceptance and development of the idea of the three contemplations by comparing the meaning of the three contemplations in the *Yingluo jing* with the interpretation of the three contemplations in Zhiyi's *Weimojing xuanshu* 維摩經玄疏.

## 6. The Buddha-Nature Theory of “Mahāyāna Teachers” in the *Jin’gang bei* 金剛鉞

KASHIWAGURA Akihiro

In the past, the *Jin’gang bei* 金剛鉞 of Zhanran 湛然 (711–782) was considered to criticize the *yěkè* 野客. This *yěkè* has been identified as Fazang 法藏. In this paper, I show that using the term “ordinary people” (*shìrén* 世人) the author deliberately cites only a part of the Buddha-nature theory of Huiyuan 慧遠, Jizang 吉藏, and Fazang 法藏, changes their original intention, and for the sake of his own theory insists that there is no Buddha-nature in beings without a heart. The *yěkè* is the one who learns and follows the *shìrén*’s teachings, and the person who has the wrong view is the *shìrén*. Therefore, this treatise disproves the assertion that the *yěkè* should be criticized.

## 7. An Aspect of the Interpretation of Zhili’s Theory of “Physical Form within the Land of Eternal Tranquil Light” in Song Period Tiantai: On the Elevation of Pure over Impure Form

KUBOTA Masahiro

In his competition with the rival Shanwai 山外 lineage, the Song period Tiantai scholar Siming Zhili 四明知礼 (960–1028) formulated an approach to Tiantai doctrine focused on the notion that not only the mind but also the physical aspect of each and every being is endowed with all other beings. Zhili’s theory of “Physical Form within the Land of Eternal Tranquil Light” (*jiguang youxiang* 寂光有相) is perhaps the most famous of Zhili’s many doctrinal innovations. In his *Guan wuliangshoufo jing shu miaozongchao* 觀無量壽仏經疏妙宗鈔, Zhili emphasized that physical forms certainly exist even in the Land of Eternal Tranquil Light (*chang jiguang tu* 常寂光土), one of the four types of Buddha-land.

The present paper focuses on the Shanjia 山家 lineage scholar Caotang Chuyuan’s 草堂 処元 (d.u.) negative evaluation of Zhili’s theory. Chuyuan explained that physical forms do not necessarily exist in the Land of Eternal Tranquil Light. The paper shows that Chuyuan’s interpretation was commonly shared by Shanjia lineage scholars, for instance by Beifeng Zongyin’s 北峰宗印 (1148–1213) elevation of pure over impure form, and furthermore was related to Yuanbian Daochen’s 円弁道琛 (1086–1153) “Mind-only Pure Land” (*weixin jingtu* 唯心淨土).

## 8. The Buddha-Nature Theory of the Nandao Sect of the Dilun School

ZHANG Wen Liang

The tentatively titled *Commentary on the Nirvāṇa Sūtra* (*Niepan jing shu* 涅槃經疏) preserved in the Beijing Library 北京圖書館 is attributed to the Nandao sect 南道派 of the Dilun school 地論宗 chiefly on the basis of its tenet classification system 教判 and its theory of co-arising of the Pure Dharma 淨法緣起. In the *Commentary on the Nirvāṇa Sūtra*, the *Nirvāṇa Sūtra* is classified as a gradual teaching 漸教, since the Buddha-nature does not manifest instantly but emerges gradually under Buddhist practice. That is to say, Dharma-nature inherently exists 本有 as essence 體, and to acquire the Buddha-nature, which is equivalently essence and function 體用一如, practice is essential. In this way, the *Commentary on the Nirvāṇa Sūtra* suggests that the Buddha-nature is initially possessed 始有. When illustrating the Buddha-nature, the *Commentary on the Nirvāṇa Sūtra* exceeds the traditional theories of future constant 當常—present constant 現常, and inherent possession 本有—initial possession 始有, and tries to comprehend the Buddha-nature in a dynamic way along with the practice process.

## 9. Zhiyan's 智儼 Understanding of the *Huayan jing* 華嚴經 in His *Souxuan ji* 搜玄記

SAKURAI Yui

The aim of this study is to elucidate Zhiyan's incentive to compose his *Souxuan ji* 搜玄記, one of the earliest commentaries on the *Huayan jing* and one of the most authoritative writings in the Huayan school 華嚴宗.

To clarify his motive for composing this work, this paper firstly points out that Zhiyan had a deep interest in the *Huayan jing* because it contains the non-dual doctrine of Gradual Enlightenment 修成 and Intrinsic Enlightenment 自体. Secondly, the paper inquires further into: 1) Zhiyan's criticism of the doctrines of the Dilun school 地論宗, particularly their dual exegesis of practice, namely True Practice 真修 and Conditional Practice 緣修, and 2) his reinterpretation of these two separate practices on the basis of the non-dual doctrine, namely the Manifestation Arising from Nature 性起.

According to the author's investigations, the conclusion emerges that Zhiyan produced the *Souxuan ji* in order to overcome the conventional dual view and advocate the non-dual idea, or

indeed the Manifestation Arising from Nature.

# 10. The Sūtras and Treatises Used as Background for the Concept of the Two Kinds of Dharma-Body in Tanluan's *Commentary on the Treatise on the Pure Land*

UNO Ekyo

In Tanluan's *Commentary on the Treatise on the Pure Land* 淨土論註, we find a passage quoted from Sengzhao's *Commentary on the Vimalakīrtinirdeśa* 注維摩經. It is applied to the background of the concept of 'the two kinds of dharma-body.' This concept consists of the following five ideas: 1. Buddhas and Bodhisattvas; 2. Buddha's Dharma-nature and Bodhisattvas' expedient means for saving beings; 3. The two kinds of Dharma-Body (Buddha's Dharma-Body as dharma-nature and Bodhisattvas' Dharma-Body as expedient means) originate in each other; 4. The inexpressible aspect of Buddha's reality and expressible aspect of Bodhisattvas' expedients interact with each other; 5. The two kinds of Dharma-Body are to be identified as 'Dharma.'

In Sengzhao's *Commentary on the Vimalakīrtinirdeśa*, we find expressions similar to the usage of the above-stated notions in 1, 2, and 3. The notion stated in 5 can be seen in the same commentary and in *the Great Significance of the Mahāyāna* 大乘大義章. As for 4, no source can be located for this idea.

# 11. Introduction to the Intermediate State Theory in Chinese Pure Land

NAGAO Koe

This study considers ideas about the Intermediate State in Chinese Pure Land, using the *Qunyi lun* 群疑論 written by the Tang period monk Huaigun 懷感 (d.u.). Traditionally, it was Huaigun who introduced this discussion into Pure Land thought. However, in this study, I review the points of Huaigun's ideas and reconfirm the theory of the Pure Land Buddhists in the early Tang dynasty. As a result, I point out two things: First, the person who introduced the idea of the Intermediate State to Chinese Pure Land religion was Daoyin 道闇 (d.u.), not Huaigun. Second, Huaigun's idea was developed to criticize Daoyin's idea.

## 12. A Deathbed Rite of a Lay Disciple of Shandao: The Newly Discovered Epitaph of a “Practitioner of Amitābha Buddha Mindfulness and *Amituo jing* Recitation”

KURAMOTO Shōtoku

This paper presents the original text and a modern Japanese translation of an epitaph for the Tang period lay person Bao Baoshou 包宝寿, and then examines connections between Shandao's 善導 writings and the epitaph's portrayal of daily life practices for Pure Land rebirth and deathbed rites. The former consist of being mindful of Amitābha Buddha, reciting the *Amituo jing*, and maintaining the abstinent rules. The daily life practices for rebirth and the signs of the coming of the holy retinue to welcome him to the Pure Land experienced by Bao at the end of his life can be seen as the “highest of the high stage” (*shangpin shangsheng* 上品上生) as described in the *Pure Land Contemplation Sūtra* 觀無量壽經, and also match the practice for the “highest of the high stage” in the *Guannian famen* 觀念法門. Many lay practitioners were present at the end of Bao's life and Shandao also emphasized the existence of fellow practitioners.

## 13. Examining the Establishment of the *Xifang yaojue shiyi tonggui*

KATŌ Hirotaka

The *Xifang yaojue shiyi tonggui* 西方要決疑通規 (commonly known as *Xifang yaojue*), said to have been edited by Ji 基 (632–682), is a Pure Land Buddhist work that can be regarded as an important research focus in the history of Buddhist philosophy in China because it appears to preserve ideas of other schools, such as the Sanjie jiao 三階教 (Three Stages sect), Chan, and Maitreya worship (the aspiration for rebirth in the Tuṣita heaven). However, the background of the establishment of the *Xifang yaojue* has not been clarified, and we cannot currently position the book in the history of thought.

Specifically, there is an issue regarding the editor of the *Xifang yaojue*. The position of the book in the history of thought varies depending on the conclusion regarding whether the book was edited by Ji or is a creation of later generations. At present, the latter theory is predominant, and many previous studies were conducted on that premise. However, few of those were in-depth examinations of the background of the establishment of the work, and the influence of the theory that it is an authentic compilation has not been entirely rejected.

Therefore, this paper organizes previous studies in order to select the focal points of its argument, thereupon examining the background of the establishment of the *Xifang yaojue*.

#### 14. Problems of Li Hua's "Epitaph for Zuoxi Xuanlang"

NAGAKURA Shinyuu

Li Hua 李華 (715/717–766/774), a disciple of Zhanran 湛然 (711–782), produced an inscription recording the achievements of Zuoxi Xuanlang 左溪玄朗 (674–754), the *Gu Zuoxi dashi bei* 故左溪大師碑. Atsushi Ibuki of Tōyō University, in his “Literati Understandings of Chan and Tiantai Buddhism as Seen in Li Hua’s Epitaph for Zuoxi Xuanlang” (李華撰『故左溪大師碑』に見る知識人の仏教認識, *Bukkyō shisō no tenkai* 仏教思想の展開, 2020), examined the background of this inscription compiled in the later years after the demise of Heze shenhui 荷沢神会 (684–758), and argued that the inscription is an example of the avoidance of reference to Shenhui, and that the fact that it mentions the early Chan school rather than the Tiantai lineage is extremely important for understanding the formation of the concept of the Chan ancestral lineage. In particular, he proposed that the Buddhist perception of the of Tang period laypersons belonging to the intellectual class was based on the early Chan school. In this paper, I focus on words from the inscription not given special attention by Atsushi, namely Fuxi 傅翕 (497–569), Lengjiafa 楞伽法 and Dashi 大師, and debate issues raised from the perspective of Zhanran’s critique of the Chan school.

#### 15. Problems in Studies on Tiantong Rujing 天童如浄 Based on Doctrinal Studies within the Sōtō School

ATAGO Kuniyasu

For the past few years, the author has been conducting research in China at Xuedou si 雪竇寺, where Tiantong Rujing 天童如浄 (1163–1228) trained as a monk, and Tiantong si 天童寺, where he became the abbot. The aim has been to determine the historical facts surrounding Tiantong Rujing and to reestablish his historical image by taking a purely Chinese perspective and by eliminating the persistent biased views strongly centered on Dōgen set forth by doctrinal studies within the Sōtō School 曹洞宗. Philological researches in Japan on Tiantong Rujing have hitherto taken the statements in Dōgen’s *Hōkyōki* 宝慶記 and the *Shōbōgenzō* 正

法眼藏 for granted, and have only used information included in Chinese sources such as the *Rujing yulu* 如淨語錄 in so far as they did not contradict the Japanese sources. This has resulted in enormous incongruity today between the Japanese and Chinese perceptions of Tiantong Rujing. This paper illustrates this through several examples.

## 16. Two Textual Lineages of Genshin's Questions and Zhili's Answers in the *Tōnihonkokushi nijūshichimon*

MURAKAMI Akiya

In the past, concerning the text, based on the differences in some characters between the text found in the *Siming zunzhe jiao xing lu* 四明尊者教行錄 and those found in the *Tōketsushū* 唐決集 of the *Tōnihonkokushi nijūshichimon* 答日本国師二十七問, it was widely accepted that the different characters were misprints. However, it has been clarified that the text of the *Tōnihonkokushi nijūshichimon* seen in China by Ruji 如吉 and Fazhao 法照 is close that of the *Siming zunzhe jiao xing lu*, while in Japan the text of the *Tōnihonkokushi nijūshichimon* seen by Shōshin 証真 is close to that of the *Tōketsushū*. Therefore, it is acceptable to view the *Tōnihonkokushi nijūshichimon* found in the *Siming zunzhe jiao xing lu* as the text that circulated in China, while that of the *Tōketsushū* was the text that circulated in Japan. From this we can conclude that the view that the character differences in the respective texts are simply misprints is probably not correct.

## 17. Tendai *Hongaku* Philosophy and Time

TSUJIMOTO Shinya

This paper discusses the time concept of Tendai *hongaku* 本覺 philosophy. The *Sanjushika no kotogaki* 三十四箇事書, one of the main Tendai *hongaku* texts, states that eternal and present are coming together and dissolving into oneness. It leads to the “eternal now.” In addition, we can see present, past and future at the same time in other spaces as well as this space, although the spaces have their own time. This time concept seems to belong to eternalism, which states that there are things that exist at other times. As a result it leads to the creation of art and literature. However, it is also related to the negative sides of Tendai *hongaku* philosophy such as discrimination, because the future is already decided.



18. The Development of Interpretations of the One Vehicle 一乘 in the Japanese Sanron School 三論宗: The Definition of Ten Principles 十義 in the *Mahāyānasamgraha*

TAKEMOTO Soichiro

The definition of the One Vehicle 一乘 is a key issue in the East Asian Buddhism. Many scholar-monks discussed the ten principles 十義 explained in a verse of the *Mahāyānasamgraha* 撰大乘論, the ten point explanation of for whom the Buddha taught and of the Buddha's intentions in preaching the One Vehicle.

This paper examines how the interpretations of the ten principles have developed in the Sanron school 三論宗. Among the monks of this school, the ten principles were traditionally discussed according to the thesis of the *Yisheng foxing jiuqing lun* 一乘仏性究竟論 written by Fabao 法宝 (fl. 7–8c). The *Ichijō Busshō enichi shō* 一乘仏性慧日抄 written by Enshū 円宗 (fl. 9c) has almost the same interpretation of the ten principles as Fabao's theory. In the medieval period, Chinkai 珍海 (1091–1152) also took up the ten principles using the *Yisheng foxing jiuqing lun* as a starting point for his discussion in the *Sanron genshō mongiyō* 三論玄疏文義要. However, he set Jizang's 吉藏 (549–623) interpretation of the One Vehicle as his theoretical pillar to elaborate his exegesis.

19. A Study of Chingai's Biography in the *Enkō daishi gyōjō gazu yokusan*

NARUSE Takayuki

Hirako Takurei 平子鐸嶺, a pioneer in the study of Chingai 珍海, noted that “Chingai's biography was not clear at all from the old times. There was no mention in the *Genko Shakusho* 元亨釈書 written by Kokan Shiren 虎関師錬, until Mangen Shibān 卍元師蛮 finally recorded it” (1914, p. 476). Actually, before the *Honcho kōsōden* 本朝高僧伝 of Mangen Shibān, no well-organized biography of Chingai was compiled.

In the *Enkōdaishi gyōjō gazu yokusan* 円光大師行状画図翼賛 edited by Enchi 円智 and Gizan 義山, monks of the Jōdo sect, of around the same times as the *Honcho kōsōden*, we also find Chingai's biography. Hirako seems to have been the only person to take note of it. Hirako (1914, p. 500) took the skeptical view that the *Enkōdaishi gyōjō gazu yokusan's* description of the death of Chingai is only “an old tradition” and does not reflect any historical fact.

Therefore, I would like to examine the theory of Hirako and clarify the historical background of the problematic tradition by examining the document considered to be “an old tradition.”

## 20. The Functional Meaning of the Realm of Buddha in Hōnen's Pure Land Ideology

ICHINOSE Kazuo

In constructing his Pure Land thought, Hōnen was deeply influenced not only by Shandao but also by Genshin. In terms of the concept of Buddha's body and realm, however, he inherited the idea of Shandao, regarding Amitābha's body as the Reward body and his realm as the Reward land. Even though Hōnen seemed to show little interest in the very adornments of the Pure Land in many of his writings and preachings, he revealed his distinctive understanding about the topological and functional meanings of the realm in his *Gyakushu Seppō* 逆修説法. First, he stressed that the Pure Land exists far away to the West of our Sahā world, implying the idea of the duality of the world. Secondly, he indicated that all sentient beings, regardless of their abilities, are able to be equipped with Buddha-nature only in the Pure Land. These two ideas, that had the potential to eventually undermine the basic doctrines of esoteric and exoteric Buddhist schools of the day, can be said to be a logical bedrock of his Pure Land ideology that every person has the sure possibility to be reborn to the Pure Land through *nembutsu* practice.

## 21. Hōnen's Idea of Mindfulness of the Buddha: Chanting the Name and Contemplation

SUZUKI Naoya

The characteristic of Hōnen's thought is his belief in the true wish of Amida Buddha and his exclusive practice of *Shōmyō nembutsu* 称名念仏. In this paper, I limit myself to the *Senchaku hongan nenbutushū* 選択本願念仏集, which most accurately expresses Hōnen's thought, and examine the characteristics of Hōnen's *nembutsu* through the *sanmai hottoku* 三昧発得 and *goshū shōgyō* 五種正行 described in the *Senchakushū*.

I examine the descriptions of *sanmai hottoku* and *goshū shōgyō* because they are deeply related to Hōnen's basic thought, *shōmyō nembutsu*. I believe that this discussion will clarify the relationship between Hōnen's *shōmyō nembutsu* and *kansō nembutsu* 観想念仏. First, I

classify the *nembutsu* with only naming, and second, I classify that with contemplation, and examine how the issues of naming and contemplation appear in Hōnen's *nembutsu*. Through this discussion, I hope to clarify the characteristics of Hōnen's *nembutsu*.

## 22. The *Senjakushū*'s 選択集 Expanded Text 広本: Before and after the Establishment of the Abbreviated Text 略本

INOUE Keijun

There are some different texts of Hōnen's main work *Senjakushū* 選択集. They are broadly classified into two types. One is the “expanded text” 広本, the other the “abbreviated text” 略本. Which came first has not yet been made clear. In this study, I examine the differences between the two, and conclude that the “abbreviated text” was first.

## 23. Keiga of the Kegon Sect and Hōnen

HASEGAWA Hirofumi

The author has previously made it clear that Hōnen 法然 (1133–1212) visited Nanto 南都 around the second year of Kao (1170) at the age of 38. In this study, the author discusses the period when Hōnen visited Keiga 景雅 (1103–1185) of the Kegon sect 華嚴宗.

The author examines eight historical sources including the *Shijūhachikan-den* 四八巻伝 and the *Daigohon Betsudenki* 醍醐本別伝記. As a result, it becomes clear that Hōnen visited Keiga sometime after the first year of Kao at the age of 37. Ashobo Insai 阿性房印西 (c. 1120–c. 1195) introduced Hōnen to Keiga, who was a cousin of Insai. This made it possible for Hōnen to meet Keiga, who held the high rank Hokkyō 法橋.

## 24. Shōkō's Attention to Ordinary Nembutsu Practitioners: In His *Nembutsu myōgi-shū*

GUNJIMA Shoji

In his *Nembutsu myōgi-shū* 念仏名義集, Shōkōbō Benchō 聖光房弁長 (1162–1238), answering questions from ordinary *nembutsu* practitioners, takes a normative attitude toward the three-mindsets 三心 and deathbed *nembutsu*. This is so strict that one must not doubt them

even if one would have doubts about them. He also makes, however, a few generous concessions, such as that anybody can be equipped with the three-mindsets, or that one can practice ordinary *nembutsu* even after drinking alcohol or eating garlic. The former normative teachings are intended for single-recitation doctrine *nembutsu* practitioners in Higo province. The latter generous teachings are those that Shōkō thought particularly important among Hōnen's teachings.

## 25. Ryōchū's Adherence to Hōnen's Interpretation of the *Ōjōyōshū* in His *Ōjōyōshū-giki*: The Acceptance of Shandao's Pure Land Buddhism

SHIMOBATA Keisuke

In his commentaries on Genshin's 源信 (942–1017) *Ōjōyōshū* 往生要集, Hōnen argues, on the one hand, that Genshin's theory of Buddhism is the same as that of Shandao 善導 (613–681) and, on the other hand, that Genshin's *nembutsu* is not equal to Shandao's. Previous studies have held that, in his *Ōjōyōshū*, Genshin adopted Shandao's methods of Buddhist ritual and ceremony, but did not accept his doctrine. Ryōchū 良忠 (1199–1287), in his *Ōjōyōshū-giki* 往生要集義記, accepts Hōnen's assertion that Genshin's theory of Buddhism depends on that of Shandao, and further reinforces Hōnen's interpretation. In addition, he mentions that Genshin's idea of *nembutsu* is different from that of Shandao. Therefore, Ryōchū's explanation of *Ōjōyōshū* in his treatise can be generally said to be based on Hōnen's interpretation.

## 26. The Theory of Other-Power and “One Buddhism”: A Perspective on Dōkyō Kenni

NAKAMURA Ryota

The various sects of Japanese Buddhism not only asserted the superiority of their own sects, but also argued that they were one and the same Buddhism, even though they had different teachings. With this background I examine the Seizan 西山 branch of the Jōdo sect. In particular, Dōkyō Kenni 道教顯意 (1238–1304) argued that other-power is taught in all of Buddhism, and that in this respect, all of Buddhism is united. I show that his assertion is a criticism of other sects that do not understand the idea of other-power.

**27. The Interpretation of *jijuyūshin* 自受用身 in Ryōei Rihon 良榮理本's Doctrine:  
The Discussion of *juezhaoxing* 覺照性 in the *Qunyi lun* 群疑論**

SAEKI Norihiro

This paper concerns Ryōei Rihon's 良榮理本 (1346–1428) understanding of *juezhaoxing* 覺照性 in the seventh century *Shi Jingtū qunyi lun* 釈浄土群疑論 of Huaigan 懷感. Heretofore, it has been understood that the wisdom of the self-enjoyment body 自受用身 recognizes the truth 理 of the Dharma body. However, adding to this previous interpretation, Ryōei established the interpretation that *juezhao* 覺照 is the work of wisdom connected with the Dharma body. The main point of these two interpretations concerns the difference between the Dharma body and the self-enjoyment body. That is, if the former interpretation is adopted, the Dharma body and the self-enjoyment body are distinguished. In contrast, if the latter is adopted, the two bodies are the same.

Therefore, the fact that Ryōei uses these two exegeses together suggests that he is using the difference between the Dharma body and the self-enjoyment body in different ways.

**28. Tsunoto Suicide Rebirth (*shashin ōjō*) in the *Tamemori hosshin innenshū***

ŌKUBO Keiko

The *Tamemori hosshin innenshū* 為盛発心因縁集, which records the dialogues between Tsunoto 津戸 and Hōnen 法然, is a tale collection which circulated in the late medieval period, but its contents have not been sufficiently studied.

Here, considering the suicide-rebirth (*shashin ōjō* 捨身往生) of Tsunoto described in the *Tamemori hosshin innenshū*, Hōnen preaches that Amida Buddha is a Buddha who always watches over *nembutsu* practitioners 念仏者 and that they can surely be reborn in the Pure Land 極楽浄土 in the future, but in the story, Tsunoto is described as a person who committed *seppuku* 切腹 (a type of suicide) under the influence of the *Hōnen shōnin gyōjō ezu* 法然上人行狀絵図 in order to realize his wish to be reborn in the Pure Land as soon as possible, and that he consequently achieved unprecedented rebirth. The tale preaches that people should believe Hōnen's teachings and devote themselves to chanting the *nembutsu*, without recommending others to emulate Tsunoto in committing suicide.

## 29. The Location of the Five Right Practices for Birth in Amida's Pure Land in Shin Buddhist Teaching: On Sekisen Sōei's *Gutokushō giki*

ITOU Masaharu

This paper addresses how to locate the notion of the “Five Right Practices for Birth in Amida's Pure Land” in the entire structure of Shin Buddhist teaching based on Sekisen Sōei's 石泉僧叡 (1762–1826) commentary *Gutokushō giki* 愚禿鈔義記. He regarded the ‘five right practices’ as a concrete aspect of the notion of *nembutsu* as an expression of gratitude for Amida's compassionate working. What is to be noted is that the notion of the “five right practices” does not indicate that there are five kinds of expression of gratitude for Amida Buddha's compassion. Concerning this issue, Sōei claims that the notion of the “five right practices” is to be classified into two, main and subsidiary, and “right” is to be used for the main practice.

## 30. Proof of Liberation by Kiyozawa Manshi: The *Yūgen mugen roku* 有限無限録

FUJII Ryōkō

The basic stance in Kiyozawa Manshi's 清沢満之 (1863–1903) *Yūgen mugen roku* 有限無限録 is that true morality is established by the idea from the Infinite that one should refrain from evil and do good. This can be said to have been derived from Kiyozawa's awareness of having been liberated. In *Rōsenki* 臘扇記, he questions his identity and concludes that he is “one who settles down just as he is” into the working of the Infinite, and that the Infinite endows him with the idea of refraining from evil and doing good as the source of morality.

In Kiyozawa's argument in *Yūgen mugen roku*, the Infinite takes the form of “sanctions” against the “transgressions” of finite beings, thereby causing them to cease such actions. These transgressions, in which one cannot do good or stop evil, are the opposite of the idea from the Infinite. Kiyozawa refers to this structure wherein the Infinite is involved with inhibition of “transgressions” as “the true disciple of the buddha.” This shows that the central issue in this work is Kiyozawa's attempt to objectively prove that his own experience of liberation was liberation through the original vow of Amida Buddha.

### 31. Sasaki Gesshō's Views on Jizō Sūtras and Jizō Worship

Itō Makoto

This paper examines the views on Jizō (Kṣitigarbha) sūtras and Jizō worship expounded in the writings of Sasaki Gesshō 佐々木月樵 (1875–1926) and brings into relief his focus on the realities of the present life in this world 現世, 此土. Sasaki, a Shin Buddhist priest of the Ōtani sect and a disciple of Kiyozawa Manshi 清沢満之 (1863–1906), noted that the teachings found in Jizō sūtras comprise a “vehicle for humans and gods” 人天乗, a skillful means 方便 to ultimately lead followers to the Pure Land teachings 浄土教 of Amitābha or Maitreya. However, he emphasized the significance of the doctrine of karmic retribution found in Jizō sūtras as strictly and unwaveringly focused on wholesome and unwholesome deeds and salvation from their retribution in this life on earth. Considering that Sasaki's examination of what he called “popular sūtras” 民衆經典 including Jizō sūtras was a part of his effort to remake Buddhism into a modern religion, his focus on the reality of the world around us and our present life provides insight into how we may make Buddhism more relevant for us today.

### 32. Kaneko Daiei's View of “Salvation and Other Power”

AZUMA Shingyo

Kaneko Daiei 金子大榮 (1881–1976) was a scholar of Buddhist studies belonging to the Shinshū Ōtani-ha. Kaneko studied and was influenced by not only Shin Buddhism but also by various doctrines of other Buddhist sects. Therefore, his understanding of Buddhism is unique.

He thought that the Pure Land is a homeland for all sentient beings, and, for sentient beings, returning to the Pure Land is salvation. When they wish to return to the Pure Land, the bodhisattva appears in their faith. This bodhisattva is Dharmākara bodhisattva from the *Sukhāvativyūha sūtra*. The power demonstrated by Dharmākara is what we call “other power.”

Kaneko interpreted this bodhisattva's appearance as the perfection of two aspects of merit-transference expressed by Shinran. Moreover, he explained that the Other Power of the bodhisattva makes sentient beings practice the *samantabhadra-caryā*. The word *samantabhadra-caryā* has a meaning to indoctrinate all sentient beings with perfect freedom. On this point, Kaneko's understanding is very enthusiastic and distinctive in the field of Shin Buddhist studies.

### 33. The Commands of Hōnen and the Authority of *Tathāgatas*: Focusing on the *Kyōgyōshinshō*

TSURUDOME Masatomo

This paper considers why Shinran reveres Hōnen as his master. Shinran's *Kyōgyōshinshō* 教行信証 refers to Hōnen in the second and final chapters, but does not explain why Hōnen's statements are heard as commands for Shinran, only indicating his profound respect for Hōnen. On the other hand, chapter 1 of the *Kyōgyōshinshō* cites some texts that describe the reason a World-honored One has the authority (*i* 威) of a *tathāgata*. These passages reveal that the reason why *tathāgatas* appear in the world and have authority is because they have the will to save all sentient beings. For Shinran, when he looks up to Hōnen as a master with the authority to make commands, he sees that his master has this same will. However, in the *sūtras* cited by Shinran, a disciple does not recognize this will by himself, but ask about the reason for the authoritative face, and then the will is taught as its background. When a disciple sees someone as a master, at first it is based on intuition. Yet through dialogue about that intuition, one can know that the will of *tathāgatas* is necessary for one to be a master.

### 34. The True Realization of the Pure Land Way in Shinran's Thought: The Two "Necessary Attainment" (*hisshi* 必至) Vows

CHIBA Issei

This paper clarifies the fundamental structure of "The True Realization of the Pure Land Way" in Shinran's thought. In doing so, it focuses on the fact that Shinran positions the two *hisshi* 必至 (necessary attainment) vows as the subject of true realization.

The two *hisshi* vows are the 11th and 22nd vows. Shinran views the word *hisshi* as a common element of these two. This can be seen from the fact that he lists "Necessary attainment of *nirvāṇa*" and "Necessary attainment of the rank of succession to Buddhahood" as the first name that he gives for these vows. From this choice, it is possible to surmise that he intended to show that these two vows are closely related in that they both contain the word *hisshi*.

The word *hisshi* appears only in three places in the Larger *Sukhāvatīvyūha sūtra* 仏説無量寿経 (T. 360). Two are found in the vows introduced above, while the other is in Dharmākara



Bodhisattva's vow to “necessarily attain unsurpassed enlightenment” 必至無上道. This paper suggests that this commonality is critical to understand the fundamental structure of “The True Realization of the Pure Land Way.”

### 35. The Position of Amida's Nineteenth Vow in the Passage on Conversion Through the Three Vows (*sangan-tennyū* 三願転入)

ITASAKI Tadahito

This paper focuses on the word “everlastingly” (*hisashiku* 久しく) which is used to refer to the significance of Amida's nineteenth vow in the passage on *sangan-tennyū* 三願転入 (religious conversion through Amida's three vows) in the “Keshindo no maki” 化身土巻 (Chapter on Transformed Buddha-bodies and Lands) in the *Kyōgyōshinshō* 教行信証 of Shinran 親鸞 (1173–1262). In this passage, when Shinran speaks about the nineteenth vow, he says, “I have departed everlastingly from the temporary gate of the myriad practices and various good acts.” On the other hand, the time of conversion regarding which Shinran writes of entering the ocean of the selected vow is expressed as occurring in the present with the phrase “I have now entered . . .”

Why does Shinran use both “everlastingly” along with “now” in this passage? The nineteenth vow has a distinctive position in that there is no reference to entering into it and it is only said that one departs from it “everlastingly.” Thus, focusing on this point, this paper considers the content of the experience described in the passage on *sangan-tennyū*.

### 36. The *Que wenhuang shenzhou jing* 却温黄神呪經 and *Matari-jin* 摩怛利神 Faith

AKATSUKA Yudo

The *sūtra* named *Que wenhuang shenzhou jing* 却温黄神呪經 contains a method for curing epidemics accompanied by high fever. This method was to recite the names of seven *kijin* 鬼神 demons to eliminate the invisible epidemic. In later times it was believed that enshrining the seven *kijin* demons or *Matari-jin* 摩怛利神 and reading this text would prevent epidemics. The names of *Matari-jinja* 摩怛利神社 or *Shichiki-jinja* 七鬼神社 shrines remain to the present day.

This paper discusses how the demons in the *sūtra* are connected to faith in *Matari-jin* as it

developed from the *Que wenhuang shenzhou jing*. As mentioned above, seven demons are taught in the *Que wenhuang shenzhou jing*. The *Shichi-Kijin* 七鬼神 painting in the Kyoto City University of Arts is one example of faith in *Matari-jin*, and can be traced back to the *Shichimonyo-ten maṇḍala* 七母女天曼荼羅 taught in the thirteenth chapter of the *Liqu jing* 理趣經. That is to say, the *Shichi-Kijin* painting and the *Shichimonyo-ten maṇḍala* both have *Makakyara-ten* 摩訶迦羅天 as their central deity, with the seven *kijin* demons painted around him. This *Makakyara-ten* is *Mahākāla*, who manifests as *Matari-jin*, the god of epidemics.

The *Que wenhuang shenzhou jing* and esoteric Buddhist practice are deeply involved in the background to this faith in *Matari-jin*, and this *sūtra* was read and *Matari-jin* was worshipped to dispel epidemics.

### 37. Dōgen's 道元 Theory of *Cittamātra* in the *Shōbōgenzō*

ARAI Ikkō

Concerning the word *yuishin* 唯心, which appears in Dōgen's *Shōbōgenzō*, in the fascicles “Sokushin zebutsu” 即心是仏 and “Beppon shin fukatoku” 別本心不可得, Dōgen does not consider mind only to be the basis of the ultimate truth of phenomena. However, later, in the “Gyōbutsu iigi” 行仏威儀 fascicle, Dōgen considers that mind only indicates that the ultimate truth is the phenomenon of walls and rubble. In the “Shinjin gakudō” 身心学道 fascicle, Dōgen rejects the idea that ‘Dharma-Sphere is nothing but mind’ 法界唯心 along with ‘the triple world is nothing but mind’ 三界唯心. In the “Sangai yuishin” 三界唯心 fascicle, the word *yuishin* is not used by itself, but all affirmations of the triple world are emphasized. In the “Hotsumujōshin” 発無上心 fascicle, Dōgen teaches that ‘grasses, trees, and rubble,’ ‘the four elements and the five *skandhas*,’ and ‘the whole realm throughout the ten directions’ are the ultimate truth, and he considers ‘*yuishin*,’ ‘the true aspect,’ ‘Suchness [or] Buddha-nature,’ and ‘certainty of *dharma*’ as their basis. Here, we can consider that Dōgen's fundamental claim is that *dharma*s are ‘the true aspect.’

### 38. The Mind in the “Buddha-Nature” Fascicule of the *Shōbōgenzō*: Dōgen’s Religious Awakening

KOMENO Daio

This paper examines the validity of the theory that the mind in Dōgen’s 道元 (1200–1253) argument is the true mind without exception, and it does so by focusing on the Buddha-nature 仏性 fascicule of the *Shōbōgenzō* 正法眼藏. The mind in Dōgen’s argument includes the cognitive mind of an ordinary person (*bonpu* 凡夫). It is difficult to find a description of the cognitive mind of the ordinary person, as the 75-fascicule *Shōbōgenzō* is said to have been written from the point of view of Dōgen’s enlightenment. However, in the third fascicule, “Buddha-nature”, the relationship between sentient beings and Buddha-nature is mentioned, and a description of the mind can be seen. Therefore, we will consider the description of the mind in the “Buddha-nature” fascicule as the pivot. Then, assuming that the true mind is the true religious awakening, we can view Dōgen’s description of religious awakening, and infer the reason why he does not mention the cognitive mind of the ordinary person and confirm his definition of true religious awakening. This shows that Dōgen distinguished between religious awakening and true religious awakening.

### 39. Features of Syntactic Expressions in the *Shōbōgenzō*: A Comparison with and Examination of Other Japanese Buddhist Texts

FUJIKAWA Naoko

Based on the new perspective of syntactic analysis of the *Shōbōgenzō* 正法眼藏, the chief work of Dōgen 道元 (1200–1253), it has been confirmed that the sentence structures in the *Shōbōgenzō* may be classified into seven types—affirmative, negative, imperative/prohibitive, interrogative/rhetorical complex sentences, expanding complex sentences, paraphrasing, and others, and many complex sentences have been used. In this paper, we aim to further clarify the syntactic features of the *Shōbōgenzō* through a comparison with and examination of contemporary Japanese texts, in this case the *Zenkesetsu* 禅家説 (discovered in Shinpukuji in 2006) and Nichiren’s 日蓮 (1222–1282) *Kaimokushō* 開目抄 (1272). As a result, it was possible to avoid immobilization through the substitution of words by complex sentences, especially complex expressions based on paraphrasing, and to further advance

conceptualization. Further, this conceptualization prevents learned priests pursuing their studies from staying in a passive situation by requiring them to constantly confront themselves, thus compelling them to independently encounter harsh conditions to perform their ascetic practices.

#### 40. The Establishment of the *Bendōwa*: The Relationship between the “Soanbon” and the “Rufubon”

KANNO Yuko

The *Bendōwa* 弁道話 of Dōgen 道元 (1200–1253) shows the significance of *zazen* in the Buddhist method of the correct transmission from teacher to disciple (*shōden* 正伝) with 18 questions and answers. The dominant theory is that the original draft version of the *Bendōwa* is that owned by Shoboji Temple in Iwate Prefecture 岩手県正法寺, and that one question-and-answer combination was deleted in the compilation of Manzan Dōhaku 卍山道白 (1636–1715). In recent years, Noriaki Hakamaya suggested that the conventional view should be reversed, because the subordinates of Keizan Jōkin 瑩山紹瑾 (1268–1325) expanded on the deleted questions and answers. It is not possible, based on the examination carried out in this paper, to conclude that the relationship between the establishment of one version and that of the other is reversed, and the author concludes that the dominant theory is, after all, valid.

#### 41. The Structure of “Merit-Transfer Invocations” in Keizan’s *Monastic Regulations* Manuscripts

AKITSU Hideaki

This paper examines the “merit-transfer invocations” (*ekōmon* 回向文) compiled in Keizan’s *Monastic Regulations* (*Keizan Shingi* 瑩山清規). The *Monastic Regulations* composed by Keizan Jōkin 瑩山紹瑾 (1264–1325) exist in multiple copies, which differ in terms of the number and type of merit-transfer invocations compiled. This paper examines three primary sources: the Zenrin-ji copy 禅林寺本, the manuscripts edited by Bonsei 梵清本, and the *Shōbō-shingi* 正法清規. The most common portion of the three, the merit-transfer invocations in these sources, is referred to as the “first half,” and the part present in the manuscripts edited by Bonsei and in the *Shōbō-shingi*, but completely absent from the Zenrin-ji copy, is referred

to as the “second half.”

In recent years, based on the Zenrin-ji copy, questions have been raised whether the “second half” even existed at the time that Keizan was compiling the manuscripts. In response, based on the results of an examination of four of the merit-transfer invocations, this paper reaches the following conclusions:

Both the copies edited by Bonsei and the *Shōbō-shingi* separately refer to a common original manuscript that included the “second half.” Therefore, there is no relation of direct reference between the two. Furthermore, this common original manuscript may correspond to the *shōhon* (authentic copy 正本) recorded in comparative revisions of the Zenrin-ji copy.

In terms of the “second half” rituals and merit-transfer invocations, the origin of which is attributed to Keizan, this paper shows that the upper limits of compilation in Keizan’s *Monastic Regulations* may also be found in Keizan. Therefore, the original form of Keizan’s *Monastic Regulations* should not be sought in the Zenrin-ji copy alone but must be reconsidered through a reexamination, comparison, and evaluation of all the manuscripts.

#### 42. Keizan Jōkin’s Enlightenment and Its Sources in His Biography Established in the Edo Period: The Influence of Medieval Taigen Lineage Texts

YOKOYAMA Ryūken

In the biography of Keizan Jōkin (1264–1325) which was established in the Edo period, it is written that the verse 黒漆崑崙夜裏走 represents Keizan’s enlightenment. The source of the verse had been considered to be the Song period *Wudeng huiyuan* 五灯会元. However, the verse is not found in that text. Monks from the Taigen lineage of the Sōtō school started to use the verse, which appeared for the first time in the work of Kokai Chūsan 瑚海仲珊 (1390–1469). After that, the verse became accepted widely in Zen schools through the sixteenth century.

Therefore, the author of Keizan’s biography in the Edo period attempted to proclaim the famous phrase as originated in Keizan and portray his authority by utilizing the famous phrase established by the medieval Taigen lineage as a phrase that expresses Keizan’s enlightenment.

#### 43. Kokan Shiren's 虎関師錬 View of Practice and Enlightenment: A Comparison with Dahui Zonggao's 大慧宗杲 Theory of "Effort" 工夫

SAKUMA Yūi

This paper examines Kokan Shiren's 虎関師錬 (1278–1346) view of practice 修 and enlightenment 証 by investigating the *Shōshū-ron* 正修論 and his “discourse records” 語録.

Shiren's understanding of enlightenment is largely based on the *Awakening of Faith in the Mahāyāna* 大乘起信論, and he emphasizes the necessity of the continuous practice of “calming distracting thoughts through quiet sitting” 息慮靜坐 as an “effort” (jpn. *kufū*; chn. *gōngfū* 工夫) to attain enlightenment. Furthermore, Shiren adopts the method of *kanhua* 看話, developed by Dahui Zonggao 大慧宗杲 (1089–1163), but at the same time he actively recommends the constant practice of quiet sitting, which helps in releasing karma. While Dahui advocates seeking the “unity of movement and stillness” 動靜一如 through “effort” and criticizes the bias toward “stillness” (i.e., quiet sitting), Shiren rejects these arguments and uses the phrase positively, which Dahui criticized as expressing the state of silent illumination Chan 默照禪, as the enlightened state 悟境. Therefore, Shiren did not completely accept Dahui's ideas in his theory of practice and enlightenment.

#### 44. The Original Manuscript of the *Shōbōzan Rokusoden*: The Early History of Myōshinji

KIMURA Shungen

There exists a facsimile of the *Shōbōzan Rokusoden* 正法山六祖伝, written in 1589 at the Reiun-in 靈雲院 subtemple of Myōshinji. Here I introduce a revised edition of it and that published in 1640. The note added to the copy consists of short life histories of the first abbot of Myōshinji, Kanzan 関山, to the sixth, Sekkō 雪江. The appendix relates the origin of Myōshinji (妙心禪寺記). The author of the first to the fifth chapters, along with the appendix, was Sekkō. The chapter on Sekkō was written by his disciple Tōyō 東陽. In contrast of the concrete histories of the second to the sixth abbots, Kanzan's life history is fictitious, without his death data. Sekkō confessed the lack of material about Kanzan in his comment. We offered the testament of Kanzan earlier in this Journal (*IBK* 62(2), 2014; 68(1), 2020).

Here we offer a revised text of the appendix, that is, the beginning history of Myōshinji,

including the latter half of the biography of the first abbot, Kanzan. Sekkō was forced to depend on rumors only for the first half of his treatment of Kanzan, as he confessed. But the latter half of the first chapter is an important source.

The story of the regional name ‘Hanazono’ (Flower Garden) is interesting. In the early years of the capital at Heiankyō, the rice field for the emperor was set in the north-west corner of the capital city. Later his house and garden became the palace of prince Arihito 有仁 (1103–1147). He adorned this garden with flowers. So people called this palace ‘Hanazono’ 花園 meaning the flower garden. The emperor Hanazono (1297–1348) obtained this palace and changed it into a Zen temple. His teacher Daitō Kokushi 大燈国師 named the temple ‘Shōbōzan Myōshinji.’ The emperor installed his master’s first disciple, Kanzan, as the first abbot.

This manuscript of the *Shōbōzan Rokusoden* is preserved in the library of Ryūkoku University. We owe thanks to the library for their permission to use it for this study.

#### 45. The Literary Value and Intellectual Standpoint of Duli Yixing’s *Commentary on the Genkō shakusho*

JIA Guangzuo

Duli Xingyi 独立性易 (Dokuryū Shōeki) went to Japan in exile at the time of the transition from the Ming to the Qing Dynasty, and became a monk in Japan. Therefore, his ideas have always been considered Buddhist or a unity of the Three Teachings. However, Duli’s *Commentary on the Genkō shakusho* 元亨釈書評閱, revealed here for the first time, suggests otherwise. It is a critique of the Buddhist history book *Genkō shakusho* 元亨釈書 and intensively reflects a Confucian standpoint and his views on Buddhism. First, I introduce the context in which Duli’s *Commentary* was written. Secondly, I illustrate that the *Commentary* is mainly a critique of the “Shichihyō” 資治表 chapter of the *Genkō shakusho*, criticized for its imitation of the writing style of the *Spring and Autumn Annals* 春秋, and attempts to demonstrate that Buddhism is helpful to governing. Thirdly, I analyze several typical excerpts that indicate that Duli not only believes that politics is the business of Confucianism, in which Buddhists should not participate, but also maintains that the corruption of government is precisely due to Buddhism. Therefore, although Duli was forced to become a monk, his thinking was still Confucian.

#### 46. Nichiren's Outlook in the *Rissho Ankoku-ron*

YABUKI Koei

The *Rissho Ankoku-ron*, authored by Nichiren in 1260, severely criticizes Hōnen and his *Senchaku hongan nembutsu shū* by labeling the latter as slander of the true teachings of Buddhism from the standpoint of unquestioned faith in the *Lotus Sūtra*. Born as a disciple of Śākyamuni, he expresses a religious stance of believing in the *Lotus Sūtra*, the king of all sūtras. Further, there are four places where “*ichidai goji*” 一代五時 is written, positioning the *Lotus Sūtra* in the fifth period as “*myōden*” 妙典 (an excellent sūtra), and “*kanjin*” 肝心 (the whole point). This is where Nichiren's outlook manifests itself. Based on these ideas and creeds, he criticized others.

#### 47. The Formation Process of the Nichiren Sacred Ground in Sado

MOCHIZUKI Shincho

Nichiren was exiled to Sado island, where he spent two years and five months. It has become a principal center for Nichiren's ideas and beliefs. It has already been reported that priests of the Nichiren sect crossed to Sado and reconstructed the sacred place shortly after Nichiren's death. The pilgrimage to Sado became popular among ordinary people since Early Modern times, and therefore, it is considered that they are deeply related to the formation of the holy place of Nichiren.

This paper examines the reasons why priests of the Nichiren sect, mainly in the Early Modern period, went to Sado, and the process by which a sacred land dedicated to Nichiren was created on Sado as described in guidebooks of the sacred place.

In medieval Sado, famous for its connection with Nichiren, many hermitages and Hokke-dō halls were built. Among them, Anryū-ji, Konpon-ji, Myōsen-ji and Honkō-ji were maintained and converted into sacred places. Some other sacred places were established by merger and relocation.

Since the biography and folklore of Nichiren was spread among the ordinary people, temples and sacred sites associated with Nichiren in Sado were recognized as such sacred spots. Thus, Nichiren Buddhists began to make pilgrimages to Sado after the time of the imperial restoration at the end of the Edo period.



In addition, because this sacred spot was introduced in the Nichiren Biography published in the Early Modern period, it was maintained as a sacred place.

In the Late Tokugawa Period, a Nichiren Hall was built in a place called Maura, the last port from which Nichiren left Sado as he was returning to Kamakura. Local residents still maintain it.

#### 48. The View of the *Lotus Sūtra* in the *Hokke kanyō ryakuchū shukushū* Attributed to Saichō: The Doctrines Derived from Nichiren

OKADA Fumihiro

This paper discusses the doctrines derived from Nichiren in the *Hokke kanyō ryakuchū shukushū* 法華肝要略注秀句集, a pseudepigraphic work attributed to Saichō.

The *Hokke kanyō ryakuchū shukushū* justifies Nichiren's idea, found in his *Kaimokushō* 開目抄, that the “Anrakugyō-hon” 安樂行品, chapter 14 of the *Lotus Sūtra*, is not considered appropriate for the Latter Day of the Dharma, and it did so using wording similar to that in the *Kaimokushō*, emphasizing the significance of the Bodhisattvas who rose out of the earth.

Furthermore, the *Hokke kanyō ryakuchū shukushū* associates Nichiren's idea in his *Kanjin honzonshō* 観心本尊抄 that the title of the *Lotus Sūtra* is considered as “good medicine” with the statue of Bhaiṣajyaguru made by Saichō, thereby making Nichiren the legitimate successor to Saichō.

Finally, the *Hokke kanyō ryakuchū shukushū* cites not only doctrinal literature but also folk-tales, such as the *Fahua zhuanji* 法華伝記 compiled by Sengxiang 僧詳, in order to recommend chanting the title of the *Lotus Sūtra*.

#### 49. Sakyō ajari Nikkyō's 左京阿闍梨日教 Doctrine: The Quotations in the *Ruijūkanshūshi* 類聚翰集私

HORIE Eishō

In the history of Nichiren sect doctrinal studies, Sakyō ajari Nikkyō 左京阿闍梨日教 appears as a scholar who tried to prove the originality of the ideas of the school of Nikkō 日興 by quoting from traditionally transmitted records and Nichiren's last writings. In order to fully understand the teachings, it is indispensable to examine how these seemingly important pieces

of evidence have been accepted. While many of his writings have been handed down in manuscript form, this study focuses on the only surviving authentic copy, the *Ruijūkanshūshi* 類聚翰集私, to verify its citations.

I found that Nikkyō used in particular the *Hyakurokkashō* 百六箇抄 of the *Ryōgan Kechimyaku* 両巻血脈 among the records. For example, in Article 5, while quoting the *Kaimokushō* 開目抄 and *Hōonjō* 報恩抄 from the last writings, Nikkyō characteristically uses records, such as the *Hyakurokkashō* in its conclusion. He also argues for the theory of *Nichiren honbutsuron* 日蓮本仏論 with Nichiren as a principal deity, and claims that the Buddhadharma was passed to Nikko after Nichiren, and has been inherited by successive generations of priests since then.

## 50. The Historical Development of the Nishiyama Honmonji Temple

HOMMA Shumbun

Based on the results of a survey of the historical materials held at the Nishiyama Honmonji 西山本門寺, this paper focuses on the development of temple buildings in the early modern period, which has not been examined in the past.

It was found that the Nishiyama Honmonji was a three-hall temple consisting of Honzon-dō 本尊堂, Mieidō 御影堂, and Kaisan-dō 開山堂 halls, and that these three halls existed all together by the Kanbun 寛文 period (1661–1673) at the latest. In addition, the study revealed that the Kyaku-den 客殿 was built in 1648 and reconstructed in 1700, the relationship between the construction of the Ten-dō 天堂 and Sujaku-dō 垂迹堂 halls and Tsuneko-naishinno 常子内親王, and that the Kuromon 黒門 gate was rebuilt at least three times.

## 51. New Missionary Activities in Taishō Era Buddhist Groups: A Look at the *Fukyōkai* Magazine of the Bukkyōgakkai of Shin Buddhism's Ōtani Sect

TANIGAMA Chihiro

This paper explores the magazine *Fukyōkai* 布教界 published by the Bukkyōgakkai of the Ōtani sect of Shin Buddhism. It aims to shed further light on the missionary activities of the Ōtani sect during the Taishō period. It also examines the history behind the publishing of the magazine, as well as its purpose and structure. In addition, it looks at the development of *Fukyōkai*. The following three points are made clear in this paper.

First, the Bukkyōgakkai's purpose for starting to publish *Fukyōkai* was to promote missionary activities through practical learning. This was due to the need to improve Buddhism in line with the advancement of society.

Second, *Fukyōkai*, published monthly, consisted of “regular issues” and “special issues,” twelve in total. The “regular issues” contained essays and teachings regarding missionary activities, and the “special issues” raised issues particular to the time of publication.

Last, when the ending of the publication of *Fukyōkai* was announced in the Ōtani sect's bulletin, it was also announced that preparations for the publication of the *Fukyōsōsho* 布教叢書 book series had begun. The text used for missionary activities would therefore change from magazine to book format.

In this way, the *Fukyōkai* was an attempt by the Ōtani sect, which was searching for a new way of spreading the teachings, to use magazines in their missionary programs. Later, it developed into a book series, the *Fukyōsōsho*, and further expanded their missionary activities.

## 52. Which is the First Revised Edition of the *Shinran denne* 親鸞伝絵 Produced by Kakunyo 覚如, the Rinna-bon 琳阿本 or the Takada-bon 高田本 ?

YAMAGUCHI Tsutomu

The first *Shinran denne* 親鸞伝絵 was produced by Kakunyo 覚如, but the first book was lost. He revised the book many times and there are 5 revised editions extant. Among these 5 revised editions, the Rinna-bon 琳阿本 and the Takada-bon 高田本 are early revised editions, but it is not yet confirmed which is the first. For the title of honor given to Shinran, the Rinna-bon uses Shōnin 上人 to refer to Shinran as a student of Hōnen, and Shōnin 聖人 to refer to

him as Hōnen's successor. On the other hand, the Takada-bon uses both Shōnin 上人 and Shōnin 聖人 like the Rinna-bon, but from the scene Inadakōbō 稲田興法 (下巻 第二段) onward uses only Shōnin 聖人. In the Kōei-bon 康永本, held to be the complete edition among the 5 revised editions, only Shōnin 聖人 is used in all scenes. Does the use of only Shōnin 聖人 from the scene Inadakōbō onward in the Takada-bon indicate a transitional form to the Kōei-bon, or is it an accidental result?

It may be incidentally noted that the Mōsu 帽子 garment is one of the characteristics of Shinran. In the Kōei-bon, Shinran wears a Mōsu from the scene Inadakōbō onward, so Kakunyo recognized the importance of the scene Inadakōbō. Accordingly, the use of only Shōnin 聖人 from the scene Inadakōbō onward in the Takada-bon points not to an accidental result but an intentional usage of Kakunyo, and indicates a transitional form to the Kōei-bon. Consequently, the first revised edition of the *Shinran denne* produced by Kakunyo is the Rinna-bon that does not involve the transitional form to the Kōei-bon.

### 53. A Quotation from the *Wuliangshou yigui* in the *Yankou yigui* and Its Characteristics

XU Dongjun (Laihai)

As esoteric Buddhism gradually receded in importance in China during and following the Tang period, it seems that the practice methods taught in the *Wuliangshou yigui* 無量壽儀軌 were gradually forgotten. However, the tradition of esoteric Buddhism was not completely lost, and esoteric rituals such as the Yankou 焰口 ceremony have continued to the present. The *Yankou yigui* 焰口儀軌 text that this ceremony is based on is interesting in that it quotes the meditation called “Entering the *Samādhi* of Avalokiteśvara” 入觀自在三摩地 given in the *Wuliangshou yigui*, and also refers to an Amitāyus maṇḍala 阿弥陀曼荼羅.

In Shingon Buddhism the *Wuliangshou yigui* is the source for both the *Juhachidō shidai* 十八道次第 and the Amida deity yoga practice, “Entering the *Samādhi* of Avalokiteśvara” appears in the position held in later Shingon *shidai* by *nyūga-ga'nyūkan* 入我我入觀, and is a practice for attaining yogic identity with Amitāyus in the aspect of the mystery of body 身密加持. In the *Yankou yigui* this meditation is also used for yogic identification, but particularly emphasizes the providing of food to the *pretas* through the great compassion of Avalokiteśvara. Other practices within the *Yankou yigui* have apparently been adjusted in several ways to conform with “Entering the *Samādhi* of Avalokiteśvara.”

#### 54. Preliminary Research on the *Guanshiyin shuo duoli xinzhou jing* (Amoghavajra's Version)

HONG Tao

The *Guanshiyin shuo duoli xinzhou jing* 觀世音說多利心呪經 is not included in any version of the Chinese Tripiṭaka, and was probably lost at an early point in time. According to the author's research, during Tang dynasty Huilin 慧琳 (737–820) called this sūtra the *Guanzizai pusa sui xinzhou jing* 觀自在菩薩隨心呪經 in his *Yiqiejing yinyi* 一切經音義. According to Huilin's account, this sūtra was translated by Amoghavajra 不空 (705–774). Additionally, quotations from this sūtra, and from the *Yiqiejing yinyi*, also appear in the *Kōyaku shō* 香藥抄 of Kōzen 興然 (1121–1203) and the *Sanshō ruijū shō* 產生類聚抄 (author unknown) from the early 14th century. The *Guanshiyin shuo duoli xinzhou jing* provides the essentials of faith in Avalokiteśvara and Tārā, and the content is related to that of the *Ali Duoluo tuoluoni aluli jing* 阿唎多羅陀羅尼阿嚧力經, also translated by Amoghavajra.

#### 55. From the Dunhuang Version of the *Platform Sutra* 壇經 (*Tanjing*) to the *Biography of the Great Master of Caoxi* 曹溪大師傳 (*Caoxi dashi zhuan*): The Ideological Transition of the Heze School 荷澤宗 in Chang'an 長安 in the Late Eighth Century

IBUKI Atsushi

In the author's opinion, both the Dunhuang version of the *Tanjing* (c. 770) and the *Biography of the Great Master of Caoxi* (781) should be regarded as having been compiled by the school of Huijian 慧堅 (719–792), who was a disciple of the Heze Shenhui 荷澤神會 (670–762) and was active in Chang'an. Therefore, the differences in Huineng's 慧能 (638–713) biography in the two documents can be understood as reflecting the ideological changes of the Heze school in Chang'an. From the differences, we can see that the Heze school strengthened their tendency to mediate the conflicts between the Southern school and the Northern school of Chan and defend state Buddhism. We can recognize that the transition was caused by their having taken a position in state Buddhism.

## 56. Li Tongxuan's View of the *Dharmadhātu*

YANG Xiaoping

Li Tongxuan 李通玄 (635–730 or 646–740), a contemporary of Fazang 法藏, devoted himself to reinterpreting the *Gaṇḍavyūha-sūtra* with the logic of indigenous Chinese thought such as the *Zhouyi* 周易, was excluded from the orthodox genealogy of the Huayan School which was formed in the Song dynasty, and was rejected by the orthodox lineage of Dushun 杜順, Zhiyan 智嚴, Fazang, Chengguan 澄觀, and Zongmi 宗密. However, Li Tongxuan's explanation of the *dharmadhātu* had an important influence on the construction of the *dharmadhātu* theory of Huayan Buddhism which unifies the Four realms of reality (*si fajie* 四法界) with the One true realm of reality (*yizhen fajie* 一真法界).

This paper systematically analyzes Li Tongxuan's interpretation of the concept of *dharmadhātu*, focusing on the forty volumes of the *Xin huayanjing lun* 新華嚴經論, and draws two conclusions. First, although Li Tongxuan's view on the concept of *dharmadhātu* is based on the acceptance and inheritance of the theory of principle and phenomena of orthodox Huayan, his introduction of the concept of true wisdom provides a new direction for interpretation of the *Gaṇḍavyūha-sūtra*, offers a new perspective for the explanation of the *dharmadhātu*, and greatly enriches the content of the doctrine of *dharmadhātu*. Second, Li explains the concept of *dharmadhātu* in the context of the relationship between essence-function and principle-awareness, and asserts that the *dharmadhātu* is the “One true” (*yizhen* 一真) itself. He constructed the theoretical basis for the *sansheng yuanrong* 三聖円融 (perfect interfusion of the three holy ones, Vairocana, Mañjuśrī, and Samantabhadra) from the essence-function of the *dharmadhātu*.

## 57. The Essence of the Precepts in Mingkuang's 明曠 *Tiantai pusajie shu* 天台菩薩戒疏

OHTSU Ken'ichi

It is said that Mingkuang's view on the essence of the precepts in the *Tiantai pusajie shu*, a commentary of the *Fanwang jing* 梵網經, influenced the Japanese Tendai school. The characteristics of his view are as follows: 1) Explaining the essence of the Bodhisattva precepts by two modalities, the expressed and the unexpressed precepts (the spontaneous

precepts); 2) Defining the essence of the expressed as form and mind; 3) Recognizing the unexpressed precepts as the mind on the true features. His mentor Zhanran's 湛然 view on the essence of the precepts examined the two modalities from the view point of Mahāyāna precepts. Since Zhanran's idea was likely influenced by the Vinaya school, especially Daoxuan 道宣, Mingkuang also seems to have been so influenced. The third characteristic of the unexpressed precepts originated from Zhiyi's 智顗 *Fahua xuanyi* 法華玄義, which also focused on the mind of the true features from the perspective of the perfect teaching's precepts. There are also traces of Daoxuan's partial impact on Mingkuang's text. Therefore, we may see Mingkuang's view as based on the Tiantai school and partly affected by the Vinaya school.

**58. Schemes of Doctrinal Classification Using the “Five Tastes” in Facong's  
*Annotation of the Commentary on the Pure Land Contemplation Sūtra* 釈觀無量壽仏  
經記**

MATSUMORI Hideyuki

In this paper, I consider the schemes of doctrinal classification by Facong 法聰 (d.u.), a disciple of Zhanran 湛然 (711–782), who formally and graphically analyzed the several preceding schemes of doctrinal classification based on the metaphor of the five tastes of milk in the *Nirvāṇa Sūtra*. Similar theories can be found in the works of other disciples of Zhanran, such as Xingman 行滿 and Mingkuang 明曠. This paper concludes that the tendency among Zhanran's disciples identified in this paper, the tendency to formulate and illustrate the schemes of doctrinal classification, is related to Zhanran's revival movement in Tiantai Buddhism.

59. **Some Terms Showing Tiantai's View of the *Mahāyāna Mahāparinirvāṇa Sūtra*: The “preaching [the four teachings] afterwards,” “extinguishing [differentiation of four teachings] afterwards,” “the teaching that gleans the field after the harvest,” and “the teaching which supports the precepts and speaks of the eternal”**

KANNO Hiroshi

The *Lotus Sūtra* and the *Mahāyāna Mahāparinirvāṇa Sūtra* were both said to have the flavor of ghee (in other words, the most refined taste in the metaphor of different flavors of milk products) in the Tiantai school. However, because they are two independent sūtras, Tiantai naturally had different understandings of their respective teachings. These differences were explained in several ways. One of Zhiyi's views of the *Mahāparinirvāṇa Sūtra* was captured in a pair of terms. The first of these explained that the *Mahāparinirvāṇa Sūtra* was preached after the *Lotus Sūtra* to explain the four teachings again (*zhuishuo* 追説) for those who had not understood the *Lotus Sūtra*. The other function of the *Mahāparinirvāṇa Sūtra* was to eliminate all of the lesser teachings so that only the perfect teaching remains. Thus, the former term means that the *Mahāparinirvāṇa Sūtra* preaches four teachings—tripiṭaka, pervasive, separate, and perfect teachings —again, while the latter term means that it extinguishes differentiation of the four teachings.

In addition, the *Mahāparinirvāṇa Sūtra* is defined as “the teaching that gleans the field after the harvest (拈拾教),” which means that the *Mahāparinirvāṇa Sūtra* was preached for those people who failed to hear the *Lotus Sūtra* so that they might be saved.

Further, the *Mahāparinirvāṇa Sūtra* is defined as “the teaching that supports the precepts and speaks of the eternal (扶律談常),” which means that it details the precepts of the tripiṭaka teaching and discusses the eternity of the Buddha.

This paper considers the precise meanings of these concepts and their development.

60. **The Theory of the Buddha's Three Bodies and Lands in Daochuo's *Anleji*: The Basis of the Buddha's Three Bodies and Three Lands**

WANG Zhenxian

Daochuo 道綽 (562–645) explained a complex theory of the Buddha's body and land in his



*Anleji* 安樂集. To make its foundation coherent, there should be a basic understanding to determine the characteristics of the Buddha's body and land.

This paper examines five questions and answers about the Buddha's body and land in the *Anleji*, paying special attention to the question and answer about the establishment and damage of the pure land. Moreover, it tries to locate the basic understanding to determine the characteristics of Buddha's body and land, in order to offer a comprehensive understanding of the theory of this topic.

According to Daochuo's view of the Buddha's body and land, a Buddha will show a compassionate body and land to different people according to their capacities. We can clearly recognize Daochuo's theory of Buddha's three bodies and lands of the *dharmakāya*, *sambhogakāya*, and *nirmāṇakāya* in the *Anleji*.

Among them, it is emphasized that Amitābha Buddha is the true and compassionate *sambhogakāya*.

#### 61. Mind-Nature in Sui-Tang Buddhism: The Innately Pure Mind of the *Śrīmālādevīsīṃhanādasūtra*

YANG Yufei

The Innately Pure Mind 自性清淨心 (*prakṛti-pariśuddha-citta*) is a very important concept in Mahāyāna Buddhism. Especially in the *Śrīmālādevīsīṃhanādasūtra*, there is a chapter named "Innate Purity," in which the concept of the Innately Pure Mind is explained. The relationship between the mind and defilement is mentioned. But there are still some difficult problems, because there is no further detailed explanation in the sūtra. This was explained in detail in several commentaries on the *Śrīmālādevīsīṃhanādasūtra* in the Sui and Tang dynasties. According to the explanations of these commentaries, we can get an idea how Chinese Buddhists understood the relationship of mind and defilement, and how they explained the problem of defilement-stained mind. This offers not only an understanding of the *Śrīmālādevīsīṃhanādasūtra*, but also an answer to the problem of mind and defilement which is common to the concept of Tathāgatagarbha.

## 62. The Appearance of Jīvaka in the Parinirvāṇa Statue and Its Significance

FAN Jun

This paper identifies the attendant kneeling on the Buddha's right hand seen in the Parinirvāṇa scene in the fifth cave of Nanxiangtang Mountain 南響堂山, China, constructed in the Northern Qi era (550–577), and points out that the depiction of Jīvaka in the Japanese Parinirvāṇa statuary group in Hōryūji Temple 法隆寺 was influenced by Chinese antecedents. Furthermore, the two aspects of (1) the characteristics seen in Chinese Northern Dynasties (386–581) examples, and (2) the relation between the *Vimalakīrtinirdeśa* 維摩詰所說經 and Beixiangtang Mountain 北響堂山 and Hōryūji Temple, demonstrate an emphasis on the humanity of the Buddha and Bodhisattva through his manifesting aspects of birth, aging, sickness, and death. The author goes on to consider the significance of the presence of Jīvaka in the Parinirvāṇa scene.

## 63. The Translation Theory of the dGe lugs pa School Seen in the *Dag yig mkhas pa'i 'byung gnas*, the Authorized Tibetan-Mongolian Dictionary of Buddhist Terminology by lCang skya rol pa'i rdo rje

Arildii BURMAA

The *Dag yig mkhas pa'i 'byung gnas* (abbr. DKh) compiled by lCan skya rol pa'i rdo rje (1717–1786) is characterized by the doctrinal tenets of the dGe lugs pa school, which give priority to the views of the *prasaṅgika* Madhyamaka. This dGe lugs pa scholastic tradition is not necessarily accepted by other schools, nor would its interpretation be applicable to the original Tibetan texts, and so it would not necessarily be valid as a general translation theory. This paper explores the degree to which that rule was adopted. There is an invocation of reverence to lCang skya, the author of DKh, in each of the colophons of the Mongolian translations of the *Madhyamakāvatārabhāṣya* (Candrakīrti) and *Madhyamakāvatāraṭīkā* (Jayānanda). Therefore, it can be assumed that the translator knew the author of DKh.

In this paper, I have tried to shed further light on this issue, taking the *Madhyamakāvatārabhāṣya* and *Madhyamakāvatāraṭīkā* as examples, based mainly on three versions of the Mongolian translations of the *Byang chub lam rim chen mo*: first, the text contained in the Peking edition of the collected works of Tsong kha pa blo bzang grags pa; second, the

translation by Luvsantsembe in 1812; and third, the translation by Bulgan in 2004–2007. I have drawn the following conclusions: It is confirmed that DKh has a certain degree of influence on the establishment of the later generations of different books as well as on the consistent translation of terms, but that the modern translation does not.

#### 64. Monastic Chronicles (*gdan rabs*): Genre in Tibetan Literature

IUCHI Maho

There are various genres of Tibetan literature, including *mam thar* (biography), *lo rgyus* (history), *chos 'byung* (history of Buddhism), *rgyal rabs* (royal chronicles), and *grub mtha'* (tenet classification systems), but few studies have examined the details of each individual genre. In particular, there is no detailed study of *gdan rabs* (monastic chronicles), the genre of literature that describes the history of monasteries and the genealogy of successive abbots, except for a short commentary by Vostrikov (1970). In my previous study (2016), I dealt with the *Rwa sgrenge gi bshad ba nyi ma'i 'od zer*, published in 2010, which was discovered in the secret private library of the Fifth Dalai Lama (1617–1682) and seems to be one of the earliest works of this style of monastic chronicles literature. This study, therefore, aims to clarify the full picture of monastic chronicles by comparing the composition of the *Rwa sgrenge gi bshad ba nyi ma'i 'od zer* with other representative monastic chronicles.

#### 65. The Bodhisattva Avalokiteśvara Empowerment in the *Maṇi bka' 'bum*: The Teaching on One's Own Mind

MAKIDONO Tomoko

This paper investigates the Bodhisattva Avalokiteśvara empowerment taught in the *Maṇi bka' 'bum*, and is a continuation of my paper published in *IBK* 69 (2) in 2021, pp. 810–806 and my book entitled *Chibetto kenkoku sestuwa to Kanjizai shinkō*: Mani Kambum “*idainaru rekishisho*” *wo chūshin ni* (チベット建国説話と観自在信仰——『マニ・カンブン』「偉大なる歴史章」を中心に—— [Urayasu: Kishinshobo, 2021]), in which I examined the Tibetan term *rang sems sangs rgyas* (one's own mind as Buddhahood), equivalent to *zixinfo* 自心仏 in Chinese and associated with a path that leads to the fruition of Buddhahood in a single lifetime. *Jishinbutsu* 自心仏 is a key concept in Japanese esoteric Buddhism, such as

that of the Tendai 天台宗 and Shingon schools 真言宗. The concept is derived from the *Mahāvairocanaśūtra* 大日經, a tantric scripture transmitted from India to Tibet during the period of the early diffusion of Buddhism into Tibet (*snga dar*). This paper offers a textual source of the Avalokiteśvara empowerment in the *Mañi bka' 'bum*, identified through comparison with research conducted in a monastery belonging to the 'Bri gung Bka' bgyud school in Ladakh, India, by Taïdo Kitamura together with other scholars of Shuchiin University, who documented that the empowerment performed in the monastery is based on a text attributed to King Srong btsan sgam po. Kitamura observes that he and his group received an empowerment as taught in the *Mahāvairocanaśūtra* (Kitamura 1982 and 2021). The numerous identical passages in the *Mañi bka' 'bum* and the description of the empowerment provided by Kitamura indicate that the esoteric teaching taught in the *Mañi bka' 'bum* must be intimately linked with the *Mahāvairocanaśūtra*. The *Mañi bka' 'bum* teaches one's own mind as being the *dharmakāya*, the emptiness to be realized through Mahāmudrā. By providing textual sources on the relationship between one's own mind, Buddhahood and emptiness, this paper contributes to the reconstruction of a history of Tibetan Buddhist thought on Buddha-nature, while also providing a picture of what Buddhism was like during the earlier period of Buddhism in Tibet and identifying who the actual recipients of it were and who later spread it throughout Tibet after the arrival of Atiśa.

#### 66. On the Origin of the *Sa-bcad* Format of the Two-Truths (*\*Satyadvaya*) Theory in Tibetan Madhyamaka Tradition: With Reference to Madhyamaka Texts of the Early Tibetan Scholars

NISHIZAWA Fumihito

Although various subjects were discussed in Madhyamaka texts both of India and Tibet, the two-truths (Skt. *satyadvaya*/Tib. *bden gnyis*) theory is one of the most important subjects. In discussing the two-truths theory, dGe lugs pa and Sa skya pa scholars of later periods shared the same *Sa-bcad* format which consists of the following six topics: (1) base of division (*dbye gzhi*); (2) meaning of division (*dbye ba'i don*); (3) literal meaning (*ming gi don*); (4) number-determination (*grangs nges pa*); (5) definition (*mtshan nyid*); and (6) valid cognition (*\*pramāṇa*) which ascertains a definition (*mtshan nyid nges byed kyi tshad ma*). What is to be investigated is by whom and when this *Sa-bcad* format of six topics was created.

I have tried to search for its origin in Madhyamaka texts of the early Tibetan scholars of gSang phu ne'u thog and Pa tshab lo tsā ba Nyi ma grags (ca. 1070–1140) and his followers, and drawn the following three conclusions:

1. It is the early Tibetan scholars of gSang phu ne'u thog around 11–12th centuries who created this *Sa-bcad* format of six topics, which was commonly accepted by dGe lugs pa and Sa skya pa scholars of later periods.
2. On the other hand, Pa tshab lo tsā ba and his followers did not adopt this format, and more likely, even did not regard the two-truths theory itself as an essential topic of their Madhyamaka thought. They instead regarded Dependent-arising (Skt. *pratītyasamutpāda*/Tib. *rtan 'brel*) as a core theory of their Madhyamaka thought.
3. Therefore, two different interpretations of Madhyamaka thought were established by early Tibetan scholars around 11–12th centuries: (1) the interpretation that placed the two-truth theory at the core of Madhyamaka thought, largely accepted by the early gSang phu scholars; and (2) the interpretation that placed the dependent-arising theory at its core, separately propagated by Pa tshab lo tsā ba and his followers.

## 67. The Tibetan Translation of the *Abhiniṣkramaṇasūtra*: The Episode of the Temptation by Māra's Daughters

HONG Xiaohui

The Tibetan translation of the *Abhiniṣkramaṇasūtra* (AS) is considered to be related to the Sarvāstivāda. However, the episode of the temptation by Māra's daughters is described in greater detail in AS compared with its rendition in other hagiographical texts of the Sarvāstivāda. This paper focuses on this specific episode and examines parallel texts to find its origins. It can be assumed that some verses of AS, specifically the conversations between Māra and his daughters, are quoted from the *Za ahan jing* 雜阿含經 because of the strong correspondence. However, this episode is constituted by verses about Buddha's expostulations in the *Za ahan jing* and other parallel texts, emphasizing the impassiveness and tranquility encouraged in Buddhist monks, which do not appear in AS. Concerning the plot, the *Lalitavistara* (Lal) shares several elements with AS. Nevertheless, AS differs from Lal in terms of perspectives. A striking difference noted is that Buddha does not transform Māra's daughters into hags in AS, a suggestive curse found in Lal. In conclusion, AS followed the

traditions of Lal in a more critical way.

## 68. Sexual Yoga Described in the *Mahāmāyā-tantra*: The Interpretations of Alaṃkāraśrī

ŌMI Jishō

In the present paper, the author mainly examines Alaṃkāraśrī's interpretations of sexual yoga from the point of view of the "theory on protection of sexual yoga" on the basis of the descriptions of the *Mahāmāyā-tantra* (abbr. MMT) and the *\*Mahāmāyā nāma pañjikā* (abbr. Pañ), a commentary of Alaṃkāraśrī.

In the Pañ, Alaṃkāraśrī affirms sexual yoga, quoting four related *pādas* of MMT and emphasizes that it is necessary for one to attain enlightenment composed of *paramānanda* of the *caturānanda* described in the *Hevajra-tantra* and so forth.

According to a previous study, Vāgīśvarakīrti wholly affirms sexual yoga from the standpoint of the Cittamātra theory in his *Samkṣiptābhīṣekavidhi* and Abhayākaragupta also partially affirms it from the standpoint of the Madhyamaka theory in his *Vajrāvalī*. Although Vāgīśvarakīrti and Abhayākaragupta indirectly insist on the "theory on protection of sexual yoga" on the basis of *yukti*, as the Cittamātra theory and the Madhyamaka theory respectively, Alaṃkāraśrī directly defends sexual yoga on the basis of *āgama* such as the MMT.

Thus, it can be pointed out that defenders of sexual yoga can be divided into two types: 1) the *āgamānusārins* such as Alaṃkāraśrī, and 2) the *yuktyanusārins* such as Vāgīśvarakīrti and Abhayākaragupta.

## 69. *Nayatrāyapradīpa*, *Nayatrāyabheda*, *Nayatrāyahṛdaya*: Three Works that Summarize Tantric and Non-tantric Systems

KANO Kazuo

This paper deals with three works on *nayatrāya* "three methods," namely, *śrāvakanaya*, *pāramitānaya*, and *mantranaya* (i.e., the methods of Hīnayāna, non-tantric Mahāyāna, and tantric Mahāyāna). The texts establish the essences of the three methods and the superiority of the *mantranaya* to the other two. The three texts are the *Nayatrāyapradīpa* by Trivikrama (9–10th centry), the *Nayatrāyabheda* by Kuśālaśrī, and the *Nayatrāyahṛdaya* by an unknown

author. They are included in a collection of miscellaneous minor tantric works, a manuscript of which is currently preserved at Norbulingka in Lhasa, and have recently surfaced thanks to a joint research project with Prof. Li Xuezhū. This paper aims to give an overview of these works (i.e., synoptic analysis of each work) and their historical background with special reference to their comprehensive viewpoint that encompasses the whole system of Buddhist doctrines and practices including tantric and non-tantric Buddhisms. As a conclusion, the following points have been clarified: the *Nayatrayapradīpa* consisting of 20 verses (excluding opening and closing verses) and their prose commentaries focuses on the establishment of the superiority of the *mantranaya* to the other two *nayas*; the *Nayatrayabheda* consisting of 88 verses consisely explains crucial doctrinal topics of the three *nayas* including *pratītyasamutpāda*, *caturāryasatya*, *dharmanairātmya*, and *mantra*; and the *Nayatrayaḥṛdaya* concentrates on refuting the existence of *ātman* from the viewpoint of the three *nayas*. The paper also provides the Sanskrit text and its translation of *Nayatrayaḥṛdaya* verses 1–7.

## 70. Some Remarks on *Abhiṣeka* in the Early Stage of Tantric Buddhism

OTSUKA Shigetoshi

The main purpose of this paper is to examine the characteristics of the *abhiṣeka* ritual prescribed in the scriptures of the early form of tantric Buddhism, most likely composed around the 6th century.

First, I discuss the *abhiṣeka* ritual in the \**Subāhupariṣcchā* (蘇婆呼童子請問經: SuPa), comparing its system with that of the “Puṣya-bath” (*Puṣyasnāna*) in the *Bṛhatsaṃhitā*, composed by the 6th century polymath Varāhamihira. I conclude as follows: (1) the *abhiṣeka* ritual of SuPa takes on the characteristics of non-Buddhist practice because the latter is performed on the *maṇḍala* in which there is no place for Buddhas and Bodhisattvas; (2) the water in which wrathful deities are entered by reciting mantras materially acts on demons (*vināyakas*) that possess the target of this ritual, and performs a purifying function; (3) in the context of *abhiṣeka* rituals aimed at purifying or warding off evil, words derived from *abhi-√sic* are used in a sense similar to *√snā*, and it is conceivable that both belong to the same category.

Second, I discuss the *abhiṣeka* ritual in the \**Mahāmaṇivipulavimāna* (宝楼閣經: MaVi), comparing its system with the related passages in the *Aṣṭasāhasrikā Prajñāpāramitā* and the

*Sukhāvatīvyūha*. These Mahāyānasūtras teach that practitioners who put their mind to performing virtuous deeds promoted in each scripture are paid attention to, accepted, and empowered by the Buddhas. These statements which show that Buddhas assist practitioners to attain Buddhahood bear a strong resemblance to those in the MaVi. Thus, MaVi replaces the various practices stated in the Mahāyānasūtras with the practice of *abhiṣeka* and assures practitioners of their achievement of enlightenment through performing it. Therefore, it might be said that the main purpose of the *abhiṣeka* ritual prescribed in the MaVi is to give a sort of a prophecy to the target of this ritual and to encourage him to strive for the goal of attaining enlightenment.

In addition to the above considerations, because there is no statement concerning the observance of rules for the group of the practitioners or the devotion to one's religious preceptor in the manuals in both the SuPa and MaVi, it is possible that the *abhiṣeka* as a initiation ceremony had not been established firmly at the time both of the scriptures were compiled.

## 71. Prajñākara Gupta's View of Truth with Special Reference to Nondual Wisdom and the Four Nobles' Truths

MORIYAMA Shinya

As is well known, in the Pramāṇasiddhi chapter of his *Pramāṇavārttika* (PV II), Dharmakīrti defines the means of valid cognition (*pramāṇa*) in two ways, namely, as non-belying cognition, and as that which illuminates an object not yet known to other teachers. With regard to the second, he also asserts that the protection (*tāya*) of the Buddha is nothing other than the illumination of the four nobles' truths. In his commentary on this chapter, Prajñākara Gupta integrates his own view of the truth that only wisdom of nonduality (*advaya-jñāna*) remains, after rejecting any kind of dualistic notions such as cause and effect. This paper examines Prajñākara Gupta's use in various contexts of nondual wisdom to illustrate that it indicates the truth of selflessness of all entities (*dharmānairātmya*). One of his most significant uses of nondual wisdom in this way is found in his interpretation of *yukti* in PV II 139, which he explains as the realization of non-duality (*advaitadṛṣṭi*), since the term *yukti* in this passage means the mutual connection of all entities without distinction. Probably presupposing this interpretation, in his commentary on PV II 146ab, he also explains that despite lacking *yukti*,



namely, *dharmanairātmya*, the path shown in the Buddha's teaching of the four nobles' truths is efficacious. What Prajñākaragupta does in his commentary is to show that the path of Mahāyāna Buddhism is based on *dharmanairātmya*, going beyond the position of Dharmakīrti, who did not refer to nondual wisdom but discussed rather *pudgalanairātmya*.

## 72. The Non-cognition Explained as *karṭṛsthakriyā* and *karmasthakriyā*

MICHIMOTO Daisei

In the *Hetubinduṭīkā*, after the refutation of Īśvarasena and Kumārila from the viewpoint of *karṭṛsthakriyā* and *karmasthakriyā*, the counterargument is developed by an anonymous opponent to avoid that problem. This rebuttal is based on ordinary conception: 1. Perception of a place alone; 2. Cognition of knowledge of a place alone; 3. Understanding of the non-existence of a pot; 4. Understanding of activity regarding the non-existence (*abhāvavyavahāra*) of the pot. Furthermore, by interpreting 1. the perception of a place alone as *karmasthakriyā* and 2. the perception of knowledge of a place alone as *karṭṛsthakriyā*, the opponent claims that there is no difference from the theory of non-cognition maintained by Dharmakīrti. Also, the negative statements by four opponents, that is Īśvarasena, Kumārila, Nyāya, and the other, are introduced at the beginning of the annotation of the non-cognition argument in HBṬ. The content of that other's theory, which is not identified, is also consistent with the ordinary conception mentioned above. This opponent would be the counterargument intentionally assumed by Arcata; on the other hand, he makes it efficient by pointing that this counterargument meets the requirements of *karṭṛsthakriyā* and *karmasthakriyā*.

## 73. The Problem of the Compilation of the *Sūtrālaṃkāravṛttibhāṣya*: The Expression *rgya gar skad du*

HAYASHIMA Satoshi

One of the commentaries of the *Mahāyānasūtrālaṃkāra* is Sthiramati's *Sūtrālaṃkāravṛttibhāṣya* (SAVBh), which exists only in Tibetan translation. There have been suggestions that the SAVBh was written by a Tibetan. Although it appears to have been written by an Indian, these suggestions arise because the SAVBh contains the phrase *rgya gar skad du*, which means "in Indian language." There are 13 instances of this phrase in the SAVBh. These occurrences can

be divided into the following groups.

1. *rgya gar skad du* is used when indicating the corresponding Indian word in interpreting the etymological interpretation of a word.
2. *rgya gar skad du* is used to indicate a transcription.
3. *rgya gar skad du* is used when the commentary might have been written in Tibetan.

In Groups 1 and 2, the translator may have supplemented *rgya gar skad du* with the corresponding Sanskrit word. In Group 3, there is an explanation of Tibetan characters such as *pa la ra btags pa*. The commentary might have been added in Tibetan rather than having been translated from Sanskrit. This analysis allows for the aforementioned possibility but assumes that the SAVBh was written by an Indian.

#### 74. On “Thorough Knowledge” (*pari-vjñā*) in Candrakīrti’s *Yuktiṣaṣṭikāvr̥tti*

LIU Chang

The term “thorough knowledge” (*pari-vjñā*, to know thoroughly), which is well known from Early Buddhism, is frequently used in the *Yuktiṣaṣṭikākārikā*. This paper investigates the understanding of “thorough knowledge” (*parijñā/parijñāna/parijñāta/yongs su shes pa*) for Candrakīrti in his *Yuktiṣaṣṭikāvr̥tti*, including its meaning, characteristics, its functions in practice, and so forth.

According to Candrakīrti, thorough knowledge means to fully realize the aspect of non-arising of the theory of dependent-arising (*pratītyasamutpāda*). It is characterized as being without conceptualizing of the specific characteristics of existence, without objective support (*\*ālamba*), and a state that all the signs (*\*nimitta*) are calm. Furthermore, knowing thoroughly is a necessary condition for achieving liberation, which takes the theory of dependent-arising, viz., things dependently arisen are non-arisen, as a thought foundation; it also can cut off the root cause of various views and defilements. In addition, Candrakīrti applies the theory of dependent-arising to the traditional teaching of the Four Noble Truths. Then, he explains the traditional thorough knowledge of the truth of suffering as thorough knowledge that realizes that the dependently arisen three truths, viz., suffering, cause, and path, are all non-arising by nature in a moment.

## 75. The Characteristics of Meter in Verse Portions of the *Saddharmapuṇḍarīka*: With Comparisons to Similar Verses in Early Buddhist Texts

NISHI Yasutomo

The text of the *Saddharmapuṇḍarīka* (SP) is written in a mixture of Middle Indo-Āryan (MIA), Buddhist Hybrid Sanskrit, and Classical Sanskrit (Skt.). For this reason, the early version of SP has been thought to have been compiled in MIA and then Sanskritized as it was handed down through time. However, there are many objections, and a unified view has not been arrived at yet.

One suggestion is that some verses in SP are unmetrical. In general, in Skt. prosody, short vowels before prefixes *pr*°, *jñ*°, *st*°, etc. are considered as long, but if this would be followed strictly, some verses in SP would be considered unmetrical. Many scholars claim that if those prefixes are regarded as a single consonant, they would then accord with metrical requirements. For this linguistic phenomenon, scholars also claim that the early SP was rewritten from MIA prefixes *p*°, *ñ*°, etc. to Skt. prefixes *pr*°, *jñ*°, etc., due to Sanskritization. However, there are also some verses that require the Skt. prefixes to be understood to cause lengthening to be metrically correct. Therefore, the suggestion is debatable.

In this paper, I present parallel and similar verses from several early Buddhist texts (*Suttanipāṭa*, *Dhammapada*, *Theragāthā*, *Therīgāthā*, *Jātaka*), *Mahāvastu*, *Lalitavistara* and SP, focusing on the verses containing the prefix *pr*°. I will also discuss the possibility of Sanskritization in SP verses.

## 76. *Dhāraṇī* in the *Karuṇāpuṇḍarīka*

MIBU Yasunori

The *Karuṇāpuṇḍarīka* is a Mahāyāna scripture formed around the 4th century. In its second chapter, “*Dhāraṇīmukha-parivarta*”, the doctrine of Sarvajñatākāradhāraṇīmukhapraveśa (Sarvajñatā°) is preached. In this paper, I discuss the *dhāraṇī* found in Sarvajñatā°. The results are as follows:

In the doctrine of Sarvajñatā°, there is the *mantrapada* called “Dravidian mantra phrase,” *Dramiḍa-mantrapada*. It is a means to attain the *dhāraṇī* of Sarvajñatā°. By attaining the *dhāraṇī*, one can attain omniscience (*sarvajñajñana*) and grasp all the teachings of the

Buddha. Therefore, Sarvajñatā° is considered to be the teaching that enters into the *dhāraṇī* as a mode grasping the essence of omniscience. It can be said that the *dhāraṇī* is the memory of the teachings to grasp the essence of omniscience.

Thus, it can be said that *dhāraṇī* in this sūtra, as in early Mahāyāna scriptures, means memory of the teachings. The *dhāraṇī* was not equated with the *mantrapādas*, but rather the *dhāraṇī* was the goal and the *mantrapādas* were the means. The *mantrapādas* are a symbolic expression of Buddhist doctrine, and it is difficult to recognize any magical element therein. In this respect, it differs from the use of “*dhāraṇī*[-*mantra*]-*pada*” in the *Lotus Sūtra*, in which the devas protect the dharmabhāṇaka.

## 77. An Overview of the Treatment of Śrāvakas in the *Vimalakīrtinirdeśa*

UMEDA Aiko

According to the Chinese classification of Buddhist scriptures, the *Vimalakīrtinirdeśa* (Vkn) was categorized as a teaching that discourages the Lesser Vehicle and encourages the Great Vehicle. Due to this traditional evaluation, it has been generally and widely accepted that the sūtra discriminates against Śrāvakas. However, according to recent research on Chinese commentaries, this is not necessarily true. For example, Jizang (549–623) who had denied such a classification, insisted that rather than being a matter of superiority between Mahāyāna and Hīnayāna, the integration of the two was more important.

Therefore, in this paper I examine this point from the perspective of the Sanskrit version of Vkn—since the sūtra itself warns its readers not to be caught by words, but to try to fathom the meaning or purpose behind them. By analyzing and understanding the intentions hidden behind Vkn’s ways of expression—especially *yamaka* (two-fold) rhetoric—it becomes clear that Vkn does not discriminate against Śrāvakas, but rather skillfully leads them to accept the Mahāyāna teachings and achieve the realm of non-dualism and emptiness.

## 78. The Sectarian Affiliation of the *Foshuo Rutaizang hui* 仏説入胎藏会 in the *Dabaoji jing* 大宝積經

HIRAOKA Satoshi

This paper clarifies the sectarian affiliation of the fourteenth sūtra contained in the *Dabaoji jing* 大宝積經 (*Mahāratnakūṭa-sūtra*). The sūtra, *Foshuo Rutaizang hui* 仏説入胎藏会, tells the story of the conversion of Nanda, who is not able to concentrate on his practice because of his attachment to his wife, Sundarī. Using skillful means, the Buddha instructs Nanda and leads him to enlightenment. The sūtra contains several stories of the past in explanation of the circumstances of Nanda's present life (for instance, to explain why he was born handsome). Although sectarian identification of Mahāyāna sūtras is a controversial topic, close reading of the *Rutaizang hui* reveals some set expressions unique to the Sarvāstivādins, namely (1) the stanza on karma introducing a story of the past, (2) the description of a prosperous kingdom, (3) the description of a Pratyekabuddha, and (4) the Buddha's instruction concerning karma which may be purely black, purely white, or mixed. These four set expressions clearly show that this version of the sūtra is affiliated with the Sarvāstivādins, a conclusion bolstered by the existence of a parallel found in the Mūlasarvāstivāda *vinaya*'s *Kṣudraka-vastu*.

## 79. The Difference in the Theories of Vasubandhu and Śrīlāta: With Special Reference to *citta-caitta*

NAKAJIMA Shojun

For all that Vasubandhu and Śrīlāta both belong to the Sautrāntika, regarding their interpretations of *citta-caitta*, the following ideological differences were revealed by Katō Junshō 加藤純章 (1989). Śrīlāta's theory of "the process of perception" is objected to by Vasubandhu, who has the same notion of *citta-caittasamprayukta* as did the Sarvāstivādins. If these two both belong to the Sautrāntika, then why did Vasubandhu maintain the *citta-caittasamprayukta* instead of "the process of perception"?

This article sees the solution in the *Abhidharmakośabhāṣya* and *Nyāyānusāriṇī*. It argues that there is a possibility Vasubandhu maintained *citta-caittasamprayukta* on the basis of his own *saṃtāna-pariṇāma-viśeṣa*. Basically, Vasubandhu does not recognize perception from the past, but only from the present. Therefore, so as not to be in conflict with his own theory, he

adopted *citta-caittasamprayukta*, which is able to coincide with present mind, while “the process of perception” is accepted as perception from the past. Thus, this article offers the hypothesis that the difference of the theories between Vasubandhu and Śrīlāta stems from Vasubandhu’s own theory.

#### 80. Lost Stanzas on Śīla in Aśvaghōṣa’s *Sūtrālaṃkāra* Quoted in the \**Mahāprajñāpāramitopadeśa* Translated by Kumārajīva

MATSUDA Kazunobu

The Sanskrit manuscript of the *Tridaṇḍamālā* preserved at sPos khang monastery in Tibet contains forty *Tridaṇḍas*. The *Tridaṇḍa* is a sūtra used for the purpose of liturgical chanting. In the *Tridaṇḍamālā*, every forty *āgama-sūtras* are sandwiched between Aśvaghōṣa’s verses. In my presentations at the 2019 and 2020 conferences at Bukkyo University and Soka University, I suggested the strong possibility that many of Aśvaghōṣa’s lost stanzas in the *Sūtrālaṃkāra* are included in the *Tridaṇḍamālā*. Furthermore, it was also pointed out that many of the stanzas quoted in the well-known \**Mahāprajñāpāramitopadeśa*, translated by Kumārajīva in the 5th century, also contain the same *Sūtrālaṃkāra* stanzas that are found in the *Tridaṇḍamālā*. In this presentation, continuing my presentations of 2019 and 2020, I point out that many stanzas on *śīla* included in the 17<sup>th</sup> *Tridaṇḍa*, that is *Samyuktāgama* no.1073, are quoted just as they are in the *śīla* section of the \**Mahāprajñāpāramitopadeśa*. I also point out that the first two stanzas there, published by Albrecht Hanisch in 2007, are quoted in the *Jātakamālā-ṭīkā* by Dharmakīrti as stanzas of the *Sūtrālaṃkāra* by Aśvaghōṣa, and that the *Sūtropadeśālaṃkāra* is considered as the original source of these very stanzas.

#### 81. The Value of the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna*

SHŌNO Masanori

The present writer has recently identified three folios (= Xc 14/61 (b)) in the Göttingen Sāṅkṛtyāyana Collection as part of the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna*. Furthermore, it is known that the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna* contains many quotations from canonical texts. This paper presents the Sanskrit quotations in the newly identified Xc 14/61 (b), and thereafter illustrates that these quotations are from the ‘*Dul bar byed pa*’ (*Vinītaka*)

of the Mūlasarvāstivādin *Uttaragrantha*.

The majority of the folios belonging to the *Vinayasūtravṛtṭyabhidhānasavyākhyāna* have not yet been edited. By editing the folios, it is expected that parts of the Sanskrit texts belonging to the Mūlasarvāstivāda *vinaya* will be recovered. Consequently, the editing of the *Vinayasūtravṛtṭyabhidhānasavyākhyāna* is important also for the study of the Mūlasarvāstivāda *vinaya*.

## 82. The Definition of *Samghabheda* in the *Mohe sengqi lu* (\**Mahāsāṅghikavinaya*)

FUJIMOTO Akira

*Samghabheda* (causing dissention among the Order) exists when the following two conditions are both present:

Condition A: the expression of divergent ideas and plotting to cause others to divide the community, and,

Condition B: carrying out the Order's ritual activities separately from the community.

Neither condition alone is sufficient to cause *saṃghabheda*. For example:

To hold only condition A remains an attempt to create *saṃghabheda*.

To hold only condition B is the same situation as that of the *bhikkhus* who are in *nānāsaṃvāsaka* (living in a different place), and thus carry out the Order's ritual activities on their own.

Sasaki 2000 suggested that the definition of *saṃghabheda* was modified so that only condition B is necessary and sufficient to create *saṃghabheda* in the *Mohe sengqi lu* 摩訶僧祇律 (\**Mahāsāṅghikavinaya*). He cited four sentences from that text to demonstrate his idea.

This paper examines Sasaki's idea by rereading those four sentences and his interpretations of them, and concludes that the definition of *saṃghabheda* has not been modified and that Sasaki misread those sentences.

### 83. A Study on *Asubhasaññā* and *Ānāpānasati*

SEMBO Ryosuke

In Buddhist scriptures, *asubhasaññā* 不淨觀 and *ānāpānasati* 入出息念 can appear in combination. Among the materials from the northern traditions of the Sarvāstivāda school, the two only appear together in the \*Vajra 金剛 section in the *Samyukta-Āgama* 雜阿含經 and the *Smṛtyupasthāna-sūtra* 念處經 in the *Madhyama-Āgama*. The understanding of *ānāpānasati* in the materials of northern traditions is based on these two documents. The understanding of the *Smṛtyupasthāna-sūtra*, specifically, had been handed down, and these two documents subsequently offered a basis for preliminary meditation on the four bases of mindfulness 四念處. Conversely, in the Theravāda school, because *ānāpānasati* developed as one with the four bases of mindfulness, it did not serve as a preliminary meditation. This study clarifies that *ānāpānasati* has various types in Buddhist scriptures, such that the schools did not have a shared understanding and inherited different interpretations.

### 84. Recitation in Pali *Vinaya* Texts

HIRABAYASHI Jirō

This paper examines the terms *uddisati*, *saṃgāyati*, *sajjhāya-* and *bhaṇati* (*sarabhañña-*) used in Pali *Vinaya* texts to elucidate the contexts of recitation in early Buddhism. In Pali *Vinaya* texts, the term *uddisati* is generally used when Buddhist monks recite the *Pātimokkha*. On the other hand, the term *saṃgāyati* is used in scenes where the *suttantas* are chanted by Buddhist monks one by one. Although the term *uddisati* generally means to ‘point out’ or ‘to show,’ it connotes repeating the *Pātimokkha* aloud to learn (*sajjhāya-*) in Pali *Vinaya* texts. In the *Samghabhedakkhandhaka*, the term *sajjhāya-* appears where Buddhist monks recite some mantras or sūtras. This action implies a protection of the Lord (*bhagavat*) by showing that there are many Buddhist monks around Him. The *Sattasatikakkhandhaka* refers to the *sarabhaṇaka bhikkhu*, who specializes in reciting Pali *Vinaya* texts, etc., in the Buddhist monastic order (*saṃgha*).



## 85. The Ājīvika Doctrine of the Six Classes of Men Mentioned in Buddhist Scriptures

NAKASONE Mitsunobu

Previous studies have held that the Ājīvikas flourished in ancient India and existed in South India until around the 14th century. However, they vanished afterwards.

In contrast to the Buddhists, the Ājīvikas were said to have denied effects of actions, works or deeds (*karma*) and maintained the doctrines of causelessness (*ahetu-vāda*) or fruitlessness (*akriya-vāda*), and they classified persons according to their spiritual colors.

According to the *Āṅguttara-Nikāya* (AN) and some Pali commentaries, the six classes are compared to six colors: black (*kaṇha*), blue (*nīla*), red (*lohita*), yellow (*haliddā*), white (*sukka*) and supremely white (*parama-sukka*). All persons will have a long reincarnation process from the lowermost to the uppermost class.

The doctrine of the six classes of persons is stated in the AN and the Pali commentaries (*Aṭṭhakathās*) which are ascribed to the Theravādins. It is also so stated in the Chinese translations of *the Ārya-Vasmitra Bodhisattvasaṅgīti*, *the Abhidharma Mahāvibhāṣa Śāstra*, and the Tibetan translation of the *Vinayavastuṭīkā* (*‘Dul ba gzhi rgya cher ’grel pa*) which are ascribed to the Mūlasarvāstivādins.

In this paper, I compare the above mentioned materials on the doctrine of the six classes of persons and point out similarities and differences between some scriptures of the Theravādins and the Mūlasarvāstivādins.

## 86. Regarding the Eighth *tarāṅga* of Kalhaṇa’s *Rājatarāṅgiṇī*

SUZUKI Tomoko

The *Rājatarāṅgiṇī*, a Kashmiri royal chronicle written by Kalhaṇa in the 12th century, consists of eight *tarāṅgas* (“waves,” i.e., chapters). In the beginning of the 20th century, it was revealed by an incomplete manuscript that the eighth *tarāṅga* had a partly different text from that contained in the edition published by A. Stein in the 19th century. Scholars thought that the text of the incomplete manuscript was a preliminary version, assuming that Kalhaṇa later deleted some of its verses out of political consideration for the contemporary dynasty. This has become a de facto conclusion without sufficient examination. New light will be shed on the

matter, however, if we carefully examine the incomplete manuscript in question. The text of this manuscript also shows a trace of alteration, meaning that it too had a preceding version. Moreover, Kalhaṇa's said political consideration is baseless, because the secret alliance between the prince Jayasiṃha and a rebel, which Kalhaṇa is alleged to have wiped out from his work, was most probably a strategy to disunite the rebels rather than treason against the king. Giving up the past theory, therefore, the possibility should be explored that, sometime in the latter half of the 12th century, a chronicle of the contemporary dynasty was shared among poets, and a number of versions were generated from it. Whether or not the original version of this chronicle was written by Kalhaṇa as the eighth *taraṅga* of the *Rājatarāṅgiṇī* is an open question.

### 87. *Saddālaṅkāra* and *Atthālaṅkāra* in the *Subodhālaṅkāra*

SHIOTA Hōju

The Indian science of rhetoric (*alaṅkāra*) systematizes figures of speech. While a large number of classical works on Sanskrit rhetoric have been handed down to us, Pāli rhetoric has only one extant treatise: the *Subodhālaṅkāra*, written by Saṅgharakkhita. This paper discusses how verbal figures of speech (*saddālaṅkāra*) and semantic figures of speech (*atthālaṅkāra*) are defined and related to each other in the *Subodhālaṅkāra*, with a special focus on the relationship between superimposition (*samādhi*) and metaphor (*rūpaka*).

This paper concludes with the following two points. First, in the *Subodhālaṅkāra*, we can infer that *saddālaṅkāra* refers to merit (*guṇa*) and *atthālaṅkāra* refers to figures of speech. Second, the two *alaṅkāras* affect each other as in the case of *samādhi* and *rūpaka*. Furthermore, *saddālaṅkāra* and *atthālaṅkāra* have a point of contact, so it is possible to assume a relationship in which *saddālaṅkāra* is established by *atthālaṅkāra* or its effect is increased by *atthālaṅkāra*, rather than a relationship in which *atthālaṅkāra* is established by *saddālaṅkāra*, as pointed out in previous studies.

### 88. Maga-Brāhmaṇas and Devalakas: Their Similarities and Differences

NAGAI Yuto

Maga-brāhmaṇas are sun-worshiper who appear in the *Sāmba-purāṇa* and the *Bhaviṣya-*

*purāṇa*. Previous studies have considered these Magas to be ancient Iranian priests who migrated to India. On the other hand, the word Devalaka means a worshiper of idols in temples, and they are often criticized and despised in Sanskrit works.

In spite of the Magas and Devalakas sharing the practice of idol-worship in temples, the two Purāṇas distinguish the Magas from Devalakas and celebrate their excellence as Brahmins. This paper points out the reasons for this distinction.

## 89. Jinadatta and Jain Hagiographic Literature

YAMAHATA Tomoyuki

This paper examines the relationship between the writings of Jinadatta, a twelfth-century Jain monk and leader of the Jain order Kharatara gaccha, and the changes in Jain literature since the twelfth century. The gaccha was an order of the Jain Śventāmbara sect. Many gacchas were organized, especially from the tenth to the thirteenth century. In the same period, Jainism had a certain degree of influence in the society of the time and had good relations with the political powers. However, the ordained members of the Kharatara gaccha began to accuse the ordained members of the urban temples of not living a scriptural life. Jinadatta wrote all his works, including *Upadeśarasāyanarāsa*, and *Kālasvarūpakulaka*, in the Apabhraṃśa language. These works were written to show the proper way to be a leader or member of a gaccha. However, in terms of the Jain Apabhraṃśa literature, most of which are biographies of saints, Jinadatta's works are heterogeneous. Therefore, this paper points out that Jinadatta's writings have more to do with the literary trends after the 12th century than with the Jain literary tradition.

## 90. Non-harming of the Jain Layperson: A Definitional Explanation of Non-harming

HOTTA Kazuyoshi

Jainism is known among India's religions for its strict adherence to non-harming, which is the first of the five major vows of the Jain mendicant, and the first of the minor vows of the Jain layperson. In this paper, I focus on the non-harming of the Jain layperson.

First, I examine the definition of harming found in Chapter 7 of the *Tattvārthādhigamasūtra* (TAAS) and review the explanations found in its various commentaries.

Second, by examining the definitional explanations of non-harming in the Śrāvakācāra texts, I confirm the influence of the TAAS's definition of harming.

Third, I consider other factors that sufficiently define the non-harming of the Jain layperson. Specifically, these include a detailed explanation of words such as *pramatta*, found in the TAAS commentaries, references to the avoidance of action in nine ways, and references to the difference between mobile and immobile beings.

## 91. The Multilayered Nature of *Śābarabhāṣya* ad 1.1.1

KATAOKA Kei

In interpreting the opening sūtra, *athāto dharmajijñāsā*, Śābara develops several different solutions, some of which are explicitly refuted, and some that move towards higher conclusions while giving the appearance of his own solutions. There are two intermediate and final conclusions in his explanation of the first word *atha*. The opponent whom Śābara criticizes at the beginning of his commentary by saying that “the wording of the sūtra should not be interpreted in a way that deviates from worldly wording,” is, according to Kumārila, Bhavadāsa. Bhavadāsa seems to have interpreted *athātaḥ* as a kind of technical term for immediate succession. That is to say, Bhavadāsa took “immediate succession” as the starting point for his interpretation of the sūtra. If we deduce from this fact the overall picture of Bhavadāsa's own interpretation of the sūtra, it is natural to assume that the intermediate conclusion of Śābara reflects or adopts Bhavadāsa's own reasoning and conclusion. Śābara himself, in an attempt to go beyond Bhavadāsa, has extended Bhavadāsa's reasoning and at the same time formulated a new conclusion of his own, bearing in mind the supposedly earlier interpretations. In the concluding part, however, Śābara seems to have refrained from putting forward his own novel interpretation and repeated the safe conclusion of Bhavadāsa, whose authority had already been established.

## 92. Interpretation of the *Rūpaskandha* in Sthiramati's Commentary on the *Abhidharmakośabhāṣya*

MINOURA Akio

In the Sarvastivādin Abhidharma, it is explained that the *rūpa dharma* (one of the five *skandhas*) consists of the five sense faculties, five objects of perception and *avijñapti-rūpa*. Verse 9 of the first chapter (*Dhātunirdeśa*) of Vasubandhu's *Abhidharmakośabhāṣya* explains, "Those bases of consciousnesses are (the five sense faculties such as) the eyes; it is a transparent pure *rūpa*." Citing Saṅghabhadra's words, Sthiramati, in his commentary on the *Abhidharmakośa*, the *Tattvārthā Abhidharmakośabhāṣyaṭīkā*, comments on, and provides his understanding of, *rūpa dharma* as a sense faculty.

Concerning the explanation that the sense faculties are transparent pure *rūpa*, in this paper I would like to present the results of my reading of the intention behind Sthiramati's commentary on verse 9, paying attention to Saṅghabhadra's *\*Nyāyānusāra*. Although many studies on the *Abhidharmakośabhāṣya* already exist, there is still a need to examine the reason why Vasubandhu composed the *Abhidharmakośabhāṣya*. There is also a need to undertake further research in order to clarify the positions of Saṅghabhadra and Sthiramati in the development of Buddhist doctrine vis-à-vis the *Abhidharmakośabhāṣya*. Therefore, by analyzing and sorting out the context of Sthiramati's commentary on the *Abhidharmakośabhāṣya*, it is possible to provide further resources for understanding the place of Saṅghabhadra and Sthiramati in the development of doctrinal thought originating in the *Abhidharmakośabhāṣya*.

## 93. The Practice of the Ancient Hossō Sect: Focusing on Dōshō, Gyōki and Tokuitsu

MINOWA Kenryō

It is said that Dōshō 道昭, who introduced the Hossō idea to Japan, only stood up once every three or seven days when he entered meditation. This suggests that he may have practiced *nirodha-samāpatti*. His disciple, Gyōki 行基, is said to have had many spiritual experiences and mysterious intimations, which may have been related to the practice of *śamatha*. Tokuitsu 徳一 wrote the *Shikan-ron* 止観論 ("Treatise on Cessation and Observation"), and critical comments on it by Saichō mention several texts that the Hossō sect may have used for meditation. In addition to the Chinese translations of the *Yogācārabhūmi* 瑜伽師地論, the

*Sandhinirmocana-sūtra* 解深密經, and the *Abhidharmasamuccaya* 雜集論, these texts include the translations by Yijing of the *Zhiguanmen lun* 止觀門論頌, and *Liumen jiaoshou lun* 六門教授論. There is also a reference to the “18 Methods of Cessation and Observation” 十八門止觀, which may have been a separate version of the one chapter of the *Sandhinirmocana*. Hossō’s view of cessation (*śamatha*) is that it is concentration on a single object, and his view of observation (*vipaśyanā*) is that it is detailed observation of the mind-action occurring in the same mind at that time. This is different from the Tendai understanding for cessation and observation. I posit that Tokuitsu’s treatise was written with this distinction in mind, in order to show the basic understanding of cessation and observation in the Hossō sect.

#### 94. A Newly Discovered Missing Section in the *Ketsu gonjitsu-ron* 決權実論 of Saichō 最澄: Through Research on a Manuscript in the Minobu Bunko

YOSHIDA Jijun

The *Ketsu gonjitsu-ron* 決權実論 of Saichō 最澄 is one of the most important texts regarding his debate with Tokuitsu 徳一. The *Dengyō daishi zenshū* 伝教大師全集 and the *Nihon Daizōkyō* 日本大藏經 include the text. But it is well known that the printed editions are not complete since they lack the sixth of the text’s twenty sections.

The Minobu bunko 身延文庫 kindly gave me an opportunity to read its manuscript. I was able to discover there the missing section in this text and to recognize that this manuscript is the only source so far known which preserves all sections of the work. This paper presents a reprint edition and analysis of the heretofore missing section.

#### 95. The Interpretation of Śrāvakas in Genshin’s *Sanshugi shiki*

YANAGISAWA Masashi

One of the works written by Genshin 源信 (942–1017) that discusses the doctrines of Tendai is the *Sanshugi shiki* 三周義私記 (Private record concerning the doctrines of the three rounds). In this text we find some discussions on how in the *Lotus Sūtra* the two vehicles lead one to attain Buddhahood.

In Tendai debates, the issue was the interpretation of the expression *yuan zhu xiao* 元住小 a term used by Zhanran 湛然 to discuss *śrāvakas* in the audience which heard the *Lotus Sūtra*

preached. Genshin's text records the oldest layer of that discussion. I discuss how Tendai interpreted *śrāvakas* and how this issue was debated, as well as its impact on debate in later generations.

## 96. Ryōbu gōgyō 兩部合行 in Tendai Esoteric Buddhism: The Ritual Manuals of the Samaya Precepts

TERAMOTO Ryōshin

In Japanese Tendai, the lineages of the Garbhadhātu and Vajradhātu each have two parts 兩部各別. The first appearance of a samaya ritual manual in Tendai is the *Nyūmandara jubosatsukai gyōgi* 入曼荼羅受菩薩戒行儀 of Genjō 玄靜 (fl. around 904). The samaya ritual manuals imported from China were not categorized into garbha and vajra (兩部), so the content is very different from Genjō's ritual manual.

However, at the same time that the differentiated two part ritual of Garbha and Vajra appeared, the conjoined Garbha and Vajra ritual 兩部合行 was created. Investigation of the date of establishment of the two-part conjoined ritual reveals the involvement of Kōgei 皇慶 (977?-1049) in its creation.

In addition, the samaya ritual manuals made in China and Japan have different personalities. Japanese ritual manuals were prepared so that they could be used as handy guides in the ritual of initiation.

## 97. The Tendency of Tendai Doctrinal Debates in the Saishō-kō 最勝講, Lecture on the *Sūtra of Golden Light*

MATSUMOTO Tomomi

From the description of the *Saishō-kō mondōki* 最勝講問答記, we learn that there are two types of debates in the Saishō-kō, the Lecture on the *Sūtra of Golden Light*, namely the *Ronzō rongi* 論藏論義 and *Shaku rongi* 尺論義. In these debates, a monk of the Tendai sect served as lecturer. The former consists mainly of arguments about the Abhidharma, while the latter is largely based on the writings of Zhiyi 智顗, Guanding 灌頂, Zhanran 湛然 and other Chinese Tiantai masters. As a result, there were many academic discussions that promoted a more accurate understanding of the sect's doctrines, which was the basis of the debates in the

Saishō-kō.

## 98. The Hokke Senbō Described in the *Hokke genki*

YAJIMA Norimichi

This paper focuses on the description of the Hokke senbō 法華懺法 (Lotus Repentance Liturgy) in the *Hokke genki* 法華驗記 (*Honchō Hokke Genki* 本朝法華驗記, 1040–1043) edited by Chin'gen 鎮源, and examines its characteristics with other sources to understand how the Hokke senbō was practiced and what kind of ritual it was recognized as in the middle Heian period 平安中期. It is highly likely that the Hokke senbō in the *Hokke genki* was not only a ritual based on the *Lotus Sūtra* but was also recognized as a ritual in which practitioners could wish to be reborn in the Western Pure Land 西方極樂淨土. Moreover, the Hokke senbō in *Hokke genki* was practiced with the Mida nenbutsu 弥陀念仏, and it was recognized not only as practitioners' own practice, but also as a last rites ritual 臨終行儀 or memorial ritual 追善儀礼 for the deceased.

## 99. The Significance of Transmission of the Five Schools of Shingon Esoteric Buddhism in the Shōmyōji

DŌTSU Ayano

According to the *Juyo Kanjō-ki* 授与灌頂記 held in the Shōmyōji 称名寺, in the time of the second abbot (late 13th c.), to become abbot it was necessary that one receive the transmission of the five schools of Shingon Buddhism. But from the time of the third abbot, what became necessary was receiving consecration (伝法灌頂) from the Ninnaji 仁和寺 school. Moreover, as was well known all over eastern Japan, the Shōmyōji was in the line of transmission of the Sanbōin 三宝院 school. Based on these factors, I have understood that behind the academic characteristics of the abbot there was a mix of required scholastic background, the tradition of the temple itself, and personal interests. Therefore I suggest the necessity to revise the ways we describe the history of a temple.



# 100. Genshin's View of Buddha's Light: Incarnated Buddhas and Bodhisattvas Appearing in the Light

ABE Hironori

In this paper, I demonstrate that the doctrinal idea of *genshin seppō* 現身說法 discussed by Genshin in the *Amidabutsu byakugōkan* 阿弥陀仏白毫観 is found also in his *Ōjōyōshū* 往生要集. The idea of *genshin seppō* is that the Buddha manifests transformed bodies (*genshin* 現身) for sentient beings, and teaches the Dharma (*seppō* 說法) in various ways according to the spiritual levels of sentient beings. Previous studies here found that the *Ōjōyōshū* teaches the idea of the “light of embracing (*sesshu no hikari* 摂取の光), but they have ignored the existence of the idea of *genshin seppō* in the text. This paper shows that in the *Ōjōyōshū* the idea of *genshin seppō* is expressed in the form of the preaching of the incarnated figures of Buddhas and Bodhisattvas appearing in the light.

To make this argument, I take up the teaching discussed in the *Guanfo sanmei hai jing* 観仏三昧海経, because this sūtra greatly influenced Genshin's view of the Buddha's light as seen in both in the *Amidabutsu byakugōkan* and in the *Ōjōyōshū*. In the first section of this paper, I show the similarities between the *Amidabutsu byakugōkan* and the *Guanfo sanmei hai jing*. The second part of the paper discusses the relationship between the *Ōjōyōshū* and the *Guanfo sanmei hai jing*. The third part focuses on Genshin's unique method of textual citation.

# 101. A Theory of Nonretrogression in the Present Life and Chin'gai's Purpose in Chapter 3 of His *Ketsujō ōjō shū*

HATTORI Junkei

In Chapter 3 of the *Ketsujō ōjō shū* 決定往生集, Chin'gai 珍海 argues, citing some relevant passages from the Larger and Smaller *Sukhāvāṭīvyūha-sūtras*, that sentient beings are able to dwell in the stage of nonretrogression after having been reborn in the Pure Land in the West, and they will then certainly reach the state of enlightenment. It should, however, be noted that Chin'gai especially seems to have the conviction that those who once longed to be reborn to the Pure Land can never backslide from the stage of nonretrogression. This notion can be regarded as a theory of nonretrogression in the present life, explicitly described in the Smaller *Sukhāvāṭīvyūha-sūtra*.

Considering Chin'gai's argument in chapter 3 of his treatise, it can be said that, by referring to some passages from the Smaller *Sukhāvāṭīvyūha-sūtra* in Kumārajīva's and Xuanzang's translations, he tries to assure those who presume that they can enter the stage of nonretrogression only after having been reborn, and cannot attain religious faith in the present world, that they can dwell in the stage of nonretrogression even in the present life. By underlining this assertion, he aims to eventually lead more people to the teachings of Amitābha.

**102. Physical Movement and Golden Metaphors in to the Amida-dō: A Comparison of the Merit of the Fortune by Gaining Discipline (*kaifuku*), Incense, and Zendou's *kangyo-no-sho***

KAMII Monsho

At Amida-dō, I found ornamental objects which seem to have been gilded on ironware. Of course, it is impossible to alloy iron and gold. Until now, it had been thought that the iron objects, which must be load bearing, received only applications such as lacquer for rust-proofed. The discovery of this gilt object from the ancient Amida-dō poses a major scientific and technological problem, and at the same time it is necessary to discuss its meaning in the context of the Amida-dō. What is more, in a symbolic place in the same Amida-dō I found a Buddha statue with a slightly open mouth.

As an approach to considering these issues, with an eye on the individual and the component parts, that is, the composite, I will outline my understanding of the relationship between worship as a religious institution and and reception, including meaning, usage, worship, and devotional visits, that is, the relationship between understanding according to visual effects, including creation and movement, and physical activity.

I found that the early form of Amida-dō acceptance was largely related to the ideas of Zendou transmitted to the southern capital, and that the awareness of Amida's deathbed visit (*raigō*) was reflected in the construction of the building.

### 103. The Development of Pure Land Buddhism during Insei Era: On the *Ōjō jūin* (The Ten Conditions for Attaining Birth in the Pure Land)

Itō Shigeki

In this paper, I describe the characteristics of Pure Land Buddhism during the Insei era, and consider the related the *Ōjō jūin* 往生拾因. During the Insei era, Buddhism flourished and Pure Land became popular.

In the Pure Land teachings of the Insei era, devotees vowed to be born into the Pure Land and prayed that if they could not, they would be reborn three times until they achieved birth in the Pure Land. The essence of this did not lie in the single devoted practice of chanting *nenbutsu* but rather the idea of birth in the Pure Land by doing good deeds through various practices.

The *Ōjō jūin* emphasizes chanting a large number of repetitions of the *nenbutsu*. It recognizes the practice of chanting *nenbutsu* one million times as a penance. Miyoshi Tameyasū 三善為康 (1049–1139) and Fujiwara Yorinaga 藤原頼長 (1033–1111), who lived in the same era as Eikan 永観 (1033–1111), belonged to the upper ranks of society as aristocrats.

However, the *Ōjō jūin* shows the way of life of Kyōsin 教信 (?–886) who belonged to the lower ranks. The aspect of altruism of *nenbutsu* is emphasized there. The same era also produced Eikan's *Ōjō* lecture *Ōjō-kō* 往生講 and the one-hundred-day *nenbutsu* practice at Gangō-ji temple 元興寺百日念仏講.

The tale of Chikō 智光 (770–?) and Raikō 頼光 (?–?) of Gangō-ji was quoted in the *Ōjō jūin*, and the one-hundred-day *nenbutsu* practice at Ganko-ji was theorized.

Based on the Pure Land Buddhism of the *Ōjō yōshū* 往生要集, a Pure Land Buddhism that responds to the times can be seen.

#### 104. The Mystery of the *Kōfukuji Sōjō* 興福寺奏状: Disparities between Titles and Contents

JOFUKU Masanobu

There are obvious disparities between the titles and their corresponding contents in the *Kōfukuji Sōjō* drafted by Jōkei 貞慶 (1155–1213), especially in Articles 8 and 9.

The title of Article 8 reads ‘negligence that damages the Buddhist sect due to breaking or rejecting the Buddhist precepts.’ The actual content, however, describes the problem of ‘intentionally breaking’ them.

The title of Article 9 reads ‘criticising *senshu nenbutsu* 専修念仏 (devoting oneself to chanting Buddhist prayers),’ which does not carry the idea of the state’s spiritual protection. The actual content states, however, that there is a risk of the attitude of *senshu nenbutsu* leading to established Buddhist sects being prosecuted and expelled in the future.

In submitting the *Kōfukuji Sōjō*, Jōkei used the content written in the petition to suppress acts that could lead to the destruction of Buddhism, the fate implied in a part of *senshu nenbutsu*. Concurrently, he tried to placate the anger of the disciples and the *sangō goshi* 三綱五師 (three monks in charge of the management of a temple and five monks in charge of office works in a temple) of the Kōfukuji Temple with misleading titles and to resolve the issue legally in the form of submitting a petition.

#### 105. The Background and Development of Interpretations among Hōnen’s Disciples of the Concept of Birth “Enclosed in a Lotus Bud” (*kegō* 華合) Discussed in the Section of Nine Grades of Birth in the *Sūtra of Contemplation on the Buddha of Immeasurable Life*

NASU Kazuo

Hōnen (1133–1212) interprets Amida’s Pure Land presented in the Section of Nine Grades of Birth in the *Sūtra of Contemplation on the Buddha of Immeasurable Life* as a reward land (*hōdo* 報土). Based on this understanding of the Pure Land, he recommends *nembutsu* practitioners aspire to be born in the upper grade, upper birth (*jōbon jōshō* 上品上生), as birth “enclosed in a lotus bud” is not discussed in this section of the *sūtra*, and practitioners can instantaneously fulfill their wish to save all living beings upon their birth. For Hōnen the

“border land” (*henji* 辺地) and “womb birth” (*taishō* 胎生) discussed in the Larger *Sukhāvativyūha* Sūtra are outside of the Pure Land (reward land) as presented in the *Contemplation Sūtra*. He also seems to intentionally ignore Shandao’s interpretation of birth “enclosed in a lotus bud” found in the latter’s commentary on grades of birth in the *Contemplation Sūtra*, in which Shandao understands that the border land and womb birth are part of Amida’s Pure Land.

Among Hōnen’s disciples, those who emphasize the significance of Other Power, namely Shinran (1173–1262), Ryūkan 隆寛 (1148–1227), Shōkū 証空 (1177–1247), and Kōsai 幸西 (1163–1247), thought that birth enclosed in a lotus bud is in the same realm of the Pure Land as the border land and womb birth. They believed that birth enclosed in a lotus bud, the border land, and womb birth are all within the reward land (the Pure Land with nine grades of birth) established by the accomplishment of Amida’s Original Vows, which is the “land of skillful means to guide practitioners to the true reward land.” With this stance, the Pure Land thinkers demonstrate a path of salvation for those born in the border land through Other Power, one not clearly presented in Hōnen’s writings.

On the other hand, Benchō 弁長 (1162–1238), who emphasizes the significance of self-power practices, understood that birth enclosed in a lotus bud, border land, and womb birth exist outside of the Pure Land’s nine grades of birth (reward land). In a fashion similar to Hōnen, he did not mention birth enclosed in a lotus bud when he discussed the nine grades of birth. He also did not present a path of salvation for those born in the border land. Chōsai 長西 (1184–1266), who also recognized the significance of self-power practices, seems to have given weight to birth in a lotus bud by suggesting that it is a necessary part of the process for practitioners to attain birth in the Pure Land. Benchō and Chōsai shared the doctrinal standpoint that practitioners should aim to attain the superior state within the nine grades of birth (in an open lotus flower) by performing superior practices. They also agreed that the moment of birth in the reward land (the moment of the opening of the lotus bud) is a necessary point that must be passed through in order to further attain the higher stages of the bodhisattva.

## 106. Women's Pure Land Buddhism in the Kamakura Period

KUDO Miwako

In this paper I study the *Ensai ganmon* ゑんさい願文, a composition of the Kamakura period (1185–1333), and discuss the Pure Land beliefs of that time. The *Ensai ganmon* were incorporated inside the image of Maitreya Bodhisattva of Shōmyōji Temple 称名寺, established by Hōjō Sanetoki 北条実時 (1224–1276). The *Ensai ganmon* was written by the wife of Sanetoki, one of the daughters of Hōjō Masamura 北条政村 (1205–1273).

The *ganmon* or votive text states that one should perform good Buddhist deeds based on the vows of Amida Buddha 阿弥陀仏. In addition to preaching the Jōdo sect of Buddhism, Shōmyōji also taught the Shingonritsu 真言律 of Eizon 叡尊 (1201–1290). Therefore, the *Ensai ganmon* contained teachings that were a fusion of Shingonritsu and Pure Land Buddhism.

107. Citations of the *Jingtu wuhui nianfo lüe fashiyizan* in the *Kyōgyōshinshō*

NUKINA Yuzuru

Shinran in his *Kyōgyōshinshō* (“Chapter on Practice,” section on Great Practice), after citing certain of Shandao’s texts and presenting his own interpretation of the six-character Name of Amida Buddha, subsequently cites passages from Fazhao’s *Jingtu wuhui nianfo lüe fashiyizan* 浄土五会念仏略法事儀讃. Since Fazhao was called the “Latter Shandao” (*hou Shandao* 後善導), it is possible that Shinran took Fazhao’s words to be in fact Shandao’s.

The fact that the *Jingtu wuhui nianfo lüe fashiyizan* was important for understanding Shandao’s *nianfo* thought can already be seen in the writings of Hōnen and his disciple Seikaku 聖覚 (1167–1235). However, the point of difference between Shinran on the one hand and Hōnen and Seikaku on the other lies in their different appraisals of the text of the *Jingtu wuhui nianfo lüe fashiyizan* as signifying the teaching of Amida’s Seventeenth Vow.

Shandao’s view of *nianfo* practice is characterized by his strong emphasis on vocal recitation of the Buddha’s Name, but it was Fazhao who popularized this practice of vocal *nianfo* to a broader audience. Fazhao invented the ritual of five styles of recitation of the Buddha’s Name (*wuhui nianfo* 五会念仏) and widely promoted Shandao’s vocal *nianfo* practice to the general public. Therefore, I believe that Shinran cites the *Jingtu wuhui nianfo*

*liē fashiyizan* in the *Kyōgyōshinshō* together with other passages of Shandao in the same flow of citations because he understood that Fazhao's writings further elucidated Shandao's view of *nianfo* practice.

#### 108. The Relationship between the Section on Other-Power and the Section on the One Vehicle in the *Kyōgyōshinshō*: The Quotation of Yuanzhao in the Section on Other-Power

ASAI Ryūichi

This paper clarifies one aspect of the relationship between the section on Other-Power 他力 and the section on the One Vehicle in the chapter on practice ('Gyō no maki' 行卷) in the *Kyōgyōshinshō* 教行信証. Focusing on the quotation of a passage by Yuanzhao 元照, this paper argues that Shinran offers a passage from the *Buddhāvataṃsaka-sūtra*, which is quoted in both the section on Other-Power and the section on the One Vehicle, as the "realization of awakening" in the Pure Land. It also argues that Shinran offers the single path (*ichidō* 一道) as the path based on the power of Amida Nyorai's Original Vow by quoting a passage from the *Buddhāvataṃsaka-sūtra* first in the section on Other-Power and then in the section on the One Vehicle.

#### 109. A Reconsideration of the *dōsō* in the Biographies of Shinran: *Yama no nembutsu* or *fudan nembutsu* Service

HASHIMOTO Junsho

Shinran is known as a *dōsō* 堂僧 ("hall monk") of the Jōgyōdō 常行堂 at Hieizan Enryakuji Temple. However, in fact, Shinran's practice and study at Hieizan have not been researched in detail. One reason is that there are no historical sources on 13th century Hieizan.

I believe that it is possible to examine this issue by using historical records and sources of other Tendai temples of that time. In this paper, first, I show fundamental characteristics of the *dōsō* from my earlier articles. From these, it became clear that Shinran practiced as a *dōsō* based on the Pure Land teaching of Amida before he met Hōnen.

Second, I consider one of the annual events held on Hieizan in the fall, the *yama no nembutsu* 山の念仏 or *fudan nembutsu* service 不断念仏会 from a historical source, the

Rinnōji records 輪王寺文書. What became clear from this consideration was the importance of Ennin 円仁 in the Tendai Jōdo sect and the esoteric elements in the Jōgyōdō.

#### 110. *Gonke no nin* (Mercy of the Incarnated Ones)

AOYAGI Eishi

Shinran uses the expression “*gonke no nin*” 權化の仁 in the general preface to the *Kyōgyōshinshō* 教行信証. Previous studies have understood *gonke* to refer to the characters in the *Kangyō* 觀經 (*Pure Land Contemplation Sūtra*), such as Ajātaśatru 阿闍世, Devadatta 提婆達多 and Vaidehī 韋提希. But Shandao 善導 considered Vaidehī not to be a saint (*ārya*, 聖), but an ordinary person (*prthagjana*, 凡夫). Why did Shinran, in contrast, understand Vaidehī to be a saint? In the first place, many of Hōnen’s disciples considered Vaidehī to be a bodhisattva. There are also sūtras that teach that Vaidehī is a saint. Furthermore, Buddhists of the Kamakura period believed that meeting the Buddha would be difficult even for bodhisattvas. On the basis of these points, I think that the Pure Land Buddhists of the Kamakura period recognized that those who could not meet the Buddha were ordinary persons. That is why Shinran called Vaidehī a saint, as she was the cause that led to Pure Land Buddhism being preached.

#### 111. The Citation of Silla Pure Land Buddhist Literature in Zonkaku’s *Rokuyōshō*

HAYASHI Ryuju

One of the characteristics of Zonkaku’s 存覚 (1290–1373) *Rokuyōshō* 六要鈔, which has had a major influence on the formation of the doctrinal studies of the Hongwanji 本願寺 tradition, is that the text contains various citations of Silla scholars’ Pure Land literature. In past studies, it has been pointed out that the *Rokuyōshō*’s quotations of the *Wuliangshoujing yishu* 無量壽經義疏 authored by the Chinese monk Jingyingsi Huiyuan 淨影寺慧遠 are taken from the *Muryōjūkyōshō* 無量壽經鈔 by the Japanese monk Ryōe 了慧 (1243–1330). However, by comparing the Silla Pure Land literature cited in the interpretations of passages of the Larger *Sukhāvātīvyūha sūtra*, we see substantial differences between Ryōe’s *Muryōjūkyōshō* and Zonkaku’s *Rokuyōshō*. This study shows that while Ryōe focuses on Huiyuan in making his interpretations, Zonkaku actively incorporates and emphasizes the interpretations of the Silla



monks Ūjōk 義寂 and Kyōnghūng 憬興.

## 112. The Origins of the *Onatsu Sosei Monogatari* and Its View of the Afterlife: Onatsu's Experience in the Pure Land

ONO Mami

*Onatsu Sosei Monogatari* おなつ蘇甦物語, the “Story of Onatsu’s resurrection,” was written in the middle of the Edo period to convert people to Jōdo Shinshū. Onatsu, who had become a faithful follower of this doctrine, died and was revived the following day. After her revival, she talked about her visit to the Pure Land during her death experience. Today, for unknown reasons, several prints and various manuscripts of this story exist. In this study, I clarify that this story’s description of the Pure Land is based on the *Kanagaki Eiri Ōjō yōshū* 仮名書き絵入往生要集, “Illustrated Japanese language Essentials of Rebirth in the Pure Land.” Moreover, the following questions are considered: Where did this story’s conception originate? How was this story disseminated? What did people at that time think about life after death?

## 113. Two Forms of Directing Merit: Through the Understanding of Two Forms of Directing Merit in the Thought of Senshōin Senmyō

TOKUHIRA Mizuki

This paper examines the meaning of the understanding of two forms of directing merit in the works of Senshōin Senmyō 専精院鮮妙 (1835–1914). Compared to the understanding of the traditional two forms of directing merit, Senmyō’s understanding has a difference. First, I compare the understanding of the traditional two forms of directing merit and the understanding of two forms of directing merit in Senmyō. From this I confirm that Senmyō tends to place emphasis on Amida Buddha’s directing of virtue when Senmyō expounds the two aspects of going forth and returning. Then, by considering the difference of the two gateways of entrance and emergence and the two aspects for our going forth and our return, I find the meaning of Senmyō’s understanding of the two forms of directing merit. In conclusion, this paper suggests that Senmyō’s understanding of the two forms of directing merit is important in showing that the two aspects of going forth and returning belong to the virtues of emergence.

#### 114. Differences between the Sōtō and the Rinzai Sects in Regard to the *Gokan no ge*

TACHI Ryūshi

This study is about the differences between the Sōtō sect's *gokan no ge* 五観偈 and that of the Rinzai, with considerations based on their historical transitions and how they were inherited down to the present day. The *gokan no ge* are the five verses recited before the meals in Zen institutions. The present study focuses on the third of the five in order to look at the differences in interpretation of the Sōtō and Rinzai sects. I focus on the basic version of the Chinese Nanshan 南山 Vinaya master 律宗 Daoxuan's 道宣 *gokan no ge*. I clarify that the present day Sōtō understanding corresponds to that of Daoxuan, while the Rinzai does not.

Next I have examine two works composed by medieval Rinzai monks, the *Chokushu hyakujō shingi Untō-shō* 勅修百丈清規雲桃抄 and the *Nichiyō shingi Shōun-shō* 日用清規笑雲抄, both of which convey an understanding in line with the Sōtō interpretation. The present day Rinzai sect's interpretation first appeared in the *Shoekō shingishiki* 諸回向清規式, published in the early Edo period, and this was accepted by the sect thereafter. However, Muchaku Dōchū 無著道忠 of the Myōshin-ji mentioned in his *Shosōrin ryakushingi* 小叢林略清規 interpretations quite similar to those of the present day Sōtō. Moreover, from the situations of Edo period Sōtō, both the interpretations of Dōgen and the *Nichiyō shingi Shōun-shō* seem to have become mixed, with no definite interpretations for the Third Passage. At least by the end of the Edo period, there was no definitive or sectarian interpretation of this text. It was only during the Meiji period that the different sectarian interpretations came to be accepted by the Sōtō and the Rinzai, and their respective different interpretations were developed gradually.

#### 115. Kōzōin Nisshin's *Rongishō* of the *Lotus Sūtra*: From the Viewpoint of the *Ryakunirongi* Owned by the Yōbō-ji Temple

KANDA Daiki

Kōzōin Nisshin 広蔵院日辰 (1508–1576), who was active in Kyoto during the Sengoku Period, was a well-known scholar monk of the Nichizon monryū school 日尊門流 of the Nichiren sect, and he left many books for the education of the school. This article focuses on an unpublished volume called *Ryakunirongi* 略二論義 by Nisshin that is kept at the Yōbō-ji 要

法寺 in Kyoto, the head temple of the Nichizon monryū school. The *Ryakunirongi*, a work of discussions on the *Lotus Sūtra*, is a simplified version of the six volumes of the *Kaishakukenpon Hokke nirongi tokuishō* 開迹顯本法華二論義得意抄 (also known as *Nirongishō* 二論義抄), Nisshin's representative work, which was completed in July 1560. While the *Nirongishō* explains the contents of the doctrine in detail, the *Ryakunirongi* was compiled on the assumption that it would be used in debates (*rongi* 論義) held in public. In such debates, which are ceremonies as well as training for younger monks, it is necessary to ask and answer questions on each chapter of the *sūtra* for a number of days, and attend lectures. In this article, I consider the formal features of the *Ryakunirongi*, which was compiled with consideration for the constraints accompanying the actual situation of the debates.

#### 116. The History of Nichiren Studies in the Early Modern Period: The Sankō mushi-e 三光無師会

ARIMURA Norihiro

After the death of Nichiren (1222–1282), the history of Nichiren Buddhism doctrinal study in the early modern period was characterized by a shift from the adoption of Japanese medieval Tendai doctrinal thought to Chinese early Tiantai doctrinal study since the Azuchi-Momoyama period. The presence of Ichinyōin Nichijū 一如院日重 (1549–1623) was significant in this era.

The origins of Nichijū's doctrinal thought have traditionally been thought to lie in the Sankō mushi-e 三光無師会 lectures held by Busshinin Nichikō 仏心院日珖 (1532–1598) and others. However, the substance of the Sankō mushi-e is unknown.

I have extracted the descriptions of the Sankō mushi-e lectures found in Nichijū's *Kenmonguanki* 見聞愚案記, according to the historical fact that Nichijū participated in the Sankō mushi-e. As a result, it is confirmed that lectures on Tendai studies, scripture reading, and the interpretation of the *Lotus Sūtra* were held at the Sankō mushi-e. In particular, it can be pointed out that the lectures on Tendai studies were an examination of Chinese early Tiantai doctrinal study, focusing on the three major commentaries of the Tiantai school, *Mohe zhiguan* 摩訶止觀, *Fahua xianyi* 法華玄義 and *Fahua wenju* 法華文句.

## 117. The Shōdai Absolutism of Nagamatsu Nissen

TAKEDA Goichi

Nagamatsu Nissen 長松日扇 (Seifu 清風, 1817–1890), who organized the Honmon Butsuryūshū 本門佛立宗, developed a form of religious propagation focusing on the *daimoku* 題目, *Namu Myōhō Renge Kyō* 南無妙法蓮華經. Shigyō Kaishū 執行海秀 (1907–1968) pointed out that the “Shōdai 唱題 absolutism” (concentration only on the *daimoku*) of Nissen is remarkably seen in activities in the late period of Nissen’s life.

Focusing on Shigyō’s idea, we here examine Shōdai absolutism using the term *kugō shōi* 口業正意 as a clue. We find that Shōdai absolutism is seen in the religious propagation activities not only in Nissen’s late period but also earlier, spanning the entire period of Nissen’s religious propagation activities.

## 118. The Circumstances behind the Publication of the *Nichirenshugi* Journal of the Nichirenshū and Their Significance

ANNAKA Naofumi

One essential resource for the study of the propagation of the Nichirenshū in the modern age is newspapers and magazines published by the sect or by those involved in the sect. When Japan embarked on new Meiji period, the world of Buddhism was forced to undergo a big change due to the government’s policy of establishing Shintō as the State Religion. But at the same time, Buddhism was influenced by many different factors brought from abroad as well. These included intangible things such as ideas and culture, which inspired each sect of Buddhism to adapt new forms of propagation. One of these forms was propagation with written materials. Although propagation of Buddhism using written materials had been common up until the Edo period, the style of propagation dramatically changed along with modernization promoted by each sect in the Meiji era. While there was a transformation of system or institutions in the background, one of the causes of the change was the introduction of new publishing technology, which made mass publication of journals possible. In such a situation, publication of different propagation journals by the Nichiren sect and those involved with it started in the Meiji period even before the new journal *Nichirenshugi* was published in the Shōwa era. This paper discusses the way Buddhism was propagated using written materials in the early Shōwa

period through an examination of *Nichirensugui*.

# 119. Kegon Doctrine during the Nanbokuchō 南北朝 Period in the *Muchūgi* 夢中戲 of Jōyo 盛譽

NORO Sei

This paper reveals the actual conditions of Kegon studies in the Kaidan'in 戒壇院 sub-temple of the Tōdaiji 東大寺 temple during the Nanbokuchō 南北朝 period, which have been hardly discussed, through examining newly discovered manuscripts.

Myōchibō Jōyo 明智房盛譽 (1273–1362), who belonged to the Kaidan'in sub-temple, was one of the most influential monks of the Tōdaiji during the Nanbokuchō period. The *Muchūgi* 夢中戲 written by him is a record of doctrinal debate (*dangi* 談義) held in the Kaidanin. The library of the Tōdaiji currently possesses twenty-three manuscripts of this *Muchūgi*. While Jōyo follows the interpretations of the Kegon doctrine by Kegon monks of the Kamakura 鎌倉 period such as Sōshō 宗性 (1202–1278) and Gyōnen 凝然 (1240–1321), he also offers his unique view.

In this paper, I investigate a doctrinal question in the *Muchūgi*: “is the realm of enlightenment put into words?” (*kabun setsuhi* 果分説否). Through my investigation, I attempt to reveal that Kegon monks during the Nanbokuchō period developed new interpretations while remaining deeply influenced by the doctrines of Chengguan 澄觀 (738–839) and Shingon Buddhism, which explain that the realm of enlightenment *can* be put into words.

# 120. The Formation of Kegon Doctrine at Kumeda Temple: Focusing on “That Aspect is the Path”

TAKATA Shizuka

The Kumeda Temple 久米田寺 in Izumi Province belongs to the Todaiji Kaidan-in lineage. From the time Gyōnen's 凝然 (1240–1321) disciple Zenni 禅爾 (1252–1325) was the head priest, Kegon doctrine was freely studied there. This was documented in such doctrinal discourse materials as Jōyo's 盛譽 (1273–1362) *Kegon tekagami* 華嚴手鏡, and Tannei's 湛睿 (1271–1364) *Kodai kagushō* 古題加愚抄 and *Muchūgi* 夢中戲.

The debates conducted by Jōyo and Tannei at Kumeda Temple were organized into a fixed formula of two questions and two answers, with follow-up questions supplementing criticism. With these discourses they conducted an elaborate interpretation of the Perfect Teaching 円教 of Kegon.

Many priests from a variety of schools gathered at Kumeda Temple, and exchange with Shingon doctrine thrived there. It is for that reason that the doctrinal discourse that developed at Kumeda Temple shares similar points of interest and subjects of debate with other schools.

This paper focuses on the debate surrounding the subject of “That Aspect is the Path” 当相即道, which deals with the relation of mental afflictions and the bodhi mind. Through an analysis of that debate we clarify the influence of Shingon thought, as well as trace how doctrinal debate of the Kaidan-in lineage was formed.

#### 121. The Shinpuku-ji Manuscript of the *Kegon hokkai gikyō*: An Introduction to and Features of the *Gyōnen shinpitsu-bon*

FUJIMARU Kaname

This study presents an introduction to, and clarifies the features of, the Shinpuku-ji manuscript *Kegon hokkai gikyō* 華嚴法界義鏡, written by the Todai-ji monk Gyōnen 凝然 (1240–1321) in the Kamakura period.

The *Hokkai gikyō* was written in Einin 3 (1295) at the Kaidan-in of Todai-ji, when Gyōnen was 56 years old. There are only two extant manuscripts, both of which are owned by the Todai-ji library: the Tenshō 18 (1590) two-volume manuscript, and the Tenshō 2 (1574) first volume. The Tenshō 18 work later became the source of the Genroku 8 (1695) printed edition, and this edition became the source for the *Dai Nihon Bukkyō Zensho* and the *Nihon Daizōkyō* that are currently in circulation.

At present, apart from these manuscripts, it has been newly revealed that the Shinpuku-ji manuscript owned by the Ōsu Kannon Hōshō-in Ōsu-bunko 大須観音宝生院大須文庫 collection in Nagoya City is the Gyōnen *shimpitsu-bon* 真筆本, that is, it is an autograph of Gyōnen. Further, it has also become clear that this is the draft-manuscript of the *Hokkai gikyō*. After writing it, Gyōnen made copies twice in order to present it to Shōchū 聖忠 (1268–1391), the Todai-ji Tonan-in 東南院 head monk, and to his nephew Jitsuen 実円. Among these, the copy presented to Jitsuen is the source of the *Hokkai gikyō* included in the current

series of publications. In the Shinpuku-ji manuscript, the *yomiten* (punctuation marks) and the *okurigana* (kana reading of the Kanji characters) were added by Gyōnen himself, and there are many readings that are different from those in the abovementioned two manuscripts. One is presented with a perspective that is different from the conventional one, if one follows these *kundoku* or Japanese readings of the Kanji characters.

In this study, I present a part of the *kundoku* and interpretations of a Shinpuku-ji manuscript in conjunction with the various manuscripts of *Hokkai gikyō*, identifying issues in the sources.

## 122. The Development of *Shuzen* during the Late Heian Period

TANAKA Yuko

In Fujiwara no Michinaga's 藤原道長 *Midō kanpaku-ki* 御堂関白記 and Fujiwara no Sanesuke's *Shōyū-ki* 小右記, diaries written in the second half of the tenth to the first half of the eleventh century, *shuzen* 修善 refers to esoteric Buddhist rituals (*shuhō* 修法) for worldly benefits.

In Minamoto no Toshifusa's 源俊房 *Suisa-ki* 水左記 and Fujiwara no Moromichi's 藤原師通 *Gonijō Moromichi-ki* 後二条師通記, both of which are from the second half of the eleventh century, there are fewer instances of this word. These texts use *shuhō* or rituals' individual names to refer to Buddhist rituals carried out with the same aim as *shuzen*. This was because *shuzen* ceased to vaguely refer to esoteric Buddhist rituals during the latter half of the eleventh century, as a result of two factors. First, esoteric Buddhist rituals became common among Heian period aristocrats. Second, due to the spread of views regarding Pure Land rebirth, people became conscious of *zengyō* 善業—"good acts"—for rebirth in the Pure Land, affecting the semantic content of *zen*, the character shared by *shuzen* and *zengyō*.

### 123. Shōjin (Incarnation) Benzai-ten Faith in the *Enoshima engi*

TANAKA Ami

In the *Enoshima engi* 江島縁起, famous monks witness the hierophany of Shōjin Benzai-ten 生身弁才天. This study considers two issues related to this topic.

First, in the *Enoshima engi*, the words *shōjin* 生身 and *shinjin* 真身 are used interchangeably. Medieval narratives in Japan contain several examples in which the two words are used in this manner. The *Enoshima-engi* may have been influenced by this tendency.

Second, the *Enoshima engi* quotes the *Annen Kashō-ki* 安然和尚記. Similar sentences are found in many places in the *Keiran Shūyōshū* 溪嵐拾葉集, in quotations of passages attributed to Annen 安然. As a result, the author of the *Enoshima engi*, who respected Annen, adopted this idea. Thus, the *Enoshima engi* not only quotes the *Annen Kashō-ki* but also emphasizes Shōjin Benzai-ten in the parts that were written about other monks, such as En no Gyōja 役行者 and Kūkai 空海.

### 124. Hirokawa Kōzen, a Zen Priest Who Served as Minister of Agriculture, Forestry and Fisheries

KURIMOTO Makoto

Hirokawa Kōzen 広川弘禪 (1902–1967), who served as Minister of Agriculture and Fisheries under Prime Minister Shigeru Yoshida 吉田茂 (1878–1967) during the chaotic period after the war, was born as a successor to Ryūsawa Temple 竜沢寺, a Sōtō establishment in Fukushima Prefecture, and studied at the current Setagaya Gakuen High School and Komazawa University. I approach him not only as a parliamentary politician, but also as a Zen priest.

I pay attention to such things as his attendance, in 1956, along with Kusaba Ryūen 草葉隆円 (1895–1966) and Andō Kaku 安藤覚 (1899–1967), at the “Buddha’s 2500th Anniversary Celebration” held in Thailand, his installation on the roof of the Aoba Gakuen of a relic of the Buddha during his time as director of the school, and his activities as a Zen priest.

In 1952, in the magazine *Bungei Shunjū* 文芸春秋, he was interviewed by Otis Cary in an article entitled “Monster named Hirokawa Kōzen” (広川弘禪という怪物) in which he is quoted as saying, “Japanese culture is nothing except Buddhist culture. 97% of the national



treasures are related to Buddhism. ... Japan's democracy has been clear since the period of the Buddhist articulation that discrimination is equality and equality discrimination 差別即平等, 平等即差別.” Concerning the Sekai Bukkyōto kaigi 世界仏教徒会議, he said, “To tell the truth, you must do it in Sanskrit or Pāli; It's stupid to do it in English.”

I would like to pursue Kōzen's appearance as a Zen priest from the testimonies of people who interacted with him during his lifetime.

## 125. The Relationship of the Tagahōin-ryū with the Tradition of Buddhist Medicine

SHINDO Hiroshi

This study examines the religious origin of the Tagahōin-ryū 多賀法印流, a medical school which flourished in the early 17th century. It was founded by Shūyo Hōin 宗与法印 (?–1654), a priest of the Taga Taisha shrine 多賀大社. Various Buddhist ideas can be found in the medical publications of the school. In this study, focus is placed on three points, and it is demonstrated that Tagahōin-ryū medicine is actually based on preceding Buddhist medicine traditions. First, attention is paid to ideas about the cause of illness regarded as the outcome of one's state of mind. Second, belief in Yakushi Nyorai 薬師如来 is noticed. Offering proper treatment is what doctors are trained for, and the treatment itself is protected by Yakushi. The third point stresses the Buddhist interpretation of fetal growth in the mother's womb. The foetus is said to grow under the protection of thirteen buddhas. These three points are very similar to what is found in Kajiwaru Shōzen's 梶原性全 (1265–1337) *Ton'ishō* 頓医抄 and Dairyū's 大龍 *Sanken I'chisho* 三賢一致書 (1649). Considering the above, it is thus clear that the idea of the Tagahōin-ryū is based on the tradition of Buddhist medicine.

## 126. A Newly Discovered Manuscript in the Collection of Denkō-ji Temple: The *Shejiezonglei-tu* 攝戒種類図 by Yuanzhao

OTANI Yuka

Composed by Yuanzhao 元照 (1048–1116), known as the Vinaya master who revived the Nanshan school during the Northern Song dynasty, the *Shejiezonglei-tu* 攝戒種類図 had been thought to have been lost. During a recent investigation of Tokuda Myōhon's 徳田明本 collection at the Denkō-ji 伝香寺 in Nara, I discovered another manuscript of the text. This

paper contains the full text based on this manuscript and a comparison with an alternative manuscript owned by the Tōshōdaiji-ji 唐招提寺.

The *Shejiezhonglei-tu* was finished by Yuanzhao in 1092, and the Denkō-ji manuscript was copied in the Edo period by Gaen-bō Chigaku 我円房智岳 (?-1690), a priest of the Makio-san Byōdō shinno-in the Saimyō-ji 槇尾山平等心王院西明寺.

Yuanzhao's argument in this work is that the 250 precepts listed in the *Dharmaguptaka Vinaya* are structured in such a way that the four *pārājikas* (sexual behavior, stealing, murder, and lying about one's spiritual attainments) contain all of the remaining 246 precepts. As a result, Yuanzhao's assertion that it is enough to observe the four *pārājikas* can be considered to have had a great influence on Japanese Buddhism. Due to the limitations of the space available here, further details will be presented in a separate paper.

#### 127. The *Zhu Niepan jing* 注涅槃經 in Hida Shūzan's Collection

AOKI Chialin

Hida Shūzan 飛田周山 (1877–1945) was a modern Japanese painter and a student of Okakura Tenshin 岡倉天心 (1862–1913). Like Okakura, Hida also had an aesthetic eye and had a valuable collection of old Japanese manuscripts. The oldest in the collection are from the Nara period.

In an art magazine called *Zokei Geijutu* 造形芸術 published in 1940, Hida introduced his collection with photographs and commentary. The collection includes the *Zhu Niepan jing* 註涅槃經, but unfortunately there is no information about its author.

In this article, I examine the characteristics from the photograph of the *Zhu Niepan jing* in Hida's collection, and reach the conclusion that there is a good possibility that this belongs to the series of the Tang prefectural governor Wei Shen 韋諗 (early 8th c.) copied in the Nara Tempyō period.

#### 128. Two Kinds of *avinivartanīya*

SAWAZAKI Zuiyō

Non-retrogression (*avinivartanīya*) is indicated as the stage that should be the goal in the practical path of a bodhisattva. However, as stated in Lamotte 1965, the word *avinivartanīya* in

Mahāyāna texts is ambiguous due to its multiple meanings. In order to clarify the semantic content of this non-retrogression, this paper focuses on the classification of non-retrogression shown in the *Da zhidu lun*. Funahashi 1973, Lamotte 1965/1976, and Gilks 2010 have already pointed out that there are two kinds of non-retrogression in the *Da zhidu lun*. However, since there are differences in the kinds of non-retrogression they pointed out, I re-examine non-retrogression in the *Da zhidu lun*.

All three kinds of non-retrogression pointed out by the three scholars are confirmed in the *Da zhidu lun*: (1) non-retrogression from the mind that aspires to enlightenment (*bodhicitta*) or from *vyākaraṇa*; (2) non-retrogression with the same meaning as the freedom from retrogression achieved in the *darśana-mārga*; and (3) non-retrogression of the *avinivartanīya bhūmi*, which means never regressing to the stage of *śrāvaka* or *pratyekabuddha*. In addition, (1) is only indicated from the perspective of a Buddha who is equipped with spiritual powers (*abhijñā*), and is considered to be a non-retrogression of which the practitioner cannot be aware.

## 129. The Existence or Non-existence of the Two Vehicles in Zhizang and Sengmin

WEI YI

This paper aims to examine the development of the discussions regarding whether to recognize the existence of the two vehicles in the writings of Zhizang 智藏 (458–522) and Sengmin 僧旻 (467–527). By examining the fragments of works by Zhizang and Sengmin quoted in Sanlun 三論 (Three Treatises) literature, this study reveals how the two vehicles are interpreted as leading all sentient beings to attain buddhahood.

Although Zhizang initially recognized the concept of two vehicles, later he argued that two vehicles were just of nominal value, and their true essence was none other than the bodhisattva. While Sengmin accepted the two vehicles including the *śrāvakas*, he claimed that they later transformed and were incorporated in the Mahāyāna. Regardless of whether one accepts the two vehicles, based on the theory of equating the elimination of four abiding delusions as *kleśa* in the Mahāyāna with the elimination of delusion in regard to seeing reality and conceptual thinking as *kleśa* in the Hīnayāna, the arhat ranking system in the two vehicles practices was interpreted in such a way that the tenth stage of Huayan was converted to the seventh stage. Based on this view of Zhizang and Sengmin, while Jizang 吉藏 (549–623)

formulated the theory of two types of *śrāvakas* dividing real-practice and provisional-practice, the point of contact in the stages of arhat and bodhisattva practice was reduced to ten stages of faith.

### 130. True and Expedient Discourses: This Defiled Land and That Pure Land in the Works of Tanluan

YAN Ruolin

In the three Pure Land sūtras, especially in the *Wuliang shoujing* 無量壽經, true discourse appears in the eighteenth vow and the passage declaring its fulfillment, while expedient discourses can be found in the nineteenth and twentieth vow and the passages declaring their fulfillment which describe three grades of birth in the Pure Land and a kind of birth in the Pure Land for those who doubt the Buddha's wisdom. How does Tanluan 曇鸞, the pioneer of Other-power Pure Land Buddhism based on the three Pure Land sūtras, understand these discourses about birth in the Pure Land? In this paper, I discuss the way birth in Amida's Pure Land is presented in the works of Tanluan, especially the *Jingtu lunzhu* 淨土論註 and the *Luelun anle jingtui* 略論安樂淨土義, from the perspective of true and expedient discourses, and I show that both discourses are necessary to clarify the meaning of ordinary people's birth into the Pure Land of Amida Buddha.

### 131. “Being Benefitted by the Other” and “Benefiting Others” (*tari rita* 他利利他)

TANI Hidetoshi

If one compares the *Discourse on the Pure Land* (*Jingtu lun* 淨土論), the *Commentary on the Discourse on Birth* (*Wangsheng lunzhu* 往生論註) and Shinran's writings, one finds differences in their doctrinal interpretations. Thereby, we can identify the historical development of Pure Land doctrine. Previous scholarship on these texts has variously interpreted these differences. Focusing on the idea of “being benefitted by the Other” and “benefitting others” (*tari rita* 他利利他), we can find the seed of the development of Shinran's theory of directing of virtue to sentient beings by the Other Power of Amida Buddha. However, Shinran's ideas differ from the original intention of Tanluan, author of the *Commentary on the Discourse on Birth*.

### 132. Interpretation of the Tetralemma in Jizang's *Huayan youyi*

KUDO Ryodo

In this paper, I consider the interpretation of the tetralemma 四句分別 in Jizang's 吉藏 *Huayan youyi* 華嚴遊意. In the *Huayan youyi* a total of 19 types of tetralemma are described, and in a total of 23 places the ideas of Jinajin 法朗, Jizang's master, are also introduced. The logical structure of the traditional theory of the the Sanlun school 三論, based on the *Buddhāvataṃsaka-sūtra* 華嚴經, penetrates the *Huayan youyi*, and the influence of the ideas of Jinajin is significant. Such a logical structure is rarely found in other works and it has become clear that this is a unique feature of the *Huayan youyi*.

### 133. Shandao's View of Repentance in the *Fashi zan*

SANADA Keie

In this study, I examine why Shandao 善導 discussed the practice of repentance in the context of hell in his *Fashi zan* 法事讚. First, in examining the use of the term “hell” in Shandao's works, it is seen that he almost always discusses hell in terms of the practice of *nianfo* 念佛 or birth in Amida Buddha's Pure Land, and it is only in the *Fashi zan* that he connects hell with the practice of repentance. Further, despite the fact that the moment of death is discussed in the *Fashi zan*, Shandao does not link the realms of hell to the moment of death or *nianfo* practice. The purpose of a detailed description of the realms of hell in the *Fashi zan* was certainly to create a context to enhance the practitioner's aspiration for birth in Amida's Pure Land. However, that alone does not explain why Shandao discussed repentance in the context of hell only in the *Fashi zan* and not in his other works. Thus, here I reexamine the relationship between repentance and hell in Shandao's *Fashi zan* by looking at his understanding of sin. As a result, I show that his detailed explanation of hell is necessary to establish the foundations of repentance practice.

### 134. Interpretation of the Original Vow of Buddha and Salvation in the Faxiang School

MIZUTANI Kana

According to the description of the *Cheng Weishi lun shujij* 成唯識論述記 of Ji 基 (Kuiji 窺基) of the Chinese Faxiang school, and the *Fodi jinglun* 仏地經論 translated by Xuanzang, it is said that the existence of the Buddha's original vow 本願 allows sentient beings to hear the teachings of the Buddha. In this paper, we examine its interpretation based on the theory of *viññaptimātratā*.

In the *Fodi jinglun*, it is said that sentient beings listen to the Buddha's preaching because of the "strong connection" 強縁 of the Buddha's original vow. In this era or earlier, Shandao 善導, the Chinese Pure Land patriarch, is the only one who refers to the Buddha's vow as strong connection, except for the translation of Xuanzang. Therefore, it is possible that Shandao referred to the *Fodi jinglun*.

### 135. The Characteristics of Chan Contemplation in the *Liumiaomen*

OMATSU Hisanori

The *Liumiaomen* 六妙門 was preached by Zhiyi 智顗 and positioned as a work that clarifies the *buding zhiguan* 不定止観 (indeterminate cessation and contemplation meditation). This paper compares the contents of the *Liumiaomen* with other works of Zhiyi. As a result, a new significance of the *Liumiaomen* was revealed. I point out that it is necessary to examine whether the assignment of the *Liumiaomen* to the *buding zhiguan* is really due to the intention of Zhiyi.

### 136. Tiantai Interpretations of the Two Birds Metaphor of the *Mahāparinirvāṇa mahāsūtra*

HIBI Nobuhito

Kācilindi (ka) 迦隣提 and cakravāka 鴛鴦 are names of birds of the same species. In English, these birds are called the Mandarin duck. They are described in the *Mahāparinirvāṇa mahāsūtra* as a metaphor called the Two Birds Metaphor 二鳥喩. Since kācilindi and

cakravāka indicate the same bird, these two names are inseparable or equal. The sūtra uses the metaphor to demonstrate the fundamental truth that impermanence 無常 and permanence 常 are inseparable.

Based on this metaphor, Zhiyi 智顗 (538–597), the founder of Chinese Tiantai, uses the phrase *èr niǎo jù yóu* 二鳥俱遊 to describe *cháng wúcháng bùdé xiānglí* 常無常不得相離 in his commentary on the *Vimalakīrtinirdeśa*, *Weimo jīng wenshu* 維摩經文疏.

Incidentally, the Mandarin duck is known as a creature whose males and females always move together. Therefore, *yuānyang* 鴛鴦, the Chinese translation of cakravāka, includes the meanings of both male and female Mandarin ducks. But given the nature of this creature, it is unclear what the two birds are meant to represent for Zhiyi. In other words, it can be understood that Zhiyi expected not kācilindi and cakravāka but a male bird and a female when he referred to *èr niǎo jù yóu*.

To conclude, Guanding 灌頂 (561–632), the second patriarch of the Tiantai and a pupil of Zhiyi, understood the two birds as male and female in his commentary on the *Mahāparinirvāṇa mahāsūtra*, *Da banniepan jīng shu* 大般涅槃經疏. The understanding of Guanding differs from that of the sūtra itself, since the sūtra describes kācilindi and cakravāka as two different birds. This change can be pointed out as one aspect of the scholastic transition from Zhiyi to Guanding.

### 137. The Relationship between the Three Thousand Appearances and the Three Truths According to the Successors of the Tiantai Shanjia Group

YUBA Naoko

In the controversy about interpretations of Tiantai doctrine in the Song, referred to as the Shanjia-Shanwai 山家山外 debates, the problems concerning the relationship between Three Thousand appearances 三千法 and Three Truths (the Truths of Emptiness 空諦, of Provisional Positing 假諦, and of the Middle 中諦) was an important topic. Zhachuan Renyue 雪川仁岳 (992–1064) and Shenzhi Congyi 神智從義 (1042–1091), usually positioned as masters of the Later Shanwai group 後山外派, offered sharp criticism of Siming Chili's 四明知礼 (960–1028) theory, and argued that the Three Thousand appearances must belong in only the category of the Truth of Provisional Positing. The present study focuses on the objections to their argument made by the successors of the Shanjia group (Caotang Chuyuan 草堂處元

[1030–1119], Zhiyong Liaoran 智湧了然 [1077–1141], Beifeng Zongyin 北峰宗印 [1149–1214]).

### 138. How Zhiyan 智儼 Accepted the Consciousness Theory Translated by Xuanzang 玄奘

YOSHIMURA Makoto

In the *Huayan wushi yaowenda* 華嚴五十要問答, Zhiyan 智儼 (602–668) applies the consciousness theory to the Lesser Vehicle, the Three Vehicles and the Great Vehicle. The focus of his argument is the consciousness theory of the Three Vehicles. The Three Vehicles are further classified into the Initial Teaching 初教 and the Final Teaching 終教. The Initial Teaching is distinguished into the teaching for converts from the Lesser Vehicle 迴心教 and the teaching for persons who advance directly to the Great Vehicle 直進教.

Where and how was the consciousness theory seen in the translations by Xuanzang 玄奘 (602–664) positioned in respect to those? The main points of Zhiyan's interpretations are as follows;

1. Zhiyan places much of the consciousness theory of the *Yogācārabhūmi* 瑜伽師地論 and the *Cheng weishi lun* 成唯識論 translated by Xuanzang in the Initial Teaching for converts from the Lesser Vehicle, based on Asvabhāva's *Mahāyānasamgrahabhāṣya* 攝大乘論釋 translated by Xuanzang.
2. Zhiyan bifurcates the *ālayavijñāna* 阿賴耶識 translated by Xuanzang into *vipākavijñāna* 異熟賴耶 and *dharmatāvijñāna* 法性賴耶. The former belongs to the Initial Teaching for converts. The latter is considered *tathāgatagarbhavijñāna* 如來藏識 and belongs to the Initial Teaching for people who advance directly.
3. Zhiyan insists that *manas* 末那識 does not arise subsequent to the *darśanamārga* 見道 and the single *manovijñāna* 意識 is transformed into four kinds of cognition (*jñāna*) 四智. He develops the theory of a single *manovijñāna* based on Paramārtha's translation of Vasubandhu's *Mahāyānasamgrahabhāṣya*.

In this way, Zhiyan avails himself of the consciousness theory translated by Xuanzang, using some parts directly, and criticizes other parts to build his original consciousness theory. It can be characterized as a process of rationalizing the old consciousness theory of the Dilun 地論 and Shelun 攝論 schools with the new consciousness theory in Xuanzang's translations.



### 139. The Position of Baizhang Huaihai 百丈懷海 in the History of Tang Dynasty Chan Thought

OGAWA Tairyu

The Chan thought of the Tang dynasty monk Baizhang Huaihai 百丈懷海 (749–814) centered on the concept of true emptiness or *śūnyatā* 真空. In teaching this, he utilized the “Three Phrases” 三句 (affirmation, negation, and double negation), then stressed transcendence even of the resulting emptiness. This was a reinterpretation of the Chan teachings of his master, Mazu Daoyi 馬祖道一 (709–788) via thoroughgoing *śūnyatā* thought. Baizhang’s Chan thought was inherited by his disciple Huangbo Xiyun 黃檗希運 (d. 850), although the two masters differed in that, while both instructed their disciples to return to *śūnyatā*, Baizhang utilized the Three Phrases whereas Huangbo utilized the *Shoulengyan jing* 首楞嚴經 (the so-called Pseudo-*Śūraṅgama-sūtra*).

### 140. The Taiwan Buddhist Association, an Organization of Japanese Buddhist Groups in Taiwan during the Time of Japanese Rule

LIN Liman

In 1895, Taiwan became a colony of Japan. Buddhist monks followed the Japanese army to Taiwan, and thus Japanese Buddhism was also introduced to Taiwan. In 1896, Sasaki Chinryū 佐佐木珍龍 (1865–1934), a monk of the Sōtō sect, founded the Dainippon Taiwan Buddhism Association 大日本台湾仏教会 to lead the Buddhist community in Taiwan. Subsequently, the sects of Buddhism in Japan moved from competing with each other in preaching to cooperating with each other, and the Taiwan Buddhist Association 台湾仏教会 was thus established in 1902. This paper explores the background and reasons for the establishment of the Taiwan Buddhist Association. It also discusses the publication of the official magazine of the Association, *Taiwan Kyōhō* 台湾教報, as well as the operation of the charity project Taiwan Orphanage.

141. Riku Etsugan, the Chinese Translator of the *Shōbōgenzō*

ISHII Kōsei

Riku Etsugan 陸鉞巖 (1855–1937), a Zen monk of the Sōto Zen sect, was a student at the Sōtoshū Daigakurin 曹洞宗大学林, the predecessor of Komazawa University, when he argued for the establishment of a school for nuns based on Dōgen's theory of gender equality. During his stay in Taiwan, he visited India, Southeast Asia, and China. After returning from Taiwan, he served as acting president of the Sōtoshū Daigakurin. After becoming the abbot of Entsūji Temple 円通寺 in Nagoya, he translated the *Shōbōgenzō* 正法眼藏, the *Shōbōgenzō zuimonki* 正法眼藏隨聞記, the *Denkōroku* 伝光録, and other important books of the Sōto Zen sect, originally composed in Japanese, into classic Chinese. This was done with the aim of proselytizing not only in Taiwan but also in China and Korea. Many of these works and their manuscripts are stored in the Komazawa University Library, but they have not been known until now.

142. The Quotations of the *Zhiguan ji zhong yiyi* 止觀記中異義 in Zhengzhen's *Zhiguan siji* 止觀私記

ZE Hui

This paper focuses on four important quotations from Daosui's 道邃 (ca. 735–811) *Zhiguan ji zhong yiyi* 止觀記中異義 in Zhengzhen's 証真 (ca. 1124–1220) *Zhiguan siji* 止觀私記, and points out their differences in vocabulary and sentences. It also investigates the intentions of quoting the *Zhiguan ji zhong yiyi* in the *Zhiguan siji*.

Comparing the four quotations in the *Zhiguan siji* with their original texts in the *Zhiguan ji zhong yiyi*, we find that there are cases where missing characters or typographical errors can be found in the *Zhiguan siji*. As a result, the meanings of their contexts cannot be well understood in some places. Furthermore, based on Zhengzhen's commentary to those four quotations, it is found that he intended to avoid assertive words, and adopted the explanation of the *Zhiguan ji zhong yiyi* to assert his point of view; he also criticized Zhanran's (711–782) explanation in the *Mohezhi guan fuxing chuanhong jue* 摩訶止觀輔行伝弘決 which is different from his theory.

#### 143. Repentance in the Middle Heian Period: The *Kuhon ōjōgi* and *Ōjō yōshū*

VERA Chirino

The study that follows explores the uses of the term *zange* 懺悔 in the *Gokuraku jōdo kuhon ōjōgi* 極樂淨土九品往生義 (*The Theory of nine grades of rebirth in The Pure Land of Supreme Bliss*) written by Jie Daishi Ryōgen 慈慧大師良源 (912–985), and in the *Ōjō yōshū* 往生要集 (*A collection of essential [teachings] on rebirth*) written by Eshin Sōzu Genshin 恵心僧都源信 (942–1017). Through a comparison of these texts, I argue that even though they do share certain common ground regarding the notion of repentance, for example a classification of repentance in terms of the two categories “Repentance based on Principle” and “Repentance based on Phenomena,” still the common base is minimal and actually the texts interpret the notion of repentance in very different terms. To show this, this study addresses questions such as who should perform the repentance and how it should be performed, and offers an analysis of the role of repentance in the complete narrative of each source, emphasizing its relation to another central notion—that of *nenbutsu*.

#### 144. The Relationship between the Tang Period *shangzuo* 上座 and the Song Period *zhanglao* 長老

DOU GO

Based on a study of the Song period *Shishi yaolan* 釈氏要覽 (1019), this paper shows that there is a close relationship between the *shangzuo* 上座 of the Tang dynasty and the *zhanglao* 長老 of the Song dynasty in temple management systems. Specifically, we focus on the managers of Chan and Vinaya temples described in the *Shishi yaolan*, and make the following two points. First, the Vinaya temples of the Song dynasty adopted the *shangzuo* as temple manager following the precedent of the Tang system. Second, the newly established *zhanglao* in Chan temples of the Song and *shangzuo* of the Tang are the same term.

#### 145. The Huayan Scholar Yuanlang 元朗

PING Yanhong

The development of Huayan doctrine during the late Tang and the Five Dynasties was slow, and few scholars have paid attention to the masters who made great contributions to Huayan during this period. Moreover, scholarly research on the development of Huayan during this period has also been limited to the scope of the “Ershui sijia” 二水四家, the scholars characterized as the Two Waters (Changshui Zixuan 長水子璿 [965–1038] and Jinshui Jingyuan 晉水淨源 [1011–1088]) and Four Houses (Daoting 道亭 [1023–1100], Guanfu 觀復 [?–1146/1152?], Shihui 師會 [1102–1166] and Xidi 希迪 [?–1218?]). In fact, however, those who contributed to the development of Huayan in the Song dynasty were not at all limited to these six scholars. Yuanlang 元朗 is just one such other contributor worthy of study.

The *Dasheng qi xin lun jishichao* 大乘起信論集稡鈔, the only scholarly work of Yuanlang, was esteemed by Üich’ön 義天 (1055–1101), and was compiled into the *Wōnjong munnyu* 圓宗文類 and *Sinp’yŏn chejong kyojang ch’ongnok* 新編諸宗教藏總錄. Unfortunately, the full text of *Jishichao* has not survived, and there is no clue left in China. However, a few Japanese scholar-monks cited it in their own works. Through these quotations, it is possible to recognize the ideological tendency of Yuanlang to a certain extent.

This paper aims to explore the chronology of Yuanlang, the relationship between his work, *Jishichao*, and Fazang’s *Dasheng qi xin lun yiji* 大乘起信論義記. Based on these, we are able to access Yuanlang’s Buddhist thought.

#### 146. *Zhi* 知 and *Xin* 心 in Zongmi’s Theory of Mind

ZHU Jianti

This article mainly discusses the relationship between *zhi* 知 and *xin* 心, two important concepts in Zongmi’s thought, especially in regard to their real nature and function. The connection between these two senses helps us understand the three stages of Zongmi’s understanding of *zhi*.

#### 147. Li Tongxuan's View of Potalaka and His Understanding of Sanskrit: The Translation "Little White Flowering Tree Mountain" and Its Influence

CHEN Yian

In the *Gaṇḍavyūhasūtra*, Mt. Potalaka is the dwelling place of Avalokiteśvara, a bodhisattva who exemplifies infinite mercy and compassion. The word *pota*, which literally means "young plant," has various translations in Buddhist philosophy. Fazang 法藏 interpreted the word *potalaka* as "Small Tree Vine Adornment Mountain" 小樹蔓莊嚴山, whereas his disciple, Huiyuan 慧苑, translated it as "Small Flowering Tree Mountain" 小花樹山.

Li Tongxuan 李通玄, referring to Huiyuan's version, first translated *potalaka* as "Small White Flower Tree Mountain" 小白華樹山. He associated *potalaka* with Avalokiteśvara's "Great Compassionate Practice" 大悲行. According to Li Tongxuan, Avalokiteśvara embodied the "Great Compassionate Practice" when he offered his life to teach all sentient beings to achieve *bodhicitta*, an enlightened mind aimed to avoid committing small mistakes and abandoning small good deeds.

The idea that his interpretation of Sanskrit is unreliable existed since the Ming Dynasty. However, the translation as "Small White Flower Tree Mountain" was widely accepted and had a remarkable influence on Chengguan 澄觀 and on later generations.

#### 148. Guanshiyin 觀世音 Bodhisattva in Li Tongxuan 李通玄

LONG Ming

When annotating the eighty *juan Huayan jing* 八十華嚴, Li Tongxuan 李通玄 (635–730 or 646–740) used the old translation, Guanshiyin 觀世音, instead of the new translation term Guanzizai 觀自在. He also constructed the unification of the four truths theory by adding Guanshiyin to the unification of the three truths. This led to clarifying the characteristics of Li Tongxuan's Huayan ideal.

Although there are previous studies on this topic, there are still many points that have not been clarified. This research is based on previous research and Li Tongxuan's works, as well as his understanding that the compassion and wisdom of Guanshiyin are inextricably connected. I clarify that Guanshiyin immediately unified Puxian 普賢, Samantabhadra, in the unification of the four truths.

#### 149. The Doctrinal Characteristics of the *Lengqie jing shu* 楞伽經疏 of Yuanhui 円暉

WANG Ruobin

This paper focuses on the *Lengqie jing shu* 楞伽經疏, attributed to Yuanhui 円暉 of the Zhongdayun Monastery 中大雲寺. Identified in Dunhuang 敦煌, this text represents an annotated commentary on the *Lengqie jing* 楞伽經, that is, the Chinese translation of the *Laṅkāvatāra-sūtra* of Qiunabatuoluo 求那跋陀羅 (Guṇabhadra, c. 394–468). This study examines Yuanhui's ideas concerning *prajñā* 般若 and *tathāgatagarbha* 如來藏, through Yuanhui's discussions of the concept of *feisheng* 非乘, no vehicle. First, the study clarifies Yuanhui's definition of *feisheng* and his simultaneous rejection of *yisheng* 一乘, one vehicle, and *sansheng* 三乘, three vehicles. Second, by considering the use of the term *zhen dasheng* 真大乘, true Mahāyāna, this study aims to confirm the existence of *tathāgatagarbha* thought in Yuanhui's doctrine. In addition, by referring to Fazang's 法藏 discussions of the 'Three and One Vehicles' 三一權實 theory of Buddhist scriptures and the relationship between the term *diyi yi* 第一義, ultimate meaning, and *prajñā*'s 'contemplation of emptiness' in the above literature, this study seeks to understand further the existence of *prajñā* thought in Yuanhui's interpretation of *feisheng*. Last, this study also analyzes the possibility of an integration of *prajñā* thought and 'Buddha nature thought' 仏性思想 within Yuanhui's doctrine.

#### 150. A Comparison of the *Fanwang jing* Commentaries of Üjök and Sūngjang

Bub Jang (LEE Choong Hwan)

Üjök 義寂 and Sūngjang 勝莊 both wrote *Fanwang jing* 梵網經 commentaries quoting the *Yogācārabhūmi* 瑜伽師地論. However, there is a decisive difference between them in the purpose of such quotations. Üjök quoted the *Yogācārabhūmi* in order to expound the *Fanwang jing*, but Sūngjang commented on the *Yogācārabhūmi* itself. These differences are also related to their respective understandings of the precepts 戒律. Üjök held the position that all sentient beings possess buddha-nature 一切衆生悉有仏性. For Sūngjang, the capacity 機根 of beings is determined through the five gotra theory 五性各別. This is also related to the three categories of pure precepts 三聚淨戒. If one holds the five gotra theory, there is a difference in the interpretation of the precepts that are aimed at the improvement of other beings 攝衆生戒. The three categories of pure precepts is an idea not originally contained in the *Fanwang jing*.

However, it was quoted by many commentators after Zhiyi 智顗. The five gotra theory is different from the idea of saving all the people that the *Fanwang jing* emphasizes. In this study, I compare the *Fanwang jing* commentaries of Üijök and Sūngjang, and identify the reasons for those differences and the problems of interpretation.

#### 151. On the Notion of the “One Mind” (*yi xin*) in Sengwei’s *Shi zhu jing hanzhu xu*

LEE Sangyop

This paper studies the notion of the “one mind” (*yi xin*) as advanced in Shi Sengwei’s 釈僧衛 (fl. late fourth and early fifth centuries) *Shizhu jing hanzhu xu* 十住經含注序. In this preface to his own commentary on the *Daśabhūmika-sūtra*, Sengwei proposes a metaphysical theory according to which the totality of sentient beings’ minds is referred to as the “one mind.” According to Sengwei, different types of existents in the sensible realm manifest themselves due to the different states in which this “one mind” functions. This paper furthermore raises the possibility of the influence of Sengwei’s notion of the “one mind” on the notion of the “one mind” in the Sinitic apocryphal treatise *Dasheng qi xin lun* 大乘起信論.

#### 152. The Original Sources of the Two Earliest Versions of the Larger *Sukhāvāṭīvyūha* sūtra: Bodhisattva Thought and Rebirth Doctrine

XIAO Yue

This paper explores the original forms of the two earliest versions of the Larger *Sukhāvāṭīvyūha* sūtra, the *Da Amituo jing* 大阿彌陀經 (T. 362) and the *Wuliang qingjing pingdengjue jing* 無量清淨平等覺經 (T. 361). The issues have been approached from the following perspectives:

First, I clarify the concept of the Early Recension of the Larger *Sukhāvāṭīvyūha* sūtra based on a suggestion by FUJITA Kotatsu.

Second, I determine the original form of the second-earliest version of the Larger *Sukhāvāṭīvyūha* sūtra, the *Wuliang qingjing pingdengjue jing*, and indicate that the original form of this version should be paralleled with the extant Sanskrit version, whose earliest manuscript was recognized as written in the middle of the twelfth century.

Third, I discuss the most significant characteristics of the *Da Amituo jing*, bodhisattva

thought and rebirth. Moreover, I discuss the 129 characters found in the Dharmākara narrative associated with their counterparts in two verses, called in Japanese *Tanbutsu-ge* and *Tōhō-ge*, in the extant Sanskrit version. Furthermore, I discuss the six vows in the *Da Amituo jing* from the perspective of bodhisattva thought along with the concept of rebirth purposely highlighted in these vows.

Finally, I determine the formation of the 24th vow and its fulfillment regarding birth by praising the light of Amitābha and the texts regarding visualizing the Buddha by chanting his name as found in the latter of the *Da Amituo jing*.

In conclusion, I indicate that the original forms of the *Da Amituo jing* and the *Wuliang qingjing pingdengjue jing* were quite probably similar, and separately, quite parallel with the extant Sanskrit version.

### 153. The Current Movement of Translating the Tibetan Canon into Modern Languages: Examples of the 84000 Project and the Kumarajiva Project

NAKAGAMI Atsuki

Taking the 84000 and Kumarajiva projects as examples, this paper describes the social background and activities of the current movement of institutionalized modern language translations of Buddhist canons. The paper further summarizes the characteristics of this movement from four points: the nature of the implementing body, the nature of the actors involved, the influence of technological innovation, and the ideological background, referring to the ongoing debate on more self-conscious ways of research in Buddhism. It is of considerable significance for the study of Buddhism and its researchers in the context of the present time to depict the characteristics of the current movement of modern language translations of Buddhist canon and to analyze the nature of its ongoing challenges.



**154. bSe Ngag dbang bkra shis's Interpretation of Dependent Origination (*rten 'byung*)**

YANOSHITA Tomoya

The dGe lugs pa scholar bSe Ngag dbang bkra shis (1678–1738) established the theory of interdependence in his *rTen 'brel chen mo*. On the basis of Tsong kha pa's interpretation of dependent origination (*rten 'byung, pratītyasamutpāda*), Ngag dbang bkra shis presented a new idea that is not found in Tsong kha pa's version, namely that the mutual relation can be established between a seed and a sprout. This means, according to Ngag dbang bkra shis, that the concept of seed depends on that of sprout, and vice versa. This theory is acceptable to the Mādhyamika school alone and not to the proponents of real entities, such as the Sautrāntika and Yogācāra, for the latter schools consider only the noninteractive relation between cause and effect as dependent origination, while the Mādhyamika understands the interactive relation between cause and effect as dependent origination. Thus, Ngag dbang bkra shis complements Tsong kha pa's theory of dependent origination by recognizing the interdependent relation between cause and effect.

**155. Scriptures Cited in Dol po pa's Commentary on the *Abhisamayālaṃkāra***

TANIGUCHI Fujio

The validity of the hypothesis that the *Ri chos nges don rgya mtsho* was written previous to Dol po pa's commentary on the *Abhisamayālaṃkāra* can be evaluated based on the scriptures cited in the two works. This paper thus examines Dol po pa's commentary. The cited scriptures are divided into three groups: (A) Prajñāpāramitā sūtras and the associated commentary literature including the *Abhisamayālaṃkāra*; (B) the five works attributed to Maitreya and their commentaries; and (C) others. Among the scriptures belonging to C, the titles that are cited or referred to multiple times are limited, and among them Mañjuśrīkīrti's *Brief Explanation of His Own Opinion* and Nāgārjuna's *Dharmadhātustava* are taken up. Compared with the quoted portion in the *Ri chos nges don rgya mtsho*, there were not many references in common between the two, and no definitive facts were found to support the original hypothesis.

### 156. The Mahāmudrā of the bKa' brgyud Sect: Through Consideration of the Original Texts

ISHINO Mikimasa

Mahāmudrā is the highest inner significance of the bKa' brgyud sect, passed on to Nāropa by the adept of later Tantric Buddhism in India, Tilopa, and was brought into Tibet by the Tibetan translator Marpa. This paper examines the philosophy of Tilopa himself, regarded as the founder of bKa' brgyud Mahāmudrā. I compare two poems: 1. the *Tilopādasya dohākoṣa*, which is considered as his autograph written by Apabhraṃśa; and 2. the *Phyag rgya chen po 'i man ngag*, which is extant only in Tibetan translation. This text is the source of many Mahāmudrā teachings and is well known as “Ganges Mahāmudrā” in the West.

It became clear that source 1 had no established “Mahāmudrā philosophy,” and mainly focuses on Sahaja thought based on gradual enlightenment through the practices of Haṭhayoga. Source 2 is a song about the state of the “mind Mahāmudrā” which emphasizes ‘seeing the mind itself,’ based on sudden enlightenment. Finally, there are some unresolved problems about the founders and authors of early Mahāmudrā.

### 157. The Caturbhaginītantra Mentioned by Kaṇvakagomin

TOKUSHIGE Hiroshi

Dharmakīrti (c. A.D. 600–660) mentioned two examples of esoteric literature in his *Pramāṇavārttikasvavṛtti*: the *Ḍākinītantra* and the *Bhaginītantra*. Kaṇvakagomin (c. A.D. 9–10th century) rephrased *Bhaginītantra* as *Caturbhaginītantra* (*The Tantra of the Four Sisters*) in his commentary on the *Pramāṇavārttikasvavṛtti* titled *Pramāṇavārttikaṭīkā*. An earlier study presumed that the Four Sisters here were the four goddesses Jayā, Vijayā, Ajitā/Jayanī, and Aparājītā, and positioned the *Bhaginītantra* as the generic name for the Śaiva scriptures on these four goddesses. However, that study did not cite any concrete evidence for the use of the phrase *Caturbhaginītantra* in Śaiva literature.

The author has conducted an exhaustive survey of the term *Caturbhaginītantra* to clarify this issue. As a result, it was learned that the *Caturbhaginītantra* was incorporated into the esoteric Buddhist scripture called *Śrīparamādyā*. This chapter contains maṇḍala and rituals related to the four goddesses Rati, Māraṇī, Vārāhī, and Siddhikāśī, adopted from Hinduism.

Thus, based on the existence of the term *Caturbhaginītantra*, we can suppose that Karmakagomin paraphrased *Bhaginītantra* as *Caturbhaginītantra* with an awareness of this literature in the *Śrīparamādyā*. Furthermore, if the views expressed in this commentary are valid, the *Śrīparamādyā* was already established by the time Dharmakīrti was alive, and there is a possibility that he also referred to this Buddhist scripture.

### 158. A Re-Examination of Imperceptibility in the Case of *anupalabdhi*

MIAO Shoule

Dharmakīrti's third logical reason holds that non-cognition (*anupalabdhi*) can establish the absence of an object under the condition that the object in question is perceptible (*dṛśya*). In the analysis by Dharmottara, the perceptibility (*dṛśyatva*) of the object is identified as the presence of both the object itself and all the other causal factors, e.g., light. However, how can we determine the perceptibility of an object when the object itself is absent? According to Watanabe 2001, Dharmottara holds that it is by means of superimposition (*samāropa*) that one can comprehend the perceptibility of an object whether it is naturally perceptible or imperceptible, such as a pot or a *piśāca*-demon, respectively. In other words, Watanabe assumes that there is only one pattern of setting the perceptibility of objects in Dharmottara's system, i.e., superimposition; however, this is not the case. This paper shows that Dharmottara exhibits at least three patterns when dealing with different objects: 1) Objects that are generally perceptible, e.g., pots; 2) Objects that are generally imperceptible, e.g., *piśāca*-demons; 3) Objects that are generally perceptible but become imperceptible in a specific situation, e.g., fire in a room being imperceptible from the outside.

### 159. The Lamp as an Example for Self-Awareness: Prajñākaragupta's Theory

KOBAYASHI Hisayasu

A cognition cognizes itself, as a lamp illuminates itself. A lamp is a model example that Buddhist logicians, such as Dharmakīrti, cite to illustrate their theory of 'self-awareness' (*svasaṃvedana*). It is generally accepted that a lamp has a self-revealing character. In order to illustrate that a cognition does not cognize itself, however, counterexamples can be adduced: the blade of a sword cannot cut itself; the tip of a finger cannot touch itself; a man cannot

mount on his own shoulders, and so forth. As long as Buddhist logicians advocate the theory that a cognition has a self-luminous character, they have to accept the task of showing that there is no incongruity in a cognition cognizing itself.

Prajñākaragupta is one of the Buddhist logicians who attempted the task mentioned above. In commenting on Dharmakīrti's *Pramāṇavārttika* III 329, he tried to show that what is said of the blade of a sword and the like is not true of a cognition.

Prajñākaragupta says: "A pot can never be illuminated by a lamp." This is the key to understand the point he makes. According to him, it is not the case that a pot is illuminated by a lamp, but that a pot arises with the essence of shining. In the *svaśaṃvedana* theory, 'cognizing *x*' should not be regarded as a kind of act; rather, it is to be considered as referring to a cognitive event in which the *x* arises with the essence of shining.

#### 160. Two Moons as an Example in the *sahopalambhaniyama* Argument

MIYO Mai

This article deals with the *sahopalambhaniyama* (SUN) argument, Dharmakīrti's argument for the theory that cognition possesses mental images in itself (*sākāravijñānavāda*), focusing on an instance in the argument: "like two moons." The argument is that "because they are invariably apprehended together (SUN), blue and the cognition of it are not different, although they appear as being different," to which I introduce two different levels of viewpoint: the true and the false. Not being different is the true, and being different is the false; the SUN is situated between the two. Therefore, it should be considered to which level the SUN belongs, as it influences the meaning of the two moons. Normally, the two moons are false objects caused by an eye disease, and their cognition is false. However, it is not only false if used as an instance of the SUN. I examine the argument in Dharmakīrti's *Pramāṇaviniścaya* and *Pramāṇavārttika* using the interpretations of Devendrabuddhi, Śākyabuddhi, Dharmottara, and Prajñākaragupta. Emphasis is put on Prajñākaragupta's interpretation in relation to his fundamental idea that cognition is various but unified (*citrādvaita*). I conclude by pointing out that Śākyabuddhi, Dharmottara, and Prajñākaragupta shared a common interest in the identity of the cognition of two moons but had different opinions on whether the cognition is true or false.

### 161. Metaphoric Expressions for *kaya*, *upātta* and *ālaya*: The Meaning of the Body

Hyangsan (JUNG Kyungjin)

The early Buddhist schools or mainstream sects underwent doctrinal reflections and changes in the manners in which they might explain the elements of existence or the role of revitalizing saṃsāra in order to establish their school identity. In this essay, we confirm that *kāya* and *upātta* were created with the same awareness of a problem that stands in the background of the developmental history of *bhavaṅga*, *antarābhava*, and *ālayavijñāna* in the Theravāda, Sarvāstivāda, and Yogācāra schools. We further point out that *ālaya* has such a probability in the early Yogācāra school. In addition, the traditional Abhidhamma question of the existence of *vijñāna* during meditation is an important topic, and it can be seen that *bhavaṅga* and *ālayavijñāna* are not only responsible for maintaining the body during meditation, but also for yoga practice.

### 162. Bhāviveka's Proof of the Buddha's Omniscience in *Madhyamakahrdayakārikā* 10.12–14

TAMURA Masaki

In the tenth chapter of the *Madhyamakahrdayakārikā*, which consists of 14 verses, Bhāviveka, rejecting the Jain view that some episodes of the Buddha's life tell us of his ignorance, tries to prove the Buddha's omniscience (*sarvajñatā*). *Madhyamakahrdayakārikā* 10.12–14 deals with the following two episodes: that the Buddha allowed Devadatta, who subsequently tried to kill the Buddha and cause a schism in the saṃgha, to be ordained as a monk; and that the Buddha allowed Sunakṣatra, who subsequently returned to the lay life and abused the Buddha, to be ordained as a monk and had him as an attendant. The Jain opponent argues that the Buddha is not omniscient because he could not foresee their future behavior when he allowed them to be ordained as monks. Bhāviveka answers this objection by showing how the Buddha foresaw their future behavior, based on the *Mahāparinirvāṇa-mahāsūtra* 大般涅槃經, not the *Upāyakauśalyasūtra* 善巧方便經, which Kawasaki 1992 regarded as the source. According to Bhāviveka, the Buddha could foresee that (1) if Devadatta were not to become a monk, he would become a king and destroy the Buddha's teachings; but (2) if he were to become a monk, he could not do anything to the Buddha. He also foresaw that Sunakṣatra could

accumulate merits (*puṇya*) while he served as an attendant of the Buddha.

**163. A Comparative Study of the *Vigrahavyāvartanī* and the *Vaidalyaprakaraṇa*: On *pramāṇa* and *prameya***

WANG Nan

The *Vigrahavyāvartanī*, traditionally ascribed to Nāgārjuna, spends a large percentage of its length refuting the establishment of *pramāṇa* or “a valid means of cognition” and *prameya* or “the object of a valid means of cognition.” In this regard, while dealing with this topic in detail, the *Vaidalyaprakaraṇa* widely refutes the sixteen categories of discussion proposed by Naiyāyikas. Therefore, a comparative study of the *Vigrahavyāvartanī* and the *Vaidalyaprakaraṇa* with a focus on their discussion of *pramāṇa* and *prameya* remains an important task. Giving a detailed synopsis of the discussion of *pramāṇa* and *prameya* in these two texts, this article tries to clarify the similarities and differences between them.

**164. “The Proof of the Authenticity of the Mahāyāna Teachings” as Found in Later Indian Buddhism**

SHŌJI Fumio

This study explains how Indian Buddhists accepted the *Prajñāpāramitā-sūtras* such as the *Aṣṭasāhasrikā Prajñāpāramitā* on the basis of the understandings shown in commentaries. This article especially deals with “the proof of the authenticity of the Mahāyāna teachings” referred to in the *Bhagavaty-āmnāyānusāriṇī-nāma-vyākhyā*, which was written as a commentary to the *Aṣṭasāhasrikā Prajñāpāramitā* during the Pāla period in the 12th century.

For a discussion about the proof of the authenticity of the Mahāyāna teachings held by Buddhists in India, traditional study results explain many things, but the discussion referred to in the *Bhagavaty-āmnāyānusāriṇī-nāma-vyākhyā* has not been paid attention to so far. The author of the *Vyākhyā* argues again that Mahāyāna should be recognized as legitimate Buddhism, based on the discussions found in previous works, such as the *Vyākhyāyukti* and *Tarkajvālā*. Thus, it is thought that Mahāyāna Buddhists had to claim that their standpoint was more legitimate than non-Mahāyāna Buddhists even in the 12th century, the last stage of Indian Buddhism.

### 165. The Characteristics of the Bodhisattvas in Abhirati

SATO Naomi

The characteristics of the bodhisattvas who live in Abhirati, the eastern Buddha-field of the Buddha Akṣobhya, are examined based on the *Akṣobhyavyūha*, an early Mahāyāna sūtra. Unlike the bodhisattvas of this world of ours, the bodhisattvas in Abhirati attain enlightenment immediately, without going through a step-by-step cultivation and progress along the path.

The bodhisattvas in Abhirati are considered to be the same as the “bodhisattvas who have been assured of future enlightenment,” “bodhisattvas who have attained *anupattikadharmakṣānti*,” and “bodhisattvas sitting on the Bodhimaṇḍa” of this world, and therefore not equal to the *sakṛdāgāmin*, *anāgāmin*, and *arhat* who are the top three of the practitioners of the Śrāvakayāna. However, the bodhisattvas in Abhirati are also described as being equal to the *srotaāpanna*, the lowest level of the practitioners of the Śrāvakayāna. Why is it that the bodhisattvas in Abhirati, who are supposed to be superior to the practitioners of the Śrāvakayāna, are described as being equal to the lowest level of the *srotaāpanna*?

The bodhisattvas who have been assured of future enlightenment, who have attained *anupattikadharmakṣānti*, and who are sitting on the Bodhimaṇḍa, all refer to practitioners who are in the final stage of enlightenment, and therefore, the bodhisattvas in Abhirati do not have to go through the other three stages after attaining the state of *srotaāpanna*. I believe that this is the reason why it is said that the bodhisattvas in Abhirati are not equal to the *sakṛdāgāmin*, *anāgāmin*, and *arhat*, the top three of the practitioners of the Śrāvakayāna.

### 166. *Ekaghana-tathāgataśarīra*: On the Value of Worshipping the Manuscripts of the *Saddharmapuṇḍarīkasūtra*

BAI Jinghao

Chapter 10 of the *Saddharmapuṇḍarīkasūtra* (SP) asserts that *ekaghana-tathāgataśarīra* (a compact bodily relic of the tathāgata) is to be deposited in a *caitya*, not the *tathāgataśarīrāṇi* (bodily relics of the tathāgata). Few studies have focused on the meaning of the term *ekaghana-tathāgataśarīra* and the worship of *ekaghana-tathāgataśarīra* in the SP. It is necessary to examine the development of worship, from the worship of the tathāgata’s relics to the manuscripts, clarify the meaning of *ekaghana-tathāgataśarīra*, and clearly indicate the

value of the manuscripts of the SP, a medium of the doctrine of the One Vehicle.

This study, with much attention given to a great number of sūtras before the dissemination part of the SP, such as those in the Pāli canon and the *Vimalakīrtinirdeśa*, finds the development of worship, from the worship of tathāgata's relics to the manuscripts, between early Buddhism and Mahāyāna Buddhism. In the SP, *śarīra* and *dhātu* correspond to “remains (body)” and “scattered relics,” respectively. Thus, we can say that *tathāgataśarīrāṇi* means the “remains of the tathāgata.” However, *ekaghana-tathāgataśarīra* is different, thanks to its compactness (*ekaghana*). According to the development of worship, it is speculated that *ekaghana-tathāgataśarīra* is identical to the manuscripts of the SP. The dissemination portion of the SP states that the manuscripts are regarded as tathāgata.

#### 167. An Interpretation of the *Tathāgatāyuspramāṇaparivarta* from the Gilgit *Saddharmapuṇḍarīkasūtra* Manuscript

LEE Youngsil

The non-Sanskrit form *adhiṣṭhihāmi* is found twice in verse 4 of the *Tathāgatāyuspramāṇaparivarta* (Chapter XV) of the Gilgit *Saddharmapuṇḍarīkasūtra* (SP) manuscript. The corresponding edition KN, 323. 13, and most of the Nepalese manuscripts (NMs), read *adhiṣṭhahāmi* in *pāda* a but lack this word in *pāda* b. Among the NMs there are two with the same reading as the Gilgit manuscript (GMs), and these were cited in Edgerton's *Buddhist Hybrid Sanskrit Dictionary* (p. 13). The Tibetan translation corresponding to *adhiṣṭhihāmi*—*byin gyis brlab*—appears twice, but the Chinese translations by Dharmarakṣa and Kumārajīva are much different. For this paper, I have cited and examined recent studies of manuscripts from various collections with script types dating from the 4th to the 7th centuries in order to look at the GMs synchronically rather than “correcting” to classical Sanskrit forms and readings based on NMs from the 11th century onwards. I also examine and explain the word forms and the corresponding translations of Tibetan and Chinese. Then, rereading the Gilgit SP Manuscript itself in Chapter XV, I present a translation of verse 4.



### 168. Controversy over the Structure of the *Abhidharmakośa* in East Asian Commentaries: From Hermeneutics to Textual History

ISSHIKI Daigo

In East Asian commentaries on the *Abhidharmakośa*, the issue of the structure of the text has long been controversial. Commentators have discussed the issue, known in Japanese as *sanbun-funbetsu* 三分分別, in the context of the hermeneutics of Xuanzang's translation of the *Abhidharmakośa*. However, Kaidō 快道, a Japanese scholar-monk in the Edo period, declared a new theory on the textual history of the *Abhidharmakośa* in the *sanbun-funbetsu* controversy. In this paper, I clarify that, against the background of Kaidō's theory, the value of the Xuanzang translation changed from that of an authoritative translation of the *Abhidharmakośa* to one of several sources to study the original text.

### 169. The Understanding of *avijñapti* in Sarvāstivāda

MUKAIDA Yasumichi

Sarvāstivāda assigns the dharma of non-representation (*avijñapti*) to the category of matter (*rūpa*) of the unseen and unpaired, and matter included in the sphere of the mental object. Vasubandhu mentions that the essence of the precepts is *avijñapti*.

In order to clarify the nature of *avijñapti* itself, it is necessary to sort out the discussion by Vasubandhu and Saṅghabhadra on how *avijñapti* was categorized by the Sarvāstivāda, and whether *avijñapti* is something that exists provisionally or substantially.

In order to clarify the concept of *avijñapti*, this study is based on Abhidharma literature such as the *Abhidharmakośabhāṣya*, and it attempts to organize the debate on whether *avijñapti* is something that exists provisionally or substantially.

### 170. Modifications of *tha kila* in the *Abhidharmakośakārikā*

TANAKA Hironori

This paper compares the *kila* in the various versions of the *Abhidharmakośakārikā* (AKK). We find that *kila* disappears in the second half of the manuscript of AKK of the Potala Palace collection (AKK-P), and that there is a correspondence between the disappearance of *kila*

from the AKK-P and the Chinese translations of the AKK. In previous studies, it has been observed that the Chinese translations are different even for the same AKK text. It was thought that this difference in the Chinese translations is a result of the translator's ingenuity. However, since the different Chinese readings correspond to the AKK-P, it has now become evident that the readings originated in India and the Chinese translations of the AKK reflect some modifications.

#### 171. *Piṇḍa* in the *Abhidharmakośabhāṣya* and *Vajracchedikā Prajñāpāramitā*

KIMURA Yukari

In the *Abhidharmakośabhāṣya*, Vasubandhu interprets *satkāya* of *satkāyadṛṣṭi* as “perishing assemblages.” He states this interpretation in order to cause people to give up the idea that “perishing assemblages,” that is, the five appropriative aggregates, are an eternal mass (*piṇḍa*), that is, a self.

The *Vajracchedikā Prajñāpāramitā*, which precedes the *Abhidharmakośabhāṣya*, preaches that the conception of the real existence of a self or a living being does not occur to bodhisattvas. In the *Vajracchedikā*, it is said that “what involves seizing upon a mass (*piṇḍagrāha*)” as taught by the Tathāgata is inexpressible. In this case, “What involves seizing upon a mass” means a substance itself which is expressed in words. It is empty of a mass. But foolish ordinary people mistakenly take up “what involves seizing upon a mass.” On the other hand, anyone who would like to say something must take “what involves seizing upon a mass.”

The *Abhidharmakośabhāṣya* indicates that foolish people, who do not understand that only “perishing assemblages” are called a person, speak mistakenly taking up “what involves seizing upon a mass,” and that noble people who recognize selflessness also speak taking “what involves seizing upon a mass.” The *Abhidharmakośabhāṣya* has a similar idea of *piṇḍa* to the *Vajracchedikā*'s. It is not certain whether the *Abhidharmakośabhāṣya*'s idea is based on the *Vajracchedikā*.

## 172. *Tiryāṇc* in the \**Abhidharma Mahāvibhāṣa*

ISHIDA Kazuhiro

Concerning the definition of *tiryāṇc* in the Abhidharma, the first mention is in the *Saṅgītiparyāya* 集異門足論. This includes the definition of *tiryāṇc* inherited in subsequent treatises in the Sarvāstivāda. However, a comparison of definitions of *tiryāṇc* in the \**Abhidharma Mahāvibhāṣa* 阿毘達磨大毘婆沙論 and the \**Abhidharmavibhāṣā* 阿毘曇毘婆沙論 reveal some differences. Considering these differences, the definition of *tiryāṇc* in the *Saṅgītiparyāya* may have been introduced later, under the influence of later Abhidharma treatises. In addition, this paper discusses the older form of the definition of *tiryāṇc* by comparing Āgamas and Abhidharma treatises. As a result, it became clear that the definition indicating the location in which living beings were reborn by bad physical, verbal and mental karma is old.

## 173. Reconsidering the *Mahāsudarśana-sūtra*: The Other World, Brahmā, and the Four *apramāṇas*

FUKUDA Takumi

The *Mahāsudarśana-sūtra* (*Mahāsudassana-suttanta*, DN. 17) is regarded as an important narrative of early Buddhist literature, particularly because it describes the city of Kuśāvātī, the capital of King Mahāsudarśana, which has distinct parallels with the description of Amitābha's Pure Land in the *Sūkhāvatīvyūha*. It seems, however, that scholars have not paid sufficient attention to the fact that the narrative is framed within the *Mahāparinirvāṇa-sūtra*, and that the Buddha narrates the magnificent landscape of the city of Kuśāvātī as the visualized expression of the bliss of attaining *parinirvāṇa*. In Kuśāvātī, king Mahāsudarśana practices the Four Infinite Minds (*apramāṇa*). As a result, he abandons his own life-force (*āyus*) and is reborn in the heaven of Brahmā, since the four *apramāṇas* are the meditation that can purify one's past *karmas* and are also known as the four *brahmavihāras*, the term which means the ultimate goal or the state of salvation in Indian religious tradition. Thus, comparative studies of the Mahāsudarśana narrative and the *Sūkhāvatīvyūha* should not be limited to surface meaning; rather it is necessary to examine contextual meaning as well.

#### 174. Does *rajata* Mean Coin in the Vinaya

LI Wei

A bhikkhu is forbidden to take up *jātarūpa-rajata* (gold or silver) according to the rule of Nissaggiya-Pācittiya in the Pāli Vinaya. The term *jātarūpa-rajata* consists of two words, *jātarūpa* and *rajata*, in which the former is defined as *sattthuvanna* (the color of gold) and the latter described as *kahāpaṇa* and *māsaka* (copper, wood or resin money), as stated in the Old Commentary (*Padabhājanīya*). However, the common interpretation of *rajata* – silver – is not mentioned. The reasons that *rajata* was interpreted as money but not silver in the Old Commentary are discussed in this article. The discussion is based on an investigation into the coin of 84th *pācittiya* in the Pāli Vinaya, according to which *jātarūpa-rajata* was explained as *ratana*. It is highly likely that the term *jātarūpa-rajata* in the Nissaggiya-Pācittiya refers to the silver coin used in ancient India. By contrast, in the 84th *Pācittiya* of the Vinaya, it could mean golden or silver products.

#### 175. Reception of the Pratyabhijñā Works in South India

KAWAJIRI Yohei

This paper aims to examine how South Indian scholars received the Pratyabhijñā works, and proceeds by focusing on the *Īśvarapratyabhijñānvayadīpikā*, a South Indian commentary on the *Īśvarapratyabhijñākārikā*.

Nāthānanda sometimes refers to Brahman in his *Īśvarapratyabhijñānvayadīpikā*. Interestingly, he does not accept the Pratyabhijñā thinkers' view of Brahman. They consider Brahman to be inactive. However, according to Nāthānanda, it is, having reflective awareness (*vimarśa*), active, and could be identified with a single active agent, Śiva, conceived of by the Pratyabhijñā thinkers. Nāthānanda was requested to compose the *Īśvarapratyabhijñānvayadīpikā* by his disciple Svaprabhānanda, a Vīraśaiva scholar, who attempts to equate Brahman with Śiva. This shows that, in South India where Vīraśaiva was influential, the Pratyabhijñā works were utilized for the purpose of integrating Vedāntic nondualism with the Śaiva nondualism of Kashmir.

## 176. Paṇḍit Sundarānanda and the Seven Newar Buddhist Manuscripts Kept in the Tokyo University Library

YOSHIZAKI Kazumi

Sundarānanda was younger brother of Amṛtānanda, who is known as the Paṇḍit of B. H. Hodgson. Although they were born in the Śākya family of Mahābuddha in Patan, they were given the title of Vajrācārya by the King of Nepal. There are seven manuscripts copied, or presumed to have been copied, by Sundarānanda in the collection of Newar Buddhist manuscripts kept in the Tokyo University Library.

[1] The ms. of the *Aṣṭasāhasrikā-prajñāpāramitā* (Tokyo, no. 52) was copied by Sundarānanda of Mahābuddha in N.S. 921. [2] The ms. of the *Lokeśvara-śataka* (no. 342) was copied by Sundarānanda in N.S. 915. But we cannot confirm the place name, Mahābuddha, in the colophon.

The mss. of [3] the *Saddharmapuṇḍarīka-sūtra* (no. 410) and [4] the *Samādhirājaṃ nāma mahāyānasūtra* (no. 424) were copied by Jagaj-jitānanda and Pūrṇānanda from Mahābuddha in N.S. 927. The other three mss., [5] of the *Aṣṭasāhasrikā-prajñāpāramitā* (no. 51), [6] *Daśabhūmīśvaro nāma mahāyānasūtra-ratnarāja* (no. 166) and [7] *Laṅkāvatāra-sūtra* (no. 329), are missing some folios. But the surviving colophons have the same contents as [3] and [4].

Based on Mr. Maheśarāja Pant's suggestion and the description of the last folio of [3] and [4], I suppose that Pūrṇānanda was another name for Sundarānanda. Sundarānanda was given the title of Vajrācārya in N.S. 927. In the same year the Nava Dharma/Ratna Granthas (the Nine Holy Scriptures in Newar Buddhism) including the mss. [3]~[7] were copied.

The father of the donor of these five mss. commissioned a painting of the foot-print of the Buddha in N.S. 9[35] to commemorate the great work of Amṛtānanda. But the mss. say that his father had already died in N.S. 927.

### 177. Criticism of Other Schools in the Jain Theory of Meditation

KOREMATSU Hiroaki

This paper discusses the criticism of other schools from the viewpoint of the Jaina theory of meditation (*dhyāna*) in the *Ādipurāṇa* (ĀP), a Jain purāṇic literary work written by Jināsena (9th century). In most Jain literature, theories of meditation are treated as self-contained within the region of their own doctrine of emancipation, without comparison with other schools. On the other hand, it is a rare case that the latter half of chapter 21 of the ĀP dealing with teachings of meditation includes criticism of other schools in regard to religious practice. Jināsena argues that it is impossible to meditate based on teachings of other schools, and that Jainism is the only religion in which one is able to engage in true meditation. A further detailed study of this chapter will make clear how Jains comprehended other religious practices in comparison with their own.

### 178. The Place and Date of the Author of the *Trīṣatībhāṣya*: An Analysis of Arithmetic Expressions and Linguistic Features

TOKUTAKE Taro

The present paper attempts to determine the place and date of the author of the *Trīṣatībhāṣya*, an anonymous commentary on the *Trīṣatī* of Śrīdhara (ca. 800 CE), through an analysis of its arithmetic expressions and linguistic features. The four examples dealt with in this paper are: I) *bhāgāhāra*; II) *bārapaṇcajaṃ 60*; III) *dūṇa*; and IV) an example from an unknown work in Apabhraṃśa. Of these, I) and II), especially *bāra*, have the same usage in a text written in Old Gujarati, and III) and IV) come from Apabhraṃśa or New Indo-Aryan. This suggests that the author of the *Trīṣatībhāṣya* flourished in West India some time between the 12th and 15th centuries CE.

179. Criticism against “the Argument of Denial of the *Paraloka*” in the *Carakasamhitā*

HOSHIMIYA Yasuko

The *Carakasamhitā* (CS) teaches in its 11th chapter that we should seek three basic desires: 1) for preservation of life; 2) for acquisition of wealth; 3) for the afterlife (*paralokaiṣaṇā*).

The existence of the afterlife is important in explaining the desire for the afterlife. Nevertheless, since people have no way to perceive the afterlife, they are skeptical about its real existence. CS reveals that it is possible to recognize the existence of the afterlife in ways other than direct perception, and it explicitly acknowledges the existence of the afterlife.

Considering that CS is a medical text, it is strange that it discusses and acknowledges the afterlife. Nonetheless, CS’s intentions are clearly expressed in its criticism against afterlife denialists. CS strongly criticizes the claim that there is no afterlife because we cannot perceive it directly, and likewise criticizes the denialists who do not recognize any means of perception. In other words, it acknowledges the importance of cognitive measures. It explains that rational reasoning and the word of a trusted person can also be included in the means of recognition. Therefore, it can be understood as follows: CS gives “the afterlife” as an example of something that cannot be perceived directly, and demonstrates how we can recognize in ways other than direct perception. Its objective might have been to show how to recognize an “unmanifest disease” that cannot be directly perceived.

## 180. インドラは太陽神か？

天野 恭子

ヴェーダの宗教において広く崇拝されているインドラ神は、最古の祭式解釈の書である黒ヤジュルヴェーダ・サンヒターにおいて、ヴリトラ退治を行う戦いの神とされる一方で、太陽としての表象も併せ持つ。しかしインドラと太陽の同置は用例が少なく、一般化していたとも言えない。本稿ではインドラが太陽との関連の中で述べられる用例を、黒ヤジュルヴェーダ・サンヒター（マイトラーヤニー・サンヒター、カータカ・サンヒター、タイッティリーヤ・サンヒター）の祭式解釈や神話から拾い集めて考察した。

その結果、太陽を「21番目のもの」であるとする表象が、インドラと太陽を繋いでいることが見えてくる。そして「21番目の太陽」が登場する文脈を考察すると、長期間の修行的祭式によっていくつもの世界を越えて最高天に昇ることを目指すサットラの思想が背景にあることがわかる。より古いアタルヴァヴェーダには、サットラによって到達する最高の境地を、インドラが象徴していることを示す讃歌が見られる。ある意味異端的とされ正統的バラモン文化に覆い隠されていたヴラーティヤ/サットラ文化の脈流が、アタルヴァヴェーダから黒ヤジュルヴェーダに受け継がれていたことが理解される。

## 181. KauṣU.1.1 と Sadasya 祭官

田中 純也

Kauṣṭiki-Upaniṣad 1.1に見られる物語は、パラレルとして Bṛhadāraṇyaka-Upaniṣad 6.2.1ff. と Chāndogya-Upaniṣad 5.3.1ff. にも描かれている。しかし、Kauṣṭiki-Upaniṣad 1.1中の *sadasy eva vyaṃ svādhyāyam adhītya harāmahe yan naḥ pare dadati* は、未だに不明確な記述として理解されている。この記述には主に *sadas* と *svādhyāya* の関係が明らかでないという問題があり、先行研究の多くは *sadas* をソーマ祭と関わりのないものとして理解してきた。しかし、パラレルと異なり、Kauṣṭiki-Upaniṣad 1.1の冒頭には祭式を暗示する記述も見られることから、Kauṣṭikin に特有の、ソーマ祭における17番目の Sadasya 祭官に着目した。そして、Kauṣṭiki-Brāhmaṇa 26.3-6; 27.1に基づき、*sadas* 小屋と *svādhyāya* の関係を再検討した結果、「他ならぬ *sadas* 小屋において、我々は [Sadasya 祭官として] *svādhyāya* を学習して (*prāyaścitta* を行



い)、他の者たちが我々に与えるものを受け取るのである」という従来とは異なる解釈を提示した。

## 182. 叙事詩とプラーナ文献におけるヴィシュヌの顕現・化身の列挙

大木 舞

本稿は、叙事詩とプラーナ文献において、ヒンドゥー教の一神格であるヴィシュヌの顕現・化身 (*prādurbhāva*-, *avatāra*-) の組み合わせ、すなわち列挙された顕現・化身の変遷を追うことを目的とする。先行研究では、叙事詩では *Harivaṃśa* と *Rāmāyaṇa* が重点的に取り扱われ、プラーナ文献では *Vāyupurāṇa* 等と *Bhāgavatapurāṇa* が少々取り上げられたのみであった。そこで、叙事詩 *Mahābhārata* を含め、初期の化身の列挙の形成過程を追ひ直すと共に、*Vāyupurāṇa* 等に加えてプラーナ文献の中で古層に属す *Mārkaṇḍeyapurāṇa* や *Viṣṇupurāṇa* などを扱い、ヴィシュヌの化身の列挙がどのように発展していったかという点に焦点を当て検討を行った。元来 *Padmanābha* や猪や人獅子や小人などを神である *Viṣṇu* の過去の諸行為として言及するのみであったが、*Kṛṣṇa* に対する信仰を通じた化身思想の萌芽という思想的転換点を経て、神的なものに限らず、人間をも *Viṣṇu* の化身として列挙するようになった。二世紀から三世紀頃にかけて叙事詩文献において、猪、人獅子、*Aditi* と *Kaśyapa* の息子、*Paraśurāma*、*Rāma*、*Kṛṣṇa* などを含んでいた化身の列挙は、四世紀から六世紀頃にかけてプラーナ文献においても引き続き *Paraśurāma* や *Rāma* といった人間の化身を多く列挙し、遂には仏教の尊格である *Buddha* をも含むに至った。

## 183. 複数の修辞手法の1詩節における共存——アランカーラに関するショーバーカラミトラの論述——

趙 世弘

12世紀後半にカシミール地方で活躍した修辞学者ショーバーカラミトラは、自身の著作である『修辞の宝蔵』(アランカーラ・ラトナーカラ)において、修辞手法の共存という文脈でアランカーラとサンスリシュティとサンカラと三つの項目の関係に注目した。彼によると、一文における主たる修辞手法はアランカーラと名付けられ、補助にあたる他の修辞手法はサンカラと名付けられる。一方、彼はサ

ンスリシュティを修辞手法と認めない。彼によると、実際のところ、全ての修辞手法は他の修辞手法と結合して例文に現れ、単一で使われることはない。上述の観点は彼の学術的な対論者であるルツヤカ（12世紀前半）の観点とは鋭く対立している。

アランカーラという名称については、例文に存在するだけでアランカーラと呼ばれる場合と、別種の輝き (*vicchityantara*) に見えても主たる修辞手法の地位が損なわれない場合がある。第二の場合は、他の修辞手法の影が主たるものと混合する場合 (*chāyāsamkara*) と、別種の表現法となる場合 (*bhaṅgyantarābhidhāna*) との、二種の状況が存在する。最後にショーバーカラミトラは、アランカーラという術語は修飾されるもの、つまりラサ (*rasa*) を想定しているが、チトラはそれを想定しないとして、チトラとアランカーラとの区別を提示する。

#### 184. サーンキヤの裏面を照射する——ロンチェンパによる両面鏡比喻解釈——

近藤 隼人

古典サーンキヤ体系においてはプルシャ (*puruṣa*) とプラクリティ (*prakṛti*) との峻別を金科玉条としつつも、とりわけ享受者としてのプルシャを理窟付けるために、プルシャや統覚 (*buddhi*) を鏡面や水晶に喩えるなど、「映像説」として一括されうる説明がなされてきた。中でも統覚を両面鏡 (*ubhayamukhadarpaṇa*) に喩える映像説は解釈の余地が複数認められる上、現存サーンキヤ文献には見受けられず、専ら他学派文献に登場するという特殊性を帯びている。本稿においては、両面鏡比喻の頻出するチベット撰述学説綱要書 (*grub mtha'*) の中でもニンマ派学匠ロンチェンラプジャン (*Klong chen rab 'byams*, 1308-1364, 「ロンチェンパ」と略記) 著 *Grub mtha' mdzod* (GDz) ならびに *Yid bzhin mdzod 'grel* (YDzG) を対象としつつ、その用法の異質性を明らかにするとともに、思想的背景にも迫ることとする。

GDz サーンキヤ・セクションにおいては統覚が両面鏡 (*me long ngos gnyis pa*) に喩えられるが、その外側には対象を映しつつ、内側には「楽・苦・無関心という認知 (*rig pa*) の側面を伴う」とされている。通例「楽・苦・無関心」が統覚を成す三グナ (*guṇa*) を指すことを考慮すれば、他の学説綱要書に登場する両面鏡比喻とは著しく異なり、この構造にはプルシャの姿がみられない。しかしながら、後続の鏡を用いた享受の記述、および両面鏡と同じ役割を果たす水晶宮 (*shel gyi khang*)

pa) を用いた *YDzG* の記述では通例と同じく外側に対象、内側にプルシャを映すとされ、*GDz* の両面鏡比喩の特異性が浮き彫りとなる。

この比喩に解明の光を投じるものが、*GDz* 唯識セクションに登場する両面鏡比喩である。そこで両面鏡比喩は自己認識 (rang rig, \*svasamvedana) の文脈の中で登場しているが、*GDz* の同比喩も構造としては自己認識に類するといえる。この点は、当初の同比喩導入に際してみられた「知は光照および認知 (gsal zhing rig pa) を本体とする」という言明が自己認識論証の一環として用いられることから裏付けられる。ここでさらに考慮すべきは、同じく自己認識を説くシヴァ教再認識派との親和性である。ロンチェンパはサーンキヤのアートマンを記述する際、それを「知」(shes pa) および唯一と評するが、“jñāna”を統覚の属性とし、多数のプルシャを説く古典サーンキヤ体系とはいずれの点も合致しない。これらに加えて *YDzG* ではアートマンが「補助因に応じて状態が楽などとして変異する」とされるが、この記述はプルシャの不変性を強調する古典サーンキヤ体系にはそぐわないばかりか、アートマンに楽・苦・無関心が属するとみなす一元論的トリカ説の発想へと接近しつつある。さらに、「澄明にして輝き出る知」としてのアートマンも、光照機能を純質 (sattva) に帰す古典サーンキヤ体系とは対照的である。これらの点を考慮すれば、*GDz* の同比喩はシャイヴァの教義を借用しつつ再解釈されたサーンキヤ説とも評されよう。以上の点からは、ロンチェンパの時代にはシャイヴァの教義が部分的に混入したサーンキヤ説が流布していた、あるいは「サーンキヤ」の名のもとにシャイヴァ説が語られていた可能性などを想定することが可能であろう。

#### 185. バリ・ヒンドゥー教のサンスクリット儀軌 *Vedaparikrama* の特色について

山口 しのぶ

インドネシア、バリ島にはインドおよびジャワから伝わったヒンドゥー教の伝統が残っており、ヒンドゥー寺院や信者の家庭では頻繁に儀礼が行われる。そこにおいて、しばしばサンスクリットで記された儀軌が使用されるが、それらの儀軌のうち *Vedaparikrama* (略号 VP) は聖水の制作、およびシヴァ神をはじめとするヒンドゥー神への礼拝を述べた儀軌である。VP は 1. 浄化の次第、2. 供物と身体の浄化、3. 儀礼用の聖水の準備、4. 調息、5. シヴァを瞑想により生み出す行為

(śivikaraṇa), 6. シヴァ神の確立, 7. 灰と装飾品を身に着けること, の7つの次第からなる。本稿で中心的に取り上げた5の次第では, 瞑想によりシヴァ神を生み出す行為が述べられる。ここでは僧は瞑想により, 自身の心臓にあるシヴァのアートマンを身体の外に導く。その後僧は, シヴァ神の本質としての甘露が, 僧自身の喉を通して体内に流れ込むのを瞑想し, シヴァ神と一体化を試みる。さらに僧は自身の心臓に八葉蓮華を瞑想し, そこにサンスクリットの母音, 子音, 九曜などの種子をその蓮華に布置する。5では, 最後にシヴァのアートマンを僧の心臓に戻す行為が述べられる。現代のバリ・ヒンドゥー儀礼では, VPは専ら聖水制作のため用いられるが, 儀軌にはシヴァ神との一体化を含む瞑想がのべられ, またその瞑想には種子の布置などタントリックな要素が多分に見られるのである。

#### 186. *Bhāvanāviveka* における *sāmānādhikaraṇya* 議論

齊藤 茜

マンダナミシュラ(7-8世紀)の『バーヴァナーの分析』(*Bhāvanāviveka*)の冒頭は文法家による *sāmānādhikaraṇya* 批判によって幕を開ける。元はパタンジャリが動詞語根が行為を表示することの証左として用いた議論で, クマーリラはこれをバーヴァナー論証に読み替えて, 行為を表示するのは語根ではなく寧ろ人称語尾であると主張してパタンジャリに反旗を翻した。マンダナは文法家の仮面を被って, クマーリラの *sāmānādhikaraṇya* 議論の不備を指摘する。但しその目的はバーヴァナーの存在の否定ではなく, より隙のない理論によってクマーリラのバーヴァナー理論を補強し改善するという意味合いが強い。本稿では, クマーリラの *sāmānādhikaraṇya* 議論の何が問題であったのかを先ず見極めた上で, マンダナが提示した解決策を検討する。具体的にはパタンジャリが既に指摘していた〈普遍と特殊の関係〉がより厳密に考察されていることを示すのを本稿の目的とする。

#### 187. ヴァイシェーシカ学派における時間の存在論証

渡邊 眞儀

ヴァイシェーシカ学派において, 時間(*kāla*)は方位(*dis*)などと同様に, 常住で遍在する実体の1種として定義されている。そして *Padārthadharmasamgraha* (以下PDhS)の著者プラシャスタパダーによれば, 時間は直接知覚によっては認識さ

れず、その存在は推論によって論証される必要がある。

彼は時間の存在を示す証因として、かなた・こなたの交替の認識というものを提示している。これは、観察者から見て老人が近くに、若者が遠くにいる場合、両者に対する空間的な遠近の認識と、時間的な遠近（すなわち老若）の認識が逆転するという現象を指している。PDhSはこの現象を説明するためになた性 (paratva)・こなた性 (aparatva) という性質 (guṇa) を導入し、老若の認識の元となる時間的なかなた性・こなた性は、時間によって生み出されると主張した。

一方でニヤーヤ学派のバーサルヴァジュニャは *Nyāyabhūṣaṇa* において PDhS の見解を批判する。彼によると、単一な実体としての時間とかなた性（およびこなた性）というのはいずれも存在しない。そして老若の認識は、太陽の回転運動という物理的に測定可能な量を根拠とする、その人物の誕生から現在までの日数を元にして生じるに過ぎない。

PDhS の注釈者シュリーダラは *Nyāyakandalī* においてこれと類似の見解を紹介しつつごく簡潔に反論した。別の注釈者ウダヤナは *Kiraṇāvalī* にてその議論を引き継ぎ、かなた性の存在を擁護しつつ、それが生じるためには時間が必要不可欠であることを示そうとする。彼によると、太陽の回転運動と老人との間には本来関係が存在しないが、時間は両者を接近させる能力を持つため、それによって老人にかなた性が生じる。この能力というのは、時間が場所によらず等しく流れるという、等時性と呼ばれる特性に基くと考えられる。

## 188. シュリーハルシャのニヤーヤ議論学説批判

須藤 龍真

ヴェーダーンタ学派（不二元論）のシュリーハルシャ（ca. 12c）は、『カンダナカンダカーディヤ』（*Khaṇḍanakhaṇḍakhādyā*）第2章〈敗北の根拠〉（*nigrahasthāna*）批判部分において、ニヤーヤ学派が認める22種の敗北の根拠の定義が過大適用（*ativyāpti*）や過小適用（*avyāpti*）などの誤謬をはらんでいることを〈論破の道理〉（*khaṇḍanayukti*）を用いて実証する。本稿では、まずシュリーハルシャによるニヤーヤ議論学説批判が展開される文脈を確認し、そこで批判対象とされる諸定義の帰属先を推定した。シュリーハルシャが批判対象として言及する定義は『ニヤーヤスートラ』にみられる古典的な定義ではない。むしろ、ダルマキールティなどによる批判を念頭に置きつつ、ウダヤナが自著において再定義したものとの顕著な

一致がみられた。ただし、一部には発展的な議論が前提とされていると思われる定義もみられる。この点については、シュリーハルシャによるウダヤナ定義の再構築、あるいは別の資料からの引用という可能性が指摘できるであろう。また、直接的な批判が展開される(1) 提題の破棄 (pratijñāhāni), (2) 別の提題 (pratijñāntara), (3) 提題の矛盾 (pratijñāvirodha), (4) 定説逸脱 (apasiddhānta) という4種の敗北の根拠のうち、(1) 提題の破棄の定義に関するシュリーハルシャの批判を取り上げ、彼の〈論破の道理〉の構造を分析した。すなわち、彼は「承認し、述べたものの棄却」(svīkṛtokatyāga) という提題の破棄の定義に含まれる「承認したもの」「述べたもの」「棄却」という語の意味内容を吟味し、どのような組み合わせであっても過大適用あるいは過小適用となることを指摘していた。シュリーハルシャによれば、そこで取り上げられないものを含む22種の敗北の根拠すべてに同様の〈論破の道理〉が適用されるようである。本稿では扱わなかった(2)～(4)の定義に対する批判の具体的構造や諸注釈中における発展的な議論、あるいはニヤーヤ学派側からの応答の解明が今後の課題である。

### 189. 寡婦は遺産を相続できるか？——*Ujvalā* 再論の指標として——

谷口 力光

Haradatta (ca. 1100–1300) 作 *Ujvalā* は唯一現存する *Āpastambadharmasūtra* 註であり、後代の伝統はこれを *dharmanibandha* (法理論書) と見做している。

既存諸版におけるテキストには遺産相続資格を寡婦に与えるか否かについて相容れない記述が併存しており、それらはいずれも Haradatta の意見として示されていると解釈できる。これらの記述は *Ujvalā* の成立年代、Haradatta の活動年代を決定するための内部的証拠として利用されてきた。

本論文では、*Ujvalā* が知らせる相続論題全体の理路や既存諸版が報告する写本情報などから遺産相続肯定論が比較的后代に挿入された記述であることを示す。それによって従来の年代論が修正される。同時に、その肯定論の記述の一部が *Haradattamitākṣarā* (*Gautamadharmasūtra* 註；同一の Haradatta 作とされる) に論調を合わせるようにして挿入されたことも示す。この知見は先行研究が文体の相違から予測していた *Ujvalā* と *Haradattamitākṣarā* の異著者性に対して、内容的側面から裏付けを行うことに寄与する。



## 190. 根本説一切有部律「破僧事」に見られるデーヴァダッタの五法とその伝承

小南 薫

根本説一切有部律「破僧事」(*Saṅghabhedavastu*)にはデーヴァダッタの五法が二種類登場する。2018年の Jens Wilhelm Borgland の研究により、「破僧事」に登場する一方の五法の特殊な文脈、すなわち「破僧事」におけるデーヴァダッタの五法をめぐるストーリーは他部派の律文献のものとは全く異なることが解明された。具体的には、パーリ律などで、破僧 (*saṅghabheda*, 僧団分裂) を契機として五法が説かれるのに対し、「破僧事」では、破僧が失敗に終わり、外道であるプーラナ・カーシュヤパと出会った直後に五法が説かれ、物語が改変されたと指摘する。しかし、依然として二種の五法が混在していた可能性は残ってしまう。

本稿では、五法に関する「破僧事」の三つの場面について、先行研究に基づきながら梵文・蔵訳・漢訳の間における問題点を整理してまとめるとともに、「破僧事」と同型の五法を有する文献を比較対象として考察し、「破僧事」に登場する五法がどのように伝承されていたかを検討する。「破僧事」に見られたデーヴァダッタの五法と同型のものは、『阿毘達磨順正理論』や *Karmaśataka* といった他の文献に確認できる。しかし、それらはいずれも破僧の契機としてデーヴァダッタの五法を記述しており、Borgland が指摘した「破僧事」の特殊な文脈とは全く逆の文脈で描かれている。「破僧事」が積極的に物語を改変したもののあまり普及はせず、結局、デーヴァダッタの五法という象徴的な要素は、破僧と結びつけて語られることが好まれたのだろう。なぜこのような五法の伝承が起こったのかについては今後の課題となる。

## 191. *mā ... bhaiṣṭa / bhāyatha*

笠松 直

梵文『法華経』VII章に以下の如くある：KN 188,2 *mā bhavanto bhaiṣṭa mā nivartadhvam* 「諸君，[君たちは] 恐れてはいけない。引き返してはいけない (= WT 166,16-17)」。ここで KN 本は *bhay / bhī* にアオリスト語幹による禁止法を用いている。他方、カシュガル本並行箇所 182a2 は *mā bhavantaḥ satvā bhāyatha ...* と読み、現在語幹から作る。この際、いずれの読みが好ましいであろうか。

ヴェーダ期には語根アオリストに基づく 2 sg. inj. *bhais* のほか、*s* アオリストに基づく 2 sg. *bhaiṣṭs* があり、その 2 pl. に相当する *mā bhaiṣṭa* は MahāBhārata にも存する。永く用いられた正統的な語形である。しかし仏教混交梵語文献がこの活用形を用いていたとは考え難い。

パーリ文献に見られるアオリスト語形 2 sg. *bhāyi*, 2 pl. *bhāyittha* は現在形 *bhāya*<sup>-ii</sup> から二次的に形成されたものであろう。Mahāvastu でもこの *bhāya*<sup>-ii</sup> 活用が一般的で、禁止法には現在語幹の *mā bhāyatha* 等を用いる。恐らく原『法華經』も同様の言語状況にあり、韻文部分 (Saddhp I 82c 及び VII 99b) のみならず散文部分でも一貫して *mā ... bhāyatha* と読んだものであろう。こうした読みを保持する中央アジア写本群の資料的価値は大きい。

一部写本が示す異読も上述の結論を支持すると考えられる。例えばギルギット A 本 91.25 *bhaiṣṭa* に対する河口慧海将来貝葉写本 73a3 *kāyadhvaṃ* は明らかに現在語幹の<sup>+</sup> *bhāyadhvam* を示唆する。中動相へ改変されているものの、この読みはより原型に近い、中期インド語的語形を伝えるものと見做せるであろう。

## 192. 新出『大日経』の梵語写本について

王 俊淇

『大日経』は、密教の基礎となる經典である。現代の研究者の間では、『大日経』は7世紀半ばに成立したとする説が一般的であり、『金剛頂経』とともに密教の正式な成立を示すものとされている。しかし、インド密教の急速な発展に伴い、『大日経』は『金剛頂経』ほど注目されなくなり、前者は後世の分類では下位の段階、つまり「行」の段階とみなされるようになったのである。注目されていないテキストほど、サンスクリット語の写本が残っている可能性は低く、『大日経』のサンスクリット語写本が近年まで発見されなかったのもそのためであろう。2020年に中国人民大学の張美芳氏が行った西藏自治区での写本調査では、『大日経』のサンスクリット語写本のフォリオが1枚だけ確認された。本論文は、このフォリオについての予備的な研究を発表することを目的としており、その中には『大日経』の文字表や、サンスクリット語転写とチベット語翻訳との比較が含まれている。



## 193. 馬鳴、無著、世親——『釈軌論』第5章より——

堀内 俊郎

馬鳴 (Aśvaghoṣa) の著作群は従来考えられてきたよりも大きな影響を後代の作品に及ぼしていたことが近年明らかにされている。ところで、世親作の經典解釈方法論でありチベット語訳としてのみ残る『釈軌論』のうちの第5章では、仏法を敬意をもって聴くべきことを示す話や偈頌、すなわち法話の例が、様々に提示され、解説されている。筆者は今回、同章が馬鳴の『ブッダチャリタ』から1偈を引用し、注釈していることを発見した。これは世親論書における同論の引用が指摘された初めての例であろう。他方でまた、同章末尾には『スートラ・アランカーラ (『莊嚴經論』)』という著作から2偈が引用されていることが知られていたが、その出典や詳細は不明であった。今回、そのうちの2番目の偈は、『大乘莊嚴經論』12.6偈と完全には一致しないものの、多分に類似することが見出された。この事実に対してはいくつかの解釈の可能性が考えられるが、もっとも高い可能性は、『釈軌論』同箇所は馬鳴の『莊嚴經論』からの引用であり、一方、『大乘莊嚴經論』当該偈は、馬鳴の同論の偈頌を素材にして作成されたものだというのである。タイトルの類似から両『スートラ・アランカーラ』の関連は推測されていた。すなわち、『大乘莊嚴經論』は馬鳴の『スートラ・アランカーラ』の大乘版(大乘・莊嚴經論)であるという可能性が。しかし、後者は後代の文献での断片的な引用などによってしか知られておらず(いうまでもなく、漢訳の『大莊嚴論經』(T no.201)は全くの別文献である)、前者との具体的な関連は不明であった。今回のこの発見は、馬鳴の『莊嚴經論』と無著の『大乘莊嚴經論』の関連を初めて実証的に裏付けたものとなろう。

194. Tarkajvālā の規定する *madhyamaka* について——パーニニ文法学の視点から——

小川 英世

バーヴィヴェーカ (Bhāvivēka, ca. 490–570) 作 *Madhyamakahrdayakārikā* (MHK) の *madhyamaka* について、注釈 Tarkajvālā (TJ) が派生説明を与えていることは、Eckel (2008, 65), 斎藤明 (2000; 2012) を通じてよく知られている。残念ながら、TJ のサンスクリット原典は発見されておらず、チベット語訳を通じた派生説明は、非サ

ンスクリット的であり、正確な理解は困難を極める。しかしながら、その派生説明を、パーニニ文法体系に位置付け検討するならば、合理的に解釈可能である。TJ の派生は、パーニニ文法体系の視点から以下のように説明できる。

(1) *madhya* は、実名詞 *madhya* (「中」) に *taddhita* 接辞 *a* が導入された語形であり (A 4.3.9), 「〈中〉に位置し、適切と評価される X」を意味する。例 *madhyam kṣāṭham* (「程よい薪」「長すぎず短すぎない薪」)。

(2) *madhyama* は上記 *madhya* に意味ゼロ (*svārthika*) の *taddhita* 接辞 *ma* が導入された語形である (A 4.3.8)。上記の X を意味する。X を「〈中なるもの〉」と呼ぶことにしよう (一般中性・単数形 *madhyamam*)。

(3) *upapada* 複合語

*madhyamaka* は、*madhyama* (「中なるもの」) と /k/ 音で始まる、説示・宣布行為を表示する動词语根 (*kath*, *kṛt* 等) に *kṛt* 接辞 *ḍa* (〈行為主体〉表示) が導入された語形 (*ṛdanta*) *ka* から構成された *upapada* 複合語である。適用規則は、A 3.2.101 *anyeṣv api dṛśyate* である。派生形 *madhyamaka* は、非名称語と名称語の両様に解釈可能である。「〈中なるもの〉を説示・宣布する X」, 「『〈中なるもの〉を説示・宣布するもの』という名称を有する X」を意味する。X は *śāstra* (論書・学説体系) である。

(4) 名称形成 *taddhita* 接辞 *ka*

*madhyamaka* は、*madhyama* に名称形成のための *taddhita* 接辞 *ka* が導入された語形である。適用規則は *gaṇasūtra* to A 5.4.3 *saṃjñāyām* である。この場合語基の *madhyama* は語形を表示する。名称 *madhyamaka* は *siddhānta* (定説) を指示する。*śāstra* と *siddhānta* は A 5.2.36 の *taddhita* 接辞 *itaC* で関係する。*madhyamakaśāstra* が論ずる主題の決定 (*śāstritārthaniscaya*) が *madhyamaka* と呼ばれる *siddhānta* である。

MHK において *madhyamakaśāstra* が *Sāṃkhya*, *Vaiśeṣika*, *Vedānta* などの他の *śāstra* と対照をなしている点を看過してはならない。「中なるもの」を論ずる学が真の「仏教学」であるとの主張を窺うことができよう。

## 195. 『中観五蘊論』における九十八随眠の解説——チャンドラキールティの真作を支持するさらなる根拠として——

横山 剛

チベット語訳のみが現存する『中観五蘊論』は、伝統的にチャンドラキールティに帰されてきたが、一部の研究は慧の解説のみが同論師に帰される可能性を指摘

する。筆者はこれまでに発表した論文において、これらの研究の指摘を批判的に検討した上で、いくつかの根拠を提示して、論全体が同論師に帰される可能性が高いことを示した。本稿では、同論における九十八随眠の解説に注目し、チャンドラキールティの真作を支持するさらなる根拠を提示する。また『中観五蘊論』の著者性や性格を考慮した上で、上記の点をさらに掘り下げて、二諦説との関係から有部教学に対する同論師の理解を考察する。

はじめに『中観五蘊論』における随眠の解説の構成を示した後に、九十八随眠の解説の内容を確認し、随眠が忍と智による断惑の理論と合わせて説かれるという特徴を指摘する。次にそれを『入阿毘達磨論』における九十八随眠の解説を比較し、有部の伝統的な解説との相違点を指摘する。また、四向四果が説かれる位置からも、『中観五蘊論』において九十八随眠の解説が断惑の理論と合わせて理解されていることを指摘する。

続いて、これと同じ特徴を有する、随眠説を含む断惑理論の解説が『明句論』第24章の第3-5ab 偈の注に見られることを指摘する。慧の解説以外において、チャンドラキールティの他の著作と類似する解説が見られる点は、『中観五蘊論』全体を同論師に帰す根拠となる。

さらに本稿では『明句論』の同じ章の第8-10偈に説かれる二諦説に注目する。筆者がこれまでに明らかにした『中観五蘊論』の著者性、ならびに初学者が無我を理解するための基礎として有部の法体系を中観派の視点から略説するという同論の性格を考慮に入れて、チャンドラキールティが、その实在論的な側面を否定しながらも、有部の教学を世俗諦の一部として認めている可能性を指摘する。

## 196. ものの生滅には何瞬間必要か？——『菩薩地解説』の見解——

中山 慧輝

仏教は、諸行無常を根本教義のひとつとするが、特にアビダルマの時代になると、無常を時間の最小単位にまで分析し、無常性を成立させる基底として、瞬間的に生じて滅するという刹那滅の概念を生み出した。ただし、刹那滅をどのような仕組みで理解するかは学派によって異なり、例えば、説一切有部は、生・住・異・滅という四つの有為相が実体として働き、一瞬間のあいだにものを生じさせ、とどまらせ、変化させ、消滅させることによって、ものが瞬間的に生滅すると理解する。一方、瑜伽行派の根本典籍『瑜伽師地論』は、「菩薩地」において菩薩の

無常観察を扱うなかで、説一切有部と同様に四つの有為相を用いた刹那滅説を展開するが、それら有為相を作用ある実体と見ることを否定する。さらに、先行研究に拠れば、「菩薩地」は、一瞬間目にものが生じ、とどまり、変化し、二瞬間目に消滅する、つまり二瞬間毎の生滅を説いているとされる。ただし、もし「菩薩地」の刹那滅説がこのようであるとすると、一瞬間毎の生滅を想定する『瑜伽師地論』の他の箇所と相違し、「菩薩地」に限って一瞬間毎の生滅を認めていないことになる。そこで、本稿では「菩薩地」全体に対する唯一の注釈書である海雲著『菩薩地解説』を扱い、『菩薩地解説』は「菩薩地」の刹那滅説を二瞬間に亘るものではなく、一瞬間毎に起こるものと理解していることを示し、その見解の妥当性を検証することを通して先行研究の理解を再考した。その結果、『菩薩地解説』が世親著『阿毘達磨俱舍論』に説かれる有為相の議論を参照していた可能性のあること、そして、先行研究とは異なり、少なくともインドの伝統においては、「菩薩地」の刹那滅説が内容的に異質なものとしては理解されていなかったことが明らかとなった。

## 197. 『唯識二十論』 第1偈について

三輪 悟士

ヴァスバンドゥ (Vasubandhu, 5世紀頃) 著作『唯識二十頌』 (*Vimśikā*) および自注『唯識二十論』 (*Vimśikāvyūṭi*) の第1偈および冒頭部分では、三界唯識が説かれることで知られる。しかしながら、『唯識二十頌』のサンスクリット写本およびチベット訳では第1偈が存在する一方、『唯識二十論』のチベット訳では第1偈が存在せず、類似した文言が散文として提示されている。漢訳についても、般若流支訳『唯識論』および真谛訳『大乘唯識論』では第1偈が存在する一方、玄奘訳『唯識二十論』では第1偈が存在せず、体裁をはじめとして軌を一にしない。

したがって本稿では『唯識二十頌』・『唯識二十論』のテキストおよび上述の諸訳、および複注などの記述を精査した。まず、玄奘訳『唯識二十論』やヴィニターデーヴァ (Vinītaḍeva) による複注 (\**Prakaraṇavimśikāṭīkā*) では、体裁の違いや韻文の有無などから、両者が『唯識二十頌』を参照していない可能性が高い。次に窺基の著作『唯識二十論述記』では、すでに先行研究で指摘されていることであるが、般若流支および真谛訳を批判する箇所があり、ヴァイローチャナラクシタ (Vairocanarakṣita) の複注 (*Vimśikāṭīkāvyūṭi*) では『唯識二十頌』第1偈の著者問題に

関する記述がある。これらの記述から『唯識二十頌』は特定の地域、ナーランダーに伝播しなかった可能性が高いと結論付けた。

## 198. 唯識思想史におけるダルモータラの位置づけの再考

中須賀 美幸

ダルマキールティ (ca. 600-660) 以降の仏教瑜伽行派の思想家たちは、認識の形象の実在性を認めるか否かという観点から、形象真実論者と形象虚偽論者とに分けられる。この思想的対立は、ジュニャーナシュリーミトラ (ca. 980-1040) とラトナーカラシャーンティ (ca. 970-1030) の間において顕著にみられ、先行研究でも何度も取り上げられてきた。しかし、彼らに先行するダルモータラ (ca. 740-800) に関しては、従来の研究ではチベット撰述にみられる唯識思想の分類に基づき彼を「形象虚偽論有垢説」を標榜する唯識思想家として分類するだけにとどまり、その思想の内実は明らかにされてこなかった。チベット撰述での唯識思想の分類は、ジターリによる五分類に基づいていたものであるが、ジターリの議論を正しく反映したものとは言い難い。一方、ジターリ (ca. 960-1040) は、ダルモータラの思想を正確に読み込んだ上でその要点を抽出している。

本稿は、ジターリによるダルモータラの唯識思想の理解と、その典拠となっているダルモータラの言明を提示することで、唯識思想史におけるダルモータラの位置づけに関する一資料を提供する。

## 199. *Pramāṇasamuccaya* 冒頭帰敬偈とカマラシーラの菩提心

佐藤 智岳

*Pramāṇasamuccaya* 冒頭帰敬偈で示された、“jagaddhitaṣṭin”と“sāstrī”というブツダの徳号に対するダルマキールティの後継者達の理解と、ダルマキールティの後継者の一人とされるカマラシーラが『修習次第』第一篇で提示する2種類の菩提心との関係を検討した。

従来の研究によると、『修習次第』第一篇の2種の菩提心は、シャーンティデーヴァによるものを踏襲したとされている。

デーヴェーンドラブッディ、ジネーンドラブッディそしておそらくダルマキールティも、慈悲の修習によって、慈悲を体得した菩薩を“jagaddhitaṣṭin”に位置づ

けている。そして菩薩のその際の心的状態は、『修習次第』第一篇で提示された誓願心 (praṇidhicitta) に該当すると考えられる。

そして、衆生利益のために、つまりブッダとなって教示するために、菩薩が “sāstr” として修習に発動開始する際の心（あるいは、“jagaddhitaṣin” としての最後の心）を発趣心 (prasthānacitta) として言い表すことはできると考える。

また、『修習次第』第一篇の2種の菩提心は誓願心が起きて、その後発趣心が起こるという段階性を持っている。これは、“jagaddhitaṣin” の次に “sāstr” という構造とも共通性を持つ。

しかしながら、そもそもダルマキールティ達は、誓願心や発趣心という言葉を用いていない。たしかに “jagaddhitaṣin” や “sāstr” に関する記述に、誓願心や発趣心に関する記述との対応点は確認できるものの、彼らが、誓願心や発趣心の2種の菩提心という概念を念頭に置いていたか否かは、不明である。今後、より広範囲な資料分析を行う必要がある。

## 200. *Nyāyabindu* およびその註釈書における論証式に関する術語の検討

児玉 瑛子

*Nyāyabindu* (NB) 第三章の冒頭では、他者のための推論 (parārthanumāna) の定義と論証式の大分類が説かれ、NB 3.33に至るまで prayoga セクションが展開される。このうち、本稿が取り扱うのは NB 3.1-7における他者のための推理の定義セクションである。これまで、ダルマキールティの論証式そのものを主題とする研究はほとんど行われなかったが、稲見2018によって、ディグナーガからの変遷をも含むダルマキールティの論証式の特徴が明らかにされた。その一方で、NB 3.8-25で例示される論証式の下位分類について、詳細な研究はまだ行われていない。本稿では、論証式に関する基礎的な語として ā-khyā (= pra-kās), abhidheya, gamyamāna という三つの語に着目する。ダルモッタラの *Nyāyabinduṭīkā*, ドウルヴェーカミシュラの *Dharmottarapradīpa* にもとづき、それぞれの語の意味を明らかにすることによって、論証式の構成要素やそれに関わる下位概念の理解に繋げることを目指す。

他者のための推論の定義 (NB 3.1: trirūpalingākyānaṃ parārtham anumānam) で用いられる「表示する」(ā-khyā) という動詞は、ダルモッタラによって「顕示する」(pra-kās) と言い換えられる。ドウルヴェーカミシュラによれば、論証式によって顕示されるもの (prakāśya) には、直接的に表示されるもの (abhidheya) と gamyamāna



(間接的に理解されるもの)とが含まれる。まず、直接的に表示されるものは、論証式の大分類に応じて二種ある。すなわち、〈同じ属性をもつこと〉を有する論証式 (sādharmyavat) では肯定的随伴 (anvaya) と主題所属性 (pakṣadharmatā) が、〈異なる属性をもつこと〉を有する論証式 (vaidharmyavat) では否定的随伴 (vyatireka) と主題所属性がそれぞれ直接的に表示される。そして、前者では否定的随伴、後者では肯定的随伴が間接的に理解される。

一方、顯示されるものはいずれの論証式においても同一であり、それは三つの特質をもつ論証因にほかならない。この顯示されるものをめぐる議論の中で、ダルモッタラは顯示されるもの (prakāśya) と gamyamāna とを同義語とみなし、gamyamāna の中に直接的に表示されるものと sāmāthyagamya (間接的に理解されるもの) を含めた。前述のように、ドゥルヴェーカミシュラは gamyamāna について間接的理解を意味する語として解釈していたが、ダルモッタラの理解を承け、直接的に表示されるものと sāmāthyaprakāśya (間接的に顯示されるもの) をまとめた概念として gamyamāna を解釈しなおした。

## 201. タルマリンチェン注に基づく anyāpoha の分類について

秦野 貴生

仏教論理学を確立したディグナーガ (480-540) により言語理論、通称アポーハ論 (apoha) は提唱された。そして、仏教論理学を大成したダルマキールティ (600-660) の孫弟子にあたるシャーキャブッディ (660-720) は、ダルマキールティ著『プラマーナ・ヴァールツェティカ』(以下, PV) に対する注釈の中でアポーハを3分類している。より後代に活動したシャーンタラクシタ (725-788) もまた、自身の著作『タットヴァサンガラハ』においてアポーハの3分類について言及している。しかし、このアポーハの3分類の起源は未だ明確ではない。

ゲルク派のチベット人注釈家であるタルマリンチェン (1364-1432) は、ディグナーガ著『プラマーナ・サムツチャヤ』(以下, PS) およびダルマキールティ著 PV に対し注釈を書いており、両注釈においてアポーハの3分類に言及している。

本稿では、この PS と PV に対するタルマリンチェン注を参照することで、ディグナーガとダルマキールティの二者と、アポーハの3分類との関係について検討し、アポーハの3分類の起源を明らかにする手がかりとした。

タルマリンチェンは、PS および PV への注釈において、アポーハの3分類を「他

の排除の定義が分類されたもの」と捉え、その概念を重要視していた。PS への注釈では、3分類されたアポーハをディグナーガのアポーハの概要と位置付けていたが、具体的な PS のテキストとの関連は示していなかった。一方、PV への注釈では、ダルマキールティの PV 1.169 の語釈からアポーハの3分類が導かれると捉えており、これはシャーキャブッディの PV への注釈には見られない捉え方である。タルマリンチェンはアポーハの3分類とダルマキールティの PV との関係性を強調することで、アポーハの3分類が注釈者シャーキャブッディではなくダルマキールティ自身により提唱されているということを強調していると考えられた。

## 202. *Siddhadravya* の定義と用例

藤井 明

密教経軌、特に儀礼の作法を説く儀軌中には、「宝物」などの漢訳で示される *siddhadravya* についての記述が散見される。本論文では、この *siddhadravya* が具体的にどのような物を指しているかを、いくつかの用例を提示しながら明らかにすることを目的としている。これまでこの術語に関して明確に示された論述は見られず、また Monier には “any magical object” という意味が挙げられているのみであったが、いくつかの密教経軌の用例から判断すれば *siddhadravya* の定義としては大まかに以下の二つの分類が提示され得ることが明らかとなった。

(1) 修法の過程、あるいは結果としてナーガ、ウマー、アプサラスやヤクシニーなどから受け取る物を指す。この *siddhadravya* は *rasa* や *rasāyana* と並列して挙げられることがあり、雄黄 (*ldong ros*) が *siddhadravya* の一つとして言及される。(2) 修法の結果、修法の対象から生じる物、あるいは修法の対象が変容して得られる物を指す。修法の対象（死体）の口から得られた雄黄 (*ldong ros*) は *siddhadravya* として言及され、また修法の対象（死体の舌）が剣 (*ral gri*) に変容した場合には剣が *siddhadravya* と呼ばれる。*siddhadravya* が分割可能な物か否かで修法の内容が異なることも説かれる。また、この *siddhadravya* によって「空を飛ぶ」といった力を得ることも説かれる。

以上が現時点で可能な *siddhadravya* の定義である。以降の研究において、新しい *siddhadravya* の記述が認められた際には、この定義を修正する必要があるが、現在の所はこの定義を当てはめ得るであろう。



### 203. ガンターパ著作の *Śrīcakrasaṃvarasādhana* (『吉祥なるチャクラサンヴァラ成就法』) の構造と特色

福島 マシュー

本論文はガンターパ著作の *Śrīcakrasaṃvarasādhana* (『吉祥なるチャクラサンヴァラの成就法』) の構造と特色を明らかにすることを目的とする。本テキストはサンスクリット写本が見つかっておらず、チベット語訳しか現存しない。*Śrīcakrasaṃvarasādhana* の重要性にかかわらず、これまで研究が少ない。ガンターパの成就法はチャクラサンヴァラの生起次第を修習する修行者向けのテキストである。成就法では、修行者が自身の身体の粗大な部分を所依曼荼羅として観想し、身体の微細な要素に37尊の能依曼荼羅を布置する。他流派と比較し、ガンターパは身体曼荼羅を重要視する傾向がある。また、修行者が自身の身体を所依曼荼羅として観想する方法はガンターパ独自の方法であると言える。テキストは非常に短く難読であり、修習するには註釈書が必要であろう。本成就法に描かれる観想法は今日でもチベット仏教の修行者の間で使われていることが、チベット仏教におけるこの成就法の重要性を表している。

### 204. *Dīpaṃkaraśrījñāna* による2つの *Hayagrīvasādhana* について

望月 海慧

チベット大蔵経には、*Dīpaṃkaraśrījñāna* に帰せられる33の成就法文献が収められている。その中には *Hayagrīva* を対象とする2つの成就法がある。すなわち、散文で書かれた *Āryahayagrīvasādhana* (D. no. 3057, P. no. 3881) と、韻文で書かれた *Śrīhayagrīvasādhana* (D. no. 3058, P. no. 3082) とであり、いずれも短い著作である。彼の他の著作における *Hayagrīva* への言及は、*Guhyasamājalokeśvarasādhana* (D. no. 1892, Pi 229a, P. 2756, Thi 273a6) に一箇所見られるだけなので、彼自身にとって *Hayagrīva* はそれほど重要な尊格ではなかったと言える。しかしながら、彼の名前が添えられた *Hayagrīva* の図像が複数報告されていることから、彼の伝統に帰せられる *Hayagrīva* の図像がチベットにおいて広く伝えられていたことも確認できる。

2つの成就法については、その構成は概ね成就法の基本的構成に基づいている。ただし、散文のものは、成就法の目的となる具体的効果について、複数のヴァリエーションを列挙していることから、単純なマニュアルではなく、解説的内容も

伴うものである。また、Hayagrīva の身体的特徴については、着衣や飾りの共通点はあるものの、散文では三面六臂、偈文では三面四臂とことなっている。このことは彼自身が Hayagrīva に対して確定したイメージを持っていなかったことと、両者が著された時期が異なることを示している。

## 205. トハラ写本から見る仏教文献学

玉井 達士

私の研究ではトハラ仏教は6世紀を境に前記・後期に別れる。後期は衰退期とも言うもので大唐大慈恩寺三藏法師傳 (T2053.50.227a1-3) に Quzhi の大徳僧・木叉毘多 (Mokṣagupta) と玄奘 (Xuanzang) の問答が挙げられる。

衰退期の僧侶や書者は教典の内容や用語の意味が分からなくなっている事が有り、それを現代のトハラ学者や読み手が間違っって解釈する事も見受けられる。仏教文献学に資する為に、例を挙げて写本学的重要性を示したい。

## 206. チベット語訳『律經自註』の翻訳事情

米澤 嘉康

『律經 (Vinayasūtra)』ならびに『律經自註 (Vinayasūtravṛttiabhidhānasvavyākhyāna/Māthurī Vinayasūtravṛtti)』は、カシミール出身のアランカーラデーヴァ (Alaṅkāradeva) とともに、ツルティム・チュンネー (Tshul khriṃs 'byung gnas/ インド名: シーラーカラ Śīlākāra) によってチベット語に翻訳された。このチベット人翻訳者は、インド滞在中に、サンスクリット語写本の収集に努めたばかりでなく、チベット・ウメ字で『律經』写本の行間の注記や『律經自註』抄本を書写したようである。これらのウメ字写本資料から得られる情報と、チベット語訳『律經自註』奥書の記述にもとづき、本論文ではその翻訳事情の一端について考察を提示している。

## 207. チベット大蔵經所収の五護陀羅尼注釈について

園田 沙弥佳

インド密教における五護陀羅尼とは、『大護明陀羅尼』を含む5種の初期密教經典の集成である。本論文ではチベット大蔵經に含まれる『大護明陀羅尼』の注釈

書『大秘密真言随持經十萬註』の内容構成を中心に上げ、サンスクリット系統とチベット語訳系統の『大護明陀羅尼』、および、ヴァイシャーリー疫病消除説話（『根本説一切有部律』「薬事」、『ヴァイシャーリー・ブラヴェーシャ』）を相互に比較検討した。『大護明陀羅尼』の注釈書は9つの章に分かれており、そのうち2つの章題には『ヴァイシャーリー・ブラヴェーシャ』の経題が含まれている。注釈書の内容と各經典を比較した際の主な相違点に関しては、世尊がヴァイシャーリーに向かう直前に滞在していた場所があげられる。注釈書では、「薬事」と『ヴァイシャーリー・ブラヴェーシャ』の記述と同様、「ナーディカーのクンジカ堂」が示されている一方、サンスクリット系統の『大護明陀羅尼』ではラージャグリハに住していたと記されており、チベット語訳系統の『大護明陀羅尼』よりもむしろ「薬事」や『ヴァイシャーリー・ブラヴェーシャ』の記述と近い例が見られた。注釈書が制作された頃の『大護明陀羅尼』の内容は、『根本説一切有部律』や『ヴァイシャーリー・ブラヴェーシャ』の影響を受けていたことが推察される。

五護陀羅尼經典の一つである『大寒林陀羅尼』もまた2つの系統が存在し、その注釈書も2系統の經典の内容が含まれている。この点は今回取り上げた『大護明陀羅尼』の注釈書と同様である。五護陀羅尼に関連する2つの經典は、チベット大蔵經で個別に収録されているにもかかわらず、1つの注釈書の中で解説されている。

## 208. アティシャが説く thun mong ba と thun mong ma yin pa の概念について ——アティシャが説いた修行次第の一端——

朴 熙彦

チベット語 thun mong ba / thun mong ma yin pa は一般にサンスクリット語 sādharma / asādharma の訳語とされ、現代語では「共通」と「非共通」などと訳される。アティシャ (Atiśa, 982-1054) は複数の著作でこれら二つの用語を頻繁に使うが、その際にいかなる基準を設けて両者を分けているかについて説明しておらず、まるで一種の術語のように使っている。そこで本稿ではアティシャの著作『見修広説』(Lta sgom chen mo) と『根本過犯広疏』(Mūlāpattiṭṭika) に現れる二語の用例を分析してそれらの意味を明らかにし、アティシャが二語を用いて説いた修行次第の一端の究明を目指す。

結論として、まず、アティシャはこの二語により修行次第の段階を峻別してい

る点を確認する。その上で、アティシャの修行次第の特徴として、波羅蜜乗よりは真言乗に、真言乗の中でも破戒を伴う儀礼と修行に優れた結果を配置することで至高の価値を与えるという意図を明らかにする。

## 209. 『チャパ宗義書』における心不相応行の典拠

小谷 昂久

*bDe bar gshegs pa dang phyi rol pa'i gzhung rnam par 'byed pa* (『チャパ宗義書』) はチャパ・チューキセンゲ (Phya pa Chos kyi seng ge, 1109–1169) によって著された後伝期最古の学説綱要書の一つである。『チャパ宗義書』では四学派 (毘婆沙師, 經量部, 唯識派, 中觀派) の学説が五基体 (shes bya'i gzhi lnga ba) に基づいて説かれる。この五基体とは色 (gzugs), 心 (sems), 心所 (sems las byung ba), 心不相応行 (mi ldan pa'i 'du byed), 無為 ('du ma byas) である。本稿ではこの中の心不相応行を考察する。

毘婆沙師章の中で23種の心不相応行が列挙され、その他の章でも全てが列挙はされないものの心不相応行の総数が23種であることは承認されている。この23種の心不相応行は唯識派章では二つに分類され、末尾の9種は副次要素 (cha 'thun dgu) と呼ばれる。

チャパはこの心不相応行の分類方法の典拠に言及していないが、類似した分類がベルツェク (dPal brtsegs, 9世紀) 等によって編纂された仏教語釈集 *Chos kyi rnam grangs kyi brjed byang* (『法門備忘録』) の中に見られる。『法門備忘録』は『チャパ宗義書』で「副次要素」として位置づけられた9つの心不相応行を「de lta bu'i cha dang mthun pa」と呼び、『チャパ宗義書』と同様に心不相応行を二種に分類する。確かに *Pañcaskandhaka* (『五蘊論』) も同様に心不相応行を二種に分類するが、副次要素に含まれる法の数には『五蘊論』の諸注釈の中で一定していない。したがって、心不相応行を二種に分類し、且つ副次要素を9つと数える考え方は『法門備忘録』が初出であり、『法門備忘録』が『チャパ宗義書』における心不相応行の分類に影響を与えている可能性を指摘できる。

## 210. インドネシアにおける般若波羅蜜多菩薩坐像について

伊藤 奈保子

インドネシアで確認できる般若波羅蜜多菩薩坐像 (Prajñāpāramitā) について転法

輪印（說法印）の像を中心に取上げた。現段階では鑄造像が2軀、鑄造像で智拳印を結ぶ大日如来と対をなす像が2組、石造像が3軀である。

鑄造像は20cm以下であり、中部ジャワ地域と東部ジャワ地域で出土し、時代は8-11世紀に亘る。石造像は約1mを基準に巨大で東部ジャワ地域・スマトラの11-13世紀に確認できる。いずれも数は少ない。特徴としては、材質に関わらず女尊で、一面二臂の坐像であり、高髻を結って宝冠（髮髻冠）を戴き、三面頭飾をつけ垂髪を垂らしている。耳飾・胸飾・臂釧・腕釧・足釧など華美な装飾品で身を飾り、聖紐を左肩から右脇にかけ、左手の甲を下にした転法輪印を乳房の前で結んでいる。文様の入った裙を着け、その上から膝にかかる帯をつけ、それが大きなりボン状に体の左右後方で結ばれ、帯の端は台座へ垂れる場合が多い。左の台座から伸びる蓮茎を左の肘のあたりで内側から外側へ絡め、完品の作例では左肩の位置で蓮華上（開敷蓮華、または未開敷蓮華）に経典が置かれている。形式は単独では石造像が巨大且つ優品で高貴な人物の説もあり、鑄造像では智拳印を結んだ大日如来像の左隣に坐した一式が確認できることから、インドネシアでは転法輪印（說法印）の般若波羅蜜多菩薩坐像は「妃」的な意味合いがあった可能性が推察される。

## 211. 中国仏教における初期の漢訳語「仏性」の一考察——『大方等如来藏經』と『大般涅槃經』を中心として——

李 子捷

仏陀跋陀羅訳『大方等如来藏經』は、成仏の可能性または素質を意味する上で「仏性」という漢訳語を使用する初期漢訳仏教経論の一つである。しかし、同経の不空訳とチベット訳には、この訳語は見当たらない。同じような意味で「仏性」と訳した曇無讖訳『大般涅槃經』もこの漢訳語を使用する初期漢訳経論の一つであるが、その現存梵本に明確に対応する原語を見出すのは難しいことである。梵本と漢訳との相違点が明確である部分は曇無讖が漢語にまだ馴染んでいなかった時期に訳出されたものである。この「仏性」という訳語とその中国風な説明は地論宗を含む後世の中国仏教および東アジア仏教に最も重要な影響を与えた。

## 212. 義・論・疏——中古仏教における解経文献の文体——

李 四龍

中国南北朝時代における仏教「解経」文献の名称は複雑であり、玄義・玄論・義疏・義章などがある。これらの「解経」文献には、インド仏教の論義の伝統を受け継ぐものがあり、中国の伝統文体に関連するものもある。本論において、これら文献を義・疏・論三種の基本的な形式に整理している。

(1)「義」は春秋時代の儒教の「微言大義」の伝統に関連している。二種類がある。一つは、仏教の通論としての「義章」であり、例えば慧遠の『大乘義章』である。もう一つは特定の仏教の総論であり、智顗の『法華玄義』である。

(2)「論」はインド仏教のアビダルマ、ウパデーシャ (upadeśa) あるいは「釈経論」に遡る。通論のものもあり (吉蔵の『大乘玄論』など)、釈論もある (吉蔵の『法華玄義』など)。

(3)「疏」は中国の注釈の伝統に関連し、「注」を整理するものおよび解釈である。しかし、当時あった「義疏」という文体では、経文の整理と記録としての「義」の意味と思われる。例えば慧遠の『起信論義疏』。また「義記」「集解」「文句」なども類似する名称である。

「義」「論」は同様な文体であるが、「義疏」という文体をもつ文献の数は多く、状況が複雑である。唐代に入ると、これらの「解経」文献は統一され「章疏」と呼ばれ、インド仏教の論義の影響が薄くなった。これをきっかけに、中国仏教の經典観の中心にも、印度仏典から中国宗派典籍への変化が現れてきたと思われる。

## 213. 一切経音義の「小字双行」について

李 乃琦

一切経音義は現存する最古の仏典音義であり、唐代の僧侶である玄奘が660年頃に編纂したものである。500部弱の經典が収録されており、当時の經典の実態を知る重要な資料とも言える。一切経音義は漢訳仏典とともに、日本に伝来し、盛んに書写されている。日本で書写された最古の記録は729年であり、現在10種類以上の日本古写本が残されている。

一切経音義は書写の時代・地域によって、書写形式も異なっている。大きく2種類に分けられる。即ち一行の大文字で書写されたものと、二行に分けて小文字

で書写されたものである。しかしながら、筆者の調査によると、一切経音義日本古写本の中に、一つの項目の前半部は大文字で書写されているが、後半部は二行に分けて小文字で書かれている特殊の書式が存する。通常、写本の書写時に、空白スペースが足りない場合、二行の小文字を使うのは少なくない。但し、一切経音義の場合は、スペースが十分あるのに、小文字に変更された。本論文では、一切経音義で一つの項目の前半部は大文字で、後半部は二行の小文字で書写されたものを研究対象とする。これらの内容を「小字双行」と呼ぶ。

現時点で、10種類の一切経音義日本古写本と版本の高麗本を調べた結果、「小字双行」は一切経音義で複数例が見出される。本論文では、これらの項目について、各写本を「大文字/小文字」、「空白スペースの有無」、「小文字の内容」の三つの要素を精査した。その結果に基づき、各写本の特徴、関係、伝播の経緯を検討した。さらに、それらの例が生じた理由を解明するために、さまざまな可能性を検討し、考察した。写本の伝播と書写は宗派の知識集団との関わりもあることが見て取れた。

## 214. 義浄訳の用語表現の特徴

ヨン スンエン

義浄(635-713)訳『観所縁論釋』(GSYLS)および『成唯識寶生論』(BSL)は、ダルマパーラ(Dharmapāla, 護法, 6c)の思想および、それがインドや中国の唯識仏教の発展へ与えた影響を理解するために重要な文献である。GSYLSは、ディグナーガ(Dignāga, 陳那, ca. 480-540)著 *Ālambanaparīkṣā* と *Vṛtti* に関する注釈書であり、BSLは、ヴァスバンドゥ(Vasubandhu, 世親, 4-5c)著 *Vimśikā* (または *Vimśatikā*) と *Vṛtti* に関する注釈書である。

しかし、GSYLSとBSLには義浄の漢訳しか現存しないため、ここからダルマパーラの思想を解明しようとする場合、意味が曖昧な点が多く解読は困難である。したがって、GSYLSとBSLに描かれているさまざまな認識に関する複雑な議論を詳細に分析するためには、義浄訳の表現特性や特別な用語などについて理解することが不可欠である。

本論文は義浄訳において特定の意味がある用語表現に焦点を当てるものである。まず、その特別な用語表現に基づいて、対論者の異議(*pūrvapakṣa*)とそれに対する解答(*uttarapakṣa*)について説明する。さらに、義浄訳の解説を難しくしている



特徴について二点挙げておく。一つは、同一サンスクリット語に対して複数の漢訳を当てていること、もう一つは、サンスクリット語の漢字音写をそのまま使用していることである。

## 215. 自殺事例のカテゴリーとその特徴および中国の大乘仏教經典における意味

唐 秀連

膨大な数の仏教の經典の中で、自殺をテーマにしたものは一つもない。さらに、仏典に記録されている自殺事例の特徴についても、包括的な検討はなされていない。本論文では、中国の大乘仏教の經典を調査対象とし、自殺の動機や原因を分類することで、大乘仏教の經典に記録されている自殺現象の全体的な特徴を明らかにした。大乘仏教の經典に登場する自殺事例は、大きく3つのカテゴリーに分けられる。すなわち、「宗教的自殺」、「利他的自殺」、「自在的捨身」である。最後の「自在的捨身」は、悟りを開いた者が行う独特の自殺とされる。中国の大乘仏教の教義では、この3種類の自殺はいずれも一般的に受け入れられており、時には奨励されることさえある。

## 216. 『摩訶止観』と精神分析

三輪 是法

天台大師智顗(538-597)が『摩訶止観』で説く「一念三千」は、不可思議なる対象として人間の心を表した言葉で、三千という数字は法華經の十如是と地獄界から仏界までの十界、そして五蘊世間・衆生世間・国土世間の三種世間の乗数によって導かれている。『摩訶止観』巻五上では、止観という修行による対境として最初に陰入界境を説明する。陰入界は実体をもたない人間存在を表し、まず迷いの原因である識陰の心を観察する必要があるという。その観察法として十種の方法をあげ、その第一番目が観不思議境である。五陰、十法界、十如是、三種世間の関係を詳述した後、心の様相として「一念三千」が説かれる。すなわち、我々の心は十種の人格的要因(十界)と現象の構成要素(十如是)、さらに環境的外部要因を含めた関係性(三種世間)によって成り立っているということで、換言すると、心は他者によって形成されているといえるであろう。



そこで現代における心の研究分野である精神分析の理論に基づいて考察すると、そもそも精神分析は、正常な人間は存在しないという立場に立っており、悩める主体である「分析主体」自身が自らの問題を主体的に解決していく営みであるということを知る。精神分析では、自我という自己像は他者との関係を通して作りあげられた虚構であり、また、主体というものは存在せず、意識と無意識との関係性において、一瞬、無意識の主体が出現するとしている。すなわち、『摩訶止観』で観察対象となる陰入界が他者によって形成された自我であり、観察結果として得られる一念三千という心が無意識の主体であると考えられる。換言すると、悩める分析主体が一念三千という境地に至ることによって、生き方を自ら選択できる可能性が生まれるということであり、ここに仏教と精神分析との類似性が確認できる。

## 217. 覚鑊の真如論——『五輪九字明秘密釈』を中心に——

亀山 隆彦

本稿では、覚鑊『五輪九字明秘密釈』第一章「摂法権実同趣門」で展開される真如論を検討し、同書第二章「正入秘密真言門」に記載される五蔵曼荼羅の教理背景を新たな視座から考察する。

最初に五蔵曼荼羅について概説すると、中国古代の医学、科学、哲学、および密教のそれぞれで使用される「五部法門」（五仏、五智、五輪、五行、五臓等）の水平的結合と総括される。同五蔵曼荼羅の教理背景としては、これまで即身成仏からの影響が強調されてきた。事実「正入秘密真言門」では、空海が、五蔵曼荼羅を観想することで現身に五智を顕現したという説話が紹介され、本願想は、即座に三摩地を現前させる優れた実践と主張される。

このように五蔵曼荼羅と即身成仏の関連は間違いないが、覚鑊の主張を詳細に見ると、それ以外にも同曼荼羅の背景と思われる教説が確認される。それが真如論である。先ず「正入秘密真言門」では、五大（＝五輪）、五智、五臓が相互に結びつく基盤として、色、心、空の不二相即関係が紹介される。実は、これと類似的議論が「摂法権実同趣門」の中で、真如論として展開されるのである。

覚鑊の主張を総合すると、以下の通りである。そもそも顕教では、唯一の理と無数の事が対立的に捉えられるが、密教は、両者を別であり不二とも理解する。同じく顕教では、唯一の理が無数の色の根源と捉えられるが、密教は、それら色

がそのまま理と把握する。従って、顕教は無量の真如（=理）を認めず、唯一の真如だけを主張する。一方、密教は、無数の色と相即する重々無量の真如を認め、その証得を主張する。

結論として、これら真如に関する密教の議論も、五蔵曼荼羅が組織される際の重要な背景であったと考えられる。