1. Interpretations of Some Passages from the Sacred Texts in Ancient and Medieval India as Literary Works: The 'Stealing Clothes Motif' and the Smaller *Sukhāvatīvyūha*

Mɪᴢᴜɴᴏ Yoshifumi

The 'Vastra-haraṇa' (Kṛṣṇa's stealing clothes) motif in the *Bhāgavata-purāṇa* (10th century, in south India) must have pertained to the Paiśācī sentences (1st century BC) quoted by Bhoja (11th century) in his *Śṛiṅgāraprakāśa* and can be traced back to the Vedic "Purūravas and Urvasī story," which is considered the global origin of the swan-maiden motif (that is, stealing clothes motif) in tales of marriage between a human and a nonhuman being. According to the '*ākhyāna* theory,' we can observe that the authors adopted such a motif from vernacular folktales into the sacred Sanskrit books.

In some Buddhist texts, four kinds of lotus flowers in the pools in paradise have been depicted with their indigenous flora names; *utpala-, kumuda-, padma-* and *puṇḍarīka-*. However, in the Smaller *Sukhāvatīvyūha*, they are depicted with the adjectives blue, yellow, red and white. After confirming that *kavi-samaya* (poetical convention contrary to real-life experience) is for drawing the supernatural world, we conclude that the author of this sacred work might have tried to equate the four color's adjectives with Śūdra, Vaiśya, Kṣatriya and Brāhmaṇa in the caste (varṇa) system, based on the methods of *kavi-samaya*.

2. Many Lineages of the Ten Stages during the Northern and Southern Dynasties of China

Wᴇɪ Yi

During the Northern and Southern Dynasties of China, there were two lineages of interpretation of the ten Bodhisattva stages, one based on Kumarajiva's translation of the *Sūtra of the Ten Stages* 十住経, and the other based on Bodhiruci and Ratnamati's translation of Vasubandhu's *Discourse on the Ten Stages* 十地経論. This paper focuses on the ten stages and the severing of mental afflictions together with the Pure Land of both within and outside the three worlds, as explained in the *Wuliangshoujing yiji* 無量寿経義記 and the *Jin'gangxian lun* 金剛仙論.

First, in examining the *Wuliangshoujing yiji* we find a common understanding among

the three Dharma Masters of Liang（Zhizang 智蔵, Sengmin 僧旻, Fayun 法雲）. They separated the ten stages into four groups: seeing the true path, contemplating the path, loving the Buddha's merit, and severing ignorance and mental afflictions. Further, they placed Bodhisattvas' birth into the western Pure Land in the seventh stage.

Next, in examining the *Jin'gangxian lun* we can confirm the explanation of two types of Pure Lands, one being a *saṃskṛta-dharma* Pure Land prior to the ten stages, the other an *asaṃskṛta-dharma* Pure Land outside of the three worlds, placed above the first stage. Bodhisattvas prior to entering the ten stages practice to overcome the mental afflictions, and the ten stages are separated into three groups.

In conclusion, based on this comparison we can clearly see a change in explanation before and after the translation of the *Discourse on the Ten Stages*.

3. The Background to Pure Land Beliefs in Huiyuan's Order

Tsugawa Yosuke

This paper reexamines the Pure Land beliefs of Lushan Huiyuan, a monk active in the Eastern Jin dynasty, to present the possibility that Huiyuan did not develop his Pure Land belief based on the *Pratyutpannabuddha-saṃmukhāvasthita-samādhi sūtra*, but on other Pure Land sūtras. By examining the materials Huiyuan often presented as proof texts referring to his Pure Land belief, we find such beliefs are mentioned only in the *Yu yinshi Liu Yimin deng shu* 与隠士劉遺民等書（Text given to hermits like Liu Yimin）simply as the "plan to attain birth [in the Pure land] 來生之計," so that it is difficult to confuse Huiyuan's usage of the term *nienfo sanmei* 念仏三昧（mindfulness of the Buddha *samādhi*）with the Pure Land beliefs used by the followers of Huiyuan's Order. Additionally, in examining the biographies of the monks Sengji 僧済 and Sengjui 僧叡 mentioned in the *Gaoseng zhuan* 高僧伝（Biographies of Eminent Monks）, it is notable that both based their Pure Land belief on the teaching of the Larger *Sukhāvatīvyūha sūtra*.

4. On the "*nianfo dui liudu-men* 念仏対六度門" of the *Nianfo jing* 念仏鏡: In Relation to the Various Views in the *Jingtu cibei ji* 浄土慈悲集

Katō Hirotaka

In the *Nianfo jing* 念仏鏡（jointly compiled by Daojing 道鏡 and Shandao 善道）, a collection of writings on the Pure Land from the middle period of the Tang Dynasty, there is a compilation consisting of six topics called the "*shizhong yihuo-men* 釈衆疑惑門," in which criticisms against other sects and schools are discussed.

However, among these six topics, in （4）"*nianfo dui jiangshuo-men* 念仏対講説門," （5） "*nianfo dui jielu-men* 念仏対戒律門," （6）"*nianfo dui liudu-men* 念仏対六度門," among others, the subject of the argument is unclear. In particular, regarding the "*nianfo dui liudu-men*," which integrates the *liudu*（Six Perfections）into the *nianfo*, the argument does not target a particular school or sect, and it is said that it reflects the subjectivity of the compiler. For these reasons, it is important to elucidate the background of the composition of the work.

This problem can be elucidated by examining the ideological link with the *Jingtu cibei ji*, a Pure Land anthology（compiled by Huiri 慧日）of the same period. Specifically, we first confirm the various views of Daxing 大行, a Pure Land teacher, who influenced the shaping of the *Nianfo jing*, and the views of Huiri. We also discuss the various views of the editors of the *Nianfo jing* and further elucidate the phase of ideological history of the "*nianfo dui liudu-men*." It is anticipated that this work will clarify that the target of criticism of this section of the *Nianfo jing* is Huiri.

5. On *Buding zhiguan* 不定止観

Omatsu Hisanori

The paper can be summarised as follows.

1. The description of the three kinds of cessation and contemplation meditation in the *Mohe zhiguan* 摩訶止観 does not always accurately reflect Zhiyi's 智顗 intention. Its content has been heavily modified by Guanding 灌頂. It can be assumed that his understanding of the three kinds of cessation and contemplation meditation was not constant.
2. The *Liumiaomen* 六妙門（Six Subtle Dharma Gates）corresponds to the indefinite 不定

among the three kinds of cessation and contemplation meditation in the preface to the *Mohe zhiguan*. However, it is difficult to believe that this too is in line with Zhiyi's intention. This is because there is no commentary in the *Liumiaomen* or other works on the six subtle gates that states that it corresponds to indefiniteness.

3. It is difficult to believe that the *Liumiaomen* was initially preached to show the indefinite in the three kinds of cessation and contemplation meditation. If one looks back after the completion of the cessation and contemplation meditation in the later years of Zhiyi's life, it is possible to regard the *Liumiaomen* as a work in which indefiniteness was taught. However, there is no mention of an emphasis on indefiniteness in the *Liumiaomen*. Furthermore, there is no uniqueness in the *Liumiaomen* when compared to the lectures on indefiniteness in the *Liumiaomen* and other works.

6. The Idea in the *Guanyin xuanyi* 観音玄義 that as Bodhisattvas Śākyamuni and Maitreya Aspired for Awakening at the Same Time and Together Passed Nine Kalpas in Practice

Hɪʙɪ Senjin

As has already been theorized, the *Guānyīn xuányì* 観音玄義 may be regarded as a text presented as a lecture by Zhìyǐ 智顗（538–597）and documented by Zhāng'ān Guàndǐng 章安灌頂（561–632）. Therefore, it can be assumed that this document, while presenting the ideas of Zhìyǐ, also contains the ideas of Guàndǐng.

The theory that as bodhisattvas Śākyamuni and Maitreya aspired to enlightenment at the same time and passed nine kalpas together in training, which is preached in the *Guānyīn xuányì*, can be said to be one of the theories showing the literary characteristic of Guàndǐng's record of Zhìyǐ's preaching. In other words, this theory is unique to the *Guānyīn xuányì* and differs from Zhìyǐ's view.

In this short paper, I clarify the contents of the theory mentioned above and propose that it can be regarded as being based on Guàndǐng's thought.

7. The Position of the *Śūraṁgama-sūtra* in Tiantai Doctrinal Classifications during the Song Dynasty: On Assigning the *Śūraṁgama-sūtra* to the Third Period

Kubota Masahiro

As is well known, the *Śūraṁgama-sūtra* 大仏頂首楞厳経, an apocryphal sūtra believed to have originated in Tang China, was considered very important by various Buddhist sects during the Song dynasty, and Tiantai was no exception. Tiantai Shanwai 山外 lineage scholars, represented by Hushan Zhiyuan 孤山智円 (976–1064), assigned the *Śūraṁgama-sūtra* to the Fifth Period (*fahua niepan shi* 法華涅槃時), the highest rank in the Tiantai doctrinal classification known as the Five Periods (*wushi* 五時). Likewise, some scholars of the rival Tiantai Shanjia 山家 lineage placed the sūtra in the Fifth Period. However, the opinions of Shanjia lineage scholars were not unified on this point.

The present paper focuses on Wo'an Benwu's 我庵本無 (1285–1342) *Dafoding shoulengyan jing shiti* 大仏頂首楞厳経釈題, according to which the *Śūraṁgama-sūtra* belongs to the Third Period (*fangdeng shi* 方等時). The paper demonstrates that although previous studies overlooked Benwu's interpretation, there can be no doubt that Benwu clearly placed the *Śūraṁgama-sūtra* in the Third Period. It further shows that such an interpretation appeared in the Shanjia lineage during the Southern Song and Yuan dynasties.

8. The Development of the Exegesis of the *Lotus Sūtra* in the Sino-Japanese Faxiang School 法相唯識: The Interpretations of "the garment and desk" 衣裓几案 in the Parable Chapter 譬喩品

Takemoto Soichiro

Referring to Saichō's 最澄 discussion, this paper traces the development of interpretations of "the garment and the desk" in the Sino-Japanese Faxiang 法相 school.

In the parable of the burning house 火宅喩 in the *Lotus Sūtra*, there is a scene in which the affluent man ponders whether he should take his children out of the burning house by using his garment 衣裓 and desk 几案, before he prepares the three chariots 三車 for them.

East Asian monks commenting on the *Lotus Sūtra* interpreted "the garment" and "the desk" in various ways. In particular, it is the interpretation of Kuiji 窺基, the founder of the

Faxiang school, that has left interpretive challenges for later generations. He gave two different interpretations of "the garment and desk." Chinese and Japanese monks of the Faxiang school have attempted to solve this problem and have generally developed two conclusions.

9. The Tiantai Rituals as Seen by Ennin 円仁: The Relationship with the Hokke-senbō 法華懺法

Yᴀᴊɪᴍᴀ Shoho（Norimichi）

This study examines the issue of the establishment of the Hokke-senbō based on records concerning Ennin's visit to Tang China. According to the biography of Ennin, *Jikaku daishiden* 慈覚大師伝, he introduced the Hokke-senbō to Japan, and previous studies have interpreted it in this way. However, it is not possible to confirm these facts from the inventory of books brought by Ennin from Tang China, or from his diary, *Nittō guhō junrei kōki* 入唐求法巡礼行記. Therefore, this study concludes that it is difficult to know, based on his biography, whether Ennin introduced the Hokke-senbō to Japan, and that further study is needed.

10. The Khitan Monk Quanming 詮明 in Buddhist Literature of the Kamakura Period

Wᴀɴɢ Ruobin

With the progress of research in recent years, the works of Quanming 詮明, who is known as the "first person in the Vijñaptimātratā school of Khitan Buddhism," have been found in ancient Buddhist circles from west to east, such as in Turfan, Dunhuang 敦煌, the Yingxian Wooden Pagoda 応県木塔, and the Songgwangsa temple 松広寺 in Korea. This paper investigates the relationship between Quanming and Japanese Buddhism through Buddhist texts of the Kamakura period in Japan. Specifically discussed are the writings of Quanming quoted by Jōkei 貞慶 and Sōshō 宗性, and Quanming's stories of faith in Maitreya were very popular in Japan at that time.

11. Annen's Interpretation of *zhenru suiyuan* 真如随縁 in Terms of the Perfect Teaching

Tsuchikura Hiroshi

Annen 安然（841–between 889 and 897）, a prominent scholar of the Tendai school of Japan, interpreted the concept of *zhenru suiyuan/shinnyo zuien* 真如随縁（*tathatā*, suchness or the truth that accords with changing circumstances）from the *engyō gi* 円教義（viewpoint of the Perfect Teaching）in his *Kyōji mondō* 教時問答（*Dialogue on the Teaching and the Time*）and *Bodaishin gi shō* 菩提心義抄（*On the Meaning of the Mind Aspiring for Enlightenment*）. Annen's interpretation appears to have been influenced by Tiantai/Tendai masters Zhanran 湛然（711–782）, Saichō 最澄（766[767]–822）and Ennin 円仁（794–864）.

The concept of *zhenru suiyuan* was first used by Fazang 法蔵（643–712）of the Huayan school in his *Dasheng qi xin lun yiji* 大乗起信論義記（*Commentary on the Awakening of Faith in the Mahāyāna*）. On the other hand, Zhanran reinterpreted and used this concept of *zhenru suiyuan* from the viewpoint of the Perfect Teaching in his *Jingang pi* 金剛錍（*Adamantine Scalpel*）. Based on Zhanran's idea, Saichō further developed this concept in reference to the Perfect Teaching in his *Shugo kokkai shō* 守護国界章（*An Essay on the Protecting of the Nation*）. Furthermore, based on Zhanran and Saichō's ideas, Ennin offered his own explanation of *zhenru suiyuan* in relation to the Perfect Teaching in his *Kongōchōgyō sho* 金剛頂経疏（*Commentary on the Diamond Peak sūtra*）.

While inheriting the interpretations of these three predecessors（Zhanran, Saichō and Ennin）in reference to the Perfect Teaching, Annen developed his own understanding of *zhenru suiyuan* from the viewpoint of the Perfect Teaching. By stating that "the entity of the truth is all phenomena; and the entity of all phenomena is the truth" in the *Kyōji mondō*, vol. 1, he extensively developed the idea of *zhenru suiyuan*（the truth that accords with changing circumstances）in terms of the Perfect Teaching. In the *Bodaishin gi shō*, vol. 2, he attempted to theorize the identity of the "truth related to changing phenomena" referred to in the *Dasheng qi xin lun* 大乗起信論（*Awakening of Faith in the Mahāyāna*）with the *yinian sanqian/ichinen sanzen* 一念三千（three thousand realms in a single moment）of the Tiantai/Tendai doctrine. Furthermore, he specified the *Dasheng qi xin lun* itself as a work of the Perfect Teaching in the *Kyōji mondō*, vol. 1.

In a nutshell, based on the ideas elaborated by his Tiantai/Tendai precursors, Annen

developed the concept of the "truth that accords with changing circumstances" as part of the Perfect Teaching.

12. On the Tendency of Tendai Doctrinal Debates Regarding Sentō Saishō-kō 仙洞最勝講

Matsumoto Tomomi

Regarding the Sentō Saishō-kō 仙洞最勝講, when examining debates in which monks of the Tendai sect served as lecturer, we find four facts. First, as a whole, it is of the same substance as those of the Hosshōji-Mihakkō 法勝寺御八講 and Saishō-kō 最勝講. Second, there was what could be called a shared situation between the sects of north and south, mainly on topics related to Abhidharma. Third, through the practice of debates, the monk Sōshō 宗性（1202–1278）used Tendai texts to understand Abhidharma. Fourth, there was an example in which the same subject as Sentō Saishō-kō was used even in the internal debates of the Tendai sect.

13. A Clarification of Other Power-*Shinjin* in Terms of the *Cheng weishi lun*

Nishimura Ichiju

This paper aims to clarify the singularity of Other Power-*shinjin* 他力信心 in terms of the *Cheng weishi lun*. Prior studies point to the similarity of Other Power-*shinjin* and "Shōge 勝解（*adhimukti, profound faith)." But the sixth interpretation of deep mind 深心 by Shandao indicates that only the Buddha's "wisdom 慧" can dispel "doubt 疑." Therefore, those apart from the Buddha cannot establish profound faith. On the other hand, according to the fifth interpretation of "deep mind," it can be acquired by being in accord with the Buddha's words. This is because the essence of the deep mind is Śākyamuni's "faith（*xin* 信)," Buddhas' faith which bears witness to the truth of his words, and Amida's faith which motivates Śākyamuni and Buddhas. In view of the above, the singularity of Other Power-*shinjin* is in hearing the significance of the Name, putting aside an effort to dispel doubt by one's own wisdom, being in accord with the significance of the Name, and thereby regarding the agent that gives rise to the *shinjin* as Amida.

14. The Position of Chisen in the History of Early Modern Shin Buddhist Doctrine: Focusing on His Critique of *ichiyaku hōmon* 一益法門

AOYAGI Eishi

Chisen 智暹（1702-1768）was a priest of the Honganji school of Shin Buddhism in the early modern period. He initiated a doctrinal controversy referred to as the "Meiwa no hōron" 明和の法論. This was a criticism of *ichiyaku hōmon* 一益法門（Dharma Gate of One Benefit）. *Ichiyaku hōmon* is the doctrine that *shōjōju* 正定聚（being in the "company of the truly settled," thus sure of rebirth in the Pure Land）and *metsudo* 滅度（nirvāṇa; immediate attainment of liberation）are one and the same. But Chisen held that the person who has attained faith is illuminated by the Buddha's light, and this light is not separate from the Pure Land. Later, in the Ōtani school of Shin Buddhism, this understanding of the Pure Land would also be called *ichiyaku hōmon*. In other words, in the Ōtani school, Chisen was also understood to be a proponent of *ichiyaku hōmon*.

15. On the Mind in the 'Hotsumujōshin' Fascicle of the *Shōbōgenzō*

ARAI Ikkō

I have examined the interpretation of the word "*shin*" 心, which appears in Dōgen's 道元 'Hotsumujōshin' 発無上心 fascicle of the 75-fascicle version of the *Shōbōgenzō* 正法眼蔵. Dōgen is thought to have explained that a phenomenon called "*jindaichi*" 尽大地 is the ultimate truth. In addition, he explains that the mind is a mind of wood and stones（木石心）, or the mind of old Buddha（古仏心）. He thus preaches that it is a mind stipulated in such a way that establishes the unsurpassed mind. This is based on the fact that the establishment of the Bodhi mind is the phenomenon that is the ultimate truth. The main assertion made in the 'Hotsumujōshin' fascicle is to strive for building stūpas and making statues of the Buddha, and Dōgen emphasized the establishment of the Bodhi mind in order to promote this idea. It is thought that Dōgen wrote his 'Hotsubodaishin' 発菩提心 fascicle in the 12-fascicle version of his *Shōbōgenzō* in his later years, and it is believed that he did not totally abandon his assertions from the 'Hotsumujōshin' fascicle.

16. The Grasses-and-Trees-Mind in the Chapter on "Awakening Supreme Mind" in the *Shōbōgenzō*

Komeno Daio

This paper discusses the grasses-and-trees-mind 草木心 of the *Shōbōgenzō's* 正法眼蔵 "Awakening Supreme Mind" 発無上心 chapter, and its relationship with the chapter on "Religious Awakening" 発菩提心 in the twelve-volume version of the *Shōbōgenzō'*, which bears the same name in the original title.

The grasses-and-trees-mind assumes religious awakenings 発心 in religious awakenings. This premise indicates that each of the various phenomena of the universe and matter 諸法 becomes a real state 実相 within the Buddha's body 仏身. The virtue of building temples, which has been discussed previously, is also assumed to be included within that Buddha's body. In other words, the grasses-and-trees-mind is superimposed on religious awakenings.

Next, a part of the description in the "Religious Awakening" chapter is identical to the description in the "Awakening Supreme Mind" chapter. However, since the description is limited to one spot, it is reasonable to say that the description in "Religious Awakening" forms the basis for the description in "Awakening Supreme Mind." Hence, on the basis of the description in "Religious Awakening," considering the hierarchy of religious awakenings, the idea of religious awakening in the "Religious Awakening" chapter is placed lower than it is in "Awakening Supreme Mind."

17. Transmission of the *Shōbōgenzō* in the Early Sōtō Zen School

Akitsu Hideaki

This paper examines the transmission of the *Shōbōgenzō* 正法眼蔵（*Treasury of the True Dharma Eye*）in the early Sōtō Zen School, with a focus on Keizan Jōkin 瑩山紹瑾（1264–1325）. It has been assumed that the text had been passed down following relationships of Dharma transmission, from Dōgen 道元 to Ejō 懐奘（1198–1280）, to Tettsū Gikai 徹通義介（1219–1309）, to Keizan. However, based on what can be gleaned from extant documents and their postscripts, it is conjectured that Gikai did not participate in the transcription of the *Shōbōgenzō*.

I begin by examining the process by which Gikai could have acquired the *Shōbōgenzō* without participating in its transcription. Gikai was asked to manage the Buddhist scriptures of Hajaku-ji temple 波着寺 by Ekan 懐鑑 (?–1251?), as his dying wish. There is a postscript stating that the *Shōbōgenzō* was transcribed at Hajaku-ji in 1273. Consequently, Hajaku-ji held a copy of the *Shōbōgenzō* on which this transcription was based, and Gikai may have transmitted this to Keizan.

In addition, I examine the possibility that Keizan was introduced to the text by someone other than Gikai. The most plausible candidate for this is Gien 義演 (?–1314). In 1292, Gien taught Keizan the *Busso shōden bosatsukai sahō* 仏祖正伝菩薩戒作法 (*Instructions on the Bodhisattva Precepts correctly transmitted by the Buddhas and ancestors*). Therefore, it is possible that he transmitted the *Shōbōgenzō* to Keizan at the same time.

However, the postscript to the *Shōbōgenzō* said to have been transcribed at Hajaku-ji does not mention the name of the transcriber. Thus, it is speculated that the transcription of the *Shōbōgenzō* may have been performed not by a single person, but by multiple persons instead. Accepting this premise poses the need to examine a wider range of candidates, including Gikai and Keizan themselves, among others.

The above hypotheses still leave many problems to be solved. Hence, it is difficult to formulate a theory at present, and further study is required.

18. Analyzing Chinese Classics Quoted in the *Shōbōgenzō*: A Syntactical Comparison with Source Chinese Classics

Fujikawa Naoko

In previous scholarship, I have used syntactic analysis as a fresh perspective from which to analyze the syntax (*kōbun* 構文) of five representative volumes of Dōgen's 道元 (1200–1253) main work, the *Shōbōgenzō* 正法眼蔵, as well as other Japanese Buddhist texts written in the Kamakura period 鎌倉期 (1185–1133), and have confirmed that complex sentences are frequently used. Now, I would like to further clarify the characteristics of the *Shōbōgenzō*'s syntax by analyzing the Chinese classics (*kanseki* 漢籍) quoted therein. First, I conducted a syntactical analysis of its quotations of the Six Patriarchs (such as Rújìng/Nyojyō 如浄, Zhàozhōu/ Jyōshū 趙州, etc.), whom the *Shōbōgenzō* quotes more

than 10 times, according to Genryū Kagamishima's 鏡島元隆 *Dōgen in'yō goroku no kenkyū* 道元引用語録の研究（*Studies of Dōgen's Quotations from Zen Texts*）. I found that complex sentences made up only 61% of the quotations, compared to 76% elsewhere in the *Shōbōgenzō*. Moreover, given that more than half of the quotations are written in affirmative complex sentences（*fukubun* 複文）, and many others are written in simple sentences, we can see that simple sentence constructions are predominant. In addition, the characteristic sentence complexity of paraphrases（*iikae* 言い換え）in the *Shōbōgenzō*, as well as its tendency to conceptualize via paraphrasing, are absent in the quotations.

19. The Original Manuscript of the *Shōbōzan Rokusoden*（Continued）: The Biographies of Juō, Muyin and Nippō along with the Problem of the Scribe

KIMURA Shungen

At the last conference of Japanese Association of Indian and Buddhist Studies, the author discussed the revised edition of the manuscript of the *Shōbōzan Rokusoden* 正法山六祖伝 within the chapter of 'the origin of Shōbōzan Myōshinji Zen Temple' 正法山妙心禅寺記, and mentioned the first abbot Kanzan Yegen 関山恵玄. Now he offers a revised text successively on the biographies of the second abbot Juō 授翁, the third Muyin 無因 and the fourth Nippō 日峰, considering the corrections and readings of Sekkō 雪江. The copiest is identified as the third abbot of the Reiunin 霊雲院, Gekkō Genshin 月航玄津. There are also mistakes made by the author Sekkō. For instance, the phrase 瑞泉日峰舜禅師 is to be corrected to 海清日峰舜禅師, but the editor Tōyō 東陽, the copiest Gekkō and the early Edo period publisher Nōsen 能仙 all failed to make the correction.

The author has connected Nippō with the Zuisenji 瑞泉寺 of Inuyama 犬山 because he was from Owari 尾張（in Aichi Prefecture）. Jūo first practiced under Shūhō Myōchō 宗峰妙超 at Daitokuji, and was given the name Shūhitsu 宗弼. He did the same under Kanzan 関山. Muyin, also from Owari, ordained at Kenninji Temple 建仁寺 under Jūo, where he became the Ina 維那, but in his thirties moved to Myōshinji Temple, where he became the third Abbot, succeding Jūo. While Setsudō, a disciple of Muyin, was at Myōshinji, the prime minister Ashikaga Yoshimitsu 足利義満 got angry with Setsudō, who was intimate with Yoshimitsu's enemy, and placed Myōshinji under his uncle Teiyō 延用 of Nanzenji 南禅寺. After Yoshimitsu died, Teiyō gave Myōshinji back to this school. Some decades

later, Nippō, the fourth Abbot of Myōshinji, restored the temple. Thus Sekkō 雪江 wrote these life-stories on his *Shōbōzan-Rokusoden*.

As mentioned, this manuscript was copied by Gekkō Genshin at his Reiun-in sub-temple of Myōshinji in the year of 1589. We obtained the copy of the manuscript preserved in the library of Ryūkoku University via Shitennōji University, and deciphered and studied it in this paper. We are in debt both the libraries for this study.

20. Tales about the Merit by Chanting the Title of a Sūtra: Focusing on the *Fahua zhuanji* and Nichiren

OKADA Fumihiro

This study focuses on tales about the merit produced by chanting the title of a sūtra in the *Fahua zhuanji* compiled by Sengxiang 僧祥, which is said to precede Nichiren's (1222–1282) doctrine about chanting the title of the *Lotus sūtra*, and examines its relationship to Nichiren's doctrine. It concludes that chanting the title of a sūtra found in the tales in the *Fahua zhuanji* is a practice performed by ill-qualified persons and that it benefits others, and that these perspectives have great affinity with Nichiren's doctrine.

Nevertheless, Nichiren cited from the *Fahua zhuanji* the story of Wulong 烏龍 and Yilong 遺龍, which is the tale about the merit produced by writing the title of a sūtra, not about the merit produced by chanting the title of a sūtra. The reason for this is presumably that the issues of "Family Ties" and "Slander of the Law," which the story of Wulong and Yilong treats as its subject matter, are themes not found in the tales about the merit produced by chanting the title of a sūtra in the *Fahua zhuanji*, and Nichiren focused on these themes.

21. The *Kyōmyōan Gosho Mokuroku* 境妙庵御書目録: Newly Discovered Documents

KIMURA Chuichi

In the past, the author of the present study has engaged in research on the *Kyōmyōan Gosho Mokuroku* 境妙庵御書目録, a catalogue of works attributed to Nichiren. However, as new documents have been discovered in recent years, it has become necessary to rethink previous research results, with a renewed perspective on the *Kyōmyōan Gosho Mokuroku*.

Two catalogues, the *Kyōmyōan Gosho Mokuroku* and *Honmonji-hon Kyōmyōan Mokuroku* 本門寺本境妙庵目録, have been newly discovered. Therefore, in addition to the various works that have been confirmed so far, the existence of the *Hongyōbo Kyōmyōan Mokuroku* 本行坊境妙庵目録 and the *Kagaminakajō Jōonji-hon* 鏡中條長遠寺本, as well as the "Sekimoto shoji-hon" 関本所持本（Volume owned by Mr. Sekimoto）, were also confirmed. In the future, it is hoped that all of the unseen documents, including those owned by Tamazawa Myōhokke-ji 玉澤妙法華寺, the abovementioned *Kagaminakajō Jōonji-hon* and the "Sekimoto shoji-hon," will be made available so that the contents of the documents can be further examined.

22. A Bibliographic Study of the Manuscript of the *Rokunai Gosho* 録内御書 Kept in the Ryūkoku University Library

HORIBE Shoen

This research is based on a manuscript of the *Rokunai Gosho* 録内御書 that has been newly discovered in the Ryūkoku University Library. This manuscript is currently composed of 33 volumes, including 117 Gosho writings. The person who transcribed and possessed it is unclear, and the reason that it is now kept at Ryūkoku University is unknown as well. Through comparision with other manuscripts of the *Rokunai Gosho,* from the perspectives of differences in the primary Gosho texts as well as other characteristics, I found that this manuscript seems similar to those possessed by Hompōji 本法寺, Hayashi Nissho 林日邵, and Nikkyōken 日教研.

When I delivered the above result, I suggested that the study of the manuscripts of the *Rokunai Gosho* should include this manuscript, as well as the other 20 existing manuscripts.

23. The Reception of the Sōdensho 相伝書 by Sakyō ajari Nikkyō 左京阿闍梨日教

HORIE Eishō

Sakyō ajari Nikkyō 左京阿闍梨日教 was a learned priest who attempted to prove the originality of the teachings of the Nikko 日興 school by citing Nichiren's 日蓮 testaments and inheritances. In order to clarify Nikkyō doctrine, this study examines his attitude

toward the acceptance of the important inheritances. Among Nikkyō writings, this study focuses on the "One Hundred and Fifty Articles" 百五十箇条, written before his submission to Taiseki-ji 大石寺 to scrutinize his quotations.

As a result, this study confirms that Nikkyō accepted the inheritances as Nichiren's works and used them as a basis for various interpretations of Buddhism. One of the most characteristics is that in Article 21, describing the thirtieth god, the workings of "Nyohōkyō" 如法経 are attributed to the *Lotus Sūtra*, while in Article 23 explaining that there are three kinds of gods, all the gods are the workings of the Jōgyō Bosatsu 上行菩薩, and that the head of all bodhisattvas is also Jōgyō Bosatsu, and that the Shakuson 釈尊, the head of this school, is also the head of the Bodhisattva. "Honjaku 本迹 of the Benevolent Guardian Deity on Datchaku 脱益" and "Honjaku of the Benevolent Guardian Deity on Geshu 下種" were quoted from the "Hyakurokkashō" 百六箇抄 respectively, and these two serve as a contrast between the lower kinds and the benevolent.

24. Various Studies of Ichinyoin Nichijū: The *Shintō dōitsu kanmishō*, Lectures by Nichikō Recorded by Nichijū

Arimura Norihiro

Ichinyoin Nichijū 一如院日重 was a Buddhist priest active mainly in Kyoto from the Azuchi-Momoyama to the Edo period. One of the characteristics of Nichijū's academic studies that contributed to the formation of his doctrinal thought was his wide-ranging study of both Buddhist and non-Buddhist texts. In particular, when we focus on the study of Shintō among his studies of non-Buddhist texts, we cannot overlook the fact that Nichijū received instruction on Shintō from his teacher, Busshin'in Nichikō 仏心院日珖.

Based on the *Shintō dōitsu kanmishō* 神道同一鹹味抄, presented in lecture form by Nichikō and transcribed by Nichijū, which is said to be a commentary on the "Jindai" 神代 volume of the *Nihon shoki*, I first explore the publication of the book. Next, Nichijū's Shintō studies are examined in part by presenting the volumes of this book and the period, place, and content of the lectures contained in each volume.

The results of the examination confirm that the *Shintō dōitsu kanmishō* is a record of the 28 lectures given at Chōmyō-ji 頂妙寺, Kyoto, from May 1 to 28, 1590, with a total of 278 lectures, based on the *Nihon shoki*'s "Jindai" scroll lectures, the Sanjūbanjin 三十番神,

and the transmission from Yoshida Kanetomo 吉田兼倶.

25. The *Jijuyū* Saṃbhogakāya Buddha in Chinzei Pure Land Buddhism: Sources of and Opportunities for Amitābha *Jijuyū* Saṃbhogakāya

SAEKI Norihiro

Jakue Ryōgyō 寂慧良暁, Rai'a Nenkū 礼阿然空, and other disciples of Nen'a Ryōchū 然阿良忠 began advocating the teaching that Amitābha achieved the *Jijuyū* Saṃbhogakāya（the body of personal enjoyment）. If we consider that prior to that the Amitābha *buddhakāya* was thought to have been achieved via the *Tajuyū* Saṃbhogakāya（body for the enjoyment of others [beings in the world]）, we can see how radical the *Jijuyū* Saṃbhogakāya doctrine was.

However, in the historical record, only Ryōchū is described as having passed down the *Jijuyū* Saṃbhogakāya doctrine, resulting in one of the problems associated with it, namely that details about its sources remain obscure. Thus, the objective of this paper is to establish the sources of the Amitābha *Jijuyū* Saṃbhogakāya doctrine as well as opportunities for its acceptance.

26. Shōkō's Claim Toward Ordinary Nenbutsu Practitioners: Shown in the *Jōdoshū myōmoku mondō* 浄土宗名目問答

GUNJIMA Shoji

I have earlier pointed out that some of Shōkōbō Benchō's 聖光房弁長（1162–1238）ideas were explained in his efforts to spread the teaching of Nenbutsu. In this article, I try to clarify if there are any claims toward those who know the teaching of Nenbutsu and who recite it, and if so, what kind of claims they are. I mainly look into the *Jōdoshū myōmoku mondō* 浄土宗名目問答 among his writings.

Those claims were found in discussions about the following three things: the three mindsets 三心, the four cultivations 四修, and the three modalities of practice 三種行儀. Even ordinary people must be equipped with the former two in this life. They will respectively be attained by reciting Nenbutsu while believing that Amida Buddha will come and greet one, and by doing it even only a few times a day, but for a lifetime. The

last one will be practiced by keeping to the practice of the ordinary Nenbutsu.

Explaining the importance of Nenbutsu practice to those practitioners following the single recitation doctrine is the main purpose of this writing. We therefore conclude that Shōkō wanted to claim that it is not difficult for Nenbutsu practitioners to be equipped with those three things.

27. Genshin's Interpretation of Monmyō 聞名: In *The Essentials for Birth in the Pure Land* 往生要集 and *The Commetary on the Amitābha Sūtra* 阿弥陀経略記

Matsuo Zenshō

In this paper, I consider how Genshin 源信 (942-1017) understood *monmyō* 聞名 (listening to the names of Buddhas and Bodhisattvas).

Genshin preached in the *Essentials for Birth in the Pure Land* 往生要集 (985), a text written in his middle age, that *monmyō* has the benefit of leaving the world of suffering, and the benefit of realizing bodhi in the future.

Genshin, in his later years, in *The Commentary on the Amitābha Sūtra* 阿弥陀経略記 (1014), also preached that *monmyō* has the benefit of *genfutai* 現不退 (not to retreat in the middle of Buddhist practice). Specifically, *genfutai* means that although we may fall into the world of suffering, we will surely become a Buddha someday.

Genshin made people aware that they had already obtained great benefit as above by *monmyō*, and advised them to pursue further benefits and practices

28. The Idea of "Evil People as the Right Object" and "Evil Ordinary People as the Right Object"

Nakamura Ryota

The idea of "Evil People 悪人 as the Right Object 正機" is seen as a representative of Shinran's 親鸞 (1173-1262) thought. There is a view that this idea was advocated not only by Shinran, but also by the Pure Land Buddhism that preceded him. Some believe that this theory is the same as the idea of "Evil People as the Right Object," based on the doctrine that it is the ordinary person 凡夫 who is the center of salvation. However, there are two kinds of ordinary people, good ordinary people and evil ordinary people - ordinary people

are not evil by nature. Recognizing this, Shōkū 證空（1177-1247）and Hōnen's 法然
（1133-1212）direct disciples taught the idea of "Evil Ordinary People 悪凡夫 as the Right
Object." In this essay, I reexamined the problem of "Evil People as the Right Object" from
the viewpoint of "Evil Ordinary People as the Right Object."

29. New Historical Material Concerning the Daruma Sect's *Ichijiketsu* and Its Significance

Tachi Ryūshi

This study examines the discovery and significance of the Daruma sect's（*darumashū* 達磨
宗）historical record *Ichijiketsu* 一字訣, written by Butchibō Kakuan 仏地房覚晏 and
housed in the Sanzen-in 三千院 temple's *Enyūzō* 円融蔵（Perfect Interfusion Archive）. In
2018, I came across Butchibō Kakuan's *Shinkon ketsugishō* 心根決疑, the study of which
led me to discover the *Ichijiketsu*.

We can gather from the preface, postscript, and the main contents of the Sanzen-in's
copy of the *Ichijiketsu* that its current edition is based on a 1222 manuscript, with the
addition of *kunten* 訓点 punctuation and an explanation of its contents written in a mixture
of *kanji* and *kana*. This document can be identified as Butchibo Kakuan's work by the fact
that the preface is signed Kakuan 覚宴, and because the work's author is identified as the
52nd in the same lineage as Zhuo'an Deguang 拙庵徳光, its 50th successor. My claim of
Kakuan's authorship is further supported by the fact that this document and his *Shinkon
ketsugishō* share quite a number of similarities in content.

I will go into greater detail about this manuscript later, but for now, suffice it to say that
it resembles the *Shinkon ketsugishō* in the way it explicates the *Śūraṅgamasamādhi-sūtra*
首楞厳経, the *Perfect Enlightenment Sūtra* 円覚経, the *Sugyōroku* 宗鏡録, and the
Vijñaptimatratā 唯識 doctrine. Moreover, Zongmi 宗密 is the only Chan monk mentioned
in the *Shinkon ketsugishō*, whereas Zhuo'an Deguang, Bodhidharma 達磨, Huike 慧可,
Huineng 慧能, and Zongmi all appear in the *Ichijiketsu*, making it more like a Zen text than
the *Shinkon ketsugishō*.

While I have previously identified the *Shinkon ketsugishō* as the second oldest of
Japan's Zen manuscripts, the *Ichijiketsu's* preface and contents reveal that it in fact
precedes the *Shinkon ketsugishō*. By continuing to deepen our understanding of the

Ichijiketsu, we can gain a more comprehensive understanding of the Daruma sect, as well as of Zen sects more broadly, in the early years of the Kamakura period. As such, it is clear that this historical document is of exceedingly great importance.

30. Kokan Shiren's 虎関師錬 Teachings on Zen Precepts 禅戒

SAKUMA Yūi

This paper examines the teachings of Kokan Shiren 虎関師錬（1278–1346）on "Zen Precepts" 禅戒, a term with multiple meanings. In his theory of practice, Shiren has positioned the precepts as the foundation for attaining enlightenment. Furthermore, for Shiren, "Zen Precepts" means the "Precepts in Zen Buddhism." Specifically, it refers to the *Fanwang* precepts 梵網戒, i.e., the ten major precepts and forty-eight minor precepts. Shiren defined the *Fanwang jing* 梵網経 as the *"vinaya piṭaka"* in Zen Buddhism and was adamant that the *Fanwang jing* transmitted from master to disciple within the Zen sect differed from that used in other sects. It should also be pointed out that Shiren was consistent in his emphasis on the *Fanwang* precepts and discouraged views which stated that the *Fanwang* precepts（i.e., the "Zen Precepts"）were inferior to the esoteric *samaya* （Jpn. *sanmaya* 三昧耶）precepts.

31. The Process of Compilation of the Text of the *Denkōroku*

YOKOYAMA Ryūken

The *Denkōroku* 伝光録 manuscript preserved at Ryūmon-ji temple 龍門寺, written in 1547, is the second oldest manuscript amongst the existing families of *Denkōroku* manuscripts. The Ryūmon-ji manuscript has postscripts added countless times in later years. Therefore, identifying its original texts has been difficult, since it has not been possible to differentiate some parts of the postscripts from the original texts, and there were parts that were unreadable because of the additional remarks. However, by considering the *Denkōroku* manuscript preserved at Tenrin-ji temple 天林寺, written around 1696, it is proved that the Tenrin-ji manuscript and Ryūmon-ji manuscript preserve main texts that were derived from a common source. By employing the Tenrin-ji manuscript, it is now possible to differentiate the postscripts and to presume unreadable letters of the Ryūmon-ji

manuscript.

32. The *Shunnyū Shōgyō Catalog* 淳祐聖教目録（Provisional Title）Held by Amanosan Kongō-ji Temple

AKATSUKA Yudo

This catalog held by Amanosan Kongō-ji 天野山金剛寺 temple（present Kawachinagano City, Osaka Prefecture）has a connection with the monk Shunnyū 淳祐（890–953）of Ishiyama-dera 石山寺 temple（present Ōtsu City, Shiga Prefecture）. Because the opening section is missing, the actual title is unknown, but as the text states that "among the texts of Ishiyama Naiku Gobō ...," it is certain that this catalog is concerned with Ishiyama-dera temple. In content it is a catalog of 660 esoteric texts covering a period of about 300 years after Kūkai（774–835）introduced Esoteric Buddhism to Japan. Because it also lists texts written by monks active in the Heian period, it is thought to have been completed in the late Heian period.

Catalogs of temple texts from the same period include the catalog written on the reverse side of the *Shishuruijūshō* 四種類聚抄 held by the National Institute of Japanese Literature, and the *Ono kyōzō mokuroku* 小野経蔵目録 at the Ryūmon Bunko 龍門文庫.

In light of the fact that these catalogs were likely produced during the late Heian period, they are significant for an understanding of the kind of studies that were being conducted in Esoteric Buddhism in this period. This catalog occupies an important position in the study of Heian period esoteric texts.

33. On the Publication of the *Kandō Abidarumakusharon*: Hōzōkan, Sennyūji and the Otani Branch

HANABUSA Ryō

The *Kandō Abidarumakusharon*, published in the modern era, played a groundbreaking role in the Buddhist world of the time. It is pointed out that the background of this work was the result of the will of the publisher Hōzōkan, which sought to attract new readers, the priests of Sennyuji Temple, who provided their knowledge of the *Abidarumakusharon*, the traditional text of the *Abhidharmakośa*, and the Ōtani school priests who managed the

entire revision process between the publisher and the scholars.

34. Behind the Concept of "Zenrin no Shingi 禅林ノ清規" Appearing in the *Nanpōroku* 南方録

SAKURAMOTO Kaori

The philosophy running through the *Nanpōroku* 南方録 focuses on the aesthetic and spirit of rustic *sōan* hut-style tea 草庵 through contrasts with the luxurious *daisu*-style tea 台子 of *shoin* reception rooms. This philosophy is influenced by the beliefs expounded in the *Lotus sūtra* and in Zen Master Dōgen's *Shōbōgenzō* and at the same time is given significance by these texts. The concept of *sōan* tea was also influenced by the codified regulations that governed daily monastic life at Zen temples, known as the "zenrin no shingi" 禅林ノ清規, and is considered characteristic of the Zen thought in the *Nanpōroku*. This paper examines what "zenrin no shingi" refers to in the *Nanpōroku,* and how these regulations influence the philosophy propounded in this text. It concludes that the term "zenrin no shingi" used here refers specifically to the Yuan-dynasty Chan master Zhongfeng Mingben's 中峰明本 *Huanzhuan qinggui* 幻住庵清規（J. *Genjū'an shingi*）text of monastic regulations, and that the philosophy of the *Nanpōroku* is influenced not only by the *Lotus sūtra* and the *Shōbōgenzō* but also by the *Huanzhuan qinggui*. In short, it can be said that the concept of the *sōan*, which emphasizes simplicity and asceticism, underlies the Zen philosophy of the *Nanpōroku*.

35. The Meaning of the Buddha's Parinirvāṇa 涅槃 and the Emergence of Jīvaka 耆婆 in Japanese Collections of Stories

FAN Jun

This paper focuses on collections of stories from various eras in Japan, and discusses the understanding of the Buddha's Parinirvāṇa and the role played by the emergence of Jīvaka, considering changes over time. The conclusion is as follows: in the Heian period, the *Konjaku monogatarishū* 今昔物語集 followed the Mahāyāna Buddhist thought preached in the *Vimalakīrtinirdeśa,* telling us that the "aspect of his illness" before the Buddha's Parinirvāṇa was as "a manifestation of an emanation-body for the salvation of all beings"

through the emergence of Jīvaka. Furthermore, from the middle of the 12th century a series of civil disturbances continued and society became unstable. War chronicles such as the *Heike Monogatari* 平家物語 of the Kamakura period and the *Taiheiki* 太平記 of the Muromachi period emphasized the character of Jīvaka as a famous doctor, and used that description to emphasize that even a famous doctor and his elixirs could not cure a "karmic disease." In other words, this emphasizes the Buddhist idea of karma and retribution.

36. *Zazen* and *Kōan* in the Zen Practice of Hakuin: A Comparison with Dahui's Method of *kōan* Contemplation

Yᴀɴᴀɢɪ Mikiyasu

This paper analyzes the Zen methodology of Hakuin Ekaku 白隠慧鶴 (1686–1769) and Dahui Zonggao 大慧宗杲 (1089–1163) to make the following three points:

（1）Hakuin, inheriting the method of *kōan* contemplation systematized by Dahui, presented the following sequence of Zen practice leading to seeing one's Buddha-nature: first one practices *zazen* and contemplates a *kōan*; then one expands one's state of mental concentration obtained by this beyond *zazen* to all of one's activities; and finally one breaks the bounds of *samādhi* and sees one's Buddha-nature. Hakuin saw his own Buddha-nature by this method at the age of twenty-four, and he advocated it to others.

（2）While Daihui emphasizes the attainment of enlightenment through constant *kōan* contemplation in one's every action, Hakuin emphasized practice after *satori*, which consists of the two elements of seeking enlightenment and saving sentient beings. Hakuin particularly emphasized the latter, and he realized its importance by a divine revelation from the *kami* of Kasuga that the moment he would cease to benefit others he would surely descend into suffering. Hakuin was nervous lest he ever cease to benefit others for even a moment, and this vitalized his practice.

（3）Hakuin devised a new method of instruction as he taught the dharma to benefit others when he began issuing three kinds of certificates: one given to those who had seen their Buddha-nature, a second to those who understood the relationship between seeking enlightenment and saving sentient beings, and third to those who had inherited his dharma. Hakuin would assess the levels of each of his disciples with these three kinds of certificates to encourage their continued practice.

37. Suzuki Shunryū's Zen Thought and Traditional Sōtō Scholarship: The Roots of Sōtō Zen in North America

Ishii Seijun, Kiyozumi

Suzuki Shunryū 鈴木俊隆, a Buddhist monk of Japan's Sōtō school, was one of the first teachers to establish a Zen center in the United States. His Zen center provided a new monastic lifestyle geared not towards Japanese immigrants, but towards Americans in general.

This paper elucidates the characteristics of Shunryū's Zen, as well as the reasons behind its successful propagation in North America, by examining his biography, *Crooked Cucumber*, and the first compilation of his dharma talks, *Zen Mind Beginners Mind* (*ZMBM*).

These works indicate that the foundations of Suzuki's Zen are rooted in traditional Sōtō sectarian studies (*dentōshūgaku* 伝統宗学) established by Nishiari Bokusan 西有穆山 in the Meiji period. Suzuki received these teachings from Kishizawa Ian 岸澤惟安, one of Nishiari's disciples. Accordingly, Suzuki did not emphasize enlightened states (*satori* 悟り) that occur during Zen practice. Prof. Huston Smith, another of Suzuki's disciples, wrote that "in Shunryū Suzuki's book the words *satori* and *kensho*, its near-equivalent, never appear." (*ZMBM*, p. ix) This tendency is itself precisely what we might call "traditional Sōtō Zen," in contrast to the Rinzai style of Zen that D.T. Suzuki brought to America. What is more, Shunryū expressed his distinctive Zen style by interpreting Hakuin's "one hand clapping" kōan (*sekishu no onjō* 隻手音声) through a distinctively Sōtō lens.

At the same time, Shunryū insisted on the need for a new model of monastic practice in the United States—though that is not to say that he called for a *fundamental* reform of traditional practice. His aim, like the reformers of 9th century Chan, was to make modifications according to the realities he faced. Chan acquired its distinctive characteristics by modifying the precepts received from India; likewise, Shunryū sought to make similar kinds of "traditional reforms" (*dentōteki kaihen* 伝統的改変).

It seems to be the combination of the above-mentioned tendencies—a traditional Sōtō Zen outlook on practice and appropriate modifications to monastic norms—that has allowed Shunryū Suzuki's Zen to prosper not only in the United States, but in various

countries around the world.

38. Kakunyo's 覚如 View on the Mōsu 帽子 of Shinran 親鸞 in the Kōei-bon 康永本 of the *Shinran denne* 親鸞伝絵

YAMAGUCHI Tsutomu

Kakunyo 覚如, the great-grandson of Shinran 親鸞, produced the biography of Shinran called *Shinran denne* 親鸞伝絵, but the first book was lost. He revised the book many times and there are 5 revised editions extant.

The Mōsu 帽子 garment is one of the characteristics of Shinran. Among 5 revised editions, in the Rinna-bon 琳阿本, the Takada-bon 高田本 and the Gugan-bon 弘願本, there are two facts made clear about the Mōsu. Namely, Shinran wears a Mōsu, but he sometimes takes it off, and second, many monks also wear a Mōsu. Accordingly, in these 3 revised editions, Kakunyo thinks that the Mōsu of Shinran is one of the protections against cold, like the Mōsu of other monks.

On the other hand, in the Kōei-bon 康永本 and the Shōganji-bon 照願寺本（the contents of which agree with each other）, the monks who wear a Mōsu are few, and thus the Mōsu of Shinran is impressive. The scene in which Shinran keeps wearing a Mōsu is from the scene Inadakōbō 稲田興法（下巻　第二段）until before his death in the scene Rakuyōsenge 洛陽遷化（下巻　第六段）. What is Kakunyo's view on the Mōsu of Shinran in the Kōei-bon in the final complete edition?

In the Kōei-bon, Shinran wears a Mōsu on his journey and at the place of his sermon. And in the scene Rennimusō 蓮位夢想（上巻　第四段）, for the title of honor given to Shinran, Kakunyo uses Soshi shōnin 祖師聖人 to refer to him as the founder of the Shinshū 真宗 sect. For these reasons, I think that, in the Kōei-bon, the Mōsu of Shinran is the symbol of Shinran who continues his journey for the propagation of his teachings as the founder of the Shinshū sect.

39. The "Hakone Parting Tradition"

Nᴉsʜɪᴊɪᴍᴀ Tatsuya

Shinran 親鸞（1173-1262）is said to have returned to his hometown of Kyoto after engaging in missionary work in the Kantō region for approximately 20 years, passing through Hakone 箱根 on the way. Various reports that a local person had an encounter with Shinran circulated. I discuss the way in which this tradition grew.

When Shinran and his disciples took a break on a flat area（Oinotaira 笈の平; present-day Amazake chaya-shita 甘酒茶屋下）, Shinran told Shōsin 性信, one of the disciples who returned to Kantō, to continue missionary work in his place on behalf of Shinran. It is said that Shōsin put the items he had received from Shinran in his bag and returned to Kanto tearfully.

This tradition occurred under the influence of the Bandō Hōonji 坂東報恩寺 in the middle of the Edo period, and temples of the Hakone district participated in it during a period from the late Edo to the beginning of the Meiji period.

40. The Hongwu Emperor and Buddhism: The Incident in Which Jitan Zongle Was Dispatched to the Western Regions

Zʜᴀɴɢ Zhansheng

Although Buddhism was strictly controlled by the policies of the Hongwu emperor（Ming Taizu 明太祖）during the early Ming dynasty, Chan monks were also quite influential during this time. One of the most prominent of them was Jitan Zongle 季潭宗泐（1318-1391）, a member of the Dahui 大慧 lineage of the Linji 臨済 order. As a result of the Hongwu emperor's administrative policies toward Buddhism, Zongle's life was marked by ups and downs, with the most notable example being Zongle's dispatch to the Western Regions. Nevertheless, there are different theories regarding the timing, duration, and reasons for the dispatch, with no conclusion having yet been reached. Based on the existing historical documents, this paper presents the most plausible view at this point and attempts to resolve these issues.

41. Middle Way and Consciousness-Only Ideas in Zixuan's Commentary on the *Śūraṅgama-sūtra*

Tian Hu

From the end of the Tang Dynasty, the *Śūraṅgama-sūtra* was annotated by scholars of various Buddhist affiliations, and by non-Buddhist scholars. Because the commentaries have different academic backgrounds, their interpretations of the sūtra are different. Tiantai Buddhist scholars use Tiantai teachings to guide their interpretations, with the tendency of the Song period idea that "the six Confucian classics offer an interpretation of one's own heart, and one's heart includes all the things of the world 六経注我." As a successor of the Huayan School, Zixuan interpreted the *Śūraṅgama-sūtra* as a way of "communicating with each other" under the guidance of Huayan teachings, adopting ideological elements including those of the "Middle Way" and "Consciousness-Only."

He interpreted the direction of the Middle Way thought in the *Śūraṅgama-sūtra* by using the ideas of the *Madhyamaka-śāstra*. In addition, he interpreted the direction of the *Śūraṅgama-sūtra* with the thought of the *Triṃśikā* and the *Vijñaptimātratāsiddhi*. This fully shows his adoption of many excellent ideas and eclectic characteristics.

42. Shenzhao 神照 and Zongmi's 宗密 Legitimacy as the Heze School 荷澤宗: A Critique of Hu Shi's 胡適 Insistence and a Reconstruction of Nanyin's 南印 Biography

Ibuki Atsushi

Hu Shi insisted that the true Dharma lineage of Shenzhao 神照 and Zongmi 宗密 was not the Heze School, but rather the Jingzhong School 淨衆宗. Although there are major problems with this insistence, it is still widely accepted today. The first purpose of this paper is to show that Hu Shi's evidence is completely baseless. The second purpose is to reconstruct the biography of the master of Shenzhao and Zongmi, Nanyin 南印, by using various documents to confirm that they are the Heze school. The third purpose is to explain why Nanyin left Zhongyuan 中原 and ordered his disciples to advance to Zhongyuan, by showing that Huijian's 慧堅 activities in Chang'an 長安 were behind it.

43. The View of *Dharmadhātu* in the *Zongjing lu* 宗鏡録

YANG Xiaoping

This paper examines the relationship between the tendency of the unity of the meditative and doctrinal approaches 教禅融合 in Chinese Buddhism from the Tang to Song dynasties and the establishment of the *Zongjing lu* 宗鏡録, and then analyzes the theoretical background of the reason why the *Zongjing lu* focuses on Huayan's *dharmadhātu* theory and the meaning of the concept of *dharmadhātu* in the *Zongjing lu* and its relationship with the one mind 一心. The following three conclusions were reached.

First, the trend towards the Chan-ization of Chinese Buddhism became more pronounced. There is a Chan tradition that emphasizes the one mind. Based on this, Yanshou 延寿 accepted Zongmi's 宗密 idea of the harmony of the meditative and doctrinal approaches 教禅合致, worked to unify the doctrines of the various sects through 'the one mind sect' 一心宗, and compiled the *Zongjing lu*.

Second, the interpretation of *dharmadhātu* in the *Zongjing lu* is a synthesis of the discussions of various schools of thought, centering on the teachings of Zongmi.

Third, it maximizes the Chan tradition of '以心為宗'（to consider mind as the implicit truth）and includes the *dharmadhātu* doctrine of the Huayan school in '能詮'（to express in words, the efficacy of an explanation or a commentary）that is used to articulate the one mind. This is arguably the greatest theoretical contribution that the *Zongjinglu* gives to the view of *dharmadhātu*.

44. Chengguan's View of Avalokiteśvara and the Verses from the *Da Fangguangfo Huayan jing*, Translated by Prajñā

CHEN Yian

According to Zhipan's 志磐 *Fozu tongji* 佛祖統紀, the *40 fascicle Da Fangguangfo Huayan jing*（hereafter referred to as the *40 fascicle Huayan* 四十華嚴, translated in 795–798）is a translation by Chengguan 澄觀 together with Master Prajñā 般若三藏 of Kapiśi 罽賓國, of the *Huayan jing*, a Sanskrit text presented by the kingdom of Uḍa 烏荼國.

The *40 fascicle Huayan* contains more descriptions of Avalokitesvara than does the *60 fascicle Huayan* 六十華嚴, the *Luomojia jing* 羅摩伽經, or the *80 fascicle Huayan* 八十華嚴,

and among the additions are two chants that are not found in the *60 fascicle Huayan*. In these two verses, we can see the ideas of Chengguan. For example, the idea that only one of the "the three poisons 三毒" can be considered "the three poisons," and the interpretation of the *Huayan jing* based on the "Chapter of the Universal Gate 普門品" of the *Lotus Sūtra* are Chengguan's own ideas and interpretations, and it is highly possible that he included his own view of Avalokiteśvara Bodhisattva in the *40 fascicle Huayan.*

45. Li Tongxuan's 李通玄 Understanding of Queen Māyā

Long Ming

This study is an examination of Li Tongxuan's understanding of Queen Māyā 摩耶夫人. Li Tongxuan has a unique understanding of good teachers in the *Gaṇḍavyūha-sūtra*. He refers to Guanyin 観音 Bodhisattva as "the head of great compassion" 大悲之首 and to Queen Māyā as "the head of great kindness" 大慈之首. This study focuses on his understanding of Queen Māyā. By understanding this point, we will be able to understand the characteristics of Li Tongxuan's Huayan thought. In previous studies, Li Tongxuan's understanding of Queen Māyā has not been discussed. Through a comparative study of the data of Zhiyan 智儼, Fazang 法蔵, and Li Tongxuan, we clarify that for Li Tongxuan, Queen Māyā is the perfect practitioner of the practice of Samantabhadra（Puxian 普賢）, understood as the head of great compassion, and that Queen Māyā has the same status as Guanyin Bodhisattva.

46. Xingman's 行滿 Succession of Zhanran's 湛然 Doctrinal Classification in the *Compendium on the Teachings of Tiantai Buddhism* 學天台宗法門大意

Matsumori Hideyuki

In this paper, I consider one of the schemes of doctrinal classification proposed by Xingman 行滿, a disciple of Zhanran 湛然, in his *Compendium on the Teachings of Tiantai Buddhism* 學天台宗法門大意, and conclude that Xingman's classification is a typical example of the doctrine shared by Zhanran and his disciples as the doctrine of Zhiyi 智顗.

47. The Difference between Old and New Yogācāras: Focusing on Huiyuan's *Shengmanjing yiji* 勝鬘経義記 and Kuiji's *Shengmanjing shuji* 勝鬘経述記

YANG Yufei

Although Tathāgatagarbha thought and Consciousness-only thought belong to different lineages, there is certainly a close relationship between them in the history of Buddhist thought. Jingyingsi Huiyuan 浄影寺慧遠 and Kuiji 窺基 belong to the Dilun and the Faxiang School, respectively. They are the inheritors of the old Yogācāra and new Yogācāra thought. Since their commentaries on the *Śrīmālādevīsiṃhanāda-sūtra* ― Huiyuan's *Shengmanjing yiji* 勝鬘経義記 and Kuiji's *Shengmanjing shuji* 勝鬘経述記 ― are extant, we can systematically compare their interpretations of concepts such as *tathāgatagarbha*, mind-nature and *śūnyatā*. By comparing their commentaries, we will see how Chinese Buddhist thinkers started from their respective theoretical backgrounds and completed the digestion and absorption of *tathāgatagarbha* thought, while at the same time also clarifying the difference between the old and the new ideas of the Yogācāras.

48. *Shenming* and the Buddha Nature

ZHANG Wen Liang

In traditional Chinese thought, *shenming* 神明 is an idea that largely refers to the *jingshen* 精神（spirit）and *yishi* 意識（mind）of a person, or more generally, the spirit of humanity. As Buddhism was introduced to China and gradually transmitted, the idea of *shenming* was absorbed in Buddhist terminology and was reinterpreted as "the imperishable subject that experiences *saṃsāra*." Furthermore, in texts such as the *Mingfo lun* 名仏論, the *Ming baoying lun* 名報応論, the *Niepanjing jijie* 涅槃経集解 and the *Shenming chengfo yi* 神明成仏義, *shenming* was related to Buddhist ideas, such as Suchness（Skt. *tathatā*）and the Buddha nature（Skt. *buddha-dhātu*）. In Chinese Buddhism, the idea of *shenming* was expanded by including the idea of Buddha nature from Indian Buddhism and thus absorbed into and dissolved the concept of spirit that has an entitative aspect. This eventually surpassed the monistic understanding of *shenming* and ended the debate on whether the spirit will perish.

49. The Problem of Emptiness and Non-existence in the *Da banniepan jing jijie* 大般涅槃経集解

Kᴀɴɴᴏ Hiroshi

It is said that Chinese Buddhist thought converted from an orientation on "innate emptiness related to the *Prajñāpāramitā sūtras*" to "marvelous existence related to the *Mahāyāna Nirvāṇa sūtra*" during the Jin and Liu Song dynasties. This paper considers how Chinese Buddhists interpreted the problem of emptiness and non-existence through the *Mahāyāna Nirvāṇa sūtra.* Therefore, I focus on the concept of "middle way," which includes terms such as emptiness, existence, and non-existence, which are inseparably interconnected to the concept of "middle way" in the *Mahāyāna Nirvāṇa sūtra*. This is interpreted in the compendioius commentary titled *Da banniepan jing jijie* 大般涅槃経集解. Because the *Da banniepan jing jijie* with 71 fascicles is a massive commentary, I focus on the interpretations of Sengliang 僧亮（400?–468?）, Sengzong 僧宗（438–496）, and Baoliang 宝亮（444–509）in their commentaries on the concept of "middle way" in the chapters of "Evil and Good"（邪正品）and "the Nature of the Tathāgata"（如来性品）.

50. The Three Categories of Pure Precepts in the *Pusa yingluo benye jing* 菩薩瓔珞本業経 and Śrāvaka-śīla

Oʜᴛsᴜ Ken'ichi

In the *Pusa dichi jing* 菩薩地持経*,* the three categories of pure precepts include the traditional precepts such as the complete precepts, established in early sectarian Buddhism before the Mahāyāna emerged. On the other hand, those in the *Pusa yingluo benye jing* 菩薩瓔珞本業経 do not include them, and accept the ten grave precepts from the *Fanwang jing* 梵網経. Some studies have pointed out that the *Pusa yingluo benye jing* abandons the traditional precepts, sometimes referred to as the "Hīnayāna" precepts. However, in the fifth century, the time of appearance of the *Pusa yingluo benye jing* in China, the traditional precepts were not considered as "Hīnayāna," and this sūtra requires Mahāyāna practitioners to receive the three categories of pure precepts after leaving home, which means receiving the complete precepts and becoming a monk or nun. The *Chujiaren shou pusajie fa* 出家人受菩薩戒法 created in the early fifth century shows two methods,

receiving again and converting, as the meanings of keeping the traditional precepts as the Mahāyāna precepts. It can be considered that the former would be related to the *Pusa dichi jing*, and the latter to the *Pusa yingluo benye jing*. These views can be supported by the theories of Ŭijŏk 義寂 and Zhanran 湛然 in later times.

51. A Study of the *Pañcagati aṭṭhakathā*: The Chapter on the 16 nirayussada

AKITA Shomon

The *Pañcagati aṭṭhakathā* (PGA: originally composed in Burma) is a commentary on the *Pañcagati dīpanī* (PGD) which describes the six (five) realms. This paper aims to analyze the chapter of PGA on the 16 nirayussada. The 16 nirayussadas are additional hells which surround Mahāniraya (the Great hell).

　　PGD has additional stanzas which only exist in the Pāli version. This paper reveals the author of PGA inserted these additional stanzas to bridge the gap between PGD and the *Lokapaññatti* (LP), which are the two main sources of PGA.

　　Although PGA shares most of the content in common with LP, we found some distinct descriptions in PGA, of which certain sentences are parallel with those of the *Devadūta-sutta* and its commentary. This implies that the author of PGA needs the authority of Theravada Buddhism and is an important piece of evidence that PGA was composed after Theravada Buddhism became the main school in Burma (14c).

52. The Eleven-Headed and Thousand-Armed Avalokiteśvara in the *rGyal rabs gsal ba'i me long*: The Symbolic Significance of Its Iconography, and Its Background

SAKUMA Ruriko

Historical stories about the introduction of Buddhism to Tibet describing King Srong btsan sgam po as an incarnation of Avalokiteśvara are presented in the *rGyal rabs gsal ba'i me long* (GLR), written by bSod nams rgyal mtshan (1312–1375 AD), a hierarch of the Sa kya school.

　　This paper discusses the symbolic significance of the iconography of the eleven-headed and thousand-armed Avalokiteśvara in the *GLR,* and its background. It does so by conducting a comparison between the *GLR* and the Chinese translation of the

Sahasrabhuja-sūtra（*S*），千手経（Taishō no. 1060），translated by Bhagavad-dharma 伽梵達摩；the *Qianbei jing*（*Q*），千臂経（Taishō no. 1057），translated by Zhitong 智通；the *Lao tuoluoni shen jing*（*L*），姥陀羅尼身経（Taishō no. 1058），another Chinese translation of the same text by Bodhiruci 菩提流志；and the *Byang chub sems dpa' 'phags pa spyan ras gzigs dbang phyug lag pa stong dang mig stong dang ldan pa'i cho ga zhib mo*（*BSS*）（D no. 690），which includes Tibetan translations of the sūtras that correspond to the Chinese translations（*S, Q, L*）[Tanaka Kimiaki 2022].

This comparison identifies the important influence of the *Q, L, BSS* on the symbolic significance of the iconography of the eleven-headed and thousand-armed Avalokiteśvara as represented in the *GLR*.

53. Tsong kha pa on the Method of Ascertaining Selflessness: From *Lam rim chung ngu* to *lTa khrid*

WADA Kenshu

With the introduction of Buddhism into Tibet in the 7th century, Sanskrit texts were translated and commentaries were extensively produced. Based on these, the concept of selflessness（*bdag med*）was discussed in a manner that continued the Indian tradition. On the other hand, there are many examples of *lTa khrid* literature on the theme of how to determine and practice selflessness, which are different from those of the commentaries, although they are likewise based on the Indian texts. These groups of texts, especially those in the dGe lugs pa school, have been widely used in Tibet, as a reflection of Tsong kha pa blo bzang grags pa's（1357–1419）Madhyamaka philosophy. However, they have yet to be well researched.

Therefore, the present study examines Tsong kha pa's method of ascertaining selflessness in his *Lam rim chung ngu*, and how it was followed by subsequent generations of Buddhist monks, focusing on *lTa khrid*.

54. On the Origin of the Division of the Mādhyamika School into *Thal 'gyur ba* and *Rang rgyud pa*: With Reference to the Madhyamaka Texts of Pa tshab lo tsā ba Nyi ma grags

Nɪsʜɪᴢᴀᴡᴀ Fumihito

The division of the Mādhyamika School into *thal 'gyur ba* and *rang rgyud pa* has not been discovered in any Indian original texts, and the terms *prāsaṅgika* and *svātantrika* regarded as their Sanskrit equivalents are nothing more than Sanskrit reconstructions posited by modern scholars. We do not exactly known yet whether this division is of Indian or Tibetan origin. Fortunately, however, I was able to find a key to solve this issue in the Madhyamaka texts of Pa tshab lo tsā ba Nyi ma grags (ca. 1070–1140), namely in two commentaries on the *Mūlamadhyamakakārikā* (MK) and *Prasannapadā* (Pras), both of which have recently become available in the *bKa' gdams gsung 'bum*. In this paper, first I have surveyed how Tibetan scholars treated this issue, and then tried to trace back the origin of these two terms. At this result, I have reached the following conclusions:

1. These two terms, *thal 'gyur ba* and *rang rgyud pa,* were newly created by Pa tshab in his commentary on MK, probably composed around 1105 in Kaśmīr. This is mainly supported by the following two reasons: (1) Pa tshab did not use these two terms at all in his commentary on Pras, composed later at lHa sa under the instruction of Tshong dpon paṇḍita, alias, Kaśmīr paṇḍita Kanakavarman. This fact suggests that Kanakavarman did not know their Sanskrit equivalents. (2) Pa tshab used these two terms in his commentary on MK with double meanings—the names of sub-schools of Mādhyamika and the names of two logical reasons as well, that is, *svatantrahetu* and *prasaṅgahetu* — based on the Tibetan word-formation by suffixing *pa/ba* (named *bdag sgra* in Tibetan classical grammar) to *thal 'gyur/ rang rgyud*. Therefore, these two terms should be regarded as Tibetan creations or as of Tibetan origin.

2. Pa tshab originally created these two terms in order to express two different interpretations of MK 1.1, that is, to clarify the contrasting views of Buddhapālita and Candrakīrti and Bhāviveka. He respectively named the first two of them, who interpret non-origination in four cases discussed in MK. 1.1 as *thal 'gyur* (*prasaṅga*), "*thal 'gyur ba,*" while the last, who interprets it as *rang rgyud*

(*svatantra*), he called "*rang rgyud pa*." These are just the original meanings of *thal ’gyur ba/ rang rgyud pa*.

3. On the other hand, Pa tshab uses these two terms in the following contexts, which discuss neither-one-nor-many-ness (*gcig du bral, *ekānekarahitatva*), with more extended meanings, which can be regarded as the names of sub-schools of Mādhyamika. In this context, he applied these two terms to all four kinds of main logical reasons for the emptiness as well, and presumably counts Kamalaśīla as a *rang rgyud pa* since he interprets neither-one-nor-many-ness as *rang rgyud*, while taking Śāntarakṣita as a *thal ’gyur ba* who interprets it as *thal ’gyur*. This is just the original interpretation of Pa tshab. In this sense, Pa tshab can be identified as the first person who established the way of dividing the Mādhyamika school into *thal ’gyur ba* and *rang rgyud pa*.

4. Based on the above-mentioned reasons, we can conclude that Pa tshab not only first created these two terms, but also substantially established them as expressions of the sub-schools of Mādhyamika beyond their original meanings in the same text.

55. Cundā Sādhana in the *Sādhanamālā*

Sonoda Sayaka

The late Indian Esoteric Buddhist text *Sādhanamālā* (Nos. 129–131) presents a *sādhana* of the goddess Cundā. However, there are several variations in her descriptions. She is commonly described as having a "white body color," "one face and four arms," "a *sūtra* on the lotus," and "holding a bowl with both hands." Further, in Chinese translations, although with a different number of arms, she is referred to as yellow-white Cundā.

   The maṇḍala with Cundā in the center is not described in *Sādhanamālā*. However, the maṇḍala in the *sādhana* of the eight armed Kurukullā (No. 174) seats a red Cundā in red color in the northeast. Further, Kurukullā is called Red Tārā and is a goddess who accomplishes a controlling and subjugating power (*vaśīkaraṇa*). This study clarifies that, compared to the white Cundā, red Cundā is expected to function in a controlling and subjugating manner in esoteric Indian Buddhism.

56. *Bindu*（Drop）*Yoga* Described in the *Mahāmāyā-tantra*: The Interpretations of Ratnākaraśānti

Ōmi Jishō

Bindu（drop）*yoga* described by the *Mahāmāyā-tantra*（abbr. MMT）is practiced alongside "contemplation of *akṣarapaṅkti*（garland of syllables）." According to the *Guṇavatī*（abbr. Gu）by Ratnākaraśānti, a commentary on the MMT, this *yoga* is a type of *sūkṣmayoga*（subtle *yoga*）, described in both the *Guhyasamāja-tantra* and the *Vajrāmṛta-tantra*（abbr. VAT）, and the present author has previously noted its resemblance to the latter text.

Considering that the Gu and the *Mahāmāyāsādhana* correspond to *Sādhanamālā* No. 239, have some similar parallel passages, and quote the same verse of the *Samāyoga-uttarottaratantra*, we can conclude that both texts were written by the same person, namely Ratnākaraśānti. The interpretations of the *vijñaptimātratā*（mind-only）theory are deeper in the Gu. Ratnākaraśānti's interpretation of *bindu* as "mind" is unique to the Gu. This interpretation of *bindu* as identical with "mind" is synonymous with the phrase "a subtle form of the sign of knowledge（*sūkṣmajñānamudrākāra*）of Vajradhara." This interpretation is connected with the *sūkṣmayoga* described in the VAT. *Bindu yoga* is simply a practice to strengthen the mind by means of mentally concentrating on *bindu* only.

57. Works Cited in Vimalamitra's **Ārya-Prajñāpāramitāhṛdayaṭīkā* and the **Ārya-Saptaśatikāprajñāpāramitāṭīkā*: Evidence Related to the Issue of Their Tibetan Translators

Horiuchi Toshio

Vimalamitra's（c. 8th cent.）*Commentary on the Prajñāpāramitāhṛdaya*（**Ārya-Prajñāpāramitāhṛdayaṭīkā*, PHT, D no. 3818）and *Commentary on the Perfection of Wisdom in 700 Lines*（**Ārya-Saptaśatikāprajñāpāramitāṭīkā*, SPT, D no. 3814）remain only in Tibetan. While the former has a colophon, in which the Indian author Vimalamitra is mentioned as one of the translators into Tibetan, the latter has no colophon. Therefore, it is unclear whether the SPT is a translation from an original Sanskrit work, with Vimalamitra as the author and a translator, or whether it was written by Vimalamitra in

Tibetan. This paper examines the Tibetan translations of two citations of the sūtras in the SPT and PHT and shows that they diverge from Vimalamitra's intentions. In particular, I argue that the SPT is a translation from Sanskrit by someone other than Vimalamitra.

58. Inference Made from the Reason Alone

Miao Shoule

Dignāga (ca. 480–540) clearly states that an inference is acceptable when there is an inseparable relation (*vyāpti*) between a logical reason (*hetu*) and the property to be proven (*sādhya*). Based on our experience with examples (*dṛṣṭānta*), we ascertain this relation. Thus, demonstrating an example in inference is required for Dignāga. On the other hand, Dharmakīrti (ca. 600–660) mentions that the inseparable relation, identified as an "essential connection (*svabhāvapratibandha*)," does not depend on examples for its ascertainment, according to Steinkellner (2004). Therefore, if the essential connection is recognized, an inference can be made from the reason alone. While numerous studies have examined Dharmakīrti's understanding of the example, none have studied how Dharmottara (ca. 740–800), the successor of Dharmakīrti, understands the function of the example. This paper will investigate Dharmottara's interpretation of the example and determine whether he regards presenting an example as necessary in inference.

59. *Pāratantrya* and *parāpekṣā* in the *Sambandhaparīkṣā*

Gao Ting

Dharmakīrti refutes the reality of relation (*sambandha*) in his *Sambandhaparīkṣā* (SP). In the first and third verses, Dharmakīrti refutes *pāratantrya* and *parāpekṣā* as the definitions of relation. The two words are so synonymous that it is difficult to distinguish them based on the verses alone. To clarify the exact meaning of the two words, this paper investigates Dharmakīrti's usages thereof in his works as well as those in Buddhist and non-Buddhist commentaries on the SP. I conclude that the words *pāratantrya* and *parāpekṣā* mean by implication different types of relation and different objects of refutation. It is clear that *pāratantrya* implies the inherence (*samavāya*) claimed by the Vaiśeṣika; *parāpekṣā* implies the relation in a broader sense in the following aspects: first, it can be interpreted

as the relationship between cause and effect, as commonly used in Dharmakīrti's works. Second, when it is an object of refutation, it implies a permanent relation, namely suitability (*yogyatā*) as well as real and ultimate relation including inherence.

60. Dharmapāla on *kārakahetu* and *jñāpakahetu* in his Critique of Eternalism

WATANABE Toshikazu

In the Indian *vāda* tradition, there are two different kinds of *hetu*, i.e., *kārakahetu* (cause of producing [a result], 生因) and *jñāpakahetu* (cause of making known, 了因). While the fact that a thing has a *kārakahetu* can prove the impermanence of the thing because a pervasion "whatever is produced is impermanent" is commonly acknowledged, the fact that a thing has a *jñāpakahetu* cannot. However, in his commentary *Dasheng guangbailun shilun* 大乘広百論釈論 on *Catuḥśataka* 9.3c, Dharmapāla states that having a *jñāpakahetu* is also a reason for proving impermanence. This paper reveals that this unique theory is derived from Dharmapāla's second interpretation of *Catuḥśataka* 9.2cd (*na kadācit kvacit kaścid vidyate tena śāśvataḥ*). There he interprets *vidyate* as meaning "to be known" (the passive form of the second class verb √*vid*), and not as meaning "to exist" (the active voice of the fourth class). Following this interpretation, verse 9.2cd can be understood as showing *vyatireka* i.e., "whatever is permanent is not known," whereby is derived the following *anvaya*: whatever is known, i.e., whatever has a *jñāpakahetu*, is impermanent.

61. The Four Noble Truths and the Eight Noble Speeches: On the Understanding of Candrakīrti

LIU Chang

After summarizing some of the explanations of Noble Speech (*āryavyavahāra*, 聖語) in the traditional sūtras and Abhidharma treatises, this paper considers how Candrakīrti sets up the Two Truths through his discussion of Noble Truth (聖諦) and Noble Speech in the *Yuktiṣaṣṭikāvṛtti*.

Noble Speech in traditional Buddhism is closely related to True Speech (*satyavāc*, 実語) and means linguistic expressions related to people's cognitive acts and objects, etc. For Candrakīrti, although all *vyavahāra*s are contaminated and belong to worldly things, some

of them can also be called "noble" as is the case with "Noble Speech." Based on this very reason which does not contradict traditional Buddhist understandings, Candrakīrti regards both the Four Noble Truths and the Two Truths, which are expressed as linguistic expressions in accordance with worldly people's minds, as conventional truths. In addition, the Four Noble Truths are defined as "truths preached by the saints" or "truths for worldly people becoming saints," but not "truths for the saints." The standard for distinguishing the Two Truths is the different appearances of the Truths of Cessation and the other three Noble Truths to worldly people, i.e., unconditioned, non-arisen, not deceiving, or otherwise.

62. *Āpatti* and *Atisāra* in Chapter Ten of the *Bodhisattvabhūmi*

Tashiro Yasuna

In chapter X of the *Yogācārabhūmi*, the three categories of pure precepts are indicated as bodhisattva precepts. In addition to prohibiting certain actions, the text stipulates that the practice of the bodhisattva six perfections and altruistic practices are precepts. The forty-three precepts are also expressed in concrete terms.

From the perspective of the contents of the the forty-three precepts, there are numerous examples for both *āpatti* and *atisāra* precepts. The text tends to deem an act as an offense if it is based on defiled desire（*kleśa*）or for the act *per se*. In the text, the expression *atisāra* is also found referring to infringing the bodhisattva rules（*vinaya*）. Hence, there is an implied consensus that in the bodhisattva's rules, *atisāra* can be judged as *āpatti*.

63. *Haṭhayoga* and *Pratisaṃkhyāna* in the *Vihāra* Chapter of the *Bodhisattvabhūmi*

Takahashi Koichi

In its chapter concerning *Vihāra,* the *Bodhisattvabhūmi* deals with the 12 conditions of existence（*vihāra*）of bodhisattvas. It states that the bodhisattva in the first condition of existence engages in the virtues *not in a forced manner*（*na haṭhayogena*）, but *by careful consideration*（*pratisaṃkhyānataḥ*）. However, two Chinese translations（one of the 5th century, the other of the 7th）convey that such a bodhisattva engages in the virtues *in a forced manner*（逼遣方便, *haṭhayogena）, but *not by careful consideration*（由非思択, *no

tu pratisaṃkhyānataḥ).

In general, Haṭhayoga is known as a technical term referencing a particular practice of yoga, "forceful yoga," but in the above statement the expression *haṭhayogena* is used as an adverb that means "forcibly." The earliest testimony of the negation before *haṭhayogena* can be found in a commentary on the *Bodhisattvabhūmi*, translated into Tibetan in the 11th century. Most scholars believe that Haṭhayoga or forceful yoga began to have an influence on Indian thought around the 10th century. In this tendency, Buddhist philosophers who feared the influence of this forceful yoga arguably changed the statement, even though it did not refer to haṭhayogic practice but was used merely as an adverb. As a result, they denied *haṭhayoga* or the forced manner, and emphasized *pratisaṃkhyānataḥ* or careful consideration.

64. Newly Discovered Verses in the *Abhidharmakośakārikā* in the Collection of the Potala Palace

Tanaka Hironori

In the collection of the Potala Palace, there are preserved sources revealing several different readings of the *Abhidharmakośakārikā* (AKK) that have doctrinal origins. AKK. V.42–2, which cannot be found in the heretofore available Sanskrit version, or the Tibetan translation, but which corresponds to Paramārtha's translation of AKK, is presented in this paper. Further, AKK.V.42–1 explains the two reasons why only jealousy and the stinginess are counted among the nine unions from the standpoint of the eight possessions. AKK. V.42–2 explains three new reasons for the 10 possessions from the standpoint of the Vaibhāṣika. In contrast, Xuanzang's translations of the *Abhidharmakośabhāṣa* (AKBh) and the *Nyāyānusāriṇī* offer another four reasons, suggesting that the Paramārtha and Xuanzang translations are based on different sources. The information contained in Yaśomitra's commentary reveals that the Paramārtha's theory of three causes is the oldest, followed by Sanghabhadra's theory of one cause. The Xuanzang translation of the AKK adopts the four-cause theory by combining the other two, but because the four-cause theory can be also found in Sthiramati's commentary, it is not a modification of Xuanzang's. This study thus reveals the relative ages of the information in the texts related to the AKBh, as well as that the content of the AKBh was constantly updated with the

latest doctrines.

65. On the Later Addition of Hearing the Name within the *Bhaiṣajyaguru-sūtra*

Fukita Takanori

The contents of the *Bhaiṣajyaguru-sūtra* are mostly about the benefits of merit that may be obtained in this very life. The sūtra emphasizes hearing the name of *Bhaiṣajyaguru* Buddha as the way to gain merit. However, when we examine the oldest version of the sūtra（i.e., 灌頂経 T. 1331, Chapter 12）, it becomes clear that the sūtra in one of its earlier forms held other idea than that of hearing the name, proposing namely that there is another way to gain merit by hearing the sūtra.

In this paper, we focus on hearing the name within the sūtra as a later added practice. By comparing three Chinese versions of this sūtra（T. 1331: 457 CE., T. 449: 615 CE., T. 450: 650 CE）, the following two points will be clarified:（1）How revisions were made in the sūtra,（2）What change of thought was brought in the sūtra by revisions.

66. The *Verses of Aspiration for Birth in the Pure Land* and the Larger *Sukhāvatīvyūha*

Ueno Ryūhei

Traditionally there have been various views put forth concerning the sūtra upon which Vasubandhu's *Jingtu lun* is a commentary, yet there is no established theory. Susumu Ōtake pointed out many passages within the Larger and Smaller *Sukhāvatīvyūha* sūtras used as scriptural sources for the *Verses of Aspiration for Birth in the Pure Land*（VABP）, and he concluded that both sūtras are the target of the commentary.

Regarding Ōtake's theory, I proposed the Larger *Sukhāvatīvyūha* as a Single Sūtra Theory in my 2022 article. The basis for that is the following three points. First, without relying on the Smaller *Sukhāvatīvyūha*, with the Larger *Sukhāvatīvyūha* as a single sūtra source, Vasubandhu could have composed *VABP*. Second, among the other works of Vasubandhu which are titled "*upadeśa,*" all are commentaries on a single sūtra. Third, although it is certain that Vasubandhu knew the Smaller *Sukhāvatīvyūha*, that is not a definitive reason to include that as a basis for his commentary. This paper points out multiple scriptural sources for *VABP* from the multiple versions of the Larger

Sukhāvatīvyūha which have not been cited by Ōtake, in order to support the first point given above.

67. The Significance of *Ekaputraka-saṃjñā* in the *Mahāparinirvāṇa-mahāsūtra*

YASUKAWA Mayu

The *Mahāparinirvāṇa-mahāsūtra*（MPNMS）is one of the major Mahāyāna sūtras, and among other things speaks of the permanence and the omnipresence of the Buddha. How does the text argue for this? I propose that the way of seeing all sentient beings as one's children, the so-called *ekaputraka-saṃjñā,* 一子想, plays an important role.

In the fourth chapter of Dharmakṣema's translation, it is revealed that there is no "蔵" because the Buddha can see all sentient beings as his children. This means the Buddha doesn't keep back and hide his teachings. So where are the Buddha's teachings? Since the Buddha gives them to all sentient beings, the teachings are in all sentient beings, which means they are "蔵." The view of sentient beings as "蔵" is connected to the idea of Tathāgatagarbha 如来蔵. In the next chapter, the Buddha teaches that "the secret storehouse 秘密蔵" should be protected, which he conveys by the parable of a mother protecting her child at the risk of her own life. When the Buddha's teachings are protected, they can continue to exist in this world without perishing. By seeing all sentient beings as children, the Buddha's teachings can be omnipresent and permanently exist in this world.

68. The "Visit of Indra to the Buddha" in the *Karuṇāpuṇḍarīka*

MIBU Yasunori

The *Karuṇāpuṇḍarīka* is a Mahāyāna scripture created around the 4th century. Chapter 6 of this sūtra contains a scene extremely similar to the famous narrative called the "Visit of Indra to the Buddha." While this scene generally follows the outline of the the "Visit of Indra to the Buddha" found in the Āgamas, Nikāyas and Buddha's Biography, the gathering of the bodhisattvas of the ten directions and the manner of preaching are distinctive. This paper aims to clarify the reception and characteristics of the "Visit of Indra to the Buddha" in the *Karuṇāpuṇḍarīka*. The results are as follows.

In the context in which the the "Visit of Indra to the Buddha" appears, the

Karuṇāpuṇḍarīka asserts that all the many bodhisattvas who come from the ten directions are able to attend the Tathāgata's preaching assembly. To support this, we can speculate that the "Visit of Indra to the Buddha," in which all who gathered were able to enter an expanded the Indasāla-guhā（Skt. Indraśaila-guhā）, was incorporated into the *Karuṇāpuṇḍarīka*. Furthermore, in incorporating this narrative, the sūtra seems to have modified the manner of preaching to legitimize Śākyamuni's preaching with the transformation body and a single sound（*ekapada*）.

69. Regional Characteristics of Grapes in Ancient India

INOUE Ayase

Stories about grapes are more common in the Vinaya of the Sarvāstivādin than in that of the Theravāda. Edible grapes come from two sources: the European grape hails from the Caucasus, and the American grape from North America. This paper examines the grape-growing areas of ancient India and the surrounding region, considering the use of the Vinayas and confirming the knowledge of the ancient Indians through stories of grapes in the Vinayas.

Grape stories in the Vinayas are neither as detailed nor as numerous as those in ancient Greek and Roman texts. According to the travellers Hyech'o 慧超（704-787）and Xuanzang 玄奘（602-664）, grapes were cultivated in Kashmir and Kāpisī. This is also the case with Kauṭilya's *Arthaśāstra*. Kauṭilya, Hyech'o and Xuanzang offer the same evidence, although from different periods. The distance a camel or donkey carrying a 100 kg load can travel in a day is 30-40 km. It is not easy to transport fresh grapes to the interior of India, and sssuming that grapes are not grown in the interior of the Indian subcontinent, it is not known where the Vinayas were used.

70. The Overall Structure of Akira Fujimoto's Critique of the Author's *Indo Bukkyō Hen-i ron* インド仏教変移論

SASAKI Shizuka

The author's book *Indo Bukkyō Hen-i ron*（インド仏教変移論）, published in 2000, clarified the changes that occurred in the management of the saṃgha in the Buddhist world before

the Common Era, and proposed the theory that these changes triggered the emergence of Mahāyāna Buddhism later on. It consists of five major arguments, the second of which runs as follows.

There are two different definitions of a Buddhist schism (*saṃghabheda*) in the Vinaya materials: *cakrabheda* and *karmabheda*. The fact that the original definition of *saṃghabheda* was *cakrabheda* and it was later changed to *karmabheda* is substantiated by various sources, including the Vinaya texts, the commentaries to Vinaya texts and Sarvāstivāda Abhidharma texts.

In recent years, Akira Fujimoto has presented a critique of this argument. He has published three critical articles: a handout distributed to conference participants at the Annual Conference of the Pāli-gaku Bukkyō bunka gakkai, an article in *Indogaku Bukkyōgaku kenkyū* 70(1): 47–54 and an article in *Pāligaku Bukkyō bunkagaku* 35: 21–53. The relationship between these three contributions, however, is extremely complicated and it is difficult to understand the overall structure logically.

A comparative study of the articles reveals that Fujimoto's criticism is composed entirely of a combination of the following materials: a part of the distributed handout and the article in *Indogaku Bukkyōgaku kenkyū*.

The author has therefore scrutinized these and written a rebuttal to Fujimoto's criticism (in Japanese), which is a lengthy work of more than 240,000 characters. The author is currently considering how to publish it.

In the present paper, the author introduces one facet of his reply to Fujimoto. The passage the author discusses here is from the 'Biqiu song' 比丘誦 of the Sarvāstivāda Vinaya. There we read, "There are two kinds of *saṃghabheda*: *karmabheda* and *cakrabheda*." However, Fujimoto says, "Only one type of *saṃghabheda* is mentioned here. Sasaki's view that two different definitions of *saṃghabheda* presented here is incorrect."

Fujimoto interprets the relevant passage are as follows. "There are two types of *saṃghabheda*: α and β. One is α + β (β is omitted here). The other is α + β (α is omitted here). Thus, although it appears as if there are two kinds, there is actually only one definition of a *saṃghabheda*. Why, then, does this passage omit α on the one hand and β on the other? In the first place, 'omission' is to omit of something obvious that could have been omitted in order to focus on something else."

The mistake in his argument is that it brings an explanation that should have been given

in a situation in which the fact that something is omitted is established into a situation in which the fact that something is omitted is not proven at all. If it is established that *saṃghabheda* is composed of α + β, but only α is written there, then the fact that β is omitted is established. Only then does the question arise, "Then why is β omitted here?" To answer this question, Fujimoto's explanation that "β, which is an obvious thing that can be omitted, was omitted in order to focus on α," makes sense.

However, the situation in the passage under discussion is completely different. It has not been established at all that *saṃghabheda* is composed of α + β. The phrase "there are two kinds of *saṃghabheda*" should be understood as it is: "there are two kinds of *saṃghabheda*."

Fujimoto's crtique consists of a piling up of a series of such arguments. It will take some time to find the means to publish my full rebuttal, but the author promises to make the full text public in due course.

71. Buddhism, Buddhist Studies, and "Buddhist Studies" Studies? Purposes and Methods of Studying Buddhist Scriptures

FUJIMOTO Akira

When studying Buddhist scriptures, it should be noted that scriptures in particular are preached from the perspective of the Buddha who has achieved liberation. Have we not so far treated the scriptures, like other literature, only from a secular point of view? In this paper, I focus on the following:

1: Does the liberated Buddha "hesitate" like an ordinary person?
2: In reaction to the conventional view of Theravada texts as "orthodox," I wonder if we are now biased toward "anti-orthodoxy" when reading the Pali texts of Theravada.

I propose a fair and objective research attitude of researchers who decipher Buddhist scriptures.

72. On the Structure of the Formation of *Saddhā* (Skt. *Śraddhā*): 'Seeing' and 'Believing'

FURUKAWA Yohei

This article presents the results of a study of the structure of the formation of *saddhā* (Skt. *śraddhā*) in the Pali canon, focusing on the usage of the term in pre-Buddhist texts and their continuity with Buddhist usages.

In ancient India, before the establishment of Buddhism, the eye (seeing with the eye) was equated with truth (*satya*). People believed in objects that could not be seen directly and believed in the words of those who actually saw them directly (those who could see them). However, if one directly sees the object one believes in and it becomes clear that it in fact truly exists as one perceives it, there is no need to believe what others say on this point.

Buddhism inherited this earlier structure. For the disciples of the Buddha, the Buddha is this one who has seen directly, and this idea is straightforwardly reflected in the expression of belief in the Tathāgata's awakening, which is repeatedly taught in the Pali canon.

73. Aśvaghoṣa's Common Verse Quoted in Kumārajīva and an *Udānavarga* Commentary

MATSUDA Kazunobu

In the Chinese translation of an *Udānavarga* commentary (出曜経, Taishō no. 212, 399 CE), an interesting verse is quoted as "Long ago bhadanta Aśvaghoṣa 馬聲 has preached this." The same verse is quoted without credit in the **Mahāprajñāpāramitopadeśa* 大智度論 (Taishō no. 1509), translated by Kumārajīva, and the same verse appears once again in prose in Kumārajīva's translation of the Buddhist Yoga Manual (坐禅三昧経, Taishō no. 614). Is this really a verse of Aśvaghoṣa, and if so, to which work of Aśvaghoṣa is it to be attributed? In this article I present the original Sanskrit text of this verse in Śārdūlavikrīḍita metre, which I have obtained through my ongoing research on the decipherment of the Sanskrit manuscript of the *Tridaṇḍamālā* attributed to Aśvaghoṣa, I have analysed why the three Chinese translations cite this verse, and I clarify which of Aśvaghoṣa's works this

verse belongs to.

74. A Study of *nidāna* in Early Buddhist Scriptures: Focusing on Compounds

Karai Takanori

In this paper, I examine the usage of *nidāna*, with a particular focus on examples of compounds in early Buddhist scriptures. Through this examination, it is revealed that in the Pāli scriptures there are two types of compounds constituted with *nidāna* and interrogatives, relatives, or demonstratives: （1）a type in which the adverbial suffix *-tas* appears （*kutonidāna, yatonidāna, tatonidāna, itonidāna*）and （2）a type in which the adverbial suffix *-tas* does not appear （*kiṃnidāna, yaṃnidāna, tannidāna*）. Both have in common that they are used in situations involving causality, but they differ in that *nidāna* of the first type is unlikely to mean "cause," and thus I translate it as "connection," while *nidāna* of the second type is more likely to mean "cause." In addition, since *nidāna* of the first type is frequently used in a certain heretical doctrine and parables as well as in Buddhist doctrines, it is a general usage to indicate causality; in contrast, *nidāna* of the second type tends to be used to explain specific Buddhist doctrines.

75. The Multiple Structures of *Ānāpānasati*

Sembo Ryosuke

Ānāpānasati is a Buddhist practice through which various results can be obtained by focusing awareness on one's breath. It is currently attracting attention as part of mindfulness. Previous research generally discusses this practice in relation to *cattaro satipaṭṭhānā*, and the complex structure of the *Ānāpānasatisutta* in the *Majjhima-Nikāya* has been regarded as a representative example of *ānāpānasati*. However, considering the monk Ariṭṭha in the *Saṃyutta-Nikāya* and the corresponding Alisedun 阿黎瑟吨 in the *Saṃyukta-Āgama* 雑阿含経, it has been found that Bhikkhus practice *ānāpānasati*, which has a simple structure and differs from the complex structure of the *Ānāpānasatisutta*, whereas the Buddha recommends the *Ānāpānasatisutta* as a superior practice. Thus, the complex structure of the *Ānāpānasatisutta* can be retrofitted to *ānāpānasati*, which has multiple structures. It is inappropriate to adopt all of the structures of *ānāpānasati*

appearing in the Tipiṭaka for the structure of the *Ānāpānasatisutta*.

76. The *Yogaśikhā Upaniṣad*: Comparing Its Meter with That of the *Yogabīja*

Murata Ryoko

This paper clarifies the textual correlation between the first chapter of the *Yogaśikhā upaniṣad* (YŚU) and the *Yogabīja* (YB) by comparing their versifications. While textual similarities between YŚU and YB have been mentioned before, there is no previous study comparing the two texts by meter. Both texts contain about 95% pathyā and vipulā. In this paper, I compare hemistiches by lame and the non-śloka meters: indravajrā, upendravajrā, indravaṃśā, vaṃśasthavila, and vasantailakā.

The comparison shows that the number of lame meters in YB is larger than that in YŚU and that the common hemistichs in both texts are regularized in YŚU. This may indicate that the lame meter in YB were modified in YŚU. A comparison of the exceptional meters in the two texts shows that in some cases the meter is the same, but words are different in hemistiches common to both texts in the special meter. YŚU tends to retain the meter rather than the wording. The correlation between two texts is thus confirmed through this comparison.

77. The Problem of Sound Source Localization in the Theories of Intromissive Auditory Perception

Shida Taisei

In debates over perception (*pratyakṣa-*), a touchstone doctrine of each tradition of classical India is laid bare in the determination of the relationship between the faculty of the senses (*indriya-*) and its respective object. Besides the well-known controversy over whether a direct contact between a sense and the object is required, there is another demarcation concerning the theories of extramission and intromission, in which the former proposes a kind of emanation from the faculty of the senses toward its object, while the latter postulates that something arrives at the sense from an external object. One of the observed facts which clearly exposes the contrast between the two theories is the so-called sound source localization, which is the listener's capability to determine the location of a sound

source to some extent. This is a drawback for the theory of intromissive auditory perception, for it implies that all sound is heard in the listener's ear orifice in a way similar to what happens when listening to music with earphones.

In fact, most of the philosophers belonging to the Vaiśeṣika and Mīmāṃsā schools, so far as they are considered in this paper, either simply explain the sound source localization as an invalid erroneous cognition (*bhrānti-*), or just maintain silence on this topic. Among them, the Mīmāṃsaka polemicist Śālikanātha, who was allegedly the author of a commentary on the Vaiśeṣika treatise, exceptionally puts forward a more detailed analysis on the phenomenon in his *Prakaraṇapañcikā*. His attitude can be evaluated as an orientation toward critical thinking regarding natural science.

78. The *Apādāna* Theory of the Buddhist Grammarian Candragomin

YAZAKI Chōjun

The relationship between Pāṇinian grammar and Cāndra grammar, and especially the influence of the latter on the former, has long been disputed. One particular issue meriting examination is the relationship between Candragomin (*ca.* fifth century) and Bhartṛhari (*ca.* fifth-sixth century). Since Bhartṛhari calls Candragomin a master (*Candrācārya*), it is assumed that Candragomin exerted some influence on Bhartṛhari. This study examines their understanding of *apādāna,* "starting point," one of the six *kāraka*s, on the basis of new materials currently being prepared for publication, namely, the *Cāndrapañjikā* and the *Śabdārthacintā*, both composed by Ratnamati/Ratnaśrījñāna (tenth century).

For *apādāna* Candragomin prescribes only one rule, C 2.1.81, which covers all of Pāṇini's *apādāna* rules, A 1.4.25 and others. In Cāndra grammar, Pāṇini's various rules are regarded as elaborations (*prapañca*) of one general rule (*sāmānya*), A 1.4.24. Such detailed statements of the general rule may be useful for beginners from a pedagogical point of view, but are not essential to Candragomin's grammatical system, which aims at concision. Candragomin's innovation appears to be indebted to a view presented in Patañjali's *Mahābhāṣya* (*ca.* second century BC). Bhartṛhari also presents a parallel interpretation that seems to have received little attention in the later Pāṇinian tradition.

79. Diachronic Changes of *yadā*

ZHANG Qianqian

The present study attempts to trace historically diachronic changes in the usage of the subordinator *yadā* in Sanskrit, focusing on the syntactic aspect of *yadā*-clauses. The result is that the presence or absence of a correlative structure is mainly influenced by two factors: the period of the text in question (i.e., Vedic, Epic, and Classical) and the distinction between verse and prose. Specifically, the ratio of the correlative structure decreases as time goes by, being significantly higher in prose than in verse. As for the correlating demonstrative adverbs, there is a gradual diachronic change from Rigvedic *ād* to Post-Rigvedic Vedic *áthā*, then finally to Epic and Classical *tadā*.

80. A Rhetorical Study of Parables in the Pali Nikāyas

SHIOTA Hōju

The analysis of three parables in the *Satipattānasutta* indicates that they fit the definition of *upamā* as defined in the *Subodhālaṅkāra*, but in function, it can be inferred that the three parables differ from the *upamā* as defined in the same text. In other words, the *upamā* in the text of the figure of speech is used to stimulate the aesthetic senses of the listener, and works directly to elicit aesthetic sensations, while the *upamā* in the Nikāyas has the function of helping the listener to understand the doctrines, a function closer to that of the *dṛṣṭānta* than the *upamā* in rhetorical texts. Thus, the *upamā* in rhetorical texts and the *upamā* in the Nikāyas are not the same, and the parables should not be analyzed as either *upamā* or *dṛṣṭānta*, but rather as being both *upamā* and *dṛṣṭānta*.

81. The Definitions of Meditation in *Āvassayanijjutti* Chapter 19

KAWASAKI Yutaka

The 19th chapter of the *Āvassayanijjutti* has two different definitions of meditation. One is that "meditation is the state in which one's mind is concentrated on one point for less than 48 minutes" (verse 1463), and the other is that "there are three kinds of meditation: bodily, verbal, and thought" (verse 1468). Based on the discussion in the *Āvassayanijjutti*, this

paper examines why the first definition, which only concerns the meditator's mind, and the second, which concerns physical and verbal activities as well, are not contradictory. Then this paper examines what is meant by bodily and verbal meditation. Finally, the paper presents some hypotheses as to why such a discussion about meditation should be present in this chapter.

82. *Yukti* in the *Carakasaṃhitā*?

Hoshimiya Yasuko

Carakasaṃhitā（CS）1.11 argues that many things exist, even if that are not directly recognizable, and that all things are either "in existence" or "in non-existence." CS lists four types of methods of examination（*parīkṣā*）: direct perception（*pratyakṣa*）, the testimony of trustworthy persons（*āptopadeśa*）, inference（*anumāna*）and *yukti*.

Whilst CS preaches the means of recognition accepted by logic, it adds *yukti* as a method of examination. CS is characterized by its focus on internal diseases whose causes are found inside the body while not focusing on diseases. Inferences based on direct perception are not necessarily effective. There are many cases in which changes in the body are not visible, or symptoms are found in parts completely different from the lesion. It is likely that CS fully understood the limitations of recognition accepted by logic—it is not possible to identify pathological conditions and to judge whether treatment is available based on the recognition accepted by logic alone.

CS uses *yukti* because the main focus is not on the "cause" of the future phenomena, which will always have the same "result," but on how the future phenomena, i.e., the "achievement of the objective," link with the "cause." Materials for diagnosis as well as materials for treatment must be available and function correctly, and *yukti* also explains how to determine if they are functioning correctly.

Therefore, *yukti* taught by CS is an "appropriate combination of multiple factors."

83. The Formation of the Threefold Truth and Threefold Contemplation in Tiantai Zhiyi 天台智顗: Beginning from the *Guanxin lunshu* 観心論疏

KIMURA Shujo

Tiantai Zhiyi's most complete philosophy of the threefold truth and threefold contemplation is considered to have been formed during the period of the Three Major Treatises 三大部（*Mohe zhiguan* 摩訶止観 [T 1911], *Fahua xianyi* 法華玄義 [T 1716] and *Fahua wenju* 法華文句 [T 1718]; 585–594）after his descent from Mount Tiantai. However, Guanding's 灌頂 *Guanxin lunshu* 観心論疏（T 1921), which is a commentary on Zhiyi's *Guanxin lun* 観心論（T 1920), indicates that different forms of the threefold truth and threefold contemplation were practiced during the period of the Three Major Treatises. This all occurred after Zhiyi exposed the Three Major Treatises during the last years of his life（595–597). Therefore, through a comparative study of the threefold contemplation in the *Guanxin lunshu* and the *Sanguanyi* 三観義, which were written at about the same time, this essay will clarify that the current threefold truth and threefold contemplation of the Three Major Treatises are based on the thought of Zhiyi in his final years.

84. Tiantai Zhiyi's Idea of *tathāgatagarbha*: The Relationship between the Fourfold Doctrine of Conversion and *tathāgatagarbha*

JI Wenjie

The Four Kinds of Four Noble Truths 四種四諦 in Zhiyi's works is always explained in relation to the Fourfold Doctrine of Conversion 化法四教, a special classification of teachings by Zhiyi. It is not only applied to each element in the Fourfold Doctrine of Conversion, but the meaning of the elements also differs based on the sūtra that he is quoted. This paper aims to investigate the meaning of Buddha-nature and *tathāgatagarbha* from the perspective of the Four Kinds of Four Nobles Truth.

85. The Implications of Birth in the Uppermost Rank and the Lowest Grade of the Lowest Rank, as Indicated in Tanluan's 曇鸞 *Wangsheng Lunzhu* 往生論註

Toyama Nobuaki

In his *Wangsheng lunzhu* 往生論註, Tanluan 曇鸞 (476–542) mentions two categories of those who wish to be born in Amida's Pure Land: that of birth in the uppermost rank (Jpn. *jōbonshō* 上品生), and birth in the lowest grade of the lowest rank (Jpn. *gebon geshō* 下品下生).

Among these, Tanluan discusses in detail the logic whereby birth in the lowest grade of the lowest rank is possible. This demonstrates the strong interest that Tanluan had in his birth.

However, the author believes that it is premature to conclude that Tanluan's only purpose was to argue about birth in the lowest grade of the lowest rank for the following reasons:

1. The reference to birth in the lowest grade of the lowest rank in the *Wangsheng lunzhu* is only a part of the whole, and most of the *Wangsheng lunzhu* is a commentary on the Five Gates of Mindfulness 五念門, which is the practice of birth in the uppermost rank.

2. Tanluan recommends practicing the Five Gates of Mindfulness in the commentary section.

Therefore, by examining how birth in the uppermost rank is mentioned in the *Wangsheng lunzhu*, I aim to clarify in this study that Tanluan emphasized not only birth in the lowest grade of the lowest rank but also birth in the uppermost rank.

86. *Ekavyūhasamadhi* Quoted by Daochuo 道綽: A Comparison with Daoxin 道信

Satomi Keishu

Daochuo 道綽, a monk of Pure Land affiliations in the Sui~Tang era, in his *Anle ji* 安楽集, referred to the *ekavyūhasamādhi* 一行三昧 from the *Saptaśatikā Prajñāpāramitā* as supporting evidence for his discussion of the Buddha mindfulness *samādhi* 念仏三昧 of the *Guan Wuliangshou jing*. He interpreted the *ekavyūhasamādhi* as one of the practices for birth in the Pure Land.

In contrast, in the same period Daoxin 道信, known as 4th preceptor of the Chan

lineage, aimed to understand the *dharmadhātu* 法界 by practicing the *ekavyūhasamādhi* as a Chan technique. Between Daochuo and Daoxin there is thus a difference of interpretation of *ekavyūhasamādhi*.

　　Finally, to organize the descriptions of Daochuo and Daoxin, there is a possibility that Pure Land and Chan monks disputed with each other in the early 7th century.

87. The Coexistence of Purity and Impurity in Buddha Lands in Jizang's *Jingming xuanlun* 浄名玄論

Kudo Ryodo

In the literature in Chinese Buddhism from the Eastern Jin dynasty 東晋 until the Northern and Southern dynasties period, an important question was why purity and impurity could co-exist in Buddha Lands. In this paper, I consider the coexistence of both purity and impurity in Buddha Lands in Jizang's 吉蔵 *Jingming xuanlun* 浄名玄論. In this late work, various Pure Land theories preached in many sūtras are organized. The doctrine was theorized based on the discussion in his early work *Fahua xuanlun* 法華玄論 and his middle work *Huayan youyi* 華厳遊意. In the background lies his experience over many years in annotating various Mahāyāna sūtras, such as the *Saddharmapuṇḍarīkasūtra*, *Buddhāvataṃsakasūtra*, and *Vimalakīrtinirdeśa*. Thus, his discussion of the coexistence of purity and impurity in Buddha Lands consists of three main works: *Fahua xuanlun, Huayan youyi* and *Jingming xuanlun*.

88. On the Acceptance of Yoga Practice in Chinese Yogācāra: Chapter V of the *Saṃdhinirmocana-sūtra*

Yoshimura Makoto

What kind of yoga practice did Xuanzang 玄奘 introduce to China? The clue to solving this question can be found in Chapter V "Discrimination of Yoga" 分別瑜伽品 of the *Saṃdhinirmocana-sūtra* 解深密經 translated by Xuanzang. This is because it describes the specific details of the "yoga practice based on Yogācāra thought" developed by the Indian Yogācāra. Its characteristics are as follows.

　　1. Chapter V says: The bodhisattva practices *śamatha* 止 and *vipaśyanā* 観 based on

the *Dharma*（the teaching of Buddha expressed in words）, and understands that the image is a manifestation of his own mind, and then realizes the true nature（*tathatā*）of consciousness only.

2. It is said the object of *vipaśyanā* is the image（the teaching of Buddha expressed in words）and the object of *śamatha* is the mind that recognizes the image. By practicing *śamatha* and *vipaśyanā* together, the bodhisattva realizes the true nature（*tathatā*）of consciousness-only.

3. The "yogic experience" that the image（the teaching of Buddha expressed in words）will disappear but the teaching of Buddha will not disappear is explained by the "three natures 三性"—that *parikalpita* will disappear but *paratantra* and *pariniṣpanna* will not disappear.

Thus, Chapter V of the *Saṃdhinirmocana-sūtra* implies that this new practice of *śamatha* and *vipaśyanā* is associated with Yogācāra thought. It is quite possible that this "yoga practice based on Yogācāra thought," which was transmitted by Xuanzang, might have been practiced by the Chinese Yogācāra school.

89. Vinaya Thought in the Dunhuang Manuscript "Essentials of Four Vinayas and Commentaries"（*Sibulü bing lun yao yongchao* 四部律幷論要用抄）

Wang Xingyi

The central status of the *Dharmaguptaka Vinaya* in East Asian Buddhism has been confirmed and elevated by Daoxuan's 道宣（596–667）seminal commentaries, represented by the *Sifenlü shanfan buque xingshichao* 四分律刪繁補闕行事鈔. It is no exaggeration to say that Daoxuan's interpretation based on the translated Vinaya canon marks a watershed in the theorization and systemization of the Vinaya teaching. However, recent studies by Wang Lei point out that Vinaya commentaries during the Six Dynasties already contained key conceptual frameworks and original theories which are oftentimes attributed to Daoxuan. By analyzing the *Sibulü bing lun yaoyongchao* 四部律幷論要用抄, a commentary dated to around the sixth century preserved in the Dunhuang manuscript collections, this paper investigates the essential connection between early Vinaya thinking in its formative phase and Daoxuan's commentaries. Regardless of Daoxuan's own relatively negative evaluation of his predecessors, his overall vision of the Vinaya canon and exegetical

principal have been shaped by previous works, including the compromising tendency to harmonize the distinction between the Mahāyāna and Hīnayāna position, the handling of internal conflicts between different Vinaya texts, and the recognition of the *Dharma-guptaka Vinaya's* unique quality as close to the Mahāyāna position. To advance the understanding of East Asian Buddhist monasticism, this paper calls for due attention to Dunhuang Vinaya commentaries and reevaluation of their continued influence on later generations.

90. Criticism of the Theory of the Syncretism of the Three Religions

Jɪᴀ Guangzuo

Duli Xingyi 独立性易（1596–1672, Dokuryū Shōeki, better known perhaps as Ōbaku Dokuryū）went to Japan during the transition between the Ming and Qing dynasties and became a monk. He has been, based on this, regarded as a typical Buddhist according to the existing scholarship. In a series of studies by Takai Kyōko 高井恭子, Duli Xingyi is also thought of as a thinker of the Syncretism of the Three Religions（三教一致）. In the present article, the author investigates the correspondence between Duli Xingyi and Zhu Shunshui 朱舜水（also known as Zhu Zhiyu 朱之瑜; 1600–1682）stored in the Yanagawa Kobunshokan 柳川古文書館, and explores Zhu Shunshui's reply to the letter which expresses Duli Xingyi's opinion about the Syncretism of the Three Religions. The main content of this letter is Zhu Shunshui's refutation of several arguments of Duli Xingyi. Therefore, this paper first investigates previous studies that regard Duli Xingyi as a thinker of Syncretism of the Three Religions. Further, based on a philological study of Zhu Shunshui's reply, this paper determines Duli Xingyi's propositions from Zhu Shunshui's letter, so as to clarify Duli Xingyi's criticism about the theory of the Syncretism of the Three Religions.

91. Debates（*Rongi* 論義）Concerning the *Da banniepan jing shu* 大般涅槃経疏 Compiled by Jizang: Quotations from the *E'nichi kokōshō* 恵日古光鈔 Kept in the Tōdai-ji Library

TADO Taichi

This paper focuses on the debates（*rongi* 論義）in the *E'nichi kokōshō* 恵日古光鈔 kept in the Tōdai-ji library, related to the *Da banniepan jing shu* 大般涅槃経疏 compiled by Jizang 吉蔵. The *E'nichi kokōshō* is assumed to have been compiled and transcribed by Shōshu 聖守（1215–1287?）, a monk of the Sanron 三論 school. The purposes of this study are to:（1）extract a number of surviving fragments of the lost *Da banniepan jing shu* that are quoted in the *E'nichi Koko kokōshō,* and（2）decipher those surviving fragments to determine what topics the Sanron school debated. The study reveals that there are 59 quotations from the *Da banniepan jing shu*, 34 of which are surviving fragments. They also indicate that some of the quotations from the debates（*rongi*）were also shared in the Tendai school.

92. The *Fahua lun* Quoted in Enchin's *Hokkeron-ki*

ASANO Manabu

In Enchin's 円珍 *Hokkeron-ki* 法華論記, an annotated edition of Vasubandhu's 世親 *Fahua lun* 法華論, the text of the latter is quoted verbatim with annotations.

Two Chinese translations of the *Fahua lun* from the 6th century exist, one by Bodhiruci 菩提流支 and another by Ratnamati 勒那摩提, and it is thought that the version of the *Fahua lun* used in the *Hokkeron-ki* was one of these. There is still no consensus on the question of which translation was used by Enchin.

In this paper, we have comprehensively collated and summarized previous research on the version of the *Fahua lun* quoted in the *Hokkeron-ki*. The results of our research have enabled us to confirm that opinion is divided among scholars on this issue, and it is clear that it remains an unresolved research question. We discovered that the *Fahua lun* extracted from the text of the *Hokkeron-ki* has a different format from that quoted by Jizang 吉蔵 in his *Fahua lunshu* 法華論疏, and has differing characteristics from other extant versions of the text.

　　From the investigations conducted for this paper, it was not possible to determine the version of the text used by Enchin at this time, due to the fact that the *Fahua lun* quoted in the *Hokkeron-ki* at times corresponds only to Bodhiruci's translation, and at times only to Ratnamati's. However, we feel that there is significant value to be had in utilizing the distinctive text of the *Fahua lun* quoted in the *Hokkeron-ki*（as an early work created in the middle of the 9th century）for comparison with other texts in the bibliographical study of the *Fahua lun*.

93.　The Citations in Enchin's 円珍 *Kan fugen bosatsu gyōbōgyō-ki* 観普賢菩薩行法経記

Hagino Shota

This paper examines the citations from Enchin's 円珍（814–891）commentary *Kan fugen bosatsu gyōbōgyō-ki* 観普賢菩薩行法経記 and the influence of the *Hongi* 本記 on the text. First, the *Saddharmapuṇḍarīka-sūtra* 妙法蓮華経 and texts of the Tiantai school 天台宗 were widely cited. In addition, various citations of texts of the Huayan school 華厳宗, the Lü school 律宗, and Daoye's 道液 commentaries are found. All of them were often quoted in interpreting the meaning of words. In addition, there was little criticism of other schools. Finally, the quoted passages from the *Hongi*, which is considered a commentary on the *Guan puxian pusa xingfa jing* 観普賢菩薩行法経, are discussed. In one example, it was confirmed that the interpretation is based on the theory of the *Hongi* and is interpreted by Tiantai texts such as *Mohe Zhiguan* 摩訶止観. Therefore, The *Kan fugen bosatsu gyōbōgyō-ki* was created concerning the *Hongi*.

94.　Regarding the Buddhist Priests Who Joined the Kangakue 勧学会

Kubota Minoru

Research on the Kangakue 勧学会 has focused on middle-class aristocratic bureaucrats, but work on the Buddhist monks who participated in the Kangakue is scarce. It was young Buddhist monks from Hieizan who participated in the Kangakue. The most authoritative teacher of these young monks was Ensho 延昌, the head of the Tendai order. Ensho gathered the young monks in his Kangakudo 勧学堂 hall and held a ritual. These monks joined the Kangakue.

95. Reconsider the Quintessential Word *Dhāraṇī* in Pure Land Buddhism

Kᴀᴍɪɪ Monsho

This paper considers how the quintessential term *dhāraṇī* was received in Pure Land Buddhism in Japan.

In Pure Land Buddhism, a doctrine which promotes the wish to be reborn in the Pure Land of Amitābha Buddha, *dhāraṇī* are not included in the original vow of the bodhisattva who became Amitābha. From where, then, did the *dhāraṇī* now used in Pure Land temples come from?

Many of the Jōdo tenets currently used have their origin in Tendai Esoteric Buddhism （Taimitsu）, as is evident from the *Genji Monogatari*, and a number of Buddhist texts.

From the middle of the Heian period onwards, there was a cross-over between the popular penetration of Pure Land Buddhism among common people and the acceptance of *dhāraṇī* by Hōnen.

A plaque preserved in the Byōdōin has written on it in a clockwise manner two *dhāraṇī* of Amida Buddha in Sanskrit script, and the associated ritual is connected to the rituals of visualization drawn from the tradition of Enchin.

96. A Discussion between Hōnen and Eikū

Hᴀsᴇɢᴀᴡᴀ Hirofumi

It is said that Hōnen 法然（1133–1212）became a disciple of Eikū 叡空（?–1179）in the sixth year of Kyūan 久安（1150）at the age of 18, a relationship that lasted for 29 years until Eikū's death in the third year of Jishō 治承（1179）. It is well known that during these 29 years of their master-disciple relationship, the two often discussed the significance of Kanshō 観称 in association with the action of attaining rebirth *Ōjō no go* 往生の業.

In this paper, the author aims to clarify when this discussion emerged between Eikū and Hōnen. Having read the *Guanjing shu* 観経疏 of Shandao 善導（613–681）eight times, Hōnen had perceived the idea of "Ikkō senju ni kisu 一向専修に帰す," in which he realized that *Ōjō no go* is nothing other than the practice of *shōmyō* 称名, the recitation of the name of Amitābha. The author concludes that their discussion about Kanshō emerged sometime after the fifth year of Jōan 承安（1175）.

97. Chingai's 珍海 Perception of Chūdō Busshō 中道仏性 and Its Significance in Pure Land Buddhism

Naruse Takayuki

In Chapter IV of the *Ketsujō ōjō shū* 決定往生集, Chingai 珍海 lists two causes（種子 *bīja*）for determining *jōdo ōjō* or rebirth in the Pure Land, namely *chūdō busshō* 中道仏性 and *shukuzen* 宿善. Concerning the first, it is said that deliverance is possible by means of *shōin* 正因, true causes, which is *chūdō busshō* based on Sanron 三論 doctrine, and *en* 縁, causal conditions, such as listening to sūtras and giving rise to the aspiration to awakening （*bodhicitta*）. It's also stated that it is possible to obtain rebirth in the Pure Land because of this theory of attaining Buddhahood. I think that what is described here as *shōin* refers to the buddha-nature of direct cause 正因仏性 explained by Jizang 吉蔵, and that *en* refers to the buddha-nature of indirect causes 縁因仏性, likewise explained by him. However, the simple description in the *Ketsujō ōjō shū* does not give a deep understanding of these relationships.

Therefore, through careful reading of the *Sanron gensho mongiyō* 三論玄疏文義要 and *Sanron myōkyōshō* 三論名教抄, which were also written by Chingai, I would like to consider its significance in rebirth in the Pure Land, clarifing the relationship between *chūdō busshō* and direct and indirect causes.

98. Quotations of the *Kyōgyōshinshō* in Post-Shinran Writings: Mainly Focusing on Kakunyo's Writings

Tomishima Nobumi

According to my survey, no study has yet to examine Kakunyo's citations of the *Kyōgyoshinshō* in light of the overall trend of citations of Buddhist scriptures in Kakunyo's works. In this study, first, I make a comprehensive survey of the numerous sūtras and commentaries cited in Kakunyo's writings, classify them and examine the overall tendency of how they are cited. The core of the Buddhist scriptures cited in Kakunyo's works consists of the *Kyōgyōshinshō* along with the Larger *Sukhāvativyūha sūtra* and Shandao's writings. Kakunyo, who compiled his works in response to the requests of his disciples and sometimes dictated his words to his followers, quoted, read, and made comments on the

Japanese and Chinese scriptural passages. Since Kakunyo's purpose for writing shifted between biographical texts and doctrinal commentaries, the trend of his citations from the scripures changes depending on the type of writing. However, he was consistent in that his writings were based on citations from the Larger *Sukhāvativyūha sūtra*, Shandao's *Wangsheng lizan*, and Shinran's *Kyōgōshinshō*. This can be understood to mean that he made an effort to reposition Shinran's Pure Land thought and his *Kyōgōshinshō* properly in the history of the development of Pure Land Buddhism.

99. The Two Aspects of "Utterance of the *Nembutsu* as the Expression of Gratitude" in Kakunyo's Teaching

Itou Masaharu

This paper clarifies the two aspects of Kakunyo's 覚如 idea of the "utterance of the *nembutsu* as the expression of gratitude 称名報恩": a contrast between *shinjin* 信心 and *nembutsu* 称名, and a contrast between self-effort and Amida's power. The former term is used for what is not the cause for Birth in Amida's Pure Land, and the latter is used to distinguish between self-effort and Amida's power. This paper points out that the latter, Amida's power, is the important meaning of gratitude in Kakunyo's writing.

100. Transformation of the Theory of the Good Teacher（*zenchishiki* 善知識）in Zonkaku's Pure Land Thought

Takemiya Masayuki

The theory of the good teacher（*zenchishiki* 善知識）in the writings of Zonkaku（1290–1373）varies depending on when he wrote the texts. However, this fact has been overlooked in previous studies of Zonkaku's thought, which have assumed that Zonkaku simply denied the idea of the spiritual power of a human master. In this paper, I examine Zonkaku's writings in order to demonstrate how his thinking changed over time. The paper concludes that Zonkaku did not totally deny the idea of the good teacher as the enhanced spiritual status of a human master. In Zonkaku's writings, we find a transformation in his understanding of the theory of the good teacher.

101. Kaneko Daiei's Views on Sudhana's Mentors in the *Huayan Sūtra*

Itō Makoto

Kaneko Daiei 金子大栄（1881–1976）, a Shin Buddhist priest and scholar of the *Huayan sūtra* 華厳経, presented innovative views on the *samantabhadracaryā,* which he saw as the core teaching of the *Huayan sūtra*. This paper examines his ideas on the ultimate embodiment of the *samantabhadracaryā,* which he discussed through his analyses of the story of the young practitioner Sudhana's pilgrimage with various mentors（*kalyāṇamitra*）, described in the *Huayan sūtra*.

In his book, *Various Issues in Buddhism*（*Bukkyō no shomondai* 仏教の諸問題, 1934）, Kaneko discussed the completion of the *samantabhadracaryā* with a focus on female mentors, centered on nine goddesses, the Buddha's former consort Gopā, and the Buddha's mother Māyā. Kaneko, agreeing with the Chinese Huayan school patriarch Fazang 法蔵 （643–712）, regarded these female mentors as symbolizing compassion, thereby interpreting Sudhana's pilgrimage as a journey to ultimately embody compassion. Kaneko emphasized the significance of the distant memories of the past lives of practice that the goddesses recount to Sudhana, and argued that they take us back to "the fond memories" of "the homeland of the soul." This resonates with Kaneko's view on "the unseen homeland of the soul," a key concept in his controversial book, *The Idea of the Pure Land*（*Jōdo no kannen* 浄土の観念, 1925）. This paper argues that "the homeland of the soul" can be interpreted as the original authentic state of our inner selves equal to the Buddha's awakening which, although stained by worldly desires at present, is a state to which we yearn to return.

102. Nichiren's Historical View of Buddhism and the *Sangoku shishi* 三国四師

Morikage Koshin

Śākyamuni, Zhiyi, Saichō and Nichiren are described as the "four teachers of the three countries," *Sangoku shishi* 三国四師, in Nichiren's *Kenbutsu mirai-ki* 顕仏未来記. This usage indicates that Nichiren understood himself to be an orthodox monk. What is the ground of his self-awareness? This paper aims to analyze the meaning of *Sangoku shishi* in Nichiren's historical view.

103. On the Sūtras Cited in the *Rissho ankoku ron*: The Expanded and Abridged Contrast

Y<small>ABUKI</small> Koei

The *Rissho ankoku ron* was written by Nichiren in the form of questions and answers between a traveler and a master, and there are two extant editions, known as the "abridged" and "expanded" editions. In the abridged version, 31 scriptures are cited（1 by the traveler and 30 by the master）, while in the expanded version, 56 scriptures are cited（5 by the traveler and 51 by the master）, a significant increase. The "expanded" rather than the "abridged" version is evidence that Nichiren's faith in the *Lotus Sūtra* was strengthened and that he harshly denounced those who slandered and defamed the *Lotus Sūtra*. This is proof that Nichiren's faith in the *Lotus Sūtra* had become even stronger.

104. The Significance of Gojusandan 五重三段 and Honzon 本尊 in the *Kanjin honzon-shō* 観心本尊抄

S<small>HIMIZU</small> Shoka

In the *Kanjin-honzon-shō*, when the appearance of the *honzon* 本尊（the principle image）is presented, the image of the Buddha entrusting the *Lotus Sūtra* to the bodhisattvas risen from the earth（*jiyu* 地涌）is referred to as the core of the image. In order to explain this appearance in detail, Nichiren explains it in terms of *gojusandan* 五重三段（three sections for the preaching the life of the Buddha, three sections for the ten scrolls, three sections for the *shaku-mon* 迹門, three sections for the *hon-mon* 本門, and three sections for the *hon-pō* 本法）.

The significance of the *gojusandan* is that it reveals the three-stage portion of the *hon-pō* from among all the sūtras as the central portion of the sūtra 正宗分. In other words, the image of salvation in the Latter Days of the Law, to which the teaching of the *Lotus Sūtra* is entrusted, is the very image of the *honzon* that actively shows such salvation.

105. The Original Form of a *Kaō* 花押（Written Seal Mark）Produced by Nichiren: A Signature and *kaō* of the Mandara-honzon（The Principal Image of Mandara）Written by Nichiren

Nɪsʜɪʏᴀᴍᴀ Myounin

In 1931, Yamakawa Chiō 山川智応（1879–1956）concluded that the original form of the *kaō* 花押 written by Nichiren 日蓮 was Siddham Sanskrit. About 90 years later, the idea of Yamakawa has become the established theory.

In this paper, I reject the preconceived notion that the *kaō* written by Nichiren is Siddham Sanskrit, and consider it from a different angle. That is, I look hard at the handwriting of the signature and the *kaō* of the Mandara-honzon written by Nichiren, and the *kaō* by Nichiren's disciples and third generation followerss.

As a conclusion, I find that the *kaō* written by Nichiren may be based on a part of his name, namely the *ren* 蓮 of Nichiren, His method of writing may have been inherited by his disciples and third generation followers.

106. Pure Land Thought in Jitsue's 実恵 *Zaija kōshoshū* 摧邪興正集

Oᴛᴀɴɪ Gyoon

There are many unknown points about the date of completion of the *Zaija kōshoshū* 摧邪興正集, and the identity of its compiler Jitsue 実恵.

Jitsue says: Teachings of the Pure Land are not the cause of hell, they are the domain of the roots of good of the Mahāyāna. They are the country of the pure purity of the One Vehicle. To chant the name of Amitābha Buddha is a practice of the great wisdom of the Mahāyāna. They are the domain of the Ultimate One Vehicle.

The assertions of the *Zaija kōshoshū* are largely based on the doctrines of Shandao 善導.

107. On the Recitation of the *Sōdōki* 僧堂記, a Work Thought to Have Been Compiled by Dōgen

Hirose Ryōbun

Keizan Jōkin 瑩山紹瑾 laid the foundation for the development of the Sōto sect, establishing its rules in the *Keizan Shingi* 瑩山清規, which stipulates that the *Sōdōki* 僧堂記 was to be recited every morning. While the contents of the *Sōdōki* were unknown, I was able to find a surviving copy at the Jikōki 慈廣寺 temple. The text contains the precepts Dōgen 道元 received from Rujing 如浄. Some aspects are unclear as this is the only instance of these precepts being discovered; they state that monks should live in the mountains and valleys without getting closer to the king and ministers. However, in the late Middle Ages, the Sōto sect became more widespread throughout society and was approved by the imperial court. Feudal lords developed fields on the plains and built temples there; thus, the mountain-based existence stipulated in the precepts no longer fit the reality of the Sōto sect. This apparently resulted in precepts such as these no longer being recited. The daily recitation of other texts with Dōgen's words, such as the *Fukan Zazengi* 普勧坐禅儀, continues to this day.

108. The *Nichiyo shingishō* 日用清規抄 of Shōun Seisan 笑雲清三

Tatsuya Kodo

This paper examines the bibliography of the three versions of the *Nichiyo shingishō* 日用清規抄（The Records of Lectures by Shōun Seisan 笑雲清三）and clarifies the characteristics and relationships among them. These three books are, respectively, a manuscript in the Jingu Bunko 神宮文庫, a manuscript in the Imazu Bunko 今津文庫 of the Hanazono University Library, and a published book from the Edo period. The manuscript in the Jingu Bunko is the oldest, and was recorded by a participant in Seisan's lecture on the *Nichiyo shingi*. The Imazu Bunko collection is a record of lectures given by a monk named Tanpaku Kōryō 淡泊光凉, who referred to the record of Seisan's lectures. The Edo version is said to be the lecture transcripts of a monk named Betsuzan 別山, but the contents were published as a reorganized version of the Imazu Bunko version, and there are few differences in substance between it and the Imazu Bunko version.

109. Kanro Eisen's 甘露英泉 View of Zen Monastic Precepts in His *Shira kozuisho* 尸羅敲髄章

Mutai Munetaka

This paper aims to reconsider Kanro Eisen's 甘露英泉 philosophical position on the conflict that happened in Edo 江戸 period over the Zen Monastic Precepts, and the validity of the Sixteen Article Precepts 十六条戒 advocated by Dōgen 道元 based on the content analysis in his book *Shira kozuisho* 尸羅敲髄章.

During the Edo period, the Chan Monastic Precepts of the Ming dynasty flowed into Japan. Since the precepts of the Ming Dynasty had descended from the *Dharmaguptaka-vinaya* 四分律, it had far more precepts than the Sixteen Article Precepts.

Thereafter, many Sōtō 曹洞宗 monks were affected by and devoted themselves to Chinese Chan precepts. It also resulted in confusion over the rituals for the reception of the precepts.

Eisen worked hard to rectify the disorder in the Sōtō sect. He severely criticized the Chan precepts, which brought confusion to the monks who participated in the Ming monastic rituals for the reception of the precepts, and to the Sōtō sect monks who were influenced by the Chinese monastic precepts.

Eisen claimed that the Sixteen Article Precepts were the traditional precepts handed down from Śakyamuni to the Sōtō sect. Also he believed Eisai's rituals for the reception of the precepts were the origin of the Zen Precepts based on the theory of "Propagation of Zen for the Protection of the Country"（*kōzengokoku* 興禅護国）.

110. The Principal Image Cintāmaṇi of Rishukyō-bō 理趣経法

Kagiwada Seiko

I have earlier made clear that the visualized principal image of Cintāmaṇi in the visualization protocol of the Ippokai soriya-hō 一法界ﾍﾞ법 (Secrets of Rishukyō-bō 理趣経法), was Mikan hōju 密観宝珠, which attracted attention in research on medieval *hōju* and was regarded as the principal image of the Nyoirin-Kannonhō 如意輪観音法.

Furthermore, from the standpoint of understanding that the Rishukyō-bō is the Hōju-hō 宝珠法, it was found that there was a case of secretly reading the *Rishu-kyō*

（*Adhyardhaśatikā prajñāpāramitā*）during the Goshichinichi no mishi-hō 後七日御修法.

As this principal image had the character of being a symbol of Mahāvairocana of the non-duality of the Vajradhātu and Garbhadhātu, it was later adopted as the central object of worship when Kōshin 弘真 established the Sanzon Gōgyō-hō 三尊合行法.

The Sanzon Gōgyō-hō is even said to be among the achievements of Cintāmaṇi worship, and the shape of the Cintāmaṇi, which was established as the principal image of the Ippokai soriya-hō and likely influenced the Sanzon Gōgyō-hō, is pointed out.

Therefore, I think that the existence of the Rishukyō-bō as a Hōju-hō called Ippokai soriya-hō can be added as a topic of Cintāmaṇi worship.

111. Early Heian Period *Shuzen* 修善

TANAKA Yūko

After the arrival of Buddhism, *shuzen* 修善（"cultivating good acts"）was encouraged in Japan and its merits were preached. In the *Rikkokushi* 六国史, compiled from the late eighth to the early tenth century, *shuzen* meant the reading of sūtras, making donations, enabling persons to take the tonsure, and so on. Also in the same text *shuzen* for the elimination of misfortune was sometimes combined with repentance for transgressions. However, in Fujiwara no Tadahira's 藤原忠平 diary, *Teishinkōki* 貞信公記, it is not clear what Buddhist activities were conducted as *shuzen*, and some entries indicate that *shuhō* 修法（esoteric Buddhist rituals）were considered as such. In contrast to the case in the *Rikkokushi*, I did not find any *Teishinkōki* entries indicating that repentance for transgressions was carried out as part of a set before or after *shuzen*. Moreover, there is an entry in the *Teishinkōki* about separately engaging in sūtra reading at the same time as *shuzen*. From this entry, we can infer that most of the *shuzen* in the *Teishinkōki* refer to *shuhō,* as is the case in Fujiwara no Michinaga's 藤原道長 *Midō kanpakuki* 御堂関白記, rather than "Buddhist good acts" such as the reading of sūtras found in the *Rikkokushi*.

112. Altruistic Expression in the Heian Aristocracy: Prince Kaneakira 兼明親王 and His *Kuyō jihitsu Hokekyō ganmon* 供養自筆法華経願文

KUDO Miwako

A *ganmon* 願文 is a vow made to the Buddha expressing one's aspiration for enlightenment. This paper takes the *ganmon* written by Prince Kaneakira 兼明親王 and discusses how he tried to realize the idea of altruism based on the *Lotus Sūtra* 法華経.

113. The Role of Jugo-Dōji 十五童子（The Accompanying Fifteen Attendants）and Tokuzen-Daiō 徳善大王 in the Origins of Benzaiten 弁才天

TANAKA Ami

This paper discusses the relationship between Benzaiten 弁才天, the accompanying fifteen attendants（Jugo-Dōji 十五童子）, and Tokuzen-Daiō 徳善大王 in Jisha-Engi 寺社縁起（origin stories of temples and shrines）.

Comparison shows that the Engi of Minoo 箕面 have influenced various regions, but each tradition differs. In Tenkawa 天川, it is thought that the Minoo beliefs were transmitted when there were tales of evil dragon extermination, and Tokuzen-Daiō and Benzaiten were considered a couple, but Ryūju-bosatsu 龍樹菩薩（Nāgārjuna）did not appear. At Mt. Sefuri 背振山, it is believed there were myths about the search for a child, and the Minoo beliefs gave rise to the parent-child relationship between Tokuzen-Daiō and the fifteen attendants and that Ryūju-bosatsu appeared. In Enoshima 江島, Tokuzen-Daiō and Ryūju-bosatsu are only mentioned by name and positioned as Benzaiten's attendants.

In addition, the origin stories of Tenkawa and Mt. Sefuri（Enoshima is the exception）begin with the story of the gods and Buddha, whereas the origin story of Minoo begins with En-no-Gyōja's 役行者 encounter with them. This difference may be related to whether or not the fifteen attendants and Tokuzen-Daiō were given the role of Benzaiten's family members.

It is believed that texts such as the *Keiran-shuyō-shū* 渓嵐拾葉集 played a certain role by collecting and re-distributing various regions' legends.

114. Kujō Takeko 九條武子 and the World of the *Muyuuge* 無憂華

OGASAWARA Ayari

This paper is a report and consideration of research on the book *Muyuuge* 無憂華 written by Kujō Takeko 九條武子（1887-1928）, a prominent female Buddhist who was active from the Taishō to the early Shōwa period. This fact notwithstanding, her famous work *Muyuuge* has not been studied so far, and basic information is missing. Investigation reveals that the *Muyuuge* serialized in newspapers was not completely reprinted in the book *Muyuge*. In addition, the content was basically Buddhist, and consequently after the war, the binding was completely different. In the *Muyuge,* Kujō does not assert her own faith, but expresses the faith of her heart through her favorite sentences, *waka* poems, lyrics, calligraphy, and photographs. A study suggests that Okamoto Kanoko 岡本かの子（1889-1939）succeeded Kujō in this fusion of culture and religion, and it is necessary to examine whether the two are directly related.

115. Naka Kansuke's 中勘助 Acceptance of Jātaka into His Buddhist Fairy Tales and Buddhist Rhymes for Children

KIUCHI Hidemi

Naka Kansuke 中勘助（1885-1965）wrote war poetry at the beginning of the second Sino-Japanese War（1937-1945）. It depicts the exploits and honorable deaths in battle of Japanese soldiers. At the same time, he wrote the *Tori-no-Monogatari* 鳥の物語 which adopts elements from the Bible, Buddhist legends, and histories of famous temples and shrines, and describes moral themes. Therefore contradictions arise over the creative intent of his works.

In order to clarify these contradictions, this paper clarifies the method and theme of Naka Kansuke's three Buddhist children's poems of Jātaka origin, and discusses them together with one Buddhist children's story from *Tori no Monogatari* written at the same time.

The plots of the stories in the poems have been simplified and abbreviated for children, relying not only on the original Jātaka but also on the *Konjaku Monogatari shū* and the *Uji shui shū*. The themes of the three Buddhist nursery rhyme poems and one Buddhist fairy

tale discussed in this paper are the compassion and renunciation of animals in the face of human folly caught up in greed. The war poems were inspired by the war, the height of human folly, and the Buddhist children's poems and Buddhist children's stories were inspired by the war, the height of human folly, and were written at the same time. Naka Kansuke's reliance on the Jātaka and his use of children's literature and folktales made it possible to criticize people and human society during and immediately after the war.

116. Reform of Research Methods in Buddhist Studies: With a Focus on Structural Problems

Atago Kuniyasu

The foremost characteristic of Japanese Buddhism is that it has established its identity in Japanese society based on a distinction of schools. Buddhist studies in Japan have largely been indifferent to this peculiarity, taking the characteristic to be applicable to Buddhism in general. This has led to the adoption by Japanese researchers of a rigidly standardized methodology in discussing Buddhism, even applying the same approaches to studies of Buddhism outside of Japan. For researches in this field to truly develop, implementation of fieldwork free from such biased traits and the choice of different paradigms suited to the subject matter are indispensable. This paper further points out that Buddhist studies published in Japan generally receive little attention abroad due to the distinctive use of the term "school" and the highly particular inter-relationship between schools, temples, and priests in Japanese Buddhism.

117. Fujishima Ryōon and the Movement for Establishing Buddhism as a Recognized Religion: His Period of Study in France

Bernat Marti-Oroval

This paper is devoted to the study of the monk Fujishima Ryōon 藤島了穏 (1852–1918). Fujishima was a member of the Japanese Buddhist denomination Jōdo Shinshū Honganji-ha. His activities during his seven years' stay in France (from 1882 to 1889) are almost unknown, and have not yet been studied. Some Meiji period Buddhist publications, however, contain documents in which Fujishima explains his studies of European

philosophy, as well as his interest in the relationship between politics and religion, particularly from 1888. This was before Inoue Enryō visited France (1888–1889), a visit on which Fujishima accompanied him while he was visiting France and Continental Europe. After returning to Japan, Inoue published a *Treatise on Religion and State in Japan* (*Nihon seikyō ron* 日本政教論, 1889) in which he advocated for the adoption of a system of "recognized religions" in Japan, becoming the leader of the movement for establishing Buddhism as a "recognized religion (*kōninkyō* 公認教)." This system was clearly inspired by the French religious system of that time, the Concordat system. Even though I have not found incontrovertible evidence, it is reasonable to think that during his visit Fujishima taught Inoue about the French religious system.

118. The Relationship between Buddhist Doctrine and the Social Activities of Buddhists: Considerations from the Debates in Buddhist Social Welfare Studies

HASHIRAMOTO Jun

"Why do Buddhists engage in social activities?" The purpose of this study is to respond to this question and clarify the Buddhist doctrinal position on social activities. From the perspective of the study of Buddhist social welfare, we can examine these issues from the following three standpoints: Buddhist teaching as a philosophy for social welfare; Buddhist teaching as the motive for social activists; and Buddhist teaching as "technical support" for welfare.

The first uses Buddhism as the basic philosophy for providing social welfare to the recipient of the care. The second suggests that Buddhist teaching provides social activists with the motivation to act. The third proposes that Buddhist teaching can be used as spiritual and religious care in general. In order for Buddhists to practice social welfare activities according to the teaching, it is also important for Buddhists to develop interprofessional collaborations and build trust with communities.

119. Muryōjuin Chōkaku's 無量寿院長覚 Idea of *Zuisō sanjin* 瑞相三身

YAMAMOTO Masayoshi

This paper examines the background to the claims made in the discussion over "Whether

the three bodies of auspicious deities (hereafter *Zuisō sanjin*) preach exoteric Buddhism" (*Zuisō sanjin kenwa tokuka no koto* 瑞相三身説顕歟事), in the second volume of the *Daisho shinanshō* 大疏指南鈔, written by the Shingon monk Chōkaku 長覚 (1340–1416). Chōkaku held that *Zuisō sanjin* preached only esoteric Buddhism, which differs from the argument that *Zuisō sanjin* preached both exoteric and esoteric Buddhism, as asserted by Dōhan 道範 (1178–1252) and also taken into account by Chōkaku in his discussion.

Chōkaku premised his argument on the fact that *Zuisō sanjin* is a Buddha-body that preaches to those who have the ability of understanding the esoteric Buddhism teachings. And in the claim that *Zuisō sanjin* preaches both exoteric and esoteric Buddhism, the argument was based on the premise that 'exoteric and esoteric Buddhism' is a Buddha-body that does not limit the target of preaching, but preaches in accordance with the other person.

Chōkaku discussed *Zuisō sanjin* in reference to occasions when esoteric teachings are inherited, and avoided the three secret paths to enlightenment be preached to suit the hearers.

Hence, Chōkaku maintained that *Zuisō sanjin* preaches only esoteric Buddhism.

120. Quotations of the *Zhiguan ji zhong Yiyi* in the *Mohezhiguan fuxing jianglu* of Lingkong

Ze Hui

This paper examines six important quotations from the *Zhiguan ji zhong Yiyi* 止観記中異義 of Daosui 道邃 (ca. 735–811) in the *Mohezhiguan fuxing jianglu* 摩訶止観輔行講録 of Lingkong 霊空 (1652–1739). The results show that all six quotations reject the view of the *Zhiguan ji zhong Yiyi*, and support the interpretation of the *Zhiguan fuxing chuanhong jue* 止観輔行伝弘決 of Zhanran 湛然 (711–782). This suggests that Lingkong probably quotes the contents of the *Zhiguan ji zhong Yiyi* for the purpose of criticizing them, and follows the interpretation of Zhanran.

121.　The Lineage of Scroll 79 of the *Mahāprajñāpāramitāsūtra*: With Reference to the Discovery of Omitted Passages by Heian Period Scholar Monks

Zʜᴀɴɢ Meiqiao

The *Mahāprajñāpāramitāsūtra* was translated by Xuanzang（602–664）, who employed three variant Sanskrit texts and took great care to avoid mistakes. However, over the centuries, discrepancies in the Chinese characters occurred in different editions, and this continues to necessitate the collation of variant readings today. It should be understood that this kind of collation work had already begun during the period of manuscript production, which pre-dated the era of woodblock printing. This paper examines the collation project of scroll 79 of the *Mahāprajñāpāramitāsūtra* carried out by Japanese scholar-monks in the Heian period. I demonstrate that the achievements of this project were significant and should be consulted in our modern collation work. Based on the omitted passages in scroll 79 identified by these early scholar-monks, I suggest that the scroll's lineage could be divided into the following three branches:（1）the Nanatsudera issaikyō edition, Fangshan Stone-carved edition, and the Dongchan monastery edition;（2）the Kongō-ji issaikyō and the Kōshō-ji issaikyō editions; and（3）the Second edition of the Korean canon, the Zhonghua dazangjing, Sixi canon, Qisha canon, Puning canon and the Jiaxing canon edition.

122.　The Dining Hall of the Tang Dynasty Temple

Sʏᴀᴋᴜ Dougo

The present paper concerns the institution of the Buddhist temple's dining hall during the Tang dynasty through documents recorded by Vinaya teachers of the period. In past research, the existence of the dining hall in the Tang dynasty, which influenced Chan Buddhism in the Song and Yuan dynasties, has been mentioned, but there is no specific research on the topic. This article refers to material from three masters who lived in different times — Daoxuan（596–667）, Yixun（635–713）, and Jingxiao（?–927）— and concludes as follows: The canteen of the Tang Dynasty set up a large number of beds（床座）, their size being about 62.2 cm or 24.88 cms height. Orientation toward the east was thought to be important. Monks sat on these beds one by one, meditating and eating. Of

course, these speculations are based only on litrary sources. Perhaps there were also other systems of temple canteens in the Tang Dynasty.

123. The Preface of the *Chanlin beiyong qinggui* 禅林備用清規 and Yuan Jue

Chen Fei（Kong Hui）

This paper reports research on the preface of the *Chanlin beiyong qinggui* 禅林備用清規. This is a document relevant to rules and regulations about systems and living norms in Chan Temples in the Yuan dynasty. It was compiled from the 15th Year of the Zhiyuan 至元 period（1278 AD）to the 4th year of the Zhida 至大 period（1311 AD）by Chan Master Zeshan Yixian 沢山弌咸 in the Lushan Donglin temple. Works such as the *Lüyuan shigui* 律苑事規 were created based on this. Furthermore the *Chixiu Baizhang qinggui* 勅修百丈清規, seen as a model of temple regulations, was finished after referring to this. Although listed in the *Zokuzōkyō* 続蔵経, the first half of the preface is missing, and it is believed that it was already incomplete when this Tripiṭaka Supplement was compiled.

There are several studies on the *Chanlin beiyong qinggui*. Nevertheless, studies on the preface do not exist, as far as the author of this paper knows. The preface listed in the *Zokuzōkyō* is not intact. This paper has revealed that the missing section of the *Chanlin beiyong qinggui* is still extant, and has studied the content and author of the preface, Yuan Jue 袁桷（known also as the Lay Buddhist Qingrong 清容居士, 1266–1327）.

124. Foguo Weibai's Idea of Repaying Indebtedness: Focusing on the *Dazangjing gangmu zhiyaoru*

Zong Yanhong

Foguo Weibai 仏国惟白, who lived at the end of the Northern Song dynasty, is the 7th Chan Master of the Yunmen Sect 雲門宗 and the 3rd Abbot of Fayun Temple 法雲寺 of Bianjing 汴京. His works *Jianzhong jingguo xudenglu* 建中靖国続灯録, *Zhiyaolu* 指要録, and *Wenshu zhinan tuzan* 文殊指南図讚 are extant. The *Zhiyaolu*, the oldest extant dictionary of the Buddhist canon based on the imperial edition of the Northern Song dynasty, is especially important. However, it can be said that there are few studies on the ideas reflected in the work of Weibai. This paper will attempt to elucidate his idea of repaying

indebtedness, based on the paragraphs of "description of five benefits and five repayings" seen at the end of the eighth volume of the *Zhiyaolu*. After surveying the development of the idea in ancient China, the paper will point out the characteristics and influences of Weibai's idea of the five indebtednesses.

125. On the Theory of Buddha-Nature Found in Shibi Chuan'ao's *Notes on the Brahmā's Net Sūtra*

Kɪᴍ Ryukyung

Notes on the Brahmā's Net sūtra（*Fanwangjing ji* 梵網経記）, written by the late-Tang dynasty Huayan 華厳 scholar Chuan'ao 伝奥, is an important work for understanding the development of Chinese philosophical thought regarding the precepts. However, previous research has been limited to bibliographic analysis, with no work done on the systems of thought contained within these texts. Here, I analyze the contents of the *Notes on the Brahmā's Net sūtra* in order to shed light on Chuan'ao's understanding of the precepts.

In the *Explanatory Dictionary of Buddhist Texts*（*Bussho kaisetsu daijiten* 仏書解説大辞典）, Ōno Hōdō suggested that Chuan'ao's *Notes on the Brahmā's Net sūtra* was based on Fazang's 法蔵 *Commentary on the Bodhisattva Precept Code in the Brahma's Net sūtra*（*Fanwangjing pusa jiebunshu* 梵網経菩薩戒本疏）. But a closer examination of the differences between the two works reveals that, despite similarities, there are inconsistencies between them that cannot be overlooked―inconsistencies that reveal Chuan'ao's unique understanding of the precepts.

In this paper, I will investigate Chuan'ao's theory of buddha-nature as seen in his *Notes on the Brahmā's Net sūtra*. In this work, Chuan'ao invokes the Yogācāra school's doctrines of buddha-nature and "potentiality"（*zhongzi* 種子, the metaphorical "seeds" that help explain the nature of "store consciousness", or *ālayavijñāna*）, along with the doctrine of the *tathāgatagarbha*, in his interpretation of the *Brahmā's Net sūtra*'s use of the term "buddha-nature"（*foxing* 仏性）.

According to Chuan'ao, all sentient beings have both "essential-nature"（*lixing* 理性）and "practice-nature"（*xingxing* 行性）. Essential-nature is the *tathāgatagarbha*, while practice-nature is the "root consciousness"（*benshi* 本識, an early term for "store consciousness"）. This "practice-nature" is in fact the precepts, and contained within the essential-

nature. In addition, practice-nature has both the innate seeds (*benyou wulou zhongzi* 本有無漏種子) of the "naturally endowed lineage" (*benxingzhu zhongxing* 本性住種性) and the newly acquired seeds (*xinxun wulou zhongzi* 新熏無漏種子) of the "seed-nature developed from habituation" (*xisuocheng zhongxing* 習所成種性), with the latter increasing the former.

These ideas are not found in typical Yogācāra writings. As such, I would like to compare them with Fazang's interpretation in his *Commentary on the Bodhisattva Precept Code in the Brahma's Net sūtra*. In so doing, I will identify the characteristics of precept doctrine derived from the Huayan school's doctrine of the *tathāgatagarbha*, as well as elucidate the originality of Chuan'ao's commentaries in his *Notes on the Brahmā's Net sūtra*.

126. Zhuhong's Ideas on Purity and Filth and Acceptance or Rejection: Differences with Other Huayan Masters

<div align="right">Y<small>UAN</small> Kezhu</div>

The doctrinal basis of the Pure land teaching of Zhuhong lay in the Huayan School, a fact long known to scholars. Previous studies have tended to investigate doctrinal inheritances from Huayan masters such as Chengguan and Zongmi, and consequently their differences have been covered. This paper suggests that there is a gap regarding ideas of purity and filth and acceptance or rejection between these Huayan masters and Zhuhong. The former are based on Huayan ideas of inherent awakening and Yogācāra ideas of the Pure Land. Zhuhong emphasized the Yogācāra Pure Land which was based on the idea of the real existence of Amitābha's land, and thus we can point out that a real gap exists between the two kinds of ideas.

127. *Zhi* 知 and Ideas of Practice According to Zongmi

<div align="right">Z<small>HU</small> Jianti</div>

This paper discusses Zongmi's concept of *zhi* 知 and his ideas of practice. Therefore, I point out the significance of Zongmi's separation of *zhi* 知 and *zhi* 智 by grasping the relationship between *zhi* 知 as the content of sudden enlightenment and *zhi* 智 as the result

of gradual training.

128. The Publishing Activity of the Huayan Society and Their Influence in the Northern Song Dynasty: The *Huayan jing* in Eighty Volumes as an Example

Lɪᴜ Yuanyuan

This paper shows that the *Da Foding shoulengyan jing* 大仏頂首楞厳経 and the *Huayan jing* in eighty volumes 八十華厳 in the Sixi canon 思渓蔵, are formatted in a special form, i.e. 15 characters per line, since they are based on the separately block-printed editions published by the Huayan Society 華厳結社 at Longxing Temple. The Longxing Temple （later renamed Dazhong Xiangfu Temple 大中祥符寺）, the base of the Huayan Society in Hangzhou, is known to have published and disseminated the *Huayan jing* in eighty volumes from the first year of Chunhua 淳化（990）to the third year of Xianping 咸平 （1000）and the *Da Foding shoulengyan jing* in the Dazhong Xiangfu 大中祥符 period （1008–1016）. Although little known until now, the sūtras published by the Huayan Society of Longxing Temple had a significant impact not only on separately block-printed editions in civil society but also on the Sixi canon.

129. Research on the Sixth Patriarch of Huayan

Pɪɴɢ Yanhong

The development of Huayan studies during the late Tang, the Five Dynasties and the early Song was slow. Few scholars have paid attention to the masters who made great efforts and contributions to Huayan studies during this period. In particular, as opinions vary, no unanimous conclusion can yet be drawn on the religious genealogy of the Huayan lineage of masters between the Fifth Patriarch Zongmi（780–841）and the Ninth Patriarch Zixuan （965–1038）. That is to say, the identities of the Sixth, Seventh and Eighth patriarchs remain unclear. In particular, we still lack information on the Sixth Patriarch, who inherited great teachings from the famous Zongmi. It can be said that in order to re-examine the history of Huayan Buddhism it is very important to review the Sixth Patriarch of the Huayan school. This paper aims to systematically analyse the identity of the Sixth Patriarch.

130. Zhiguan 止観 in the *Chengshi lun* 成実論 and its Extracanonical Commentaries

Wang Zheng

The Chinese understanding of *zhiguan* 止観 adds a double meaning from *śamatha* and *vipaśyanā* and *sthāna* and *upalakṣaṇā*. At the same time, Chinese monks, in the process of organizing and interpreting Chinese translations of Buddhist texts, and through their unique understanding, have attempted to add new meanings to *zhiguan* again. Among these, the *Chengshi lun* may have provided the basic understanding of *zhiguan* in the Northern and Southern Dynasties, as it explains the interpretation of *zhi* and *guan* as corresponding to *ding* 定 and *hui* 慧, which is well known even today. The Dunhuang literature confirms that later Chinese monks inherited these ideas from the *Chengshi lun* and attempted to further organize and interpret *zhiguan* by combining them with more Mahāyāna-oriented doctrines, such as *atyanta-śūnyat*ā, which was more prevalent at the time.

131. A Reconsideration of the Year of Dao'an's Relocation to Chang'an: Through the Analysis of the Jovian Year System Used in the *Biqiu dajie xu* 比丘大戒序 and Other Texts

Lee Sangyop

Dao'an's 道安（314−385 CE）relocation to Chang'an is an important historical event that marked the revival of translation activities among Buddhists in early medieval China. Earlier scholars such as Tang Yongtong, Erik Zürcher, and Ui Hakuju assumed that Dao'an's relocation to Chang'an took place in the year 379. However, this hypothesis does not take into account the Jovian years recorded in the documents produced by Dao'an's translation team in Chang'an. In this paper, by making use of such resources as the astronomy simulation software Stellarium, I show that the Jovian years recorded in the Dao'an team's documents match the actual locations of Jupiter of the time, and argue that Dao'an's relocation to Chang'an must have taken place in 378 rather than in 379.

132. Three Versions of Kang Senghui's 康僧会 Biographies

Ito Chikako

According to Huijiao's 慧皎 *Gaoseng zhuan* 高僧伝, Kang Senghui 康僧会 arrived at Jianye 建業 in 247, converted the political leaders Sun Quan 孫権 and Sun Hao 孫晧 to Buddhism, and built the first temple, Jianchu si 建初寺 in Jiangnan 江南. He was a monk who established the foundation of the later development of Jiangnan Buddhism.

At present, almost all Kang Senghui's biographies are based on the *Gaoseng zhuan*. However, there are other documents tracing Kang Senghui's life. In this paper, I classify them into three versions and compare the different accounts of when he reached Jianye. In the past, the *Gaoseng zhuan* was not necessarily always trusted. There are two theories of 247 and 241 for the date of his arrival in Jianye. There is one more theory of his arrival in 241 and meeting with Sun Quan in 247. The key points are the *Poxie lun* 破邪論 written to refute Taoism and the *Wu Shu* 呉書, being the authority on this point. Introducing the debate on the authenticity of the *Wu Shu*, I examine how to consider the two dates.

133. Root Tantra and Explanatory Tantra in Tsong kha pa's *All Fulfilling Wishes*

Aohara Akiko

This study summarizes the statements on the root tantras and explanatory tantras in Tsong kha pa's *All Fulfilling Wishes,* which is the most detailed commentary on Lūipa's tradition of the Cakrasaṃvara. Tsong kha pa states that it has been traditionally believed that there are three root tantras: the longer, middle, and shorter. In addition, he mentions that among them, the shorter tantra（*Laghusaṃvara*）is the only true root tantra. Since the first and second tantras did not exist at the time of Tsong kha pa, in his *All Fulfilling Wishes* he only cites the *Laghusaṃvara* as the root tantra.

In general, within most traditions of the Cakrasaṃvara there are two different types of root tantras. The first is the root tantra based on which its continuation tantras were composed. The second type is the root tantra that the explanatory tantras comment on. The *Laghusaṃvara* is a condensed tantra, which summarizes the longer and the middle root tantras, and it is also a root tantra which is cited and expanded upon by the explanatory tantras.

Tsong kha pa does not explicitly describe which are the explanatory tantras that remark on the *Laghusaṃvara*. He asserts that the root tantras and explanatory tantras cannot be clearly divided. However, the present Gelugpa tradition explains that there are three root tantras and six explanatory tantras (*Vajraḍāka*, *Yoginīsaṃcāra*, *Saṃvarodaya*, *Vārāhy-abhyudaya*, *Abhidhānottara*, and *Saṃpuṭa*) in the Cakrasaṃvara tradition.

134. Characteristics of the Buddha-Body Theory in the *Ma ṇi bka' 'bum*

TANIGUCHI Fujio

This paper examines the Buddha-body theory in the *Ma ṇi bka' 'bum,* and compares it with those of the *rGyal rabs gsal ba'i me long* and certain texts belonging to the Yogācāra school. In the Buddha-body theory, the standard three bodies are the Dharma body (*chos sku*), Enjoyment body (*longs sku*), and Emanation body (*sprul sku*). In addition, the text compares the Dharma body, Enjoyment body, and Emanation body, respectively, to the sky, clouds, and rain, and defines the three bodies as the results of different kinds of compassion, which are not orthodox explanations. Furthermore, in some passages the three bodies are connected with the proper names of Buddhist characters: Amitābha as Dharma body, Avalokiteśvara as Enjoyment body, King Songtsen Gampo as Emanation body, and Padmasambhava as the fourth body, i.e., Vajra body. Thus, through the term *sprul sku* meaning both Emanation body and an incarnation, the *Ma ṇi bka' 'bum* synthesizes two different systems, one the three-body theory of the Buddha and the other the incarnation belief of a bodhisattva.

135. The *Bka' chems ka khol ma* and the *Maṇi bka' 'bum*: On the Transmission of Buddha-Nature Thought

MAKIDONO Tomoko

The *Bka' chems ka khol ma* and the *Maṇi bka' 'bum* are both known as testaments of King Srong bstan sgam po (d. 650). Based on several points which they have in common, I argue that they stand in the earliest phases of the Meditation Tradition (as opposed to the Logic Tradition) within the *Ratnagotravibhāga* interpretation schools. Both 'revealed scriptures' (*gter ma*) aspire for rebirth in the Buddha Amitābha's Pure Land. The *Bka'*

chems ka khol ma taps textual sources that make the case that it itself champions, namely the supremacy of the Bodhisattva Avalokiteśvara. They include some of the twenty-one *sūtras* and tantras centred on Avalokiteśvara that are referred to in the *Maṇi bka' 'bum*, such as the *Kāraṇḍavyūhasūtra* and the *Thousand-handed and Thousand-eyed Avalokiteśvara*. I argue that the doctrinal position of both the *Maṇi bka' 'bum* and the Bka' brgyud pas that, based on the *Saṃdhinirmocanasūtra*, the Last Turning of the Wheel of the Doctrine is of definitive meaning, was inherited from the *Bka' chems ka khol ma*'s classification of doctrine into the three periods of time. The *Bka' chems ka khol ma* prophesies five *sūtra*s, including the *Ratnameghasūtra* and the *Nirvāṇasūtra* of the Last Turning of the Wheel of the Doctrine, which teach the existence of the Buddha-nature in all sentient beings, on which doctrine the Meditation Tradition relied. Both the *Bka' chems ka khol ma* and the *Maṇi bka' 'bum* are texts that teach self-emptiness, but the latter would not contradict the doctrinal position of extrinsic emptiness, since the *Bka' chems ka khol ma* rejects identifying emptiness with non-existence or nothingness, the definition of emptiness as it relates to the discourses on epistemological negation constituting the fundamental difference between the Meditation and the Logic Traditions. The *Bka' chems ka khol ma* aims to attain the unsurpassable enlightenment within the inseparability of the Two Truths. The two texts narrate the activities of the Buddha Amitābha and the Bodhisattva Avalokiteśvara, who work for the benefit of all sentient beings' attainment of Buddhahood, thus demonstrating the inseparability of emptiness and compassion as inscribed in the heart of Mahāyāna Buddhism.

136. A Proposal for a Serindian Culture Area Based on Research in Sanskrit Buddhist Documents of Mes Aynak

Tᴀᴍᴀɪ Tatsushi

The present author has had a chance to read manuscripts newly found in Mes Aynak, a site near Kabul in Afghanistan. Their paleography is the same as that of manuscripts from Gilgit (so-called Gilgit-Bamiyan type I), and I tried to study both sets of manuscripts to discover a Serindia culture area, which would make it easier to understand the way Buddhism spread from India to China through Central Asia. Having referred to some previous studies of Buddhism and culture, e.g., those of Karashima and von Hinüber, I find

not only that the cultures of the two regions share the same type of Buddhistic contents, but also that the many people from various areas mixed together in various ways. This means that North India, East Afghanistan and Central Asia in China might be considered as forming one culture area. This result leads us to recognize a route of Buddhism, in which we can see diachronic and synchronic differences because of various languages and cultures.

137. The Family History of the Scribe Who Copied Newar Buddhist Manuscript No. 19 of the Tōkai University Library

Yoshizaki Kazumi

What position do Newar Buddhist manuscripts kept in Japan occupy among the Mss. scattered around the world ?   Colophons of Mss. are our most valuable evidence on this question. Inscriptions on paintings, sculptures and other historical monuments are also good reference materials for the study of colophons of the Newar Buddhist manuscripts. In addition, legal documents attesting real estate sales (Tamsuk in Newari) also offer us good information. Like donors of paintings and other historical monuments, sellers or buyers in Tamsuk (and relatives included in their family tree) can become donors or scribes of Newar Buddhist manuscripts. S. Lienhard pointed out that "we know of no document of this kind from either India or areas influenced by Indian culture (except Nepal)." In this paper, I present one example to trace the family history of the scribe of the manuscript No. 19, *Sugatāvadāna*, kept in the Tōkai University Library in Japan, based on the colophons of other Newar Buddhist manuscripts and two land deeds from Nepal .

138. The Yoga of the Donkey-Shaped Goddesses

Sugiki Tsunehiko

The *Cakrasaṃvaratantra*, the oldest tantra of the Saṃvara scriptural cycle, is the first to teach the yoga of the donkey-shaped [deities] (*gardabhākārayoga*), which is also called the donkey yoga (*gardabhayoga*). A practitioner devotes himself to the yoga of the ḍākinīs (particularly Lāmā, Rūpiṇī, Ḍākinī, and Khaṇḍarohā), who each have the face of a donkey in order to stop a rush of thought that occurs in himself. By this yoga, he can know

whether his target dies soon; what the target's previous lives are; and whether the target is a seven-birther (*saptajanman*), i.e., a man reborn as a human seven times in a row. Some texts composed after the *Cakrasaṃvara* present developed forms of this practice as follows:（1）effects of this practice are diversified;（2）the number of deities is increased （from ḍākinīs to the fivefold maṇḍala of Heruka that includes those ḍākinīs）and not only faces of donkeys but faces of other animals are visualized; and（3）this practice is internalized in the form of the psychosomatic yoga centered on the *cakra* and the channels （*nāḍī*）in the body.

139. The Preaching of the Dharmakāya in India

Tokushige Hiroshi

In Japanese Shingon Buddhism, the concept of *hosshin seppō* 法身説法, the preaching of the Dharmakāya, is crucial because it appears in several writings by its founder, Kūkai （A.D. 774–835）. Kūkai cites several Mahāyāna and Tantric Buddhist scriptures as the basis for this concept, but the term "the preaching of the Dharmakāya" is not directly used in those texts. The question here is whether this concept was established in India prior to the period of Kūkai's activity. An earlier study has found only one example of the use of this term in the commentary *Tantrārthāvatāra-vyākhyāna*, written by Padmavajra, who was active in India at about the same time as Kūkai. However, this example is expressed in extremely brief sentences, and it is unclear how far back in time the concept could be established.

The author has conducted an exhaustive survey of the relevant term in the literature established in India to clarify this issue. The results show that Padmavajra in India proposed this concept, which developed until around the 12th century. Therefore, since Padmavajra and Kūkai were active in very distant regions at about the same time, it is not easy to imagine that the former had any ideological influence on the latter.

140. The Tathāgatagarbha Theory in the Commentaries on the *Prajñāpāramitā* Literature

SHŌJI Fumio

This study considers the Tathāgatagarbha theory described in the commentaries on the *Prajñāpāramitā* literature written during the later periods of Indian Buddhism. In particular, I focus on words mentioned in the *Ārya-śatasāhasrikā-pañcaviṃśatisāhasrikā-ṣṭādaśasāhasrikā prajñāpāramitā-bṛhaṭṭīkā,* the *Śatasāhasrikā-prajñāpāramitā-bṛhaṭṭīkā* (both written by the 9th century), and the *Bhagavatyāmnāyānusāriṇī-nāma-vyākhyā* (the 12th century). These three commentaries, unlike the eight *abhisamaya* systems described in the *Abhisamayālaṃkāra,* are known as annotations of the *Prajñāpāramitā*-sūtras by three gateways and eleven discourses, but prior study results are a few, and their ideological features are not obvious.

The *Abhisamayālaṃkāra* has no mention of *tathāgatagarbha*, and the word itself does not appear in the *Abhisamayālāṃkārālokāprajñāpāramitā-vyākhyā* of Haribhadra (around 9th century), which explains the *Abhisamayālaṃkāra* in association with the *Abhisamayā-lāṃkārālokāprajñāpāramitā-vyākhyā.* However, the word *tathāgatagarbha* appears nine times in the *Ārya-śatasāhasrikā-pañcaviṃśatisāhasrikāṣṭādaśasāhasrikā-prajñāpāramitā-bṛhaṭṭīkā* that I deal with, and it is mentioned twice each in the *Śatasāhasrikāpra-jñāpāramitā-bṛhaṭṭīkā* and *Bhagavatyāmnāyānusāriṇī-nāma-vyākhyā.* In this paper, I only provide the original texts and tentative translations of references to the word *tathāgata-garbha* in the *Ārya-śatasāhasrikā-pañcaviṃśatisāhasrikāṣṭādaśasāhasrikā-prajñā-pāramitā-bṛhaṭṭīkā.* I would like to discuss other portions on another occasion.

141. Did Scriptural Languages of Āgamas and Mahāyāna-sūtras Correlate? A Prākrit Mahāyāna sūtra of the Pūrvaśaila School Cited in the *Tarkajvālā* Chapter 4

KANO Kazuo

Recent studies have revealed that the foundation of Mahāyāna Buddhism in India was internal to each branch of Buddhism. If each school had its own Mahāyāna sūtras, they would be expected to have been transformed and diversified according to the characteristics of each school. In this regard it is possible that the language of the Mahāyāna sūtras

（Sanskrit, Prākrit, etc.）may have been linked to the scriptural language unique to each school. This paper deals with the case of the Pūrvaśaila school in order to explore this possibility.

M. D. Eckel pointed out that Bhāviveka's *Tarkajvālā* chapter 4 quotes a passage from the *Brahmaviśeṣacintipariprcchā*（= BP）and refers it as a Bodhisattvapiṭaka of the Pūrvaśaila school. The passage has now been recovered from chapter 1 of Abhayakaragupta's *Munimatālaṃkāra*（fol. 9r1）and was found to be written in Prākrit. From this we learn the following two points:（1）The Bodhisattvapiṭaka is one of the Seven Piṭakas of this school, so the Mahāyāna sūtras were included in their scriptures, and（2）there are Sanskrit fragments of the BP apart from this, but this school chose to transmit a Prākrit version.

What about the language of the Āgama scriptures of the Pūrvaśaila school? P. Harrison reports two verses from the *Lokānuvartanāsūtra*, which Candrakīrti cites as the *āgama-sūtra* of the Pūrvaśaila school. They are written in Prākrit and linguistically close to the Prākrit version of the BP, if not the same. Thus, it is suggested that in the case of the Pūrvaśaila school, the scriptural language of the Āgama and Mahāyāna scriptures may have been unified in Prākrit. The inclusion of Prākrit Mahāyāna sūtras in the scriptures of Pūrvaśaila is also referred to by Avalokitavrata.

The correlation between the above-mentioned scriptural languages can be suggested by cases such as the Dharmaguptaka school, which transmitted Āgama and Mahāyāna scriptures in Gandhāra, but it cannot be generalized to all schools in all periods. For example, the Abhayagiri and Jetavana schools of the Theravāda tradition probably transmitted their Āgamas in Pāli and Mahāyāna sūtras in Sanskrit, so the languages of Āgama and Mahāyāna scriptures are different. On the other hand, the Sarvāstivādin school used Sanskrit for their Āgama scriptures. If there were Mahāyāna monks in this school, it is possible that they transmitted Mahāyāna sūtras in Sanskrit as well. If so, it is possible that some of the Mahāyāna sūtras in Sanskrit available to us today may have originated in the Sarvāstivāda school（aside from Sanskritized Mahāyāna sūtras of other schools）.

The passage of the Pūrvaśaila's BP is regarded in the *Tarkajvālā* as proof that worship of bodhisattvas by monks is supported by *buddhavacana*, and the passage is summarized in Candrakīrti's *Triśaraṇasaptati* verse 51. On the other hand, "worship of bodhisattvas" is introduced by the Chinese monk-pilgrim Yijing 義浄 as a marker that separates the Hīnayāna and Mayāhāna. It can be seen that Bhāviveka, Candrakīrti, and Yijing shared the

same awareness of the problem. It is assumed that the Bodhisattva to be worshipped was probably a lay Bodhisattva.

142. The World Abhirati and the Protection of True Dharma

Sato Naomi

The *Mahāyana Mahāparinirvāṇasūtra* (MPM), a middle period Mahāyāna sūtra, introduces Abhirati, the Buddha-land of Akṣobhya, as the place in which the Dharma protectors who defend the pure bhikṣu, the keeper of precepts, from the violence of the corupt monks who will appear in the latter days of Buddhism are reborn. In addition, in his previous life, the Buddha Śākyamuni was a Dharma protector who risked his life to protect the pure bhikṣu, and through the merits of that time he attained the Vajra body. On the other hand, the *Akṣobhyavyūha* (AV), an early Mahāyāna sūtra, does not refer to Abhirati as the land of the Dharma protectors. However, it refers to the downfall of Dharma. MPM attributes this to "the appearance of bhikṣus who do not keep the precepts," while the AV explains that the reason for this is that "people no longer have the desire to listen to the Dharma, and the Dharma preachers no longer teach the Dharma."

In this paper, I will examine the aspects of Abhirati as described in MPM and consider the protection of the true Dharma as well as the downfall of Dharma based on its description in AV.

143. The Dharmabhāṇaka's Practices of Discipline: "Estrangement" in Chapter 14 of the *Saddharmapuṇḍarīkasūtra*

Bai Jinghao

In Chapter 14 ("Peaceful Practices") of the *Saddharmapuṇḍarīkasūtra* (SP), four practices of discipline are stated concerning the dharmabhāṇaka (preacher) of the SP. Of these, the first practice, "action and association" (*ācāragocara*), refers to the practice of the dharmabhāṇaka not associating with (that is, estranging from) certain persons, namely, (1) kings and ministers; (2) disciples of tīrthikas; and (3) cāṇḍālas; (4) the fourfold community of the Śrāvakayāna; (5) women and eunuchs; (6) śrāmaṇera and śrāmaṇerikā, and so on.

　　Existing studies （Ueda 1958, Kino 1964, Kubo 1968, Kariya 1972, among others） have shown that the "estrangement" in these practices of discipline runs counter to the spirit of Mahāyāna Buddhism. As I too have pointed out elsewhere （Bai 2020）, the dharmabhāṇaka portrayed in the SP is a person who disseminates the doctrine of the three vehicles and the SP to all sentient beings, and is born into the world after taking a vow to save all sentient beings. Therefore, it is inconceivable that the dharmabhāṇaka, who thoroughly engages in Mahāyāna altruism, would obey the practices of discipline mentioned above which closely resemble the spirit of Hīnayāna Buddhism. To address this issue, this paper analyzes the differences between the dharmabhāṇaka's practices of discipline and those that are present in Hīnayāna and Mahāyāna Buddhism. This will allow me to present what "altruistic practice" is really meant to be for the dharmabhāṇaka, who is expected to follow these practices concerning discipline.

144. The Classification of *anyāpoha* by Mokṣākaragupta

ISHIDA Hisataka

It is well known that Mokṣākaragupta refers to the classification of *anyāpoha*, i.e., the other-exclusion, in his *Tarkabhāṣā*. Previous studies, however, regard Mokṣākaragupta's explanation as the assertion of an opponent, which is to be negated by later arguments. In this article the author points out that Mokṣākaragupta's explanation about the classification of *anyāpoha* can be regarded as an assertion based on his own understanding. With this investigation Mokṣākaragupta's philosophical position in the Buddhist epistemological tradition becomes clear, especially in contrast to Jñānaśrīmitra and Ratnakīrti.

145. Prajñākaragupta's Denial of *bādhakapratyaya*

KOBAYASHI Hisayasu

Kumārila （ca. 600–650） of the Mīmāṃsaka school argues in detail in his *Ślokavārttika*, especially the *Nirālambanavāda* chapter, against the Buddhist idealistic view that there is no external object apart from mind. After Kumārila, responding to his ciriticism becomes one of the major challenges for Buddhist idealists. Prajñākaragupta （ca. 750–810） is one of those who try to justify their Buddhist doctrine against Kumārila.

To the Buddhist idealists, who deny the existence of external objects, Kumārila says that, as long as the denial presupposes the "existence of external objects," the idealists must also admit their existence. He also points out that if the existence of the external object is not known at all in the first place, then nobody would be able to understand whose non-existence is the subject.

In response to the above objection, Prajñākaragupta, by intentionally using the same logic as Kumārila, points out that the Mīmāṃsaka theory of *bādhakapratyaya* (or 'sublating cognition') also has the same problem. As with the external object for idealists, Mīmāṃsakas must also grant provisional existence to something to be sublated, since they claim that false cognitions will later be sublated by *bādhakapratyaya.* His point is this: in order to prove the non-existence of something, its "existence" must be assumed. However, this "existence" is only a provisional one, and the fact that one refers to it does not mean that one has admitted its existence in the actual sense.

146. *Bhavaṅgacitta, Antarābhava, Pudgala,* and *Ālayavijñāna*

HYANG San (JUNG Kyungjin)

Bhavaṅgacitta, antarābhava, pudgala and *ālayavijñāna* are here compared with the concepts of *jīvitindriya, bīja* and momentariness from synchronic and diachronic perspectives, and the background related to the transition of ideas from each source is examined. We found that life-sustaining *jīvitindriya* was accepted from non-Buddhists even in *nirodhasamāpatti* regardless of whether or not there was *citta,* and *bhavaṅga* and *antarābhava,* which were involved in the problems of *saṃsāra* after death, as well as *pudgala, ālayavijñāna* and *bhavaṅgacitta,* which were responsible for the intramundane process of *karman* and its maturation. In addition, the Yogācāras considered that they were able to establish *ālayavijñāna* as *citta dharma* in the form of supplementing the momentariness of the Sarvāstivādins, and that the Theravāda were able to put *bhavaṅgacitta* into the category of *citta dharma* by adopting relative momentariness.

147. Reconsidering the Concept of *cittamātra* Based on the *Laṅkāvatārasūtra*'s Doctrine and the *asal-lakṣaṇa-anupraveśa-upāya*

Ishibashi Takeshi

So far, *cittamātra* has been considered as the prototype or the scriptural basis to *vijñaptimātra*, and both concepts have been understood synonymously. However, in this article, I reconsider its meaning based on the *Laṅkāvatārasūtra* (LAS), and clarify that it has different meanings from *vijñaptimātra*. In the LAS, *cittamātra* is used in the following two senses, in addition to Mind-only. First, as the state of non-discrimination, *alakṣaṇa*, *animitta* or *nirābhāsa* in Sanskrit, synonymous with *nirvāṇa*, *tathatā*, and *śūnyatā*. Second, as a stage of Buddhist practice and a means of meditation to attain non-discrimination. Moreover, LAS preaches that one should realize the entire world is merely mind, and use that as a means to enter non-discrimination.

In the Yogācara, even after the philosophical development from *cittamātra* to *vijñaptimātra*, the term *cittamātra* is still used in the places where *asal-lakṣaṇa-anupraveśa-upāya* is explained. Why is *cittamātra* used there? This may be because *cittamātra* was understood in the same way as the LAS. In other words, *cittamātra* is not only a synonym for *vijñaptimātra* but it also seems to include the meanings of non-discrimination and a means of meditation to attain it.

148. What is Lacking in the *abhūtaparikalpa*?

Kitano Shintaro

This paper considers the question of Kitayama Yusei's translation of the term *grāhyagrāhakabhāva* (g.g.bh.) as "the way of the existence of subject and object of cognition" (所取・能取というあり方). As is well known, in the *Madhyāntavibhāga-bhāṣya* Vasubandhu glosses the term *śūnyatā* in *Madhyāntavibhāga* I.1 as "*śūnyatā tasyā-bhūtaparikalpasya grāyagrāhakabhāvena virahitatā.*" Kitayama translated the term "*grāyagrāhakabhāvena*" in this passage as "the way of the existence of subject and object of cognition." Here we notice that the term "*virahitatā*" expresses the same meaning as "*sadā rahitatā*" in *Triṃśikākārikā* 21cd, that is, "*niṣpannas tasya pūrveṇa sadā rahitatā tu yā.*" In this case, *tasya* is *paratantra-svabhāva*, and *pūrveṇa* is *parikalpita-svabhāva*.

Sthiramati says "*grāhyagrāhakabhāvaḥ parikalpitaḥ* (g.g.bh. is *parikalpita-svabhāva*)." It must be noted that Sthiramati uses the term "*sarvakālaṃ śūnyā*" when he explains the term "*grāyagrāhaka-bhāvena*" in the *Madhyāntavibhāga-ṭīkā*. It is clear that "*sadā rahitatā*" and "*sarvakālaṃ śūnyā*" have the same meaning. *Abhūtaparikalpa* is not the mere subject of cognition, but is inclusive of the mental material. We should note that the mental material is inclusive of "the way of the existence of subject and object of cognition." Therefore the translation by Kitayama is not appropriate.

149. A Review of *Kārikā* Four in Nāgārjuna's *Vigrahavyāvartanī*

WANG Nan

Traditionally, the *Vigrahavyāvartanī* is ascribed to Nāgārjuna. Aside from a single and complete Sanskrit manuscript, since Tibetan and Chinese translations are also accessible to us, the *Vigrahavyāvartanī* is an ideal treatise to offer us insight into Nāgārjuna's philosophy of emptiness. Thus, the necessity of textual criticism on this treatise goes without saying. Concerning the reading of *kārikā* 4 in the *Vigrahavyāvartanī*, so far we have seen two different understandings. One was held by Johnston and Kunst, and supports the reading 'a negation of negation (*pratiṣedhapratiṣedhaḥ*),' while the other understanding reads 'the negation is (/ is to be) negated (*pratiṣedhaḥ pratiṣedhyaḥ*).' This paper undertakes a review of the text of *kārikā* 4 based on its context and interpretation.

150. If Colors Perish, Do Atoms Remain?

KIMURA Yukari

In the *Abhidharmakośabhāṣya*, Vasubandhu considers the substance (*dravya*) of the Vaiśeṣika school as a superimposed being and denies its universal factor (*sāmānya*).

The Vaiśeṣika distinguishes color, which is one of the qualities (*guṇa*), from the substances that are its inherential causes (*samavāyikāraṇa*). According to it, a new substance is a product derived from other substances; for instance, a cloth is produced from joined threads. Vasubandhu argues that the cloth is not a different substance from the aggregation of threads, which is called a cloth. He states that gathered colors (*varṇa*) are perceived by the eyes, but that a substance is not.

Against the Vaiśeṣika's view that an atom is eternal, Vasubandhu objects that its name is established in reference to color. When colors perish, we cannot say that atoms exist.

In accordance with his intention, taking the conditioning forces (*saṃskāra*) as a sentient being by grasping an individual (*piṇḍa*), neither accepting Vaiśeṣika's substance nor causing the awareness of recurrence by its same universal which exists in abundance, it is said that "this is a sentient being."

151. Misunderstandings of the Verb *anu-śī-*: *Abhidharmakośabhāṣya* and *Abhidhar-madīpa-Vibhāṣāprabhāvṛtti*

Fujimoto Yosuke

Anuśaya is one of the most important concepts in the Sarvāstivādin system. Its literal meaning is "that which attaches to (an object)," and it refers to the defilements that must be abandoned in order to attain awakening. The verb *anu-śī-*, from which *anuśaya* is derived, similarly means "to attach oneself to." At some point in its history, however, the Sarvāstivādins came to interpret *anu-śī-* to mean "to grow," as is indicated by the renderings in Tibetan and by Xuanzang, *rgyas par 'gyur ba* and *suízēng* 随増, respectively. Their reason for doing so is uncertain, but scholars seem to agree that Vasubandhu (ca. 4–5th c. CE) uses the verb in that sense in his *Abhidharmakośabhāṣya*. In this article, I challenge this view by examining the two similes that Vasubandhu gives when explaining the function of *anu-śī-*. I first argue that he takes the verb *anu-śī-* to mean "to attach oneself to," not "to grow." I then analyze a passage from the *Abhidharmadīpa-Vibhāṣāprabhāvṛtti* (ca. 6th c. CE), which criticizes Vasubandhu's definition of impure factors (*sāsrava-dharma*), pointing out that the author of the text assumes that Vasubandhu used the verb *anu-śī-* in the sense of "growing" and rejects that use of the word. Through this analysis and by using other commentarial sources, I conclude that there already was a strong interpretive tendency in India to take the verb *anu-śī-* in the *Abhidharmakośabhāṣya* to mean "to grow," contrary to the author's own intention, and that Vasubandhu and the unknown author of the *Abhidharmadīpa-Vibhāṣāprabhāvṛtti*, the two main Sarvāstivādin scholars of a later period, did not follow that interpretation.

152. A Study of *Āsravakṣayajñānabala* in the *Mahāvibhāṣā*

NASU Enshō

In this paper I examine the idea of *āsravakṣayajñānabala* (the power of the wisdom of extinguishing outflows [of defilements]) within the Buddha's *daśabala* (ten powers) as discussed in the *Mahāvibhāṣā*, an encyclopedic work of the middle period of Abhidharmic literature. To the best of my knowledge, among Northern Abhidharma works, the *Mahāvibhāṣā* is the first to discuss the ten powers of the Buddha, including the power of the wisdom of extinguishing outflows. There exist two Chinese translations, and in this paper, I compare the two texts to clarify the meaning of the idea of *āsravakṣayajñānabala*.

Depending on the cognitive objects, the range of categories differs. When wisdom cognizes the extinction of outflows, the categories of the categorical analysis are narrow. But when wisdom exists in a body that has extinguished all outflows, the categories of the categorical analysis are broad. In the former case, wisdom is non-defiled and cognizes clean objects only; but in the latter case, although the Buddha's body has extinguished all outflows, the mind is non-defiled and the body is defiled, thus both defiled and non-defiled objects are broadly cognized. *Tattvārtha nāma Abhidharmakośabhāṣyaṭīkā* and *Abhidharmadīpa with Vibhāṣāprabhāvṛtti* further offer the explanation that, when the wisdom extinguishing defilements includes *upāya* (skillful means), its analytical categories include broader objects.

153. The Realm of Ghosts 鬼界 in the *Dharmaskandha*: The Origin of the Three Evil Destinies in the Abhidharma Literature

ISHIDA Kazuhiro

The three evil destinies are elements of the overall scheme of the five destinies. The world in Abhidharma literature is described by them and by the three realms, but their origin is unclear. This paper examines the earliest passage about the three evil destinies in the *Dharmaskandha*. As a result, the following four points were identified. First, the earliest reference to the three evil destinies in the *Dharmaskandha* is identified in a citation of the *Āgama* that mentions the four *avetyaprasāda* 四證浄. Second, this reference includes the passege "to expound this hell, this animal realm, this realm of hungry ghosts, this

dangerous, this evil destiny and this fall." Furthermore, they are referred to in terms of practice, not in terms of the three realms and five destinies, and may be interpreted in connection with the stream-enterer（*śrotāpanna*）. Finally, the passage "dangerous, this evil destiny and this fall 嶮惡趣坑" is quoted in the *Jñānaprasthāna* and interpreted in the *Abhidharmamahāvibhāṣa*. But there are many interpretations. Hence it can be assumed that there was no fixed interpretation.

154. The *Nidānasaṃyukta* as Reciting Sūtras

Hirabayashi Jirō

The *Nidānasaṃyukta*（NidSa）is one of the Mahāsūtras recited by lay people and novices. By pointing out some features of the sūtras contained in the NidSa, this paper intends to establish its philological positioning. NidSa sūtra 22 contains the passage, "The Buddha makes the Venerable Ānanda repeat this very sūtra（or the content of the sūtra, such as the *ye dharmā* formula）," which suggests that it was important for many people to recite and repeat this sūtra or the content of this sūtra. NidSa sūtras 6, 15, 19, 20, and 23 are categorized as Mahāsūtras, Dharmaparyāyas, and Vaipulyas in terms of their formats and contents. Sūtras 10 and 22 are likewise regarded as Mahāsūtras and Vaipulyas; however, in order to consider these sūtras as Dharmaparyāyas, it is necessary to postulate that repetition of the same expression is a characteristic of *paryāya*s.

155. On the Tendency to Emphasize *dharma-śramaṇa* in the *Mahāparinirvaṇasūtra*

Kwon Wonje

The descriptions of practices in the *Mahāparinirvāṇa-sūtra*（hereafter MPS-S）and its parallels are largely in agreement, in that they are based on the thirty-seven *bodhipakṣika-dharma*s, but there are notable differences in their details. A typical example is the episode in the MPS-S in which *dharma-śravaṇa* is emphasized in connection with the *sapta-bodhyangāni*. The prose part of the episode undoubtedly emphasizes the *sapta-bodhyangāni*. However, in the latter verse part, which consists of annotative summaries of, and commentaries on, the prose part, the emphasis is not just on the *sapta-bodhyangāni*—it shifts to hearing the Buddha's words（*buddhavacana*）. This suggests that reflection on the

Dharma is an important part of the path of practice for the Sarvāstivādins, which transmitted the MPS-S. This is because the same tendency is observed in other parts of MPS-S.

156. The Definition of *Saṅghabheda* Attested in the *Saṅghabhedavastu* of the Mūlasarvāstivāda Vinaya

Kᴏᴍɪɴᴀᴍɪ Kaworu

Two types of *saṅghabheda*, namely *cakrabheda* and *karmabheda*, appear in the *Abhidharmakośabhāṣya* (AKBh). Sasaki 2000, 57–123 and Mori 2000, 296–334 both examine the Vinayas based on the two definitions. However, there have been different opinions concerning the definition attested in the *Saṅghabhedavastu* (SBhV) of the Mūlasarvāstivāda Vinaya (MSV). Sasaki points out that the passage in SBhV defines only *cakrabheda*. In contrast, Mori points out that the definition of *karmabheda* appears in SBhV as well, but is a later addition. This paper reexamines the definition of *saṅghabheda* attested in SBhV.

A comparison of the Sanskrit, Tibetan, and Chinese versions of SBhV reveals that the later technical term "*karmabheda*" is not likely to have occurred in the original text of SBhV. However, by comparison with AKBh, it is clear that the definition of *karmabheda* is attested in SBhV. The explanation of *karmabheda* found in the Abhidharma literature, like AKBh, is very likely to have been derived from the corresponding part of SBhV (or the prototype of the existing MSV), and indeed, SBhV and AKBh share many common elements. In addition, the passage defining *karmabheda* in SBhV is not unique to MSV, because the same kind of question and answer content is also found in the Vinaya Piṭaka. Therefore, it is difficult to conclude that the relevant passage in SBhV is a later addition.

157. The Verses in the *Nandaka Petavatthu*

NAKASONE Mitsunobu

The verses in the *Nandaka Petavatthu* have many phrases in parallel with those in the *Mahānāradakassapa Jātaka* and the Chinese translation of the *Buddhacaritasaṅgraha-sūtra*.

The verses in the *Nandaka Petavatthu* can be regarded as the Ājīvika's teachings because it is the Ājīvika monk who offers the same in the *Mahānāradakassapa jātaka*.

Parallel phrases with the verses in the *Nandaka Petavatthu* are also seen in texts which belong to the Theravāda or Sarvāstivāda. These are *Dīgha Nikāya* 2 Sāmaññaphalasutta, *Majjhima Nikāya* 60 Apaṇṇakasutta, *Majjhima Nikāya* 76 Sandakasutta, *Saṃyutta Nikāya* 24 Diṭṭhi, the Chinese translation of *Saṃyuktāgama* (T. 99), the *Saṅghabhedavastu* of the Mūlasarvāstivāda Vinaya, the Chinese translation of the *Mūlasarvāstivāda Vinaya* (T. 1442), the Chinese translation of the *Pravrajyāvastu* in the Mūlasarvāstivāda Vinaya (T. 1444), the Chinese translation of the *Abhidharmajñānaprasthānaśāstra* (T. 1544), and the Chinese translation of the *Abhidharmamahāvibhāṣāśāstra* (T. 1545).

There is possibility that the verses in the *Nandaka Petavatthu* present the teachings of later Ājīvikas, which include the doctrine of nihilism (*natthikavāda*), the doctrine of annihilation (*ucchedavāda*), the doctrine of fatalism (*niyativāda*), the doctrine of eternalism (*sassatavāda*), and the doctrine of purification by reincarnation.

158. Spiritual Realization of Sufism and Divine Knowledge of Brahman

SAKAKI Kazuyo

The Illuminator of Divine Knowledge (*Shāriq al-maʿrifah*), ascribed to Fayżī, Abū al-Fayż (1547–1595) provides us with a testimony of how pre-modern Indian Muslim intellectuals understood Indian religio-philosophical ideas within their own cultural background. The precise examination of Persian sources has clarified that the author of this treatise was inspired by a Persian translation of the *Yogavāsiṣṭha,* particularly the version of Farmulli (*Jogbāsishta*) in the age of Akbar. We find a reference to the book title, a direct quotation of the text, a summary of the stories and peculiar wording shared with the original Sanskrit text. As the author mentioned in the introduction, he acquired the essence of specific

Sanskrit classics and rewrote their ideas in his own cultural terms in Persian. A variety of Sanskrit terms are transliterated and explained in Islamic religio-philosophical terms, and most of them are shared terminology in other Persian translation of Sanskrit classics, especially on Yoga by Sufi Sharif. The idea of liberation through the light of wisdom to realize that the Self-shining Brahman manifested this universe through the intermediary Absolute Reality was aligned with their own Sufic theological ideas of the Unity of Being.

159. A Study of the Discussion on *śabda-pramāṇa* in the *Tarkabhāṣāprakāśikā*: How to Explain the Process of Recognizing a Sound-Series as a Word

Mori Miyoshi

The *śabda-pramāṇa*, the verbal message as the instrument of cognition, has been widely discussed for long in various schools of Indian Philosophy, probably because the issue of how to consider the authority of the Veda in the framework of *pramāṇa* theories has been one of their central concerns. The Nyāya school also participated in this topic since very ancient times, but little has been done to make a comprehensive study of the development of Nyāya discussions on *śabda-pramāṇa*, especially before Navya-Nyāya. The present paper is intended to be a first step toward this research by analysing the extended discussion of the *Tarkabhāṣāprakāśikā* on *śabda-pramāṇa*. Specifically, the paper presents the details of the controversy between the Sphoṭa theory of the Grammarians and the Varṇa theory of the Naiyāyikas (TBhP, pp. 164–169), and it is noteworthy that three texts, *Mahābhāṣya, Sphoṭasiddhi,* and *Ślokavārttika,* are quoted in the controversy.

As a result of the present study, the present author tries to show the possibility of a great influence of Kumārila's Sphoṭa-vāda on the discussion concerned the *Tarkabhāṣāprakāśikā*, but further study seems to be necessary to clarify more details of the historical background of the Nyāya discussion of *śabda-pramāṇa* given in the *Tarkabhāṣāprakāśikā.*

160. A Nyāya Discussion of the Means of Knowing Absence (*abhāva*): Analysis of the Relevant Arguments of the *Tarkabhāṣā* and the Textual Significance of the *Tarkabhāṣāprakāśikā*

Marui Hiroshi

Little study seems to have been devoted to the historical development of Classical Nyāya's various phases of discussion on the means of knowing absence (*abhāva*), except for B. K. Matilal's annotated translation of the *Nyāyabhāṣya* on NS 2.2.7–12 (Matilal 1968, pp. 104–108), a passage which represents only a very early stage of the discussion. The present paper is the author's tiny first step toward comprehensive research on this topic. After an introductory remark, the paper offers a structural analysis of the relevant passage of the *Tarkabhāṣā* (TBh) based on Cinna[ṃ]bhaṭṭa's commentary, the *Tarkabhāṣāprakāśikā* (TBhP). The passage consists of the opponent's (Bhāṭṭa's) long criticism of the Nyaya view that absence is grasped by perception and the Nyaya's short answer. Moreover, the paper refers to the textual significance of TBhP for acquiring a historical perspective on the development of the relevant discussion. The author tries to show the possibility of TBhP's dependence on Udayana's *Nyāyakusumāñjali,* but has left to the future the task of tracing back to the original source the Nyāya's thesis given in paragraph C of TBh, according to which absence is grasped by the means of perception accompanied by the reasoning (*tarka*), "if the pot were existent here on the ground, it could be seen like the ground," and by the fact of the absence of that perception.

161. *Krama* in the *Kaṭhaśruti-Upaniṣad*

Tang Weiyi

This study aims at clarifying the significance of the term *krama* and its derivative *anukrama* found in the *Kaṭhaśruti-Upaniṣad* through the use of contextual analysis. Chapter 1 of the *Kaṭhaśruti-Upaniṣad* describes the procedure of renunciatory rites and the order of renouncers for a person who is about to become a renunciant. In this context, it suggests that *krama* means the proper order of ceremonies to become a renunciant. Meanwhile, depending on the interpretation of the question immediately following the example sentence of *anukrama*, *anukrama* can be interpreted as the four orders (*āśrama*)

that a person is expected to pass through. However, it is more likely that *anukrama* indicates the proper sequence of ceremonies constituting the rites of renunciation.

162. The Usage of *savarṇana-* in the *Triśatībhāṣya*

TOKUTAKE Taro

The *Triśatībhāṣya* is an anonymous commentary on Śrīdhara's arithmetic text, *Triśatī*. In Indian arithmetic the term *savarṇana-*, "reduction to the same color," is usually found in the context of the calculation of fractions. The word has two meanings in the *Triśatī*: (1) to reduce fractions to a common denominator, and (2) to make a composite fraction calculable by reducing it to a simple fraction which possesses one numerator and one denominator. The author of the *Triśatībhāṣya* accepts the two meanings, but, in the topic of the Rule of Five (*pañcarāśika*), he uses *savarṇana-* in a different meaning. The present paper gives an explanation of the unusual usage of the term in the *Triśatībhāṣya*.

163. The *Mahāvastu* Tale of Kuśa and Sudarśanā as a Piece of Narrative Literature

NAKAMURA Fumi

This paper examines the tale of Kuśa and Sudarśanā mainly as it is found in the *Mahāvastu*. It has incorporated the types and motifs of folktales such as "Cupid and Psyche" ("Beauty and the beast") and "Identification by a ring." Not only that, I argue that the tale has developed into a piece of narrative literature, which includes repeated comical episodes of Kuśa's behaviour: looking at his own wife, Sudarśanā, in the disguise of various types of working men and then making excellent handicrafts for his wife's love as a variety of craftsmen.

164. Veneration of Relics and Sacred Places in Jain Narrative Literature

YAMAHATA Tomoyuki

Early and medieval Jain literature contains considerably fewer descriptions of relics of saints than Buddhist and Hindu texts. Therefore, there is no evidence of the veneration of relics till the Medieval Period.

On the other hand, in Jainism, belief in saints and sacred places was as active as in Buddhism and Hinduism. Considering other religions in India, such as stūpa worship, it seems peculiar that Jain belief in Tīrthaṃkaras is not linked to the veneration of relics.

There are also rituals in the contemporary Jain community that could be considered relic worship of saints.

Therefore, we have reviewed the descriptions in the scriptures which come from before the 5th Century, the biographical literature of the saints of the 9th-12th centuries, and the sacred place literature of the 12th century about relics or the dead body of saints. The results of this study indicate that it is difficult to claim a continuity of relic veneration traditions from ancient to modern. Nor can we assume that it was a practice that does not appear in the literature, since it is not reflected in the 12th century Old Gujarati sacred place literature, which has a strong local influence.

165. *Putrākhyā Daśa Pañca Ca*

谷口　力光

　家産分割，相続の主体となる様々な「息子」は12世紀頃以降においていかにカテゴライズされ，相対的に位置づけられたか．本報告は，Vijñāneśvara 著 *Mitākṣarā*（ca. 1056–1126），Haradattamiśra 著 *Ujjvalā*（ca. 1100–1300）という2作品の dharmanibandha が伝える息子論（eg., *putraprakaraṇa*）から，このような議論が精緻化してゆく様相の一端を跡付ける．

　putraprakaraṇa は，主要な息子とされる嫡出子（*aurasa*）と，養子（*dattaka*）や再婚女性の息子（*paunarbhava*）などとの相続上の関係性について情報を伝える．中世サンスクリット法律学における法益論や近現代南アジアにおける寡婦再婚問題などにも関連する重要主題の一つである．

　主たる初期文献群（dharmasūtra, dharmaśāstra）は，微妙な相違はあるものの，一般に息子として12-13種類を数える．しかし，その数は *Mitākṣarā* では14種類，さらに *Ujjvalā* では15種類に至る．既往研究では，このような息子に関する議論について，諸資料に見られる相違点は「なにか」という点での貢献が行われてきた．本稿は，それらの相違点が「どのように」生じるのかに焦点を当てる．

　具体的には，*Mitākṣarā*，*Ujjvalā* に見られる発達した議論の間にある唯一の相違点である "*yatra kvacanotpādita*" と呼ばれる息子種について，これがなぜ前者では言及されず，後者では第15位の息子として掲げられるようになったのかについて，その学的背景を探る．そして，これら両資料が想定していたであろう「結婚の正当性」との関係から，この差異を説明可能であることなどを指摘する．

　南アジア広域で指導的地歩を築いた *Mitākṣarā* と，最多の息子種を数えるらしい *Ujjvalā* との差異化の一端が示されることで，それ以降に著された dharmanibandha などとの比較を行う上での基盤が得られたと期待する．

166. 聖地における祖霊祭の規則の発展——*Tristhalīsetu* と他文献の検討から——

虫賀　幹華

　本論文は，ヒンドゥーの聖地で執行される祖霊祭（祖先祭祀）の規則の発展について，16世紀後半に北インドのバナーラスでミーマーンサー学派の議論に精通するナーラーヤナ・バッタによって書かれた *Tristhalīsetu*（TSS）を中心に考察するも

のである．同文献の総論で聖地での祖霊祭は重要な主題として7章を割いて扱われ，その中でも詳細に検討にされるのが，*Devīpurāṇa* からの引用とされる詩節群の解釈である．この詩節群は，聖地に関する最初の Dharmanibandha である *Tīrthavivecanakāṇḍa*（12世紀）をはじめ聖地関連文献で引用されており，15世紀のミティラーで書かれた *Tīrthacintāmaṇi*（TC）では引用だけでなく解釈に関する議論もなされている．本論文では，引用詩節のうち特に詳しく検討される「聖地での祖霊祭における勧請の禁則の適用」について，TSS が TC を参照しながらそれと異なる意見をどのように述べているかに注目して，両者の議論の内容を要約した上で TSS の記述の特徴を指摘する．TSS 総論の一部のみの検討であるため最終的な結論は別稿に譲るが，TC に比して TSS は，実際に聖地で祖霊祭を執行する人々が直面するようなさまざまな問題について，当時の実践形式への配慮なのか比較的緩い規則を採用し，それを正統化するためにミーマーンサーの議論を利用していることがうかがえる．TSS 執筆の事情として，聖地での実践を正統派のものとして説明しようとする Dharmanibandha における聖地での祖霊祭に関する議論の重要性と，アクバル統治下のバナーラスというバラモン知識人が共同体を作り，宗教関連の論争に回答するのに重用されていたという時代背景についても言及する．

167.「木を〈領域〉とする経験」とは何か——ニヤーヤ学派 pramāṇa 論の〈目的〉概念——

<div align="right">小川　英世</div>

Uddyotakara は，Bhartṛhari が A 1.4.49 kartur īpsitatamaṃ karma から導出した「行為の〈領域〉が〈目的〉である」（kriyāviṣayatvaṃ karmatvam）という〈目的〉定義を採用し，*vṛkṣaṃ paśyati*［*devadattaḥ*］（「デーヴァダッタは木を見ている」）における術語「目的」の適用を正当化した．

Vācaspati は，この定義中の「行為」が行為の結果（phala）を指示することを踏まえ，以下の三点を明示した．

A X が〈目的〉であるとき，X は行為の〈領域〉であり，X は X 自身ならざる他者に内属する行為，それの結果の所有者である．

B 知覚行為と特徴付けられる，デーヴァダッタに内属する行為によって，木を〈領域〉とする経験が生ぜしめられる．

C 経験が対象を〈領域〉とするとは，経験が対象に依存して確定されることで

ある.

C は，Nyāya 学派の統覚（anuvyavasāya）の理論の要点を見事に表現したもので，思考器官によっては単に「私は知識を有する」ではなく「私は木の知識を有する」ということが理解されることを指摘している.

当該の木は，その木を〈領域〉とする経験の所有者である．経験は，内属の関係でデーヴァダッタに関係し，領域性（viṣayatva）の関係で木に関係する.

Uddyotakara によれば，認識はすべて，対象という自己の〈領域〉（svaviṣaya）とその〈領域〉とは異なる，その対象の実践的活動上の属性（獲得・放棄・無関心）という〈領域〉（viṣayāntara）の二つの〈領域〉を有する．したがって，木を〈領域〉とする経験とは，一方では「これは木に他ならない」という確定知であり，他方ではこの確定知を手段として起こる，獲得等の原因となる「この木は獲得されるべきである」といった判断知である.

168. マングースと蛇の戦い――ミーマーンサー対仏教――

片岡　啓

ダルマキールティのクマーリラ批判を引き継いだシャーンタラクシタは，『タットヴァ・サングラハ』最終章において，クマーリラの全知者批判を斥け，全知者の存在を擁護する．そこで彼はクマーリラの散逸した著作である『ブリハット・ティーカー』から大量の詩節を前主張として引用する．そして，後主張において，クマーリラの主張を逐一否定する．本稿では，ミーマーンサーと仏教の対立を，マングースと蛇の戦いにクマーリラが例えている前主張部（TS 3154-55）と，それに対してシャーンタラクシタが答える後主張部（TS 3374-79）とを取り上げる．この議論は，クマーリラの先行著作である『シュローカ・ヴァールッティカ』には見られなかったものであり，『ブリハット・ティーカー』においてクマーリラが新たに導入した議論と推測される．本研究では，これらの詩節が，クマーリラの著作の中でどのような文脈に位置するのかを明らかにすることで，この詩節が登場する議論の文脈を整理するとともに，このような比喩が登場した背景を探ることで，この比喩が持つ含意を取り出し，クマーリラとシャーンタラクシタがこの比喩に込めた意図を浮かび上がらせる.

169. ジャヤンタの言及するバッタ派の疑似的理由論

須藤　龍真

　ニヤーヤ学派のバッタジャヤンタ（ca. 9-10c）は *Nyāyamañjarī* 第11日課において他学派の疑似的理由（hetvābhāsa）論を批判する．本稿は，同書にみられる「成立していない理由」（asiddha）の分類に着目し，その特徴や帰属先を検討するものである．特に「無知によって成立していない理由」（ajñānāsiddha）を取り上げ，ミーマーンサー学派バッタ派の注釈文献やチャクラダラの *Nyāyamañjarī* 注を用いて，同誤謬の位置付けを考察する．すなわち，ジャヤンタに批判的に言及される，無知（ajñāna），疑惑（sandeha），錯誤（viparyaya）に基づく「成立していない理由」の分類は，〈無知〉を含む点でクマーリラの *Ślokavārttika* に対応する．ただし，両者いずれも〈無知〉に関する定義的説明や例示を欠く．スチャリタミシュラなどのバッタ派の論師は，これを「意味がよく知られていない語の使用」（aprasiddhārthapadaprayoga）の場合における誤謬として，意味論・語用論的な側面でとらえた．また，バッタ派における同解釈の正統性を補強するものとして，チャクラダラの *Nyāyamañjarī* 注に「語の不成立」（padāsiddha）に関する複数の詩節が Bhaṭṭa という名称とともに引用されていることを示した．この Bhaṭṭa 詩節は *Nyāyamañjarī* 注の校訂者 N. J. Shah によればクマーリラの散逸した著作 *Bṛhaṭṭīkā* の断片である可能性がある．本稿においても，〈無知〉に関してあまり注意を払わない *Ślokavārttika* と出処不明のスチャリタミシュラ解釈を架橋するものとして，Bhaṭṭa 詩節が位置付けられうることを指摘した．最後に，後代のニヤーヤ学派及びバッタ派の論師による「無知によって成立していない理由」理解を検証し，意味論・語用論的解釈から認識論的解釈へと遷移している可能性を示した．この点については，〈無知〉等に基づく誤謬に言及する文献を精査し，議論学における関連概念との比較を通じて概念的変遷をより丁寧に追う必要があろう．

170. シャイヴァ・シッダーンタにおけるビンドゥとカラーの関係について

斉藤　茜

　シヴァ教二元論シャイヴァ・シッダーンタにおいて，ビンドゥ（bindu）は森羅万象と言語の質料因として重要な位置を占める．9〜10世紀頃のカシュミール出身と目される思想家シュリーカンタの詩節のみから成る著作 *Ratnatrayaparīkṣā*（『三

宝の考察』以下 RTP）は，三宝即ちシヴァ，シャクティ，そしてビンドゥの考察を主題とする作品だが，最も紙幅を割かれるのはビンドゥであり，シヴァとシャクティもビンドゥとの関係の上から議論される．一方でそこには，明らかにさまざまな過去の思想伝統が混ざり合った痕跡があり，その複雑さが「ビンドゥとは，マーヤーより上位の，シヴァ教的な根本物質であって，同時に言葉の源である」以上の考察をこれまで阻んできた．本稿はシャイヴァ・シッダーンタにおけるビンドゥ思想を形成した基になる思想を RTP 及びシャイヴァ・シッダーンタの諸聖典に基づきながら分析することを目的とし，以下の三点を考察する．(1)〈六道〉のひとつでありビンドゥの様態とされる〈カラーの道〉とは何か．(2)〈カラーの道〉は，他の〈非表示者〉〈表示者〉の五つの〈道〉をどのように遍充するのか．(3) 五カラーを内包するビンドゥ相とは何か，そしてそれがどうしてシヴァのシャクティと呼ばれるのか．これに関連して，シヴァの三つの態を作るビンドゥと，その中で特に〈享受〉態に相として現れる〈ビンドゥ〉との関係を検討する．

171. *Avihitā bhakti* について

眞鍋　智裕

　マハーラーシュトラのヴィシュヌ教徒ヴォーパデーヴァ（ca. 13thCE）はその著作 *Muktāphala*（MPh）の第五章でバクティを「規定されたバクティ」（*vihitā bhakti*）と「規定されていないバクティ」（*avihitā bhakti*）に分類している．また彼の庇護者であったヘーマードリ（ca. 13thCE）は，MPh に対する註釈 *Kaivalyadīpikā*（KD）においてそれぞれについて詳解している．私は以前に，MPh・KD におけるバクティの一般的定義と規定されたバクティの定義について論じたが，規定されていないバクティに関しては検討する機会を得ていなかった．そのため本稿では，MPh と KD における規定されていないバクティに関する諸問題を論じた．その諸問題とは，1)「規定されていない」ということはどういう意味であるのか．2) 規定されていないバクティによる救済の論理とはどのようなものであるのか．3) 規定されていないバクティの下位分類にはどのようなものがあるのか，というものである．以上のような諸問題を MPh と KD を分析することによって明らかにした．

　本稿における分析の結果，以下のことが明らかとなった．1) に関しては，バクティの手段である愛欲等が自然に成立したものであるため，ヴェーダ聖典の規定（*vidhi*）の対象とならないという意味で，そのバクティが「規定されていない」も

のであるということであった．2) に関しては，意志的な努力もなく，自然と沸き起こった愛欲等によって主宰神にバクティを捧げることで，主宰神の恩寵のみによって救済に与ることができる，というものであった．3) に関しては，愛欲から生じるバクティ，嫌悪から生じるバクティ，恐れから生じるバクティ，愛着から生じるバクティという四種の下位分類があった．しかし，規定されたバクティが14種に分類され，体系的に階梯づけられているのとは異なり，四種の規定されていないバクティはそれぞれそれ自体で解脱という果報を生じさせることができる．

172. 初期仏教における善巧方便の研究

Lᴇ Huu Phuoc

　本稿は，初期仏教における善巧方便（*Upāya-Kauśalya*）について論じたものである．筆者は，善巧方便の意義と歴史性という二つの主要なカテゴリーに焦点を当てている．大乗仏教における善巧方便については，Michael Pye（マイケル・パイ）や John W. Schroeder（ジョン・シュローダー）など，様々な仏教学者によって研究されてきた．しかし，初期仏教における善巧方便については，これまで，あまり注目されてこなかった．この教義は後のマハーヤーナ（*Mahāyāna*）諸経典 *Aṣṭasāhasrikā-prajñāpāramitāsūtra*（アシュタサーハスリカー・プラジュニャーパーラミター・スートラ），*Vimalakīrtinirdeśasūtra*（ヴィマラキールティ・ニルデーシャ・スートラ）*Saddharma-puṇḍarīkasūtra*（サッダルマ・プンダリーカ・スートラ）などの形成と発展に影響を与えたのである．初期仏教において，善巧方便という用語は明確ではなく，また後世のマハーヤーナ（*Mahāyāna*）諸経典ほど言及されているわけでもない．しかし，善巧方便と研究することは，初期仏教における説法の形能を明らかにすることにつながる．研究対象は主に，初期仏教における善巧方便について書かれた『ニカーヤ』（*Nikāya*）と研究書である．調査の結果，筆者は善巧方便という概念が，梵天（*Brahmā*）が釈尊に衆生のために説法することを頼むという伝承とともに，『ディーガーニカーヤ』（*Dīghanikāya*），『アーグッタラニカーヤ』（*Aṅguttaranikāya*）『ジャータカ』（*Jātaka*）において，非常に早く登場することを見出した．

173. *Saptakumārikāvadāna* に見られる kalpitopamā について

<div align="right">山崎　一穂</div>

　仏教詩人ゴーパダッタ（5-8世紀頃）の *Saptakumārikāvadāna*（SKA）は仏教説話集成 *Jātakamālā* の一部をなしていたと推定される美文詩作品である．本論文は，ゴーパダッタが用いる直喩（upamā）の例に注目し，同作品がサンスクリット詩文学の歴史の流れの中にどのように位置づけられるかという問題を検討するものである．

　インドの諸詩論家は，直喩の構成に関する様々な規則を定めており，1つの限定句が喩えるものと喩えられるもののいずれか一方だけを限定する直喩を用いることを禁じる．彼等によれば，喩えるものと喩えられるものを限定する2つの意味を1つの限定句に与えるか，同一属性を表す2つの限定句で喩えるものと喩えられるものを1つずつ限定する形で直喩を組み立てなければならないという．前者は〈掛詞による直喩〉（śleṣopamā）と呼ばれ，後者は〈空想される直喩〉（kalpitopamā）と呼ばれる．

　SKA には直喩の用例が8例見られる．これらの用例を検討すると，7例が〈掛詞による直喩〉にも〈空想される直喩〉にも分類されないことが判明する．この事実だけに注目すれば，SKA は詩論家が求める水準を満たしていない作品であると解釈できる．しかし，ゴーパダッタの *Jātakamālā* の詩節が土着辞典の註釈書に引用されている事実は同作品が知識人の間で広く読まれていたことを示唆する．また，仏教美文詩には文体表現よりも語りを重視する傾向が一般的に認められる．以上を踏まえると，SKA は詩論上の諸規則を厳密に守ることを前提とせず，物語材源とされた仏教説話の筋を忠実に再現して提示することを主たる目的として書かれた作品であるとも解釈できる．

174. 梵文『法華経』諸伝本に見られる動詞 *bhāṣ* の活用の推移

<div align="right">笠松　直</div>

　動詞 *bhāṣ* の現在語幹は通例，韻文部分では能動態（Saddhp I 60a *bhāṣati*），散文部分では中動態で活用する（KN III: 69,12ᵖ *bhāṣante sma*）．この対立は両部分の言語層の差異を示すかのようだが，KN V: 124,2ᵖ *bhāṣate* と Kashg 125a7 *bhāṣati* との対応はこの想定に反する．

　未完了過去形 KN XII: 267,2ᵖ *abhāṣetām* とアオリスト形 Kashg 256a3 *bhāṣi*(ṃ)*su* と

の対応は示唆的である．恐らく原『法華経』段階で *bhāṣ* は，現在形では能動態が，過去形ではアオリストが主に用いられたと思しい．アオリスト形は，中央アジア伝本では散文にも残存するが（旅順 B8V8 *bhāṣi* 〜 Kashg 202a1 *abhāṣu*(*ḥ*) ⇔ KN VIII: 212,4 *abhāṣata*），伝承の中で「歴史的現在」形へ，中動態へまた *sma* を付した形へ改変されていったものであろう（Kashg III: 74a7ᵖ *bhāṣi*[*ṃ*]*nsu* 〜 KN 69,12 *bhāṣante sma*）.

KN V: 131,13–143,7 は後代の増広で，羅什訳「薬草喩品」に欠ける．ここでカシュガル本は中動態で一貫する（ex. Kashg 136b4ᵖ *bhāṣate* = KN 137,7）.「提婆達多品」の読み（Kashg XII: 252a5ᵖ *bhāṣate* = KN 263,8）とともに文献の層序を言語的な差異で証するものと言える.

旅順 B18R8 *bhāṣī*（⇔ KN XXI: 398,3–4 *bhāṣate sma*）が導く *syād yathedam* の構文は，『金光明経』『守護大千国土経』など一部の文献に特徴的なものである．これは「陀羅尼品」がもと，いわば「陀羅尼クライス」に属する半独立の文献であった痕跡と評価できよう.

175. 『大雲経』におけるナーガールジュナについての予言――ポタラ宮所蔵のサンスクリット語写本に基づく一考察――

葉　少勇

チャンドラキールティは『入中論注』において，『大雲経』からナーガールジュナについての予言を引用している．すなわち，将来，「Nāga(-āhvaya) と呼ばれる比丘」（*nagāhvayo bhikṣuḥ*）が現れ，仏陀の教えを広めるだろう，という部分を指す．この予言に関連する内容は『大雲経』の漢訳とチベット語訳に見られるが，nagāhvaya に対応する語句はどこにも見られない．そのため，この予言は真にナーガールジュナを指しているのか，という疑問がすでにプトンによって指摘されていた.

現在知られている『大雲経』の唯一のサンスクリット写本はポタラ宮に保存されている．この写本の中で予言される人物は「Tathāgatanāga(-āhvaya) と呼ばれる比丘」（*tathāgatanāgāhvayo bhikṣuḥ*）である．この呼称は文中において繰り返し現れるため，たんなる筆記者のミスとは考えられない．また，この読みはチャンドラキールティの説明にも符合する．しかし，『大雲経』のチベット語訳において，対応する内容は「如来と同名の比丘」（de bzhin gshegs pa dang ming 'thun pa'i dge slong）となって，この読みは前後の文脈から外れるのではない.

音節 *gā* と音節 *mā* の形が近似しているため，もともとサンスクリットの読みは，

チベット語訳に一致する「如来の名前と［同じ］名前をもつ比丘」(*tathāgatanāmāhvayo bhikṣuḥ) であるべきだが，後にいくつかの伝本の中で *tathāgatanāgāhvayo bhikṣuḥ* と誤写されるようになったと考えられる．このような事例は，最初こそ書写中の偶然のミスとして出現したものであったが，読者にとっては『楞伽経』の有名な表現である「nāgāhvayo bhikṣuḥ」を思い起こさせるものであって，最終的にその形がテキスト全体における諸用例を統一するために使用され，ついにポタラ本を由来とする，新しいテキストの系統を生み出すことに至ったのかもしれない．『大雲経』中のナーガールジュナに関する予言がインドでは主に中観派の伝統において言及されるので，これを中観派の伝本と呼ぶことも可能であろう．

176. 『経集』における『般若経』の引用について

<div align="right">王　俊淇</div>

　『経集』(*Sūtrasamuccaya*) は，主に大乗経典からの抜粋集であり，中観派の祖であるナーガールジュナ（2世紀頃）の著作とされている．『経集』のサンスクリット写本が発見されて以来，『経集』とそこに引用されている経典についてのより詳細な研究が可能になった．一般に，『経集』のようなアンソロジーにおける引用文は，他の形式の経典転写に比べて，より引用元の経典の古形に近い傾向がある．経典転写の過程では，写経者が意図的・非意図的に原文に手を加え，訂正や挿入を行うことで，本文が徐々に変化していくことがある．これとは対照的に，『経集』に引用された経典は，『経集』が編纂された当時の姿を伝えている．したがって，現存する他の資料と『経集』の該当箇所のテキストを比較することで，これらの抜粋箇所に関する有益な情報が得られるのみならず，『経集』の成立年代や作者について推測することも可能であろう．『経集』に引用された経典のうち，『般若経』は15回も引用されており，最も頻繁に引用されている大乗経典である．本論文では，『経集』に引用された15回の『般若経』をサンスクリット語，漢訳，チベット語訳の『般若経』文献，および鳩摩羅什訳『大智度論』の注釈と比較検討することで，その典拠に関する Bikkhu Pāsādika (1978) の主張を修正し，これらの抜粋を『般若経』の文学的文脈の中で位置づけ直す．

177. 機關木人——仏典におけるロボット——

趙　悠

　インド古典文献において，機関木人は一種の比喩で，行為主体の有無の問いとして使われている．ジャイナ教徒とヒンズー教徒にとって，機関木人（ロボット）はただ生命をもってない身体のみを表示するので，この比喩には別の「自我」が必要とされる．これに対して，仏教徒にとって，機関木人という比喩は無我教義の文学性論証として使われている．本論は仏教側に注目し，紀元前に成立した二つの比喩用例を詳細に比較してきた．機関木人が直接に比喩対象として使われ，あるいはこの比喩を使って，うまく叙事の一部分としてストーリーを組み立てる二種の使い方を発見した．さらに，これらの代表的な事例を考察し，仏教におけるこの比喩の使い方，及び仏教思想の発展に伴う使い方の変化も明らかにする．

178. 中観論書における prajñāpāramitānīti

米澤　嘉康

　本論文は，「prajñāpāramitānīti (shes rab kyi pha rol tu phyin pa'i tshul)」という用語が中観論書においてどのように用いられているかを紹介している．まず，チャンドラキールティ（Candrakīrti）著『プラサンナパダー（*Prasannapadā*）』やバーヴィヴェーカ（Bhāviveka）著『般若灯論（*Prajñāpradīpa*）』における用例を検討し，『中論（*Mūla-madhyamaka-kārikā*）』やその註釈書のチベット語訳奥書の用例も取り上げて，中観派における意義を確認している．次に，バーヴィヴェーカ（Bhāviveka）著『中観心論（*Madhyamakahṛdaya-kārikā*）』（『思択炎（*Tarkajvālā*）』）の用例を取り上げ，瑜伽行派においてもその用例があることを指摘している．そして，瑜伽行派における用例は，『順中論』にも関連していることを示唆している．

179. ハリバドラ著『現観荘厳論釈』の新出梵文写本について

般灯

　天野宏英が2000年に出版したハリバドラ作『現観荘厳論釈』の批判校訂版は，ネパールで発見された「Ms. N1」「Ms. N2」という二つの『現観荘厳論釈』の貝葉写本を利用している．しかし，「Ms. N1」は第七葉を欠き，「Ms. N2」は九葉しか

ないものであったため，「Ms. N1」「Ms. N2」は不完全な写本である．筆者は北京大学で『現観荘厳論釈』に関する新たな写本を発見した．この写本は，以前，中国民族図書館（略称：CEL）に所蔵されていたが，現在，西蔵博物館に所蔵されているため，「写本 T1」と命名する．新出写本には「Ms. N1」の欠落部分が含まれるため，非常に重要な写本であると考えられる．この新出写本は，CEL　No.13 の二十葉（十七葉完全，三葉破損）と，CEL　No.17 の破損している二葉からなる．CEL No.17 の破損した二葉は，CEL　No.13 の破損した三葉のうちの二葉と一致し，完全な二葉を組成できる．また，『羅炤目録』の中に，CEL　No.13 とほぼ一致する写本に関する記述がある．この写本は仏教学者であるヴィブーティチャンドラ（Vibhūticandra，1170-1230）が書写したものである可能性が高い．彼は三度チベットに行き，多くの梵文写本を書写したと伝えられる．さらに，本論文は，「Ms. N1」の欠落部分に相当する「写本 T1」第六葉の Diplomatic Edition を収録している．

180. ダルマキールティと2種の否定との関係について

秦野　貴生

　　ダルマキールティ（600-660）のアポーハ（anyāpoha）と，純粋否定（prasajyapratiṣedha）・定立的否定（paryudāsa）との関係性について検討を行った．

　　ダルモーッタラ（740-800）は『アポーハプラカラナ』（*Apohaprakaraṇa*）や，『プラマーナ・ヴィニシュチャヤ』（*Pramāṇaviniścaya*）に対する注釈（*Pramāṇaviniścayaṭīkā*）といった自身の著作において，「ダルマキールティのアポーハは純粋否定とのみ関係する」と述べる．しかし，adhyavasāya の用法を含め，ダルモーッタラ独自の見解に基づいた理解と言える．ダルモーッタラ，シャーキャブッディ（660-720），そしてチベット人注釈家であるタルマリンチェン（1364-1432）の3者は，PV 1.169 の注釈からそれぞれアポーハに言及しており，PV 1.169 はアポーハの性質を表す偈として彼らに位置付けられていた．

　　また，3種のアポーハに言及するシャーキャブッディ，シャーンタラクシタ（725-788），タルマリンチェンの見解を統合すると，ダルマキールティのアポーハは純粋否定のみではなく，定立的否定をも含意していると考えられた．

181. 本質因としての kṛtakatva

児玉　瑛子

　"kṛtakatva" は，*Nyāyabindu* 第三章や *Hetubindu* において，本質因の論証例を提示する際に繰り返し用いられ，本質因の中でも代表的なものとして知られている．しかし，これまで "kṛtaka" という語の意味が詳細に検討されることはなかった．ダルマキールティは「"kṛtaka" は，自身の原因のみから，瞬間的なもの［すなわち］一瞬間存在するという性質をもつもの，そのようなものとして生じる」（*Pramāṇavārttikasvavṛtti* ad *Pramāṇavārttika* 1.27）と述べる．このうち「自らの原因のみから生じる」という点が，本質因の下位分類において "kṛtakatva" を区分する際に重要な役割を果たしている．本稿では，本質因およびその論証式の分類を説く *Nyāyabindu* 3.12, *Pramāṇaviniścaya* 2.52cd に対するダルモーッタラの註釈を主要資料として "kṛtaka" という語の意味を検討する．

　ダルマキールティが規定する三種の本質因のうち，"kṛtakatva" は外的な原因を限定者とする分類に属している．"kṛtaka" という語には，その分類の根拠となる限定者を表述する語が適用されないが，自らの生起に際して他のものの働きに依存する存在物のみが "kṛtaka" と呼ばれ，当該の語には「他のものの働き」という限定者がすでに含まれている．ダルモーッタラによれば，そのような語を述べるときには，「原因によって」といった限定者を述べる語を適用してはならない．このことは，ka 接辞を伴わない "kṛta" との対比によって説明され，"kṛta" の場合，話者が述べなかったとしても限定者は間接的に了解されるという．同じ分類に属するほかの本質因と合わせ，〔1〕限定者を表述する語が適用される本質（pratyaya-bhedabheditva, prayatnānantarīyakatva），〔2〕限定者を表述する語の適用が任意である本質（kṛta[tva], kāryatva），〔3〕限定者を表述する語が適用されない本質（kṛtakatva）と区分できる．

　以上のような解釈がなされた背景として，"kṛtakatva" のみを論証例として挙げる *Nyāyabindu* に対し，*Pramāṇaviniścaya* では偈文で "kāryatva" という論証因が例示される．このことから，ダルモーッタラは ka 接辞を伴わない語形についても論じる必要があった．ダルマキールティが挙げた "kṛtaka" と "kārya" という二つの語には，いずれも限定者を述べる語は適用されていないが，その解決方法には限定者が含まれるか了解されるかという違いがある．ダルモーッタラは，*Pramāṇaviniścayaṭīkā* では "kṛta" と "kṛtaka" の相違により重点をおいた解説をし

ており，論証例として表れる語の違いに応じて註釈者の視点が異なる点は興味深い．

182. 無依存性と確実性——太陽の出と没とに関するプラジュニャーカラグプタの議論——

酒井　真道

　ダルマキールティ論理学の眼目の一つは，彼が所証属性を必ず導出できる正しい証因の条件を考究したことにある．彼によれば，証因「所作性」は所証属性「無常性」を必ず導出できる逸脱のない証因であるが，それは，この証因属性をもつ，原因から生じた，壺などの対象が，その滅つまりは所証属性である無常であることに関し，他に依存していないからである．依存しているとすれば，他のものの側に不備があったり，他のものが当該対象を破壊するに際し妨害が入ったりする可能性があるから，滅は当該対象に必ず起こるとは言えない．つまり彼によれば，或る対象が或る属性を得るに際し無依存であるならば，その対象はその属性を必ず得る．反対に，他に依存しているならば，それは確実にその属性を得るとは言えない．

　非仏教徒は，彼が主張する，この，無依存性と確実性との関係に疑義を呈し，有依存であるが必ず起こるものを反例として挙げることで，この関係を否定する．幾つかある彼らの反例の中で哲学的に最も興味深いのは太陽の，出と没である．彼らによれば，太陽は出れば必ず没し，没すれば必ず上るが，時間というものに依存している．一方，仏教側の応答に目を向けると，プラジュニャーカラグプタがこの反例について興味深い回答を出している．

　本稿は，プラジュニャーカラグプタと彼の対論者が論じる，中世インド版「sunrise problem」とも言えるべき問題について考察する．プラジュニャーカラグプタは，太陽の，出による没の遍充，没による出の遍充を認めない．というのも，それらが繰り返し見ることに基づいているとしても，没した太陽が出ない，出た太陽が没しない，ことを斥ける正しい認識がないからである．

　プラジュニャーカラグプタが論じる問題は，ヒュームが提起した，いわゆる帰納の問題と本質を同じくするが，プラジュニャーカラグプタの場合，その議論は，宗教上の或いは護教論的な要請がその背景にあることに注意すべきであろう．

...

183.『集量論』4章蔵訳の一断面——Kanakavarman 訳についての覚書——

岡崎　康浩

　Pramāṇasamuccayavṛtti（PSV）は，現在 Kanakavarman と Dad pa'i shes rab（K）による蔵訳と Vasudhararakṣita と Seng ge rgyal mtshan（V）による蔵訳の2種の蔵訳でのみその全体像を見ることができるが，両蔵訳には，齟齬がかなり存在し，そのいくつかは PSV の理解を妨げている．とくに4章には，一方の蔵訳に存在し，一方の蔵訳には存在しない箇所がいくつかみられる．その多くは一方の蔵訳の欠落，または錯簡と考えられるが，その中で規模が大きく内容的にも重要な Pramāṇasamuccaya（PS）4.4 と 4.5 の間の K 訳については，単純に V 訳の欠落と考えることができない．それはこの箇所の K 訳の持つ特異な性格にある．この K 訳 PSV とその注釈 Pramāṇasamuccayaṭīkā（PST）を比較したとき，PST にはこの箇所の PSV を引用し説明したと思われる箇所がなく，PSV の内容をただ敷衍していると思われることであり，逆に PSV が PST の本文から抽出されたようにさえ見えることである．また，内容から考えて，この箇所は PS4.4 とその前後の PSV で例示が同延関係を示すとした場合の難点を論じた議論の補完的なものであり，PSV 自体はこの箇所がなくても意味が通じるものである．したがって，この箇所の K 訳 PSV は竄入の可能性が疑われる．

184. *Guhyatattvaprakāśa* Ⅲ における「般若と方便の合一」——*Saṃpuṭodbhavatantra* Ⅱ-ⅱ との並行箇所を中心に——

渡辺　亮

　インド密教サンヴァラ系の一流派を形成したクリシュナーチャーリヤ（Kṛṣṇācārya）に帰される『グヒヤタットゥヴァプラカーシャ』（*Guhyatattvaprakāśa-nāma*）はチベットの大学僧プトゥン（Bu ston）の言及により＜究竟次第＞を説く儀礼書として知られている．その多くの詩節はインド密教聖典の諸説を総合・折衷した『サンプタタントラ』（*Saṃpuṭodbhavatantra*）と並行しているが，それを指摘する論考は未だ発表されていない．本稿では同書の第3章に確認できる『サンプタタントラ』との並行箇所を俎上に載せ，その内容を明らかにするとともに，クリシュナーチャーリヤの方軌が同聖典にどのように包摂されたのか，周辺文献を考慮しつつ，その一端を窺うことを目的とする．

　同書の第2章および第3章では後期密教聖典に見られる *evaṃ māya śrutam* 云々——いわゆる *bhaga*-type——の序文（*nidāna*）を音節や語単位に区分し，それぞれに教理的な解釈を施す仕方が説かれる．その仕方を手短に述べるならば，序文の音節や語を符丁としてそれらが持つ表面的な意味以外のさまざまな事物や現象を修行者に認識させる仕方である．彼は自身の教義やその実践を序文という諸々の象徴語によって表現したのである．

　また重要な論点の一つは「般若（*prajñā*）と方便（*upāya*）」に代表される女性原理と男性原理の融和的な合一であると考えられる．特に第3章では羯磨印（*karmamudrā*）との性的瑜伽によって獲得される般若智（*prajñājñāna*）が *evaṃ* などの符丁によって体得される仕方が説かれる．

185. 仏教とヒンドゥー教の入門儀礼——*Bhūtaḍāmaratantra* における maṇḍalapraveśa と dīkṣā——

藤　井　　明

　これまでに *Bhūtaḍāmaratantra* の仏教版（Buddhist *Bhūtaḍāmaratantra* / BBT）とヒンドゥー教版（Hindu *Bhūtaḍāmaratantra* / HBT）の比較対照を行ってきた．本論文では両 BT の入門儀礼に関する記述を比較対照した．

　両 BT では，いくつかの共有されない要素と共有される要素が認められる．仏教とヒンドゥー教間で何が共有される要素で，何が共有されない要素であるか，という具体的事例を両 BT の入門儀礼を例に挙げて明らかにした．この儀礼は，BBT では第4章の maṇḍalapraveśavidhi として示される箇所である．この記述に対応する HBT の章は第6章であり，dīkṣāvidhāna と説かれている．

　両 BT の本儀礼中で共有されない要素としては，1. 入門儀礼の名称，2. Vajra の使用，3. マントラの暗号化，4. テクニカルタームの使用という4点が挙げられる．また，共有される要素として，1. 衣の色と覆面の使用，2. 忿怒尊との合一化と āveśa，3. kuladevatā を見せる作法と灌頂，4. 水の使用の4点が示される．これらの記述の分析の結果，BBT から HBT を編纂した改変者は仏教特有の術語を避けながら HBT を編纂したと推測される．即ち，仏教の教理や概念というものを理解していた者による編纂であった可能性が挙げられる．一方で，編纂者が単に理解出来ない術語を用いなかったという可能性もあるが，これを断定することは困難である．本論文で提示してきた BBT と HBT の対応関係が示すように，タントラ仏教

における maṇḍalapraveśa とヒンドゥータントリズムにおける dīkṣā の儀礼はある程
度は交替可能な儀礼であると言い得るであろう.

186. ツォンカパが提起する『中観五蘊論』の著者問題

横山　　剛

　チャンドラキールティ（Candrakīrti, 7世紀頃）が著したとされる『中観五蘊論』
（**Madhyamakapañcaskandhaka*, チベット語訳のみ現存）は，中観派の理解を交えながら，
説一切有部の法体系を略説する小論である.　しかし，アビダルマ的な色彩が強い
ために，一部の先行研究は同論をチャンドラキールティの真作とすることに疑念
を呈する.　筆者はこれまでにこれらの研究が提示する根拠を批判的に検討するこ
とで，それらが同論師の著者性を否定するためには十分でないことを指摘すると
ともに，真作を支持する新たな根拠を提示した.　一方で，ツォンカパ（Tsoṅ kha pa,
1357–1419）も『善説金鬘』（*Legs bśad gser phreṅ*）において，これらの研究とは別の点
から，チャンドラキールティの著者性に疑念を呈する.

　本稿は，ツォンカパの主張や根拠の詳細を明らかにするとともに，その妥当性
を検討することを目的とする.　ツォンカパは『善説金鬘』において，見所断の煩
悩を断つ過程をどのように説くかという点を議論する中で，『中観五蘊論』の著者
性に言及する.　そこでは『倶舎論』と『阿毘達磨集論』の見道理論を対比しなが
ら議論が進む.　本稿では，両論における見道理論の差を明確化した上で，ツォン
カパの主張を再考する.　また，その主張の背景に，「有部の法体系＝実在論」およ
び「チャンドラキールティは世俗であっても実在論を認めない」という思想的な
前提が見られることを指摘する.　本稿では『中観五蘊論』の著作目的や性格を考
慮に入れるとともに，有部アビダルマの法体系の性質にまでさかのぼって，これ
らの前提や議論の妥当性を検討する.　そして，その主張や根拠がチャンドラキー
ルティの著者性を疑問視するためには，十分ではないことを示す.

187. med dgag と ma yin dgag に関する再検討

根本　裕史

　本論文はチベット仏教における med dgag と ma yin dgag という二種の否定に関わ
る概念を再検討するものである.　サンスクリットの二種の否定表現として良く知

られる prasajyapratiṣedha「想定否定」と paryudāsa「制限否定」は，シャーンタラクシタとカマラシーラのアポーハ論や，チベットのサンプ僧院で展開した空性論証解釈を経て，med dgag「不在」（ツォンカパによれば，何かの否定という形でのみ知られるもの）と ma yin dgag「非在」（ツォンカパによれば，否定を通じて認識内に別の存在要素を投影するもの）という認識論的な概念へと変容した．これらがゴク・ロデン・シェーラプ，トルポパ，ツォンカパの中観思想・仏性論で重要な意味を担っている．多くの研究の蓄積があるにもかかわらず，今なお不明瞭と思われるのは次の二つの問題である．[1] チベット的な med dgag と ma yin dgag の特質は何であるか．[2] 瑜伽行者の宗教的体験を ma yin dgag ないし med dgag の概念によってどのように説明できるか．本論文ではこれらの問題を精査することにより，瑜伽行者は入定中に何も見ないのだとするガンポパ説，ma yin dgag「非在」を見るのだとするトルポパ説，med dgag「不在」を見るのだとするツォンカパ説の特色を論じ，med dgag と ma yin dgag の概念がチベット仏教修行理論の本質を理解する上で有効な着眼点となることを指摘する．

188. Dīpaṃkaraśrījñāna による *Gaṇapatisādhana* について

望月　海慧

Dīpaṃkaraśrījñāna は30を超える成就法を著しており，その観想対象となる尊格にはヒンディーの神々も見られる．Gaṇapati はその一人であり，彼は2つの Gaṇapati 成就法を著している．すなわち，*Śrīgaṇapatiśāntisādhana*（P. no. 4986）と *Gaṇapatiguhyasādhana*（P. no. 4990）である．また，Gaṇapati の別名である Vighnarāja の成就法である *Sunipuṇamahādevavighnarājasādhana*（P. no. 4981）と Gaṇapati に対する讃歌である *Gaṇapatirāgavajrasamayastotra*（D. no. 3739, P. no. 4561）もあり，彼による Gaṇapati 関係の著作は4書となる．さらに，彼には他の著者による Gaṇapati 文献の翻訳が4書ある．著作のうち，第二の成就法は彼が翻訳した Amoghavajra の同名成就法とほぼ同じ内容であり，最後の讃歌は，図像的特徴が書き換えられて，最初の成就法に引用されている．ただし，彼の他の著作には Gaṇapati に対する言及を見ることはできない．

このうち，著作において描写される Gaṇapati の図像的特徴を比較すると，最初の Gaṇapati 成就法では，白い身体・象頭・四手・鼠座で描かれており，チベットに伝わる彼の伝承と一致する．しかしながら，第二 Gaṇapati 成就法では，赤い身

体・猿頭・四手で描かれており，上述の Amoghavajra の伝承と一致する．また，Vighnarāja の成就法では，赤い身体・四面三眼・十二手で描かれており，Abhayākaragupta が編集した *Sādhanamālā* に収録される Gaṇapati 成就法の伝承に類似している．同じ著者が異なる図像的特徴を著したことは，彼が確定した図像的特徴を持っていなかったことと，異なる伝承をチベットに伝えようとしたことを意味している．

189. アティシャの説く二諦の双入について——第四灌頂を中心に——

<div align="right">朴　熙彦</div>

　密教を顕教から区別づける要素として，入門儀礼でもあり，成就の手段ともされる灌頂（abhiśeka）を挙げることができる．一般に灌頂は，瓶灌頂，秘密灌頂，般若智灌頂，第四灌頂に分類される．そのうち，第四灌頂の定義と目的についての解釈は多様であり，第四灌頂の設定自体を否定する立場，般若智灌頂の一部とする立場，言葉による灌頂とする立場，言葉による灌頂とは異なる儀礼であるとする立場などが共存してきた．本稿ではアティシャ（Atiśa Dīpaṃkaraśrījñāna, 982–1054）の密教著作『現観分別』（*Abhisamayavibhaṅga*）と見修広説（*lTa sgom chen mo*）を中心として彼が説いた第四灌頂の定義と目的の究明を目指す．

　結論として，まず，アティシャは第四灌頂を言葉による世俗諦と勝義諦の双入の説示として定義することを指摘し，二諦の双入が説示される理由は修行者が勝義諦のみにとどまることを防ぎ，利他行を行うための基盤を提示するためであることを明らかにする．最後に二諦の双入を成就した者が自他の利益のために実践すべき行為としてアティシャは如何なるものを提示するかを論じる．

190. ツォンカパのヘールカ身体曼荼羅成就法『密意解明』について

<div align="right">福島　マシュー</div>

　本論文はチベットの有名な学僧であるツォンカパが著した『密意解明』（*dGongs pa rab gsal*）の構造を示し，そしてその特徴を明らかにすることを目的とする．

　『密意解明』は生起次第の修行者向けのヘールカ身体曼荼羅の成就法儀軌である．本テキストではガンターパの直接引用は見られないが，その内容から見るとガンターパの成就法を元にしていることは明らかである．『密意解明』はツォンカ

パの晩年，およそ1415年頃の著作と思われる．奥書によれば，チベットのガンデ
ン寺にて書かれ，カシパ・リンチェンによって書き写された．ツォンカパは複数
の高僧からの要請を受け，この教えを説いたということである．テキスト自体は
27フォリオからなり，主に散文で書かれている．構成はチベットで作られた一般
的な儀軌の構成となっている．

　ツォンカパは『密意解明』を2つの部分に分けている．それは（1)「実際の修習
の次第」(lam sgom pa'i rim pa dngos)，（2)「修習の効能」(de ltar bsgom pa'i phan yon) であ
る．また（1)はさらに（1.1)「修習の対象」(gang gis sgom pa'i rten)，（1.2)「修習の場
所」(gang du sgom pa'i gnas)，（1.3)「修習の実践方法」(ji ltar sgom pa'i tshul) と3つに分
かれており，（1.3)が成就法の中心をなす．

　本成就法は瞑想・儀式の準備から始まり，次に外曼荼羅の観想が行われる．そ
の後身体曼荼羅の観想が行われ，供養や賞賛，曼荼羅を対象とした瞑想が行われ
る．最後に真言の念誦とバリ供養が行われ，成就法の修習が終了する．この構造
はガンターパの『吉祥なるチャクラサンヴァラの成就法』と概ね一致するが，ガ
ンターパのものよりはるかに詳しく説かれている．本論文ではにそれぞれの部分
を詳細に検討する．

191. 凡夫の業をめぐるガワンタシの見解

<div align="right">矢ノ下　智也</div>

　仏教の業報輪廻の理論によれば，真実に対する誤った認識（無明）を断じていな
い凡夫（so so skye bo, pṛthagjana）は，その真実を原因として善業や不善業を積み，善
趣や悪趣へと輪廻する．一方で，真実に対する誤った認識を断じている聖者が，
業を積んで輪廻することはない．ツォンカパ・ロサンタクパ（Tsong kha pa blo bzang
grags pa: 1357–1419）は，聖者は真実を直証した後も善業や不善業を積むが，彼らが
その業によって輪廻することはないと理解する．彼によれば，輪廻の原因となる
業を積むのは凡夫である．ただし，このことは凡夫が積む業であれば必ず輪廻の
原因になるということを意味するのではない．後代のゲルク派の学僧セー・ガワ
ンタシ（bSe Ngag dbang bkra shis: 1678–1738）によれば，未だ聖者位に到達していない
凡夫である声聞資糧道者が積む善業は，輪廻の原因にならない．なぜなら，その
善業は輪廻の根源である有身見（'jig lta, satkāyadṛṣṭi）によって発動されたものではな
いからである．ただし，声聞資糧道者はその善業を積むことによって来世で人間

に再生することになる．これは一見すると輪廻しているように見えるが，ガワンタシはそのようには理解しない．彼によれば，解脱や一切智を獲得するためには，何度も人間へと再生し，修行をしなければならないからである．もしも，その再生が輪廻であったら，声聞資糧道者は解脱することができなくなってしまう．ガワンタシの理解の背景には，「輪廻」（'khor ba）とは何かという問題があったと考えられる．彼にとって「輪廻」とは，業によって再生すること全てを意味するのではなく，その再生が業を積んだ本人に苦しみをもたらすことだけを意味するのである．

　『縁起大論』（*rTen 'brel chen mo*）の問答を分析することで，ガワンタシが業を「輪廻の原因となるもの」と「解脱や一切智へと導くもの」という二つに分類していることが明らかとなった．彼の理解は「解脱や一切智を獲得するためにはどのように修行をすべきか」という大乗仏教における救済論的な問いに対する一つの答えである．

192. インドネシアの文殊菩薩について

伊藤　奈保子

　インドネシアにおける文殊菩薩は文殊信仰や密教を考察する上で重要な尊像である．本論では2007年出版の執筆書籍を再考し，インドネシアの文殊菩薩の図像と特徴について述べる．現存作例は鋳造像は現段階で26軀，8-11世紀頃の中部ジャワ地域，東部ジャワ地域，スマトラにみられ，石造像は単独像が中部ジャワのプラオサン寺院に多く，また東部ジャワに1軀が確認できる．鋳造像・石造像ともに右手を与願印，左手には梵篋を載せた蓮茎を執る作例が多い．寺院のレリーフではボロブドゥールの『大方広仏華厳経』「入法界品」やムンドゥット寺院の八大菩薩の内の1軀として8-9世紀頃に建立された中部ジャワ地域の壁面などにみられる．8世紀頃のクルラク碑文では中部ジャワ地域に文殊菩薩の信仰があったことが読み取れ，造像の時期からも8世紀頃には文殊菩薩が中部ジャワ地域を中心に信仰の対象とされた可能性が考えられる．また鋳造像，石造像ともに頭部背後に三日月形がみられ，ボロブドゥールの仏伝図から7歳以下の童子と，ムンドゥット寺院の男女尊のレリーフに，群がる童子に三日月形が表現されることからインドネシアでは頭部背後の三日月形が童子を示す表現である事が導き出せる．また『陀羅尼集経』『文殊師利宝蔵陀羅尼経』などの経典に「文殊は童子形」であるこ

とが説かれ，尊像が三日月形のほかに，頭部の髻や獣牙の胸飾，ふくよかな体躯などからも，インドネシアの文殊菩薩は明らかに経典の童子を意図した造像がなされたことがうかがえる．

193. 「胎蔵」という漢訳語の原語について——不空訳の諸経論を中心として——

李　子捷

　本論において，筆者はまず不空（705-774）訳『大方等如来蔵経』を仏陀跋陀羅（358-429）訳『大方広如来蔵経』と比べる．その結果，仏陀跋陀羅訳によく見られる「仏性」という訳語が，不空訳に見当たらないことが分かる．なお，不空に使用される「胎蔵」という訳語は，仏陀跋陀羅訳にもチベット訳にも見当たらない．これより見ると，不空が garbha を「胎蔵」と漢訳した可能性を指摘できる．

　『如来蔵経』だけでなく，筆者は更に『金剛頂経』などの不空訳とされるほかの諸経論に見える「胎蔵」を確認することにより，この漢訳語の根源を探ってみたい．『金剛頂経』の梵本と不空訳との対照を通して，後者に見られる「虚空界胎蔵」という訳語が複数のサンスクリット語単語に対応することが明らかになる．このため，よく「蔵」と訳される garbha が，不空訳の場合になると，しばしば「胎蔵」と翻訳される，という結論に至る．

194. 「捨生取義」——大乗仏教の倫理的観点から——

唐　秀連

　本稿では「捨生取義」（生を捨て義を取る）について大乗仏教の倫理的観点から述べる．

　「捨生取義」の倫理的命題は先秦時代の儒教にさかのぼる．漢字の「義」という字は，主に公正または正義を意味するが，仏教ではその概念に独自の解釈がある．仏教の経典において，「捨生取義」は「捨身護法」（身を捨てて法を護る）の考えに最も近い．『勝鬘経』や『央掘魔羅経』など，大乗仏教の方等経では，自分の命を犠牲にして「正法」を守ることを強く唱導している．

　「捨身護法」は大乗仏教で高く評価されてはいるものの，そのような行為はその複雑性から必要な道義的責任とは見なされていない．仏教では世俗の道徳規範は「世俗常数」以上のものではないと信じられている．よって，世俗の倫理的規範や

義務を忠実に実践することと比較して，仏教では道徳的行為が「涅槃」に通じる
正しい道へと導くものであるかに重点が置かれている．それゆえ，真の「正法」
と「捨生取義」の間で，大乗仏教の倫理観では前者により大きな価値を置き，そ
れを後者の評価基準としている．

195. 思渓蔵『一切経音義』について

李　　乃琦

　『一切経音義』は唐代の僧侶である玄応に編纂され，現存する最古の仏典音義で
ある．奈良時代に日本に伝来し，盛んに書写された．現在，中国に所蔵されてい
る『一切経音義』の版本に対し，写本は日本しか残されていない．その他に，大
英図書館やフランス国立図書館には『一切経音義』の敦煌・吐魯蕃断片群が所蔵
されている．2019年，国際仏教学大学院大学と中国国家図書館古籍部とが共同編
集した宋版思渓蔵が公開できるようになった．思渓蔵は高麗再雕本を底本とする
大正蔵の対校本として，利用する価値がある．

　本論文は，『一切経音義』写本（正倉院蔵本，金剛寺蔵本，法隆寺大治三年写本，七
寺蔵本，西方寺蔵本，広島大学図書館蔵本，東京大学史料編纂所蔵本，京都大学国語学国文
学研究室蔵本，天理図書館蔵本，興聖寺本）と版本（高麗初雕本，高麗再雕本，磧砂蔵本，
宮内庁蔵本）を対照する．思渓蔵『一切経音義』を中心に，諸本と異同のある内容
を通して，思渓蔵の特徴を検討する．

196.「往生淨土符食法」について

孫　　眞（政完）

　『佛子必覽』（1931）と『釋門儀範』（1935）にある‘往生淨土符食法’の種類と活
用方法，意味を調べることを目的とする．『佛子必覽』と『釋門儀範』は，韓国の
仏教儀式の體系化と近代化という点で重要な位置を占める儀式書である．特に，
朝鮮後期の韓国仏教では儀式集の集中的に刊行された．今回の研究では，死者を
浄土に往生させる‘往生淨土符’を摂取する過程に焦点を合わせたものである．
主に，‘往生淨土符食法’と三長六齋日の関係性と展開についての考察である．こ
の符を燃やし，その灰を水に溶かして摂取する行為は見えない力を内在化するこ
とである．つまり，この符を通して韓国仏教の符籍に関した側面を見ているが，

それは浄土に生まれ変わりたいという仏教的な側面を意味する．並に，神秘的な符籍が仏教儀式の一部として使われたことも分かる．

197. 法華験記における神仏習合

<div align="right">辻本　臣哉</div>

　本稿では，法華験記において神祇の登場する説話に対して，どのような神仏習合理論の影響があるかを検証した．神仏習合理論は，護法善神説，神身離脱説，本地垂迹説の三つに分けられる．まず，奈良時代に，護法善神説と神身離脱説が広まる．護法善神説では，神は仏法を保護する護法神とされる．一方，神身離脱説では，神は衆生と同様，迷える存在であり，受苦の身を脱するため仏法の力により救われるとされる．平安時代になり，本地である仏・菩薩が衆生を救済するために神として現れるとする，本地垂迹説が登場し，徐々に神仏習合理論の主役となる．

　検証の結果，社格の高い神には，護法善神説が適用されている一方，社格の低い神には，神身離脱説が適用されていることが確認された．本地垂迹説については，その影響を受けた説話はなかった．しかし，同一の神祇に，護法善神説と神身離脱説の二つの理論が適用されていることもあり，神の分類は，単純ではなく，多層的である．

198.『五輪九字明秘密釈』の九字曼荼羅の背景

<div align="right">亀山　隆彦</div>

　本稿では，平安末期の真言僧覚鑁が著した『五輪九字明秘密釈』の「正入秘密真言門」中に説かれる「九字曼荼羅」に着目し，本曼荼羅の成立経緯と背景に関して考察を試みる．

　『五輪九字明秘密釈』所説の九字曼荼羅とは，阿弥陀仏の九字真言《oṃ》《a》《mṛ》《ta》《te》《se》《ha》《ra》《hūṃ》を核とする曼荼羅思想である．中央の観音，第一重の八葉蓮華に配置される八仏，第二重の八葉蓮華に配置される八大菩薩，および十二大供養菩薩といった要素から構成される．先行研究では，この曼荼羅を構成する要素が，どういった経論・儀軌・教説に由来するかについて，議論が蓄積されてきた．

　先ず，中央と第一重の八葉上の九尊に関しては，不空訳『無量寿如来観行供養儀軌』起源と見て間違いない．一方，第二重の八葉上に配される八大菩薩については，菩薩の選択と配列から，不空訳『八大菩薩曼荼羅経』由来とも考えられるが，『五輪九字明秘密釈』の場合，『八大菩薩曼荼羅経』には無い九字真言と八大菩薩の対応が説かれるという問題が残される．

　この問題に関して，赤塚祐道氏は，中世期の密教僧が著した各種典籍を分析し，その中に記される「阿弥陀法」で用いられる密教瞑想法「字輪観」に関連して，九字真言と八大菩薩の対応が示されることを指摘する．さらに，その指摘に基づき，中世密教僧が用いた九字真言の字輪観が，『五輪九字明秘密釈』の九字曼荼羅の典拠と推測する．

　筆者も，赤塚氏の推測に同意する．しかし，現段階では，論拠が十分でないという問題も残る．本稿では，この課題の克服を目標に，『五輪九字明秘密釈』の九字曼荼羅と高山寺蔵『五臓曼荼羅』の一部記述の比較に取り組む．この比較を通じて，九字曼荼羅と字輪観が置き換え可能であること，両者が文脈の面で非常に近い位置にあることを明らかにする．