Abstracts

Parinivāṇa, Saṅghabheda, Saṅgīti, and Abhidharma: the Background of the *Saṅgīti-sūtra*

Norisato Aohara

The *Saṅgīti-sūtra* is known as a sutra which emerged later and exhibits exegetical methods of Abhidharma in it. Such characteristics have been usually pointed out with regard to its main portion of the teachings. This paper deals with the *nidāna*-s, the introductory part of the sutra which relates its background and motives. There are incorporated various impressive episodes suggesting a crisis of *saṅgha*'s splitting after the demise of the Buddha and necessity of *saṅgīti*, the compilation of scriptural canon. Most of their passages are given as fomulas which we can trace to other canonical texts. It reveals that Abhidharma-like activities are not restricted to the representation of the doctrine but rather extended to the *nidāna*-s and even to the whole structure of the sutra. And apparently those activities themselves were regarded as "*saṅgīti*".

The zhenru 真如 (tathatā) and foxing 仏性 of Jiaxiang jizang 嘉祥吉蔵

—with a focus on the quotation of the *Ratnagotravibhāga* 究竟一乗宝性論 and the *Foxinglun* 仏性論—

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The purpose of this article is to discuss the theory of zhenru 真如 (tathatā) and foxing 仏性 of Jiaxiangjizang 嘉祥吉蔵 (549-623), especially about the interpretation of zhenrufoxing 真如仏性 and the quote of the *Ratnagotravibhāga* 究竟

一乗宝性論 and the *Foxinglun* 仏性論. As we have known, there are many quotes of the *Foxinglun* in Jizang's writings. In contrast, the quote of the *Ratnagotravibhāga* can merely be seen in the *Shengmanbaoku* 勝鬘宝窟 and the *Fahuayouyi* 法華遊意. It seems that Jizang took the *Foxinglun* more seriously than the *Ratnagotravibhāga* if we just pay attention to the number of quote.

Although the theory of zhenru (tathatā) and foxing of Jizang succeeded that of the Dilun 地論 school in the Northern Dynasty of Chinese Buddhism, it is not to be neglected that there is essential difference between them. According to the explanation of Jizang, pure zhenru (tathatā) 無垢真如 is at a higher level than polluted zhenru (tathatā) 有垢真如, and the *Foxinglun* regards pure zhenru as shengxiang 勝相, and considers polluted zhenru as tongxiang 同相. On the other hand, the term of "shengxiang 勝相・tongxiang 同相" could not be seen in the classical Chinese translation text of the Foxinglun 仏性論 and the Fahualun 法華論. On the contrary, they can be found in the classical Chinese transalation text of the *Ratnagotravibhāga* 究竟一乗宝性論. Therefore, it seems that Jizang took the *Foxinglun* more seriously than the *Ratnagotravibhāga* if we just pay attention to the number of quote, but in fact, the *Ratnagotravibhāga* was also utilized by Jizang as one of the most important basics.

Keyword：Jizang、the *Ratnagotravibhāga*、the *Foxinglun*、zhenru (tathatā)、foxing

瑜伽行派における浄勝意楽（śuddhādhyāśaya）

Vo Thi Van Anh

「浄勝意楽」（śuddhādhyāśaya）という語は$\bar{a}\sqrt{\text{śī}}$から作られた語であり，同語根から作られた語として意楽（āśaya）や増上意楽（adhyāśaya）がある．瑜伽行派では菩薩道の中で初めての聖者となる階位を「浄勝意楽という地」（śuddhādhyāśaya-bhūmi）と名付ける．この浄勝意楽地は同学派特有の階位説（七地系統）において現れる．結論を先取りすれば，浄勝意楽という語は，瑜伽行派の菩薩道の確立において必要なものであったために，同学派によって造語された用語であると推測される．このことを論証することが本稿の目的である．

第一章では，『摂大乗論』において浄勝意楽が果的な波羅蜜多を包摂するという機能を有していることについて検討した．波羅蜜多の果的な側面を包摂する浄勝意楽とは，菩薩の浄勝意楽地を重要な位とする瑜伽行派の階位説に基づいたものである．このことは瑜伽行派における波羅蜜多の二側面を前提としており，その側面とは菩薩道における向上（因的）と向下（果的）という二側面であることを指摘した．第二章では，浄勝意楽と語根を同じくする意楽や増上意楽の語を瑜伽行派内外の文献にわたって検討した．これらの語は瑜伽行派だけでなく，当時の仏教文献においても頻繁に用いられる．それらの文献において増上意楽が何れも修行者である菩薩の意向を示す語であることを指摘した．中でも『大毘婆沙論』では菩薩の定義において増上意楽が菩薩道の基盤としている点は注目に値する．第三章では，瑜伽行派の階位説と密接な関係にある『十地経』に説かれる浄勝意楽を検討した．現存梵本などには浄勝意楽に相当する語が初地に関する記述の中に見られるが，同経の旧漢訳においてはそれが確認できない．このことから瑜伽行派で用いられる浄勝意楽の語が『十地経』に由来するものではないことが理解される．

以上，浄勝意楽の語は瑜伽行派特有の階位説における独自の用語であると考えられる．当時の仏教文献において菩薩の意向を示す語として用いられた意楽/増上意楽（āśaya/adhyāśaya）に清浄（śuddhā）の語を加えて浄勝意楽（śuddhādhyāśaya）としたのは同学派の聖者の階位説を確立する背景にあるのであったと理解される．

Study of Hotchibo Shoshin's *Nehanshosyo*

Akiya Murakami

The purpose of this paper is to research the fundamental problems of authenticity and the compilation period of Shoshin's *Nehanshosyo* (Subcommentary to Guanding's Commentary on The *Mahāparinirvāṇa-sūtra*). Further, to introduce fragments cited in Shoshin's *Nehanshosyo* from Guanding's (灌頂[561-632]) *Daboniepanjing shu* (Commentary on The *Mahāparinirvāṇa-sūtra*), Fabao's (法宝[627?-706～710?]) *Daboniepanjing shu* (Commentary on The *Mahāparinirvāṇa-sūtra*), Dojang's (道蔵[640?-721-?]) *Chengshilun so* (Commentary on The *Tattvasiddhi*), Kyonghung's (憬興[?-681-?]) *Niepanjing so* (Commen-

tary on The *Mahāparinirvāṇa-sūtra*), Taehyon's (太賢[8ce]) *Daboniepanjing kojokki* (Commentary on The *Mahāparinirvāṇa-sūtra*) and Xingman's (行満[?-817-?]) *Niepanjing shu siji* (Personal Record on Guanding's Commentary on The *Mahāparinirvāṇa-sūtra*). In conclusion, the *Nehanshosyo* can be regarded as Shoshin's authentic text, which was compiled in June of 1196ce. Concerning the cited fragments, refer to the Japanese thesis.

How Chinese Buddhism Discusses the Experience of the "Eternal Tathāgata"

Sachio Onoshima

In this research, I explain that in Chinese Buddhism, the Buddha's bones (śarīra) and the stūpa, where his bones are kept, are regarded as the Buddha himself. Particularly, in Daoxuan's (道宣) work entitled *Jishenzhou-sanbao-gantong-lu* (集神州三宝感通録), he describes śarīra as the "buddha's body,"or "Śākyamuni Buddha's body." Also, in his commentary of the *Four Part Vinaya* (四分律) known as the *Sifen-lü-shanfan-buque-xingshi-chao* (四分律刪繁補闕行事鈔), Daoxuan requires the worship of the stūpa as the buddha himself. These interpretations are consistent with the teachings of Chinese Buddhism. For instance, in Sengzong's (僧宗) commentary of *Mahāparinirvāna-sūtra/ Nirvana Sutra*, he expounds that a stūpa is not different from *nirmāṇakāya*. From these findings, we can see that by considering the Buddha's bones and the stūpa as living incarnations of the Buddha himself, Chinese Buddhism explains the Buddha to be eternal and exists to this very day.

Fazang and the Sifenlu Vinaya School

Wickstrom, Daniel Andrew

Fazang's (643-712) *Commentary on the Fanwang jing* is his only writing concerned with Vinaya precepts. Within his text Fazang established the Bodhisttva precepts as the basis for practice and through the practice of upholding precpepts Bodhisattvas culminate great compassion. Within Fazang's teachings the ideals of Bodhisttva precepts is of great importance, yet research on Fazang's *Commentary on the Fanwang jing* is only elementary.

Upon taking ordination Fazang lived in the Taiyuan Temple which was the center for Sifenlu Vinaya School study after Daoxuan (596-667). Sifenlu Vinaya School monks such as Huaisu (634-707) studied under Daocheng (approx. 620-690) who was also one of Fazang's preceptors.

The aim of this paper is to examine Fazang's *Commentary on the Fanwang jing* in relation to the Sifenlu Vinaya School, particulary the commentaries of Daoxuan and Huaisu. Through these examinations I will clarify Fazang wrote his *Commentary on the Fanwang jing* under the influence of the Sifenlu Vinaya School and analyze the meaning of Bodhisattva precepts within Fazang's teachings.

Research on Debate of the Conversion of Original Nature

Ryoukei Nishiyama

It is an important matter for Buddhism that bodhisattva aids sentient beings. Bodhisattva aids sentient beings through "undefiled meditation." In this paper, I examine the issue and the meaning of the debate on the conversion of original nature in connection to the aspects of bodhisattva's aiding sentient beings through "undefiled meditation." The document of the debate on the conversion of original nature is brief and has gathered little attention. However,

it can be said that this point of argument attracted much attention in the past do to the amount of documents remaining dealing with this debate.Through the examination of these documents, it is revealed that the issue of this argument is the organization of the bodhisattva's meditation ideology and the recognition of sentient-beings. Keeping this in mind, through a re-examination of these documents the meaning of the debate on the conversion of original nature can be understood. That being, the ideology of the debate on the conversion of original nature reveals the aspects of how Bodhisattvas through undefiled meditation guide sentient beings. In doing so, this argument aids such an understanding for those acts, and places the subjective experience of Buddhist practice objectively within the doctrinal learning.

A Study of Kōjō's Thoughts on Buddhist Precepts

Reiko Okamoto

Kōjō Kaichō (779-858), one of the disciples of Dengyō Daishi Saichō (767-822), following Saichō's will, worked hard to establish the independency of Daijō Kaidan (mahayana ordination hall). The imperial permission to establish Daijo Kaidan was finally granted seven days after Saichō's death. The details of all those sequance of events were depicted in *the Denjutsu Isshin Kaimon.*

The present study attempts to clarify Kōjō's thoughts on Buddhist precepts which had inherited from Dengyo Daishi Saichō, by examining *the Denjutsu Isshin Kaimon and the Kojō-gimon Shūei-kettō* of *the Touketsu.*

Kojō *remarked,* in *the Denjutsu Isshin Kaimon,* that Endon Kai, the perfect mahayana precepts, was inherited from Dainichi Nyorai, Vairocana, and *The Kojō-gimon Shūei-kettō* shows that Kojō also got a confirmation on this idea from Shūei (year of birth unknown -845), *a highest priest of China Tiantai.*

It can be said, as a conclusion, that Kojō's this idea of "inheritance of Endon Kai by Virocana" is a significant factor of his thoughts on Buddhist precepts.