Abstracts

The Meanings of the Term *dharmadhātu* in the *Gaṇḍavyūhasūtra*: Some Patterns of Its Compounds (2)

Shoryu KATSURA

From the 125 usages of the term "*dharmadhātu*" in the *Gaṇḍavyūhasūtra* chapters 1–33 we can conclude the following:

(1) The six characteristics pointed out in my previous paper are also found in the present investigation.

(2) This investigation delves into the main part of this sūtra, where Sudhana successively visits *kalyāṇamitra*s. Consequently, there was an increase in instances where *dharmadhātu* is mentioned in the descriptions of Sudhana and *kalyāṇamitra*s he visits.

(3) A particularly characteristic feature is the frequent appearance of the expression "to pervade the *dharmadhātu*." Among these, the descriptions of the *bhikṣu* Sāgaradhvaja and the third night goddess, from whose body parts or pores various beings emerge and, having manifested miraculous events, pervade *dharmadhātu*, are noteworthy as a precursor to the later Kegon (Huayan) philosophy of "one is all, all is one."

(4) Although they appear only once, the expressions "the equality/sameness in *dharmadhātu*" (*dharmadhātu-samatā*) and "*dharmadhātu* with no periphery or center" (*ananta-madhya-dharmadhātu*) are significant.

(5) Finally, it is also noteworthy that there is a description of Vairocana Buddha, who is the main Buddha of the *Buddha-avataṃsaka-sūtra* but hardly appears in the *Gaṇḍavyūha-sūtra*, as pervading *dharmadhātu* and turning the wheel of the Dharma.

I shall examine the uses of the term *dharmadhātu* in the rest of the *Gaṇḍavyūha-sūtra* in the future paper.

The Sthiramati's Fragments among the Wogihara's Edition of the Yaśomitra's Commentary of *Abhidharmakośabhāṣya*

Norisato AOHARA

Among the Sanskrit manuscript film collection preserved at Ryukoku University, there are seven manuscripts of Yaśomitra's *Sphuṭārthā* (SA), his commentary on the *Abhidharmakośabhāṣya* (AKBh), collected from various research institutions. All of these originate from Nepal, but the oldest appears to be the manuscript kept at the Cambridge University Library (CU). Compared with the other manuscripts, CU contains a significant number of marginal annotations. In all the other manuscripts, these marginal notes have been incorporated into the main text. In the currently most widely used critical edition by U. Wogihara, CU was not consulted, and the marginal additions have been integrated into the main text. Wogihara also notes that many of these additions are not found in the Tibetan translation of SA.

According to the author's investigation, almost all of the interpolated passages found in CU are excerpts from Sthiramati's *Tattvārthā* (TA), another commentary on AKBh. Thus, Wogihara edition presents a text in which the original SA has been contaminated with material from TA. This paper focuses particularly on the examples found in Chapter V (*Anuśaya-nirdeśa*), presenting parallel passages between SA and the Sanskrit manuscript of TA.

On the Occurrences of the Term 'mahāyāna' in Sectarian Buddhist Texts, Part I

Yoshimichi FUJITA

Vasubandhu's commentary on *Mahāyānasūtrālaṃkāra* 1.9 refers to an argument of certain interlocutors — most likely Sarvāstivāda monks who did not recognize the Mahāyāna sūtras as Buddhavacana — who claimed that "this

Śrāvakayāna is the Mahāyāna, and only through it can supreme bodhi be attained" (etad eva śrāvakayānaṃ mahāyānam etenaiva mahābodhiprāptiḥ). Their claim, in effect, amounts to the assertion that the traditional teaching of the Sarvāstivāda school is the Mahāyāna, and that sūtras and the teachings expounded in them, such as the *Prajñāpāramitā* sūtras, cannot be regarded as Mahāyāna.

This study, divided into two parts, aims to clarify the background of these interlocutors' claims by examining occurrences of the term 'mahāyāna' (大乗) in sectarian texts.

In Part I, I examine six instances of its usage: two in the *Abhidharmadīpā* of the Sarvāstivāda school ([1][2]), and four in the *Taishō Tripiṭaka* — [3] T99(769), [4] T2(2), [5] T6, and [6] T15.

In Part II, scheduled for publication in *Indogaku-Chibettogaku Kenkyū* (Journal of Indian and Tibetan Studies) 29, I will examine five more examples in the same *Tripiṭaka*, and reconsider the reference to 'mahāyāna' in the *Aṣṭasāhasrikā Prajñāpāramitā*.

In sum, this study seeks to clarify that the term 'mahāyāna' appears in the texts of at least the Sarvāstivāda and Dharmaguptaka schools, and to contribute to the broader discussion on 'Mahāyāna in the sectarian schools.'

Śāntarakṣita and Kamalaśīla on the Term *yogācāra*

Kiyokuni SHIGA

This paper examines two issues: (1) In the *Tattvasaṃgraha* (hereafter TS) and the *Tattvasaṃgrahapañjikā* (hereafter TSP), how often does the term *yogācāra* occur, and in what contexts is it mentioned? (2) Although Śāntarakṣita and Kamalaśīla do not explicitly present their own doctrinal positions in the TS and TSP, what explains this omission?

Regarding the issue (1), the term *yogācāra* appears twice in the TSP, both times in contrast to the Sautrāntikas, proponents of external reality. In both cases, the term is used to refer to those who maintain that cognition exists only in the mind and deny external objects. Moreover, the *yogācāra* position

Kamalaśīla considers is not identical to that of the so-called "Yogācāra (*vijñānavāda*) school" represented by Vasubandhu, the author of the *Viṃśatikā* and *Triṃśikā*, and others. This divergence is particularly evident in how examples such as hair-net-like cognition and dream cognition are treated.

Concerning the issue (2), a helpful clue lies in Dharmakīrti's expression *sāṃvyavahārika-pramāṇa* (a means of cognition operative in ordinary practical activities), which Kamalaśīla uses in the TSP. Several factors may explain why Śāntarakṣita and Kamalaśīla refrain from explicitly stating their doctrinal position in the TS and TSP: 1) because these texts function as indirect commentaries on Dharmakīrti's works, they could not advance positions beyond his theories; 2) since Dharmakīrti's system of *pramāṇa* is characterized as *sāṃvyavahārika*, their treatments of epistemological and logical problems and of opponents' views were likewise restrained to the conventional level; and (3) since their ultimate position as Mādhyamikas can be expressed elsewhere — in works composed after the TS, such as Śāntarakṣita's *Madhyamakālaṃkāra* —, there was no need to present them in the TS or TSP.

On the Citation and Textual Transformation of the *Akṣarāśisūtra*

Satoshi HAYASHIMA

This paper investigates the textual transmission and exegetical transformation of the *Akṣarāśisūtra* (*ARS*) as cited in the *Mahāyānasūtrālaṃkāra-bhāṣya* (*MSABh*) and its two subcommentaries — the *Mahāyānasūtrālaṃkāra-ṭīkā* (*MSAṬ*) attributed to Asvabhāva and the *Sūtrālaṃkāra-vṛtti-bhāṣya* (*SAVBh*) by Sthiramati. While both subcommentaries quote the *ARS* to substantiate the doctrine that the distinctions among dhātus are innumerable, their respective versions reveal significant doctrinal and textual differences. The *MSAṬ* preserves a version emphasizing quantitative multiplicity, whereas the *SAVBh* introduces qualitative distinctions among "śrāvaka-," "pratyekabuddha-," and "sentient-beings dhātus." By comparing these with earlier references in the *Mahāvibhāṣā* and *Yogācārabhūmi*, this study argues that Sthiramati deliberately expanded the *ARS* to accommodate the differentiation of the three vehicles. This

modification reflects a hermeneutical shift from numerical infinitude to ontological diversity, suggesting that the *SAVBh* represents a later redactional stage relative to the *MSAṬ* and offers new evidence for both their chronological relationship and the dynamic process of scriptural reinterpretation within the Yogācāra scholastic tradition.

The Mahāyāna Practice of the Thirty-Seven Dharmas: Focusing on the Yogācāra Texts

Yusei KITAYAMA

The Mahāyāna practice of the thirty-seven dharmas is already expounded in early Mahāyāna texts such as the *Aṣṭasāhasrikā-prajñāpāramitā* and the *Pañcaviṃśatisāhasrikā-prajñāpāramitā*, where it is incorporated into the framework of the bodhisattva path. It is further developed in Yogācāra texts, including the *Bodhisattvabhūmi* and the *Madhyāntavibhāga*, which emphasize the superiority of the bodhisattva-oriented practice of the thirty-seven dharmas over the practices of the śrāvaka and pratyekabuddha paths.

This paper first examines the teachings of the Prajñāpāramitā sūtras as a foundational source for the Mahāyāna interpretation of the thirty-seven dharmas. It then analyzes the distinctive features of the bodhisattva practice of the thirty-seven dharmas as presented in Yogācāra texts, particularly the *Bodhisattvabhūmi* and the *Madhyāntavibhāga*. Furthermore, the term *anupalambhayoga*, employed in the *Madhyāntavibhāga* to articulate the superiority of Mahāyāna practice, also appears in the *Tarkajvāla* in connection with the distinction between the two obstacles (*kleśa-āvaraṇa* and *jñeya-āvaraṇa*) within the practice of the thirty-seven dharmas. This parallel usage suggests that the *Tarkajvālā* was influenced by the *Madhyāntavibhāga*.

The *jingang sanmei* 金剛三昧 and the Buddha Nature in the *Dabanniepan jing* 大般涅槃経 (T.374)

Mayu YASUKAWA

The *Dabanniepan jing* 大般涅槃経 (T.374), which was translated by *Dharmakṣema around 421, possesses many distinctive features in both structure and content among the extent versions of the *Mahāparinirvāṇa-mahāsūtra*. One of such feature is that the doctrine of *foxing* 仏性 (*buddha-dhātu) is expounded in relation to the *samādhi* named the *jingang sanmei* 金剛三昧. The *Dabanniepan jing* teaches that a bodhisattva contemplates *foxing* in his body by entering the *jingang sanmei*. This is influenced by the *vajropama-samādhi*, which acts as the destroyer of defilements before the enlightenment that is the essential stage in the bodhisattva's practice established in the *Prajñāpāramitā* scriptures. In the *Dabanniepan jing*, the bodies of sentient beings are equal to the *dharma-kāyas*, which are the bodies of the Tathāgata, because they possess *foxing* as the *stūpas* in their bodies. Based on this understanding of *foxing*, the *Dabanniepan jing* seeks to contemplate *foxing* inherent in all sentient beings, not merely by entrusting it to their own conviction, but through the *samādhi* practice. To contemplate *foxing* within the bodies of sentient beings is comprehended as the *samādhi* experience of perceiving that the Buddha is oneself. While the *Dabanniepan jing* was influenced by the earlier scriptures, it demonstrated its own unique development in association with *jingang sanmei*.

On the "Hokke San-shū Sōtai Shō" Written on the Reverse Side of "Bunkan Shirin"

Tesshin MICHIMOTO

This study examines "Hokke San-shū Sōtai Shō 法華三宗相対抄", a work authored by "Sengan 千観". This text constitutes the back-paper documents of Volumes 1–12 of "Bunkan Shirin 文館詞林", a National Treasure housed at Kōyasan Shōchi-in Temple. Both "Bunkan Shirin 文館詞林" and its back-paper

documents exhibit exceptionally beautiful calligraphy. These are valuable ancient documents from the Heian period. This study focuses on the ideas presented in the "San-shū Sōtai Shō 三宗相対抄". This work is preserved as an ancient manuscript from the Heian period in the Eizan Bunko collection, though some volumes are missing. This paper employs the original back-paper materials held in Koyasan's "Bunkan Shirin 文館詞林" to transcribe the missing volumes and study their ideas. This work is a comprehensive treatise on the Lotus Sutra, compiled by "Sengan 千観" through citation of texts from the Tendai, Sanron, and Hossō schools. Through our transcription research, we have identified the following key points: "Sengan千観" demonstrates significant interest in and quotes extensively from "Seibuku 栖復"'s work "Hokke Genzann Yohushū 法華玄賛要集". While "Seibuku 栖復" provides commentary on "Jionn Daishi 慈恩大師"'s writings, evidence suggests that "Seibuku 栖復" may have endorsed the "One Vehicle doctrine 一乗思想". His teachings may have influenced the practice of "Byakugou kann 白毫観", as expounded in medieval Tendai Buddhism.

Doubts on the *Huayan Jing Wenyugangmu* as Fazang's Authentic Writing

Daniel WICKSTROM

Within the literature transmitted as the writings of Fazang, there are texts which are actually apocryphal. It goes without saying that if one were to use such apocryphal texts as authentic texts of Fazang the results would only bring about further confusion in understanding his ideologies. Therefore, it is of most importance that one is fully critical of texts before concluding their authenticity.

This paper will examine the problem of authenticity of the text *Wenyigangmu* which has been considered an authentic text of Fazang without doubt until now. Previous research places the composition of the work between Fazang's earliest work *Wu jiao zhang* and his Commentary on the *Huayan Sutra* being the *Tanxuanji*. However, if the *Wenyigangmu* is in fact an apocryphal text then the relation between these texts needs to be thoroughly re-examined.

This paper will examine the problem of authenticity of the *Wenyigangmu*

from three points. Those being, the relation between the *Wenyigangmu* and the *Huayan jing zhuanji*, the account of Divakara's translation, and a comparison of the interpretation of the ten mysterious gates in the *Wenyigangmu* with Fazang's *Tanxuanji*. Through these examinations it can be concluded that the *Wenyigangmu* is in fact a writing composed after Fazang, and was influenced by Fazang's disciple Huiyuan's writings.

A Study of Views on Kūkai in "The Kūkai and Hachiman Matual Portraits Legend": Focusing on "Kōbō Daish Bōshiki" by Gōhō

Takafumi KONISHI

This paper clarifies how Kūkai, who was regarded as the incarnation of various deities in medieval Japan, came to be understood through his identification with the Hachiman deity.

Focusing on Gōhō's (1306–1362) "Kōbō Daishi Bōshiki," which ritualizes the narratives of mutual image-making from the perspective of Esoteric Buddhism, the paper examines the text with particular attention to the concept of the Dōjōkan (vision of the ritual space).

The long-standing tradition in which Hachiman and Kūkai depicted each other's forms represents an act of visualizing and expressing the sameness of their inner realization — that is, their essential identity. This text encapsulates that inner realization through the image of the Nyoihōju (wish-fulfilling jewel), as understood within the framework of Esoteric Buddhist doctrine.

In the text the wish-fulfilling jewel transforms into various deities and buddhas; however, unlike other divine figures, Hachiman and Kūkai appear in the present world and engage closely in the salvation of sentient beings. This paper demonstrates that Hachiman, through his manifestation in the present world and unification with Kūkai, came to be understood as a medium for the active and direct salvation of beings through relics and the wish-fulfilling jewel.