

A Study on the Manuscript of the *Miji jingang lishi jing* in the
Nanatsudera-Canon not Included in the Tripitaka

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Miji jingang lishi jing 密迹金剛力士經 (the *Guhyakādhipatinirdeśa*) is the first Chinese translation of the *Tathāgataguhyasūtra* 如来秘密經 by *Dharmarakṣa 竺法護 in 288. Being quoted in the *Da zhidu lun* 大智度論 and so on, this text might have been a major influence on East Asian Buddhism.

In the history of the Mahāyāna scriptures, it has been pointed out that the *Tathāgataguhyasūtra* has an influence on the *Laṅkāvatārasūtra* 入楞伽經. Ikuma (2015-2) has pointed out that the *Tathāgataguhyasūtra* was the main compilation material of the *Devarājapravara-Prajñāpāramitā 勝天王般若經, also translated as the 6th chapter of the *Da banruo boluomiduo jing* 大般若波羅蜜多經.

The 密迹金剛力士經 contained in the Taisho Tripitaka, etc. is the version which was incorporated as a third chapter of the **Mahāratnakūṭa* 大宝積經 when it was translated by *Bodhiruci 菩提流支. Due to the policy of a later catalogue that the scriptures incorporated in the 大宝積經 are not included in the Tripitaka as a single book, the original 密迹金剛力士經 was not included in the Tripitaka as a single scripture. It was considered lost. However, in 1990, a report by Prof. Toshinori Ochiai revealed that the so-called Nanatsu-dera Canon, which is owned by Nanatsu-dera Temple in Naka-ku, Nagoya, contains a large number of rare scriptures. Among them, there were four manuscripts of the 密迹金剛力士經, Vol. 2, Vol. 5 and two volumes of the first and the second (上下卷).

Prof. Ochiai contrasted the existing catalogue of the Nanatsu-dera Canon with the non-entry catalogues of *Zhenyuan lu* 貞元錄 and of the Toji 東寺. As a result, among the manuscripts of the 密迹金剛力士經 of the Nanatsu-dera Canon that were not included in the Tripitaka, Vol. 2 and Vol. 5 were the versions later incorporated into the 大宝積經. Then, two volumes of the first and the second were the “別生經”, the text which is made from the original one separately. However, no further report on the manuscript has been published yet.

In this paper, first, we will confirm the history of these manuscripts based on the description of various catalogues. In addition, we will report on the characteristics of the fragment of the manuscript of 大般若波羅蜜多經 included in Volume 2 of the manuscript. And, we will examine the ideological significance of two volumes of the 密迹金剛力士經 as the “別生經”.

Interpretation of Wuchong weishi 五重唯識 (Five level of consciousness-only):
About Jōkei's *Yuishikiron jinshishō* 唯識論尋思鈔 (Compendium of Reflections
Upon the Treatise Establishing Conscious-only)

Yasuo Goto

The religious practice of “contemplating consciousness-only” was systematized in East Asian by the Chinese Weishi-school monk Ji 基 (632–832), who laid out the so-called five levels of consciousness-only (*wuchong weishi* 五重唯識) in “A Clarification of the Subtleties of the Scripture of the Heart of the Perfection of Wisdom” (*Borexinjing youzan* 般若心經幽贊) and the “Grove of Meanings of Consciousness-only” (*Weishi yilin* 唯識義林) chapter of *Essays on the Grove of Meanings of the Garden of the Dharma of the Great Vehicle* (*Dacheng fayuan yilin zhang* 大乘法苑義林章). As soon as these works had been transmitted to Japan, a series of commentaries espousing a variety of different interpretations began to be composed on both the *Dacheng fayuan yilin zhang* as a whole, and the *Weishi yilin* chapter in particular. These commentaries ultimately led to the emergence of a group of Kamakura-period texts focused solely on the five levels of consciousness-only, or even on just a single one of the five levels.

Among the works composed by the Hossō monk Jōkei 貞慶 (1155–1213), one of the most prominent Buddhist thinkers of the medieval period, during his years of seclusion at Kasagi Temple, the “Compendium of Reflections Upon the *Treatise Establishing Consciousness-only*” (*Yuishikiron jinshishō* 唯識論尋思鈔) emphasizes the central role played by the contemplation of emptiness (contemplation consciousness-only) in the attainment of insight into the ultimate truth (awakening). This was a new position that was not yet generally accepted at the time.

In his work, Jōkei proposes three theories as to which of the five levels of consciousness-only the contemplation of emptiness corresponds to: (1) “The discernment in which one banishes the unreal and preserves the real” (*kenkōzonjitsu* 遣虛存實, that is to say, the contemplation of emptiness that abandons clinging to the idea that various phenomena exist outside of the mind), (2) “The discernment in which one banishes the characteristics and realizes the nature” (*kensōshōshō* 遣相証性, i. e. the realization of the ultimate truth by means of the contemplation of emptiness that manifests once the myriad dharmas that arise due to causes and conditions cease to appear), (3) “The discernment in which one banishes the characteristics” (*kensō* 遣相, or the abandoning of the myriad dharmas that arise due to causes and conditions).

Among these, Jōkei adopted the second interpretation while acknowledging the

existence of unresolved problems still awaiting resolution. This stance ultimately led later scholars to compose further works dedicated solely to the “discernment in which one banishes the characteristics and realizes the nature” (*kensōshōshō* 遣相証性) from among the five levels of consciousness only. The fact that Jōkei particularly emphasized the centrality of the contemplation of emptiness in his analysis of the five levels of consciousness only during his time at Kasagi, where he wrote his major works, meant that his position significantly influenced the further development of consciousness-only doctrine after his time.

Transcription of *The Meaning of One Vehicle*, in Nine Chapters on *The Daijō gishō shō* 大乘義章抄 (a commentary on the *Dacheng yizhang* 大乘義章) owned by
Minobu Bunko

Taichi Tado

The *Daijō gishō shō* with 13 chapters owned by Minobu Bunko was created by Kanjin 寛信 (1084-1153). It comprises a summary of debates on the *Dacheng yizhang*, which was adopted as the subject of various Buddhist memorial services, including the Thirty Discourses of the *Dacheng yizhang* performed in Todaiji Temple.

In the situation in which the concurrent study of the Sanron School and the Shingon Esoteric Buddhism became common, the *Dacheng yizhang*, which is considered to be written by Jingyingsi Huiyuan 淨影寺慧遠 (523-592), had been subject to study not only in Todaiji Tonanin, which was the base of the Sanron School, but also in Daigoji Temple, Ninnaji Temple, Kajyuji Temple, and others since around the Insei Period. It can be said that the results of this study in the Buddhist memorial services in these temples were summarized in the *Daijō gishō shō* owned by Minobu Bunko. Moreover, it is considered that while the Buddhist memorial service, in which debates were performed, became popular and academic sharing progressed, the *Dacheng yizhang* was recognized as one of the basic texts to study, even at schools other than the Sanron.

This transcription of *The Meaning of One Vehicle* in Nine Chapters on the *Daijō gishō shō* (a commentary on the *Dacheng yizhang*) aims also to elucidate parts of the debates conducted during the Insei Period. *The Meaning of One Vehicle* is one of the important subjects in China, Korea, and Japan, and various debates on this subject have been undertaken. In this work, seven questions and answers are exhibited, and regarding debates on vehicles considered in *The Aupamyā chapters of the Saddharmapundarīkasūtra* 妙法蓮華經譬喻品, the *Śrīmālādevīsīṃhanādasūtra* 勝鬘經 and Jizang's 吉藏 (549-623) works are referenced centering on the *Dacheng yizhang*.

On the two textual transmissions of Xuanzang's Translation of the *Nyāyamukha*

Yasutaka Muroya

The *Nyāyamukha* by Dignāga (陳那 Chenna, ca. 480–540 CE), the founder of Indian Buddhist logico-epistemological school, was considered one of the most important texts on logic, especially among Buddhist intellectuals in East Asia. Chinese Buddhist scholars of the seventh-to eighth-century Tang dynasty intensively studied Chinese translations of this concise yet difficult text, and also wrote commentaries on it, although most of these have been lost. Two Chinese translations are known, the standard one by Xuanzang 玄奘 (602–664 CE), entitled *Yinming zhengli men lun ben* (因明正理門論本, Taishō 1628), and another by Yijing 義淨 (635–713 CE), *Yinming zhengli men lun* (因明正理門論, Taishō 1629). Although these two versions stand extraordinarily close to each other, their relationship has been understood by scholars in different ways. Some see Yijing's version to be “a product of borrowing Xuanzang's translation,” while others consider his version “a kind of commentary” on the *Nyāyamukha*. To understand the relationship between these two translations, the present paper offers a survey of the textual transmission of Xuanzang's translation and analyzes four significant cases in terms of variant readings and quotations as found in fragments of Tang commentaries. This analysis has been based on a collation of Japanese manuscripts kept at Kongōji Temple 金剛寺 (Osaka) and Kōshōji Temple 興聖寺 (Kyoto), a so-called Kasugaban 春日版 held in the Tōyō Bunko 東洋文庫 (a woodblock print published at Kōfukuji that is dated 1222 CE), as well as three block print editions from the Second Goryeo, Fuzhou, and Qisha canons. A text-critical examination of these ten witnesses together with Yijing's version shows that there are two major textual traditions, namely, the text as found in sources transmitted in the tradition of Chinese woodblock editions, and the other as retained in Japanese sources. Dingbin 定賓, a Tang-Chinese commentator, saw the first as Xuanzang's “first translation” (*chuangyi* 創譯), and the second to be his own revision. Quotations from the *Nyāyamukha* indicate that the second tradition was the one predominantly utilized in the Tang-China commentaries by Xuanzang's direct disciples and other scholars. The theory of a distinction between a first and a revised version of Xuanzang is also corroborated by a comparison with parallel passages found in Dignāga's *Pramāṇasamuccaya* (集量論 *Jiliang lun*); here the revised version better represents Dignāga's intention than does the “first translation.” It will also be demonstrated that Yijing's version is based on this first version, albeit for unknown reasons. As an appendix, the present paper offers a diplomatic edition of the Kasuga version together with a list of 134 variant readings.