

The Buddhist Yogācāra Interpretation of Miracles during the Tang and five Dynasties:
On the Biography of Daoying in the *Xu gaoseng zhuan* and the *Fayuan zhulin*

Tomohiro Saitō

The section on *Gantong* 感通 (Spiritual Resonance) is a significant part of the *Xu gaoseng zhuan* 續高僧傳 (Continued Biographies of Eminent Monks), displaying substantial variation among different versions of the work. This paper specifically explores the biography of the monk Daoying 道英, analyzing the evolution of the text and its implications. We conduct a comparative analysis of various versions, including ancient Japanese transcriptions, those from the Song and Yuan dynasties, and the Goryeo period, along with the relevant section of the *Fayuan Zhulin* 法苑珠林.

Our examination reveals three coexisting interpretations: Daoying perceived as a master of Zen/Chan meditation, an understanding of ‘mind’ verification through ‘matter,’ and an interpretation aligning with a mind-only or Yogācāra perspective.

This paper particularly focuses on the third interpretation—the Yogācāra perspective—which can be considered a distinct tendency. It is possible that among Daoying’s disciples, some believed that integrating simple practices and miraculous stories into orthodox doctrinal studies would qualify Daoying’s life for transmission to future generations. Daoxuan 道宣 and Daoshi 道世 incorporated new information from such individuals, revising or editing their writings accordingly.

About “*Himitsu Giki Shu* 秘密儀軌集: Secret Rituals Collection” owned by Otani University Library

Shinya Maejima

This paper focus on the 15 volumes of the Edo-period manuscripts “*Himitsu Giki Shu* 秘密儀軌集: Secret Rituals Collection” owned by the Otani University Library.

These texts are consist of esoteric Buddhist scriptures and rituals, and some of them can be reduced to the esoteric section of the *Taisho Shinshu Tripitaka* 大正新脩大藏經 (volumes 19 to 21) and the *Dainippon Zokuzokyo* 大日本統藏經. But they include still unknown in modern edition.

In this paper, I have provided an overview of the “*Himitsu Giki Shu*” based on the results of survey, discussed its origins and transmission, and presented the following conclusions.

A. “*Himitsu Giki Shu*” has a different content from other “*Himitsu Giki* 秘密儀軌: Secret Rituals” published in Japan. Furthermore, the name “*Himitsu Giki Shu*” is not written on the manuscript, and it is unclear what is the origin of the title was based on.

B. The “*Himitsu Giki Shu*” is a collection of esoteric Buddhism texts that were copied from the collection of Shoren-in Temple 青蓮院 between 1718 and 1727.

C. Among the original copies held at Shoren-in Temple, the Kissui-zo 吉水藏 collection was particularly used.

D. Of the 38 titles included in the “*Himitsu Giki Shu*” 11 have not been printed in modern editions and only exist at Shoren-in Temple.

E. The “*Himitsu Giki Shu*” was originally kept in the Keito-in Temple 雞頭院 in Tosotsudani 都卒谷, Mt. Hiei 比叡山, but it was moved to another unidentified location and was later acquired by Otani University.

Characteristics and Directions of the Catalogue of Ryūkoku Gakko Naiten Genzon Mokuroku 龍谷学鬻内典現存目錄, edited by Chidō 智洞

Hisako Mannami

The five-volume “Ryūkoku Gakko Naiten Genzon Mokuroku 龍谷学鬻内典現存目錄” (Surviving Catalogue of the Ryukoku University School Library, billing code 000.1/63/5) is not only one of the largest Buddhist book catalogs of the early modern period, it is also a very unique one. It was compiled by the learned monk Chidō (智洞 : 1736-1805).

The unique arrangement of the books in the Ryukoku Gakkai School Catalogue of Existing Buddhist Scriptures is that they are arranged in line with Shinran’s work Gubakusyo 愚禿鈔. It should be noted, however, that the focus is on Pure Land Buddhism, but not on Shin Buddhism. In addition, the compilation of such a large catalog, which represents a single Buddhist system, was made possible by Chido’s knowledge of the Tripitaka of Jiaxing 嘉興藏, which was housed at the school, and his incorporation of it into the catalog.

In fact, this arrangement of books was not the idea of Chidō alone. Originally, school libraries had a collection of Buddhist books centered on Pure Land Buddhism. Chidō took this arrangement of the school library, in other words, the academic foundation of the school, and developed it further.

The “Catalogue of Existing Buddhist Scriptures in the Ryugaku School” is a proposal for a new Buddhist system, almost a presentation of scholarly results. It does not emphasize the importance of authority. This was unique for the Nishi Honganji Order, which was aiming for centralization at the time.

Although the same book was hidden after the Sangou Wakuran 三業惑乱, there are later writings on it, from which it was found to have been frequently used in the school. It is said that this book was a very useful catalog for the school, which often used the Tripitaka. This indicates a part of the way of learning at that time. However, after the Meiji period (1868-1912), along with changes in the distribution of books in school libraries, Chido’s achievements were forgotten.

Due to the Sangou Wakuran, Chido’s reputation is not necessarily high today. However, “Characteristics and Directions of the Catalogue of Ryūkoku Gakko Naiten Genzon Mokuroku” is a good example of the characteristics of early modern Buddhism, which conducted research in a bibliographical manner. Chidō respected the scholarship of the school and sought to develop it. In this catalog, the culture of Buddhist texts in the early modern period is well represented, and at the same time, we can see his academic sincerity.