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研究課題名(和文) Research on Buddhist Synthesis in Tibet: Philological and Philosophical Analysis of the rDzogs chen Theory of the Three Gnosis

研究課題名(英文) Research on Buddhist Synthesis in Tibet: Philological and Philosophical Analysis of the rDzogs chen Theory of the Three Gnosis

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研究成果の概要(和文)：インド・チベット仏教の歴史において、ゾクチェン、つまり「大いなる完成」は、独特の統合を成し遂げており、チベット仏教の一派である「ニンマ派」および、チベットの土着宗教である「ボン教」において、最高の「乗」、つまり悟りへの到達手段、とみなされている。現在のプロジェクトは、ゾクチェンの「3つの智慧」という独自の理論に焦点を当てることによって、ゾクチェンの最高の哲学的見解を明らかにすることを目的としている。「3つの智慧」、すなわち「本体」、「本質」、「慈悲」という3つの不可分な性質は、現実と心の最も深い局面を描いているのである。

研究成果の概要(英文)：In the history of Indo-Tibetan Buddhism, Dzogchen (Tibetan: rDzogs chen), i.e. "the Great Perfection," forms a unique synthesis, considered as the supreme vehicle in the Tibetan School of the Ancients and in the indigenous Bon tradition of Tibet. The goal of the present project was to elucidate rDzogs chen's highest views by focusing on its original theory of the "three gnosis." These three inseparable qualities of "essence," "nature," and "compassion" describe the deepest levels of reality and of mind.

By analyzing primary texts, collecting oral explanations in fieldwork, and examining its philosophical meaning, this research has examined how this model represented an original synthesis of Indian Buddhist thought in Tibet. In particular the research was centered on the great philosopher who systematized the system of Dzogchen, Longchenpa Rabjampa (Klong chen rab 'byams pa, 1308-1364), in connection to his own sources, and influence on later authors.

研究分野：印度哲学・仏教学

キーワード：ヒマラヤ・チベット仏教 ソクツェンの哲学 心の哲学 智慧の概念

### 1. 研究開始当初の背景

The tradition of *Dzogchen* (Tib. *rDzogs chen*, “the Great Perfection”) appeared in Tibet in the 8th century. It was reportedly transmitted from India but only Tibetan sources are now available. It is considered by the school of the “Ancients” (*rnying ma pa*) as the summit of the nine vehicles (*theg pa, yāna*) of Buddhism. The Tibetan indigenous tradition of Bon, perhaps of Persian origin, shares a similar model. Similarities with *Chan* or Chinese Buddhist traditions have been also pointed out. *Dzogchen*, at the crossroads of civilizations, seems thus eclectic by its very nature. The most extensive historical and philological study on *Dzogchen* remains the work of Samten G. Karmay (*The Great Perfection: a Philosophical and Meditative Teaching of Tibetan Buddhism*, Leiden: Brill, 1988). In Japan, Katsumi Mimaki and Samten Karmay have been fruitfully collaborating at Kyoto University (1997, 2007, 2010, 2011) for the study of the *Bon sgo gsal byed*, which culminates in the *Dzogchen* view. In France, important contributions have been done too (Cornu 1997; Arguillère 2007; Achard 2008) as well as in the USA (Germano 1992) or in Austria (Higgins, 2013), etc.

Nevertheless, *Dzogchen*’s original theory of the “three gnoses” has never been studied fully as such. But it represents actually the synthesis of the key notions of *Dzogchen* thought. Its meaning is thus essential to study *Dzogchen*, and for Indian and Tibetan Buddhist philosophy as a whole.

### 2. 研究の目的

The goal of the present project was to analyze the *Dzogchen* model of the three gnoses (*ye shes, jñāna*) according to a selection of Buddhist sources (mainly 8th-14th centuries), examine its relation to other traditions transmitted in Tibet, and elucidate its significance for Buddhist philosophy. The *Dzogchen* model of the three gnoses is mainly found within the “precepts series” (*man ngag sde*), the supreme section of *Dzogchen*. This theory describes the “primordial basis” (*ye gzhi*) which is the “nature of mind” (*sems nyid*) endowed with “three gnoses” (*ye shes gsum ldan*): “essence” (*ngo bo*), “nature” (*rang bzhin*), and “compassion” (*thugs rje*). Essence is said to be “empty” (*stong pa, śūnya*). Nature is said to be luminous (*gsal ba, prabhāsvara*). “Compassion” is said to be unobstructed: it is the dynamism of the nature of mind.

In order to give an extensive analysis of this model, the purpose of the present project was to:

- (1) Identify and select its most ancient sources and analyze how it was systematized and interpreted in Tibetan Buddhism.
- (2) Identify its various antecedents and possible influences: Indian Mahāyāna and Vajrayāna;

Tibetan indigenous Bon, and Chan/Chinese traditions in Tibet.

- (3) Clarify its philosophical nature, exegetical and soteriological strategy, in order to explain how it integrates various sources, levels of teachings, and transcends them in a unique synthesis.

### 3. 研究の方法

The research methods used were:

- (1) Philology and history of the model of the three gnoses in Buddhist (*rnying ma*) sources of *Dzogchen*, identification, selection of extracts, critical editions, annotated translations and analysis.

- (2) Fieldwork research in Tibetan monasteries of the Kathmandu Valley in order to collect *Dzogchen* texts, as well as to conduct interviews in order to obtain oral explanations of the texts and difficult points or notions.

- (3) Philology and history of Indian Mahāyāna and Vajrayāna antecedents, and some comparative study with Tibetan Bon and Chan/Chinese traditions in Tibet.

- (4) Philosophical discussion of the synthetic nature and significance of the three gnoses’ model.

### 4. 研究成果

- (1) During two fieldwork research trips in the Kathmandu valley, I have gathered many texts of the *Dzogchen* tradition, including different editions of the works of Klong chen pa, other authors, including contemporary religious masters. I was also able to record different interviews of Tibetan abbots on the view of *Dzogchen* and the three gnoses.

- (2) With the help of Dr. YASUDA Akinori, we have selected, extracted, edited and translated the most important passages from the vast literature of *Dzogchen* in order to understand the theory of the three gnoses. Most ancient texts are from the 8<sup>th</sup> century CE, and the tradition continues up to now. But in the 14<sup>th</sup> century, the great philosopher Longchenpa Rabjampa (Klong chen rab ’byams pa, 1308-1364) collected, compiled and systematized all the main traditions of *Dzogchen*. Thus we have focused mainly on him and found key quotations from his following works:

- *Kun ’dus rin po che’i ngo sprod*
- *Gyab chos chen mo: sNyan brgyud kyi rgyab chos chen mo zab don gnad kyi me long*
- *sGron ma bzhi skor*
- *Nyi zla gza’ skar: Thod rgal gyi rgyab yig*

- *nyi zla gza' skar*
- *sNyan brgyud kyi rgyab chos chen mo zab don gnad kyi me long*
- *Thod rgal gyi yang yig nam mkha' klong gsal mThar thug don gyi snying po*
- *gNad gsum sgron me*
- *Bar do sbubs 'jug*
- *Bum pa'i brda don*
- *Tshig don rin po che'i bang mdzod*
- *gSang ba bla med spyi babs*

We have also examined how Klong chen pa's theory was followed by later authors up to 'Jam mgon Kong sprul (1813-1899) and 'Ju Mi pham (1846-1912).

(3) Then from Klong chen pa's sources, we have identified the canonical quotations that were used by Klong chen pa in order to explain the three gnoses. Those ancient texts are the tantras, the sacred scriptures of *Dzogchen*. The main quotations that we have identified, edited, translated and analyzed are from the following tantras:

- *Kun byed rgyal po*
- *Thal 'gyur*
- *Rang shar*
- *bKra shis mdzes ldan chen po'i rgyud*
- *Mu tig phreng ba*
- *sNying gi me long*
- *Klong gsal*
- *Nyi zla kha sbyor*
- *Kun tu bzang po thugs kyi me long*
- *Nor bu phra bkod*

One important element to note is that the *Kun byed rgyal po*, for example, is a tantra from the *Sems sde*, a class different than the *Man ngag sde* which is more specially connected to the doctrine of the three gnoses. We have found here a proto-theory of the three gnoses. The other texts belong to the collection of the *Seventeenth Tantras of the Precepts Series (Man ngag sde rgyud bcu bdun)* (ca. 8th-11th c.) that are at the basis of the *sNying thig* system.

(4) The fundamental background of the doctrine of the three gnoses is the theory of "Buddha-nature" (*tathāgatagarbha*, *de bzhin gshegs pa'i snying po*), because it came to be understood in the *Dzogchen* tradition as the "gnosis" or pure level of consciousness already present but hidden by accidental stains. The notion of emptiness and clarity are also directly borrowed from philosophical schools of the Mahāyāna, particularly from the *Madhyamaka* and *Yogācāra* schools respectively. Moreover the doctrine of the three Buddha-bodies has probably served as an antecedent, and we have found a clear parallel between the three gnoses at the level of the basis, and the three Buddha-bodies at

the level of the fruit. The notion of "compassion" has been shown to be quite problematic. In this research we have shown the importance of its gnostic nature in close association with the concept of *rig pa*, in this context "pure awareness," and other key categories specific to *Dzogchen*.

The comparative study with other traditions has been limited due to time restriction. We could not find the notion of three gnoses as such in Chan. But in Bon, it is almost extremely close if not identical. But we have not been able to make a thorough comparison because this would have implied to analyze the complex and long mutual borrowing between Tibetan Buddhism and Bon. We have nevertheless identified some key Bon works on the three gnoses for future investigation (*Shar rdza' dByings rig mdzod* in particular). Finally, the question of the influence of Śaivism is probably one of the most interesting problems that remain for future investigation.

(5) From a philosophical point of view, we have shown that three gnoses represent actually the very principle of the *sNying thig* system of *Dzogchen* organized by Longchenpa, according to the distinction between basis, path and fruit.

Basis	<i>gzhi</i>	essence	nature	compassion
	<i>samsāra</i>	space	body object	mind
Path		<i>khregs chod</i>	<i>thod rgal</i>	<i>khregs chod</i>
Fruit	Three Buddha- bodies	<i>chos sku</i>	<i>longs sku</i>	<i>sprul sku</i>
	Ordinary dimensions	body	speech	mind

**Structure of *Dzogchen* system according to the principle of the three gnoses**

The three gnoses have thus a metaphysical/ontological level as the principle of the original basis of the universe, a soteriological meaning according to the spiritual practices used to be free from illusion and suffering, and a Buddhological meaning as the description of the state of a Buddha. Finally, the three gnoses are also the very structural forces of our human condition, body, speech and mind, the very texture of our experience as conscious subjects.

5. 主な発表論文等

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[その他]

ホームページ等

<http://kyouindb.iimc.kyoto-u.ac.jp/j/oW3gJ>

6. 研究組織

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