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研究課題名(和文) The Image of the Body in Ancient India: the Buddhist Meditation on the Impure

研究課題名(英文) The Image of the Body in Ancient India: the Buddhist Meditation on the Impure

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研究成果の概要(和文)：不浄観とは腐敗しつつある死体、もしくは死体および行者自身の身体に対する観想である。不浄観に関する最も詳細な記述は『大毘婆沙論』と「有尋有伺等三地」に見られる。今回私は漢訳『婆沙論』から52の用例を英訳したが、その内一つは長く、漢訳の異訳もあるため表にして比較した。これはこの節の初英訳である。私はまた「声聞地」の梵本から3箇所用例を原文校訂の上英訳したが、そのうち二つは初英訳である。さらに私は「『大毘婆沙論』と「声聞地」における不浄観」と題する発表を行い、論文化した。そこで私は両テキストを比較し、そのスタイルが『婆沙論』ではより説明的で、「声聞地」ではより実践的であることを指摘した。

研究成果の概要(英文)：Asubhāvavāna is the Buddhist meditation on impurity. It consists of either a meditation on a corpse in various stages of decomposition or meditations both on a corpse and on the meditator's own body. Two texts that contain some of the most extensive accounts of asubhāvavāna are Vibhāsa and Sraṅvakabhūmi. During the grant period, I translated 52 passages in the Chinese Vibhāsa, including one very long, important passage, available in two separate Chinese translations, which I compared in the form of a table. Mine is the first complete English translation of this passage. I also made corrections to the published Sanskrit text of three passages in Sraṅvakabhūmi and translated them completely into English, two for the first time. In addition, I made a presentation and published a paper, entitled "Asubhāvavāna in Vibhāsa and Sraṅvakabhūmi," in which I compared passages from the two texts, showing their two different styles of analysis, explanatory in Vibhāsa, practical in Sraṅvakabhūmi.

研究分野：Humanities

キーワード：Indian Buddhism asubhāvavāna meditation on the impure Sraṅvakabhūmi Yogacarabhūmi Vibhāsa

### 1. 研究開始当初の背景

(1) The project that I had finished immediately prior to beginning work on *asubhabhavana*, was an edition, translation, and study of the Buddhist embryological scripture, *Garbhavakrantisutra*. Included in this text are enumerations of body parts, illnesses, and internal worms, all of which suggest the influence of Buddhist discourse on the impurity of the body, specifically the meditation on impurity, *asubhabhavana*.

(2) A considerable amount of scholarship has been devoted to *asubhabhavana*, including a long entry in English by in Encyclopedia of Buddhism by the Japanese scholar, Hayashima Kyosho and an important article by Dhammajoti on *asubhabhavana* in Sarvastivada. However, there had been no comprehensive textual study of the meditation, with complete translations and comparative analysis, as it is found in Sarvastivada and early Yogacara texts, specifically *Vibhasa* and *Sravakabhumi* of *Yogacarabhumi*.

### 2. 研究の目的

The purpose of my study was to translate all relevant passages in *Vibhasa* and *Sravakabhumi* analyze the relationship between their accounts, and locate their place in the larger body of Indian Buddhist literature on the subject.

### 3. 研究の方法

(1) I began by collecting materials on *asubhabhavana* in *Sravakabhumi*, including the newest fascicles of the edition and Japanese translation of the text, published at Taisho University. I located three extended discussions of *asubhabhavana* and obtained facsimile copies of relevant portions of the single Sanskrit manuscript of *Sravakabhumi*, and I translated these passages, in places correcting errors in the published edition. I also translated several other shorter passages in *Sravakabhumi*.

(2) Next, I translated or summarized passages on the meditation in other sections of *Yogacarabhumi*.

(3) After that, I located fifty-two passages in *Vibhasa*, which I translated from the Chinese translation by Xuanzang, referring also to the earlier translation by Buddhavarman in places where corresponding passages are extant. I also made an extensive table comparing Xuanzang's and Buddhavarman's translations of the longest passage in *Vibhasa*.

(4) Finally, I compared the three major

passages in *Sravakabhumi* and began a comparison of these passages with the passages in *Vibhasa*.

(5) Important secondary sources utilized in my study: Deleanu, Florin. "Sravakayana Yoga Practices and Mahayana Buddhism." *Bulletin of the Graduate Division of Literature of Waseda University* Special Issue 20 (1993): 3-12; Dessein, Bart. "Contemplation of the repulsive: bones and skull as objects of meditation." In *Hindu, Buddhist and Daoist Meditation: Cultural Traditions*, edited by Halvor Elfring. Oslo: Hermes Academic Publishing, 2013. 117-147.; Dhammajoti, Bhikkhu KL. "The *asubha* Meditation in the Sarvastivada." *Journal of the Centre for Buddhist Studies (Sri Lanka)* 7 (2009): 248-295; Greene, Eric Matthew. *Of Bones and Buddhas: Contemplation of the Corpse and its Connection to Meditations on Purity as Evidenced by 5th Century Chinese Meditation Manuals*. M.A. thesis. University of California, Berkeley, 2006; Greene, Eric Matthew. *Meditation, Repentance, and Visionary Experience in Early Medieval Chinese Buddhism*. Ph.D. thesis. University of California, Berkeley, 2012. Hayashima, Kosho. "Asubha." *Encyclopaedia of Buddhism*. Ed. W.G. Weeraratne. Sri Lanka: Department of Buddhist Affairs, 1966. 2(1):270-281.

### 4. 研究成果

(1) Summary of research results

I have completed translations from Sanskrit of all passages on *asubhabhavana* in *Sravakabhumi* and have made some revisions to the edited Sanskrit text. I have been informed that these corrections will be incorporated in the forthcoming revised edition of the third *Yogasthana* of *Sravakabhumi*, to be published at Taisho University. I have also completed translations from Chinese of all the *asubhabhavana* passages in *Vibhasa*.

I have presented results of my research at conferences in Belgium, Vienna, Paris, and Tokyo and have lectured at a workshop at Ecole des Hautes Etudes en Sciences Sociales in Paris.

I have published an article entitled, "Asubhabhavana in *Vibhasa* and *Sravakabhumi*," in *Sravakabhumi and Buddhist Manuscripts*, ed. Seongcheol Kim and Jundo Nagashima. Tokyo: Nombre, 2017. Pp. 27-60.

(2) Year-by-year results  
FY2013

In July, 2013, I gave a paper together with Professor Elizabeth Kenney (Kansai Gaidai University) at a conference at Ghent University, Belgium, entitled “From Abhidhamma To Abhidharma: Early Buddhist Scholasticism in India, Central Asia and China.” In the paper, “Asubhabhavana 不淨觀 in Jingying Huiyuan’s *Dasheng yizhang* 大乘義章,” we discussed Huiyuan’s treatment of asubhabhavana in his famous encyclopedia, *Dasheng yizhang*. Although Huiyuan was Chinese, he was well read in earlier Indian Buddhist literature, Mahayana and non-Mahayana, and he had interesting things to say about *asubhabhavana*. Huiyuan referred to or quoted directly from a number of different sources: *Vibhasa*, *Samyukabhidharmahrdaya*, *Tattvasiddhi*, *Bodhisattvabhumi*, *Dazhidulun*, and *Mahaparinirvanasutra*. Huiyuan’s discussions help illuminate an important development in asubhabhavana that had its roots in India *but* that become prominent in China, namely a “pure” meditation, *subhabhavana*, which is practiced immediately after, and is contrasted with, *asubhabhavana*. This development is relevant to my comparison of *Vibhasa* and *Sravakabhumi* because, while we can find in *Vibhasa*, an explanation of a pure meditation that acts as an antidote to depression caused by *asubhabhavana*, no such connection between *subhabhavana* and *asubhabhavana* is found in *Sravakabhumi*. After the conference, I prepared a draft of my section of a paper, including translations and analyses of numerous passages from *Dasheng yizhang*. Professor Kenney and I intend to publish this paper after she completes her section.

In this year, I completed the first English translation of two of the three major *asubhabhavana* passages from *Sravakabhumi*. The first passage consists of a description in the second chapter of the text of the second of four categories of meditative object, the object that purifies conduct. There are five meditations based on five such objects, one of which is *asubha*. In this section, six types of impurity are explained. The second passage is in the third chapter, in an explanation of mental one-pointedness. Here two types of concentration are defined, one connected with calming and one with insight. Each of the five meditations associated with insight, including *asubhabhavana*, is analyzed further in terms of six subjects.

In addition, I consulted in March with Professor Nalini Balbir of Université Sorbonne Nouvelle, Paris, regarding Jaina texts regarding the *asubhabhavana*. I had hoped to find some non-Buddhist precursors of the meditation, but I determined that the extant Jaina accounts were probably heavily influenced by Buddhism.

FY2014

In April, 2014, I gave a guest lecture at a workshop entitled “Atelier d’embryologie indienne” at Ecole des Hautes Etudes en Sciences Sociales in Paris. The second half of my lecture was devoted to the relationship between *Garbhavakrantisutra* and *asubhabhavana*. In addition to the sutra’s lists of body parts, etc., its pejorative description of the mother’s vagina is clearly related to the language of *asubhabhavana*. This lecture was very well received, with many graduate students and professors approaching me afterward with questions and comments.

In this year, I completed an English translation of the third major passage on meditation on the impure in *Sravakabhumi*. This passage, also in the third chapter, is a detailed description of the practice of *asubhabhavana* in a section on the practice of contemplation.

In August, I was co-organizer of a panel entitled “Experience and Doctrine” at the XVIIth Congress of the International Association of Buddhist Studies at the University of Vienna. There I gave a presentation entitled “*Asubha* in *Yogacarabhumi*: Meditation, Systematization, and Sources,” in which I analyzed the three passages from *Sravakabhumi*, discussing their most important points and their differences.

I also began translating the *asubhabhavana* passages in *Vibhasa*. In this year identified 27 relevant passages in that text and finished translating 18 of them.

FY2015

In 2015, I identified an additional 25 relevant passages on *asubhabhavana* and completed translating all 52 passages. I also translated Buddhavarman’s earlier Chinese translation of the most important passage and made a chart comparing it with Xuanzang’s translation. This will be valuable material for a future study of the differences between Buddhavarman’s and Xuanzang’s translations of *Vibhasa* and may provide important clues concerning the development of the Sarvastivada

school.

In September, I chaired a panel in Paris at the 5th Congress of Asian and Pacific Studies entitled, "The Dreadful Fetus in Buddhist Doctrine and Practice." My own presentation, "Ghastly Life in the Womb," in which I discussed the connection between the Buddhist embryological scripture and *asubhabhavana*.

In January, 2016, I visited the Wellcome Library and the British Library, hoping to find anatomical illustrations and representations of corpses in Indian medical and religious manuscripts. Unfortunately, I found none. This was quite surprising in light of the fact that there are many Tibetan medical paintings with detailed illustrations of organs, bones, ligaments, etc., based in large part on Indian medical knowledge. Furthermore, in Japanese art there is a tradition of kuzo (九想図), paintings of the corpse in nine stages of decomposition. The absence of such images in India, which I later ascertained, is not limited to the collections in London, has not been explained.

FY2016

In May, 2016, I gave a paper at the 2nd Geumgang-Taisho Joint Seminar on Sravakabhumi and Buddhist Manuscripts in Tokyo. In this paper, "*Asubhabhavana* in *Vibhasa* and *Sravakabhumi*," I introduced the treatments of *asubhabhavana* and examined a number of passages in the two texts, showing the different ways in which they treat the same aspects of the meditation. I showed that, although both texts are systematic and analytical, *Sravakabhumi* is very much more practice-oriented than *Vibhasa*. This paper, which has now been published, can serve in the future as the basis for a monograph, including complete translations of the important passages on *asubhabhavana* from the two texts.

While preparing the above paper, I realized that some of the passages in *Sravakabhumi* were similar to passages in the Pali *Visuddhimagga*. In April, I began teaching a graduate class at Ryukoku University, in which we read the *asubhabhavana* chapter of *Visuddhimagga*. I shall incorporate insights that I've gained from teaching this material in my future work on *asubhabhavana*.

From another participant in the Joint Seminar, I learned of another text, *Saddharmasmrtyupasthanasutra*, that contains a long chapter on meditation on the body, which is often considered part of

*asubhabhavana*. A critical edition and English translation of the Tibetan translation of this text will be the subject of my next project.

5. 主な発表論文等

(研究代表者、研究分担者及び連携研究者には下線)

〔雑誌論文〕(計0件)

〔学会発表〕(計4件)

Kritzer, Robert, "*Asubhabhavana* in *Vibhasa* and *Sravakabhumi*," at the 2nd Geumgang-Taisho Joint Seminar on Sravakabhumi and Buddhist Manuscripts, Taisho University, Toshima-ku, Tokyo, Japan, 2016/05/28

Kritzer, Robert, "Ghastly Life in the Womb: An Indian Buddhist Embryological Scripture," at the 5th Congress of Asian and the Pacific Studies, Institut National des langues et civilisations orientales, Paris, France, 2015/09/11

Kritzer, Robert, "*Asubha* in *Yogacarabhumi*: Meditation, Systematization, and Sources," at the XVIIth Congress of the International Association of Buddhist Studies, University of Vienna, Vienna, Austria, 2014/08/20

Kritzer, Robert, and Kenney, Elizabeth, "*Asubhabhavana* 不淨觀 in Jingying Huiyuan's *Dasheng yizhang* 大乘義章," at a conference at Ghent University, Ghent, Belgium, "From Abhidharma To Abhidharma: Early Buddhist Scholasticism in India, Central Asia and China," 2013/07/09

〔図書〕(計1件)

Kritzer, Robert, *Nombre*, *Sravakabhumi and Buddhist Manuscripts*, 2017, 33

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〔その他〕  
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6. 研究組織

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