

外国語要旨

学位論文題目 Asai Ryoï and his Buddhism

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This dissertation focuses on the Buddhist character of pseudonym books'writer Asai Ryoï, who played active part in the early modern era, trying to grasp his writing work from the three directions of Buddhism, publication, pseudonym books.

In the first chapter, I examined his Buddhism books which I especially consented based on the elucidation of its authority.

As a result, it was revealed that he used the Jodo sect literature as the authority afterwards, especially on "three major sutras of Pure Land Buddhism Kusui(浄土三部経鼓吹)", but as for the Jodo Shin Buddhism which he belonged to, Although I found the influence in the department, I pointed out that clear quotation was not accepted. I think there are three reasons for this:

First, at that time, the Shin sect restricted the use of their religion.

Secondly, I could point out that the Ryoï was not an official scholar priest.

Finally, I pointed out the existence of self-regulation consciousness derived from his birth. He and his family were exiled from Shin Buddha as a result of his uncle leaving Honganji temple. Because of that, he lived a hard life when he was young. He seems to have understood the danger of touching the contests of the group well from his own experiences and this is considered to have contributed to self-regulation in his book.

Utilization of Jodo sect 's literature continues until"Oharadangi Kikigakisyô Kuge(大原談義聞書抄句解)", but its use was not admitted to Buddhist scripts since then. Regarding the Shin sect's literature, among the Buddhist statements that were clearly published before life, I could not find out its clear use other than it. For this reason, I suggest that we should doubt the author of "Gogansho Moni(五願鈔文意)" and "Zonkaku Hogo Kusui(存覚法語鼓吹)" written in as his books.

In the second chapter, through investigation of various books and authorities of "Mitsugon shonin Gyojo ki(密巖上人行状記, abbreviated as "Gyojo ki")" and "Gumei hosshin shu jikidan(愚迷発心集直談, abbreviated as "Jikidan")", as well as "Koyo shu(孝養集)" as a case of publication of a Buddhist book of the same era, his Buddhist book And the publication.

As a result, it was revealed that some of his writings had books without a preface by himself, in the first board, or for all publications. As a part of his Buddha written book is prefaced with a postwritten book, it is not likely that he was out of the preamble, it is highly probable by the publisher.

In addition, "Gyojo ki" was originally based on "Daidenpoin Hongan shonin Engi(大伝法院本願上人縁起)"

which was only distributed in manuscripts at the time. And in "Jikidan", probably it is highly probable that it is based on the preceding annotation not yet published of the Shingon sect.

And, according to the "Koyo shu" transmission investigation, I pointed out that it related to Shingi Shingon sect was highly likely to have been published from a publication deeply related to Jodo Shin sect.

From the above, it can be pointed out that there is a high possibility that there was voluntary restrictions by the editor other than his own self-regulation in his Buddhist books. It can also be pointed out that the reason was that it used texts that were disseminated only as manuscripts to the authority, and that it was publications that would interfere with other sects.

In the third chapter, I tried reading comprehension on his pseudonymous works by comparing them with duplicate articles with his Buddhist scriptures.

As a result, I pointed out some unknown sources. In particular, regarding "Kazuraki Monogatari(葛城物語)" pointed out the agreement of the story type with "Hongan Jikidan sho(本願直談鈔)", a direct talk with Jodo sect. This revealed that the literary relationship between him and Jodo sect dates back to the Manji era.

In this way, by rethinking his writings from a Buddhist perspective, I pointed out the work of voluntary regulatory consciousness from the two sides of the author side and the publisher side related to his writings, and furthermore, I also pointed out how his Buddhist thought background influenced pseudonym books writing and the ideological relationship with Jodo sect that had not been pointed out until now.