

Shan-tao's Pure Land Buddhism in Relation
to *T'an-luan's* Doctrine

Shan-tao's (善導, 613–681) Pure Land Buddhism has often been regarded as “critical.” Its independent, self-reliant character has been so emphasized that we are likely to fall into a misunderstanding that it is no more than an exclusively self-opinioned system. It is, however, impossible that even *Shan-tao*, who was of course a characteristic thinker highly critical of the other systems from his own special point of view, could stand outside the history of Buddhist thought. In fact he did not remain a mere criticizer, but positively adopted, appropriated or borrowed much from both preceding and contemporary systems of Buddhist philosophy in general and of Pure Land doctrine in particular. Here in this thesis, the present author takes up *T'an-luan's* (曇鸞, 476–542) Pure Land thought, the most important among various doctrines and systems adopted by *Shan-tao* in his own system, and tries to examine how *T'an-luan* was accepted by *Shan-tao*. Thereby he attempts to clarify, with *T'an-luan's* case as an example, how *Shan-tao's* thought is related in its depth to the other thought systems in Chinese Buddhism.

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