

Prolegomenon to the Study of the Adhiśīla

—With Special Reference to the Doctrine
of Daśakuśalakarmaphāḥ—

KYŌGO SASAKI

Buddhist Vinaya constitutes one of the important thoughts throughout the history of early Buddhism, sectarian Buddhism, and Mahāyāna Buddhism. In various sūtras and śāstras, it is traditionally regarded as one of the constituents of the trīṇi śikṣāṇi. The present thesis notes that adhiśīla has the meaning of the abhisamācārika-sikkhā and it points out that it is in relation to the Mahāyāna Bodhisattva-path that the true meaning of adhiśīla is revealed. This thesis considers the difference in character between Mahāyāna and Hīnayāna precepts, and traces the origin of the trividhāni śīlāṇi, usually regarded to be unique to Mahāyāna, to the Daśabhūmi-chapter of the *Avataṃsaka-sūtra*. It also notes the fact that the teaching of daśakuśalakarmāṇi which is to be practiced by the Bodhisattva, is expounded in that chapter. This paper contends that the concept of kuśalakarmāṇi has the meaning of karmaphāḥ, and that it has consistently been taught from the time of early Buddhism as a way of Buddhist practice.

With these points in mind, this thesis in its investigation consists of the following sections :

- 1) Pātimokkha and Adhiśīla
- 2) Hīnayāna and Mahāyāna Precepts

- 3) Daśakuśalakarmapathāḥ in Early Buddhism
- 4) Daśakuśalakarmapathāḥ in Sectarian Buddhism
- 5) Daśakuśalakarmapathāḥ in Mahāyāna Buddhism
- 6) Adhiśīla in the *Mahāyāna-saṃgraha*
- 7) Explanation of the Constituents of the Daśakuśalakarmapathāḥ
- 8) Daśakuśalāṇi, Bodhisattva-prātimokṣa, and the Saṅgha

As a result of having been placed as the śīla-pāramitā among the six pāramitās which are Bodhisattva practices, in major Mahāyāna sūtras in early times, the concept of daśakuśalāṇi came to acquire the meaning of daśakuśalaśīlāṇi. It is possible to adopt the view that originally the character of śīla was innate in the daśakuśalapathāḥ itself, and that the spirit of adhiśīla which was transmitted from the time of early Buddhism was recognized anew in the light of the Bodhisattva-path. Accordingly, as the thought of Mahāyāna Buddhism came to form the mainstream of Buddhist thought, there appeared the thought of the Daśabhūmika-sūtra, that is, the chapter of the *Avatamsaka-sūtra*, in which the daśakuśalāṇi were regarded as Bodhisattva precepts, in contradistinction to the five, eight, and ten śīlas which had been adopted by various sectarian groups. A doctrine such as this was emphasized by Nāgārjuna and was spread by his advocates. The basis for this view is found expounded in the Ta-ch'êng-p'in 大乘品 and the Hu-chieh-p'in 護戒品 sections of the *Shih-chu-pi-p'o-sha-lun*, 十住毘婆沙論.

In this way it is now clear that the daśakuśalapathāḥ were regarded not only as the precepts of the Bodhisattva-bhikṣu but also as the moral for the edification of the general public. On the other hand, there appear-

ed Bodhisattva precepts for the Bodhisattva-bhikṣu, as are found in sūtras such as the *P'u-sa-ti-ch'ih-ching* 菩薩地持經, the *P'u-sa-ying-lo-pên-yeh-ching* 菩薩瓔珞本業經 and the *Brahmajāla-sūtra*, and we can observe evidence that it spread throughout China. However, the standpoint remains incontestable that Mahāyāna Bodhisattva precepts were none other than the daśakuśalāṇi deriving from the Vimāla-bhūmi chapter of the Daśa-bhūmika-sūtra.