Universiteit
Leiden
The Netherlands

A Transmission and its transformation : the Liqujing shibahui mantuluo in Daigoji

Hunter, H.J.

Citation
Hunter, H. J. (2018, September 26). *A Transmission and its transformation : the Liqujing shibahui mantuluo in Daigoji*. Retrieved from https://hdl.handle.net/1887/65999

Version:	Not Applicable (or Unknown)
License:	Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden
Downloaded from:	https://hdl.handle.net/1887/65999

Note: To cite this publication please use the final published version (if applicable).

Cover Page

Universiteit Leiden

The handle http://hdl.handle.net/1887/65999 holds various files of this Leiden University dissertation.

Author: Hunter, H.J.
Title: A Transmission and its transformation : the Liqujing shibahui mantuluo in Daigoji
Issue Date: 2018-09-26

Stellingen
behorende bij het proefschrift
"A Transmission and Its Transformation: The *Liqujing shibahui mantuluo* in Daigoji"
door Harriet Jean Hunter

1. The official Shingon line that the iconography of the Daigoji exemplar is based on the *Liqushi* cannot be supported and indeed appears to be false. In every case, there are major discrepancies between the Daigoji mandala set and the text of the *Liqushi*.

2. The best source for understanding Amoghavara's knowledge and interpretation of the contents and practices of the yoga system in eighth-century India is the *Jingangding yuqie shibahui zhigui*.

3. Haiyun's *Liangbu dafa xiangcheng shizi fufa ji* and Faquan's transmission call into question the received view of the Japanese Shingon school: that there existed *only* a Chinese Esoteric Buddhist system of two categories.

4. The prototype of the iconography of the Daigoji exemplar can be dated to the mid-ninth-century and represents Faquan's reinterpretation of the Esoteric Buddhist doctrine.

5. According to Shingon scholars both past and present, Amoghavajra's transmission paired the teachings and practices of the originally independent Indian Esoteric Buddhist scriptures, the *Vairocanābhisaṃbodhi sūtra* and the *Sarvatathāgata-tattva-saṃgraha*. However, this standpoint is merely how the post-Kūkai Shingon school defines its doctrine and identity, despite evidence to the contrary.

6. My Master's research determined that the iconography and iconology of the Japanese Buddhist tradition of *nirvāṇa* paintings that date to the late Heian and early Kamakura periods were influenced by two manuals. These manuals, Genshin's (942–1017) *Nehan kōshiki* and Myōe's (1173–1232) *Shiza kōshiki*, were written for the yearly ritual observed on the anniversary of the Buddha's *nirvāṇa*.

7. Buddha's dates are given as ca. 563–483 or 558–478 BCE. All depictions of the historical Buddha are non-contemporaneous. For example, Tezuka Osamu (1928–1989), in *Budda*, his graphic novel (*manga*), sets the marriage of Prince Siddhartha and Princess Yasodharā in Caitya Hall in Bhaja, Mahāraṣṭra, which dates to ca. 100–70 BCE. As in all representations of the life of the Buddha, artistic considerations take precedence over historical accuracy.

8. Traditionally pilgrimages have been undertaken by practicing religious for deeply spiritual reasons. Today walking El Camino in Spain or the Kumano path in Japan, for example, seems to have devolved to being merely trendy.

9. The Canadian federal government and its National Energy Board have endorsed a private, Texas-based company's pipeline expansion project that will transport bitumen from northern Alberta to Vancouver and then by tankers to Asian markets. Corporate profitmaking apparently still outweighs protection against environmental degradation and global warming.

10. Forcing Indigenous children in Canada to attend residential schools from the late 19th century (1880s) and throughout the 20th century (the last school closed in 1996) was planned assimilation that constituted cultural—and literal—genocide.

11. As First Nations have been saying for more than thirty years, open-net salmon farming by foreign-owned fish-farming companies has introduced infectious diseases and parasites that destroy indigenous salmon species and cause the loss of their peoples' traditional staple food source and cultural inspiration.

12. History should be studied but, one hopes, it is not to be relived.