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readings of the *Vimalakīrtinirdeśa* than does the Tibetan translation.

96. Dhyāna in the Sarvāstivāda

**ABE Shin’ya**

This paper contributes to considerations on the four-dhyānas of the Sarvāstivāda. Data center on the Abhidharmakośa, Abhidharma-mahāvibhāsa, and Abhidharma-nyāyāusāra. In the Sarvāstivāda, the four-dhyānas are applied to the *rupa-dhātu*. In this combination, *dhyāna* is divided into two sorts, *upapattidhyāna* and *samāpattidhyāna*, cause and effect. Originally these two seem to have been separate. Now, the essence of *dhyāna* is *samādhi*, and *samādhi* is *cittaikāgratā*. Apparently using several terms help clarify the idea. In order to understand *dhyāna* from a different viewpoint 18 subdivisions are introduced in the 4 *dhyānas*. These, it is said, may be subsumed under eleven. Two levels each are introduced into each *dhyāna*. Overall, it is a very complicated system. But the meaning of *dhyāna* is abundantly clear.

97. On the Śīla of Monastic Bodhisattvas in Early Mahāyāna Sūtras

**KAGAWA Shinji**

In earlier Mahāyāna texts, two types of *bodhisattvas* are described: firstly, the lay *bodhisattva* (在家菩薩) and, secondly, the monastic *bodhisattva* (出家菩薩). Modern scholarship, however, has not paid as much attention to the latter as to the former. In this article, we will attempt to show what kind of person the monastic bodhisattva was seen to be. This will be done through a comparison with monks (*bhikṣu*) in Buddhist schools using two Mahāyāna texts that detail the monastic bodhisattva. In the *Jingxing ping* (淨行品) of the *Huayan jing* (華嚴經), the manner of ordination (*upasampadā*) for monastic bodhisattvas is the same as that for monks in Buddhist schools; moral conduct (*śīla*) too is considered in the same way for both. Thus, it becomes clear that the monastic bodhisattva is differentiated from the layperson. However, in the *Ugrapariprcchā* (郁伽長者所問經), it is notable that the *śīla* for the monastic bodhisattva includes the fourfold attitudes (四聖種: *caturāryavamśa*) and the virtues of the purified person (頭陀行: *dhūtaguṇa*), both of which are stricter.