

Teachings of the *Wu tou mi tao*; a
survey of *Lao tzu hsiang erh chu*

By Ninji ŌBUCHI

Lao tzu hsiang erh chu 老子想爾注 was written in the form of a commentary on *Tao te ching* 道德經 by Chang Lu 張魯, leader of the *Wu tou mi tao* 五斗米道 Sect, toward the end of the Latter Han 後漢 Dynasty of China. The book, whose main aim is exhortation to the faithful of the adherence to the *tao chieh* 道誠 or the norm of their everyday life, is generally understood to be a discourse on the *tao* 道. Despite its personification at times, the *tao* here is conceived as something inconcrete, in that sense not departing from the nature of its counterpart in *Tao te ching*. Yet Lao tzu's thought itself is not explicitly quoted in the book, in effect contained in the *tao*.

The book which exhorts adherence to the *tao chieh* is of practical nature, and all questions are discussed from the practical point of view. Such practicality is not only a tendency generating from the book's special standpoint, but should be taken as the fundamental attitude of Chang Lu's *Wu tou mi tao*. Thus its practicalism, to be more specific the strict adherence to the *tao chieh* following the teachings of *Hsiang erh chu* or the *tao*, rejects religious services beseeching fortune, rejects sexual techniques, and declares that a man should expect rewards and penalties meted out to him by the heavenly god according to his practice or negligence of morals, since even the span of his life is lengthened or shortened depending on his deeds. "The thorough study of the 5,000-word scripture of Lao tzu" said in historical records to have been assigned to the newly initiated in the *Wu tou mi tao*, must mean no more than a reading of the text with the help of *Hsiang erh chu*, not to be understood that the scripture was merely chanted.

On the Spread of Buddhism under the Mauryas
—Re-examination about the Legends of the Third
Council and of the Converting of Different Countries

By Gen'ichi YAMAZAKI

The present article is the re-examination of the two legends closely connected with the Mahinda legend which the author examined in his last article in this journal ("The Mahinda Legend, A Critical Study", *Toyo Gakuho*, XLVIII-2). In the present article, he asserts that:

1. Moggaliputta-Tissa, who was attributed to the teacher of Mahinda, must have been one of a famous *thera* (a senior monk) belonging to the Buddhist monk community of Avanti (including Sanchi and Ujjeni), since his name