

要 旨

The Substituting for Suffering of Others (*Daijuku*) as the Transference of Merit (*Ekō*) for Removing, Receiving or Enduring of Suffering

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Ekō (廻向) or 'the transference of merit' is familiar to Japanese Buddhists as a prayer uttered in Buddhist service or ceremony praying for happiness of the deceased beings after death. Chinese word *Ekō* (廻向) is translated from Sanskrit words *pariṇāma*, *pariṇāmanā*, *pariṇata*, etc. (derived from *pari-√nam-*) which originally mean 'change, transform, development,' etc. And these words become able to express various types of 'change' such as 'the change of form, of appearance, of direction, of quality.' In fact, judging from its context, the word *Ekō* or *pariṇāma*, etc. mean 'change' in most Buddhist sources.

In Mahāyāna Buddhism, the idea of *pariṇāma*, etc. was evolved from a common word meaning 'change' into the philosophical or religious term meaning 'the transference of merit.' And then the idea of 'the transference of merit' developed into the concept having several aspects, and by degrees, the concept comes to be so important that various kinds of *Ekō* were enumerated. As a well known example, in the *Avataṃsaka Sūtra* (華嚴經), *Ekō* is classified into ten categories in the chapter named 'Ten stages of transference' (十廻向品).

According to Chinese commentaries to the *Avataṃsaka Sūtra*, *Ekō* (廻向) is classified into three types as following: (1) 'the transference of merit' from the level of ordinary life into the ultimate level (*Jissai-Ekō*, 實際廻向), (2) 'the transference of merit' for relieving others or all sentient beings instead of benefitting oneself (*Shujyō-Ekō*, 衆生廻向), and (3) 'the transference of merit' from the ordinary level into the *bodhi* or enlightenment (*Bodai-Ekō*, 菩提廻向).

At the present time, some scholars, including me, classify various types of *Ekō* into two categories, namely, (type A) *Ekō* as the change in quality from the value of ordinary life to the ultimate worth, and (type B) *Ekō* as the change of direction in the context of that merits of one's good acts are given to others for other's good results. The above mentioned traditional three types of *Ekō* are to be re-classified or simplified into these two types or categories. *Jissai-Ekō* (1) and *Bodai-Ekō* (3) are classified into (type A) *Ekō* as the change in quality. *Shujyō-Ekō* (2) is equivalent to (type B) *Ekō* as the change of direction.

The former *Ekō* (type A) usually occurs in Mahāyāna Buddhist Scriptures, for instance, the group of the *Prajñā Pāramitā Sūtras* or *the Wisdom Sūtras* (般若經類), the *Pure Land Sūtras* (淨土經類), and the *Bodhisattvabhūmi* (『瑜伽師地論』「菩薩地」), etc. The latter *Ekō* (type B) rarely occurs in the Buddhist Scriptures except the *Avatamsaka Sūtra* (華嚴經). It is an unexpected point that there are few examples of the *Ekō* (type B) in the Buddhist Scriptures or Sūtras, although the idea of the *Ekō* (type B) came to be regarded as an important concept in Buddhist treatises in later ages.

The *Ekō* as the change of direction (type B) seems to be hardly acceptable for traditional conservative Buddhists. There is a risk that the *Ekō* (type B) is likely to violate the law of *Karma*, because it may cause the situation that one takes the consequence of the other's good or bad deeds by means of the transference of the one's own merit.

Further, I suppose that the *Ekō* as the change of direction (type B) possibly has two aspects according to the difference of direction, namely, opposite directions of 'giving' and 'taking.' The aspect of 'giving' of *Ekō* refers to the transference of merit in order to give happiness (*sukha*) to the other one. This aspect is commonly approved as *Ekō*, and can be called *Ekō* for 'giving happiness' (与樂). On the other hand, the aspect of 'taking' of *Ekō* refers to the transference of merit in order to take or remove suffering (*duḥkha*) from the other one. The latter aspect is mentioned in similar words such as 'removing suffering' (拔苦), 'receiving suffering' (受苦), 'enduring suffering' (忍苦), and 'substituting for suffering of others' (代受苦 *Daijuku*), in the Mahāyāna

Scriptures, for example, the *Mahā Parinirvāṇa Sūtra* (大般涅槃經), the *Mahā Prajñā Pāramitā Sūtra* (大品般若經), the *Avataṃsaka Sūtra*.

According to the chapter on ‘Ten stages of *Ekō*’ (十廻向品) in the *Avataṃsaka Sūtra*, the first stage of *Ekō* is named ‘*Ekō* for relieving all sentient beings and making all sentient beings depart from aspects of ordinary life’ (救護一切衆生離衆生相廻向). As it is expressed by this name, this first stage of *Ekō* is for the benefit of all sentient beings. And the first half of this first stage is the second of three types of *Ekō* which are categorized in Chinese commentaries to the *Avataṃsaka Sūtra*, that is, *Shujyō-Ekō* (衆生廻向). And the second half of this first stage is the first of three types of *Ekō*, that is, *Jissai-Ekō* (實際廻向). The substituting for suffering of others (*Daijuku*) is the first step of the first stage of ten stages of *Ekō*, and it is a typical case as the aspect of ‘taking’ of *Ekō* or the transference of merit as the change of direction (type B).