

Complete list of publication of Jun Fujii

Monograph:

1. **Fujii J ed.**, Yamada T, Tabayashi K, Saito T, Kim J, Usami B, Sakauchi S, Choe Y, Ishii K, Miyazaki T, Nakanishi T, Nakanishi T. (2017): *Kotenkaishaku no higashi Ajiateki tenkai: shūkyō bunken o chūshin toshite* 古典解釈の東アジア的展開—宗教文献を中心として [The Development of the East Asian Exegetical Tradition: With Special Reference to Religious Texts], Kyoto: Kyōto daigaku jinbun kagaku kenkyūjo(Institute for Research in Humanities), Kyoto University, 427 pp.
2. **Fujii J ed.**, Ikeda M, Kuramoto S, Murata M. (2016): *Saichō/Kūkai shōrai Sangyō fusei ron no Kenkyū* 最澄・空海将来『三教不斉論』の研究 [Research on Saichō and Kūkai's Versions of *Sanjiao buqilun*], Tokyo: Kokusho Kankōkai, 389 pp.
3. **Fujii J.** (2008): *Kūkai no shisōteki tenkai no kenkyū* 空海の思想的展開の研究 [Studies on Developments in Kūkai's Thought], Tokyo: Transview, 762 pp.

Further publications:

A) Publications with peer review process

1. Kaufmann, P., **Fujii J.** (2017): “Auslegung der Ausdrücke ‘Stimme’, ‘Zeichen’, und ‘wirkliche Merkmale’”, *Asiatische Studien - Études Asiatiques* 71(2), pp. 497-526.
2. **Fujii J.** (2017): “*Michi towa nanika: ‘byōjōshin zedō’ no genryū o tazunete*” 道とは何か—「平常心是道」の源流を尋ねて [“What is the ‘Way’? Looking into the Roots of the Everyday Mind as the Dao”], *Kotenkaishaku no higashi Ajiateki tenkai: Shūkyō bunken o chūshin toshite* 古典解釈の東アジア的展開—宗教文献を中心として, Kyoto: Kyōto daigaku jinbun kagaku kenkyūjo(Institute for Research in Humanities), Kyoto University, pp. 1–53.
3. **Fujii J.** (2016): “*Tōdai shūkyōshi no kessetsu ten toshite no Yōben Sangyō fusei ron*” 唐代宗教史の結節点としての姚弁『三教不斉論』 [“Yao Bian's *Sanjiao buqilun* as a Focal Point in Exploring Tang's Religious History”], *Saichō/Kūkai shōrai Sangyō fusei ron no Kenkyū* 最澄・空海将来『三教不斉論』の研究, Tokyo: Kokusho Kankōkai, pp.171–208.
4. **Fujii J.** (2015): “*Natsume Sōseki Kokoro Hyakunen no nazo o toku*” 夏目漱石『こころ』：百年の謎を解く(3) [NATSUME Sōseki's Kokoro: Solving the Hundred

- Year Riddle (3)], *Komazawa daigaku bukkyō bungaku kenkyū* [Journal of Comparative Buddhist Literature, Komazawa University]18, pp.203-230.
5. **Fujii J.** (2015): “*Tariki no shin no keishō: Shinran kara Zenran e*” 他力の信の継承：親鸞から善鸞へ[Inheritance of the Faith Given by Other Power: From Shinran to Zenran], *Indogaku bukkyōgaku kenkyū* [Journal of Indian and Buddhist Studies] 63(2), pp.566-572.
 6. **Fujii J.** (2014): “*Jubutsudō Sankyō kōshō kenkyū no shinten kai: Saichō/Kūkai shōrai Yōben sen Sangyō fusei ron o chūshin to shite*” 儒仏道三教交渉研究の最新展開：最澄・空海将来姚弁撰『三教不斉論』を中心として [New Developments in Research on the Relationship Between Confucianism, Buddhism, and Daoism: Saichō and Kūkai on Yao Bian’s *Treatise on the Inequality of the Three Teachings*], *Indogaku bukkyōgaku kenkyū* 62(2), pp.789-788[L].
 7. **Fujii J.** (2011): “*Saichō/Kūkai shōrai ni naru Yōben sen Sangyō fusei ron yori erareta chiken ni tsuite*” 最澄・空海請来になる姚弁撰『三教不斉論』より得られた知見について [New Knowledge Obtained from the *Sanjiao buqi lun* Introduced to Japan by Saichō and Kūkai], *Indogaku bukkyōgaku kenkyū* 60(1), pp.106-110.
 8. **Fujii J.** (2005): “*Kūkai to genjin’iron*” 空海と言尽意論 [Kūkai and the Argument that Truth can be Expressed by Words], *Indogaku bukkyōgaku kenkyū* 53(2), pp.507-509.
 9. **Fujii J.** (2004): “*Kūkai hosshin seppō: Sono haikai to dōki*” 空海「法身説法」その背景と動機 [The Background to Kūkai’s “Direct Preaching by the Dharmakāya” and His Motivations], *Nanto bukkyō* 84, pp.74-97.
 10. **Fujii J.** (2004): “*Ken to mitsu: Gen’ei to Kūkai ni okeru kenmitsu gainen no keisei*” 《顕》と《密》—玄叡と空海における顕密概念の形成 [Xian/ken Exoterism and Mi/mitsu Esoterism: The Structuring of the Exoteric vs. Esoteric Dyad in the Thought of Gen’ei and Kūkai], *Bukkyō bunka kenkyū ronshū* 8, pp.51-83.
 11. **Fujii J.** (2004): “*Daijō nehankyō to Abidaruma bussetsu ron: Gōga shichi shujō no kōsatsu*” 『大乘涅槃経』とアビダルマ仏説論—恒河七衆生(水喩)の考察 [The Mahāyāna *Mahāparinirvāṇa-sūtra* and Buddha’s Direct Preaching of the Abhidharma: Some notes on the Metaphor of the Seven Types of Sentient Beings in the Ganges], *Indo tetsugaku bukkyōgaku kenkyū* [Studies in Indian Philosophy and Buddhism, The University of Tokyo]11, pp. 42-56.
 12. **Fujii J.** (2004): “*Rihosshin to chihosshin*” 理法身と智法身 [Dharmakāya of Truth and Dharmakāya of Wisdom], *Indogaku bukkyōgaku kenkyū* 52(2), pp.608-610.
 13. **Fujii J.** (2003): “*Kūkai to Sanronshū to no kankei nitsuite*” 空海と三論宗との関

係について [On the Relationship Between Kūkai and the Three Treatise School], *Indogaku bukkyōgaku kenkyū* 51(2), pp.125-127.

B) Publications without peer review process

1. **Fujii J.** (2017): “Regarding the Authenticity of Shinran’s Letters That Include the Term ‘Prayer’”, Papers of “‘Self-Benefit and Benefit for Others’ in Pure Land Buddhism” (18th Biennial Conference of the International Association of Shin Buddhist Studies), Tokyo: Musashino University, pp.145-153.
2. **Fujii J.** (2016): “*Isshinkyō to tashinkyō no gainen saikō*” 一神教と多神教の概念再考 [Reconsidering Monotheism and Polytheism], *Shunjū* 584, pp.1-4.
3. **Fujii J.** (2015): “*Natsume Sōseki Kokoro Hyakunen no nazo o toku*” 夏目漱石『こころ』：百年の謎を解く(4) [NATSUME Sōseki’s Kokoro: Solving the Hundred Year Riddle (4)], *Komazawa daigaku bukkyōgakubu ronshū* [Journal of Buddhist Studies, Komazawa University] 46, pp.207-229.
4. **Fujii J.** (2015): “*Natsume Sōseki Kokoro Hyakunen no nazo o toku*” 夏目漱石『こころ』：百年の謎を解く(2) [NATSUME Sōseki’s Kokoro: Solving the Hundred Year Riddle (2)], *Komazawa daigaku bukkyōgakubu kenkyū kiyō* [Journal of the Faculty of Buddhism, Komazawa University] 73, pp.111-123.
5. **Fujii J.** (2014): “*Natsume Sōseki Kokoro Hyakunen no nazo o toku*” 夏目漱石『こころ』：百年の謎を解く(1) [NATSUME Sōseki’s Kokoro: Solving the Hundred Year Riddle (1)], *Komazawa daigaku bukkyōgakubu ronshū* 45, pp.221-240.
6. **Fujii J.** (2014): “*Ise shitō senjyutsu sho: Taigen shin’itsu hisho to Rōshi jyutsu gi*” 伊勢神道撰述書『大元神一秘書』と『老子述義』[Laozi shuyi as Quoted in the Ise Shinto Compilation *Taigen Shinitsu Hisho*], *Komazawa daigaku bukkyōgakubu kenkyū kiyō* 72, pp.71-86.
7. **Fujii J.** (2014): “*Fukushima genpatsu jiko niyoru hinansetai eno gakushū shien ni tsuite*” 福島原発事故による避難世帯への学習支援について [On Educational Support for Evacuee Families from the Fukushima Nuclear Disaster], *Bukkyō bunka* 53, pp.21-46.
8. **Fujii J.** (2014): “*Shinran Kyōgyōshinshō: Kōten o yomu*” 親鸞『教行信証』（古典を読む） [Shinran’s *Kyōgyōshinshō*: Reading the Classics], *Seinaru mono e: Iwanami kōza Nihon shisō* 8 聖なるものへ 岩波講座日本思想 8 [Iwanami Courses on Japanese Thought (8): Toward Holiness], Tokyo: Iwanami Shoten, pp.246-259.

9. **Fujii J.**, Maegawa K. (2014): *Myōtei mondō o yomu: Habian no bukkyō hihan*, 妙貞問答を読むーハビアン of 仏教批判 [Reading *Myōtei mondō*: Habian's Criticism of Buddhism], edited by Sueki Fumihiko, Kyoto: Hōzōkan, pp.155-175,192-205,269-281,292-299.
10. **Fujii J.** (2013): “*Shinran shokan no shinpyōsei no saikentō*” 親鸞書簡の信憑性の再検討[Reevaluating the Authenticity of Shinran's Letters], *Komazawa daigaku bukkyōgakubu ronshū* 44, pp.217-244.
11. **Fujii J.** (2013): “*Jishinbō Zenran shōnin gizetsu mondai nitsute*” 慈信房善鸞上人義絶問題について [Problems with the Repudiation of Shinran's Son, Jishin-bo Zenran], *Komazawa daigaku bukkyōgakubu kenkyū kiyō* 71, pp.155-174.
12. **Fujii J.** (2012): *Nihon o tsukutta meisō hyakunin* 日本をつくった名僧一〇〇人 [One Hundred Famous Priests Who Built Japan], edited by Sueki Fumihiko, Tokyo: Heibonsha, pp.29-34,42-49,51-52,125-132,191-193,210-212,220-221.
13. **Fujii J.** (2012): “*Nihon komonjo shomokuroku ni okoru Shintai kankei chosaku no jōhō nitsuite*” 日本古文書・諸目録に残る真諦関係著作の情報について [Information Pertaining to Paramārthan Works Preserved in Ancient Japanese Documents and Catalogues], *Shintai sanzō Kenkyū Ronshū* 真諦三蔵研究論集 [Studies of the Works and Influence of Paramārtha], edited by Funayama Tōru 船山徹, Kyoto: Kyōto daigaku jinbun kagaku kenkyūjo(Institute for Research in Humanities), Kyoto University, pp.401-429.
14. **Fujii J.** (2011): “*Jishinbō Zenran shōnin to tōgoku no shinkō*” 慈信房善鸞上人と東国の信仰 [Jishinbō Zenran and Faith in Eastern Japan], *Shūkyō kenkyū* [Journal of Religious Studies] 84(4), pp.352-353(1190-1191).
15. **Fujii J.** (2011): “*Chūgoku ni okeru kyōhan no keisei to tenkai*” 中国における教判の形成と展開 [The Structure and Development in China of Reifying the Essence of Buddhism for the Given Era], *Daijōbukkyō towa nanika: Shirizu Daijōbukkyō* 1 大乘仏教とは何か：シリーズ大乘仏教 1 [What is Mahāyāna Buddhism?: Series Mahāyāna Buddhism (I)], Tokyo: Shunjūsha, pp.221-251.
16. **Fujii J.** (2011): “*Yōben sen Sangyō fusei ron (Ishiyama dera shozō) shahon no honkoku*” 姚弁撰『三教不斉論』(石山寺所蔵)写本の翻刻[Treatise on the inequality of the three teachings' composed by Yao Bian: a print edition of a hand-copied manuscript from the Ishiyama-dera collection], *Kōyasan daigaku Mikkyō bunka kenkyūsho kiyō* [Bulletin of the Research Institute of Esoteric Buddhist Culture] 24, pp.1-46.
17. **Fujii J.** (2010): “*Jishinbō Zenran shōnin gizetsu mondai nitsute*” 慈信房善鸞上人義絶問題について [Problems with the Repudiation of Shinran's Son, Jishinbō

- Zenran], *Shūkyō kenkyū* 83(4), pp.370-371(1462-1463).
18. **Fujii J.** (2010): “*Kūkai nittō no mokuteki*” 空海入唐の目的 [Kūkai’s Aim in Visiting Tang China], *Nihon bukkyō no ishizue: Shin ajia bukkyō shi* 11 日本仏教の礎:新アジア仏教史 11 [A New History of Buddhism in Asia Vol.11: The Foundation of Japanese Buddhism], Tokyo: Kōsei Shuppansya, pp.198-201.
 19. **Fujii J.** (2008): “*Nihon Bukkyō ni okeru kokoro to karada: Yamai kan wo chūshin to shite*” 日本仏教における心と身体—病観を中心として [Mind and Body in Japanese Buddhism: Views on Disease], *Ajia yūgaku* 110, pp.122-129.
 20. **Fujii J.** (2004): “*Sōseki to Manshi: sono shūhen nitsuite*” 漱石と満之—その周辺について [Sōseki and Manshi: Exploring Elements on Their Periphery], *Gendai to Shinran* 5, pp.2-23.
 21. **Fujii J.** (2004): “*Daijō nehankyō to Agonkyō: Suiyu no kōsatsu*” 大乘涅槃経と阿含経—水喩の考察— [The *Mahāyāna Mahāparinirvāṇa sūtra* and the *Āgamas*: Some Notes on the Metaphor of Water], *Shūkyō kenkyū* 77(4), pp.240-241 (1040-1041).
 22. **Fujii J.** (2003): “*Manshi to Sōseki*” 満之と漱石, [Manshi and Sōseki], *Kiyozawa Manshi zenshū: geppō* 5 清沢満之全集：月報 5 [Kiyozawa Manshi’s Complete Works: Monthly Report, Vol. 5], Tokyo: Iwanami Shoten, pp.6-8.
 23. **Fujii J.** (2001): “*Kindai Nippon no hikari to kage: Natsume Sōseki to Kiyozawa Manshi*” 近代日本の《光》と《影》—夏目漱石と清沢満之 [Light and Darkness in Modern Japan: Natsume Sōseki and Kiyozawa Manshi], *Bungaku* 2(2), pp.169-181.

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