

Janet R. Goodwin, USC East Asian Studies Center Research Associate, “Claiming the Land: Chôgen and the Revival of Ôbe Estate”
「開発・勧進・共同体：重源と大部荘の復活」

(A copy of the Powerpoint for this presentation in .ppt format can be viewed [here](#).)

Ôbe estate in Harima province, a holding of the Nara temple Tôdaiji, was restored and expanded at the end of the twelfth century by Chôgen, a monk who had undertaken the task of reconstructing Tôdaiji after its destruction in 1181, in the early stages of the Genpei War. The estate's stated function was to support the Tôdaiji rebuilding effort, but Chôgen's activities reveal a complex agenda that also included spreading the worship of Amida Buddha, and organizing and benefiting local communities through projects such as land reclamation. In an era when no firm boundary was drawn between the sacred and the secular, Chôgen's efforts linked kanjin (evangelism/collection of donations for Buddhist purposes), kaihatsu (land reclamation), and the formation of kyôdôtai (communities) in a mutually-reinforcing process. On Ôbe estate, Chôgen's efforts were centered on the establishment of an autonomous temple, Jôdoji, which would simultaneously oversee the development of the estate, serve as its religious center, and provide an independent base for Chôgen's religious activities. Through examining Chôgen's own writings and drawing comparisons with some of his other projects, this paper explores the contributions of this remarkable man, truly the Leonardo da Vinci of his day.

東大寺領の一つ、播磨国の大部荘は、12世紀末大勧進聖人重源に再開発、拡張された。重源は1181年、源平戦争の早い段階に焼失してしまった東大寺を再建する仕事に就いていた。大部荘の正式な役割は東大寺再建を支えることであったが、重源の活動は複雑な様相を呈する。それは阿弥陀仏の崇拜を促進する事、土地開発のような公共事業を通じて在地共同体を組織し、恩恵をもたらすといったことも含めた。宗教的なことと世俗的なことの間に厳密な境界がない時代、重源の活動は各々互いに強化する中、勧進、開発、共同体の形成にまで及んだ。大部荘では重源は浄土寺という別所の成立に努力を注ぐ。この寺は荘園の発達を監督し、荘園の宗教的中心と成り、同時に重源自らの宗教的活動のための独立した基礎と成り得た。重源の書いた文書を調べ、また大部荘以外の彼の事業と比較することで、当論文はこの非凡な人物ーまさにあの時代のレオナルド・ダ・ヴィンチーともいうべきーの貢献を探索する。