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**Title:** From prominence to obscurity : a study of the Darumashū : Japan's first Zen school  
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1. The fact that the Tendai monk Dainichibō Nōnin (fl. 1189) identified himself as a Zen monk can only be explained if we look beyond the Chan/Zen notion of “lineage” and adopt a broad conception of “Zen” as explicated in the works of Funaoka Makoto.

2. Study of the long neglected treatises Jōtōshōgakuron, Kenshōjōbutsugi and Hōmon taikō reveals what was actually thought and practiced in Darumashū communities, and proves that the picture of the Darumashū sketched by its main detractors – Eisai and Dōgen – is unfair.

3. The Buddhist eschatological concept of mappō (the prophesized “Final Age of Buddha’s Teaching”) was employed in the Darumashū as a legitimizing tool.

4. In Darumashū communities the practice of nenbutsu (i.e. being mindful of Buddha Amida and reciting his name so as to attain birth in the Pure Land) was a central exercise that was at the same time valued and contested. The presence of Pure Land elements in the Darumashū is not a sign of Japanese syncretism, but reflects a continuity with Chinese Chan.

5. Buddhist antinomianism operates within the sphere of Buddhist praxis.

6. A scholar who combines rigorous academic research into Buddhism with a personal commitment to Buddhism inevitably incurs cognitive dissonance.

7. Scholars of Buddhism who seek to establish a Buddhist social ethics appropriate to modern enlightened sensibilities cannot but have an arbitrary approach toward textual and historical data.

8. Too many Buddhist texts are still unpenetrated by the scholarly gaze for us to say that we know much about Buddhism.

9. The complexities of free will are never brought into sharper focus than, when deciding on the most rewarding representation of ninjas in the oeuvre of cinematographer Godfrey Ho, we vacillate between the rollerskating ninjas in Ninja Thunderbolt (1984) and the inimitable Ninja Master Harry in Ninja Terminator (1985).

10. Imagination brings solace, but only temporarily.