

**THE FIRST MAHĀYĀNA
PRECEPTS PLATFORM AT MT. HIEI BY
DENGYŌ DAISHI SAICHŌ**

Invocations, Curriculum, Admonitions, and Feature of
Japanese Tendai Buddhism



Dharmacakra-pravartana (Shaka-dō) Hall

November 27, 2013

The Fortieth Anniversary of
The Tendai Buddhist Sect Overseas Charitable Foundation

THE FIRST MAHĀYĀNA
PRECEPTS PLATFORM AT MT. HIEI BY
DENGYŌ DAISHI SAICHŌ

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Introduced and Edited by Shōshin Ichishima, Professor Emeritus of Taishō University

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PREFACE

This year is the fortieth anniversary of the Tendai mission outside of Japan and also the middle of a period of Commemorative Memorial Services honoring Jikaku Daishi (*Ennin*) for the 1150 year since his passing.

The Dharma light of Tendai started in Hawaii forty years ago. It has spread to the mainland US, Europe and other locations. Many people all over the world have received the teachings of Tendai and Dengyō Daishi (*Saichō*).

As a project to celebrate the 40th anniversary of the Tendai mission outside of Japan, we have published pivotal material by Dengyō Daishi, our founder.

These writings include three pieces. The first is “*Ganmon*,” written by Dengyō Daishi about his determination and conviction. Second is “*Sange Gakushōshiki*” in which he established the education of monks at the level of national treasure and rules for their training. The last one is “*Goyuikai*.” In this work, he established the standards of daily life he expected his disciples to maintain.

These writings express Dengyō Daishi’s thoughts and the foundation materials for activities and the study of Tendai Buddhism. This brochure was published in an English edition as an introduction to the study of the works of Dengyō Daishi. We believe this brochure will be helpful to those who study Japanese Tendai.

Translation of “*Ganmon*” and “*Goyuikai*” as well as the ‘Integration of sūtra and Tantra on Mt. Hiei’ was done by Rev. Shōshin Ichishima, Professor Emeritus of Taishō University. “*Sange Gakushōshiki*” is reprinted from the book, “*Saichō*” with courtesy of Prof. Paul Groner. We’d like to express our deep appreciation to both scholars.

November 2013

Tendai Buddhist Sect Overseas Charitable Foundation

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ご挨拶

本年は、日本天台宗海外開教40周年の記念の年であり、祖師先徳大法会期間中の慈覚大師1,150年遠忌の年であります。

今から40年前、ハワイに掲げられた天台の法灯は、アメリカ、ヨーロッパ等に広まり、世界中の人々が、天台の教え、傳教大師の教えを学ばれています。

今般、天台宗海外開教40周年記念事業として、宗祖傳教大師修学の基本資料を英訳出版する運びとなりました。

即ち、日本天台宗の開祖傳教大師最澄様が、比叡山入山の決意と信念を述べられた『願文』。国宝的僧侶の教育、養成の規式を定められた『山家学生式』。そして傳教大師滅後の弟子たちの守るべき生活規範を告げられた『御遺誠』です。

これらは傳教大師の思想、活動研究の基本資料であり、本書は傳教大師研究の入門書として翻訳編集出版したもので、海外で日本天台を学ばれる方々に役立つものと思います。

尚、『願文』、『御遺誠』の翻訳、及び『比叡山における顕密一致思想の展開』は大正大学名誉教授一島正眞氏によるものです。また『山家学生式』は、ポール・グローナー著『最澄』より、氏のご厚意により転載させていただいたものであります。ここに両氏のご厚意に甚深の謝意を表します。

2013年11月

天台宗海外伝道事業団

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The First Mahāyāna Precepts Platform at Mt. Hiei by Dengyō Daishi Saichō

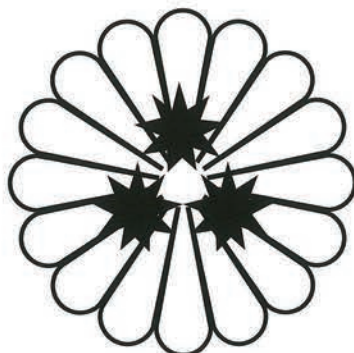
Konponchūdō (Main Hall) at Mt. Hiei



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Tendai Buddhism was authorized as an officially recognized Buddhist School by the Japanese Imperial court on January 26th, 806 C.E. Dengyō Daishi (*Saichō* 最澄, 767-822), the founder of Japanese Tendai Buddhism, believed in the teachings of *Ekayāna* (One Vehicle); everyone is equal and anyone can attain spiritual awakening. He was authorized to educate and train monks to spread this teachings based on the One Vehicle. Dengyō Daishi's wish was for official recognition of Tendai. In addition, he hoped that each school of Buddhism in Japan at that time should co-exist in order to relieve the sufferings of all sentient/living beings. Because of this, when the imperial court authorized the teaching of Tendai Buddhism, the court also supported a number of monks for other schools of Buddhism in terms of monetary allowances for their educations.

Introduction

The first short treatise consist of three articles of the founder's invocations (*Ganmon* 願文), regulations for *Tendai-hokke* annually allotted students (*Sange Gakushōshiki* 山家学生式), and Final Admonitions (*Goyuikai* 御遺誡・傳教大師御遺誡). The last treatise is an essay to introduce features of Japanese Tendai theory, namely Sūtra and Tantra of Mount Hiei, by Shōshin Ichishima, Professor Emeritus of Taishō University.

The Invocation (*Ganmon* 願文)

The invocation describes young Saichō's vows right before initiating the Tendai practice on Mount Hiei. His sincere motivation is expressed in this invocation. Of course Saichō received the official 250 Vinaya precepts in 785 at Tōdaiji Temple in Nara one of the three major precepts platform centers in Japan. You can imagine his altruistic motivation to initiate a new Mahāyāna Bodhisattva Precept platform on Mt. Hiei. He was deeply repentant for his earlier life and worried about the degenerated Japanese society at that time. When reflecting on his life he said, "Looking back at my karmic life I indiscriminately accepted food and clothing without following proper religious precepts, and caused trouble to other creatures because I lack the true Dharma... I, Saichō, am most imprudent and foolishly lack virtue. Accordingly, I act contrary to the correct Buddhist doctrines as a disciple of Buddha, and act against the laws given by the Emperor as a citizen. I also lacked the devotion of filial piety for my parents as a child."

As a result, he made five sincere pledges before starting his religious life on Mt. Hiei. Generally, it is said by scholars that the *Ganmon* is based upon the *T'ien-t'ai Hsiao chih-kuan* (Calmness and Discernment Meditation) by Chinese T'ien-t'ai master Zhiyi (538-597). Naturally Saichō had studied *T'ien-t'ai* doctrine before starting a new life on Mt. Hiei. (The original document of the *Ganmon* was recorded in the *Taishō Tripiṭaka* vol. 74.) These five pledges are described later.



Kaidanin, Mahāyāna Precept Platform on Mt. Hiei




Regulations for Tendai-hokke Annually Allotted Students (*Sange Gakushōshiki* 山家学生式)

The Next article is Regulations for Tendai-hokke Annually Allotted Students (*Sange Gakushōshiki* 山家學生式). This treatise contains the regulations for the Bodhisattvas who follow the Tendai School on Mount Hiei. This consists of the three petition letters to the imperial government in order to be recognized by the imperial government requesting the order be recognized and these letters to the office from the ninth year of the Kōnin era (818) to the fifteenth day of the third month of the tenth year of the Kōnin era (819).

The Six articles (*Rokujōshiki* 六条式・天台法華宗年分学生式)

The first of the *Sangegakushōshiki* is called the Six Articles (*Rokujōshiki* 六条式) in Japanese which are regulations for Tendai-hokke annually allotted students consisting of the Six Articles 天台法華宗年分学生式.

In order to be an official Buddhist monk or nun they needed to have permission from the government after receiving the Śrāvakayāna precepts called *Gusokukai* 具足戒. These were the precepts that Buddhist monks and nuns should follow i.e., two hundred and fifty rules for monks (*Skt. bhikṣu* 比丘), and three hundred and forty-eight for nuns (*Skt bhikṣuṇī* 比丘尼). During Saichō's time, there were the three national precept platform centers in Japan. They were Tōdaiji (central) in Nara, Yakushiji (East) in Shimotsuke, currently Tochigi prefecture, and Kanzeonji



(West) in Tsukushi, currently Fukuoka Prefecture. In order to be officially nominated monks and nuns they were required to accept the Precepts called *Shibunritsu* 四分律 or *Vinaya* rules in four divisions at one of these temples. But, Saichō realized these rules were for Śrāvakayāna precepts not for Mahāyāna. This is why he requested that the government designate a Mahāyāna precept platform on Mt. Hiei.

The first letter of request is the *Rokujōshiki* that begins “What is the treasure of the nation?” Tendai monks obtained the ten major *Śīla* (Moral) precepts and Forty-eight Minor Rules (*Vinaya*) from the *Brahmajāla-sūtra* (*Jp. Bonmōkyo, Eng. Brahma-net Sūtra*). In addition, they had to chant the *Konkōmyōkyō, Ninnōkyō, and Shugokokkaishukyō*. These *sūtras* are intended to protect people and the nation from disasters. Those who choose the course of esoteric practice at Mt. Hiei, chanted the *Dhāraṇī* mantras from the *Dainichikyō, Kujakuōkyō, Fukūkenzakukyō, and Bucchōsonshō-dhāraṇīs*. Among the monks who successfully finished the 12 year practices, those who were the most talented in practicing and preaching would stay on Mt. Hiei as a National Treasure. Those who are good at doctrine but not practicing would go to local areas as Teachers of the Nation. Those who can act but are not able to teach become Functionaries of the Nation.

The Eight Articles (*Hachijōshiki* 八条式・勸獎天台宗年分学生式)

The second letter of request called the Consisting of Eight Articles (*Hachijōshiki* 八条式・勸獎天台宗年分学生式) was sent to the government three months later than the first letter since the first letter had not yet been accepted by the government of officials. This letter directly starts from rules saying “(At any one time) there will be twelve intermediate students (*tokugō gakushō* 得業学生). Their period of study will be set at six years.” This letter discusses concrete rules for monks aiming to become bodhisattvas on Mount Hiei while they are staying at temples there.

The Four Articles (*Shijōshiki* 四条式・天台法華宗年分度者回小向大式)

The third letter of request is called the Consisting of Four Articles (*Shijōshiki* 四条式・天台法華宗年分度者回小向大式) and this letter was sent to the government seven months later than the *Hachijōshiki*. Here you can imagine unique regulations designating masters for ordinations, such as “Śākyamuni Buddha as the preceptor for those accepting the precepts. The bodhisattva Mañjuśrī is the karmic *ācārya* 羯磨阿闍梨 for the bodhisattva precepts.” The bodhisattva Maitreya is the instructor *ācārya* 教授阿闍梨 for the bodhisattva precepts. All of the buddhas of

the ten directions are witnesses 證師 of the bodhisattva precepts. All of the bodhisattvas of the ten directions are asked to be fellow students 同学等侶 of the bodhisattva precepts.”

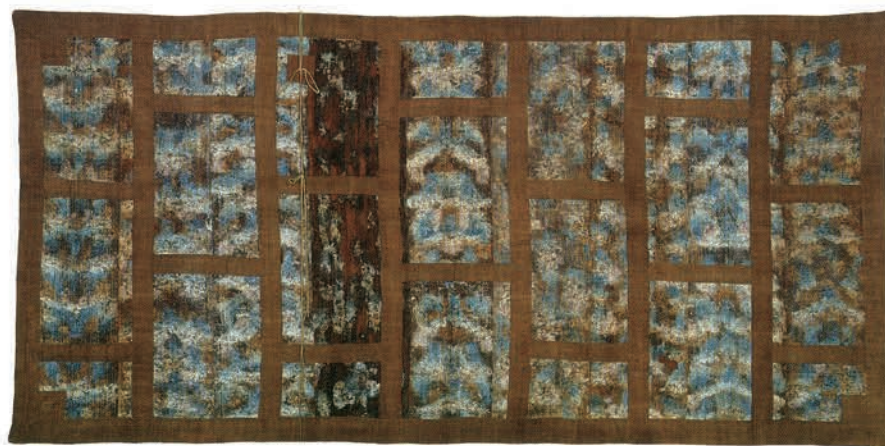
In spite of such fervent requests to the government, Saichō’s requests were not granted during his life time. They were approved seven days after the founder’s death. Finally his request was granted and the first Mahāyāna Precept Platform on Mt. Hiei was established in 822.

Final Admonitions (*Goyuikai* 御遺誡・傳教大師御遺誡)

The final document, *Goyuikai* (Final Admonitions 御遺誡・傳教大師御遺誡) is the last message left by Saichō. Saichō died at his age 57 in 822. At his death bed, his disciples, Kōjō, Gishin, Enchō, Ennin, and many other monks, were there and listened carefully to Saichō’s last message. This message was from the *Konpon Daishi Rinjū Yuigon*, from the *Dengyō Daishi Zenshū* vol.1 (Sekai Seiten Kankō-kyōkai, April 1st, 1975, pp.299-301). Saichō advised his disciples on how to conduct their daily lives in terms with clothing, food, housing, and furniture were appropriate according to one’s ranking.

The Translation of the *Sange gakushōshiki* is courtesy of Paul Groner’s, *Saichō: The Establishment of the Japanese Tendai School*, (Berkeley Buddhist Studies Series, 1984). The other articles are by Shōshin Ichishima, Professor Emeritus of Taishō University.

七条刺納袈裟 (国宝) 唐時代 Shichijō shinō stole Robe that Saichō brought back from Tang China (National Treasure)



FOUNDER'S INVOCATIONS OF TENDAI SCHOOL

Vows (*Ganmon* 願文)

The three immense worlds (1. The realm of desire, whose inhabitants have craving & sexual lust, 2. The realm of form, whose inhabitants have neither craving nor sexual lust, and 3. the formless realm, whose inhabitants have no physical form) are full of suffering and there is no tranquility in them. It has been a long time since Śakyamuni Buddha had passed away, however, the future Buddha Maitreya has not yet appeared in this world.

The three calamities (such as fire, flood, and typhoon), that are prophesized to occur at the end of the world, are gradually approaching, while we are sunken in the depths of defilement caused by the five pollutions (of disaster, heresies, passions, decreasing in the physical and mental qualities, a shortening of the span of life) of the present world. Therefore, four types of disordered beings (by womb-birth or viviparous, egg-birth or oviparous, moisture-birth, and metamorphic birth) are full of sorrow with no joy in their lives. In fact, the end of the world may be at hand, yet people's minds are full of filthy and distorted thoughts. Therefore they have no hope of survival. Our lives are short, like a flame in a lamp that is easily blown out by the wind. Accordingly it is difficult to keep our bodies, which are like the morning dew. The straw house in which funerals are performed holds no happiness and yet everyone, young and old rush towards death, and their remains are scattered among white bones.

The tomb is dark and narrow yet everyone whether they were born to the higher or lower class in the society competes with each other to enter the dark tomb. This is true whether we are speaking about others or ourselves.

It is difficult to live longer beyond a natural life span in this world since no one has found a drug to extend our lives eternally. Since I have not obtained super natural powers, how could I know when my life will end? Unless I perform wholesome actions in my lifetime, I shall be the fuel for the fires of hell after my death.

A human life is difficult to obtain and once we get it, it is easily lost and it will transform to that of another being. A wholesome mind is difficult to attain and once we do attain, it is easy to lose it. Therefore Śakyamuni Buddha taught us that it is extremely difficult to be born as a human form. It is like trying to find a needle in the ocean or threading a needle, which is placed at the base of the mountain, with a thread dropped from the summit of the highest mountain that is called Mt. Sumeru. Therefore the ancient and wise king Wu cherished every single moment and warned others not to waste precious time. It is not possible that result arise without cause. It is not possible that suffering can be avoided without performing wholesome deeds. Reflecting back on my life's karma I indiscriminately accepted food and clothing without following the proper real religious precepts, and I have caused trouble to other creatures because of a lack of true Dharma. The *sūtra* tell us that those whose karma is the result of their generosity will be reborn



in heaven but those who only receive donations from others will fall into hell after their lives are over. Further, the *sūtra* says that the woman who devotedly sacrificed herself for the benefit of others was reborn as a queen, but, the five monks who only received merit was reborn as slaves who carried the queen's palanquin. It is obvious that good or bad karma depends upon our conduct. Those who know the true causes of karma trust these teachings. The person who knows the causes of suffering and yet is not worried about the result of their actions will be rejected by Buddha as an aspirant for enlightenment. In spite of being born as a human being he who does not conduct himself with wholesomeness is a blind man in a treasure house.

I, Saichō, am most imprudent and I foolishly lack virtue. Accordingly, I act contrary to the correct Buddhist doctrines as a disciple of Buddha, and act against the laws given by the Emperor as a citizen. I also lacked the devotion of filial piety for my parents as a child.

Humbly I make an oath to the five vows. These are the means to attain nonattachment following the highest truth of Buddha's teachings, and they will not be broken nor be disavowed but will be strong as diamonds.

1. So long as I have not attained the stage where my six faculties are pure, I will not venture out into the world.
2. So long as I have not realized the absolute truth, I will not acquire any special skills or arts (such as medicine, divination, and calligraphy).
3. So long as I have not all of the precepts purely, I will not participate in any lay donor's Buddhist meeting.
4. So long as I have not attained wisdom (Hannya), I will not participate in worldly affairs unless it be to benefit others.
5. May any merit from my practice in the past, present, and future be given not only to me, but to all sentient beings so that they may attain supreme enlightenment.

I humbly pledge that once I attain the enlightenment of freedom from the bonds of illusion and suffering, I will not enjoy a drink of the nectar of Liberation by myself, but will share the taste of it with all sentient beings. I will not experience the resulting supreme happiness by myself, but will share with all sentient beings. I would rather reach supreme enlightenment together with all sentient beings and will appreciate the beauty of the Dharma Realm together with them. If I attain the state of the Stage of Identity in Resemblance, and gain the five kinds of transcendent and miraculous powers (of eyes, ears, insight into others' thinking, remembrance of the former state of existence, and free activity), I will never achieve perfection by myself, nor ascend to the stage of the Buddhahood by myself, but I will help guide all sentient beings toward the same state of enlightenment. I will be free from attachment to anything including enlightenment itself.

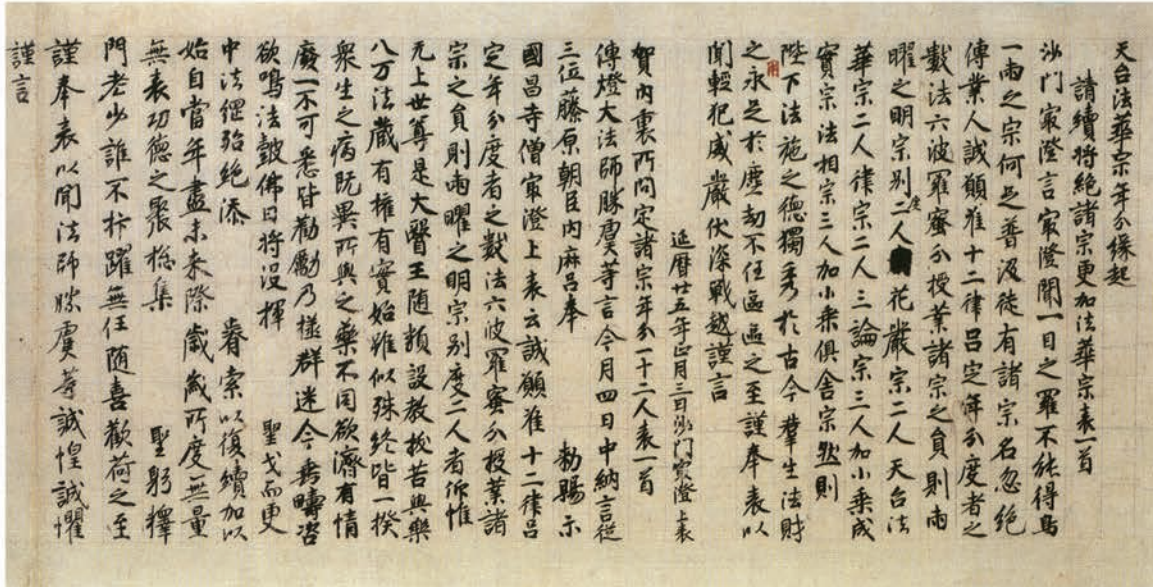
Under the guidance of the four great vows of Bodhisattva-hood, which are unlimited, free of attachment, free of discrimination, free of contributory cause, free from being produced by condition, I pledge that I will visit every corner in the Dharma realm. I will also enter the six realms in which the beings transmigrate from one form to another and will purify and transform each realm into Buddha realm and I will assist the sentient beings dwelling there to achieve enlightenment. For the salvation of the suffering sentient beings, I pray that I will continue my training of Bodhisattva-hood and constantly practice the work of Buddha for eternity.

Edited by Ryoei Tyler, Ph.D.



Sange gakushōshiki, 1. Rokujōshiki

The Founder, Dengyō Daishi's writings requesting the court's to permission to found the Mahāyāna Precept Platform on Mt. Hiei.



REGULATIONS FOR TENDAI-HOKKE ANNUALLY ALLOTTED STUDENTS (*Tendai Hokkeshū nenbun engi*)

What is the treasure of the nation? It is our religious nature. Thus those who have this religious nature are the treasures of the nation. Long ago a man said, “Ten large pearls do not constitute the nation’s treasure, but he who sheds his light over a corner of the country is the nation’s treasure.” A philosopher of old said, “He who can speak but not act is a teacher to the nation 国師. He who can act but not speak is an asset to the nation 国用. He who can both act and speak is a treasure to the nation 国宝. Aside from these three, he who can neither speak nor act is a traitor to the nation.”

Buddhists with religious minds are called bodhisattvas in the West, and gentlemen (*shūntsu* 君子) in the East. They take the bad upon themselves in order to benefit others. This is the height of compassion.

Two types of Buddhist monks exist, the Hīnayāna and the Mahāyāna. Buddhist with a



religious nature are of the latter type. Today in Japan only Hīnayāna monks are found; Mahāyāna monks have not yet appeared. Mahāyāna teachings have not yet spread (in Japan); thus it is difficult for Mahāyāna practitioners to arise.

I sincerely ask that in accordance with the late emperor's wish, Tendai yearly ordinands be forever designated Mahāyāna practitioners and bodhisattva monks. Thus the nine (bad) monkeys of King kṛki's dream shall be chased away. Of the five vehicles specified by Mañjuśrī, (the numbers of) those who follow the latter three (the Mahāyāna ones) will increase. With this attitude and desire we shall strive to benefit those who live now and those who come after us throughout the endless eons.

(The regulations for) the two yearly ordinands who were first appointed to spread the Tendai Lotus School by the late Emperor (*Kanmu* 桓武) of Kashiwabara 柏原 (are as follows):

1. Yearly ordinands of the Tendai Lotus School shall, starting from the ninth year of the Kōnin era (818), be Mahāyāna monks. The title of 'son of the Buddha' shall be conferred upon them, but their original names shall not be removed from the lay register. Bodhisattva novices 菩薩沙弥 shall take the Perfect ten good precepts (*enjūzenkai* 圓十善戒) at which time we shall ask for governmental approval of their initiation certificates 戒牒.
2. The same year they are initiated. Mahāyāna novices shall be granted the precepts of the disciples of the Buddha, and thus become bodhisattva monks (*bosatsusō*). At this time, government approval for their ordination certificates shall be requested. After they received the full precepts (*daikai* 大戒), they shall reside on Mount Hiei for twelve years and study the two courses. During this period, they shall not leave the confines of the mountain.
3. Everyday throughout the years, those in the Meditation Course (*shikangō*) shall be required to chant extensively, and to lecture on the *Lotus*, *Chin Kkuang ming ching*, *Jen wang ching*, *Shou hu kuo chieh chu t'o lo ni ching* and other Mahāyāna sūtras which protect the nation.
4. Those who study the Esoteric Course (*shanagō*) shall be required to meditate on the mantras of the (*Ta p'i lu*) *che na (ching)* (*Mahāvairocanasūtra*), (*Fo mu ta*) *k'ung ch'iao (ming wang ching)* 仏母大孔雀明王經 (*Mahāmāyūrīvidyārājñīsūtra*), *Pu k'ung (chüan soshen pien chen yen ching)* 不空罽索神變真言經 (*Amoghapāśakalparāja*), *Fo ting*



(ching) 仏頂經 (*Uṣṇīṣavijayadhāraṇīsūtra*), and other *sūtras* which protect the nation.

5. After twelve years, the students of the two courses shall receive appointments in accordance with their achievements in study and practice. Those who can both speak and act shall remain permanently on Mount Hiei to head the order; they are treasures of the nation. Those who can speak but not act shall be teachers of the nation. Those who can act but not speak shall be assets of the nation.
6. As is specified in the Chancellor's directive, the teachers of the nation and those of use to the nation shall spread the Dharma and be appointed as lecturers in the provinces. During their term of office, the provincial lectures and teachers shall have the robes for their annual summer retreat paid for with funds deposited in the provincial offices. They shall be supervised jointly by provincial and county officials. They are to benefit the nation and its people by repairing reservoirs and irrigation ditches, reclaiming uncultivated land, restoring fallen leaves, making bridges and boats, planting trees and ramie, sowing hemp and grasses, digging wells and drawing water. They should read *sūtras* and cultivate their minds. They are not to engage in private trade or farming. If these provisions are followed, men with religious minds shall appear one after another in the world, and the way of the gentleman shall never die.

By observing the above regulations in six articles, sentient beings will be led to the Mahāyāna way through the gate of compassion, and the Buddha's teaching will endure forever. The nation shall long remain strong, and the bodhisattva way will not cease.

With profound awe, I submit these regulations for the Tendai School and respectfully request the imperial assent.

The thirteenth day of the fifth month of the ninth year of the Kōnin era (818).

Saichō, the monk who formerly sought the Dharma in China

Paul Groner: Saichō: *The Establishment of the Japanese Tendai School*, (Berkeley Buddhist Studies Series, 1984) pp.116-123.

**REGULATION TO ENCOURAGE TENDAI YEARLY
ORDINAND STUDENTS**

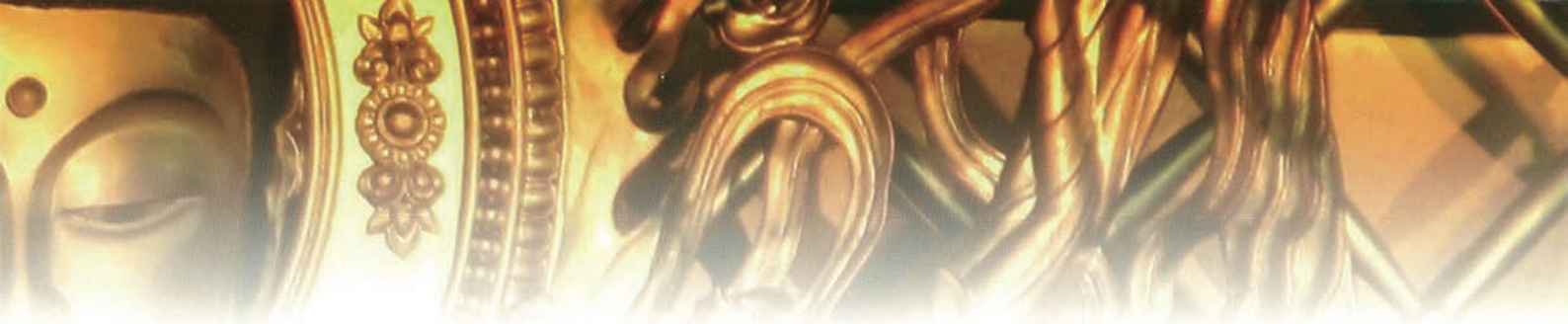
(Kanshō Tendaishū nenbun gakushōshiki)

1. (At any one time) there will be twelve intermediate students (*tokugō gakushō* 得業学生). Their period of study will be set at six years. Since the number of student will decrease by two each year, two more should be added (each year). In order to test the intermediate students, the teachers will all gather in the study hall and examine the students on their reading of the *Lotus Sūtra* and the *Chin kuang ming ching* (*Suvarṇaprabhāsottama-sūtra*). If they pass, it will be fully recorded in the register; on the day they fulfill the requirements, the authorities shall be informed. If they pass six years, they will be added to the ranks of those who have fulfilled the requirements. If they do not pass, they will not be added to the ranks of those who have fulfilled the requirements. If anyone withdraws, his name and the name of the person replacing him will be recorded and reported to the authorities.
2. All intermediate students will provide their own food and clothing. However, if there is someone who is of excellent mind, ability and health, but who lacks sufficient clothing and food, then this hall (the Ichijō shikan'in) will issue him a certificate permitting him to go and beg in the nine directions.
3. If an intermediate student's character is not in accord with the Dharma and he breaks the rules 衆制, then the authorities shall be informed and he will be replaced, as is specified in the regulations 式.
4. Intermediate students will receive the full precepts the same year that they are initiated. Once they have received the full precepts, they will not leave the confines of the mountain for twelve years and will devote themselves to their studies and practices. For the first six years, they learn mainly through lectures. Secondary emphasis will be placed on contemplation and practice (of meditation). Each day two-thirds of their studies will concern Buddhism and one third will concern other subjects. Extensive lecturing will be their training; preaching the Dharma will be their discipline. During the last six years, contemplation and the practice (of meditation) will be stressed. Secondary emphasis will



be placed on lectures. Those in the (Tendai) Meditation Course will thoroughly practice the four types of meditation. Those in the Esoteric Course will thoroughly practice chanting and meditation of the *sanbu* 三部.

5. Tendai yearly (ordinand) students and any others who wish to practice in the One-vehicle Meditation Hall will not have their names removed from their original temple's register. Their names will be entered in (the register of one of) the temples of Ōmi which receives a sufficient stipend of food. That temple will send them food. Robes, however, for the summer and winter will be obtained by going out and begging in different places in accordance with Mahāyāna teachings. Thus they will be able to clothe themselves and will not backslide in their practice. From now on, they will strictly adhere to these customs. They will make thatched huts their abodes and use bamboo leaves as their seats. They will disregard their own needs and respect the Dharma. Thus will the Dharma long endure, and the nation be protected.
6. With the exception of yearly ordinands from other schools, any monk who has been initiated and received the full precepts, and who comes of his own accord and wishes to remain on the mountain for twelve years to practice the two courses, will note the name of his temple and teacher, obtain a certificate from the hall on Mount Hiei and deposit it with the governmental authorities. When he has spent twelve full years on the mountain, he will be granted the rank of *Hosshi* (Dharma Teacher) along with the yearly ordinand students of this school. If he does not follow the rules of the school, he will be sent back to his former temple.
7. After a student has completed twelve years on the mountain, studying and practicing in accordance with the regulations, he will be granted the rank of *daihossi* 大法師 (Great Dharma Teacher). If his studies are incomplete, but he still has spent a full twelve years on the mountain without leaving, then he will be granted the rank *hosshi*. If a student of the School does not follow the rules or stay in the mountain halls, or if he remains on the mountain but repeatedly breaks the rules, or if the number of years (spent on the mountain) is not sufficient, his name will be permanently removed from the Tendai School's official registers and he will be sent back to his former temple.
8. Two lay administrators (*zoku bettō* 俗別当) will be appointed to the Tendai School's Hall. They will take turns supervising the order, and also be responsible for prohibiting theft,



liquor, and women (on the mountain). They will uphold the Buddha's Dharma and protect the nation.

The above eight articles uphold the Buddha's Dharma, benefit the nation, draw sentient beings to the true teaching, and encourage future students to do good.

I humbly ask for His Majesty's judgment.

The twenty-seventh day of the eighth month of the ninth year in the Kōnin era (818).

Submitted by Saichō, the monk who formerly went to China in search of the Dharma.

Paul Groner: Saichō: *The Establishment of the Japanese Tendai School*, (Berkeley Buddhist Studies Series, 1984) pp.131-135.

Sange gakushōshiki, 3 Shijōshiki

REGULATIONS FOR TENDAI-LOTUS YEARLY ORDINANDS AND FOR THOSE WHO WISH TO TURN AWAY FROM HĪNAYĀNA TEACHINGS TOWARDS MAHĀYĀNA TEACHINGS (*Tendai Hokkeshū Nenbundosha Eshō Kōdai Shiki*)

Composed of four articles in all.

A. There are three types of Buddhist temples:

1. Exclusively Mahāyāna temples where beginning bodhisattva monks live.
2. Exclusively Hīnayāna temples where exclusively Hīnayāna *risshi* live.
3. Temples in which both Hīnayāna and Mahāyāna Buddhism are practiced and where advanced bodhisattva monks live.

Now after Tendai-Lotus yearly (ordinand) students and those beginning students who have willingly turned from Hīnayāna to Mahāyāna teachings have spent twelve years practicing at the chapels for the four types of meditation deep in the mountains and have completed their



courses (*tokugō* 得業), they will be permitted to provisionally receive a Hīnayāna ordination in order to benefit others. They may then live in temples where both Hīnayāna and Mahāyāna Buddhism are practiced.

B. Both Hīnayāna and Mahāyāna seats of honor (*jōza* 上座) have been established in Buddhist temples:

1. The exclusively Mahāyāna temple installs the bodhisattva Mañjuśrī (Jap. Monjushiri) as *jōza*.
2. The exclusively Hīnayāna temple installs the preceptor (*wajō*) Piṇḍola (Jap. Binzuru) as *jōza*.
3. The temple in which both Mahāyāna and Hīnayāna are practiced installs both Mañjuśrī and Piṇḍola as *jōza* 上座. On the Hīnayāna *upavasatha* (*fusatsu* 布薩) day, Piṇḍola is *jōza* and the monks sit in Hīnayāna order. On the Mahāyāna *upavasatha* day, Mañjuśrī is *jōza* and the monks sit in Mahāyāna order. This (Mahāyāna) order has not yet been used in Japan.

C. There are two types of Buddhist precepts:

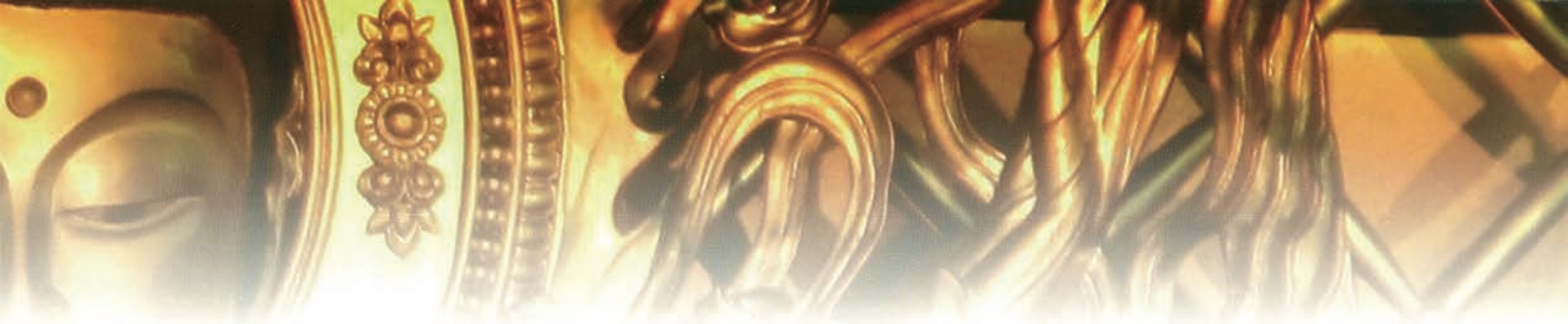
1. The Mahāyāna full precepts consist of the ten major and forty-eight minor precepts.
2. The Hīnayāna full precepts consist of the two-hundred fifty precepts.

D. There are two types of Buddhist ordinations:

1. (The ordination for) the Mahāyāna precepts.

The three teachers and the witnesses are invited as is specified in the *Kuan p'u hsien ching* 觀普賢經. Śākyamuni Buddha is asked to be the preceptor for the bodhisattva precepts. The bodhisattva Mañjuśrī is asked to be the karma *ācārya* 羯磨阿闍梨 for the bodhisattva precepts. The bodhisattva Maitreya is asked to be the instructor *ācārya* 教授阿闍梨 for the bodhisattva precepts. All of the Buddhas of the ten directions are asked to be witnesses 證師 for the bodhisattva precepts. All of the bodhisattvas of the ten directions are asked to be fellow students 同學等侶 of the bodhisattva precepts.

(A person who is qualified) and able to transmit the precepts is asked to serve as the teacher who is present (and presides over the ceremony). If no teacher is present who is able to transmit the precepts, the candidate should search for one within one-thousand *ri* (one *ri* is four *km*). If no one who is able to confer the precepts (can be found) within one thousand *ri*, the candidate should confess (*sange* 懺悔) with utmost sincerity. He shall surely receive a sign 好相 from the Buddha and may then administer the precepts to himself by oath 自誓



受戒 in front of an image of the Buddha.

Beginning Tendai yearly ordinand students and beginning students (of other schools) who have turned away from Hīnayāna to Mahāyāna teachings shall be granted the above-mentioned Mahāyāna precepts 大乘戒 and thereby become fully-ordained monks 大僧

2. (The ordination for) the Hīnayāna precepts.

Ten teachers are asked to be present and to perform a ceremony 白四羯磨 consisting of one statement of the motion 白 and three calls for agreement 羯磨. Ten worthy monks who have been pure in keeping the precepts are asked to serve as the three teachers and seven witnesses. If one monk is missing, the ordination may not be performed.

Now, Tendai yearly ordinand students and beginning students who have turned from Hīnayāna to Mahāyāna shall not be permitted to take these (Hīnayāna) precepts; however, an exception shall be made for advanced practitioners.

I have pondered upon how the *Lotus Sūtra* calls the bodhisattva the nation's treasure and how the Mahāyāna *sūtras* preach the Mahāyāna practice of benefiting others. If we do not employ Mahāyāna *sūtras* to prevent the seven calamities which afflict the world, then what shall we use? If the great disasters to come are not vanquished by the bodhisattva monks 菩薩僧 then how will they be forestalled? The virtue of benefiting others and the power of great compassion is that which the Buddhas extol and that in which gods and men rejoice. The hundred monks (who chant the) *Jen wang ching* draw upon the power of wisdom (*hannya*). The eight worthies who practice *The Sūtra Used in Asking for Rain* (*Ch'ing yüehing* 請雨經) follow the Mahāyāna precepts. If the bodhisattvas is not the treasure of the nation or benefactor of the nation, then who is? In Buddhism he is called a bodhisattva; in the secular world he is called a gentleman. These precepts are broad and extensive; they have the same import for layman and monk (*shinzoku ikkan* 真俗一貫).

Two types of bodhisattva are mentioned in the *Lotus Sūtra*. The bodhisattva Mañjuśrī and the bodhisattva Maitreya are both bodhisattva monks. Bhadrupāla and the five hundred bodhisattvas are lay bodhisattvas 在家菩薩. The *Lotus Sūtra* fully presents both types of men but considers them to be one group. It distinguishes them from Hīnayāna monks and considers them to be Mahāyāna practitioners. However, this type of bodhisattva has not yet appeared in Japan. I humbly ask His Majesty to establish this Great Way and transmit the Mahāyāna precepts beginning from this year in the Kōnin era and continuing forever, and thus benefit (the people and



the nation).

This proposal shall be inscribed on the outside of the great bell and transmitted through the ages. Thus I submit the School's regulations and respectfully ask for His Majesty's judgment.

The fifteenth day of the third month of the tenth year of the Kōnin era (819)

Submitted by the Tendai-Hokke monk Saichō, who formerly traveled to China

Paul Groner: Saichō: The Establishment of the Japanese Tendai School, (Berkeley Buddhist Studies Series, 1984) pp.138-144.

Goyuikai

The Founder, Dengyō Daishi's scroll at Ichijōji



Final Admonitions (*Goyuikai*)

1. On April the Thirteenth year of *Kōnin* (822) says to his various disciples. You should not wear worldly clothes after my death.
2. Our fellow priests shouldn't drink liquor. You will not be my fellow priests nor disciples of *Śākyamuni Buddha* any more if you against this regulation. Violators should leave the sacred confines of the Mountain House (*Tendai School*) promptly and they should not enter into the area for the sake of prescriptions of teachings.



3. Women should not approach near the temple much less in the sacred temple compound.
4. I have never spoken violent words nor used violence since I was born. Now my fellows I will be indebted if you do not use violence against the young priests. Try to be modest. Be moderate.
5. You should adhere to the following articles of admonitions. The first article deals with rankings; among Dharma fellows, keep rankings. Those who have received the Mahāyāna Precepts ahead of you, let them sit first. Naturally the Dharma fellows received the precepts after more senior monks should sit behind them. On the days we get together, you should secretly keep the bodhisattva practice in mind and display the *Śrāvaka* statue and stay next to a *Śrāmaṇera* except when someone shares his seat with you.
6. The second deals with mindfulness; you should keep in mind the instructions in the passages of the *Lotus Sūtra* Chapter 10, regarding entering into the abode of the *Thatāgata* (compassion), wearing the robe of the *Tathāgata* (forbearing), and sitting on the throne of the *Tathāgata* (emptiness).
7. The third deals with robes; in the case of supplying robes, upper class priests wear the simple woven robe with the clothes dropping on the side of robe, middle class priests wear the goods on sale, and the lower class wear the silk robe.
8. The fourth deals with food; the upper class priest should not seek food by himself, middle class priests have pure foods, lower class may accept extravagant food. They should have food appropriate for their rank of priests.
9. The fifth deals with housing; the upper class priests stay in thatched houses made of bamboo, middle class priests stay in a square house, lower class priests stay in three rooms on a platform. When you build or repair your house pray for Buddha while arranging a ritual platform in Autumn. Countrymen will offer a dry a measure of rice, while castle dwellers will offer one *mon* coin at the ceremony.
10. The sixth deals with furniture; the upper class priests will have bamboo furniture, the middle class priests one bed in size, the lower class priests a bed on a *tatami* mat.

Therefore valuable lands and more than ample amount food are not appropriate for priests. A luxurious official cathedral is not appropriate for my temple. The great master *Śākyamuni Buddha* did not allow the presence of *Śrāvakas* when he asked questions to *Mañjuśrī* when *Prabhūtaratna tathāgata* and his retinue are assembled. Nor is the *Śrāvaka* permitted to stay in the auditorium nor the hall, nor perform chanting together in the same room as bodhisattvas. Beg for food in the early morning and have shared meals and dedicate a part



of the food for hungry ghosts in the mountain. Accordingly, when making platforms in Autumn, prepare by wearing clothes appropriate for sitting on snow on the ground. Except food and clothing, no other items are needed. However, there is an exception to the rule for leaving home for those priests who benefit sentient beings.

11. Do not make Buddha Statue for me (Saichō). Do not copy the *sūtras* for me (Saichō). Extend my intentions (resolution).
12. Robes and food are naturally a part of the process of seeking the way of the Bodhisattva. However, the process of seeking only robes and food is not the way for Bodhisattva.
13. Lecture the various Mahāyāna *sūtras* every day and strive politely for the sake of everlasting Dharma. This is to benefit the Nation and to alleviate suffering of sentient beings. Continuously make your efforts for spreading Dharma.
14. Our fellow Bodhisattvas, don't be remiss in practicing the four types of meditations. Dedicate the ceremony of sprinkling water on the head of devotees monthly or annually. Perform the *goma* for the prosperity of the Buddha Dharma rewarding the benevolence of Nation.
15. I would like to be reborn to this country again and again for the sake of encouragement of the One Vehicle keeping the three types of learning, i.e., precepts, meditation, and wisdom of Buddha. Brothers following the Dharma must keep and practice the way of Buddha until our dream comes true.

The following passage is from the *Denjutsu Isshin Kaimon* by *kōjo* (779-858), *disciple of Saichō* (Dengyō Daishi Zenshū Vol.1. p.535.)

(Anger should forsake) One's anger is not conquered by the anger itself. If you substitute your anger with virtue, then your anger shall be conquered.

Left; Jōdoin, Middle; Eryōdo, and Right is Kaihōgyō at Mt. Hiei





INTEGRATION OF SŪTRA AND TANTRA ON MT. HIEI

INTRODUCTION

The founder of Japanese Tendai School, Saichō (767-822), constructed his first temple on Mt. Hiei in 788 with the support of the Japanese Government of the Heian Period¹. The current Konponchūdō was reconstructed by the third Tokugawa Shōgunate *Iemitsu*, in 1641. The undying light was lit by Saichō who prayed that the light would burn forever, until future Buddha (*Maitreya*) will appear in Japan. Saichō's prayer is recorded in the selected collections of Imperial poems "Igniting the Dharma Light brightly until the next Buddha (*Maitreya*) appears." And this poem became the song of the Japanese Tendai School today.

The *Heian* era began in 793 when Emperor *Kanmu* (his reign 781-806) moved the capital from *Nara* to *Kyōto* city in order to stop interference from the Office of Monastic Affairs of the *Nara* Traditional Buddhism. Then Emperor *Kanmu* requested the young monk Saichō to get a traditional lineage from Chinese Tendai Buddhism. *Kanmu* dispatched Saichō to cross the ocean to China. Saichō successively got the lineage the *T'ien-t'ai* traditional lineage as well as Bodhisattva Precepts from *Tao-sui* 道邃 at Mount *T'ien-t'ai* founded by *Zhiyi* (538-597). While he was in the *T'ien-t'ai* mountain he also received Ox Head School of Ch'an 牛頭禪 from *Hsiu-jan* 脩然. Saichō also received Esoteric initiations from *Shun-hsiao* 順暁 at a mountain temple east of *Chig-hu* in *Yuch-chou*. For Saichō, it was a good chance to have the first Mahāyāna Precepts Center at Mount Hiei for this very occasion. Saichō crossed the ocean to China in 804, staying there for one year and successfully obtaining the *T'ien-t'ai* lineage as well as esoteric Buddhism. Eventually, Japanese Tendai transmitted the four types of teachings from China i.e. En Perfect Teaching of the Lotus Sūtra, Mitsu Esoteric Teaching, Zen Meditation, and Kai Mahāyāna Precepts. Upon Saichō's return to Japan, Emperor *Kanmu* unfortunately was sick in bed. Therefore his first task was to pray for *Kanmu*'s recovery from illness, and eventually he offered the first esoteric fire ritual ceremony in Japan.

Triple Views in a thought & Three Thousand Realities in a Single Moment of Consciousness.

The *T'ien-t'ai* concept of discerning the real is referred to as the *Isshin-sangan* 一心三觀 and the *Ichinen-sanzen* 一念三千 Concept. The doctrine of *Isshin-sangan* is a type of *T'ien-t'ai* meditation in which one views a phenomenon from three viewpoints in a single moment of



consciousness, i.e.,

1. *Kū* (emptiness 空); all phenomena are relative and dependent upon other phenomena, and all existence is in its essence devoid of permanency, since they arise due to various causes. This is non-substantiality, *kū*.
2. *Ke* (Conventional 假); nevertheless, phenomena appear as real, but they are provisional appearance. This is temporal reality.
3. *Chū* (middle 中); since each phenomenon is a blending of both *kū* and *ke*, it should be viewed as occupying a midway point between the poles of two extreme views of emptiness and temporality. For the *T'ien-t'ai* follower, these viewpoints described as '*Sangan* 三觀' or '*Issin-sangan*' are one in essence and they correspond to the intuitive understanding of *Kū*, *Ke* and *Chu* at one and the same time, but not to gradual understanding.

Kū, *Ke*, and *Chū* correspond, respectively, to the three aspects of phenomena: its dependence upon conditions of causation, its temporal existence, and its true nature. These three aspects of phenomena cannot be independent of each other. This doctrine of *Isshin-sangan* occupies a central position in the *T'ien-t'ai* Sect and is regarded as the ultimate teaching of the Buddha.

Ichinen-sanzen (一念三千): Three thousand realities exist in a single moment of consciousness. Whether we are conscious or not, the three thousand realities are present in each single moment of our consciousness. This is the basic idea of the Tendai Doctrine. According to the *Mo ho chi kuan* (摩訶止觀) (Great Manual for Calming the Mind / Discerning the Real) which is based upon the *Lotus sutra*. The *Mo ho chi kuan* says about the middle way as follows;

“What we call the Perfect Sudden is to relate our minds to the reality from the very beginning, and visualize the object of mind. This is, in fact, identical with the Middle Way. The Middle Way is not different from the conceptual truth. When our mind relates to the Dharma Realm even visual forms and fragrance do not differ from the Middle Way. Our world, the Buddha world, the world of sentient beings, or the five aggregates are all in fact, the expressions of Middle Way.”ⁱⁱ

The Middle Way is a unique feature of the Tendai concept of discerning the real. Esoteric Buddhism views the phenomena and principles through the esoteric ritual of the three secrets (*tri-guhya*), namely, body (*mudrā*), speech (*mantra*), and mind (visualization). This Middle Way is identical with such esoteric expressions of a practical view in order to harmonize contradictory



opinions. In other words, esoteric rituals of *Shingon* Buddhism is nothing but in expression of the Middle truth. This point of view is Tendai esotericism.

Three-thousand realities include every phenomenal existence. Our world consists of ten realmsⁱⁱⁱ, each of the ten realms of beings includes the other nine realms. Accordingly there are one-hundred realms in number. The ten suchness of the *Lotus sūtra*^{iv} are involved in each of the hundred realms. Thus everyone conceives of one-thousand realms. These one-thousand realms are manifested in the three realms of existence i.e., the realm of sentient beings, that of non-sentient beings, and that of the five aggregates which constitute all beings, sentient or non-sentient. The relationship between the mind and the three thousand realms should not be understood as that of ability to transform and the object that is transformed. The three thousand realities are in a single moment of consciousness according to the *Ma-ho-chih-kuan* (摩訶止觀).

Four-Fold teachings (Jp. *Shikyōgi*)

Noted in *T'IENT-T'AI BUDDHISM: AN OUTLINE OF THE FOURFOLD TEACHINGS* (Jp. *Tendai Shikyōgi*), which was recorded by Korean Buddhist Monk *Chegwan*^v (Jp. *Taikan*) around the tenth century, we see a summary of the *T'ien-t'ai* classifications of the various *sūtras*.

The Great Master *T'ien-t'ai Zhiyi* (538-597) used the classifications of Five Periods, and Eight Teachings (五時八教) to organize and explain, in a complete and exhaustive way, the sacred teachings of the Buddha that were spreading eastward [from India to China].

The Five Periods (Jp. *Goji* 五時) are;

1. The period of the *Hua-yen sūtra* (Jp. *Kegonji*, 華嚴時, The *Kegonyō*, Skt *Gaṇḍavyūha*).
2. The Period of Dear Park (Jp. *Rokuonji*, 阿含時 the Four āgamas at the Deer Park (current Sarnath, India) , Skt. *Majjhimanikāya*, *Samyuttanikāya*, etc. were taught).
3. The Period of Expanded Teaching (Jp. *Hōdōji*, 方等時, Skt. *Vaipūlya*, in which the *Wei-mo* (Jp. *Yuima*), *Szu-I* (Jp. *Shieki*, Skt. *Brahmaparipriccha*), *Leng-chia* (Jp. *Ryōgakyō*, *Laṅkāvatāra*), *Leng-yen san-mei* (Jp. *Ryōgonzanmai*, Skt. *Śūraṅgamasamādhi*), *Chin-kuang-ming* (Jp. *Konkōmyō*, Skt. *Suvarṇaprabhāsottama*), and *Sheng-man Sutras* (Jp. *Shōmangyō*, Skt. *Śrīmāla-simhanāda*) were taught).
4. The Period of Wisdom (Jp. *Hannyaji*, 般若時, in which the various *wisdom sūtras* were taught, such as the *Mo-ho-po-jo* (Jp. *Hannyakyō*, Skt. *Prajñāpāramitā*), *Kuang-tsan-po* (Jp. *Kōsanhannyakyō*), *Choin-kang-po-jo*, (Jp. *Kongōhannyakyō*, Skt. *Vajracchedika*) and *Ta-p'in-po-jo* (Jp. *Daihonhannyakyō*) etc.



5. The Period of the *Lotus sūtra* and *Nirvāṇa sūtra* [Jp. *Hokke-Nehanji*, 法華涅槃時].

These are the Five Periods and also called the Five Flavors. Buddha used to teach his disciples depending upon their capacities. These various steps of teachings are compared to five flavors developed in the process of making butter, starting from **fresh milk** that comes from the cow, **cream** which is produced from fresh milk, **curds**, **butter** and **ghee** successively.

The Eight Teachings (八教) are the methods of Buddha's instructions. They include the four ways of teaching; the teaching of Sudden enlightenment (頓教), the Gradual (漸教), the Secret (秘密教), the Variable (不定教), in addition to the doctrines of teachings such as the Tripiṭaka (藏教), Shared (通教), the Distinctive (別教), and the Complete (円教).

Out of the Eight Teachings, the first four that begin with the teaching of Sudden enlightenment are called the Methods of Conversion (化儀) which are like medical prescriptions for the world. The latter four teachings that begin with the *Tripiṭaka* are called the Doctrines of Conversion (化法), which are like taste or flavors of various medicines. These ideas are scattered through a wide range of texts.

Japanese Tendai Buddhist scholar, *Annen* (841-898) added *Secrets* to the four teachings (Doctrines of Conversion) i.e., *Tripiṭaka* Doctrine, *Shared* Doctrines, *Distinctive Doctrine* Fifty-Two Stages to Buddha hood, and and *Complete Doctrine*.^{vi} For further details, see *A Guide to the T'ien-t'ai Fourfold Teachings* (Taisho Vol.46 translated into English by Masao Ichishima and David W. Chappell, *TIANTAI LOTUS TEXTS, BDK ENGLISH TRIPITAKA*, Revised edition from Bukkyō Dendō Kyōkai America, Inc., 2013.)

Ninkū's Hermeneutics of the *Lotus Sūtra*

After five hundred years of Tendai Esoteric Buddhist Studies, Ninkū (1309-1888) harmonized contradictory opinions of the concept of Perfect Teachings and unification of Esotericism as follows;

- (1) How to harmonize three secrets to *Tendai* Perfect Teachings.
- (2) The three secrets are equivalent in meaning with the practice of perfect teaching.
- (3) Perfect Teaching and Esoteric teaching should follow the Middle truth.
- (4) Perfect teachings originally keep the three secrets.

Thus Ninkū tried to harmonize Esoteric three secrets and *Tendai* Perfect teachings.^{vii}



Ninaidō halls i.e. Hokkedō and Jōgyōdō at Mt. Hiei



Union of the Exoteric and Esoteric Teachings

We can trace exoteric and esoteric teachings back to the *Vimalakīrti-nirdeśa Sūtra*. The following expressions of the *sūtra* show the esoteric element in the *sūtra*: “Of the true bodhisattvas, their mother is the transcendence of wisdom, their father is the skill in liberative technique; the leaders are born of such parents.”^{viii}

The translator of this *sūtra*, Robert Thurman comments that wisdom (*prajñā*) is the bell and liberative technique (*upāya*) is the *vajra*.^{ix} Union of both *upāya* and *prajñā* is the great liberation *mokṣa*. Shingon esoteric Buddhism says the union of the *Garbha Realm Maṇḍala* and the *Vajradhātu Maṇḍala* is the great liberation.

Tendai esotericism, on the other hand, is derived from the *Lotus sūtra*. The hermeneutics of the *Lotus* in T’ien-t’ai by *Zhiyi* is that the first 14 chapters are *upāya*, skill in means, and the last 14 chapters are the *prajñā* wisdom and the Buddha’s eternal life. Saichō interpreted the first 14 chapters in terms of the *Tendai* concept of Original Enlightenment. Our life consists of two worlds, that is, the apparent or phenomenal world, and the eternal worlds, the apparent and the eternal. Saichō established two options for training curriculums for *Tendai* Monks. One was a course of meditation practices, *śamatha* (Calmness) and the other for Esoteric practices, *Vipaśyanā* (discernment). Those monks in the former course were required to master exoteric Buddhism, while the latter course requires mastery of *Vairocana* esotericism. Nowadays, the culmination of the exoteric course involves meditation at *Ninaidō halls* on Mt. Hiei. They practice meditations for ninety days until the living Buddha appears in front of the practitioner. After the practice, the monks are secluded for twelve years in the *Jōdoin* temple where the



founder Saichō sleeps on Mt. Hiei, Practicing *Rōzangyō*. A present-day example of the esoteric course is *Kaihōgyō*. Monks wake up midnight and leave Myōdō hall for a pilgrimage visiting 260 sacred places around Mt. Hiei for 1,000 days over seven years.

During the ritual practice *gyō*, they walk 18 miles a day at first, and building up to 52 miles a day toward the end. These two examples represent extreme training in the two courses, the Calming the Mind course and the Discerning the Real esoteric way. In the case of ordinary priests they have to stay 65 days for practicing both of the two courses at *Gyōin* monastery on Mt. Hiei. This is the minimum required for every Tendai priest in Japan.


The first month, the novitiate priest practices recitations of exoteric *sūtras*. The latter month entails learning the esoteric practices known as The Four Initiations into Esoteric Buddhism, which are the *Juhachidō* (Eighteen Ways to Welcome Buddhas), the *Taizōkai* (Garbhadhātu Maṇḍala), *Kongōkai* (Vajradhātu Maṇḍala) and *Goma* (Fire ritual). Before entering into the esoteric course, practitioner prostrates to the thousand Buddhas for esoteric initiation.

Sūtra and Tantra

Sūtras are the texts of discourses by Buddha Śākyamuni and Tantra are the rituals on how to idealize the ceremony woven together with *sūtras* expounded by Buddha. Tendai emphasizes the historical Buddha Śākyamuni represents the exoteric world, and the eternal Buddha Vairocana the esoteric world of the Dharmakāya (the highest aspect of the threefold Buddha bodies). Both of them are one and the same. This is a major difference between Shingon esoteric Buddhism (*Tōmitsu*) and Tendai esoteric Buddhism (*Taimitsu*). Shingon esoteric Buddhism founded by *Kūkai* (774-835) asserts that the teachings of the *Mahāvairocana Sūtra* and the *Vajrashekhara Sūtra* are superior to the *Lotus Sūtra*, and that the Buddha Vairocana is distinct from and pre-eminent to Śākyamuni. There are other dissimilarities between Tendai esotericism and Shingon esotericism, such as reliance on different *sūtras* and texts, and variant lineages, but a characteristic of *Tendai* Buddhism is its insistence that the *Tendai* lotus teachings and *Shingon* esotericism have fundamentally the same meaning.

The Basis of Saichō's Mahāyāna Buddhism

The main exoteric *Mahāyāna Sūtra* which Saichō relied on was the *Lotus Sūtra*, while the esoteric sutra was the *Mahāvairocana sūtra*. The core teaching of Japanese Tendai is based on



the Chinese T'ien-t'ai philosophy initiated by Zhiyi (538-597) in his *Mo ho chi kuan* (The Great Manual of Calmness and Discernment) based upon the *Lotus sūtra*). The tantric text the *Mahāvairocana Sūtra* was a slightly later work than the *Mo ho chi kuan* and was composed around the 7th century in the region that is now Afghanistan. Both the *Lotus Sūtra* and the *Mahāvairocana Sūtra* emphasize compassion as central to *Māhāyāna Buddhism*. Saichō says in his *Sange gakushōshiki*, “Buddhists with religious minds are called bodhisattvas in the *West* (i.e. India), and gentlemen in the *East* (i.e. China). They take the bad upon themselves in order to benefit others. This is the height of compassion.”^x

Compassion in Tantra (The *Mahāvairocana Sūtra*)

The Indian scholar *Kamalaśīla* (740-794) points to the three main topics in the *Mahāvairocana sūtra* which are also important factors in *Māhāyāna Buddhism*: “Compassion (*karuṇā*), the Seed of Enlightenment (*bodhicitta*), and Skillful Means (*upāya*). This Great Compassion is the basis of all, the Seed contains the cause of Enlightenment, and Skillful Means leads to its Perfect Accomplishment.”^{xi} To explain why Compassion (*karuṇā*) comes ahead of *Bodhicitta* and *Upāya*, *Kamalaśīla* quoted the *Akṣayamatīrdeśa Sūtra*. “Bhadanta *Śāradvatīputra*, as breathing in and out is prerequisite to the power of life in man, just so, Bhadanta *Śāradvatīputra* is great compassion a prerequisite to the bodhisattva’s accomplishment of the great way.”^{xii}

Original Thought of Enlightenment (*Hongakushisō*)

The 10th century rejuvenator of Tendai Buddhism on Mt. Hiei was *Ryōgen*, or *Ganzandaishi* (912-985). His two key disciples were *Genshin* (*Eshinsōzu* 942-1017) and *Kakuun* (*Dannasōzu* 957-1007). *Genshin’s Eshin* school espoused the doctrine of the original enlightenment, while *Kakuun’s Danna* school espoused that of acquired enlightenment. The *Eshinryū* school used the ninth consciousness as the basis of meditation, whereas the *Dannaryū* used the sixth consciousness in the *yogacāra* consciousness. The *Eshinryū* school valued oral transmission of doctrine and meditative insight, while *Dannaryū* emphasized doctrine and texts. The *Eshinryū* school favored the “origin teaching” (*honmon*), and the latter fourteen chapters of the *Lotus Sūtra* over the “trace teaching” (*shakumon*), the first fourteen chapters, while the *Dannaryū* school regarded both sections as equally important. These differences distinguish the two schools. The essence or eternal life of the *tathāgata* manifests itself in this world of phenomena



in indigenous Japanese deities (*kami*) which were seen as incarnation of Buddhas. This essence also appears in this world in such forms as mountains, rivers, grasses, and trees. These ideas are called *Sansen-somōku-shikkai-jōbutsu* and they state that Mountains, Rivers, Grasses, and Trees will all attain Buddhahood without exception. As such, one can see a concern for the ecology, even for back in time.

Honji Suijaku Theory

Tendai hermeneutics regards the *Lotus Sūtra* as divided into trace teaching and origin teaching. The first fourteen chapters of the sutra are classified as “trace teachings” (*shakumon*), presenting the Buddha as a “manifest trace” (*suijaku*) or historical appearance, while the latter fourteen chapters, called the “origin teaching” (*honmon*), present him in his original ground (*honji*) as the Buddha who first attained enlightenment in the inconceivably remote past. This theory was also applied to Japanese *kami* and Buddhas or bodhisattvas. For example, *Amaterasu* of the *Ise* shrine is a manifestation of the *Dharmakāya*, and deity *Hachiman* is the manifestation of Amitābha Buddha. Again, the latter fourteen chapters are the manifestation of the essence. This essence is the mind of original enlightenment. A chant in the *Tendai* Liturgy, called *Hongaku-san*, expresses this original enlightenment:

Hongaku-san

“I take refuge in the Dharma-kāya,
the mind of original enlightenment.
The marvelous Dharma always resides on,
the lotus pedestal of the mind,
The triple virtues of Buddha-kāyas,
innately adorn our minds.
The thirty-seven honored ones
dwell in the palace of the mind.
The countless universal gates,
Buddhas dwell in samādhis.
Freeing far from cause and effect,
Which arise in our lives.



The boundless sea of virtues
is originally perfect and full
Reverently I salute
the Buddhas of the mind.^{xxiii}

Anyone who seeks to generate the thought of enlightenment will discern this primordial enlightenment.

Yokawa Chūdō at Mt. Hiei.



The Five-fold transmissions of the Nembutsu (*Gojū-sōden*)^{xiv}

The third patriarch, or Zasu of Mt. Hiei was *Ennin Jikakudaishi* (794-864). In 848 he returned after a ten-year sojourn from Wu-t'ai-shan in China with a special *Nembutsu* Recitation. He wrote in his *Sanmondoshaki* that monks should constantly chant the *Nembutsu*. This tradition was transmitted by the 18th abbot *Jōjun* of the Tendai temple Senzō-ji, Inzai city, Chiba prefecture in 1691. At this temple there is a *stūpa* (*Kuyōtō*) which commemorates the completion of the constant recitation of *Nembutsu* for over two thousands days by a 19th abbot. Also a wood-block print which depicts the Fivefold Transmission of *Tendai Nembutsu*. This practice continued up until 1932 when my grandfather *Shinnō* was a head priest of Senzo-ji. In the *Eshin school*, the text of *Nenbutsu* reads as follows :



Gojū-Nembutsu-Kanjō-no-Daiji:

The first *Nembutsu* is devoted to resolving to attain supreme enlightenment. “I wish to take refuge at the feet of Buddha, take refuge to the Dharma free from desire, and take refuge in the *Sangha*.” The Mantra says “*Oṃ bodhicittam utpādayami* (I devote myself to generating supreme enlightenment).”

The second type of *Nembutsu* is the sudden and perfect *Nembutsu* for the wonderful Three Pure Precepts. “*Namu Amidabutsu* (I devote myself to *Amida Buddha*).” I say those who recite this *Nembutsu* with a profound mind and those who practice the pure precepts will attain the Buddha path into the next world. The first letter in the word *AMIDA* (Japanese for *Amitābha*) which consist of the three Japanese characters *A*, *Mi*, and *Da*. The letter ‘A’, is interpreted as emptiness (*Kū*). One who keeps the precepts which encourage good deeds will obtain the benefit of the *Sambhogakāya*, the reward body of the *tathāgata* (*Shōzenbokai one of the three Mahāyāna precepts*). The character ‘Mi’ is identical to conventional truth (*Ke*). One who keeps the precepts which encourage activities benefitting others will obtain the *Nirmānakāya*, which is the body of a *tathāgata* who actualizes perfect enlightenment in this world (*Nyōyaku-ujōkai*). The character ‘Da’ is translated as to the Middle way (*Chū*). One who keeps the precepts by not indulging in evil deeds, such as murder, theft, pride, anger, and so forth, will obtain the *Dharmakāya* (*Shōritsugikai*). The voice reciting the *Nembutsu* holds the virtue of the five precepts within them. Therefore, every moment of recitation of the name of *Amida* is equivalent to the three types of “pure precepts in the *Mahāyāna precepts*” mentioned above. The Third is the Lotus *Nembutsu*. The mantra is chanted as “*Namaḥ samanta-buddānāṃ bhaḥ [Bhaḥ]*. *Namu Myōhō Isshin Kambutsu* (I devote myself to discerning Buddha’s Marvelous Dharma from the bottom of my heart). Thus I practice the Buddha Dharma in this world. When I complete my life I am sure to be reborn into the peaceful realm of *Amitābha Buddha* surrounded by great bodhisattvas seated on lotus petals.” A Pure Land patriarch once said that the world of peace is the transformation of illusion in which the mind attains the *Amitābha*’s pure land. Thus, one can calmly enter into the marvelous Dharma Gate of the Lotus. The fourth is the Secret *Nembutsu*. The mantra is chanted as “*Oṃ amṛta teje hara hūṃ* (I devote myself to the deity of nectar who pours forth eternal life).” *Amitābha* in the West is gold in color and embodies the wind chakra. The *Mahāvairocana Sūtra* tells us life is wind and the *Samyukta* says the fundamental body is *vajra*. The Sanskrit *bīja* character for *Amitābha* is *hrīḥ*. ‘H’ in *hrīḥ* stands for *hetu* in *Sanskrit*, or cause in unobtainable



karma. ‘R’ is for *rajas* in *Sanskrit*, or unobtainable illusions. ‘I’ for *īti* in *Sanskrit*, or unobtainable adversity. ‘Aḥ’ for *astamgamana* in *Sanskrit*, or unobtainable means of being free from disaster. What we call unobtainable means to be free from disaster and be free from greed, hatred, and ignorance. Thereby you can enter into the perfect cessation *nirvāṇa*. When the wind of the *Sanskrit* symbolic letter [*hrīḥ*] for *Amitābha* blows, then clouds are cleared away and *Amitābha Buddha* will appear.

The Fifth is the *Nembutsu* to welcome one into the pure land. *Namu amida butsu*. The name indicates the *svabhāva* nature of *Amitābha Buddha*. The *sūtra* advises us that if you want to be reborn in Buddha’s pure land you should constantly recite his name: *Namu Amida Butsu*. A patriarch says that if a man recites the name of the Buddha of the West a single time, he or she is sure to reborn into the lotus world. He will always stay there, never retrogressing. A lotus flower seat will be waiting to welcome him or her into the Pure Land. Everyone should make a wish to be reborn into the world of peace. Let us together meet in the land of *Amitābha Buddh*.

The noble honorific name (*Seiyo or Purified Honor*) is granted to the person who has completed the *Gojū-sōden* ritual ceremony at *Senzōji* Temple: *Gondaisōzu Ryōkei* of *Tenryūzan Senzōji*. October in 1855.

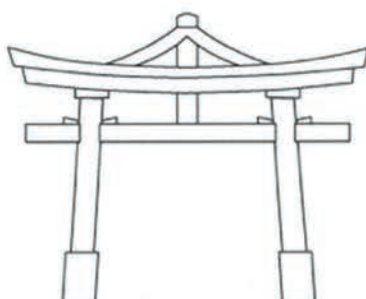
That completes the description of the text. The oral transmission ceremony was performed in the late Edo Period up until 1932 at the Tendai temple *Senzōji*.

Gojūsōden wood brick Print





Left and middle; Sannō Shinto Torii while the right one is Ryōbu Shintō Torii



Japanese Kami and relationship with Buddha

The Indigenous Japanese Kami is the hypostasis of the Original Eternal Buddha. The real Buddha represents the ordinary world. The entire phenomenal world is the primordial enlightened Tathāgata.

Hiei Jinja Shrine, is located at the eastern foot of *Mt. Hiei*, it is the home of a form of Shintō called Sannō Shintō which derives from the theory mentioned above. The Torii Gate archway to the Sannō Shintō Kami is different from Ryōbu Shintō derived from Shingon School. In the case of Ryōbu Shintō, the archway symbolizes Taizōkai and Kongōkai Maṇḍalas while Sannō Shintō of Hiei Jinja symbolizes the Three Truths theory of T'ien-t'ai: Emptiness, Conventional Truth, and the Middle Way. These appear on the archway in the form of the characters for Mountain 'Yama' and King 'Ō' (San-Ō). Later in the Edo period (1603-1868), Sannō Ichijitsu Shintō came to be regarded as the evolution of Sannō Shintō, the Tendai development which integrated Japanese Kami into the Buddhist worldview. The three main deities of the Hiei shrine are collectively referred to as Sannō mountain king, or Sannō Gongen (Mt. Hiei King in conventional appearance) according to Dr. Shinkai Sugawara^{xv}. He says that this idea can be traced back to Enchin (814-891), the founder of Miidera Jimon Sect of Tendai located on the west bank of Lake Biwa. Three Saints of Sannō are Ohbiei-myō jin, Shō biei-myō jin, and Hiei-myō jin in which Enchin annexed the three shrines dedicated to them, the so-called Ohmiya, Ninomiya and Shōshinji shrines. The Buddha associated with Ōmiya is Śākyamuni, with Ninomiya is Yakushi, Shōshinji is Amitābha. Thus the theory of essence and trace of the *Lotus Sūtra* was applied to the relationship of three indigenous kami and three Buddhas on Mt. Hiei.



Pioneering American Buddhists

At Hōmyōin temple, a part of Miidera Temple, on the shore of Lake Biwa is the tomb of **William Sturgis Bigelow** (1850-1926). He was a pioneering American Buddhist who introduced *Kakuzō Okakura's* first English Translation of *Tendai Shō-shikan*, with the title *ON THE METHOD OF PRACTISING CONCENTRATION AND CONTEMPLATION*, published in the *HARVARD THEOLOGICAL REVIEW* Volume XVI, APRIL, 1923, Number 2.

He was the first American Tendai Buddhist priest in the West and was ordained under Rev. Sakurai, Abbot of Hōmyōin Temple, in Ōtsu City.

He came to Japan in 1882 together with his Friends from Harvard, Ernest Fenollosa and Edward Sylvester Morse who were from Boston. He was given the Buddhist name Gesshin (moon mind). Bigelow arrived in Japan with his friends, and stayed for seven years in Japan. At that time Buddhism was in decline in Japan due to the policy of the Meiji Government to adopt Shintō as the national religion in Japan. Buddhists were persecuted by the Government, which was contrary to the previous Tokugawa Period (1603-1868) when Buddhism was the state religion. During the Meiji Period many items of Buddhist art were sold to buyers from Europe and the Americas. Bigelow collected over forty-thousand art objects from traditional Buddhist temples in Japan so that the traditional art of Buddha statues, painted scrolls, and other Buddhist Art were not scattered to outside of Japan. After he returned to U.S he kept the artifact at the Museum of Fine Arts in Boston. He also contributed financially to the establishment of the Japan Fine arts Academy in the Ueno Park, Tokyo which was founded by his friend Okakura Kazuzō (Tenshin). Upon Bigelow's death, in accordance with his final requests, he was cremated and his ashes were buried at Miidera's Hōmyōin temple along with those of his friend Mr. Fenollosa. The following epitaph is inscribed on his tomb, at Hōmyōin at Ōtsu city in Japan.



English Inscriptions of tomb of Gesshin Koji Bigelow, at Hōmyōin, Miidera Temple




HERE AND IN HIS NATIVE LAND, AMERICA, LIE THE ASHES OF WILLIAM STURGIS BIGELOW, A FOLLOWER OF THE BUDDHA, KNOWN IN RELIGION AS GESSHIN KOJI, A PUPIL OF SAKURAI AJARI, A SUPPORTER OF HOMOYŌIN, A DOCTOR OF MEDICINE, A LOVER AND COLLECTOR OF THE FINE ARTS OF JAPAN, A RECIPIENT OF THE ORDER OF THE RISING SUN. HIS LIFE WAS DISTINGUISHED BY HIGH THOUGHTS AND GOOD DEEDS, BY UNDERSTANDING AND BY THE GIFT OF SYMPATHY. HE WAS EVERYWHERE BELOVED AND HONORED MOST BY THOSE WHO KNEW HIM BEST. APRIL 4TH, 1850-OCTOBER 6TH, 1926.

This article is based upon the Keynote Address by Shōshin Ichishima at U.C. Berkeley for the Tendai Symposium in memory of the 50th anniversary of the founding of the East Asian Institute on April 23rd, 2010.

ⁱ Heian period in Japan continued 390 years from 794 AD when Emperor Kanmu moved Capital to Kyoto to 1192 AD when Yoritomo established the first Shōgunate Government in Kamakura.

ⁱⁱ The *Mo ho chi kuan* Taishō Tripiṭaka vol.46. pp.1c23~25.

ⁱⁱⁱ Ten Realms of living beings: hell, the world of hungry spirits, animals, ashuras, and men; heaven; the world of Śrāvakas, Pratyekabuddhas, Bodhisattvas, and Buddhas. And each of the ten realms of beings contains the other nine in itself. Thus there are one hundred realms altogether. These one hundred realms have each the ten factors of beings (*kyūnyoze*). Thus there are conceived to be one thousand realms. These one thousand realms can be seen in the three



realms of existence: the realms of sentient beings, non-sentient beings, and the five aggregates (*skandhas*) which constitute all beings, sentient or non-sentient. These three thousand realms are contained in one mind. This is an important doctrine of Tendai School that all phenomena in this world are included in one thought which human beings think in their daily lives.

- ^{iv} Only a buddha together with a buddha can fathom the reality of all existence, that is to say, all existence has such a form, such a nature, such an embodiment, such a potency, such a function, such a primary cause, such a secondary cause, such an effect, such a recompense, and such a complete whole. Taishō Tripiṭaka vol.9. p.5c.
- ^v A Guide to the Tiantai Fourfold Teachings, *TIANTAI LOTUS TEXTS*, BDK English Tripiṭaka Bukkyō Dendō Kyōkai America, Inc. (2013) pp.153-210 tr, D.Chappel & M. Ichishima.
- ^{vi} Tendaishū Zensho Vol.10. p.26a.
- ^{vii} Cf. *The Features of the concept of Enmitsu-Itchi in Ninkū's writing*, Journal of Buddhist Studies, Vol.51 December 2009.
- ^{viii} Robert A.F. Thurman, tr., *The Holy Teaching of Vimalakīrti* (Pennsylvania State University, 1983) p.67.
- ^{ix} Thurman, p.124 notes 24.
- ^x Paul Groner, *SAICHŌ: The Establishment of the Japanese Tendai School* (Berkeley Buddhist Studies Series, 1984) p.117.
- ^{xi} Kamalaśīla, Robert F.Olson and Masao Ichishima tr., *The Third Process of Meditative Actualization, Annual of the Institute for Comprehensive Studies of Buddhism Taishō University* (Taishō University the Institute for Comprehensive Studies of Buddhism, 1979) p.23.
- ^{xii} *Akṣayamatīrdeśa sūtra Vol II* by Jens Braarvig (Oslo: Solum Forlag, 1993) p.353.
- ^{xiii} Cf. Jacqueline I. Stone, *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*, Kuroda Institute Studies in East Asian Buddhism (Honolulu: UH Press, 1999) p.27.
- ^{xiv} Shōshin Ichishima, *Jōnembutsu to Gojyū-sōden* (Tokyo: Sangegakkai-kiyō, 1998).
- ^{xv} Shinkai Sugawara, *The Distinctive Features of Sannō Ichijitū Shintō*, *Japanese Journal of Religious Studies*, Spring 1996 Volume 23/ Numbers 1-2.



Eshindō Hall at Yokawa