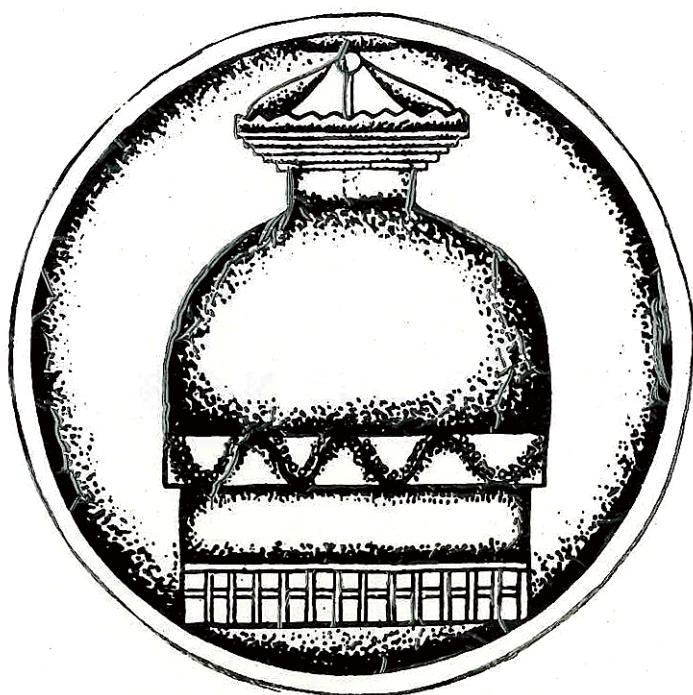


THERAVĀDA
 BUDDHIST STUDIES
 IN JAPAN



KEIKO SODA

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ATISHA MEMORIAL PUBLISHING SOCIETY
CALCUTTA



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For information contact : BookWay

Ono Kosoku Printing, Inc.
62 Hirano-cho, Himeji, Hyogo, Japan 670-0933
(Phone) 079-222-5372 (Fax) 079-223-3523

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PREFACE

People of the world have an idea that Japan is only a Mahāyāna Buddhist country. They have no idea how far Theravāda Buddhist studies have been done in Japan. From my research we come to know how Japanese scholars devoted largely for the study of Theravāda Buddhism for the last 100 years. And I think this is the only Mahāyāna Buddhist country where Theravāda Buddhism has been studied so thoroughly. This is the only country where the entire Pāli canon has been translated into Japanese. In no other country we can find like this. Not only Pāli canon but also even most of the popular non-canonical Pāli texts have been translated into Japanese, which is not found in any other country. Many scholars have studied Theravāda Buddhism as a religion in their own way. They have expressed their own ideas about the basic doctrines of Theravāda Buddhism. Some Japanese scholars have done comparative studies of Theravāda Buddhist doctrine and Mahāyāna Buddhist doctrine. And now the present Japanese scholars have come to the conclusion that without the study of Theravāda Buddhism, the study of Buddhism will be incomplete. So now-a-days the tendency in Universities where Buddhism is taught in Japan there is a regular course of study of the Pāli texts and Theravāda Buddhist texts so that the students may have a good idea of the original Buddhism. And by this comparative study, they will have the clear idea about their own Buddhism what they are practising now.

The people of the world have no idea, what the Japanese scholars have done in Japan regarding Theravāda Buddhist studies. Because most of the studies are in Japanese, but the scholars in other countries cannot understand Japanese. So they have no idea what we have done so far as Theravāda Buddhism is concerned. I have taken this venture to inform the world what we have done. Though we follow and practise Mahāyāna Buddhism, still we have best regard for Theravāda Buddhism and many of our scholars for the last 100 years have devoted whole of their life on the study of Theravāda Buddhism.

On the publication of my book, I would like to express my sense of gratitude to those who have inspired, guided, assisted in giving a proper shape to my work.

I must express my gratitude to my supervisor, Professor Dr. Sukomal Chaudhuri who is the principal of Sanskrit College, Calcutta. He has been always very kind and very sincere. He gave me not only the academic knowledge about Buddhism but also its application in our life. Without his help it would not have been possible for me to complete my thesis and to publish this book.

I would like to express my thanks to the members of the Mahabodhi Society of India.

Finally, I must express my thanks from the bottom of my heart to my deceased father and mother and to all my family-members. They have always become a source of inspiration to continue my work.

June, 1998

KEIKO SODA

CHAPTER I
THE HISTORY OF JAPANESE BUDDHISM

CHAPTER I

THE HISTORY OF JAPANESE BUDDHISM

I.1. Introduction

Buddhism is the religious philosophy which was founded by *Sākyamuni* Buddha in the 6th century B. C. in India. According to Buddhism Buddha is a person who overcomes his sufferings and attains *Nirvāna*, the final goal of Buddhist aspiration. In Buddhism, there are two systems. One is Buddhism which prospered in the time of King Asoka, the third ruler of the Maurya Kingdom in the 3rd century B.C. and spread over Ceylon and Indo-China peninsula and Java. The other is Buddhism which spread over Kashmir, west part of India, Khotan, Kucha in the 2nd century B.C. over Han Dynasty in the 1st century B.C. and over Korea in the 6th century A.D.

Officially, Buddhism came to Japan through diplomatic relation with a delegation from the King of Kudara (Korea) in the court of the Japanese emperor. Prince Shōtoku Taishi, the regent of Emperor Suiko, was responsible for propagating Buddhism in Japan. During Nara Period Buddhist studies and culture were greatly developed, coinciding with the introduction of the six Nara sects. In 794, a new capital was built at Heian, a few miles north of Nara. In that period, two new sects were founded : the Tendai by Saichō and the Shingon by Kūkai. In the middle of Heian Period, a new Buddhist movement arose preaching faith in the Amitābha Buddha as the best means of Salvation. During Kamakura and Muromachi Periods, the devotional sects and two new schools of Buddhism, the Zen (Chan or Dhyāna) and the Nichiren gained popularity among the people.

Later, however, during Edo or Tokugawa Period, Buddhism was used to combat the influence of Christianity. The Tokugawa Shoguns (= rulers) required every Japanese family to be attached to a temple, called Danka, which meant that all Japanese families during this period were at least nominally Buddhists. After Meiji Period, Buddhism stood in danger of being deprived of public support and

suffered from 1867 to 1872 under a policy of ruthless oppression. The Buddhist scholars investigated the doctrines of Buddhism scientifically and found new meaning in the old doctrines.

Japanese Buddhism practically is Mahāyāna Buddhism. But in the last one century, both studies and practice were done in the field of the Theravāda Buddhism also. When we study the history of Buddhist studies in Japan after Meiji Period we find that serious studies in the field of Theravāda Buddhism have been done and still are being done. Many veteran Buddhist scholars in Japan have devoted their whole life for the study of Theravāda Buddhism in Japan. But this fact still remains unknown to the world, because most of the studies have been done in Japanese language.

1.2. Nara Period (708-781 A.D.)

Buddhism was officially introduced to Japan in 538 A.D. But most probably Buddhism came to Japan even before that time through the Korean Buddhists who came to Japan for business and other purposes.

Buddhism officially came to Japan in the time of Emperor Kinmei from the Kingdom of Kudara (Korea). The Korean delegation coming to Japan was accompanied by Buddhist priests, and they presented to the Japanese Court of Yamato a gold-plated image of the Buddha with some other ceremonial articles, sūtras, banners and a letter praising the doctrine. But in the Court, there was a division whether to accept Buddhism or not. According to *Nihon Shoki*, the book of Japanese history in the 8th century, the Soga who had an opinion to accept it insisted to pay homage to the Buddha. On the other hand, the Mononobe and the Nakatomi opposed to accepting it, because Shintō was the indigenous religion of Japan from the ancient times. Of course it was not the religious problem alone but also the faction of the Court which created problems to accept Buddhism or not. They could not however make a decision to accept it or not in the Court. Then the Emperor gave the Soga the image of the Buddha and allowed them to pay homage to it. The Soga built a temple¹ and put the image in it.

Thus Buddhism was accepted by the Soga but the temple was burnt by the opponents.² Emperor Bidatsu came to the throne next to

1. The Soga had their house in Mukuhara. They made it a temple.

2. It is said that the image of Buddha was sent to Horie in Naniwa.

Emperor Kinmei. In this period, an image of Maitreya Buddha which was made in stone was sent from Kudara (Korea). The Soga was given it and they protected Buddhism and built stūpa. The scales were soon tipped in favour of Buddhism with the growing influx of Buddhist missionaries, artisans and other immigrants. The introduction of medicine, arts and sciences and especially of writing and astronomy, which invariably accompanied the Buddhist missions, helped to further break the conservative opposition.

Prince Shōtoku Taishi, who was 20 years old became the regent during the reign of his aunt, Empress Suiko (573-628). He learned Buddhism from Hui-Tzu, the Buddhist monk from Korea. In 593, he built Shitennō-ji Temple in Naniwa and in 594 he issued his first imperial ordinance as regent of the Empire, proclaiming Buddhism as the state religion and urging the development of the *Triratna*, the three basic jewels of Buddhism, Buddha, Dharma and Saṃgha. He himself gave lectures on the Mahāyāna sūtras, especially on the *Saddharma-Puṇḍarīka* (The Lotus of the True Law), the *Vimala-kīrtinirdeśa* and the *Śrīmālā devīsīmhanāda-sūtra*. He laid down fundamental principles of state organization in his Kempō (known as the Constitution in Seventeen Articles). During Shōtoku's regency (593-621), the state built the first Buddhist pagodas, seminaries, hospitals, dispensaries and homes for the aged and destitutes.

Prince Shōtoku accepted Buddhism as he wanted to reform the Japanese society by adopting moral principles of Buddhism. And he also aimed at the development of Japanese culture at that time. Confucianism and Taoism are connected with the understanding of letters and literatures but not connected with art. But Buddhism was connected with art and sculptures as well and thus Buddhism gave a new shape to Japanese culture.

After Prince Shōtoku Taishi's death, Taika-no-Kaishin (The revolution of Taika) took place in 645. During Shōtoku's reign the number of Buddhist monks and nuns was gradually increasing, but after his death all temples came under government control. As a result the persons willing to become priests needed the permission from the government. Thus the number of priests decreased day by day. The monks and nuns were compelled to live in the temples and their living expenses were given by the state. One of their duties was

to chant *Suvarṇa-prabhāsa (-uttama)-sūtra* (The Golden Splendour Sūtra), the *Prajñā-pāramitā Sūtra*, *Saddharma-Puṇḍarīka-Sūtra* (The Lotus Sūtra) and to pray for the security and prosperity of the state. They were also prohibited to practise in the mountains and to preach the people outside the temples without permission. If they violated them, they were forced to return to family lives. The Royal Court was on the alert for their power to become the social force. Drinking, taking meat, playing music, gambling etc. were strictly prohibited.

There were 46 temples by 624 A.D. but they increased to 545 by 629 A.D. in Japan. Asuka-dera Temple, Kawahara-dera Temple, Yakushi-ji Temple, were all built by the national expenses as the national temples. When chanting of the *Suvarṇa-prabhāsa (uttama)-sūtra* (The Golden Splendour Sūtra) was settled to be of national importance, this was chanted in the New Year's day in every part of the country. They had also the conception to build Kokubun-ji Temple (Provincial temples) in the country. In 741 the Emperor made the system of Kokubun-ji. He built a stūpa which was seven storied high and also summoned to transcribe *Suvarṇa prabhāsa (-uttama)-sūtra* and *Saddharma-puṇḍarīka-sūtra*. The reason why he deified Vairocana of the Hua-yen (Kegon) Sect in Tōdai-ji Temple was to realise the world of Vairocana in Japan. And he also aimed at unifying the Japanese people by the Buddhist spirit.

In Nara period, there were six Buddhist sects in the southern capital Nara : the San-lun (Sanlon) Sect, the Fa-hsiang (Hosso) Sect, the Ch'êng-shih-tsung (Jōjitsu) Sect, the Kusha Sect, the Hua-Yen (Kegon) Sect and the Ritsu Sect. In this period, the sects were the factions of the Buddhist studies. Therefore there were many Buddhist sects in Nara. Buddhist monks could study many subjects in every sect by themselves. The Buddhist studies were imported through Korea at first but in the later period from China directly.

Among these six sects, the first one was the San-lun (Sanlon) Sect, which was brought by the Korean monk, Hui-Kuan. He went to T'ang to learn the San-lun (Sanlon) Sect from Chi-ts'ang (643-712). In 625, he came to Japan to spread the San-lun Sect.

In 653, Dōsho in Gangō-ji Temple went to T'ang to learn the Fa-hsiang-tsung (Hossō) Sect from Hsüan-chuang. After that, many Japanese and Korean monks went to T'ang to learn it.

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The Ch'êng-shih-tsung (Jōjitsu) Sect was attached to the San-lun (Sanlon) Sect and did not become independent. During Liang Dynasty in China, Ch'êng-shih-tsung (Jōjitsu) Sect was very popular but in Sui and T'ang the San-lun (Sanlon) Sect and the T'ien-t'ai (Tendai) Sect became very popular. Reflecting these circumstances the Ch'êng-shih-tsung (Jōjitsu) Sect was brought to Japan but did not become popular.

It is the same with the Kusha Sect. It is founded on the teaching of *Abhidharma-kośa-bhāṣya* (Abidarumakusha-ron) written by Vasubandhu (Seshin) and translated by Hsüan-chuang. Studying of the *Abhidharma-kośa-bhāṣya* is indispensable to the Fa-hsiang-tsung (Hossō) Sect. Therefore it was brought to Japan with Fa-Hsiang-tsung (Hossō) Sect.

In the Hua-yen (Kegon) Sect, the main temple (Bodhi-manda) is Tōdai-ji Temple. The teaching of the Hua-yen (Kegon) Sect was brought by Tao-xuán (702-760). But in the Hua-yen (Kegon) Sect in Japan, it is the first spread for Rōben (689-773) to ask Shén-xiáng from Korea to teach *Avataṃśaka-sūtra* (The Garland Sūtra). Rōben made an effort to build up the Daibutsu of Tōdai-ji Temple at Nara, which is an image of Vairocana Buddha.

The Ritsu Sect was first brought from China to Japan in 754 by Chien-Chen (Ganjin 687-763). He lived in Tōdai-ji Temple and there erected a precept-platform (Kaidan). Two more precept-platforms were built at Yakushi-ji Temple in Shimotsuke and at Kanzeon-ji Temple in Tsukushi. And it was necessary for them to receive the precepts in one of them to be a monk. Chien-chen (Ganjin) became the great archbishop and died in Japan.³

I.3. Heian Period (749-1185 A.D.)

Six Buddhist sects in the southern capital Nara flourished, no doubt, but there was noticed the degradation of Buddhist monks at

3. His tomb is in Tōshōdai-ji Temple.

the back of the prosperity.⁴ And they spent much money to run the national temples.

Emperor Kanmu ascended the throne in 781, and he moved the capital from Nara to Heian-kyō in 794. In this time, he left Six Buddhist Sects in the old capital to break with them.

In the new capital, he built the eastern and western temples for the protection of the State. And at the same time he utilised Buddhism to educate the talented persons for the state. The main current of Buddhism in Heian Period is the secret teaching. But the characteristic feature of Buddhism at that time was that it not only protected the state but also became the religion for the people.

Gradually in Japan, Buddhism became the State religion. But it was difficult for the ordinary people to understand the teaching of Buddhism. It is generally accepted that Japanese people have a religious spirit which is under the spell. They have a very strong belief that there exists a soul of a dead person and the living person can speak to him. For the people, the most fearful thing is the dead body. In Shintōism this is avoided. So in Shintōism there can not be the salvation of a soul of a dead person. When Buddhism spread over Japan, the Buddhist monks were not afraid of them, as Buddhism preached the salvation of all.

In the old Japanese society it was believed that there were souls of animals and trees. In the Buddhist tradition, they are also turning to the sentient beings. Buddhism involved Shintōism to get such souls into Buddhism. Many wandering sages spread Buddhism staying at shrines.

It is an important point that Buddhism was combined with the faith for the high mountains from the ancient time in Japan. They were afraid of climbing them. At the same time, they believed the souls of the ancestors gathered in such holy mountains. When Buddhism spread over Japan the Buddhist monks went to the holy mountains for their practices. Such a custom to practise in the mountains

4. Gembō (A Hossō Sect priest) served as court priest to Emperor Shōmu but was exiled to Dazaifu in 745 because of political intrigues. Dōkyō had a close relationship with retired Empress Kōken and he served as her advisor. His interference in politics made him many enemies. But he lost power after the death of the Empress and died in 770.

was also done at Mt. Lu', Sung-shan and Wu-t'ai-shan in Chinese Buddhism. Thus in Japan, Buddhism was combined with the faith for the holy mountains. Both Saichō and Kūkai went into the mountains to practise. In this way Buddhism was Japanized through the faith for the mountains. This is the identification of Japanese Shintō Gods with Buddha or Bodhisattvas.

Saichō represented the Buddhist monks in Heian Period. Saichō (766-822 or 767-822) was born in Shiga and left his home when he was fourteen. He learned the teaching of Hua-yen (Kegon), Vinaya, *dhyāna* and the precepts of Mahāyāna from Gyōhyō (722-822).⁵ When he was twenty he got *upasampadā* (final initiation) in a building in the precinct of Tōdai-ji Temple. While staying in the big temple at Nara, he left for Mt. Hiei and practised there for seventeen years. Meanwhile he read many Buddhist books of the T'ien-t'ai (Tendai) which were brought by Chien-chen (687-763). Thus he was recognized as one of the most competent monks at that time. In 804, he went to T'ang as a Japanese student⁶ with Gishin who was his interpreter. During his staying in T'ang for one year he learned the perfect teaching of the T'ien-t'ai (Tendai) Sect, the precepts of the *Brahmajāla-sūtra* (Fanwang-ching, Bommō-kyō), the secret teaching and Niu-t'outsung (Gozu zen). He got many Buddhist books of the T'ien-t'ai (Tendai) and the secret teaching and went back to Japan in 805. In 806, he was allowed to establish his Tendai school of Buddhism and was given two monks as the number of persons to be ordained annually.⁷ Thus T'ien-t'ai-fa-hua-tsung (Tendai-hokke-shū) was established which was combined with the perfect teaching, the secret teaching, *Jhāna* (Zen) and *sīla* (A Buddhist precept). But after that, it was the time of suffering for Saichō from the death of

5. Gyōhyō (722-797) was a Sanron Sect priest. In 741, he entered the priesthood at the Imperial Court with more than seven hundred priests under Dōsen of Daian-ji Temple. Under Dōsen he studied the Kairitsu and meditation practices. He was later appointed kokushi of Omi. Saichō was his most prominent disciple. He died at the age of seventy six.

6. During Nara and Heian Periods, such students who went to T'ang to study were called Gengakushō.

7. It was called Nembun-dosha. Until the middle of Heian Period, the government fixed a limitation on the number of persons who were to be ordained annually. A person in this category spent several years as a novice before he was actually ordained. He would then spend as many as twelve years studying the scriptures.

Emperor Kanmu. There were two reasons. The first one was that the secret teaching which had been brought by himself was mainly composed by *garbha-dhātu-maṇḍala* and was inferior to the secret teaching which had been brought by Kūkai. He brought both *garbha-dhātu-maṇḍala* and *vijra-dhātu maṇḍala*.

During his staying in T'ang for one year Saichō not only learned the T'ien-t'ai (Tendai) Sect but also learned the secret teaching. Saichō was lacking in the sūtra of *Vajradhātu* compared with Kūkai who studied both *garbha-dhātu* and *vajradhātu*. After Saichō's death, his six disciples like Ennin (792-862)⁸ and Enchin (814-891)⁹ went to T'ang to learn it. Through them, the secret teaching of the T'ien-t'ai (Tendai) Sect was perfected.

The next is the establishment of the Mahāyāna ordination platform which was to be independent of Nara. At that time, there were many students who were studying in Nara although there were number of persons to be ordained annually of the T'ien-t'ai (Tendai) Sect. And Saichō was having a controversy with Tokuitsu of the Hossō Sect. Tokuitsu insisted that the One-Vehicle teaching was *upāya* (the ways of leading sentient beings to the truth). On the other hand, Saichō insisted the One-Vehicle teaching to be the true teaching. It was the very important point in the history of Japanese Buddhism that Saichō insisted that the sentient beings too had Buddha-nature and they were equal. All the new sects of Buddhism that were unfolded later in Kamakura Period can be traced back to Mt. Hiei, the head-quarters of Saichō. For that purpose, he wanted to have a Mahāyāna ordination platform. But he could not get the permission and died in 822. But four years later the permission was given. And thus, both teaching

-
8. His posthumous name is Jikaku-daishi. When he was 14 he entered the priesthood at Mt. Hiei. In 838, he went to China to study under Tsung-jui (Shūei) and Shuan-ya (Zenga). In 847, he came back to Japan. In 854, he became the chief priest of Tendai Sect. He wrote more than a hundred books, including a commentary on the Chin-kang-ting-ching (Kongō-chō-kyō) and the Su-hsi-ti-ching (Soshitsuji-kyō). His diary has been translated into English by Prof. Edwin O. Reischauer.
 9. He was the nephew of Kūkai. When he was fourteen he became a disciple of Gishin on Mt. Hiei. In 853, he visited Mt. T'ien-t'ai in China. He was initiated into the ryōbu-mandara and confirmed in the rank of dembōajari-i. He came back to Japan in 858. He frequently lectured at Court. In 868, he was appointed the fifth chief priest of Tendai Sect. His posthumous name is Chishō-daishi. His writings include commentaries on the Home-kyō and other sūtras.

and practice of T'ien-t'ai-fa-hua-tsung (Tendai-hokke-shū) as the One-Vehicle teaching were set.

Kūkai (733-835) was born in Sanuki (Shikoku Island) and went up to Kyōto when he was fifteen. At first, he learned Chinese studies and soon he left home to study Buddhism. He wrote *Sangō-shiiki*¹⁰ during that period. In 804 when he was 32, he went to T'ang and stayed there for two years. During his staying in T'ang, he happened to meet Hui-kuo (Keika 746-805). In such a short time, he learned all the teaching of Chen-yen (Shingon) tradition. Hui-kuo was a pupil of Amoghavajra (Fukū 705-774) and died at the end of 804. When Kūkai came back to Japan in 806 he gave the list¹¹ of the Buddhist books etc. which he had got in T'ang. Emperor Saga gave an important position to Kūkai. Takaosan-ji Temple, Kongōbu-ji Temple and Tō-ji Temple flourished on Chen-yen Sect. Kūkai cooperated with Confucianism and the old schools of Nara. He established the hall at Tōdai-ji Temple in 822. He wanted to stand by Buddhism which protected the state. He has performed a meritorious deed on education literature and art.

The Chinese and Japanese secret teachings are based on both *Mahāvairocana-sūtra* and *Vajraśekhara-sūtra*, but they were written separately. In China, both of them were translated in the same time. The credit for the combination of these sūtras went to Amoghavajra. And by Kūkai, the teaching of *garbha-dhātu* and *vajra-dhātu* were organized.

When the capital was moved to Heian-kyō, six Buddhist sects in Nara were agitated for a while. But soon after they regained their power.

In the middle of the 9th century, Ennin (792-863) in the T'ien-t'ai (Tendai) Sect came back from China. He built the Constant Practice Hall (Jōgyōzanmai-dō) for the constant practice of *Samādhi*. It was completed by Sōō as continuous recitation of Amida's name and became the origin of the teaching of the Pure land Buddhism in Japan.

10. In this book, he answers the criticism that Buddhism is irreconcilable with the traditional morality which emphasizes loyalty, filial piety, and the various other ethical relationships. The book is written in the form of conversation between a Buddhist, Taoist and Confucianist.

11. It is called Gōshorai-kōkuroku.

The T'ien-t'ai (Tendai) Sect was more flourished by Enchin (814-891) who succeeded Ennin. He has contributed to the rise of the secret teaching of the T'ien t'an (Tendai) Sect. Annen (841-901)¹² gave an impetus to the secret teaching of the T'ien-t'ai (Tendai). But in the middle of the 10th century, there were struggles against the followers of the Ennin gate and Enchin gate. During that time, the original state of enlightenment of T'ien-t'ai (Tendai) was rising and it influenced the Kamakura Buddhism.

On the other hand in the Chen-yen Sect (Shingon), Kūkai has completed its teaching by himself in his life, and the talented monks were not found after him.

In Heian Period, there were many faiths which had their own teachings except the secret teaching. And they have complied with the religious request of the people. Among them, the big currents were the teaching of the Pure land of a Buddha and Shugendō¹³ (The school of practicing mystical rites deep in the mountains).

Shugendō (The school of practicing mystical rites in the mountains) is the religion which combined with the faith for the mountains from the ancient times, Buddhism and Taoism. As it is based on the racial faith, it is difficult to say when it was established. Until the Muromachi period the teaching and rituals of Shugendō were maintained through oral traditions. The Yamabushi who practised Shugendō used to climb up the mountains for practices. The founder of Shugendō was En-no-Ozune¹⁴ of the Nara Period. There are many places for Yamabushi to practice. They are Kumano, Ōmine, Kinpusen, Katsuragi, Dewa-sanzan, Isizuchi-san in Shikoku and Hiko-san in Kyūshū.

There were two reasons to practise in the mountains. The one was they hated getting honor in the society, the other was to unite

12. Godaiin-daitoku, Godaiin-oshō, Himitsu-daishi, etc. are popular names for him. He studied under Ennin and Henjyō. Later he founded a temple called Godaiin on Mt. Hiei, where he lived. He was a well-known scholar on esoteric Buddhism. More than a hundred of his works are extant, such as the Shittanzō, Hokke-hiroku, Taikon-sotai-juki, Kyōjijō, etc.

13. Jun Miyake wrote "Shugendō".

14. He is also known as En-no-gyōja and En-no-ubashoku. He practised esoteric Buddhism in a cave on Mt. Katsuragi for more than thirty years.

themselves with gods in the mountains where gods and the souls of the ancestors gathered. Yamabushi could get the power to cure a person of his diseases through their practice in the mountains. Thus Shugendō had a great influence on the Japanese religions.

Let us now deal with the Pure Land Buddhism, which is one of the most typical but popular Buddhism in Japan. It is a teaching where the adherent chants the name of Amida Buddha throughout in the present life as a result of which he can live in his land Gokurakugyōdo (*Sukhāvatī*) after his death. It originated from Jyōgyō-zanmai (Constant active meditation for a period of 90 days) which was one of the four kinds of *Samādhis* established in the Tendai Sect.

The Pure land Buddhism was brought by Ennin from T'ang and developed as Fudan-nenbutsu (continuous recitation of Amida's name). The practitioner walks around a statue of Amida Buddha while calling his name and remembering him to repent for his sins. At the same time, they express their willingness to be born in the Pure Land. And it spread over not only the society of the monks but also that of the nobility. In 964, Yoshishige-no-Yasutane (?-1002) held Kangoku-E¹⁵ (Learning-encouragement meeting) which was organized by the monks and the nobility in Mt. Hiei. That ceremony was based on Ōjyō-yō-shu¹⁶ (The Essential Collection Concerning Birth) written by Genshin in 985. The faith of this book, to dislike and to seek to leave this defiled world and to aspire birth in the Pure Land, developed so rapidly at the end of Heian Period. The principal teaching of the Pure Land of a Buddha of the T'ien-t'an (Tendai) Sect was based on meditation on the Buddha. The Buddhist arts like paintings, sculptures and constructions of the temples have made remarkable progress to carry out the Pure Land in the world. Byō-dō-in at Ugi in Kyōto is famous. There are more than 90 constructions of the Pure Land in

15. It is held twice yearly, in the third and ninth months, on Mt. Hiei with the participation of 20 Tendai priests and 20 students of the academy of literature; after the priests lectured on the Hoke-kyō, the students wrote poems on the subject of a phrase from it. It first began under the auspices of Yoshishige-no-Yasutane and others in 964.

16. A work on the Pure Land written by Eshin-sōzu Genshin in 985. The first edition was in three fascicles, but the present one is in six fascicles. Genshin emphasizes in this work the need to call the name of Amitābha Buddha by quoting from sūtras stressing belief in Amitābha. This book influenced people not only in Japan but also in China.

that period. The nobility was pessimistic about their destiny to face the changing phase of the society and the thought of the last birth. So they aspired to be born in the Land of Utmost Bliss to enjoy happiness.

I. 4. Kamakura Period (1185-1333 A.D.)

From the middle of Heian Period, a gradual deterioration was noticed in Buddhism. The Buddhist society in Mt. Hiei and the old schools of Nara became corrupt, so it was difficult for the serious seekers after truth to find the good places for practice. Some of them left Mt. Hiei and propagated new religious sects. They are the Pure Land Sect (Jyōdo-shu) the Jyōdo-Shin Sect, the Sect of Rinzaï Zen, the Sect of Sōtō Zen and the Nichiren Sect. Thus was formed the Buddhism of the Kamakura period.

The characteristic feature of Buddhism in Kamakura Period was that it became the religion for the ordinary people. They have been suppressed for a long time and have got their power gradually and have satisfied their desires. By the development of the teaching of the Pure Land of Buddha and Zen Buddhism, Buddhism has taken root among the common Japanese people.

At first, let us explain the Pure Land Sect. Hōnen (1133-1212) left the T'ien-t'ai (Tendai) Sect of Mt. Hiei and proposed the new teaching of the pure land. At first, he was learning at Mt. Hiei and left for Nara, but was not satisfied with them. When he was 43 he propagated the Pure Land Sect through Kuan-wu-liang-shou-fo-ching-su (The commentary on the *Amitāyūr-dhyāna-sūtra*) by Shantao (613-681) of the T'ang Dynasty and recitation of the name of Amida Buddha. He wrote *Sanchaku-hongan-nembutsu-shū*¹⁷ (Collection of passages concerning the Nembutsu of the Selected Original Vow) and established the teaching of his sect. As the Pure Land Sect got popularity among the nobility, the warriors and the ordinary people, he was oppressed by the old schools of Nara and the T'ien-t'ai (Tendai) Sect and in 1207 he and his students were exiled to Tosa (Shikoku Island).

In the teaching of the Pure Land Sect, the people are asked only to chant the name of Amitābha Buddha without learning the

17. A two-fascicle work written by Hōnen in 1198 at the request of Kujō Kanezane, which is the fundamental justification of the Jōdo Sect. Basing himself on the Jōdo-sambu-kyō, Hōnen argues that the Nembutsu is the only way to attain salvation.

difficult teaching and practice. As stated above new Buddhism which needs nothing to learn or to practise is much different from old Buddhism.

Hōnen showed the general principles, but his students had different opinions after his death. They are Ben-cho (1162-1238), Ryōchū (1199-1287), Shōkū¹⁸ (1171-1247), Ryūkan (1148-1227), Kōzai (1163-1241) and Chōsai (1148-1261). Ippen (1239-1289)¹⁹ came from Shōkū's sect and proposed the Zi Sect. He wandered giving the cards to the people throughout the country and spread the dancing nembutsu. From this sect, Japanese typical culture like tea-ceremony, flower arrangement and Noh play was developed in Muramachi Period.

Shinran²⁰ (1173-1262) was one of Hōnen's students who completed the teaching of his faith. Shinran met Hōnen in 1201 and got his teaching. He was a monk, but he got married. Later he was exiled to Echigo with Hōnen in 1207. After that, he stayed there and spread his teaching and wrote Kyōgyō-shinshō (Teaching, Practice, Faith and Enlightenment) and proposed Jyōdo-shin-Sect.

Next, the important new Buddhism in Kamakura Period is the Zen Buddhism. It was brought by Dōshō and Dōei in the Nara Pe-

18. The founder of the Seiizen Branch of the Jōdo Sect. Called Zeni, or Gesatsu-bō. Born as the eldest son of Lord Kaga. At the age of thirteen, he became a disciple of Hōnen. Later he studied exoteric Buddhism under Ganren and esoteric Buddhism under Jien and Kōen. He helped Hōnen when Hōnen wrote the Senchaku-shū in 1198.
19. The founder of the Ji Sect. He was born as the second son of Kōno Michihiro, lord of Iyo. He studied on Mt. Hiei for many years. Later he became a disciple of Shōtatsu-shōnin, a priest of the Seizan School of the Jōdo Sect who was in Dazaifu on Kyūshū. In 1276, while staying at the Kumano Shrine, he suddenly changed his name to Ippen because of divine inspiration. In 1277, he began to wander through the country. Accordingly he came to be called Yūgyō-shōnin (the Wandering Sage) and Sute-hijiri (the Hermit). In 1289, he died at the Shinkō-ji Temple in the province of Settsu.
20. The founder of the Jōdo-shin Sect. He stayed on Mt. Hiei for ten years. When he met Hōnen in 1201 in Kyōto, he was enlightened as to the teachings of Hōnen. In 1203 he married Tamahi, a daughter of Kujō Kanazane. In 1207, he was exiled to Niiigata because of the slander of the priests of Mt. Hiei. At the place of exile, he endeavored to spread the teaching of the Pure Land. After he was pardoned he went to Ibaraki, Tochigi, Kanagawa and Aichi to spread his teaching. In 1235, he returned to Kyōto. He wrote Kyōgyō-shinshō-monrui, Wasan and Jōdo-monrui-jushō.

riod. It is generally accepted that Eisai²¹ (1141-1215) brought the sect of Lin-chi Zen (The Rinzai Zen Sect).

After studying in Mt. Hiei, Eisai went to Sung to learn the Sect of Lin-chi Zen (The Rinzai Zen Sect). And after coming back to Japan, he wrote *Kōzen-gokoku-ron* and lived at Kennin-ji temple in Kyōto. The Sect of Lin-chi-Zen (The Rinzai Zen Sect) got popularity in Kyōto and Kamakura by the Chinese monks and Japanese monks who had studied it in Sung. The Sect of Ts'ao-tung (The Sōtō Zen Sect) by Dōgen²² (1200-1253) is also important like the Sect of Lin-chi Zen (The Rinzai Zen Sect). At first Dōgen had studied under Eisai and went to Sung. After coming back to Japan, he went to Echizen to avoid the oppression of the T'ien-t'ai (Tendai) Sect and built Eihei-ji Temple and wrote *Shōbō-genzō*.

In the Zen Sect, man can attain the enlightenment without sutra or any books. For that purpose, he has to sit in the Zen (=Dhyāna) position and to study *Kōan*²³ to take off his discrimination. This simple and direct way suited the spirit of the warriors and contributed and influenced to the formation of the moral code of the warrior. And in the Zen Sects, it was often the case to express their enlightenment by poems. So the Zen Sects' literature became popular. It is also pointed out that it influenced the formation of the spirit of Japanese people. It is based on tea-ceremony, pen-blush painting, gardening and cooking which are very simple and are refined. There are many famous temples of Zen like Nanzen-ji Temple, Daitoku-ji Temple, Kennin-ji Temple,

21. A priest of the Rinzai Sect. At the age of thirteen he had his head shaved on Mt. Hiei. In 1168, he went to China and brought back with him the new Tendai works. On Mt. Hiei, he originated the Yōjō School. In 1187, he again went to China. After coming back in 1191, he founded Shōfuku-ji Temple at Fukuoka. It is regarded as the first temple of Zen Buddhism in Japan.

22. The founder of the Sōtō Sect in Japan. At the age of twelve he entered the priesthood on Mt. Hiei. Then he became a disciple of Eisai. In 1223 he went to China, where he practised Zen for four years. In 1247, he went to Kamakura to spread Zen Buddhism. He wrote *Shōbō-genzō*, *Eihei-koroku*, *Eihei-shingi* and *Gokudō-yōgin-shū* etc.

23. It means the statements, including answers, made by Zen masters. These statements are used as subjects for meditation by novices in Zen monasteries. *Kōan* are also used as a test of whether the disciple has already attained enlightenment. Helped by *Kōan* study, students of Zen may open their minds to the truth. It is said there are 1700 such *Kōan* on record.