

On Academic Training in the Early Nichiren Sect: With a Focus on Cases from the Nikkō Lineage

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Abstract

It is beyond dispute that there is a level of study and training that a monk must accumulate before they can reach maturity as a monk. Within his literary works, such as *Kaimokushō* (“The Opening of the Eyes”) and *Soya Nyūdō-dono gari gosho* (“Letter to Soya Nyūdō-dono”), the founder of the Nichiren Sect, Nichiren (1222–1282) gave teachings to his disciples and patrons on the place of academic education in the course of cultivating one’s path in Buddhism. His position on this must also have been made clear to his followers time and again.

How, then, did the disciples who inherited Nichiren’s teachings go on to handle academic training in the early sect subsequent to the founder’s passing? This question is an issue of import in grasping the monks’ basic endeavors and what the original circumstances of the sect were like. However, few historical materials exist such as writings by direct disciples in the early sect after Nichiren’s death, and to date, no systematic investigations have been conducted on academic training at that time.

Therefore, to make a first step toward bringing to light the actual conditions of academic training in the early Nichiren sect, and having sorted out research that has already been done, this paper will look to the Nikkō lineage founded by Byakuren Ajari Nikkō (1246–1333)—of whose self-penned writings the greatest volume are extant among the six direct disciples (six senior priests) of Nichiren—in an attempt to investigate the circumstances of study within the lineage based on reliable historical materials.

Introduction

As is widely known, Nichiren (1222–1282), counted as one of the monks who brought about the rise of “Kamakura New Buddhism,” studied at the Seichō-ji temple in Awa Province from a young age and spent long days in training, also making trips to study at temples in the vicinity of Kyōto, including on Mount Hiei. In the 5th year of Kenchō (1253), then proclaiming his absolute devotion to the Lotus Sūtra, he declared the foundation of his own sect and forged a new beginning as its founder.

Now, just as there exists the Threefold Training of higher virtue, higher mind and higher wisdom that all who aspire to the Buddhist path must cultivate, it is beyond dispute that there is also study and training that a monk must accumulate in order to reach maturity as a monk. With regard to this studying, Nichiren stated in *Kaimokushō* (“The Opening of the Eyes”), written in the 2nd month of Bun’ei 9 (1272), for instance: “There are three things one should study. These are what are called Confucianism, the outer [non-Buddhist paths] and the inner [Buddhist path]¹.” In *Soya Nyūdō-dono gari gosho* (“Letter to Soya Nyūdō-dono”) written on the 10th day of the 3rd month of Bun’ei 12 (1275) he recorded: “For the promulgation of this Great Dharma, one should be sure to keep the sacred teachings of Śākyamuni’s life close at hand and study the scriptures and commentaries of the eight schools [of Mahāyāna]².” He thus gave teachings to his disciples and patrons on the place of academic education in the course of cultivating one’s path in Buddhism. Here we are afforded a glimpse of part of Nichiren’s position toward study, and this position must also have been shown to his followers time and again.

The question of how it was that the disciples who inherited Nichiren’s teachings then went on to handle academic training in the early sect subsequent to the founder’s passing is an issue of import in grasping what the original circumstances of the sect were like. Among materials making reference to the circumstances of studying by monks in the medieval era are: Makoto Nagamura’s research³ dealing with the production and function of temples’ historical materials, taking into account the organizational structure of temple society, based on literature that has been passed down at temples such as Nanto Tōdai-ji, Kōfuku-ji and Kyōto Daigo-ji; and Eichi Terao’s body of research⁴ dealing with studying by Gyōgakuin Nitchō (1422–1500), a scholar monk representative of the Muromachi-era Nichiren sect, and

related issues. With this research, great results have been achieved through the analysis of varied and voluminous literature and historical materials. With regard to the circumstances of studying in the early Nichiren sect, however, related literature—including writings by direct disciples of Nichiren—is scarce. While research⁵ has been advanced that focuses on individual works completed in the early period of the sect, such as the *Kinkōshū* (“*Vajra* [Diamond] Collection”) and *Hokke mondō shōgishō* (“Judgments on Questions and Answers Concerning the Lotus [Sūtra]”), there are still many obscure points that presently remain regarding the state of academic training by early followers of Nichiren.

With this paper, then, having sorted out prior research that has been done, I will fix my perspective on the Nikkō lineage founded by Byakuren Ajari [=Acharya] Nikkō (1246–1333)—of whose self-penned writings the greatest volume are extant among the six direct disciples (six senior priests) of Nichiren—in attempting to investigate the circumstances of study within the lineage based on reliable historical materials. Through this I would like to make a first step toward bringing to light the actual conditions of academic training in the early Nichiren sect.

In advancing my discussion in this paper, I will take my definition of the “early Nichiren sect” to be the sect as it existed up until the era of the disciples of Nikkō’s disciples—namely, the mid-14th century.

1. An Overview of Academic Training in the Nichiren Sect’s Early Period

It is not difficult to envision Nichiren’s followers striving under his watch on the dual path of study and training with he himself demonstrating strong leadership in commanding them following his foundation of the sect. As related in quotes subsequent to Nichiren’s retirement to Mount Minobu in particular—“When the people are away, there are forty; when present, sixty⁶,” “The sound of Lotus [Sūtra] recitations echoing into the blue skies / Voices expounding on the Single Vehicle audible amidst the mountains⁷”—suggestions come to mind of numerous disciples and patrons assembling before Nichiren, with the Lotus Sūtra being recited and debated or expounded upon. Such *dangi* (debating and expounding upon scriptures’ and treatises’ meanings, sects’ doctrines and so on) was one method of a monks’ study. An important

element in the training of medieval scholar monks, it was widely practiced within various sects. As illustrated in the passages quoted above, it can be seen that in the Nichiren sect as well *dangi* was practiced from an early date as a form of study, and also that the training of followers was being advanced.

I would like to first attempt to provide an overview of how specifically Nichiren and his followers carried out their academic training in the midst of such circumstances. On the basis of that, I will then investigate the main topic of the actual conditions of academic training in the Nikkō lineage.

(1) Nichiren's Academic Training and Education of Followers

As shown in the previously mentioned *Kaimokushō* and *Soya Nyūdō-donogari gosho*, Nichiren had taken a look at literature from a wide range of fields. It has been pointed out that, in the body of work Nichiren left behind, quotations can in places be found from not only Buddhist texts but also philosophical works, history books and old records, dictionaries and encyclopedias, anthologies of war chronicles, diaries and narratives, collections of [classical Chinese] poetry and prose, waka, and so on⁸. Also, among extant manuscripts transcribed by Nichiren are: the *Juketsu Entaragi-shū Tōketsu*, attributed to Enchin (a holding of the Shōmyō-ji temple in Kanagawa Prefecture, entrusted to the Kanazawa Bunko); Saichō's *Kenkairon engi* ("Clarification of the Precepts Origin Chronicle"); Genshin's *Ichijō yōketsu* ("Determining the Essential Points of the One Vehicle"); Kakuban's *Gorin kuji myōhimitsu-shaku* ("The Illuminating Secret Commentary on the Five *Chakras* and the Nine Syllables"); Jōdo sect book the *Jōdo-shū yōketsu* ("Determining the Essential Points of the Jōdo Sect"); the aforementioned holdings of the Nakayama Hokeyō-ji temple); and the classic of dynastic study the *Zhēnguàn zhèngyào* (Japanese reading: *Jōgan seiyō*; "Essentials of Administration in the Zhenguan Era"; a holding of the Kitayama Honmon-ji temple); and among prized works of Nichiren's that are extant: the *Tendai shikyō ryakushō* ("Synopsis of the Fourfold Teachings of Tiantai") and *Tendai jingokushō* ("Profound Secrets of Tiantai", holdings of the Nakayama Hokeyō-ji temple). Furthermore, beyond these, it has been noted that a great number of fragmentary extracts have been passed down along with *yōmon-shū* (collections of essential passages) that extract from sūtra commentaries and interpretations such as: the *Tendai kan'yōmonshū* ("Essential

Tendai Passages”); *Shūku jisshō-shō* (“Ten Superior Doctrines Described in the Outstanding Principles of the Lotus Sūtra”); *Sōshi yōmon* (the aforementioned holdings of the Nakayama Hokekyō-ji temple); and *Chū Hokekyō* (“The Annotated Lotus Sūtra”; a holding of the Tamazawa Myōhokke-ji temple.) According to Yutaka Takagi, the excerpted transcription of *yōmon* (essential passages) from scriptures and commentaries was the basic method of study for Tendai monks; the results of their study with these essential passages would be collected together to form *yōmon-shū*, and then based on these, *yōmon-shū* of a still higher order—in other words, selections of their work—would be produced⁹. We can probably conclude that the aforementioned *yōmon* and *yōmon-shū* of Nichiren’s were results of his study produced through such a process.

From even just what we can verify from extant historical materials in such ways, it can be deduced that Nichiren had read from an extremely large range of literature. This approach of Nichiren’s is entirely in accordance with the passage from the *Kaimokushō*: “There are three things one should study. These are what are called Confucianism, the outer [non-Buddhist paths], and the inner [Buddhist path].” While the monks Hōnen, Shinran and Myōe who lived concurrently to him equated study with “a pursuit of truth and reality within Buddhism,” it has been pointed out that Nichiren was unique in expanding his scope to include even non-Buddhist paths¹⁰.

Through his education with this wide range of literature as well as the persistent ordeals that had befallen him subsequent to his founding of the sect, Nichiren came to place the Lotus Sūtra as the single genuine sūtra among all the scriptures, uniquely suited to the current *Mappō* period of Dharma decline. Deepening his awakening and resolve as a devotee of the Lotus Sūtra, he developed the teaching of *honge-betsuzu* based on thought regarding the *honmon* origin teachings found in the second half of the Lotus Sūtra.

The question of what sort of guidance Nichiren provided to his followers with regard to studying is again problematic. Offering partial suggestions concerning this issue are the existence of his *Ichidai goji zu* (“Diagram of the Five Periods of the Buddha’s Lifetime Teachings”)¹¹ and accounts of his sermon on the *Mōhē zhiguān* (Japanese reading: *Maka shikan*; “Principles of Śamatha and *Vipaśyanā* Meditation,” from Sanskrit “*Mahāśamatha Vipaśyanā*.”)

The *Ichidai goji zu* is a diagrammatical record in which Nichiren

graphically represented the spread of Dharma teachings during Śākyamuni’s life based on the great Tiantai teacher Zhìyǐ’s Five Periods evaluative framework of Buddhist teachings, expressing his conviction that the Lotus Sūtra was the vital essence of Śākyamuni’s life teachings. It is thought to have been something Nichiren used when delivering lectures to his followers¹². The *Tei-i* (an authoritative guide to the body of work Nichiren left behind) lists nine versions of the *Ichidai goji zu* authenticated as Nichiren’s¹³, and none of these contain the identical text, according to Eichi Terao. In light of this fact, he indicates that Nichiren had penned the same diagram anew each time the occasion arose¹⁴. This means, in other words, that as one instance of academic training by Nichiren, it is assumed that there were many times when he would employ the *Ichidai goji zu*—which represents an outline of his own comprehension of Buddhist principles—in lectures to directly present the history of Buddhist thought to followers as epitomized in the Lotus Sūtra.

There are also instances found in Nichiren’s letters from which it can be discerned that he had been lecturing on the *Móhē zhǐguān* at the time. Examples of this are given below.

Ueno-dono haha-ama gozen gosho (“Letter to the Lay Nun, Mother of Ueno-dono,”) 22nd day of the 12th month, Bun’ei 7 (1270)

“Regarding the fifth volume of the [*Móhē*] *zhǐguān*, we will begin reading this at the hour of the dragon [around 8 AM] on the 1st day of the 1st month. [...] Wholly looking toward the next existence we shall discuss śamatha and *vipaśyanā* until the 15th but do not have a great deal of texts. I wonder if you might use your good offices¹⁵.”

Matsuno-dono nyōbō gohenji (“Reply to the wife of Matsuno-dono,”) 20th day of the 6th month, Kōan 2 (1279)

“Reading the Lotus Sūtra day and night, discussing the *Móhē zhǐguān* morning and evening; this is akin to the Pure Land of Holy [Eagle] Peak, of no difference from Mount Tiantai¹⁶.”

As the preceding letters illustrate, we can surmise that Nichiren was delivering lectures on the *Móhē zhǐguān* to his followers. Furthermore, during Nichiren’s life, it seems that his disciples and patrons held Tendai *daishi kō*¹⁷ memorial events for Zhìyǐ on a monthly basis by turns and that lectures on the Lotus Sūtra and *Móhē zhǐguān* were delivered at these¹⁸. Hōyō Watanabe

speculates that Nichiren's inheritance of Tendai doctrine was passed on to his followers through his lectures on the *Móhē zhīguān* at these events and that the lectures led to the subsequent development of his unique doctrine of *kaigon* [*kenjitsu*] (“opening [and discarding] the provisional teachings and revealing the true teaching”) subsuming *śamatha* and *vipaśyanā* in Nichiren's principle work *Kanjin honzon-shō*¹⁹ (“The Object of Devotion for Observing the Mind.”)

Nichiren's followers must also have strived further in their studies on the basis of such lectures as these that Nichiren delivered, transmitting to them his ideology and doctrine.

(2) Doctrine Inheritance and Academic Training by Followers

As I have already stated, there is a paucity of historical materials with regard to just how Nichiren's disciples—and their disciples—actually strived in their academic training, and the actual details of this remain somewhat unclear still. I would like to now take a look at some of the works his followers left behind.

It is well known that so-called “*dangi-sho*” (books of discourses) were produced through the *dangi* as one form of scholar monks' endeavors in the medieval period. With regard to their methods of compiling sacred teachings in the course of their study efforts, Makoto Nagamura points out that there were works produced by reading and transcribing excerpts from departed teachers' works and those that reproduced accounts of the *dangi*²⁰. The Nichiren sect is no exception with regard to such endeavors, and among written works left behind by direct disciples of Nichiren are several *kikigaki* (written notes on things heard) said to have been produced upon receiving lectures by Nichiren. The following are among principle works in the literature characterized thus; from Nisshō, one of the six senior priests: *Gashi go-hōmon kikigaki* (“A Record of Our Teacher's Dharma Gateway”) and *Gohō chōmonki*²¹ (“A Record of Things Heard Regarding the Dharma”); from Nikō, another of the six senior priests: the *Kinkō-shū*²²; and from second head of Okanomiya Kōchō-ji temple, Nippō: *Go-hōmon on-kikigaki*²³ (“A Record of the Dharma Gateway”) and *Shōnin no go-hōmon chōmon bunshū*^{24,25}. Though the *kikigaki* from direct disciples of Nichiren's that have been passed down to the present day are few in their actual number, there must have been a variety of *dangi-sho* made at the time by the many disciples who heard the

lectures of their teacher, Nichiren.

Still, other than this, there is also said to be in the possession of the Izu Jitsujō-ji temple a work called the *Chōkō kenmonroku* (“Record of Lectures Heard”) made in Kenji 3 (1277) by Nichiren’s direct disciple the Kyo Ajari [=Acharya] Nichimoku (1260–1333) at the age of eighteen compiling lectures of Nichiren’s²⁶. As yet unseen, details about it are scarcely provided in published works, but it is a valuable resource for obtaining a glimpse of the circumstances of Nichimoku’s academic training. This is one work into which I look forward to future research.

Mariko Watanabe points out that various approaches to producing *dangi-sho* were taken in terms of their content: some were notes put together by *nōke* (senior lecturers) in preparation for their own *dangi*; some were written records made by *nōke* upon receiving *dangi*; some were records of lectures made by *nōke* through re-examinations of their records they had collected and edited together, and so on²⁷. If we rely on this classification, although the text contained in the two aforementioned works of Nisshō’s cannot be verified, others such as the *Kinkōshū*, *Go-hōmon on-kikigaki* and *Shōnin no go-hōmon chōmon bunshū* can probably be seen as works produced from subsequent compilation and editing of written records of Nichiren’s lectures in consideration of such factors as their content, structure and volume of text.

Also around this time there were a variety of works compiled by Nichiren’s followers discussing the evaluation of *gonjitsu* (teachings’ provisional or genuine natures) and sects’ various ideologies in order to validate the superiority of the Lotus Sūtra. Nikō’s *Kinkonshū* and Nippō’s *Go-hōmon on-kikigaki* and *Shōnin no go-hōmon chōmon bunshū* that I just mentioned are among these, as well as works by Kyōto Myōken-ji temple founder Nichizō: the *Hizōshū*²⁸ (“Secret Treasury Collection”) and *Shoshū mondō kusakushū*²⁹; third head of Nakayama Hokekyō-ji temple, Nichiyū: the *Mondō kan’yōshō*³⁰ (“Dialogue Essentials”) and *Tōke hōmon meyasu*³¹; Nichizen of the Nakayama lineage: the *Hokke mondō shōgishō*³²; and Munehide Oikawa: *Mondō yōishō*³³.

With regard to the fundamental ideology of the era of Nichiren’s direct disciples, it is taken by Kankō Mochizuki and Hōyō Watanabe to have chiefly been an era focused on the concrete actions of remonstrating and preaching on a national level based on the ideology characterizing Nichiren’s *Risshō ankoku-ron* (“On Establishing the Correct Teaching for the Peace of the Land.”). The main issue with regard to their doctrine concerned the

evaluation of *gonjitsu* to express the Lotus Sūtra's rightful status as the true Mahāyāna teaching—and while the superiority of the Fundamental Aspect (*honmon*) over the Manifestation Doctrine (*shakumon*) with regard to comprehension of the Lotus Sūtra did become an issue, this amounted to nothing more than a matter of views of the Sūtra's two aspects' relation relative to one another. Direct disciples' works were largely characterized by considerable plainness, with no outstanding doctrinal works to be found among them, in their appraisal³⁴. While, as Mochizuki and others point out, there are no works found in this period that provide a systematic framework of Nichiren doctrine, we can probably say that one characteristic of study by early Nichiren followers is on the point that the aforementioned works dealing with *gonjitsu* evaluation and sectarian ideologies were produced by Nichiren followers. As far as a work that presented a grouped arrangement of sects' various ideologies, as touched on previously, Nichiren's *Ichidai goji zu* does exist³⁵. The relationship of aforementioned works to it can be assumed in light of their content and structures. We can deduce, in short, that Nichiren's *Ichidai goji zu* lectures were transmitted to followers who then produced new works based upon them.

As one role of these works that compiled *gonjitsu* evaluations and various sectarian ideologies such as this, they are considered to have been produced as materials for criticizing other sects in preparation for *hōron* (Dharma debates) with them to come. Nichiren's followers also vigorously expanded their efforts at remonstrance and proselytization towards the government with demands of devotion to the “true Dharma” [of the Lotus Sūtra] and cessation of reliance on the “wicked” [other scriptures] subsequent to his passing³⁶, aiming to actualize the ideals of “establishing the correct teaching for the peace of the land” Nichiren had set out in his *Risshō ankoku-ron*. The works must have served as a useful foundation for debates and formulation of petitions to the government on such occasions. Looking at the literature that has been passed down, we can take from it that, in their expansion of propagation efforts, followers of Nichiren of the time were keenly aware of debates on the Dharma with other sects.

With the discovery of *kikigaki*, thought to have been produced by followers of Nichiren upon receiving his lectures, along with the widespread production—as a trend—of works compiling *gonjitsu* evaluations and outlines of sectarian ideologies as materials for *hōron* debates, we can conjecture that followers of the time were involved in the production of literature with

an eye toward accomplishing propagation goals as one instance of academic training.

2. Academic Training in the Nikkō Lineage

Up until this point I have given an overview of aspects of academic training in the early Nichiren sect. As far as the direction the Nikkō lineage was headed around that era, following Nichiren's passing, Nikkō himself spent a certain amount of time residing at Mount Minobu before relocating to the Fuji District in Suruga Province. Then after laying the foundation for the Taiseki-ji temple in Ueno, he again relocated in Einin 6 (1298) from Ueno to Omosu where he laid the foundation for the Honmon-ji temple. Nikkō's direct disciple Nichimoku then came to administer Taiseki-ji, and subsequently plans were laid for a veritable expansion of the lineage with Taiseki-ji and Honmon-ji serving as bases.

With formation of the lineage's infrastructure being advanced like this, one can imagine the monks in the Nikkō lineage vigorously striving at their studies as well. What sort of consciousness did teachers in the lineage actually hold towards study, though, and were they transferring it into action? I would like to take a look into the specific circumstances regarding that while taking into consideration the preceding overview.

(1) Perceptions of Studying and Literature Collection in the Nikkō Lineage

Among letters written by teachers from the Nikkō lineage, some can be found that give an idea of the state of academic training in the period. Below I will list some relevant passages.

1. Letter of Nikkō's: *Yo Minbu-dono sho* ("Letter to Minbu-dono,") year and date unknown

How is the state of your studies? Please apply yourself with diligence. [...] Jibu-kō is originally one whom I have not instructed. Please assent to all and study together. Also, Taifu-kō and Yakurō are on familiar terms. Please include them and apply yourself [to your studies] all together³⁷.

2. Letter of Nikkō's: *Yo Minbu-kō gobō sho* ("Letter to Lord Minbu,")
27th day of 7th month, year unknown
I feel sorry to be unable to provide paper and so on to those who are studying³⁸.
3. Letter of Nichimoku's: *Yo Kikuta no Shirōhyōe-dono sho* ("Letter to Shirōhyōe-dono of Kikuta,") 25th day of 10th month, year unknown
Shōni-no-kimi is applying himself with diligence to his studies as well as training. Upon having him study yet more, I shall have him go there³⁹.
4. Letter of Nichimoku's: *Yo Minbu ajari gobō sho* ("Letter to Ajari Minbu,") 25th day of 10th month, Shōkyō 1 (1332)
Having thoroughly read the *gika* (Tendai sect debate books) and organized notes on them, I would like for you to spend the 2nd and 3rd months here holding *dangi* with the young monks and juveniles⁴⁰.
5. Letter of Nichimoku's: *Yo Saishō ajari gobō sho* ("Letter to Saishō Ajari,") year and date unknown
Next year I would like you to stay here from spring until the 10th month and hold *dangi*. Please come having read the *Heihō* ("The Art of Warfare") and bring the book with you. Also, I believe you had the *Hazen yōmon* and papers on the submission of the various sects transcribed. Please bring those as well. Those books are not present here⁴¹.
6. Letter of Nikkō's: *Minbu-kō gobō gohenji* ("Reply from Lord Minbu,")
18th day of 6th month, Shōwa 3 (1314)
I am very pleased to have had the *Sanmon Sōjō* transcribed⁴².
7. Letter of Nikkō's: *Shikan no go-shōsoku* ("Regarding Śamatha and Vipāśyanā,") year and date unknown
I have instructed the messenger to take the *Mōhē zhīguān*, box and all⁴³.
8. Letter of Nikkō's: *Ryōshō gobō gohenji* ("Reply from Ryōshōgobō,")
7th day of 6th month, year unknown
I have sent the *Kokinjo* that you desired. I also have the *Shin-Kokinjo* as well as the *Kawara-no-in-no-fu* here as well. Please return it as soon as transcription is finished⁴⁴.
9. Letter of Nikkō's: *Tsubone no go-shōsoku*, year and date unknown
Thank you for the ten high-quality brushes. I made an offering of them before the Buddha right away to inform the departed Nichiren. I was just thinking of transcribing the *Daiji no Shōgyō*, so I was very pleased as high-quality brushes such as these cannot be obtained in the countryside⁴⁵.

To start out with, 1 and 2 are letters Nikkō addressed to a disciple of his disciple Lord Minbu Nichijō (1287–unk.). In 1, along with inquiring about the state of Nichijō’s studies, Nikkō admonishes him to diligently strive in his studying together with the various teachers. In 2, Nikkō laments his current inability to send necessities such as paper to Nichijō who is in the middle of his studies. Also, 3 is a letter Nichimoku addressed to a patron called Shirōhyoe in which he expresses his intention to pay a visit, having offered encouragement to him—who he refers to as “*Shōni no kimi*”—to be diligent in their studies. These are just a few examples, but these letters offer a glimpse of the encouragement and concern shown by Nikkō and Nichimoku toward young monks who were in the course of pursuing studies.

Then in the letters shown in 4 and 5, passages can be found in which Nichimoku invites his disciples Nichijō and Saishō Ajari Nichigō (1293–1353) to come to Fuji and participate in *dangi*. In other words, we can take from this that Nichijō and Nichigō were both in positions to be involved in the education of followers at this point in time. Yet, since letters 1 and 2 refer to the state of Nichijō’s (own) studying period, we can probably assume that a certain amount of time has passed between them (1 and 2) and 4 where Nichijō is inviting young monks to participate in *dangi*. I will touch on this later, but in the Nikkō lineage there was a place of study called the Omosu Seminary (Omosu-dansho) established at Honmon-ji temple following Nikkō’s relocation to Omosu. The Omosu Seminary had a chief instructor (*gakutō*), and Nikkō, as abbot (*jūji*) of Honmon-ji temple, must have been engaged in the education of followers together with this chief instructor. On the other hand, in letters 4 and 5, Nichimoku’s disciples are being called to assemble by the order of Nichimoku who administered Taiseki-ji temple. Taking this fact into consideration, we can consider that these *dangi* invitations are for *dangi* held not at the Omosu Seminary but at Taiseki-ji temple. While the literature does not reveal to us whether or not a place of study such as a seminary existed at Taiseki-ji temple at this time, it does allow us to verify that in the early period of the Nikkō lineage, academic training was being advanced at both Honmon-ji temple and Taiseki-ji temple. Also with regard to the term of the *dangi*, Nichimoku was inviting Nichigō and the others to a *dangi* lasting for a fixed term as shown in the passage from 5: “Next year stay from spring until the tenth month and we should have *dangi*.” On this point, I judge that Nichimoku Shōnin would strive at studies at Taiseki-ji temple every year with a term set from spring until about the tenth

month and that this was something set up for the education of younger monks⁴⁶. However, it is difficult to read from extant historical materials whether this was really set up “every year” and “for the education of younger monks,” so at the current point in time it is probably not possible to make a decisive conclusion like this. We can, however, verify from letters 4 and 5 the facts that Nichimoku was central in inviting disciples to study at Taiseki-ji temple and that he had taken a role in the education of followers.

Further, Nichimoku in his later years acceded to a *Yuzuri-jō*⁴⁷ (“Document of Conveyance”) in the 11th month of Karyaku 2 (1327) for his disciple Nichidō, transferring to him the Kaminiida-bō (currently Hongen-ji temple) built in Sannohazama, Mutsu Province, where he had strived himself at propagation efforts, and appointing him lecturer for the Kaminiida region. We should also be able to say that the fact that Nichimoku installed Nichidō as the lecturer who would work to lecture on the scriptures and spread the teachings to monks and laymen in the region attests in part to Nichimoku’s academic consciousness.

Next I would like to take a look at relics of literature collections in the early period of the Nikkō lineage. Among letters and names of collected literature that make relevant references, the following can be verified: 5 *Heiho*⁴⁸: *Hazen yōmon* and *Shoshū kifuku no sōshi*⁴⁹, 6 *Sanmon sōjō*, 7 *Shikan-bako* and 8 *Kokinjo* (“Preface to the *Kokin Wakashū* [‘Collection of Japanese Poems of Ancient and Modern Times’]”). Among those, 5 is an example of a collection by Nichimoku, 6 and 7 examples of collections by Nikkō and 8 a collection by disciple Ryōshō-bō Nichijō (unk.–1318.) 8 is distinguished by the way it reveals not only that Nikkō sent a copy of *Kokinjo* to Nichijō but that he had books like the *Shin-Kokinjo* and *Kawara-no-in-no fu* on hand and was able to loan them out. With regard to the literature given in 5 through 8, although we may not be able to immediately determine their contents through their titles alone, we can infer—with the exception of the *Kokinjo*—that their content concerned sectarian ideologies and doctrines.

With Nikkō and the others moving the base of their propagation efforts to Suruga, this was a period when they began to seriously expand the scope of the Nikkō lineage—in other words, a period of firming up the infrastructure of the lineage’s framework. It goes without saying that, since having Buddhist books was indispensable in the study of Buddhism, the maintenance of an environment where a wide range of literature could be perused was a crucial matter for monks. As recorded in the *Ichigo shoshū zenkon kiroku* (“Record

of Good Deeds Performed in a Lifetime”) by Nichiyū of Nakayama Hokekyō-ji temple that he had traveled to the capital in Shōchū 1 (1324) for the purpose of transcribing holy scriptures⁵⁰, in this period when it is thought that a study environment had not been sufficiently set up, there must have been active efforts being made to collect literature by those around Nikkō too⁵¹. Does it not seem in fact that the aforementioned examples of literature collection speak to the spirit of initiative being taken toward literature collection in the lineage? Relevant examples were seen for these monks who each maintained different bases of activity: Nikkō (abbot of Honmon-ji temple), Nichimoku (abbot of Taiseki-ji temple) and Nichijō (active from a base in Kamakura.)

With regard to this, letter 9 relates how a high-quality brush was delivered to Nikkō from a certain person as he was about to transcribe “important holy scriptures.” It is impossible to determine which “important holy scriptures” specifically were being referred to, but this is another account that tells of work being done in the Nikkō lineage to collect literature. There must have actually been even more literature being transcribed and collected, but as far as cases of collection efforts we can verify here, this is one that conveys such a trend.

With regard to the specific contents of study, in the aforementioned *dangi* invitation 4, Nichimoku tells Nichijō that he would like him to thoroughly read the “*gika*”—in other words the Tendai debate books—and to hold *dangi* with young monks upon organizing it or making notes on it. Also in the aforementioned *dangi* invitation 5, it seems from consideration of the context that Nichimoku was making a request for *dangi* concerning “*Heihō*” (The Art of Warfare) to Nichijō. A *gika* is one of the three topics of questioning in the Tendai sect—*gika* (debate topics), *shūyō* (essential questions regarding the sect) and *mon’yō* (supplemental questions.) Made up of basic questions on Tendai arguments validating the self-realized nature of the sect’s doctrine through discussing a syllabus of scriptures and commentaries and a doctrinal comparison of the sect with others, they consisted of 16 or 22 questions.

In Nichiyū’s *Honzon shōgyōroku*, a catalog of books in the collection of the early Nakayama lineage, there is a category for “*gika*, etc.” that gives 22 types of *gika* titles⁵² including *Sokushinjōbutsugi shiki* (“The Meaning of Becoming a Buddha in This Very Body’ Personal Record”), *Sanbōmyōshū* (“Three Dharma Marvels Collection”) and *Shi anrakugyō ryakushō* (“Synopsis of the Four Peaceful Practices”) through which we can verify that

gika-sho (books of debate topics)⁵³ such as these were in their collection at the time. Accordingly, we can infer that studying through the use of *gika-sho* was being conducted in the Nakayama lineage as well. In the *dangi* mentioned in 4, it is unclear what sort of topics were the subject of discourse but, we can presume that training was being conducted in the Nikkō lineage as in the Nakayama lineage making use of *gika* in the course of studying.

Though examples are scarce, in this way, it is possible to take a look at the specific contents of *dangi* in the Nikkō lineage at the time. Although references to intended purposes for the collection of literature other than described above do not appear in the available literature, it seems that they must have been used in a similar manner as texts for debates, lectures and personal academic training.

(2) Nikkō's Works

Next I would like to trace part of lineage founder Nikkō's academic training at the time through the works he left behind. To first of all list works thought to concern studying from among the hand-penned works of Nikkō's that have been handed down, the following eleven titles can be given:

- a *Ankokuron mondō* (“Peace of the Land’ Discourse”)
- b *Buppō sōjō kechimyaku futō zatsuroku* (“Miscellaneous Records on Blood-Lineages of the Dharma”)
- c *Shiki shōroku* (“Summary of ‘Shiji’ [Records of the Grand Historian]”)
- d *Kōrai-Shiragi-Kudara no koto* (“Matters of Goryeo, Silla and Baekje”)
- e *Zen tenma yuen no koto* (“On the Grounds for Considering Zen Demonic”)
- f *Risshū kokuzoku no koto* (“On Risshū Traitors”)
- g *Honmon guzū no koto* (“On Propagation of the Fundamental Aspect”)
- h *Shoshū yōmon* (“Essential Passages from the Various Sects”)
- i *Naige kenmon sōshi* (“Inner and Outer Matters Seen and Heard”)
- j *Hōmon yōmon* (“Essential Passages from Buddhist Texts”)
- k *Gengishū yōmon* (“Essential Passages from the Profound Meaning Collection”)

To give a little bibliographic information about this literature, first of all it has been pointed out that since **a** through **d** were written in the same hand and

their relationship to the *Risshō ankoku-ron* has been recognized, there is a possibility that they originally formed a single work⁵⁴. Similarly, it is possible that **e** through **g** were also from a single work, as they were also written in the same hand as well⁵⁵. Also with regard to **k**, which forms a single work in its present form, its first and second halves are viewed as having originally made up two works. Suggesting this is the fact that the first half contains mainly quotations from *Hokke gengi*, and the second half contains passages concerning correct rules, considerations and methods of persuasion for promulgators of the Lotus Sūtra⁵⁶. Their differences in terms of content have been thus pointed out. In such ways it seems that there has been a certain level of discrepancy that has come to be recognized between the present states and original forms of Nikkō's works.

To present an overview of the contents of listed titles, while there are no instructional works containing systematic organizations of Nichiren's teachings to be found, the category of *yōmon-shū* consisting of excerpts from scriptural commentaries make up the majority. On this point, it is just as the aforementioned Mochizuki and Watanabe have pointed out. Among these, **e** and **f** are collections of *yōmon* regarding the Zen and Ritsu sects, and **g** is a *yōmon-shū* focused on the Lotus Sūtra's *Honmon* [Fundamental Aspect] section. It is thought that these *yōmon-shū* were produced as materials for putting promulgation into practice, with the thought of criticizing other sects and spreading the teaching of the Lotus Sūtra along with deepening his own understanding of Buddhism. The possibility that **e** through **g** originally formed a single work has been pointed out, but taking into consideration the fact that Nichiren's followers at the time were frequently appealing for the cessation of reliance on "wicked" [scriptures other than the Lotus Sūtra] and devotion to the "true Dharma" [of the Lotus Sūtra] in their efforts at remonstrance and proselytization towards the government authority, taking a look at them in terms of their content it does seem that **e** through **g** may have been part of a series. Also, it has some points of commonality with Nichiren's *Ichidai go-ji-zu* in terms of form, with its mixture of diagrams and *yōmon* in evaluating the various sects' founders along with their characteristics and validity. It is assumed that these were produced for the purpose of grasping the sects' ideologies and were also used as materials for criticizing them.

In **j**—which expresses the five periods occurring in Śākyamuni's life at the beginning, then presents the signification of the Nenbutsu through quotes from the *Senchakushū* ("Passages on the Selection [of the Nembutsu in the

Original Vow]”) and finally expounds on the superiority of the Lotus Sūtra—and in the second half of **k** which lists *yōmon* regarding correct rules, considerations and methods of persuasion for promulgation of the Lotus Sūtra, there are many readings of characters given as well as indications of transliteration. With the characters written relatively large as well, it is probably valid to consider these to have been produced as learning materials for followers’ studies⁵⁷. As far as similar historical materials other than these, there is also Nichiren’s transcription of the *Risshō ankoku-ron* with character readings and markings to indicate Japanese transliteration. However, **j** and **k** are the primary examples of works not only among Nichiren’s body of work but also among works Nikkō himself left behind to be used as teaching materials. According to Kidō Daikoku, the *yōmon-shū* in **a**, **e**, **f**, **i**, **j** and **k** have no small amount of overlap in terms of content with works such as the *Kinkō-shū* from Minobu’s Nikō and the *Go-hōmon on-kikigaki* from Okanomiya’s Nippō—and he points out that a great deal of caution is called for with regard to the relation between Nikkō’s works, the *Kinkōshū*, Nippō’s *kikigaki* and so on⁵⁸.

With regard to this sort of *yōmon-shū* production by Nikkō, reproductions and full reprintings of works in the collection of the Hota Myōhon-ji temple have recently been made available: the *Gyōnin-shō*, *Hizō yōmon* (“Essential Passages from the Secret Treasury”) and *Hōchi-bō jūdōjitō yōmon*⁵⁹. The *Gyōnin-shō* is a *yōmon-shū* penned by Nichiren, Nikkō and two others; the *Hizō yōmon* is a *yōmon-shū* by Nichiren, Nichimoku and several others; and the *Hōchi-bō jūdōjitō yōmon* is a *yōmon-shū* by Nichimoku and one other. All are small-format volumes, and it is speculated that they were produced with the intention of use for Dharma discussions and sermons. The two aforementioned *yōmon-shū* for which Nichiren and followers are acknowledged to have had a hand, are of a similar type as works such as the *Hisho yōmon* and *Tendai kan’yōmonshū* (both holdings of the Nakayama Hokeyō-ji temple) and *Sanbukyō kanjin yōmon* (“Essential Passages from the Threefold Sūtra”; a holding of the Ikegami Honmon-ji temple), and may be valuable as examples of Nichiren and followers jointly producing *yōmon-shū* together under Nichiren’s supervision. These works are of a similar type as those of Nikkō’s mentioned above, and since all three books are speculated to have been produced in the mid-13th century, we can infer from this that the central figures of the Nikkō lineage’s early period, Nikkō and Nichimoku, started producing *yōmon-shū* from an early date. From these works we can get a partial glimpse

of how, as pointed out earlier by Takagi, the transcription of excerpts of *yōmon* was carried out as a basic method of study also in the Nikkō lineage to be then used as a basis for further training.

Passages concerning the transcription of the *Hazen yōmon* are found in Nichimoku's letter *Yo Saishō ajari gobō sho* (previously given as 5,) and passages concerning the transcription of the *Sanmon sōjō* in Nikkō's letter *Yo Minbu-kō gobō gohenji* (previously given as 6.) These references could possibly be related to the Yōmon-shū e concerning the Zen sect as well as to e, i and h, which contain passages concerning *Sanmon*.

(3) Training with the Body of Work Nichiren Left Behind

Like *dangi* debates, transcription of the literature is a fundamental and vital element of monks' efforts at studying and literature collecting. Here I would like to take up for consideration in particular evidence of transcription being done of the corpus of work Nichiren left behind.

The practice of followers' transcribing of Nichiren's body of work dates back to his own lifetime. Later, many works of transcription were produced by his followers, with 127 currently verifiable transcriptions of Nichiren's works produced during the Kamakura Period⁶⁰. Transcriptions made by teachers in the Nikkō lineage that have been handed down are particularly numerous, with their number amounting to 70% of those 127. In other words, we can read from this that transcriptions of Nichiren's body of work begin from an early stage in the Nikkō lineage and the collection of his body of work was being advanced. Below I will give the number of transcribed works certain to have been transcribed in the Kamakura Period by Nikkō lineage teachers. It should be safe to state that transcriptions are historical materials that tell the tale of training with Nichiren's body of work, and that they are vital pieces of evidence through which we can conjecture about the way Nichiren's body of work was accepted by his followers.

Nikkō (Lineage founder): 32

Unknown (A holding of Taiseki-ji temple; author of the *Gohitsushū* ("A Collection of His Writings")): 31

Nitchō (Direct disciple of Nikkō): 21

Nichijun (Direct disciple of Nikkō): 3

Nichimoku (Direct disciple of Nikkō): 2

Nichidō (Direct disciple of Nikkō): 2

Nissai (Disciple of Nikkō's disciple): 1

Nichigen (Disciple of Nikkō's disciple): 1

Surveying works transcribed by early Nichiren followers, there tends to be a high proportion of works transcribing Nichiren's body of work. The reason for this is attributable to their intention in transcribing the work. In the postscript to *Kubo-ama gozen gohenji* ("Reply to the Lay Nun of Kubo"), a work of transcription by an unknown author from the Nikkō lineage produced in the Kamakura period, a passage is found relating that, in the main text, transcriptions on dogma are central, while passages concerning things like offerings are omitted⁶¹. As authors like Ken'ichi Kanmuri and Eichō Terao mention, that is to say, among works of Nichiren's transcribed by followers, those expressing his doctrine and ideology in detail were the main focus⁶², it is thought, as followers of the time placed their emphasis on studying and receiving transmission of the doctrine and creed of Nichiren.

There is a distinctive approach to transcribing the body of work seen in the Nikkō lineage. Namely, this concerns the fact that not only Nichiren's books but even his letters were actively transcribed. The existence of a collection called the *Gohitsushū* held by Taiseki-ji temple directly reveals this. The *Gohitsushū* is an anthology that collects together 31 letters transcribed by a certain Nikkō follower in the Kamakura Period and could as well be called "The Collected Letters of Nichiren." Early Nichiren followers' transcription of his body of work suggests, as discussed above, a trend of taking his books as the holy teachings in which to pursue his dogma as the chief aim of their transcription efforts. In the *Gohitsushū*, however, his letters, too, were transcribed and collected with the intention of finding in them Nichiren's doctrine and ideology—assigned a place among targets of their transcription work. A distinguishing characteristic of the *Gohitsushū*, in other words, is the clear implication it presents that correspondence was considered to be among his holy teachings. Yet the appearance of this characteristic is not restricted to the *Gohitsushū* alone; over half the works transcribed by Nikkō—17 out of 32—were transcriptions of Nichiren's letters. This can be interpreted to mean that Nikkō shared the same discernment in engaging in his transcription of the work. We may assume that this attitude of the lineage head towards transcription efforts was passed on to his followers, with the appearance of the *Gohitsushū* being among the results.

In this way, indications are that in the early days of the Nikkō lineage transcription of Nichiren’s body of work was something often engaged in. The following historical materials give a sense of how they would strive at their training on the basis of those transcribed books.

Nichimoku’s letter *Yo Minbu ajari gobō sho*, 25th day of 10th month, 1332:

Having grown older, I have come to want to learn more of the Dharma. This year as well, I have conducted *dangi* on the “*gosho*”⁶³.

Sanuki-ko Nichigen Shahon *Risshō ankoku-ron*:

Seventh day of the ninth month, Karyaku 4 (1329), transcribed Nissai’s copy, with his personal markings, at Fuji-san Honmon-ji temple. Confidential markings that must not be revealed externally, 24th day of the 2nd month of Karyaku 2 (1327)⁶⁴.

Nichimoku’s letter *Yo Minbu ajari gobō sho*, first of all, contains the elderly Nichimoku’s proclamation of a willingness to study as well as relating that he, who administered the Taiseki-ji temple, lectured on the “*gosho*” (“honorable writings”)—in other words, Nichiren’s body of work—every day for the approximately half-year from the 4th month through the 20th day of the 9th month. This is a valuable passage offering clear conveyance of the fact that early Nichiren followers were training on Nichiren’s body of work. As mentioned previously, there is a passage found in a letter of Nichimoku’s in which he invites his disciple Nichigō to stay at Taiseki-ji from the spring until the 10th month for *dangi* (previously given as 5), and we might speculate that Nichimoku conducted lectures on Nichiren’s body of work in such a course of events as this.

Next, based on an editorial note added in Kakei 2 (1388) to a copy of the *Risshō ankoku-ron* transcribed by Nichigen, we can understand that Nichigen transcribed the work in Karyaku 4 (1329) from a transcription of the *Risshō ankoku-ron* by Nissai supplied with character readings and markings indicating Japanese transliteration. There are two extant copies of transcriptions that Nichigen made of the *Risshō ankoku-ron*—one from Kenmu 4 (1337) and another from Jōwa 5 (1349)—and checking these existing copies, it can be seen that both the Kenmu- and Jōwa-era versions contain character readings and markings indicating Japanese transliteration⁶⁵. These are seen as being Nichigen’s re-transcriptions of the Karyaku-era book⁶⁶. Since Nichiren’s

Risshō ankoku-ron, as he originally penned it contains neither character readings nor transliteration guides, it is thought that the addition of character readings and markings to indicate Japanese transliteration were done in the course of followers' training with the work. Kaoru Ōshima indicates that *kundoku* (the transliteration of classical Chinese texts into Japanese) was one fundamental approach to scriptural interpretation and was a method of comprehension meant to be acquired by monks from an early age⁶⁷. The transliteration guides found in Nichigen's transcriptions were thought to have been produced in the course of such endeavors, it is thought, and may have been intended to facilitate beginners or for the use in subsequent self-study.

In making an examination of academic training around Nikkō, one matter that cannot be overlooked is the evidence of transcription of the *Ichidai goji keizu*. Five copies of the *Ichidai goji keizu* have currently been identified, which we can take to mean that Nikkō made repeated transcriptions of the same diagram. It has been pointed out as well that, in his transcriptions, Nikkō did not merely transcribe the same work but would also correct mistaken transcriptions of quotes by Nichiren, add related quotes and phrases for the individual items and so on⁶⁸. As mentioned previously, Nichiren would pen copies of the *Ichidai goji zu* time and again and use them in conducting lectures to aid in the comprehension of Buddhist history in Śākyamuni's lifetime. Nikkō, as a direct disciple, must have received those lectures himself. Naturally, the reason for Nikkō's multiple transcriptions of the *Ichidai goji keizu* must have been to make use of it, with the intended purpose of use in academic training. From this evidence we can presume that Nikkō himself would have had a chance to review the contents of the diagram each time he had the occasion to transcribe it and that, like Nichiren, he would have given lectures using the *Ichidai goji keizu* on multiple occasions. In this we are given a look into one instance wherein Nichiren's lectures were passed down to followers' occasions of study.

To take a look at other lineages, and in particular the Nakayama lineage, catalogs of early-period holdings the *Jōshū-in honzon shōgyō no koto* by Nichijō and *Honzon shōgyōroku* by Nichiyū list transcribed works in substantial numbers. In the Nakayama lineage as well, that is to say, it seems that active efforts were being carried out to transcribe and collect Nichiren's body of work. The *Hokke mondō shōgishō* by Nichizen and the *Honjaku sōi* ("Differences Between the *Honmon* [Fundamental Aspect] and *Shakumon* [Manifestation Doctrine]") by Okanomiya Kōchō-ji temple's Nippō also

contain many quoted passages from Nichiren's body of work, but it is probably reasonable to consider these books to have been compiled using transcribed works that had been collected. There is no question, then, that from the early period an emphasis on transcribing and training with Nichiren's body of work was seen throughout the whole Nichiren sect. Among lineages, the Nikkō lineage in particular offers points worthy of close observation: that many works transcribed at an early stage have been passed down, and that we are able to obtain a peek at actual instances of these works of Nichiren's being put into use as texts in followers' studying.

(4) Academic Training at the Omosu Seminary

By the late Kamakura Period, seminaries called *dangisho*, *dansho*, *danrin* and so on for the specialized purpose of conducting *dangi* had come to be established within various sects. One example of this from the Nichiren sect is the study center known as the "Omosu-dansho" (Omosu Seminary) installed onsite after Nikkō established his propagation base in Omosu, Fuji District, Suruga Province in Einin 6 [1298]. The earliest named educational institution in the history of the Nichiren sect that can be documented, the Omosu Seminary, is considered an early instance of such in the whole of Japan as well alongside seminaries such as the Tsugane-ji Dangisho in Shinano Province, Sanuki Dansho in Kōzuke Province and Shimōsa Province Dangisho⁶⁹. Considered from this vantage, Nikkō's establishment of the Omosu Seminary was an occurrence of great importance as the first instance of educational facilities being set up in the Nichiren sect.

While many points regarding the Omosu Seminary have been clarified through research by Nichikō Hori⁷⁰, Tomoyoshi Tanji⁷¹, Hōyō Sakai⁷² and others, related historical materials are scarce, and at present many issues remain to be resolved regarding what actual circumstances at the seminary were like. While referring to that preceding research I would like to attempt a reconfirmation of what academic training at the Omosu Seminary may have been like.

First of all, with regard to the name "Omosu-dansho," it is thought to have first been seen in the postscript to Nikkō's transcribed work *Yorimoto chinjō* ("Letter of Petition from Yorimoto") from the 20th day of the intercalary 10th month of Shōwa 5 (1316) that I will give next.

• Nikkō's transcribed work *Yorimoto chinjō* from the 20th day of the intercalary 10th month of Shōwa 5 (1316):

Transcribed using revised copy at Omosu Seminary in Fuji Kamigata, Suruga Province, 20th day of intercalary 10th month, Shōwa 5 (1316)⁷³.

In consideration of the fact that the first chief instructor of the Omosu Seminary, Jakusen-bō Nitchō, passed away on the 14th day of the 3rd month of Enkyō 3 (1310), the seminary's date of establishment must have at least preceded that⁷⁴.

Nikkō was originally head priest of the Tendai sect's Shijūku-in temple in Kanbara, Suruga Province, located in the vicinity of the Tendai sect's Iwamoto Jissō-ji temple where, serving as chief instructor at the temple concurrently, was Harima Hōin (later renamed Nichigen) whose chance encounter with Nichiren—like Nikkō—had prompted him to convert to being a Nichiren follower. Nikkō then spent a certain period of time in residence at Minobu following Nichiren's passing so as to maintain and supervise Minobu where Nichiren's mausoleum was located. According to Nikkō's letter *Hara-dono go-henji* ("Reply from Hara-dono"), while Nikkō was in residence at Mount Minobu, one of the six senior priests Nikō subsequently ascended Minobu to become chief instructor⁷⁵ and served together with Nikkō at educating followers and administering the temple. This is the earliest instance of the chief instructor position known in the Nichiren sect. The establishment of the position is thought to have been a measure enacted with the recognition of its indispensability in promotion of their doctrine in the pursuit of further growth following the founder's passing when the Nichiren sect was still in its early stages.

While historical materials conveying in detail the trajectory by which Nikō came to be appointed chief instructor of Minobu have not been found, it at least seems very unlikely that Nikō would have been appointed as chief instructor without Nikkō, who administered Minobu, at least being party to it. My feeling is that, likely, Nikō's appointment as chief instructor was in no small part influenced by—or modeled on—the way Tendai sect temples had been organized as experienced by Nikkō; and this is in consideration of facts such as the following: that Nikkō had been chief priest of a Tendai sect temple; that it was located near Jissō-ji temple, which had a chief instructor in place; and that Nikō served as chief instructor concurrently with Nikkō's residence at Mount Minobu. The fact that Nikkō had promptly established the

Omosu Seminary within the sect also suggests that he was of a mind to channel his energy toward establishing training facilities to further promote the spread of their doctrine.

Let me now give historical materials related to the issue of specifically what sort of studying was being carried out at the Omosu Seminary.

- Sanmi Ajari Nichijun: *Hyōbyaku* (“Invocation,”) 24th day of the 11th month of Bunpō 2 (1318)
“Offering five devotions and lecturing on the true scripture of the One Vehicle, prepare for the joy of receiving the teachings of the Buddha. [...] Hold a discussion at the Omosu Seminary. Teacher’s invocation⁷⁶.”
- Nichijun *Nichijun zasshū* (“NichijunMiscellaneous Collection”), *Kanjin honzonshō kenmon* postscript, Tenbun 14 (1545) transcribed work by Yōjun-bō
“The book says: On 5th day of 3rd month in 5th year of Bunna [1356] at Minami-no-bō in village of Omosu at foot of Mount Fuji, [...] attending [the monk,] watching and listening with Shimoyama-no-bōzu, were the following acolytes: Saishō Ajari, Minami-no-bōzu, Shikibu-kō and Shōryū, these four⁷⁷.”

Historical materials specifying what studies were like at the Omosu Seminary are extremely scarce, and no documents from the first chief instructor Nitchō are extant. The preceding passage from second chief instructor Nichijun sheds just a little light for us.

First of all, from reading *Hyōbyaku* authored on the occasion of the Tendai daishi kō memorial event of Bunpō 2 [1318], we can infer that Nichijun served as lecturer for a discussion referred to as *ichiza no rondan*. Though the contents of this discussion are not specified, we can view it as likely having been a lecture conducted on “the true scripture of the One Vehicle”—in other words the Lotus Sūtra—in consideration of the context. This is a valuable passage that conveys the conditions of studying carried out with the Omosu Seminary as venue.

Also the *Nichijun zasshū* is a work that lists all together the *kikigaki* on the gateway to the Dharma, Nichiren’s body of work and so on taught to Nichijun by his teacher Nikkō. Specifically, it is made up of items such as the *Senjishō chū kenmon* (“Things Seen and Heard in ‘The Selection of the Time,’)”

Kaimokushō jō shikenmon (“Things Personally Seen and Heard regarding ‘The Opening of the Eyes,’”) *Kanjin honzonshō kenmon* (“Things Seen and Heard in ‘The True Object of Worship,’”) *Jūkaisan Nichijun hōmon*, *Shishin gohon yōmon* (“Essential Passages from the Four Stages of Faith and the Five Stages of Practice,”) *Zakkan kenmon* and *Hokke honmon kenmon* (“Things ‘Seen and Heard Regarding the Lotus Sūtra’s *Honmon* [Fundamental Aspect] Section.”) According to the postscript to the *Kanjin honzonshō kenmon* from among these, it seems that Nichijun conducted a lecture on the *Kanjin honzonshō* from Nichiren’s body of work in Bunna 5 (1356), and the four monks Saishō Ajari, Minami-no-bōzu, Shikibu-kō and Shōryū were in attendance as acolytes. This lecture, however, was conducted at a venue called the “Omosu Minami-no-bō,” and it is not known which building this specifically refers to. Incidentally the *Hokke honmon kenmon* also contains references to lecturing on the significance of the Lotus Sūtra’s *honmon* portion by Nichijun at the beginning of Bunpō 2 [1318]⁷⁸, but the venue this time is given as the Mieidō with no mention of the seminary. Further forthcoming investigation will be required with regard to questions such as whether Nichijun’s lecturing described in the *Nichijun zasshū* in fact offer hints about academic training at the Omosu Seminary, what the scale of the Omosu Seminary was like and what activities conducted there were actually like in the first place.

With regard to studying at the Omosu Seminary, I must conclude, with the only real evidence for us to see being offered by Nikkō’s work of transcription the *Yorimoto chinjō* and Nichijun’s *Hyōbyaku*, an elucidation of the actual circumstances still lies far off. Taking into consideration the facts, however, that a study center called the Omosu Seminary had been established, a chief instructor had been installed there and the founder of the lineage Nikkō was in residence at Honmon-ji temple as well, one might at least anticipate that the academic training being carried out there was of a level equivalent to or higher than the studying by Nichimoku and others at Taiseki-ji temple.

Conclusion

I have advanced so far in this paper an examination of one aspect of academic training in the early Nichiren sect on the basis of hints from relics found in relevant literature from the Nikkō lineage. These instances from the Nikkō

lineage serve as valuable pieces of evidence complementing what we know of the actual circumstances of academic training in the early Nichiren sect, as first surveyed; and they also convey something of the work carried out by scholar monks at the time. In concluding this paper, I would like to point out the following matters.

First of all, we can confirm that academic training was being actively advanced within the lineage: various efforts at the collection of literature were conducted following Nichiren's passing; there was a push to establish study environments for monks at temples serving as operational bases; and *dangi* were being conducted on a continual basis among followers. The fact of the Omosu Seminary's establishment at Honmon-ji temple in particular must truly speak to the emphasis being placed on the promotion of studying within the lineage.

Second is an example of such efforts to collect literature. Nichiren's body of work too was being actively collected in transcribed form without a distinction between his books and correspondence being made, and many transcriptions of works from his corpus were already being produced during Nikkō's lifetime. We are afforded glimpses of the way followers would employ these transcriptions in striving at their training with Nichiren's body of work as well as hints of the way Nichiren's works were given the status of textbooks for study from an early stage. Training with Nichiren's corpus can be clearly documented in the literature, and this point could be said to be one of the characteristic features regarding academic training in the Nikkō lineage.

Third, almost all of the books lineage *founder* Nikkō left behind were in the format of *yōmon-shū* excerpting from scriptural commentaries; a great deal are found that collect together *yōmon* regarding sectarian ideologies or attesting to the Lotus Sūtra's status as the true Dharma, and these are thought to have been produced with the purpose of preparation for *hōron* debates to come. Looking at Nikkō's works, one gets the sense that a considerable consciousness existed in the Nikkō lineage with regard to the issue of criticizing other sects in the course of expanding the lineage. As previously stated, teachers from other concurrent lineages too were successively compiling works grouping together determinations of teachings' statuses as provisional or genuine and sectarian ideologies in preparation for *hōron* debates. Making an analogical inference from this, we may assume that studying on subjects largely in common with the Nikkō lineage was being pursued within other

lineages as well, and the emphasis was on producing literature aimed particularly at accomplishing propagation goals. It is thought that approaches to the academic training of followers at the time was greatly influenced by the widespread and firmly entrenched emphasis throughout the whole sect on criticizing other sects.

For literature produced in the course of academic training such as this, relations to Nichiren's *Ichidai goji-zu* must be assumed. The structure of the *Ichidai goji-zu* on which Nichiren delivered lectures during his lifetime—expressing sectarian ideologies and relevant *yōmon* to conclude ultimately in the Lotus Sūtra's superiority—formed the basis of their studies and is thought to have had a great influence on subsequent methods of study by followers and the compiling of books. The fact that Nikkō had transcribed the *Ichidai goji-keizu* on multiple occasions can only mean that the diagram played an important role in academic training in the Nikkō lineage as well. Through this we can verify in part the specific circumstances in which Nichiren's lectures were transmitted to followers to form the basis for further studying at which followers would strive.

While many subjects in this paper were limited to being presented as overviews, the existence of scriptural commentaries quoted in literature authored by teachers from the Nikkō lineage including Nikkō himself ought to provide beneficial hints toward investigating the circumstances of academic training in the early Nikkō lineage. On the basis of this present consideration I hope to further my investigation of these topics in the future and approach at least a bit closer to a clarification of the actual conditions of studying pursued at the time.

*This paper is reprinted from ŌSAKI GAKUHŌ The Journal of Nichiren Buddhist Studies, issue 172. (Risshō Daigaku Bukkyō Gakkai, 2016.)

Notes

1. Rissho University Institute of Nichiren Buddhist Studies, ed. *Shōwa teihon Nichiren shōnin ibun*. (Minobu-san Kuon-ji, 2000 revised and enlarged edition) pg 535. Abbreviated as *Tei-i* below.
2. *Tei-i*, pg 910.
3. Nagamura, M. *Chūsei jīn shiryōron*. (Yoshikawa Kōbunkan, 2000.)

4. Terao, E. *Gyōgakuin Nichō kankei no shōgyō ni tsuite.* (*Journal of Indian and Buddhist Studies*, vol. 57, issue 2, The Japanese Association of Indian and Buddhist Studies, 2009.)
Gyōgakuin Nichō no zōsho keisei ni tsuite. (*Journal of Indian and Buddhist Studies*, vol. 58, issue 2, 2010.)
Gyōgakuin Nichō no Hokekyō dangi-sho ni tsuite. (*Journal of Indian and Buddhist Studies*, vol. 60, issue 1, 2011.)
5. Among principle research on the *Kinkōshū*:
Miyazaki, E. *Nichiren shōnin ibun no bunkengaku-teki kenkyū.* (Mochizuki, K., ed. *Kindai Nihon no Hokke Bukkyō.* Heiraku-ji Shoten, 1968.)
Asai, E. *Kinkōshū to Hokke mondō shōgishō.* (ŌSAKI GAKUHŌ The Journal of Nichiren Buddhist Studies, issue 134, Rissō Daigaku Bukkyō Gakkai, 1981.)
Taira, M. *Nihon chūsei no shakai to Bukkyō.* (Hanawa Shobō, 1992.)
Nakajo, G. *Nichiren-shū jōdai kyōgaku no kenkyū: Kinkōshū no kenkyū.* (Heiraku-ji Shoten, 1996.)
Also, among principle research on the *Hokke mondō shōgishō*:
Saito, Y. *Shōchūzan zō “Shōgishō” ni tsuite.* (*Seishin.* Issue 22, Sozangakuin Dōsōkai Bungakubu, 1937.)
Asai, E. *Kinkōshū to Hokke mondō shōgishō.*
Ikeda, R. “*Hokke mondō shōgishō*” no *Nichiren ibun o megutte.* (*Kōfū.* Issue 18, Kōfū Dansho, 2006.)
6. *Hyōe Sakan dono go-henji.* (*Tei-i*, pg 1,606.)
7. *Bōjikyō-ji.* (*Tei-i*, pg 1,151.)
8. Takamori, D. *Nichiren shōnin no gakumon-teki kankyō ni kan suru ichi-shiron.* (*Journal of Nichiren Buddhism*, issue 32, Rissō University Institute of Nichiren Buddhist Studies, 2005.)
9. Takagi, Y. *Nichiren-kō.* (Sankibō Busshorin, 2008) Ch. 3: *Chūsei Tendai sō no gakushū: Seishun no Nichiren to kasane-awasete*, pgs 66-72.
10. Sasaki, K. *Nihon chūsei shisō no kichō.* (Yoshikawa Kōbunkan, 2006.) Vol. 3, ch. 1: *Bukkyō to “gakumon.”*
11. In the body of work Nichiren left behind are found titles similar to the *Ichidai goji zu* including *Ichidai goji keizu* (with two different versions of the character for *kei*) and *Shaka ichidai goji keizu*, but for convenience I will denote all of them as *Ichidai goji zu* in this paper.
12. Miyazaki, E. *Nichiren shōnin no monka kyoiku* (*Journal of Indian and Buddhist Studies*, vol. 2, issue 1, 1953) pg 176.
13. *Tei-i*, vol. 3. Registration numbers for the works: 9 - 13 - 20 - 22 - 24 - 25 - 28 - 29 - 30. Other than these, several pieces have been passed down that are thought to be fragments of the *Ichidai goji zu* in his own hand as well as the book that once existed at Minobu-san Kuon-ji temple that is introduced in the following:
Terao, E. *Nichiren “Ichidai goji zu” no Minobu-san sozon-hon: Kyōto Honman-ji no Nichiken hitsu rinsha-hon ni tsuite.* (*Minobu Ronsō*, issue 3, Minobusan

- University Association for Buddhist Studies, 1998.)
14. Terao, E. *Nichiren "Ichidai goji zu" no Minobu-san sōson-hon: Kyōto Honman-ji no Nichiken hitsu rinsha-hon ni tsuite*, pg 47.
 15. *Tei-i*, pg 460.
 16. *Tei-i*, pg 1,651.
 17. *Toki-dono go-shōsoku*. (*Tei-i*, pg 440); *Kingo-dono go-henji*. (*Tei-i*, pg 458) etc.
 18. Rissō University Institute of Nichiren Buddhist Studies, ed. *Nichiren shōnin ibun jiten: Rekishi-hen*. (Minobu-san Kuon-ji, 1985) pg 679.
Minobusan University Tōyō Bunka Kenkyūsho, ed. *Chion hōon: Minobu-san Gakuen 450-nen shi*. (Minobusan University, 2007) pg 4.
 19. Watanabe, H. *Nichiren-shū shingyōron no kenkyū*. (Heiraku-ji Shoten, 1976) pg 122.
 20. Nagamura, M. *Chūsei jīn shiryōron*. Ch. 3: *Jīn shōgyōron*.
 21. The two books mentioned above are given in the following work, but the main text is unseen:
Mochizuki, K. *Nichiren-shū gakusetsu shi*. (Heiraku-ji Shoten, 1976) pg 22.
 22. Rissō University Institute of Nichiren Buddhist Studies, ed. *Nichiren-shū shūgaku zensho*, vols. 13–14. (Sankibō Busshorin, 1961.) Abbreviated as *Shū-zen* below.
Regarding the work, however, the following book contains another theory that it was a selection made by Nisshin (1271–1334), the third abbot of Minobu-san Kuon-ji temple:
Ikeda, R. "*Hokke mondō shōgishō*" *no Nichiren ibun o megutte*, pgs 81-82.
 23. Nippō Shōnin Goshōji-bon chōsa Iinkai, ed. *Go-hōmon on-kikigaki*. (Kōchō-ji, 1990.)
 24. *Shū-zen*, vol. 1 (Sankibō Busshorin, 1959) pg 91.
 25. The following passage, however, appears in the *Nichiren shōnin nenpu* by Nissei, 17th abbot of Taiseki-ji temple:
"There was a lecture on the *Ankokuron* from the 25th day of the 9th month of the same [year, Kōan 5 (1282.)] This was because there was a person with questions or criticisms about the *Ankokuron*. Nikkō recorded this in the *Ankokuron mondō taii*." (Shōhondō Konryū Kinen Shuppan Iinkai, ed. *Nichiren shōshū rekidai hōssu zensho*, vol. 2, pg 122. Taiseki-ji, 1974.)
Also, it has been claimed that Nikkō's *Ankokuron mondō* was a record of a lecture by Nichiren as well. (Nikkō Shōnin Zenshū Hensan Iinkai, ed. *Nikkō Shōnin Zenshū*, pg 3. Kōfū Dansho, 1996. Abbreviated as *Kō-zen* below.)
However, Nichikō Horii presented a negative view of the theory that Nikkō's *Ankokuron mondō* was a record of a lecture by Nichiren in the following:
Fuji Nikkō shōnin shōden. (Sōka Gakkai, 1983) pg 413.
Here I have relied on Horii and left the theory out.
 26. Horii, N. *Fuji Nikkō shōnin shōden*. pg 467.

- Nichimoku Shōnin Shuppan Inkai, ed. *Nichimoku Shōnin*. (Keimyō Shinbunsha, 1998) pg 262.
27. Watanabe, M. *Chūsei ni okeru sōryo no gakumon: Dangisho to iu shiten kara*. (*Hirosaki Daigaku Kokugo Kokubungaku*, issue 28. Hirosaki Daigaku Kokugo Kokubun Gakkai, 2007) pg 32.
Tendai dangisho o meguru gakumon no kōryū. (Yasurō Abe, ed. *Chūsei bungaku to jin shiryō-shōgyō*. Chikurinsha, 2010) pg 450.
 28. Kyoto National Museum, ed. *Nichiren to hokke no meihō: Hana-hiraku Kyōto machishū bunka*. (Kyoto National Museum, 2009) pgs 108, 109, 264.
 29. *Chōken-ji kaisan 700-nen kinen shoshū mondō kusaku-shū*. (Chōken-ji Kaisan 700-nen Kinen Jigyō Kensetsu Jikkō Inkai, private printing, 2011.)
 30. *Shū-zen*, vol. 1, pg 353.
 31. ŌSAKI GAKUHŌ The Journal of Nichiren Buddhist Studies, issue 89. (Risshō Daigaku Shūgaku Kenkyūshitsu, 1936) pgs 115–.
 32. *Kōfū Sōsho [10]–[14]: Nakayama monryū Tōgaku-in Nichizen sen “Hokke mondō shōgishō.”* (Kōfū Dansho, 2006–2010.)
 33. *Kōfū Sōsho [16]: Minobu Bunko zō Oikawa Munehide sen: “Mondō yōishō” / Nikkō Tenkai zō: “Shoshū mondō haryū yōmonshū”* (Kōfū Dansho, 2012.)
Another consideration of this work is the following:
Sakai, H. *Minobu Bunko zō “Mondō yōishō” no kiso-teki kōsatsu*. (*Kōfū*, issue 23, 2011.)
 34. Mochizuki, K. *Nichiren-shū gakusetsu shi*, pg 98.
Watanabe, H. *Nichiren-shū shingyōron no kenkyū*, pg 120.
 35. Watanabe, H. *Nichiren-shū shingyōron no kenkyū*, pg 124.
 36. Author’s manuscript. *Shoki Nikkō monryū ni okeru kangyō katsudō no tenkai*. (ŌSAKI GAKUHŌ The Journal of Nichiren Buddhist Studies, issue 167, 2011.)
 37. *Kō-zen*, pg 184.
 38. *Kō-zen*, pg 186.
 39. *Nichimoku shōnin*, pg. 390.
 40. *Nichimoku shōnin*, pg. 383.
 41. *Nichimoku shōnin*, pg. 389.
 42. *Kō-zen*, pg 183.
 43. *Kō-zen*, pg 242.
 44. *Kō-zen*, pg 177.
 45. *Kō-zen*, pg 244.
 46. *Nichimoku shōnin*, pg. 95.
 47. Nichimoku. *Yuzurijō*: “I cede to the Ben Ajari the Kaminiida-bō along with the region as well. He Shall be teacher for Kaminiida as well.” (*Nichimoku shōnin*, pg. 378.)
 48. *Nichimoku shōnin*, pg. 212, speculates that this work may be related to *hōron* debates with other sects.
 49. *Nichimoku shōnin*, pg. 213, speculates that this work may be akin to Saichō’s

- Ebyōshū*.
50. *Shū-zen*, vol. 1, pg 447.
 51. As Nichiren too was in the course of relocating between Kamakura, Sado and Minobu, one could imagine that he may have often relied on disciples and patrons to collect literature. See Daijō Takamori's *Nichiren shōnin no gakumon-teki kankyō ni kan-suru ichi-shiron*.
 52. The ordering of questions and number used differs depending on the historical materials consulted, however, and is not fixed. See:
Ogami, K. *Nihon Tendai-shi no kenkyū*. (Sankibō Busshorin, 2014) section contained within: *Tendai gika no seiritsu katei*. (First published 1970.)
Tendai shūten hensan-sho, ed. *Seizoku Tendai-shū zensho mokuroku kaidai*. (Shunjūsha, 2000) pg 128.
Fujihira, K. *Tendai rōngisho no shokeitai*. (*Annual of Buddhist Studies*, issue 36, Eizan Gakuin, 2014.)
 53. *Shiryō shōkai (11) Honzon shōgyō-roku*. (*Nichiren Kyōgaku Kenkyū-sho Kiyō*, issue 11, 1984) pg 15.
 54. Daikoku, K. "Nikkō shōnin zenshū" *seihen hensan hoi*. (*Kōfū*, issue 11, 1997) pg 299.
 55. *Kō-zen*, pg 129 headnote.
 56. Daikoku, K. "Nikkō shōnin zenshū" *seihen hensan hoi*, pg 304.
 57. Sakai, H. *Omosu Honmon-ji to Taiseki-ji*. (*Kōfū*, issue 11) pg 141.
 58. Daikoku, K. "Nikkō shōnin zenshū" *seihen hensan hoi*, pg 303.
 59. *Kōfū Sōsho [18]: Chiba Myōhon-ji zō: "Gyōnin-shō," "Hizō yōmon," "Hōchi-bō jūdōjitō yōbun"* (Kōfū Dansho, 2014.)
 60. Author's manuscript. *Shoki Nikkō monryū ni okeru Nichiren ibun no shosha ni tsuite*. (ŌSAKI GAKUHŌ The Journal of Nichiren Buddhist Studies, issue 171, 2015.) Regarding the number of transcribed works, some works are collections that compile many transcriptions within them, such as the *Gohitsushū* in the property of Taiseki-ji temple, but here I have individually counted each work from his body of work that is compiled in such collections on its own.
 61. *Kō-zen*, pg 151.
 62. Kanmuri, K. *Chūsei ni okeru Nichiren ibun no shosha ni tsuite*. (*Seishin*. Issue 65, Minobusan College Association, 1993) pg 88.
Terao, E. *Nichiren shōnin shinseki no keitai to denrai*. (Yuzankaku, 1997) pg 327. (First published 1995.)
 63. *Nichimoku shōnin*, pg. 383.
 64. Nichiren Shōnin no Sekai Ten Seisaku Inkaï, ed. *Zuroku Nichiren shōnin no sekai*. (Nichiren Shōnin no Sekai Ten Jikkō Inkaï, 2001) pg 108.
 65. *Zuroku Nichiren shōnin no sekai*, pg 108 reproduces plates from endpapers for two of Nichigen's transcribed works.
 66. *Tōgō shisutemu*, 2015 edition. (Kōfū Dansho, 2015.) *Risshō ankoku-ron* section included in *Kaidai-tō shiryō*.

67. Ōshima, K. “*Jikidan*” *Saikō*. (*Interdisciplinary Studies in Japanese Buddhism*, issue 3, Association for the Interdisciplinary Studies of Japanese Buddhism, 2004) pgs 66–69.
68. See:
 Sakai, H. *Nikkō shahon* “*Ichidai goji keizu*” *o megutte*. (*Kōfū*, issue 14, 2002.)
 Sato, H., and Sakai, H. [*Shiryō shōkai*] *Awa Myōhon-ji zō: Nikkō shahon* “*Ichidai goji keizu*,” *bō hitsu* “*Ōdaiki narabi ni Hachiman bosatsu no koto*.” (*Studies on Humanities and Social Sciences of Chiba University*, issue 24, Graduate School of Humanities and Social Sciences, Chiba University, 2012.)
69. Ogami, K. *Nihon Tendai-shi no kenkyū*, pg 18. (First published 1960.)
 Nakamura, H., Fukunaga, Mitsuji, et al., eds. *Iwanami Bukkyō jiten*, 2nd edition. (Iwanami Shoten, 1989) “*Dangisho*” entry.
70. Hori, N. *Fuji Nikkō shōnin shōden*. pgs 299-304.
71. Tanji, T. *Omosu dansho no kyōikushi-teki kōsatsu*. (Takagi, Yutaka, and Kanmuri, Ken’ichi, eds. *Nichiren to sono kyōdan*. Yoshikawa Kōbunkan, 1999.)
Omosu dansho no jinmyaku to kyōsen. (*Sasaki Koken Hakase Koki Kinen Ronshū* “*Bukkyō-gaku Bukkyō-shi ronshū*,” Sankibō Busshorin, 2002.)
Omosu dansho no gakutō sanmi Nichijun. (*Journal of Nichiren Buddhism*, issue 30, 2003.)
72. Sakai, H. *Omosu Honmon-ji to Taiseki-ji*, pgs 138-145.
73. *Kō-zen*, pg 148.
74. Sources such as the following give the period of Nitchō’s appointment to head instructor as being from Kagen 2 (1304) to Tokuji 1 (1306):
 Shigyō, K. *Kōmon kyōgaku no kenkyū*. (Kaishūsha, 1984) pg 87.
 Kageyama, G, ed. *Shinpen Nichiren-shu nenpyō*. (Nichiren-shū Shinbunsha, 1989.)
Fuji nenpyō. (Dainichiren Publishing Co., Ltd., 2008 expanded 2nd edition.)
75. *Kō-zen*, pg 353.
76. *Shū-zen*, vol. 2, pgs 314–317.
77. Hori, N. *Fuji shūgaku yōshū*, vol. 2. (Fuji Shūgaku Yōshū Kankōkai, 1961) pg 92.
78. *Fuji shūgaku yōshū*, vol. 2, pg 124:
 “For 8 days in the 1st month of Bunpō, began this. In the morning carried it out at the Daibō, and in the evening in the Mieidō was someone who explained of it to me. Spent the night in the Mieidō on the 27th day of the 12th month of the 1st year of Bunpō (1317) and from the 1st day of the 1st month went through the Lotus Sūtra a volume at a time for 8 days.”

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