

On *Hokke-kei-un-shō*

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The Nichiren sect keeps the “Lotus Sutra” as the most fundamental Buddhist literature. St. Nichiren (1222-1282) has many writings to his credit, and he developed original interpretation of the “Lotus Sutra” in them. His interpretation is respected even today. St. Nichiren was carrying a “Lotus Sutra” in which he noted many important passages from various sutras and commentaries as his personal memorandum. This “Lotus Sutra” was inherited by his disciple Nissho, and it was handed down to us as “*Chū-Hokekyō*” (『注法華經』).

About 200 years later, during the Muromachi period, Gyo-gaku-in Niccho (行学日朝, 1422-1500) underwent his training in Tendai sect seminary in Kanto region. In the Minobu Library, the records concerning to this have been maintained. St. Nichiren developed peculiar propagation based on the Lotus Sutra. However, in his young days, he studied the Lotus Sutra and Tendai philosophy at Enryaku-ji Temple in Mt. Hiei. Later, even among his disciples, the study of Tendai Buddhism was continued also.

Around the same time of Niccho (日朝), Enmyō Niccho (円明日澄, 1441-1510) lectured on the Lotus Sutra at Myōhō-ji temple in Kamakura. The contents of the lecture were handed down in the form of handwritten manuscripts. It was published as *Hokke-Kei-Un-sho* (『法華啓運紗』, 55 fascicles) in Edo period. Though there are cases of quoting 31-syllable Japanese poems as examples in Tendai lectures on the Lotus Sutra, in comparison to them, far many 31-syllable Japanese poems were quoted in the *Hokke-Kei-Un-sho*. In this paper, we enlisted the entire Japanese poems dealing with the Chapter 2, The Skilfulmeans, of the Sutra, though we may have to further investigate into the nature of the quoted 31-syllable Japanese poem.