

The Relationship Between the Doctrine of Esoteric Buddhism and that of Buddhism Based on the Lotus Sutra: Jikaku-Daishi Ennin

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Introduction

As a pioneer who attempted to fuse the doctrines of the Lotus Sutra with that of esoteric Buddhism, we have 慈覚大師円仁 Jikaku-daishi Ennin (794-866). Ennin managed to fulfill the will of 伝教大師最澄 Dengyo-daishi Saicho (767-822) – who established a complete system of Buddhism based on the Lotus Sutra in Japan – to travel to China and return with a genuine form of esoteric Buddhism and introduce it to the Tendai school in Japan, where it would be synthesized with the doctrines of the Lotus Sutra. It is understood that Ennin was followed by scholar-priests including those such as 智証大師円珍 Chisho-daishi Enchin (814-891) and 五大院安然 Godai-in Annen (841-915?), who helped to consummate 天台密教教理 Tendai esoteric doctrine.

It can be observed that Ennin's entire life was devoted to his prime theme of synthesizing the 法華教学 *hokke* doctrine (one based upon the Lotus Sutra) and the 密教教学 *mikkyo* (or esoteric) doctrine. Ennin's doctrines established the basic framework for later embellishments upon 天台密教 Tendai esoteric doctrine, and sustained a strong influence upon the Japanese Tendai Sect. The concept serves as an impetus for the

development of the 中古天台本覺思想 *chuko-Tendai-hongaku-shiso* (a thought that became popular during the middle period of Japanese Tendai history, emphasizing that everyone is inherently enlightened), a product of the fusion of hokke and esoteric doctrines. This concept would then greatly influence Japanese culture as a whole.

Ennin represents the main source to which scholars of 東密 *tomitsu* (*mikkyo* which has 東寺 To-ji Temple of Kyoto as its center) refer, as well as the one on whom criticism is levied. 日蓮 Nichiren (1222-1282) blames him for transforming T'ien-t'ai hokke Buddhism into one centrally associated with esotericism. In this way, Ennin's legacy is marked with both praise and criticism. Putting these value judgments aside, I would like to focus on Ennin's basic approach to synthesizing *mikkyo* and *hokke* doctrine.

I. The Theory of 『大日經義積』 Darijing-yishi

As is already discussed by many scholars¹⁾, the major differences between the esotericism of Tendai Buddhism, namely 台密 *taimitsu*, and that of *tomitsu* as represented by 弘法大師空海 Kobo-Daishi Kukai (774-835), is addressed in the 『大日經義積』 Darijing-yishi (the unrevised edition is 『大日經疏』 Darijing-shu; 『義積』 Yishi is consulted mainly by *taimitsu* scholars, while 『疏』 shu, primarily by *tomitsu* scholars). 『義積』 Yishi refers to the document, transcribed by 一行禪師 Yixing Chanshi (683-727), of a lecture on the 『大日經』 Darijing or the Mahāvairocana Sūtra given by its translator, 善無畏三藏 Shanwuwei (Śubhākarasimha) (637-735). Yixing was versed in the Tendai doctrine, which may explain

why he interprets the Darijing from a Tendai-hokke perspective. This fact is exalted by 最澄 Saicho, in that he mentions both Shanwuwei and Yixing, in such works as the 『依憑天台集』 Ebyou Tendai Shu, as maintaining important positions within the *taimitsu* genealogy. Quite a number of objective studies²⁾ have been done delineating how the Tendai-hokke doctrine is assimilated into the Darijing-shu (and the Darijing-yishi). Should we include even minor instances of assimilation listed in these studies, several hundred entries can be counted.

In contrast to this, Kukai, while respecting the Mahāvairocana Sūtra and the Darijing-shu, has left out Shanwuwei from his table listing a lineage of acceptable teachings; whereas, Kukai includes 金剛智三藏 Chinkanchih (Vajrabodhi) (671-741) and 不空三藏 Bukong (Amoghavajra) (705-774), who have translated the 『金剛頂經』 Vajraśekhara Sūtra (one of a two-volume set of esoteric sutras), along with Bukong's disciple, 惠果阿闍梨 Huiguo-ācārya (746-805). One can judge that Kukai aimed to purge Tendai-hokke suppositions and support a pure form of *mikkyo*. For example, when Kukai refers to the Darijing-shu, almost no inference is made to that which is synthesized with Tendai-hokke thoughts. However, it is believed that the Vajraśekhara Sūtra was not yet transmitted to China in its entirety at the time of Kukai's visit to China. It is probable that Kukai himself had acknowledged that he did not have an encompassing grasp (十八会, eighteen assemblies) of the Vajraśekhara Sūtra. Therefore, it may be assumed that Kukai's *tomitsu* was heavily dependent upon both the Mahāvairocana Sūtra and the Darijing-shu, suggesting that Kukai's theories could not have been explained without the existence of both

II. Ennin's Association of the Doctrines of Mikkyo and that of the Hokke

As is well known, Ennin has specified three primary texts which define *taimitsu*; the 『大日經』 Darijing or the Mahāvairocana Sūtra, the 『金剛頂大教王經』 Jingangding-yiqierulaizhenshi-shedashengxianzheng-dajiaowang Sūtra (hereafter Jingangding or the Vajraśekhara Sūtra), and the 『蘇悉地經』 Suxidijieluo or the Susiddhikara Sūtra. On the other hand, *tomitsu* is based upon the combination of two texts, each of which supposedly cannot function without the presence of the other: the Mahāvairocana Sūtra and the Vajraśekhara Sūtra. A comprehensive annotative reference for the Mahāvairocana Sūtra exists in the Darijing-shu (and the Darijing-yishi), however its equivalent for the Vajraśekhara Sūtra can only be found in Vajrabodhi's 『金剛頂經義訣』 Jingangding Sūtra yijue, of which only the first of three volumes exists today. In addition, no reference for the Vajraśekhara Sūtra existed except for one written to compliment a different translation of the Vajraśekhara Sūtra, namely the six scrolls of the 『金剛頂瑜伽中略出念誦經』 Jingangding yuquezhongliechuniansong Sūtra. Therefore, Ennin sought to redress these deficiencies: (a) by providing a formal reference for the Vajraśekhara Sūtra, based on a Tendai-hokke doctrine; and (b) by elaborating on and enhancing the significance of the 『蘇悉地經』 Susiddhikara Sūtra, in hopes that it would serve to surpass the *Tomitsu* school. The first point (a), was addressed with the edition of the seven

volumes of the 『金剛頂大教王經疏』 Kongochodaikyo-o-gyo Sho (hereafter, Kongochokyo-sho); and the second point (b) by the publication of the seven volumes of the 『蘇悉地羯羅經略疏』 Soshitsujikara-kyo Ryaku-sho (hereafter, Soshitsujikyo-sho). At this point, I would like to examine how the Tendai-hokke doctrines were assimilated into *mikkyo* doctrines in terms of Ennin's above-mentioned two major works, the Kongo-chokyo-sho and the Soshitsujikyo-sho.

1. Ennin's Basic Interpretation of the Lotus Sutra: *Ri-himitsu* and *Jiri-gumitsu*

In the Soshitsujikyo-sho, Ennin refers to 顯教 *kengyo* (the Buddha's teaching other than that believed to be esoteric) as a teaching that teaches by separating the 三乘 three vehicles.³⁾ In contrast, he assumes that the following texts fall within the category of *mikkyo*: Mahāyāna teachings such as the 『華嚴經』 Buddhavataṃsaka nāma Mahāvaiṣṭhīya Sūtra, the 『維摩經』 Vimalakīrti Nirdeśa Sūtra, 般若經典 sutras that teach the *prajñā-pāramitā*, and the 『法華經』 Saddharma Puṇḍarīka Sūtra, along with others such as the 『大日經』 Mahāvairocana Sūtra, the 『金剛頂經』 Vajraśekhara Sūtra, and the 『蘇悉地經』 Susiddhikara Sūtra. *Mikkyo* is further divided into two separate classes, 理密 *rimitsu* (“theoretical truth within mysticism”), and 事理俱密 *jirigumitsu* (“juxtaposition of both theory and practice within mysticism”). By *rimitsu*, we mean the indivisible combination of 世俗諦 *sezoku-tai* (secular truths) and 勝義諦 *shogi-tai* (Buddha's truths). Thus, *rimitsu* can be construed as being representative of 円教の理 *engyo-no-ri* or the principle

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of *engyo* (a teaching that is well rounded). On the other hand, 事密 *jimitsu* (the practice of mysticism) represents the embodiment of 身語意三密 *shin-go-i-sanmitsu* or three mystical elements – body, language, and conscience – within the 三世如来 *sanze-nyorai* or Tathāgatas of the past, present, and future. In addition, such sutras as the Buddhavataṃ saka nāma Mahāvaiṣṭya Sūtra and the Lotus Sūtra can be categorized as being esoteric, yet they are not considered to thoroughly fulfill the main objective of the esotericism as directed by the Tathāgatas. Even if a few esoteric terms are used, they are not seen to faithfully administer to the true meaning of esotericism. Thus, they are considered categorically different from such Shingon teachings as the Mahāvairocana Sūtra, the Vajraśekhara Sūtra, and the Susiddhikara Sūtra, which all satisfy the requirements of *jirigumitsu*.

In brief, Ennin believed that the Lotus Sūtra, while categorically a 理秘密 *rihimitsu* (*rimitsu*) teaching, does not embody the three mystical elements, and thus does not fulfill the true aspects of esotericism as do the three Shingon texts.

Furthermore in the same thesis⁴⁾, Ennin claims that one is not sufficiently equipped with the faculties to actively divert undesirable effects (to discourage delusion and lead one to enlightenment) without wearing the armor of the three mystical elements even if such a person has attained a level of understanding and practice. Ennin asserts that there are two types of 顯教 *kengyo*: 淺教 *sengyo* (shallow teaching) and 深教 *jinkyō* (deep teaching). Shallow teachings are not able to divert delusion and lead one to enlightenment, whereas the deep teachings are able to do so. Nonetheless, since the deep teachings still do not embody

the three mystical elements, they are not able to address delusion as quickly as teachings which do embody them. The deep teachings of *kengyo* wield swords, though they do not wear any armor; whereas, esoteric teachings wear the armor of the three mystical elements and bear the sword of 阿字 *a-kāra* (中道実相 *chudo jisso* or the true manifestation of the middle way) with the hands of 定 *samādhi* and 慧 *prajñā*.

In summarizing Ennin's thoughts, let us examine the possibility of the following claims: a) whether teachings such as the Lotus Sūtra that do not contain the three mystical elements can be categorized as deep teachings of *kengyo* (if proven so, the Lotus Sūtra should be treated as such); or whether b) the Lotus Sūtra should be categorized with *rihimitsu* esoteric teachings that wield the sword of *a-kāra*. In any case, the Lotus Sūtra does not contain the three mystical elements, and is therefore not grouped with the three Shingon texts. However, it is notable that the Hokke-Shingon unification movement subsequent to the publication of the Darijing-shu has endured, and continued with the approval of Ennin. This discussion, however, is limited to their comparison on the basis of *rihimitsu*.

2. Forms of Tendai-hokke Doctrine Within the Kongochokyo-sho

2.1. *A-kāra* and *Jisso-chudo*, and their Assimilation with the *Shinnyozuien* Theory

Ennin claims that the term, 「金剛」 *vajra* in the title, refers to two aspects 堅固 *kengo*, meaning “solid” and 利用 *riyu* meaning “to be superior in application”.⁵⁾ *Kengo* symbolizes how 理 *ri* or the rationale of 実相不

思議秘密 *jisso-fushigi-himitsu* is always present and cannot be destroyed. To represent 真理 *shinri* “truth” with the terms, 実相 *jisso* “true form” and 不思議 *fushigi* “mystery”, suggests a Tendai-hokke doctrinal foundation along with its consolidation with *mikkyo*. Ennin offers a simple analogy of *vajra* to a “diamond” claiming that it is a) incorruptible, b) a treasure among treasures, and c) a weapon of superior quality. And to be incorruptible means that *jisso-chudo* or the “true manifestation of the middle way” transcends all words and feelings, to be separated from, and not to be influenced by worldly desires. Ennin additionally quotes 海雲 Haiyun's 『兩部大法相承師資付法記』 Liangbudafaxiangcheng-shizifufaii⁶⁾ to describe the nature of the 法身 *dharma-kāya* as being 無生無滅 *musho-mumetsu* (with no birth or death), 無始無終 *mushi-mushu* (without start or end), and 堅固常在不壞 *kengo-jyozai-fue* (solid-perpetual-unbreakable). He further explains how there are treasures within treasures, and that the merits within *jisso-chudo* are innumerable. He discusses what is advantageous among weaponry and applies it to the fact that there is nothing more effective against all worldly desires than 第一義空 *daiichi-gi-ku* or “the most important concept, *sūnya*”. The terms, *jisso*, *chudo*, and *daiichi-gi-ku* are separate expressions representing the same truth according to Tendai-hokke doctrine (『法華玄義』⁷⁾ Fahua-xuanyi and others).

Ennin goes further to attest that the above three terms correspond to the three aspects of the *a-kāra* (the basic letter “a” represents the essence of the truth of the universe), which represents the fundamental truth of the Mahāvairocana Sūtra and the Vajraśekhara Sūtra. In short, Ennin understood *chudo jisso*, what is the basic truth of Tendai-hokke

Buddhism, to be equivalent to *a-kāra*, the basic truth of esoteric Buddhism.

Ennin, however, also mixes elements of 華嚴思想 Huayen doctrine, namely 真如隨緣論 *shinnyo-zuien-ron* (a theory that the world is generated from the truth according to 緣 *pratyaya* or “dependant origination”), with Tendai-hokke doctrine. As esoteric sutras such as the Vajraśekhara Sūtra and the Mahāvairocana Sūtra have their origins in the Buddhavatamsaka nāma Mahāvaiṣṭya Sūtra, this is a viable interpretation. Saicho, Ennin's teacher, has depended heavily upon the *shinnyozuien-ron* when he argued for the establishment of a Tendai-hokke Sect. When we look further into the past, we have 妙樂湛然 Miaolo Chanjan, the sixth head priest of the Chinese T'ien-t'ai Sect, has also introduced the *shinnyozuien-ron* into the doctrines of Tendai-hokke Buddhism. In addition, the *shinnyozuien-ron* is quoted in Shanwuwei and Yixing's Darijing-shu; thus positing the existence of the *shinnyozuien-ron* as a priori within Tendai esotericism. The founder of the T'ien-t'ai Sect, 天台智顛 Tiantai Zhiyi, however does not seem to acknowledge the concept of *shinnyozuien-ron*. Ennin believes that the three concepts—法身 *dharmakāya*, 三昧 *samādhi*, and 智慧 *prajñā*—is existent in 中道 *madhyamā pratipad* or *chudo*, and in the 大日如來 Mahāvairocana Tatāgatha, is omnipresent, and is the kernel of enlightenment.⁸⁾ And, in terms of the 『涅槃經』⁹⁾ Mahāparinirvāṇa Sūtra, *chudo* is judged to be the kernel of 仏性 *buddhatā*. Ennin also relies on the *shinnyozuien-ron* to explore *chudo* and 法性 *dharmatā*, which brings about all things in accordance with *pratyaya*. And since all sentient beings possess the *dharmakāya* of the Mahāvairocana Tatāgatha within themselves, Ennin

reveals that enlightenment would be gained by coming into contact with the *pratyaya* of *mikkyo*.

Thus, can we observe that Ennin annexed the concept of *shinnyozuien-ron* to approach a synthesis between esoteric and Tendai-hokke doctrines. The *shinnyozuien-ron* requires the postulate of 唯心論 *yuishin-ron* (that all phenomena are spiritually motivated) of the Buddhavataṃsaka nāma Mahāvaipulya Sūtra. Tiantai Zhiyi of the Tendai-hokke school, on the other hand, professes the interconnection of all phenomena, and as such, does not conform to *yuishin-ron*. However, in order to enter this world of interconnectedness, one must closely observe one's own inner self. Whereas, in *mikkyo*, a *yuishin-ron* tone is perceived because it is already a prerequisite of the Buddhavataṃsaka nāma Mahāvaipulya Sūtra. Also, to view *mikkyo* from a *kengyo* perspective, one is necessarily persuaded to apply the *shinnyozuien-ron*; unfortunately, its application makes it difficult to maintain consistency with Tiantai Zhiyi's hokke doctrines. In discussing 阿迦尼咤天宮¹⁰⁾ *akaniṣṭha-deva* (the heaven of utmost beauty), a locative dimension of the Vajraśekhara Sūtra, Ennin introduces the concept of 三界唯心¹¹⁾ *sangai-yuishin* (that the three worlds trapped in reincarnation are only derived from the mind) from the Buddhavataṃsaka nāma Mahāvaipulya Sūtra.¹²⁾

2.2. The Interpretation of the Vajraśekhara from a Lotus Sūtra Standpoint

Ennin contends that the title 「金剛頂」 Vajraśekhara or Kongocho is not merely a name of a parable but stands for the fact that all sentient beings in this world incorporate an essence within themselves that is as

solid as the *kongo*, and most superior and respectable in its meaning (enlightenment).¹³⁾ And, there is the 理体 *ritai*, the nucleus of enlightenment found deep down in our souls, which serves as the center from which all things in this world are designed and developed. In support of this idea, Ennin quotes the Lotus Sūtra: “This law (all that exists) lives according to the needs of each and every one.”¹⁴⁾ Thus, Ennin maintains that he introduced and praised the principle of Vajraśekhara in order to properly transmit the truth of mikkyo.

2.3. *Sokushin jobutsu ron* based upon the Ananta Nirdeśa

Ennin also comments on the speed at which one attains enlightenment according to whether one follows *kengyo* or *mikkyo*.¹⁵⁾ In speaking of 即身成仏 *sokushin-jobutsu* (the attainment of Buddhahood while retaining one's physical features) within the *mikkyo* context, the introductory sutra to the Lotus Sūtra, the 『無量義經』 Ananta Nirdeśa (or Wuliangyi Sūtra), is quoted. Among the ten mysterious merit-powers (不思議の功德力 *fushigi-no-kudokuriki*) listed in the Ananta Nirdeśa, the seventh teaches that it is possible to gain the merits of 六波羅蜜 *ṣaṭ-pāramitā* without practicing it, to gain 無生忍 *anutpattika-dharma-kṣānti* (to live safely within the truth of *sūnya*), which simultaneously destroys the 煩惱 *kleśa* or fetters of life and death, to finally attain the seventh level of 菩薩地 *bodhisattva-bhūmi* (of 十地 *daśa-bhūmi* “ten levels of practice”).¹⁶⁾ The eighth merit-power describes how one could have *bodhisattvas* become family members, save all sentient beings, purify this Buddha world, and expeditiously acquire 阿耨多羅三藐三菩提 *anuttarā samyak-sambodhiḥ* (the utmost, equal, and proper awakening).¹⁷⁾ The ninth

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merit-power explains that one's remaining sins from karmas of lives past would instantly disappear, then one would let off many 分身 *vigrahas* or manifestations to travel widely across the world in ten directions, to save the twenty-five kinds of sentient beings who suffer from 輪廻 *saṃsāra* or reincarnation, and lead them to 解脫 *vimukta* or freedom.¹⁸⁾ And the tenth merit-power shows how one could absorb a myriad of 陀羅尼門 *dhāraṇī mukha* (a teaching of spells that improves one's memory) within oneself, to make a great invocation from the standpoint of a common man, to save all sentient beings, to live in the tenth land of 法雲地 *dharma-megha-bhūmi*, be of great compassion to succeed in teaching and leading, and to readily gain *anuttarā samyak-saṃbodhiḥ*.¹⁹⁾

In conclusion, the merit that operates diligently upon the three 無数劫 *countless kalpas* within *kengyo* (三乘經 *trīṇi yānāni sūtra*, sutras which separate three vehicles), is immediately accomplished by the power of the *mikkyo* teaching (referring to Mahāvairocana Sūtra, Vajraśekhara Sūtra, and Ananta Nirdeśa). Ennin strongly advises that we accept the 金言 'golden words' of the teaching.

2.4. *Eka-yāna*

Ennin examines how the Vajraśekhara Sūtra is associated with the various vehicles, 一乘 *eka-yāna*, 大乘 *mahā-yāna*, and 仏乘 *buddha-yāna*.²⁰⁾ The Vajraśekhara Sūtra confirms that it is on same plane as that of the *eka-yāna* of the Lotus Sūtra.

2.5. *A-kāra* and the *San-tai: Ku, Ke, Chu*

Ennin quotes Shanwuwei from the Darijing-yishi.²¹⁾ That is, according

to the Yishi, *a-kāra* has three meanings, namely 不生 *fusho* “un-born”, 有 *u* “existent”, and 空 *ku* “*sūnya*”, which alludes to the concept 空假中三諦 *ku-ke-chu-santai* (the unification of three truths—*ku* “nothingness”, *ke* “temporality”, and *chu-do* “the middle way”), leading Shanwuwei to quote 龍樹 Nāgārjuna's 『中論』²²⁾ Madhyamaka Śāstra. It is also held that there are innumerable meanings within one character.²³⁾ Along these lines, Ennin takes the concept of 体 *tai* “essential truth”, from the Vajraśekhara Sūtra and breaks it down into two terms, 総体 *sotai* (unified truth) and 別体 *bettai* (partial truth). *Sotai* represents *a-kāra* and *bettai*, all the characters derived from *a-kāra*.²⁴⁾ It is needless to say that comprehending *a-kāra* as *ku-ke-chu-santai* exemplifies the assimilation of the essence of the doctrines of mikkyo and the Tendai-hokke school.

2.6. The Seating Arrangement of the Multitudes

The reason why the hinayana practitioners are not listed in the Vajraśekhara Sūtra is to identify *mikkyo*'s superiority over *kengyo*, which is why only practicing bodhisattvas of the mahayana are listed.²⁵⁾ And to denote that the Lotus Sūtra and others are also *mikkyo*, both venerable mahayana and hinayana practitioners are together listed. This assumes that each sutra has its own unique objectives, resulting in their being listed or unlisted. The hinayana practitioners are listed in the Lotus Sūtra because the Lotus Sūtra is a teaching that improves upon provisional (hinayana) teachings.

2.7. The Theory of Unifying Sakya and Dai-nichi

Ennin emphasizes that the Dai-ichi Nyorai (Mahāvairocana tathāgata) of the Vajraśekhara Sūtra and the eternal Buddha of the Lotus Sūtra are identical.²⁶⁾

2.8. A World View Based Upon the Ananta Nirdeśa

Ennin explains his view of the world²⁷⁾ by quoting a phrase from the Ananta Nirdeśa that reads “many principles are begotten from 一法 *eka-dharma* or the single truth.”²⁸⁾

2.9. Points to Consider from the 『金剛頂經疏』 Kongo-chokyo sho

2.9.1. The 『金剛頂經疏』 Kongo-chokyo sho has it that Vajrabodhi in the 『金剛頂經義訣』²⁹⁾ Jingangding Sūtra yijue comments that the poor son of the 長者窮子喻³⁰⁾ *choja-guji no hiyu*, “Parable of the Rich Man and the Very Poor Son” described in the 信解品 “Shinge-hon” chapter (on the disciple's understanding) of the Lotus Sūtra can be seen in terms of three components: (a) *dvitiya-yāna*, or as two types of hinayana practitioners; (b) as one who has transferred from hinayana to mahayana; and (c) as one who has truly entered into Buddhism.³¹⁾

2.9.2. The quotation in the Kongo-chokyo sho about the meaning of the lotus flower³²⁾, taken from the 『法華論』³³⁾ Saddharma Puṇḍarīka Sūtra Upadeśa.

2.9.3. The explanation of the term 妙吉祥³⁴⁾ *myo-kissyo* (the mysterious lucky omen) by quoting parts of the 『摩訶止觀』 Mohezhi-guan such as: 「辺邪皆中正」³⁵⁾ *hen-ja-kai-chu-sho* (mistaken thoughts and the essence of desires are all manifestations of the middle way, and thus represent proper teachings); 「生死即涅槃」³⁶⁾ *shoji-soku-nehān* (the world that is entrapped in birth and death are spontaneous examples of *nirvāna*); and, 「煩惱即菩提」³⁷⁾ *bonno-soku-bodai* (the main elements of delusion and pain is itself the essence of bodhi or enlightenment)³⁸⁾.

2.9.4. The terms to explain the concept 一切結使 *issai kesshi* (desires): 見思惑 *kenji-waku* (delusions in understanding caused by reason and those caused by feelings and instincts), 塵沙惑 *jinja-waku* (delusions caused by innumerable forms of ignorance), and 無明惑 *mumyo-waku* (delusions of fundamental ignorance).³⁹⁾

2.9.5. The presentation of 衣座室三軌⁴⁰⁾ *ezashitsu sanki* (three models to lead people: the robes of flexibility and tolerance, the seat of all existences are relative, and the room of the compassionate heart).⁴¹⁾

2.9.6. The presentation of the quotation 「於菩薩法遊戲神通。淨仏国土成就衆生」⁴²⁾ from the Lotus Sūtra, translated “Playing and frolicking within the teachings of the bodhisattva, one is imbued with magical powers, with which Buddha's land may be purified and its people, lead to buddhahood.”⁴³⁾

2.9.7. The manner of speech comparing the way the rich man (the Buddha) rejoiced and danced upon seeing his children come out of the burning house (三車火宅喩⁴⁴⁾ *sansha-kataku no hiyu*, “Parable of the Three Carts and the Burning House” as found in the Lotus Sūtra) with 能悦懌三昧耶 *no-ecchaku-sanmaya* (the contemplation of happiness) as of all the *tathāgatas*.⁴⁵⁾

2.9.8. The presentation of 六即 *rokusoku* or the six levels of practices based on the Tendai-hokke doctrine.⁴⁶⁾

In comparison with Shanwuwei and Yixing Chanshi's attempt in the Darijing-shu to thoroughly and comprehensively examine Tendai-hokke doctrines to interpret the Mahāvairocana in a Lotus Sūtra manner, Ennin's Kongo-chokyo sho exhibits a marked receding of enthusiasm in incorporating Tendai-hokke doctrines.

3. The Tendai-hokke Doctrines Observable in the Soshitsujikyo-sho

Elements of assimilation between esoteric and Tendai-hokke doctrines are witnessed in the following situations of the Soshitsujikyo-sho: (a) the expression connecting 安樂性 *sukhatā* (the buddha nature of peace and happiness) with 本不生 *ajāta-pūrva* (the fundamental truth of non-production), that is to say 阿字 *a-kāra*, or “the letter a” of *chudo jisso*⁴⁷⁾; (b) the interpretation of the term 善知識 *zenchishiki* or “good knowledge”, as adopted from the 『摩訶止觀』⁴⁸⁾ Mohezhiguan, in three ways, 外護 *gego* (supporters), 同行 *dogyo* (fellow practitioners), and 教

授 *kyoju* (teachers)⁴⁹⁾; and (c) the interpretations of such terms as 奢摩他 *samatha* (to soothe one's mind) and 惡趣 *durgati* (evil realms)⁵⁰⁾.

Tentative Conclusions

It is possible to assess that Ennin, intent on continuing his teacher Saicho's objective (as expressed in Saicho's letter addressed to a former disciple 泰範 Taihan asking, 法華一乘真言一乘何有優劣⁵¹⁾ “are there strengths and weaknesses in the one vehicle of the Hokke and the one vehicle of the Shingon?”), the betterment of the still incomplete Tendai Mikkyo, and the furthering of the concept of 円密一致 *enmitsu icchi* (the unification of the Lotus Sūtra with *mikkyo*), was instead engulfed by *mikkyo*.⁵²⁾ The inclination towards the acceptance of the concept of *enmitsu icchi* was less pronounced than that displayed in the Darijing-shu, such that the Lotus Sūtra may have been relegated to a position lower than Shingon's three most important sutras. In any case, this relies on an examination of the Kongo-chokyo sho and the Soshitsujikyo-sho, both of which are analyses of *mikkyo* texts; it is natural that they would praise the documents which they analyze. Nevertheless, for one who had inherited the wishes of Shanwuwei, Yixing, and Saicho to establish an assimilation of the Lotus Sūtra and *mikkyo*, Ennin's efforts are indeed rather poor. This paper has been an attempt to gather as many related examples of assimilation as possible, under these strict conditions. According to Ennin, the Lotus Sūtra does not engage the three mystical elements, but in terms of *rimitsu*, the Lotus Sūtra does have something in common with the Vajraśekhara Sūtra and the Susiddhikara Sūtra. The

main objective of this paper has been to examine and confirm the hypothesis that the concept of *rihimitsu* exists in both the Lotus Sūtra and the Vajraśekhara Sūtra.

<notes>

- 1) See, for example, Misaki Ryoshu 三崎良周, *Taimitsu no Kenkyu* 台密の研究, Tokyo: Sobunsha, 1988, pp.234-345; Okubo Ryoshun 大久保良峻, *Studies of Taimitsu Doctrine* 台密教学の研究, Kyoto: Hozokan, 2004, pp.456-789.
- 2) See, for example, Sakai Kyojun 酒井敬淳, “Dainichikyō-gishaku ni Inyō serareta Kyō-Ron ni tsuite” 「大日経義釈に引用せられた経論について」, *Journal of Tendai Buddhist Studies* 天台学報, vol.6, 1965; Kiyota Jakuun 清田寂雲, “Saddharmapundarika-sūtra Quotations in the Dainichikyō-gishaku” 「大日経義釈における法華経の引用について」, *Journal of Indian and Buddhist Studies* 印度学仏教学研究, vol.20-1, 1971; Asai Endo 浅井円道, “The Lotus Sutra and Tendai Buddhism in the Dainichikyō-syo” 「大日経疏の中の法華教学」, *Bulletin of the Graduate School of Letters – Rissho University – 立正大学大学院紀要*, vol.2・3, 1986・1987.
- 3) *Taisho Shinshu Daizokyo* 大正新脩大蔵経 (hereafter T.), edited by Takakusu Junjiro 高楠順次郎 et al., Tokyo: Taisho issaikyo kankokai 大正一切経刊行会, 1924-1935. T. vol.61, p.393b; *Nihon Daizokyo* 日本大蔵経 (hereafter N.), edited by Nakano Tatsue 中野達慧 et al., Tokyo: Nihon daizokyo hensankai 日本大蔵経編纂会, 1914-1920. N.vol.32, p.ii-260.
- 4) T.vol.61, p.390c; N.vol.32, p.ii-254.
- 5) T.vol.61, p.8b; N.vol.32, p.i-3.
- 6) T.vol.51, p.783c.
- 7) T.vol.33, p.743a-b.
- 8) T.vol.61, p.14c; N.vol.32, p.i-17.
- 9) T.vol.12, p.523b-c; p.768a.
- 10) T.vol.18, p.207a.
- 11) T.vol.9, p.558c; p.560a; T.vol.10, p.553a; p.555a.
- 12) T.vol.61, p.14b.
- 13) T.vol.61, p.9a; N.vol.32, p.i-4.
- 14) T.vol.9, p.9b.
- 15) T.vol.61, p.12b; N.vol.32, p.i-11.
- 16) T.vol.9, p.388b.
- 17) T.vol.9, p.388b.

- 18) T.vol.9, p.388c.
- 19) T.vol.9, p.388c.
- 20) T.vol.61, p.13a; N.vol.32, p.i-13
- 21) *Zoku Tendai-shu Zensho* 続天台宗全書, edited by Tendai Reserch Foundation 天台宗典編纂所, Tokyo: Shunjusha 春秋社, 1990-1999. mikkyo-1, p.179.
- 22) T.vol.30, p.33b.
- 23) T.vol.61, p.17a-b; N.vol.32, p.i-23.
- 24) T.vol.61, p.10b-c; N.vol.32, p.i-7.
- 25) T.vol.61, p.28a; N.vol.32, p.i-47.
- 26) T.vol.61, p.39b; N.vol.32, p.i-71.
- 27) T.vol.61, p.81c; N.vol.32, p.i-171.
- 28) T.vol.9, p.385c.
- 29) T.vol.39, p.816c.
- 30) T.vol.9, pp.16b-17b.
- 31) T.vol.61, p.43a; N.vol.32, p.i-80.
- 32) T.vol.61, p.67c; N.vol.32, p.i-138.
- 33) T.vol.26, p.3a.
- 34) T.vol.18, p.211b.
- 35) T.vol.46, p.1c.
- 36) T.vol.46, p.1c.
- 37) T.vol.46, p.116b.
- 38) T.vol.61, p.69b; N.vol.32, p.i-142.
- 39) T.vol.61, p.70a; N.vol.32, p.i-143.
- 40) T.vol.9, p.31c.
- 41) T.vol.61, p.83a; N.vol.32, p.i-175.
- 42) T.vol.9, p.16b.
- 43) T.vol.61, p.97b; N.vol.32, p.i-208.
- 44) T.vol.9, pp.12b-13c.
- 45) T.vol.61, p.98c; N.vol.32, p.i-212.
- 46) T.vol.61, p.102c; N.vol.32, p.i-221.
- 47) T.vol.61, p.401b; N.vol.32, p.ii-32.
- 48) T.vol.46, p.43a.
- 49) T.vol.61, p.404c; N.vol.32, p.ii-41.
- 50) T.vol.61, p.463c; N.vol.32, p.ii-204.
- 51) *Dengyo-Daishi Zenshu* 伝教大師全集, edited by Eizan Gakuin 叡山学院, Shiga: Hieizan Tosho Kanko-jo 比叡山図書刊行所, 1926-1927, vol.5, p.469.
- 52) See Misaki [1988] p.414.