

BOOK REVIEWS

Tendai endonkai shisō no seiritsu to tenkai 天台円頓戒思想の成立と展開 (The Formation and Evolution of Theories of the Perfect and Sudden Precepts by Japanese Tendai Monks). By Terai Ryōsen 寺井良宣. Kyoto: Hōzōkan, 2016. xx + 668 + 24 pages. Hardcover: ISBN 978-4-8318-7387-3.

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The present volume is a groundbreaking study of the perfect and sudden precepts (*endonkai* 圓頓戒, also known as the bodhisattva precepts) in medieval and early modern Tendai 天台 Buddhism. It consists of three parts. Part one takes up the Kamakura 鎌倉 period (1185–1333) precepts revival movement within the Tendai school known as the Kurodani lineage (Kurodani-ryū 黒谷流). Part two presents a detailed analysis of the Tendai interpretation of the ten major precepts found in the *Brahmajāla Sutra* (*Fanwang jing* 梵網經). Part three discusses four Tendai monks of the Muromachi 室町 (1336–1573) and Edo 江戸 (1603–1868) periods, focusing in particular on their understanding of the precepts and the *nenbutsu* 念仏.

Among the three parts, the first is arguably the most noteworthy section of the book. It is well known that Saichō 最澄 (766 [or 767]–822), who founded the Tendai school at the beginning of the Heian 平安 (794–1185) period, abandoned the use of the traditional precepts of the *Four-Part Vinaya* and decreed that the monks of his school should use the bodhisattva precepts found in the *Brahmajāla Sutra*. But although Saichō emphasized the importance of the precepts, over time monks of the Tendai school (and Japanese monks more generally) became lax in keeping them. Hence, during the Kamakura period, a number of monks, such as Eizon 叡尊 (1201–1290) of the Ritsu 律 (Precepts) school, sought to reform Buddhism by reviving the strict observance of the precepts. Monks of the Tendai school also launched a similar movement to revive Saichō's sudden and perfect precepts. They were called the Kurodani lineage after the Kurodani 黒谷 area of Mount Hiei 比叡 where they resided.

The Kurodani lineage has its beginnings in Eikū 叡空 (?–1179) and was subsequently transmitted to Genkū 源空 (1133–1212), Shinkū 信空 (1146–

1228), Tankū 湛空 (1176–1253), Ejin 慧尋 (d.u.–1289), Egi 慧顛 (d.u.), Kōen 興圓 (1262–1317), and Echin 慧鎮 (1282–1356). After Echin, the lineage split into the Hōshōji 法勝寺 branch begun by Yuiken 惟賢 (1284–1378) and the Gan’ōji 元應寺 branch begun by Kōshū 光宗 (1276–1350), famous as the author of the *Keiran shūyō shū* 溪嵐拾葉集. The latter branch eventually died out but the former is still carried on at Saikyōji 西教寺, the head temple of the Shinsei 眞盛 branch of Tendai Buddhism, located at the eastern foot of Mount Hiei. Significantly, Genkū, the second monk in this lineage, is none other than Hōnen 法然 (his full clerical name is Hōnenbō Genkū 法然房源空), the famous founder of the Pure Land (Jōdo 浄土) school. This is quite significant, since it indicates that Hōnen, while teaching that anyone, even morally questionable people, can be saved just by reciting the *nenbutsu*, was himself a strict adherent of the precepts. Shinkū and Tankū were also important figures in the early history of the Pure Land school. However, during Kōen’s time, Pure Land influence disappeared from the Kurodani lineage, and it began to develop in a distinctively Tendai direction.

The Kurodani lineage was handed down in the form of an oral transmission (*kuden hōmon* 口伝法門), granted in secret to only one disciple at a time, and its teachings were prohibited from being divulged to outsiders. Hence, very little was known about its teachings and practice until now. However, in 1989, documents related to this lineage were published in the *Zoku Tendai shū zensho: Enkai 1* 続天台宗全書：円戒 1 (Continued Collected Works of the Tendai School: The Perfect Precepts 1) and its teachings finally became widely accessible to the academic community. Terai’s study makes abundant use of this new material to shed light on this precepts lineage.

Terai’s analysis of the Kurodani lineage consists of four chapters. After a brief chapter surveying the history of this lineage, the second chapter takes up the life and thought of Ejin, several of whose writings were newly published in the *Zoku Tendai shū zensho* volume noted above. In this chapter, Terai discusses Ejin’s innovative ideas concerning the precepts, including his radical idea, based on the *hongaku* 本覺 (original awakening) philosophy characteristic of Tendai thought during his time, that one attains “buddhahood in this very body” (*sokushin jōbutsu* 即身成佛) when one ascends the ordination platform to receive the precepts. But, significantly, Terai also points out that, even though *hongaku* thought frequently tended to downplay the importance of practice, arguing that practice is unnecessary since we are originally awakened, the Kurodani lineage, even while grounded theoretically on *hongaku* ideas, placed great emphasis on regulating one’s

life on the basis of the precepts. So, interestingly, even though *hongaku* thought is often perceived as being antithetical to practice, the example of the Kurodani lineage shows that this has not necessarily been the case.

The next chapter moves on to Kōen, a pivotal figure in the development of the Kurodani lineage. His goal was to revive the rules for keeping the perfect and sudden precepts as stipulated in Saichō's *Sange gakushō shiki* 山家学生式 (Regulations for the Student Monks of Mount Hiei). As a part of his program, Kōen secluded himself for twelve years from 1305 at the Ganfutaibō 願不退房 hermitage. This was in keeping with Saichō's injunction, found in the *Sange gakushō shiki* but long abandoned by Kōen's time, that Tendai monks should seclude themselves on Mount Hiei for twelve years to concentrate on their practice, never stepping outside the monastery compound during this period. The revival of this practice was a major feature of the Kurodani lineage's program to reinstate the strict observance of the precepts in the Tendai school. (Incidentally, Ejin had earlier attempted this twelve-year seclusion but was unable to finish it.) In this chapter, Terai offers a fascinating description of the kind of life that monks who undertook the twelve-year seclusion were expected to lead, based on such texts as Kōen's *Ikkō daijōji kōryū henmoku shū* 一向大乘寺興隆篇目集 (Collection of Items on Encouraging the Temples Dedicated to Mahayana Buddhism) and *Sokushin jōbutsu shō* 即身成佛抄 (Extracts on Attaining Buddhahood in this Very Body, also known as *Ichinichi ichiya gyōji shidai* 一日一夜行事次第 [Procedures of Activities for Each Day and Night]). The chapter also contains a detailed analysis of Kōen's understanding of the perfect and sudden precepts based on such texts as the *Ikkō daijōji kōryū henmoku shū* mentioned above and the *Bosatsukai giki chiken besshi shō* 菩薩戒義記知見別紙抄 (Extracts in Separate Pages on Insight into the *Pusajie yiji*), a commentary on the *Pusajie yiji* 菩薩戒義記 (also known as the *Pusajie yishu* 菩薩戒義疏) by Zhiyi 智顓 (538–597), the founder of the Chinese Tiantai school.

The third chapter discusses the *jūjukai kanjō* 重授戒灌頂 (*abhiṣeka* for bestowing the precepts a second time), a distinctive ordination ritual of the Kurodani lineage heavily influenced by Esoteric Buddhism, based mainly on Kōen's *Jūrokuchō kuketsu* 十六帖口決 (Sixteen-Book Oral Transmission). As recounted by Kōen, this ritual takes place twelve years after the practitioner initially received the precepts. The ritual itself consists of two parts. The first part, called the *denjudan* 傳授壇 (transmission platform), is similar to the usual Tendai ordination based on Saichō's ordination manual, the *Jubosatsukai gi* 授菩薩戒儀, that the ordinand had undertaken twelve

years earlier, except that it includes an *abhiṣeka* ritual, in which water is sprinkled on the ordinand's head. This act is called the *gobyō kanjō* 五瓶灌頂 (Five Vases *Abhiṣeka*), so called because five vases are used during this ritual, and constitutes the distinguishing feature of this ordination ritual.

During the second part, called the *shōgakudan* 正覺壇 (supreme awakening platform), the ordinand ascends a specially constructed ordination platform and takes part in a secret ritual in which he makes special hand gestures with the ordination master. First, the ordinand and master put the palms of their hands together in *gasshō* 合掌, symbolizing that both have attained buddhahood. Next, the ordinand and the master touch their palms together, the ordinand's right and left palms placed on the master's left and right palms respectively, symbolizing that the enlightenment attained by the ordinand and the master is identical. Finally, both the ordinand and master once again place their own palms together in *gasshō*, symbolizing that the teaching has been transmitted from a former buddha to the next buddha. With this, the ordinand is considered to have attained buddhahood. The first part of the book ends with the fourth chapter recounting the later developments of the Kurodani lineage.

The second part of the book is devoted to a study of the precepts of the *Brahmajāla Sutra*, based mainly on the *Pusajie yishu*. Here Terai provides a detailed analysis of all of the ten major precepts and the first five of the forty-eight minor precepts enumerated in the sutra.

The third part is comprised of four substantial chapters focusing on four relatively obscure Tendai monks from the fifteenth to nineteenth centuries: Shinsei 眞盛 (1443–1495), Shinchō 眞超 (1596–1659), Reikū Kōken 靈空光謙 (1652–1739), and Hōdō 法道 (1787–1839). Shinsei, the subject of the first chapter, is the founder of the Shinsei branch of Tendai Buddhism whose head temple is Saikyōji, the only temple where the Kurodani lineage is still transmitted. Shinsei is noted for fusing the Kurodani teachings on the precepts with the Pure Land teachings found in the *Ōjōyōshū* 往生要集 of Genshin 源信 (942–1017) to create a unique form of Tendai Buddhism. Unfortunately, there are very few studies on this monk, partly because there remain only two extremely brief works by him. In this chapter, Terai presents a detailed account of Shinsei's life and thought, making use of a newly discovered work called *Kumoitsuki sōshi* 雲居月双紙 by Shinsei's disciple Seizen 盛全 (1449–1505), greatly adding to our understanding of this interesting but long-neglected monk. The next chapter takes up Shinchō, the fifteenth abbot of Saikyōji. Originally a monk of the Nichiren 日蓮 school, he later converted to Tendai Buddhism and wrote a scathing criticism of the

Nichiren teachings called *Haja kenshō ki* 破邪顯正記 (Record Destroying Mistaken Views and Revealing the Correct View). The bulk of this chapter is taken up with Terai's detailed analysis of Shinchō's thought found in this text, as well as the positions advanced by monks written both to refute and defend Shinchō's position. However, in the latter part of the chapter, Terai also examines other, less well known, aspects of Shinchō's thought, helping us to gain a more rounded understanding of this monk's religion.

The third chapter is devoted to Reikū. This monk is most famous for his role in the so-called Anraku Ritsu 安樂律 movement, a movement within the Tendai school to revive the observance of the traditional precepts found in the *Four-Part Vinaya* that, as noted above, Saichō rejected in favor of the perfect and sudden bodhisattva precepts. However, this chapter focuses not on Reikū's understanding of the precepts, but on his notion of *sokushin nenbutsu* 即心念佛, or the idea that the *nenbutsu* is first and foremost a meditative practice for realizing that both Amida Buddha and his Pure Land are found immanent in one's own mind. When Reikū set forth his view in his *Sokushin nenbutsu anjin ketsujō dangi bon* 即心念佛安心決定談義本, it was quickly attacked by Gizui 義瑞 (1667–1737) of the Miidera 三井寺, and an acrimonious debate followed. In this chapter, Terai not only provides a thorough discussion of Reikū's and Gizui's positions but also introduces us to the critical assessment of these two Tendai monks' interpretations of the *nenbutsu* by the Kegon scholar Hōtan 鳳潭 (1659–1738).

The fourth chapter focuses on Hōdō, another monk of the Shinsei branch. By Hōdō's time, Tendai monks, including even monks of the Shinsei branch, had come to accept Reikū's *sokushin nenbutsu*. However, Hōdō argued that the orthodox Shinsei *nenbutsu* was not a meditative form of *nenbutsu* for contemplating Amida within one's mind; rather, he maintained that it consisted of reciting the name of Amida Buddha by entrusting oneself to this buddha's original vow to save all beings. As a result, the recitative form of the *nenbutsu* became accepted as the orthodox form of this practice in the Shinsei school.

The volume concludes with a transcription and modern Japanese translation of Kōen's *Endon bosatsukai jūjū shijūhachi gyōgi shō* 圓頓菩薩戒十重四十八行儀抄 (Extracts on the Rules of Actions concerning the Ten Major and Forty-Eight Minor Precepts of the Perfect and Sudden Precepts).

In conclusion, it can be said that this volume is a meticulous study that adds significantly to our knowledge of the history of the perfect and sudden precepts in the Tendai school. In particular, the thorough account of the Kurodani precepts lineage found in the first third of the book is an impressive

contribution to a topic in Tendai Buddhism that had been unclear for a long time. Anyone interested in the innovative ways in which the Buddhist precepts developed in Japan will find much that is fascinating in this book.

La Détermination du néant marquée par l'autoéveil. By Nishida Kitarō. Translated from Japanese to French by Jacynthe Tremblay. Nagoya: Chisokudō Publications, 2019. 449 pages. Paperback: ISBN 978-1-0724-2060-6.

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Nishida Kitarō 西田幾多郎 (1870–1945) is without any doubt the most famous Japanese philosopher of the twentieth century. A major component of current research on modern Japanese philosophy concerns his works. Not only is he considered to be the founder of the Kyoto school, he was also willing to challenge Western philosophy on its own ground and produce something new. Although Nishida's essays are well known, they are not easy to read. Even with good Japanese-language skills and a strong knowledge of the history of philosophy, understanding his thought can be challenging, and this is why translating Nishida's writings requires bilingual ability and a deep understanding of what Nishida is revealing philosophically. Jacynthe Tremblay has proven her ability to understand, explain, and disseminate Nishida's thought. More than a simple expression of her skills, her work represents a precious example of serious academic work for younger researchers.

Tremblay, who specializes in both the philosophy of religion and Japanese philosophy, is a well-known scholar who has written many commentaries on Nishida's philosophy, and is the author of the majority of Nishida's translations into French. She has also directed various interesting edited volumes on modern Japanese philosophy. In 2018, she won the Canada-Japan Literary Award for her book titled *Je suis un lieu* (I Am a Place), in which she explains how she first encountered Nishida's philosophy, the way she understands his work, and how it has changed the way she thinks and sees the world.¹

¹ Jacynthe Tremblay, *Je suis un lieu* (Montréal: Les Presses de l'Université de Montréal, 2016). The French and Japanese expressions in this review were translated into English by the author.