

Saichō's *Mappō Tōmyōki*

The Candle of the Latter Dharma

TRANSLATED WITH AN INTRODUCTION BY ROBERT F. RHODES

Introduction

Mappō Tōmyōki, or the *Candle of the Latter Dharma*, is a short but historically influential treatise on the role of the precepts in the Latter Dharma attributed to Saichō (767–822; posthumous title, Dengyō Daishi), the founder of the Tendai sect in Japan. Saichō, along with Kūkai (774–835), the founder of the Shingon sect in Japan, was a representative figure of Heian Buddhism. The Buddhism which arose in the opening years of the Heian period was characterized by its vigorous pursuit of practices aimed at the attainment of liberation from the sufferings of the world, and by its consequent rejection of the academic orientation which dominated the Buddhism of the previous Nara period. Saichō quickly came to be patronized by the Imperial Court after Emperor Kammu moved the capital to Kyōto in 794. This patronage laid the foundation for the subsequent development of an intimate relationship between the Tendai sect and the court, and led to the role of Enryakuji on Mt. Hiei (the head temple of the Tendai sect) as the guardian temple of the country and Japan's foremost center of Buddhist learning.

Helped by the fact that it was attributed to such an eminent Tendai patriarch, the *Candle of the Latter Dharma* became a prominent work in the development of the thinking concerning the Latter Dharma (*mappō*) in Japan. As its title indicates, this work seeks to determine the true Buddhist—the bearer of the light of the Buddha's teachings—in the age of the Latter Dharma. The Buddhist view of history holds that after the passing of Śākyamuni Buddha, there follows the three successive ages of the True Dharma, the Semblance Dharma, and the Latter Dharma. As the periods grow further removed from the time of the Buddha, the people's ability to understand and practice his teachings grows increasingly flawed. Thus while the Buddha's teaching, its practice by the monks, and their attainment of enlightenment all flourished in the period of the True Dharma, only the teaching and practice are found in the Semblance Dharma, and in the degenerate age of the Latter Dharma, only the teachings

THE EASTERN BUDDHIST

remain. Finally, after these three periods, the Buddha Dharma is thought to perish completely.¹

Accordingly, the *Candle of the Latter Dharma* holds that the keeping of the precepts by Buddhist monks must necessarily become less and less perfect as the age becomes further removed from Śākyamuni's lifetime, until by the time of the Latter Dharma, there will be no monk capable of keeping the precepts at all. In this age, the nominal monk—the monk who shaves his head and maintains the outward appearance of a monk but who in fact does not keep the precepts, and is a monk only in name—becomes the true Buddhist monk. Such a monk is praised as the True Treasure, the leader of the world, and the merit-field of the beings of that age.

Since this work is ascribed to Saichō, its opening words which remonstrate that although the Emperor and the Buddhist community must work together for the good of both the nation and the Buddha Dharma, the Buddhist community is being shackled by the government, should be seen as a veiled admonition of Emperor Kammu's (r. 781–806) policies aimed at bringing the Buddhist order under closer state supervision. In particular, the edict of 798,² issued when Saichō was in his early thirties, was seen by the Buddhists as a mortal threat against their religion. This edict attempted to revive the long dormant government control over the ordination of monks by providing that only those over thirty-five years of age who had successfully passed an examination on Buddhist

¹ The length of the three Dharmas differ from one work to another. Representative examples are:

- a. True Dharma 500 years; Semblance Dharma 1000 years (source: *Great Collection Sutra* 大集經, T13.379c; *The Sutra of Great Māya* 摩訶摩耶經, T12.1013c–4a);
- b. True Dharma 1000 years; Semblance Dharma 500 years (source: *Sutra of the Compassion Flower* 悲華經, T3.211b);
- c. True Dharma 500 years; Semblance Dharma 500 years (source: *Sutra of the Three Groups of Mahāyāna Repentance* 大乘三聚懺悔經, T24.1094a; *Sutra of the Sages' Kalpa* 賢劫經, T14.50c);
- d. True Dharma 500 years; Semblance Dharma 1000 years; Latter Dharma 10,000 years (source: Hui-kuan's *懷惑 Treatise Explicating the Multitude of Doubts Concerning the Pure Land* 穢淨土群疑論, T47.48c; *Statement of Vow of the Great Meditation Master Hui-ssu of Nan-yüeh* 南岳思大禪師立誓願文, T46.787a).

This list is given in Yabuki Keiki, *Sangaikyō no Kenkyū* (Tōkyō, 1927), pp. 215–218. Another influential theory which divided the time after the passing of the Buddha into five increasingly degenerate ages of 500 years each, is found in the *Great Collection Sutra*, T13.363a–b, and the *Sutra on the Source of the Vinaya*, T24.818c. However, the substance of the five periods differs slightly between these two expositions.

The *Candle of the Latter Dharma* holds that the True Dharma is 500 years and the Semblance Dharma is 1000 years.

MAPPŌ TŌMYŌKI

doctrines would be allowed to undergo ordination. It further specified that a monk who broke the precepts would be returned to the laity. Kammu's argument for instituting such policies was that there were a number of corrupt monks within the monkhood who were defiling the order.

In defense of the Buddhist order, the *Candle of the Latter Dharma* argues that since the world was already close to the Latter Dharma, the degeneration of the monkhood is not the fault of the monks themselves. Rather, in the age of the Latter Dharma, the true Buddhists are by fate destined to be unable to keep the precepts. The edict, it asserts, is fundamentally mistaken because it tries to regulate the monks' way of life in the Latter Dharma by the precepts meant for an age when the True Dharma still existed. However, with the age of the True Dharma long past and the world nearing the Latter Dharma, the monks who do not keep the precepts must be venerated as true Buddhists. Thus, in the closing lines of the treatise, the government is urged to cease patronizing the monks who maintain the outward appearance of keeping the precepts but who feel no shame in breaking them, and support the monks who do not keep the precepts at all—the true Buddhists of the Latter Dharma.

Although the *Candle of the Latter Dharma* is attributed to Saichō, none of Saichō's extant works or his biographies mentions that he wrote this work. Thus many Buddhist scholars³ have expressed doubts as to its ascription to Saichō. Most modern scholars maintain that it is not Saichō's, but the issue has yet to reach a definite conclusion.⁴

The most convincing argument against the traditional attribution of this work to Saichō is that Saichō's conception of the Buddhist precepts, as expressed in his *Kenkairon* ("Treatise on the Revelation of the Precepts"), *Sange Gakushō Shiki* ("Regulations for the Student-monk on Mt. Hiei") and other works, is

² This edict was a culmination of a series of decrees beginning in the reign of Kammu's predecessor Kōnin (r. 770–781) which was aimed at checking the political machination and economic abuses by the Buddhist monkhood. This anti-Buddhist sentiment of the Imperial court may have been precipitated by the scheme of the monk Dōkyō (d. 772) who sought to use his influence with Empress Shōtoku (r. 764–770) to usurp the throne. At the same time there seems to have existed a number of corrupt monks within the *sangha* to justify such actions by the court, as witnessed for example by an earlier Imperial edict which admonished monks who kept wives and children to mend their ways.

³ One of the earliest was Katō of the Tendai sect, who in his *Dengyō Daishi Senshūroku* (1725) labeled it a forgery of the followers of Pure Land Buddhism. Inaba Enjō, *Mappō Tomyōki Kogi* (Kyōto, Ihōkan, 1960), p. 42.

⁴ See a survey of recent articles concerning this problem in Asaeda Zenshō, "Mappō Tomyōki no Gisen Rongigi," *Indogaku Bukkyōgaku Kenkyū* 23-1 (December 1974), pp. 243-4.

THE EASTERN BUDDHIST

fundamentally at variance with that expressed in the *Candle of the Latter Dharma*. One of Saichō's most important achievements was the construction of the Mahāyāna ordination platform at Enryakuji.⁵ Although this indicates Saichō's rejection of the traditional Hīnayāna precepts, which he considered formalistic and devoid of spirituality, at the same time, it reveals his commitment to the establishment of a pure, strictly-regulated Buddhist community based upon the Mahāyāna precepts of the *Brahma-jāla Sutra*. It is thus difficult to imagine that Saichō would write a treatise which denied the necessity of keeping the precepts faithfully.⁶

A major rebuttal against this view is that the precepts spoken of in the *Candle of the Latter Dharma* are the Hīnayāna, and not the Mahāyāna, precepts.⁷ Another point is that the *Candle of the Latter Dharma* does not actually encourage the breaking of the precepts, but only admonishes the secular rulers to respect the monks that do so.⁸

Whatever the truth about its author, it is a fact that by the twelfth century, this work was being quoted as Saichō's view of the Latter Dharma. Its influence upon the formation of the new Buddhist sects of the Kamakura period was considerable, especially among the followers of the Pure Land teachings such as Hōnen and Shinran.

The earliest reference to the *Candle of the Latter Dharma* is found in the writing of Hōnen (1133–1212). Although it is not quoted in his major work, *Senjaku Hongan Nembutsu-shū* ("Selection of the Nembutsu of the Original Vow"), it is twice referred to in his other works.⁹ In the *Jūni Mondō* ("Twelve Questions and Answers"), a short exchange of questions and answers on the Pure Land teachings, it says,

In the age of the Latter Dharma, there is no holder of precepts or breaker of precepts. It is written in Dengyō Daishi's *Candle of the*

⁵ Actually permission to build the ordination platform was granted only after Saichō's death.

⁶ Inoue Mitsusada, "Chūko Tendai to Mappō Tōmyōki," *Nihon Shisōshi Taikōi Geppō* 30 (January 1973), p. 2.

Another reason for considering this a later forgery is that while all of Saichō's authentic works consider the Latter Dharma to begin 2000 years after the Buddha's passing, this work holds it to begin after 1500 years. See Ichimura Motosaburō, "Dengyō no Mappōkan ni tsuite," *Shigaku Zasshi* 40–11 (November 1929), pp. 83–98.

⁷ See the argument advanced by Eisai, p. 8.

⁸ Ienaga Saburō, *Jōdai Bukkyō Shisōshi Kenkyū* (Kyōto, 1966), p. 196.

⁹ It appears twice in his collection of sermons, the *Jūni Mondō* and the *Gyakushū Seppō*, which are found in Ishii Kyōdō, ed., *Hōnen Shōnin Zenshū* (Kyōto, 1955), pp. 634 and 243, respectively.

MAPPŌ TŌMYŌKI

Latter Dharma that there are only nominal *bhikṣus*. Why should we distinguish as good or evil the monks who keep the precepts and the monks who break the precepts? Since it is for those common people that the Original Vow was raised, one must hurry and call out Amida's name.¹⁰

This is in answer to the question placed before Hōnen as to whether there were any difference in rank after birth into the Pure Land between the nembutsu practitioner who kept the precepts but recited the nembutsu just a few times, and the one who broke the precepts but recited the nembutsu a number of times. Hōnen emphatically answers that the efficacy of the nembutsu does not differ whether one keeps or breaks the precepts because the distinction between the precept-holder and precept-breaker is meaningless in the *Latter Dharma*. In Hōnen's perspective, in the *Latter Dharma*, no one—whether it be the monks who kept the precepts, monks who broke them, or the common people—is capable of engaging in any practice besides the nembutsu that would enable them to save themselves. All must rely on Amida's Original Vow which promises their birth into the Pure Land for their salvation.

Hōnen's disciple Shinran (1173–1262) quotes over half of the *Candle of the Latter Dharma* in the "Transformed Buddha-land", the sixth chapter of his *Kyōgyōshinshō* ("Teaching, Practice, Faith and Enlightenment").¹¹ In this chapter Shinran analyzes the character of the Buddhist order of his age, and criticizes its shortcomings. The *Candle of the Latter Dharma* occupies a central position in a series of quotations from the Buddhist canon determining the exact nature of the three Dharmas and the kinds of activities carried out in them. Through these quotations, Shinran tried to show that the difficult practices advocated by those who attempt to reach enlightenment through their own powers are impossible in the *Latter Dharma* and prove that the way of the nembutsu is the proper practice for this age. Here it is important to note that Shinran does not quote the last portion of the *Candle of the Latter Dharma* (from the quotation from the *Sutra Settling the Doubts Concerning the Semblance Dharma* onward), possibly because Shinran was not concerned with what he considered the political problems of Saichō's time.¹²

Because the *Kyōgyōshinshō* is written in the form of a *monrui*—a collection of pertinent passages from the sutras and treatises concerning a particular topic—Shinran rarely states his personal interpretations of the passages he quotes. With the *Candle of the Latter Dharma* there is no exception, and although he quotes this work extensively, nowhere can we find Shinran stating his reason for quot-

¹⁰ *Ibid.*, p. 643.

¹¹ *Shinshū Seitan* (Kyōto, 1979), pp. 360–7.

¹² Matsubara Yūzen, *Shinran to Mappō Shisō* (Kyōto, 1968), p. 136.

THE EASTERN BUDDHIST

ing it. However, various commentaries by Shin sect scholars agree that the teaching that the monk without the precepts is the true monk of the Latter Dharma expressed in the *Candle of the Latter Dharma* was influential in Shinran's decision to openly marry and declare himself "neither monk nor layman."

For example, Ryōshō (1788–1842) states that the *Candle of the Latter Dharma* is quoted in the *Kyōgyōshinshō* to show that in the age of the Latter Dharma, the true Buddhist and the object of Amida's compassion is the *bhikṣu* without the precepts.¹³ Inaba Enjō further declares that at the bottom of Shinran's use of this work is his profound belief that the monk without the precepts which appears in this work is none other than Shinran himself,¹⁴ who had once been a Tendai monk but had left it when he realized that his abilities as a being of the degenerate age of the Latter Dharma was no match for the rigorous demands the monkhood placed upon him.

There can be no mistaking of the great influence that the *Candle of the Latter Dharma* had upon the consciousness of the Buddhists of that age. Especially among the followers of the Pure Land faith, the message of this treatise that in the age of the Latter Dharma, practices suitable to that age must be employed if one were to gain any benefit from them, was interpreted to mean that in the age of the Latter Dharma the only possible way to salvation lay in the recitation of the nembutsu, which they considered the practice most suited to that age. That this was a common view is corroborated by Nichiren who, in introducing the position of the Pure Land believers in his *Shugokokkaron* ("Treatise on Protecting the Nation"), quotes the *Candle of the Latter Dharma* as the scriptural authority which was being currently used to prove that this age is already within the Latter Dharma, and to assert that in this age there is no practice or enlightenment, and not one person in ten thousand could attain the Way.¹⁵

Just as Nichiren criticized such views, Eisai (1146–1215), the founder of the Rinzai Zen sect in Japan, was critical of these views. Eisai held that since the practice of zazen invariably assured one's enlightenment, this was the practice most suited to the Latter Dharma. Furthermore, Eisai emphasized the strict keeping of the precepts as fundamental to the Zen discipline, and asserted that even those of inferior capacities must regulate their lives according to the precepts.

In his major work, the *Kōzengokokuron* ("Treatise on the Propagation of Zen to Protect the Nation"), Eisai states,

A certain person said, "It is stated in Dengyō Daishi's *Candle of the Latter Dharma*, 'There is no person who keeps the precepts in the Latter

¹³ *Ibid.*, pp. 137–8.

¹⁴ Inaba, p. 48.

¹⁵ *Shōwa Teihon Nichiren Shōnin Ibum*, Vol. 1 (Minobu Kuonji, 1925), p. 100.

MAPPŌ TŌMYŌKI

Dharma. If there is one who keeps the precepts, this is quite strange. It is as if a tiger were in the marketplace.' ”

Answer: Does not the statement in the *Large Perfection of Wisdom Sutra* that the lion bites the man and the mad dog chases the ghost, refer to this? Why do you chase after the ghost of words and letters, and always forget that there are people who keep the precepts and whose practice is virtuous? When the provisional instructions of the Sage are seen from a broad perspective, we see that they were established because he was concerned with the good *karma* of the sentient beings of the future.

Seven sutras and treatises are then cited to corroborate this argument. Then it continues:

They all encourage the practice of the precepts in the Latter World. All of the Tathāgata's words are worthy of the Latter World, and the Founder's (i.e., Saichō's) words are for this age and on. You should apprehend the spirit of Dengyō Daishi's exposition. Perhaps it is the precepts of the Hīnayāna *vinaya* rules, and not the Mahāyāna bodhi-sattva precepts, that he speaks of.¹⁶

Although Eisai admitted that his age was well into the Latter Dharma, that to him was no reason for casting aside the precepts as not being in accordance with the capacities of the people of that age. Thus it was only natural that he criticized the tendency of the age to use the *Candle of the Latter Dharma* to devalue the importance of keeping the precepts in the practice of Buddhism.¹⁷

The *Candle of the Latter Dharma*, with its emphasis on the inability of the monks to regulate their lives in accordance with the Buddhist precepts in the Latter Dharma, reflects the confused and pessimistic atmosphere of the late Heian to early Kamakura period of Japanese history. The argument set forth in this work must have been extremely persuasive to many Buddhists of that age. Although not all who came into contact with this work agreed with its thesis, the question it posed on the proper conduct of a monk living in the midst of the Latter Dharma forced them to confront this problem, and strongly influenced the Buddhists of this crucial period in Japanese history.

¹⁶ Ichikawa Hakugen, Iriya Yoshitaka and Yanagida Seizan, eds., *Chūsei Zanka no Shisō*, Nihon Shisō Taikō 16 (Tokyo, 1974), pp. 34-5.

¹⁷ As to the influence this work had on Dōgen (1200-1253), although he does not quote this work directly, it has been noticed that several passages in the chapter "Merits of the Kaṣaya" of the *Shōbōgenzō* may have been written with this work in mind. See Bandō Shōjun, "Mappō Tōmyōki no Shisōteki Igi," *Shinshū Kenkyū* 21 (December 1976), pp. 126-7.

THE EASTERN BUDDHIST

Text

The text used for this translation is that found in *Dengyō Daishi Zenshū*, vol. 3 (Tokyo; Tendai-shū Shūten Kankōkai, 1912), pp. 483–495. The annotated text found in Matsubara Yūzen, *Mappō Tōmyōki no Kenkyū* (Kyoto; Hōzōkan, 1979), pp. 176–194, was also consulted. In preparing this translation, I have made frequent reference to Inaba Enjō, *Mappō Tōmyōki Kōgi* (Kyoto; Ihōkan, 1960), whose exhaustive commentary was especially useful in elucidating difficult passages. In particular, I have followed his comments closely in translating the highly rhetorical and obscure introductory section of the text. Another useful work was Yamabe Shūgaku and Akanuma Chizen, *Kyōgyōshinshō Kōgi*, vol. 3 (Kyōto; Hōzōkan, 1951), pp. 1425–64, which treats in some detail the portions of the *Mappō Tōmyōki* quoted in Shinran's *Kyōgyōshinshō*. See also Peter Fischer, *Studien zur Entwicklungs-Geschichte des Mappō-Gedankens und zum Mappō-tōmyō-ki* (Hamburg, 1976).

Mappō Tomyōki

The Candle of the Latter Dharma

COMPILED BY SAICHŌ, ŚRAMANA OF JAPAN

THE ONE who conforms to the One Thusness¹ and spreads his teachings is the Dharma-king. The one whose virtue permeates the Four Seas² and transmits his influence among the people is the Benevolent King.³ This being so, the Dharma-king and the Benevolent King reveal each other's presence and enlighten all beings; the Absolute Truth and the Secular Truth⁴ rely on each other and spread the teachings. It is for this reason that the profound writings of Buddhism fill the world and sage counsel overflows under Heaven.

Now, we foolish monks accept and obey the Heavenly Net⁵ and respect and obey the Emperor's severe decree.⁶ There is no time for us to rest complacent.

Now, there are three periods to the Dharma, and also three types of people. Instructions concerning the teachings and precepts arise and disappear depending on the time, and words repudiating or praising the

¹ The absolute Reality beyond all dualistic discriminations.

² The whole world.

³ The Dharma-king and the Benevolent King refer to the Buddha and the secular ruler, respectively.

⁴ The Absolute Truth (*paramārtha-satya*) is the reality beyond all dualistic discriminations, while the Secular Truth (*samvṛiti-satya*) is reality as it is discriminated by deluded sentient beings. In this work the Buddha is likened to the Absolute Truth and the Emperor to the Secular Truth. The argument here is that the spiritual truth (Buddhism) and secular authority (Emperor) must work together if Buddhism is to spread, and society is to be in harmony.

⁵ The punishment of criminals by Heaven is likened to a fish being caught in a net. This metaphor is from the *Lao-tzu*, chapter 23.

⁶ Refers to Emperor Kammu's attempt to reinstate government control over the ordination and conduct of Buddhist monks; see Introduction, p. 75-76.

keeping of the precepts were employed or cast aside depending upon the audience. As for the fortunes of the Three Ancient Worthies,⁷ their prosperity and decline were not the same; as for the capacities of the beings⁸ of the five five-hundred year periods after the Buddha's passing,⁹ their wisdom and enlightenment are also different. How can beings of different capacities be saved in the same way? How can all of the Buddha's teachings concerning the precepts be arranged under one principle?

For this reason, the successive stages of the True, Semblance and Latter Dharmas will be detailed, and the activities of the monks who break or hold the precepts will be clarified. There are three sections in this work. First, the True, Semblance and Latter Dharmas will be defined. Next, the behavior of the monks who keep or break the precepts will be ascertained. Last, the teachings of the Buddha will be raised and compared with the behavior of the monks of the present age.

First, the True, Semblance and Latter Dharmas will be defined. The various theories concerning the length of the three periods are not in agreement. To begin with, one theory will be given. Chi of the Mahāyāna,¹⁰ quoting the *Sutra of the Sages' Kalpa*, says,

"After the Buddha's *nirvāṇa*, the True Dharma lasts 500 years, and the Semblance Dharma lasts one thousand years. After this 1500 years, Śakyamuni's Dharma will completely perish."¹¹

The Latter Dharma is not mentioned. According to another opinion, since the nuns did not observe the eight rules of deference,¹² and were

⁷ The three sages of ancient China: Fu Hsi, Wen Wang, and Confucius.

⁸ The ability of each being to understand the teachings of the Buddha. The inconsistencies found within the Buddha's teachings on a particular topic is attributed to the Buddha's need to suit his discourses to the capacities of his audience.

⁹ The period after the Buddha's passing, according to one widely-believed theory, is divided into five increasingly degenerate ages of 500 years each; see p. 89, and Introduction, note 1.

¹⁰ Also, Kuei-chi, whose title was Tz'u-en-ta-shih. The disciple of Hsüan-tiang, and the founder of the Fa-hsiang sect in China.

¹¹ T14.50c. This quotation appears in the *Chin-kang-pan-jo-lun-hui-shih*, quoted later in this work; see note 22.

¹² Eight ways in which a nun must pay deference to a monk: (1) a nun, however senior in rank, must pay deference to even a newly-initiated monk; (2) a nun may not speak ill of a monk; (3) a nun may not point out a monk's transgressions or speak of his shortcomings; (4) a nun who has transgressed upon the precepts (of which there are

MAPPŌ TŌMYŌKI

lax and negligent, the True Dharma was not prolonged. Therefore, we will not rely on this theory.¹³

Also, it is stated in the *Nirvāṇa Sutra*,

“In the Latter Dharma there is a multitude of 120,000 great bodhisattvas who keep the Dharma, and it will not perish.”¹⁴

Since this is a reference to those of superior rank, it cannot be used either.

Question: If this is so, what are the activities of the monks of the 1500 years?

Answer: Investigating the *Sutra of Māya*, we find,

“In the first five hundred years after the Buddha’s *nirvāṇa*, the Seven Wise Sages, such as Mahākāśyapa, will one after another dwell in and hold the True Dharma, and it will not perish. After 600 years, the ninety-five kinds of non-Buddhist teachings will thrive, and Āśvaghoṣa will appear in the world and humble these various non-Buddhist teachings. After 700 years, Nāgārjuna will appear in the world and strike down the banners of the erroneous views. After 800 years, the *bhikṣus* will become self-indulgent and idle, and there will be only one or two who will attain the fruit of the Way. After 900 years, manservants will become *bhikṣus* and maidservants will become nuns. After 1000 years, hearing of the contemplation on impurities,¹⁵ they will be wrathful and not desire to practice it. After 1100 years, monks and nuns

thirteen), which if broken results in a temporary suspension of her status as a nun, must perform penitence under a monk; (5) a nun must receive the complete precepts from a monk; (6) a nun must receive instructions from a monk twice a month; (7) a nun must attend a summer retreat for three months under a monk; (8) a nun must visit the *saṅgha* during the summer to seek out a monk under whom she can confess her sins.

¹³ According to the *Mappō Tōmyōki Kōgi* (pp. 69–70), the *Sutra of the Source of the Vinaya* states that the True Dharma was shortened from 1000 years to 500 years when the Buddha allowed women to enter the *saṅgha* (see T24.818c). However, the *Commentary on the Vinaya of Good Views* (Pali: *Samantapāsādikā*) states that because the nuns did in fact hold the eight rules of deference, the True Dharma was restored to its original length (see T24.796c). The author of the text here maintains that the True Dharma must only be 500 years, in view of the fact that nuns at present are lax in holding the eight rules of deference.

¹⁴ T12.474a.

¹⁵ Method of removing cravings and desires by contemplating the impurities of the body. The practitioner imagines the successive stages of one’s death and resulting putrefaction of the body.

THE EASTERN BUDDHIST

will marry, and break and slander the *vinaya*. After 1200 years, those monks and nuns will both have children. After 1300 years, their *kaṣāya* will turn white.¹⁶ After 1400 years, the four groups of disciples¹⁷ will be like hunters and will sell away the offerings presented to the Three Treasures. After 1500 years, there will be two monks in the country of Kauśāmbī who will dispute with each other, and ultimately, murder each other. Consequently, the Buddhist teachings will be stored away in the *nāga*'s palace."¹⁸

These words are also found in *chüan* 18 of the *Nirvāna Sutra*, as well as the *Benevolent Kings Sutra*¹⁹ and so forth. According to the words of these sutras, after 1500 years, there will be no precepts, *samādhi* or *prajñā*.²⁰ For this reason, it is stated in *chüan* 51 of the *Great Collection Sutra*,

"After my *nirvāna*, in the first five hundred years, the various *bhikṣus* and others will be within my True Dharma, and their liberation will be firm. (To first attain the fruits of the Holy Path is termed "liberation.") In the next 500 years, their *dhyāna* will be firm. In the next 500 years, their listening to many teachings will be firm. In the next 500 years, their construction of temples will be firm. In the last 500 years, strifes and disputes will be firm, and the Pure Dharma will completely disappear."²¹ (And so forth.)

This means that in the first three 500 year periods, the three Dharmas of precepts, *samādhi* and *prajñā*, successively, will be firm and abide in this world. That is, these are the two periods quoted above of the True Dharma of 500 years, and the Semblance Dharma of 1000 years. The periods from the construction of temples on are both of the Latter Dharma. For this reason, it is stated in Chi's *Reconciling the Inconsistencies of the Diamond Wisdom Sutra*,

"The True Dharma lasts 500 years, and the Semblance Dharma lasts 1000 years. After this 1500 years, the True Dharma which had been current will completely perish."²²

¹⁶ That is, they will become laypeople, who wear white garments.

¹⁷ Monks, nuns, laymen and laywomen.

¹⁸ T12.1013b-1014a is being paraphrased here. The *Sutra of Maya* 大術經 is an alternate name for this sutra, commonly referred to as the *Sutra of Great Māya* 摩訶摩耶經.

¹⁹ T12.473c and T8.833b-834a, respectively.

²⁰ Three disciplines which together form the fundamental practice of Buddhism.

²¹ T13.363a-b.

²² T40.736a.

For this reason it is known that after the period of the construction of stupas on, both remaining periods belong to the Latter Dharma.

Question: If this is so, then in what time does the present world fall?

Answer: Although there are many theories as to the chronology since the Buddha's *nirvāṇa*, two theories will be given here. First, the Dharma Master Fa-shang and others, following the *Record of Extraordinary Events of the Chou Dynasty*, says the Buddha entered *nirvāṇa* on the water-monkey year, the fifty-third year of the reign of Mu Wang-man, the fifth lord of the Chou dynasty.²³ If we rely upon this theory, from that water-monkey year until our metal-snake year, the twentieth year of Enryaku,²⁴ it is 1750 years.

Second, Fei Ch'ang-fang and others, following the *Spring and Autumn Annals* of Lu, says that the Buddha entered *nirvāṇa* on the water-rat year, the fourth year of the reign of K'uang Wang-pan, the twenty-first lord of Chou.²⁵ If we follow this theory, from that water-rat year until our metal-snake year, the twentieth year of Enryaku, it is 1410 years.

Therefore, it is known that the present time is the extreme end of the Semblance Dharma. The activities carried on in this age are already identical with those of the Latter Dharma. Within the Latter Dharma there is only the verbal teaching, and there is no practice or enlightenment.²⁶ If there were Dharmas of precepts, there may be the breaking of the precepts, but since by now there are no Dharmas of precepts, what precepts are there to break? And since there is no breaking of the pre-

²³ 948 BC. Fa-shang (495-580), an eminent Buddhist scholar of the Period of the Northern and Southern Dynasties, states that the Buddha was born in Chou-wang 24 (1027 BC) and lived for seventy-nine years (see T50.485b). This theory is based upon the no longer extant *Record of the Extraordinary Events of the Chou Dynasty* (*Chou-i-chi*), which Fa-lin (571-640) quotes in his *P'o-hsieh-lun* (T52.478b). In the latter work, events in Mu Wang-man 53 (948 BC) are interpreted as signalling the Buddha's *nirvāṇa* in the west; see Inaba, p. 70.

²⁴ 801 AD.

²⁵ 609 BC. The thesis that the Buddha's *nirvāṇa* occurred in K'uang Wang-pan 4 (609 BC) is found in Fei Ch'ang-fang's *Li-tai-san-pao-chi* (T49.23a). This was based upon the record of shooting stars falling like rain one summer night in the year 690 BC (Chuang-man 7), found in the *Spring and Autumn Annals*, which was interpreted as signalling the Buddha birth. (see Inaba, pp. 81-2).

²⁶ Teaching, practice and enlightenment indicate the successive stages in Buddhist practice.

THE EASTERN BUDDHIST

cepts, how much less is there the keeping of the precepts? For this reason the *Great Collection Sutra* states,

“After the Buddha’s *nirvāna*, monks without precepts fill the province.”²⁷
(And so forth.)

Question: Throughout the various sutras and *vinayas*, the monks who break the precepts are proscribed and not permitted to enter the *sangha*. Even monks who break the precepts are so admonished, then how much more so the monks without the precepts. However, here you argue repeatedly that there is no keeping of precepts in the Latter Dharma. Why should one without a wound hurt himself?

Answer: Your reasoning is not correct. The activities which exist in the True, Semblance and Latter Dharmas are stated throughout the various sutras. Among monks and laymen, Buddhist or non-Buddhist, can there be anyone who opens the sutras without finding such passages? Why should I, while being attached to my evil way of life, conceal the True Dharma which maintains the country? However, the point being discussed now is that in the Latter Dharma, there are only nominal *bhikṣus*.²⁸ These nominal *bhikṣus* are the True Treasures of the world. There are no other merit-fields.²⁹ Even if there was one who kept the precepts in the Latter Dharma, it must be called exceedingly strange. It is like a tiger in the marketplace.³⁰ Who can believe it?

Question: The matter of the True, Semblance and Latter Dharmas have been seen in many sutras. In what scripture does the argument that the nominal *bhikṣu* of the Latter Dharma are the True Treasure of the world appear?

Answer: In *chüan 9* of the *Great Collection Sutra*, it is stated,

“For example, it is like true gold being considered a priceless treasure. If there were no true gold, then silver would be considered a priceless treasure. If there were no silver, then brass, a false treasure, would be

²⁷ This statement is not found in this sutra. It is found attributed to this sutra in Tao-hsüan’s *Ssu-fen-lü-shan-fan-pu-ch’üeh-hsing-shih-chao* (T40.40b; see Inaba, p. 92).

²⁸ *Bhikṣus* who are *bhikṣus* in name only, who do not keep the precepts.

²⁹ The field in which one plants the seeds of future merits; in this case, it indicates a monk who is recipient of the veneration and alms of the laity.

³⁰ An allusion to a story found in the *Han Fei Tzu*, chapter 30, given as a metaphor of something quite rare and unbelievable.

considered a priceless treasure. If there were no false treasure, then cuprite or nickel, iron, pewter, lead or tin would be considered priceless treasures. Likewise, in the entire world, the Buddha Treasure is priceless. If there were no Buddha Treasure, then the *pratyekabuddha* would be considered supreme. If there would be no *pratyekabuddha*, then the *arhat* would be considered supreme. If there were no *arhat*, then the remaining group of wise sages would be considered supreme. If there were no remaining group of wise sages, an ordinary man who has attained *samādhi* would be considered supreme. If there were no ordinary man who has attained *samādhi*, a pure keeper of the precepts would be considered supreme. If there were no pure keeper of the precepts, then a *bhikṣu* who keeps the precepts imperfectly would be considered supreme. If there were no *bhikṣu* who kept the precepts imperfectly, then a nominal *bhikṣu* who shaved away his hair and beard and donned a *kaṣāya* would be considered the supreme treasure. When compared to the ninety-five kinds of non-Buddhist ways, he would be foremost. He should accept the veneration of the world and become the merit-field of the people. Why? Because he shows to sentient beings that he is a monk.³¹ If one protects, cares for and worships him, one will quickly attain the rank of insight into the birthlessness of *dharmas*.³² (This ends the quotation from the sutra.)

In this statement, there are eight levels of pricelessness: the *tathāgata*, the *pratyekabuddha*, the *śrāvaka*, as well as the three prior attainments,³³ the ordinary man who has attained *samādhi*, the one who keeps the precepts, the one who breaks the precepts, and the nominal monk without the precepts. In this order, each becomes the priceless treasure in the time of the True, Semblance and Latter Dharmas. The first four are of the time of the True Dharma, the next three are of the time of the Semblance Dharma, and the last one is of the time of the Latter Dharma. For

³¹ The text here is corrupt. I have here followed the revision and interpretation given by Inaba, p. 97–98, which follows the reading found in the Takada manuscript of Shinran's *Kyōgyōshinshō*.

³² T13.363b. "Insight into the birthlessness of *dharmas*" refers to the awareness that all *dharmas* neither arise nor pass away because they are empty. The bodhisattva who has gained this insight attains the rank of non-retrogression, that is to say, he does not fall back in his subsequent search for complete enlightenment.

³³ The three prior attainments are the ranks prior to that of *arhat*: *srotāpanna*, *sakṛddāmin* and *anāgāmin*.

THE EASTERN BUDDHIST

this reason it is clearly known that the monk who break the precepts and the monk without the precepts are both True Treasures.

Question: Respectfully viewing the statement above, it has become clear that even the monk who breaks the precepts and the nominal *bhikṣu* are none other than True Treasures. Why then is it stated in the *Nirvāṇa Sutra*, the *Great Collection Sutra* and others,³⁴

“If kings and ministers venerate a monk who breaks the precepts, the three calamities³⁵ will arise in the country, and finally they will be born in hell”?

Since this is so even for the *bhikṣu* who breaks the precepts, how much more would it be for the *bhikṣu* without the precepts? This would mean that the Tathāgata sometimes rebukes and sometimes praises the monk who breaks the precepts. How can the words of the same Sage contain an error of inconsistency?

Answer: Your reasoning is not correct. To begin with, the *Nirvāṇa* and other sutras, proscribes the monks who break the precepts of the world of the True Dharma, and not the *bhikṣus* of the Semblance and Latter Dharmas. Although these are called by the same names, there is a difference in the times. To prohibit or permit according to the time—this is the purport of the Great Sage. Therefore, there is no inconsistency with the World-honored One.

Question: If this is so, then how is it known that the *Nirvāṇa* and other sutras only proscribe the monk who breaks the precepts who belongs to the period of the Latter Dharma, and not to the monk of the Semblance and Latter Dharmas?

Answer: The explanation of the eight levels of True Treasures in the *Great Collection Sutra* quoted above is the proof. This is because all become the priceless treasure in their time. Only in the time of the True Dharma, the *bhikṣu* who breaks the precepts defiles the pure *sangha*. For this reason, the Buddha firmly proscribed the monks who break the precepts and did not allow those who did so to enter the *sangha*.

As to the reason why this is so, it is stated in *chapter 3* of the *Nirvāṇa Sutra*, “The Tathāgata has now bestowed the unsurpassable True Dharma

³⁴ This refers to quotations from these sutras which appear below.

³⁵ Calamities brought on by famine, war and pestilence (see T13.173a).

MAPPŌ TŌMYŌKI

on various kings, ministers, councilors, *bhikṣus*, *bhikṣuṇīs*, *upāsakas* and *upāsikās*. These various kings, ministers, as well as the four groups of Buddhists, should encourage and inspire the various students of the Way and others, and enjoin them to attain the highest precepts, *samādhi* and *prajñā*. If there is one who does not study these three kinds of Dharmas and is lax and negligent, and breaks the precepts and destroys the True Dharma, then the various kings, ministers and the four groups of Buddhists should chastise him. Such kings, ministers, as well as the others will gain immeasurable merit, and there will be no minor crimes. After my *nirvāṇa*, if there is a *bhikṣu* anywhere who holds the precepts and protects and holds the True Dharma, who sees a person destroying the Dharma, he should immediately expel, scold, and punish the offender. This is my disciple, a true *śrāvaka*. Know that this person will gain immeasurable merit. If there is a good *bhikṣu* who sees a person destroy the Dharma, but leaves him alone and does not scold, expel and dispose of him, know that this person is an enemy within the Buddhist Dharma."³⁶

Also, it is stated in *chūan* 28 of the *Great Collection Sutra*,

"If there is a king of a country who, seeing my Dharma destroyed, forsakes it and does not defend it, the charity, precepts and *prajñā* which he cultivated in innumerable past lives will all perish. The three types of unlucky occurrences³⁷ will appear within the country . . . at the end of his life, he will be born in great hell."³⁸

It is also stated in *chūan* 31 of the same sutra,

"The Buddha said, 'O great king, protect the one single *bhikṣu* who is in accordance with the Dharma, and do not protect the innumerable *bhikṣus* who have committed various evils. Here I only permit two people to be cared for and be protected. One is the *arhat* who possesses the eight liberation. The second is the *śrotāpanna*.'"³⁹ (And so forth.)

We often see a number of such proscriptions. All are statements of proscriptions of the time of the True Dharma, and are not the teaching

³⁶ T12.381a-b.

³⁷ See note 35.

³⁸ T13.173a.

³⁹ The original statement in the sutra states that the Buddha permits only two kinds of people—the *arhat* with the eight liberations and the *śrotāpanna*—to protect and care for the property of the *saṅgha* (T13.216a); this quotation thus differs considerably in meaning.

THE EASTERN BUDDHIST

for the Semblance and the Latter Dharmas. The reason why this is so is because in the closing years of the Semblance Dharma and in the Latter Dharma, the True Dharma is not practiced, so there is no Dharma which could be broken. What could be named the breaking of the Dharma? There are no precepts which could be broken. Who could be named a breaker of the precepts? Also the great king of that time could have no practice at all which he should protect. For what reason could the three calamities appear, and he lose his charity, precepts and *prajñā*? Also, in the Semblance and Latter times, there is no person who has attained enlightenment. How could it be revealed to the king that he is permitted to protect the two sages? Therefore it is known that all of the above explanations are made in reference to the world of the True Dharma, when, because there is the holding of the precepts, there is also the breaking of the precepts.

Next, in the 1000 years of the Semblance Dharma, during the first 500 years, the monks who keep the precepts gradually decrease, and the monks who break the precepts gradually increase. Although there is the practice of precepts, there is no attainment of enlightenment.

For this reason it is stated in *chūlan* 7 of the *Nirvāṇa Sutra*,

“Kāśyapa Bodhisattva said to the Buddha, ‘World-honored One, the Buddha has explained that there are four types of Māra.⁴⁰ How can I distinguish between the teachings of Māra and the teachings of the Buddha? Various sentient beings will follow and pursue the practices of Māra. There will also be those who follow and obey the preachings of the Buddha. How can I know these people?’ The Buddha said to Kāśyapa, ‘Seven hundred years after my *parinirvāṇa*, these Māra Pāpīyas will gradually arise, and obstruct and destroy my True Dharma. It is like a hunter donning monk’s robes. The Māra-king Pāpīyas are also like this. They will create a figure of a *bhikṣu*, a figure of a *bhikṣuṇī*, a figure of an *upāsaka* and *upāsikā*; they will also conjure up a body of a *srotāpanna* and so on, until they conjure up a body of an *arhat*, as well as the physical body of a Buddha. The Mara-kings by means of these

⁴⁰ The four Māras (demons) are the demon of defilements (*kleśa*), the demon of aggregates (*skandha*), the demon of death, and the Māra Pāpīya, the demon-king of the Sixth Heaven of Desire. They all bring harm to sentient beings. The *Kyōgyōshinshō Kōgi* explains them to mean Māra’s sutras and *vinayas*, plus those who uphold them (p. 1453).

forms with defilements create the body without defilements⁴¹ and destroy my True Dharma. These Māra Pāpiyas, to destroy my True Dharma, will say thus: "The Buddha was staying at Jetavana vihāra in Śrāvastī. He permitted the various *bhikṣus* to receive and accumulate manservants and maidservants, servants, cows, sheep, elephants, horses . . . copper and iron kettles and cauldrons, large and small bronze basins, and other necessities, to till the fields and plant seeds, to buy and sell and engage in business, and to accumulate rice and cereals. Such activities are due to the Buddha's great compassion. He pities the sentient beings and allows all this to be accumulated." These sutras and *vinayas* are all teachings of Māra.'"⁴² (And so forth.)

It has already been stated that after 700 years following the Buddha's *nirvāṇa*, the Pāpiyas gradually arise. For this reason, it is known that the *bhikṣus* of that time gradually covet and accumulate the eight impure things.⁴³ To preach these deluded teachings is the Māras' doing. Within these and other sutras, the age is clearly indicated and their actions are explained in detail. Certainly they must not be doubted. Here we have given one quotation to illustrate this age. Know that others all follow this example.

Next in the latter half of the Semblance Dharma, the monks who keep the precepts decrease and the monks who break the precepts are innumerable. For this reason it is stated in *chūan* 6 of the *Nirvāṇa Sutra*,

"The Buddha said to the bodhisattva, 'Good son! For example, suppose there is a *kālaka* grove with a great number of trees gathered together. In this grove there was only one tree called the *tinduka*.⁴⁴ The fruit of the *kālaka* and *tinduka* trees look alike and cannot be distinguished. At the time when the fruits had ripened, there was a woman who picked every one of them. Only one-tenth of them were

⁴¹ "Defiled form" here refers to the Māra king; "undefiled form" to that of the Buddha and the four sages who possess undefiled wisdom.

⁴² T12.405c-403a, b.

⁴³ Things that a monk should not possess. Opinions vary as to what they are; the *Nirvāṇa Sutra* does not specify them. Inaba, p. 109, gives (1) fields, (2) seedlings, (3) grains and silk, (4) servants, (5) domestic animals, (6) precious treasures, (7) cushions and cauldrons and (8) ivory and gold decorated beds. The list is found in Tao-hsüan's *Ssu-fen-lā-shan-fan-pu-ch'ueh-hsing-shih-chao* (T40.69c).

⁴⁴ Although they look alike, the fruit of the *kālaka* is poisonous, while that of the *tinduka* is edible. The former is described as being black, while the latter is said to resemble a persimmon; see Inaba, p. 110.

tinduka fruit, and nine-tenths were *kālaka* fruit. This woman unknowingly brought them back to the marketplace and displayed them to sell. Ignorant people and small children, again not distinguishing between the fruits, bought the *kālaka* and died after eating them. A group of wise men heard of this and asked the woman, "You, where did you get this fruit?" The woman then told them the place. The people said, "At that place, there are many *kālaka* trees, and there is only one *tinduka* tree." The people, once they found out, laughed and threw them away. Good son! The eight impure things within the great *sangha* are also like this. Within this *sangha* there are many who receive and use these eight things. There is only one pure monk who holds the precepts and does not receive these eight impure things. He knows that many monks receive and accumulate these prohibited things, but he stays with them and does not shun them and leave them. He is like that one *tinduka* tree in the grove."⁴⁵

Also, it is stated in the *Sutra of the Ten Wheels*,

"If one, taking refuge in my Dharma, renounces the world, and does evil deeds, even though such a person styles himself a *śramaṇa*, he is not a *śramaṇa*, and even though he styles himself a performer of pure deeds, he is not performing pure deeds. *Bhikṣus* such as these open and indicate the hidden treasury of merits of the all-virtuous Dharmas to every heavenly being, dragon and *yakṣa*, and becomes the good friend in the Dharma to sentient beings.⁴⁶ Even though they are not the kind of people who crave little and are satisfied, they shave away their hair and beard, and wear the robes of the Dharma. Because of this causal relationship, they will nourish the good roots leading to enlightenment of sentient beings, and open and indicate the good Way for heavenly beings. . . . The *bhikṣu* who breaks the precepts, even though he is a corpse, is, due to the remaining vigor of the precepts, like cow yolk.⁴⁷ Although this cow is dead, it is for this very reason that people take it. Also, it is like the musk of the musk-deer which is useful after its death."⁴⁸ (And so forth.)

⁴⁵ T12.401a.

⁴⁶ A person who teaches the correct Dharma, and causes others to turn towards the Buddhist teachings.

⁴⁷ A kind of medicine obtained from the entrails of a sick cow, used in treating children's diseases, etc.

⁴⁸ T13.693c-694a, b.

MAPPŌ TŌMYŌKI

It has been stated above that in the *kālaka* grove, there is one *tinduka* tree. This is a parable showing that the fortune of the Semblance Dharma has already abated, that the monks who break the precepts fill the world, and that there are no more than one or two *bhikṣus* who keep the precepts. Also, it is stated that that the *bhikṣu* who breaks the precepts, even though he is a corpse, is like the musk-deer's musk, which is useful even though he is dead. To be useful though dead means that he becomes the sentient beings' good friend in the Dharma. It is known clearly that this statement—that at this time the monk who breaks the precepts is gradually tolerated and becomes the merit-field of the world—is identical with the statement of the *Great Collection Sutra* above.

Next, after the closing years of the Semblance Dharma, there are no precepts at all. The Buddha, knowing the destiny of this age, praised the nominal monk and makes him the merit-field of the world in order to save the the people of the Latter Dharma.

Also, it is stated in *chūan* 52 of the *Great Collection Sutra*,

“If there is a nominal *bhikṣu* in the Latter World to come who has, within my Dharma, shaved away his hair and beard and dons a *kaṣāya*, and if there is a donor who donates to him in faith, and venerates him, the donor will gain innumerable *asaṃkhyā*⁴⁹ of merit.”⁵⁰

Also, it is stated in the *Sutra of the Wise and Foolish*,

“If there is a donor in the future Latter World when the Dharma is about to expire, he must treat with respect a *saṅgha* of over four nominal monks, just as if they Śāriputra, Mahāmaudgalayāna, and others, even if the *bhikṣus* keep wives and have children.”⁵¹

Also, it is stated in the *Great Collection Sutra*,

“The crime of striking and reproaching a monk who breaks the precepts and the monk without the precepts who wears the *kaṣāya*, is the same as causing a trillion Buddhas to shed blood.⁵² If there are sentient beings who, for my Dharma, shave away their hair and beard, and wear the *kaṣāya*, even if they do not hold the precepts, they are all, to the last one, already sanctioned by the seal of *nirvāṇa*. These people indicate the

⁴⁹ Sanskrit term for “numberless”.

⁵⁰ T13.363b. Actually found in *chūan* 55.

⁵¹ T4.434a.

⁵² One of the five grave offenses which bars one's attainment of enlightenment.

THE EASTERN BUDDHIST

way to *nirvāṇa* to various people and heavenly beings; that is to say, these people are already within the Three Treasures, have given birth to respect and faith in their minds, and so exceed the ninety-five kinds of non-Buddhist ways. These people will invariably be able to enter *nirvāṇa* quickly. Thus they excel all laymen and secular people, except for those householders who have already embodied the virtue of endurance. For this reason, even if they are monks who break the precepts, men and heavenly beings should venerate them."⁵³

Also, it is stated in the *Great Compassion Sutra*,

"The Buddha said to Ānanda, 'In the future Latter World, at the time when the Dharma is about to perish, there will be *bhikṣus* and *bhikṣuṇis* who, within my Dharma, after having entered the monkhood, will wander together from one winehouse to another, leading their child by his arm, and who, within my Dharma, will commit acts which are not pure. Such people, even though they are given to wine, will all attain *parinirvāṇa* within this Sages' Kalpa.⁵⁴ In this Sages' Kalpa, there will be a thousand Buddhas who appear in this world. I am the fourth, and next, after me, Maitreya will take my place. This goes on in this way until at the very last there is Rocana Tathāgata. The order will be like this. You, Ānanda, know, that within my Dharma, even if there are those who are *śramaṇas* in name only, and who defiles the practices of a *śramaṇa*, calling themselves *śramaṇas* and looking like *śramaṇas*, they are the ones who actually wear the *kaṣāyas*. Within the Sages' Kalpa, with Maitreya at the beginning and so forth down to Rocana Tathāgata, these various *śramaṇas*, in the presence of these Buddhas in the nirvana without residue, will gradually enter *nirvāṇa*, and will leave behind no remainder. Why? For every one of these *śramaṇas*, if he even once calls out the Buddha's name and even once experiences faith, the merit which he created will ultimately not have been in vain. This I declare because I, through the Buddha-wisdom, am well-versed in the *dharmadhātu*."⁵⁵ (And so forth.)

It is stated in the *Vimalakīrti Sutra*,

"Among the ten titles of the Buddha, if the Buddha explains them

⁵³ T13.354a, c.

⁵⁴ *Kalpa* here refers to one cyclical age in which the universe arises and decays. The Sages' Kalpa (*bhadra-kalpa*) is the present kalpa, so-called because numerous sages will appear in this age.

⁵⁵ T12.958a.

MAPPŌ TŌMYŌKI

extensively, the merit of hearing the first three would not be exhausted, even if a *kalpa* were to elapse."⁵⁶ (And so forth.)

These sutras all specify the age and state that the nominal *bhikṣu* of the future Latter World will become the mentor of the world. If one proscribes the nominal monks of the world of the Latter Dharma, using the precepts of the time of the True Dharma, then the teachings and the capacities are opposed to each other, and the Dharma and the people do not match. For this reason, it is stated in the *Vinaya*,

"To make regulations out of what are no longer regulations, would negate the Buddha's predictions. How could they be committing a sin?"⁵⁷

With the above, the arrangement of quotations from the sutras is concluded.

Finally, the teachings of the Buddha will be raised and compared with the behavior of the monks of the present age. In the age of the Latter Dharma, the Latter Dharma is in accordance with reality, and the True Dharma is destroyed. The three deportments⁵⁸ are indeterminate⁵⁹ and the four modes of conduct⁶⁰ are perverted. Moreover, it is stated in the *Sutra Settling the Doubts Concerning the Semblance Dharma*,

"If, furthermore, there is a person who constructs stupas and temples and venerates the Three Treasures, but does not give rise to a feeling of respect and honor towards them; who goes to the temple to invite monks, but does not offer them drinks and food, clothing, and medical infusions;⁶¹ who, furthermore, begs and borrows these things from the

⁵⁶ T14.554a.

⁵⁷ T22.990c. This is a difficult passage which has spawned a number of possible interpretations in the commentaries. To give one other possibility, this portion is rendered differently in the *Kyōgyōshinshū*: "To proscribe what is not to be proscribed is not in accordance with the Buddha's teachings. This is a crime in terms of what was taught by the Buddha" (*Shinshū Seiten*, p. 367).

⁵⁸ The actions of speech, body and mind, which determines one's karmic retribution.

⁵⁹ Human actions in Buddhism are classified as either good, evil, or indeterminate. Indeterminate actions are those that results in no karmic effect, and are neither conducive nor detrimental to the attainment of Buddhahood. Here, this passage asserts that in the age of the Latter Dharma, one's actions (i.e., the three deportments) have no bearing on one's future retribution, and are karmically neutral.

⁶⁰ Rules a monk must follow while moving, standing, sitting and lying down.

⁶¹ These three things, plus bedding, are the standard items given as offerings to the *sangha*; see Inaba, p. 124.

THE EASTERN BUDDHIST

monks, and eats the monks' food; who, whether rich or poor, desires in all he does solely to work against the interests of the *sangha*, impairing and causing distress in it—such a person will long fall into the three evil paths.”⁶²

Right now, we find practices such as these rife in the secular world. The current trend of the age is by itself such; it is not because of the people. The donor does not have the true intention of the donor to begin with; who can censure the monks for not practicing as monks?

Also, it is stated in the *Sutra of the Teachings Bequeathed by the Buddha*, “To ride on a horse or cart one day disqualifies a monk from receiving meals from his donor for five hundred days.”⁶³

How can the wrongs of the practitioner of the present age reveal the virtue of those properly receiving the ritual meals?

Also, it is stated in the *Dharma-Practice Sutra*, “Even if my disciple receives a special invitation⁶⁴ he should not step on the king's land nor drink the water from the king's ground. Once he did, five hundred great demons would constantly obstruct his path, and five thousand great demons would constantly follow and revile him, calling him a great traitor to the Buddha Dharma.”⁶⁵

It is stated in the *Mrgāramātṛ Sutra*,

“Even if one gives a special invitation to five hundred arhats, they cannot be called merit-fields. If one gives alms to one evil *bhikṣu* who resembles a true monk, one will gain immeasurable merit.”⁶⁶

Inasmuch as the people of the Way of the present age are fond of the special invitation—where can merits be planted? The person who keeps the precepts—why should they be like this? He cannot step on the king's land, nor is he permitted to drink the king's water. Five thousand great demons must surely revile him as a great traitor. Alas, the *sangha* of monks who keep the precepts, why do they not reform their errors?

⁶² T85.1337b. The three evil paths are the realms of beasts, *asuras*, and hell dwellers.

⁶³ This quotation is not found in this sutra. The *Fa-yüan-chu-lin* quotes a similar passage (T53.958a), which attributes it to the *I-chiao-fa-lu*; see Inaba, p. 125.

⁶⁴ To invite a particular monk from the *sangha* and give him alms.

⁶⁵ This sutra is not found in the Buddhist canon. A similar quotation in Fa-tsang's *Fan-wang-chieh-su* (T40.647a) is attributed to the no longer extant *Pi-ch'iu-ying-kung-fa-hsing-ching*; see Inaba, p. 126-7.

⁶⁶ This statement is not found in this sutra. A similar statement is found in *Fa-yüan-chu-lin* (T53.608b); see Inaba, p. 127. “*Mrgāramātṛ*” is the name of a wealthy laywoman of Śrāvastī.

MAPPŌ TŌMYŌKI

Also, it is stated in the *Benevolent Kings Sutra*,

“If any disciple of mine serves the government, he is not my disciple. Then the hierarchy of high and low monks will be established, and the government and the *sangha* will be bound together. When that time comes, the Buddha Dharma will be destroyed. It will be the cause of the destruction of the Buddha Dharma and the destruction of the country.”⁶⁷ (And so forth.)⁶⁸

Judging from such sutras as the *Benevolent Kings*, to venerate such a hierarchy of monks is a profanation destroying the community of monks. In such sutras as the *Great Collection Sutra*, a monk without the precepts is praised as being the Treasure for saving the world. Alas, why should one let the locust which destroys the country remain while casting aside the Treasure which protects the country? These two types should not be divided, and they should partake the meal of identical taste.⁶⁹ Then the monks and nuns will not disappear, and the temple bells will not lose time. If things happen this way, it will be in accord with the teachings of the Latter Dharma, as the Way of sustaining the country.

⁶⁷ T8.833c.

⁶⁸ Inaba notes that all previous quotations from sutras are followed by criticisms of the present-day situations. This quotation should follow suit but does not. As it touches upon the delicate matter of state-sangha relations, the criticism is couched in the words “And so forth”; see Inaba, p. 129.

⁶⁹ The “identical taste” refers to the “taste of ghee,” the final and supreme of the five flavors into which the Tendai sect divides the Buddha’s teachings. This fivefold classification, which divided Buddhism by means of the five stages, or flavors, of the maturation of milk into cheese, and so forth, is based upon the exposition in the *Nirvāṇa Sutra*. The final and ultimate taste is the Tendai teachings of the One Vehicle, which perfectly explains the attainment of Buddhahood by all beings. This teaching is especially suited for the Latter Dharma because it promises the enlightenment of everyone—of the monks who break the precepts as well as those who do not keep them.