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Contemporary Lay Buddhist Movements in Japan, with Special Reference to the *Lotus Sūtra**

by Tsugunari Kubo

The present paper aims at focusing on the basis of one of the characteristic aspects of the contemporary lay Buddhist movements in Japan, with special reference to the *Lotus Sūtra*. In spite of the delicate doctrinal differences among the groups of the “new Buddhist movements” in Japan, they are organized on the principles of lay oriented and directed practice. This means that their existence and function are in most cases completely independent of traditional Buddhism, or, at least, of the monastically controlled Buddhist establishments.

I. The History and the Current State of Lay Movements

This independent stance is, as I hope to show, supported by texts such as the *Saddharmaṇḍarīka*, or *Lotus Sūtra*. Before turning directly to that text, I would like briefly to describe the historical events that led to the emergence of lay movements in modern Japan. It seems quite apparent that it was Nichiren (1222–1282), in the Kamakura Period, who first succeeded in what he had considered to be essential: making the *Lotus Sūtra* available to all lay people, including the mass of illiterate men and women. According to Nichiren, anyone could expect to receive the merit resulting from chanting “*Namu Myōhō-Renge-Kyō*,”^{1b} meaning, “I believe in or devote myself to the teaching of the *Lotus Sūtra*.” Or, it can simply be rendered in Sanskrit as “*Namah Saddharmaṇḍarīkasūtrāya!*” Chanting this formula as a religious practice had never been done before.

It should be emphasized here that Nichiren taught the masses not just the importance of the contents of the *Lotus Sūtra*, and thus the merit resulting from chanting this most simplified formula, but, more importantly, he in effect succeeded in introducing the masses to a lay practice, based on the *Lotus Sūtra*, which could be done spontaneously and required neither the ritual implements nor monks of the traditional sects.

Earlier, I mentioned “delicate” doctrinal differences. Considering the word “delicate,” I would like to repeat here one characteristic difference among the “new Buddhist movements” in modern Japan. Before the Meiji Period, most lay Buddhist groups, called “Kō”^b (originally “a group organized to make a pilgrimage to holy places such as temples or shrines”), had been directed or controlled by the priestly or monastic Buddhist establishments. This tendency still continues in present-day Japan.¹

After the Meiji Period, when rapid modernization took place in Japan, the great majority of the Japanese population achieved literacy. This accomplishment owed much to the promotion of education under the guidance of the Meiji government of Japan.² The illiteracy rate in Japan is practically nil now. This rapid achievement of literacy is the most important factor that enabled lay Buddhist leaders to study the Buddhist scripture by themselves, independently of the priestly tradition.³ It also is interesting that many of these same lay Buddhists continued to use the *Lotus Sūtra* as their central point of departure. They are completely lay supported and directed. How such lay Buddhists could be independent of the “ordained” Buddhist organization is another question.

Now I would like to briefly describe the current state of Japanese “new Buddhist movements.” No one will nowadays deny that the contemporary lay Buddhist movements are quite influential among the Japanese people, despite the fact that most of them belong to the monastically controlled “priestly” Buddhist establishments. Here one should, of course, not neglect the “syncretic” aspect of Japanese religion.

According to the statistics in the *Almanac of Religions for the Year 1981*,⁴ the number of people belonging to Buddhist organizations is shown as follows:



The Tendai^d Sect and its factions: 33,300,344 in 20 organizations (including the Kōdō Kyōdan^e which is one of the “new Buddhist movements” originally springing from the Reiyūkai^f, numbering 417,587);
 The Shingon^g (Tāntric) Sect and its factions: 12,227,267 in 47 organizations;
 The Jōdo^h (Pure Land) Sect, the Shin Sects and their factions: 20,274,557 in 24 organizations;
 The Zenⁱ Sects and factions: 8,818,802 in 22 organizations;
 The Nichiren^j their Sect and its factions: 32,302,819 in 38 organizations (including Sōkagakkai^k as a *Kō* of the Nichiren Shōshū,^l 16,518,697 and the Reiyūkai 2,971,600, and its offshoots, such as Risshōkōseikai^m 5,308,241, Busshogonenkaiⁿ 1,573,824; and Myōchikai^o 705,426);
 The Older Nara^p Sects: 4,750,374 in 6 organizations;
 The others in 3 organizations: 13,257.

As can easily be seen, the Buddhist population amounts to over one hundred and eleven million, which is more than the entire population of Japan. These are, however, not really exaggerated figures, except, perhaps, in a few cases. In any case, religious syncretism should always to be taken into consideration. For example, members of the Reiyūkai and its offshoots total almost eleven million; nevertheless, most members are also followers, or, so to speak, *dāna-pati*,^q of traditional sects. However, there is no doubt that the total of those in “new Buddhist movements” based upon the *Lotus Sūtra* should amount to over fifteen percent of the Japanese population, even if one takes these statistics with reservations.

Why has the *Lotus Sūtra* been adopted exclusively by such a great number of people in Japan, particularly in modern times? And, on the other hand, why have organizations of totally different character sprung up from the same scripture? For example, among those organizations called “new Buddhist movements” based upon the *Lotus Sūtra*, the Reiyūkai and its offshoots and the Sōkagakkai are completely different, in terms of both origins and basic character of activities and practices.

Historically speaking, there is no doubt that the influence of such predecessors as T'ien-tai and Nichiren should not be under-estimated. The basis of the “lay” Bodhisattva practice and the idea of infinite expansion of teaching through the conduct of every human being is found in the *Lotus Sūtra*.

II. Lay Bodhisattvas

Passages in Chapter 10 of the *Lotus Sūtra*, which begins with an exposition on Bodhisattva conduct after the *parinirvāna* of Śākyamuni Buddha, clearly indicate that Bodhisattva practice was equally available to both monks and lay people.⁵ There is reference, for example, to “those householders and renunciants who recite the *Saddharmapunḍarīka*,”⁶ and to “the householders and renunciants who practice the Bodhisattva way.”⁷ The same sort of reference is found in Chapter 14 (or 13; Skt. 13), where the text refers to “Bodhisattvas who will be ‘householders’ (*gahastha*) and ‘renunciants’ (*pravrajita*) in the ‘last time.’”⁸

A similar, though less directly stated, distinction is found in Chapter 17 (or 16; Skt 16),⁹ which includes a list of the ideal qualities and characteristics of those who preserve the *Lotus Sūtra*. These people can be described as “patient, disciplined, concentrated, possessed of morality, and meditators who live in seclusion.” They are also described in the next verse as those who are “free of anger, not treacherous, respectful towards the *caityas*, humble to the monks, not proud or lazy.” Although the terms *gr̥hastha* and *pravrajita* do not actually occur in these two verses, it is nevertheless clear that at least two distinct types of followers are envisioned here. The first type is the renunciant who practices solitary meditation, and the second type is a person who refrains from anger and abuse, and who honors the monks and *caityas*. Both types, it is important to note, are potentially preservers and maintainers of the text and teaching of the *Lotus Sūtra*.

These specific references to two equal types of practitioners, the householder and the renunciant, are perhaps of less significance than those many passages that clearly state and restate the idea that the basic teaching of the *Lotus Sūtra* is available to *all* types, to all beings equally. Perhaps the fullest expression of this idea is to be found in Chapter 5.¹⁰ Here, the text develops the idea of the universal availability of the teaching and of the fundamental equality of those receiving it, using the metaphor of the great rain: just as a great rain falls indiscriminately on everything—trees, shrubs, flowers, and fruits—so the teaching of the sūtra is indiscriminately made available to

all beings—monks, lay men and women, renunciants, and householders. Again, when the great rain falls, some of it is transformed into dew, some into the water of a river, and some into the waves of the ocean, and in spite of these various transformations it still remains a single substance, water. Just in this way, although the teaching of the Buddha is taken up by different groups and appears in different forms, it still remains a single teaching.

The same idea expressed in Chapter 5 is, in fact, expressed elsewhere in another form. We find, thus, a number of passages that refer to the fundamental vow of a Buddha. There is for instance, this example from Kumārajīva's text, which does not necessarily correspond verbatim to the extant Sanskrit version:

"I originally made a vow to make all living beings become equal to me."¹¹

"The original vow of the Buddhas is to make all living beings attain the same Buddha-path that I also have attained."¹²

In these passages and others like them, the idea of fundamental equality is directly expressed. Note that here, and in passages like these, the key term is "all living beings." In the tenth chapter, equality is vividly described in the following way (my summary):

After having explained what the Bodhisattva's conduct should be after his *parinirvāṇa*, Śākyamuni Buddha first predicts for the sons and daughters of good family their future enlightenment.

Then he explains the reason why he has made this prediction. Those householders and renunciants who rejoice in the teaching will hold firmly to it and practice the Bodhisattva paths. All of them will become *dharma-bhāṅakas* and attain complete enlightenment.

The Buddha then teaches towards the end that all of those who approach them will also become Bodhisattvas.¹³

It should be emphasized here that the Buddha's teachings can be transmitted and expanded infinitely to "all living beings" only through the conduct of every human being. This charac-

teristic of the sūtra is the fundamental basis of the factions of the “new Buddhist movements” in the so-called Nichiren lineage.

III. The Very Special Gate and Path

Now, I would like to focus on some other aspects of the *Lotus Sūtra*. In this connection I wish to refer to an enlightening article by Dr. Akira Hirakawa, Professor Emeritus of the University of Tokyo, entitled “The Meaning of ‘*eka-yāna*’ in the *Lotus Sūtra*.”¹⁴ More recently, Professor Hirakawa has furthered and clarified his views from a fresh angle in his article “The Background and Formation of the Doctrine which Reveals the ‘*eka-yāna*’ Removing the Prejudice of the ‘*tri-yāna*.’”¹⁵

Herewith, I summarize Dr. Hirakawa’s arguments and offer some of my own comments. Unlike in earlier Mahāyāna sūtras, a very special gate and path have been prepared in the *Lotus Sūtra*. In this regard, Hirakawa pays special attention to the verses found in the second chapter, “*Upāya-kauśalya*,” or “Skilful Means.” In several verses, one can find those who attain the path to enlightenment: *te sarvi bodhāya abhūṣi lābhinaḥ*, “all of them attained enlightenment” or, *te sarvi prāptā imam agra-bodhim*, “all of them attained this highest enlightenment.”¹⁶ What kind of people are they? They are people, for instance, like the following:¹⁷

Those children who make mounds with sand here and there in play and offer them as stūpas for Buddhas (verse 82).

Those who unto the stūpa fold their palms in full, or just raise one hand, or bow their heads for a single moment, or just bow their bodies slightly (verse 95).

As indicated by Hirakawa, such conduct is very simple, and evidently followed by lay people. In Mahāyāna sūtras composed at an earlier stage, it is uncommon to find such off-handed actions described as the way to enlightenment. In those, for example, the six pāramitās must be practised for three innumerable kalpas. The *Lotus Sūtra* itself mentions that these practices are contrary to those described in other Ma-

hāyāna sūtras.¹⁸ Thus, the followers of the *Lotus Sūtra* were persecuted by followers of the other Mahāyāna and the Śrāvākayāna.

It also is noteworthy, as Hirakawa mentions, that in the history of Chinese and Japanese Buddhism simple practices like these have never been accepted as the main *Lotus Sūtra* approach to enlightenment, because the gate and path to Buddhahood shown in the second chapter appeared too easy to enter and follow. Before these verses in Chapter Two, one finds only one main teaching of Śākyamuni, namely: "The Buddha appears in the world always for the benefit of the people to attain the wisdom of the Buddha."¹⁹ In conclusion, two important matters are disclosed in the verse portion:²⁰

Numerous Buddhas in the future will preach the same teaching through skilful means (*upāya-kauśalya*), and lead countless creatures to the wisdom of the Buddha (verses 98-99).

There will be no one who will not become a Buddha after hearing their teaching. It is indeed the vow (*praṇidhāna*) of the Buddhas who practise for enlightenment and let others practise for it (verse 100).

The Buddha also states that Buddhas in the future will manifest the "Single Vehicle" (*ekayāna*).²¹ Thus, there will be no living being in the future who will not become enlightened. This manifestation of *ekayāna* is nothing but the thought or doctrine of "Buddhahood," which will later develop as the Tathāgatagarbha theory, which holds that every living being possesses the "embryo" of the Tathāgata.

Now, I would like to attend to the same content with which Professor Hirakawa has dealt. The statement in the *Lotus Sūtra*, "No one will not attain the path to a Buddha," is a very simple sentence, but it is extremely significant. Anyone who recites or reads the *Lotus Sūtra* is made to feel that he or she will be able to practise without difficulty. Practice, as mentioned above, can be done by any lay person. It is not necessary to enter a monastic life. This is the attraction of the *Lotus Sūtra* for lay people. Needless to say, practices leading to enlightenment are also taught in other chapters. There, those who practise as Bodhisattvas are called the "Heir of the Buddhas" (*sugatasya putraḥ*,

etc.), “Dharma Preacher” (*dharmabhāṇaka*),²² and of course “Bodhisattva.” In the second chapter, they are called “*sattva*” instead.

IV. Heirs of the Buddha

Here, I wish to focus upon the term *Sugatasya putrah*, “heir of a Buddha.” In Chapter Three of the *Lotus Sūtra*, Śāriputra, rejoicing at having heard the teaching in the second chapter, stands up and speaks to the Buddha with respect:

“I have today (at last) come to know that I am the heir of the Buddha, born from the mouth of the Buddha, and transformed by the Dharma, and have accomplished enlightenment by the Dharma.”²³

This recalls the traditional term *Sakyaputtiyā*.²⁴ The Buddha then predicts to Śāriputra,—who has declared himself an heir of the Buddha,—that he will become a Buddha in the future.²⁵ Śākyamuni’s prediction is expanded in Chapter Ten to every living being who hears the teaching of the *Lotus Sūtra*.²⁶

Let us see how the idea of the “Buddha’s heir” is taught in the *Lotus Sūtra*. I believe that the well-known parables in Chapters Three and Four are the key to this question. Towards the end of the famous parable of the “Residence on Fire” is the following description:

“All living beings are my children. I will bestow the Mahāyāna upon them equally. I will make not just a single person attain complete enlightenment through the Tathāgata’s complete enlightenment.”²⁷

The expression is slightly different in the Sanskrit version. It reads as follows:

“Knowing that all of the living beings are my sons, I lead all those living beings to complete enlightenment through the very Buddha’s Vehicle. The Tathāgata does not teach complete enlightenment just to a particular living being, but leads all living beings to complete enlightenment through

the Tathāgata's complete enlightenment, the great complete enlightenment."²⁸

To paraphrase this, not only Śāriputra and other disciples, but all living beings are the Buddha's heirs. Attention should be drawn to the fact that this is very different from the idea of "God the Father" in Christianity. In the Mahāyāna sūtras, all the Buddha's heirs are promised Buddhahood—complete equality with the Buddhas, not just with their fellow beings!

The *Lotus Sūtra's* compelling illustration of the Buddha as father and all living beings as children begins with the description of a residence on fire. The children in the house are too involved in their play to be aware of the fire. The condition of the residence is described in a realistic and detailed manner. I quote part of it from the Chinese version:

And this house was very old,
right on the verge of collapsing.
The halls were extremely dangerous,
the pillar bases rotten and disintegrating,
the beams and framework dangerously tilted,
and the stairways were falling apart.
The retaining walls were cracked,
the plaster was peeling off,
the thatched roof was falling down,
the rafters and eaves were coming disjoined,
the partitions were askew everywhere,
and the whole place was covered with filth.

.....
And moving around helter-skelter were
kites, owls, hawks, eagles, crows, magpies,
doves, pigeons, lizards, snakes, vipers,
scorpions, centipedes, millipedes,
efts, myriapods, ferrets, badgers, mice,
rats, and other harmful creatures.
Filled with stench,
places overflowed with their excrement,
and all kinds of bugs
had gathered there.
There were foxes, wolves and vermin
devouring, trampling, and gnawing on corpses,
scattering bones and flesh all about.²⁹

The description of these filthy conditions continues. The read-

er cannot help but feel disgust. The parable impresses the reader—emotionally rather than intellectually—that living beings are like children, still ignorantly attached to play, and that the Buddhas are like adults.

Another well-known parable, “The Son of a Wealthy Man” in the fourth chapter provides another perspective on the Buddha’s heirs. It should be noted that this parable is told by the disciples who have become capable of hearing the teaching in the second chapter and are delighted with it. The story summarized, is as follows. The main characters of the parable are a wealthy old man and his son. The son is separated from his father during childhood. He becomes an orphan, and is raised in poverty and vagrancy. He has no home. One day he finds himself in front of the gate of his father’s residence without realizing that the house in fact is his father’s. Having searched for his son for a long, long time, the father recognizes the poor man as his son from his countenance and behaviour. Since the son no longer remembers the house, he is awed by the sight of the residence. He runs away, fearing the servants. Immediately, the wealthy old man sends his men to bring his son back to his house. Thinking that his presentiment has come true, the son faints. The wealthy man decides to use an expedient means. He employs the poor man as lavatory cleaner. After twenty years, the son becomes chief retainer, controlling the whole property of the wealthy man. The old man says to him that he should not worry and that he should think him as his father. He promises him anything he wants since he has worked so hard. The son only thinks of himself as an employee. When the wealthy old man finds himself approaching the time of death, he calls the poor man, together with the king, ministers, friends, and so on, and reveals that the employee is his own son, separated from him for fifty years. At this moment the son, for the first time, realizes his actual identity as the heir of this wealthy man.³⁰

The disciples say that this wealthy old man is nothing but the Tathāgata, and that they are the heirs of the Buddhas. They have not realized it because of their ignorance. They are delighted to know it now.³¹

Śākyamuni indicates in the *Lotus Sūtra* that the relationship between Buddhas and living beings is exactly the same as the

actual relationship between the father and son. Incidentally, it is noteworthy that Rāhula, who was Śākyamuni's real son, is referred to elsewhere in this sūtra.³² Nevertheless, these parables are concerned with *all* living beings as the heirs of the Buddhas, and Rāhula never appears in connection with this simile. Śākyamuni, in fact, tells us to be his sons (and daughters), but not as Rāhula is. That is to say, "All living beings should become Buddhas," just as children will become adults.

V. Positive and Negative Understandings

Throughout the *Lotus Sūtra*, various ideas are impressed upon the readers' emotions. In other words, the teaching takes a course between our emotions and reality — or between ordinary people and Buddhas. The *Lotus Sūtra* always teaches that these contrasting factors are in reality inseparable. The aforementioned two parables are good examples. I believe that these characteristic aspects of the sūtra are acceptable to the people, especially in modern Japan, where people more and more tend to think about the value of individual existence. In the tenth chapter, Śākyamuni states that all living beings should become Buddhas in the future. At the same time, Śākyamuni explains the Bodhisattvas' conduct and explains why he has made his prediction to sons and daughters of good family (*kula-putra* and *kula-duhitṛ*). The renunciants as well as householders who rejoice in the teachings of the *Lotus Sūtra* will fulfill his prediction of their future complete enlightenment and practise the Bodhisattva path. All of them will become *dharma-bhāṇakas*, and thus attain complete enlightenment. All of those who approach them are also Bodhisattvas.³³ In this way, the Buddha's teachings can be transmitted to all living beings through the conduct of every human being.

The *Lotus Sūtra* is the basis for the promotion of lay Buddhist movements. Unfortunately, I cannot but refer to another facet of these movements: their complacency and exclusiveness. It may not be right to understand these exclusive and aggressive tendencies only from the Buddhist point of view. They should perhaps be analyzed in the light of other factors—say, for example, from socio-religious angles. Nevertheless, in

the *Lotus Sūtra* itself we find admonitions against complacent, exclusive, and aggressive people. The sūtra does not assign “omniscience” or “omnipotence” to its “evangelists.” It does refer to the *dharmabhāṅaka* as “really a great Bodhisattva,”³⁴ “the one who is carried by the Buddha on his back,”³⁵ “the one who does the work that is the Buddha’s,”³⁶ etc. Such expressions may blind the reader: he may feel as if he is virtually a Buddha, an absolute authority, and that those who do not have ears to hear him are simple heretics.

There is another critique of arrogance in the sūtra, in the dramatic scene where five thousand proud monks leave before the Buddha Śākyamuni starts the real teaching,³⁷ but detailed discussion of this must await some other occasion.

Conclusion

I have tried to show how the *Lotus Sūtra* succeeded in teaching the masses, and thus was attractive as a basis for the lay movements. The emotional approach I described earlier is unique in Mahāyāna sūtras. In this sense, the *Lotus Sūtra* has proved to be successful. I must add here, at the same time, that it also has a risky, negative aspect, as I have just shown above.

NOTES

* This is a revised version of the paper read on 20 August 1982 at the Fifth Conference of the International Association of Buddhist Studies, held at the University of Oxford, with reference to another paper presented at its Third Conference, held jointly with the International Association for the History of Religions, at the University of Manitoba, Winnipeg, in August 1980.

List of Abbreviations

Taishō: Taishō Shinshū daizōkyō.⁷

KN: *Bibliotheca Buddhica X: Saddharmapuṇḍarīka*, edited by H. Kern and Bunyiu Nanjio (St. Petersburg 1908–1912).

WT: *Saddharmapuṇḍarīka-Sūtram*, romanized and revised text of the Bib-

lithoeca Buddhica, publication by U. Wogihara and C. Tsuchida (Tokyo 1934–1935).

1. In this sense, the Sōkagakkai can be said to belong to this category, since it has developed and expanded as one of the *Kō* organizations affiliated with the Temple Daiseki-ji of the Nichiren Shōshū Sect. Nevertheless, the Sōkagakkai has another aspect, of lay oriented organisation.

2. Needless to say, it is another question as to how much this government-directed education system is appreciated in modern Japan. One cannot, however, neglect the fact that education in modern Japan, the nucleus of which, I believe, already existed in the pre-Meiji period, has until now played a great role in various aspects of modernization in Japan, including the rapid achievement of literacy.

3. In this connection, the first stable movement on this pattern was the Reiyūkai, founded by Kakutarō Kubo,⁸ a carpenter-architect in Tokyo, in 1919. Over the years, this movement has generated a number of offshoots such as Risshōkōseikai, Busshogonenkai, and so forth.

4. Edited by the Japanese Agency for Cultural Affairs, an agency affiliated with the Ministry of Education (Tokyo: Gyōsei, 1982).

5. Kakutarō Kubo had already pointed out in the early stages of the movement that the *Saddharmaṣūṇḍarīka* teaches a Bodhisattva practice, *bodhisattva-caryā*, which is fully available to lay people. See *Ten-no Ongaku, II'* (Tokyo: The Reiyūkai, 1983), pp. 148, 216, 218.

6. Taishō 262, IX p. 31A. Hereafter, reference to the *Saddharmaṣūṇḍarīka* is made in the first place to Kumārajīva's Chinese version, since, needless to say, it has alone played a role in Japanese Buddhist history. The Sanskrit says, *teṣāṃ tathā-rūpāṇāṃ dharmā-bhūnakānām asya sūtrantasya dhāvakāṇāṃ gṛhasthānāṃ vā pravrajitānāṃ vā. . .* (KN 227,5)

7. Taishō IX p. 31C. Here, as well, the Sanskrit corresponds closely to the Chinese text, i.e., *gṛhasthāḥ pravrajitās ca bodhisattva-caryāṃ caranti* (KN 232,6).

8. Taishō IX p. 39A; KN 291,11 (verse 46).

9. Taishō IX p. 46A-B; KN 343, 1–4 (verses 53–54).

10. Taishō IX p. 19A; KN 121.

11. Taishō IX p. 8B; KN 47, 9–10.

12. Taishō IX p. 9B; KN 53, 3–4.

13. Taishō IX p. 30B–32B; KN 224–238.

14. In *The Formation and Development of the Lotus Sutra*, edited by Yenshō Kanakura (1970).⁹

15. In *The Thought and Fundament of the Lotus Sutra*, edited by Zuiryū Nakamura (1980).⁹

16. KN 49, 14 (verse 76; for *bodhāya* see WT p. 46 note 6) and so forth; KN 52, 10 (verse 96) cf. Taishō IX p. 8C–9A.

17. Taishō IX p. 8C; 9A. KN 50, 12; 52, 8. I quote more or less in free translation.

18. KN 285, 7 (Taishō IX p. 38B).

19. KN 40, 3–8 (Taishō IX p. 7A).

20. KN 52, 13–53, 4 (Taishō IX p. 9A–B).
21. KN 53, 6 (Taishō IX p. 9B).
22. For example, Taishō IX p. 32A, B. KN 227, 5. Taishō IX p. 46; KN 343, 9 (verse 57). Cf. Tsugunari Kubo, “Those who make Caitya in the Field,” *The Formation and Development of the Lotus Sutra*, edited by Yenshō Kanakura (1970).^w
23. Taishō IX p. 10C; cf. KN 61, 2–3: *adyāhaṃ bhagavan bhagavataḥ putro jyeṣṭha auraso mukhato jāto dharmā-jo dharmā-nirmito dharmā-dāyādo dharmā-nirvṛtaḥ* (for *mukhato* see WT p. 60 note 1).
24. Cf. Jikido Takasaki, *The Formation of the Tathāgata-garbha Concept* (Tokyo: Shunjūsha, 1974), p. 438.^x
25. Taishō IX p. 11B; KN 65, 5.
26. Taishō IX p. 30C; KN 224, 8–10.
27. Taishō IX p. 13C.
28. KN 81, 13–82, 1 . . . *sarve caite mamaiva putrā iti jñātvā buddha-yānenaiiva tān sattvān parinirvāpayati / na ca kasya-cit sattvasya pratyātmikaṃ parinirvāṇaṃ vadati / sarvāṃś ca tān sattvāṃś tathāgataparinirvāṇena mahā-parinirvāṇena parinirvāpayati*.
29. Taishō IX p. 13C–14B; cf. KN 82, 12–86, 2.
30. Taishō IX p. 16B–17B (17C–18B); KN 101, 11–108, 15 (111, 1–115, 12; verses 3–35).
31. Taishō IX p. 17B–C (18B–19A); KN 108, 16–110, 10 (116, 1; verses 36–).
32. Taishō IX p. 30A; KN 220, 10.
33. Taishō IX p. 30B–32B; KN 224–238.
34. Taishō IX p. 30C; cf. KN 226, 6–7 *parinīṣpannaḥ*.
35. Taishō IX p. 31A; but KN 227, 8 *tathāgataṃ sa . . . pariḥarati . . .*
36. Taishō IX p. 30C; KN 227, 1 *tathāgata-kṛtya-karas*.
37. Taishō IX p. 7A; 7C, KN 38, 12–14; 44, 7–10 (verse 38, 39).

List of Chinese and Japanese Characters

- a. 南無妙法蓮華經
- b. 講
- c. 宗教年鑑
- d. 天台
- e. 孝道教団
- f. 靈友会
- g. 真言 (眞言)
- h. 淨土
- i. 禪
- j. 日蓮
- k. 創価学会
- l. 日蓮正宗
- m. 立正佼成会
- n. 佛所護念会
- o. 妙智会
- p. 奈良
- q. 檀家
- r. 大正新修大藏經
- s. 久保角太郎
- t. 天の音楽Ⅰ
- u. 平川彰「法華經に於ける「一來」の意味」金倉圓照編「法華經の成立と展開」
- v. 平川彰「開三顯一の背景とその形成」中村瑞隆編「法華經の思想と基盤」
- w. 久保継成「野に仏塔を創る人々」金倉圓照編「法華經の成立と展開」
- x. 高崎直道「如來藏思想の形成」