

25 Clergy of the Enryakuji: *Statement by the Great Assembly [of Monks] of the Enryakuji – Notes on Stopping the [Movement of the] Single-Minded and Exclusive Practice [of Buddha-Recollection] (1224)*

Introduced and translated by Christoph Kleine

Introduction

This text, also known as “Petition of the Enryakuji” (*Enryakuji sōjō* 延暦寺奏状) or “Petition of the Mountain Gate” (*Sanmon sōjō* 山門奏状), is another petition seeking a prohibition of the nenbutsu movement founded by Hōnen; as a result, it is also called “Notes on Stopping the [Movement of the] Single-minded and Exclusive Practice [of Buddha-recollection]” (*Teishi ikkō senju ki* 停止一向専修記).

Just like the clergy of the powerful temple Kōfukuji of Nara, on whose behalf Jōkei had written his petition in 1205, the clergy of the Sanmon branch of the Tendai school, based at the Enryakuji monastic complex on Mt Hiei, was concerned by the success of the nenbutsu movement, and its consequences for both established Buddhism and the nation. The founder of this movement, Hōnen, was himself a representative of the Sanmon branch of the Tendai school, which was arguably the most powerful Buddhist institution in the early thirteenth century. Furthermore, most of Hōnen’s disciples were Tendai monks too. Accordingly, the clergy of the Enryakuji was alarmed by the growth of a movement that had developed out of its own ranks, and yet had evaded the control of the Sanmon authorities.

Like the Kōfukuji Petition, the Sanmon Petition refers to the paradigm of the interdependence of the two nomospheres – the Buddha Dharma and the ruler’s law – in order to convince the mundane authorities – i.e. the representatives of the ruler’s law – to ban the “evil sect” (*jashū* 邪宗; a designation later also used for Christianity) of the single-minded and exclusive practice. In contrast to the Kōfukuji Petition, the Sanmon Petition elaborates in more detail exactly how disturbances within the Buddha’s nomosphere affect the ruler’s nomosphere. Jōkei had simply presupposed that the decline of the Buddha’s Law results in the decline of the ruler’s law, interpreting the political turmoil of the late twelfth century, which led to a considerable loss of power on the side of the imperial house, as a clear sign of the deteriorating effects of

Christoph Kleine, Leipzig University, Research Centre Global Dynamics, KFG 2344, “Multiple Secularities – Beyond the West, Beyond Modernities”; Leipzig University, Faculty of History, Art and Area Studies, Institute for the Study of Religion

heresy – i.e. the weakening of the Buddha Dharma by heterodox movements. Twenty years later, the situation had not improved. Cloistered emperor Go-Toba's (failed) attempt to regain political power against the military rulers of Kamakura led to the so-called Jōkyū War in 1221. Traditionally, the Enryakuji monks had a close relationship with the imperial house, and were therefore particularly upset with the political situation. A main culprit was quickly identified: Hōnen's heresy of the single-minded and exclusive practice.

In the text, we also find early examples of metaphorical descriptions of the relationship between the two nomospheres – namely as resembling “the two wings of a bird” (鳥二翅) or the “two wheels of a cart” (車兩輪), which subsequently became stereotyped expressions that were reiterated time and again throughout the centuries – as we will see repeatedly in this volume. Furthermore, the ruler's nomosphere is explicitly designated as “mundane” (*seken*) and as “human laws” (*ninpō* 人法) – suggesting that the Buddha's Law is supra-mundane and super-human. The idea that the moral basis of the Buddha's nomosphere – the “five fundamental precepts” – corresponds to Confucian ethics – as expressed by the “five permanent virtues” – had already become a standard interpretation in the Chinese Tiantai tradition, and was reproduced in Japan well into modern times.

Bibliographical Information

The translation of extracts from the petition, written in classical Chinese, is based on:

Clergy of the Enryakuji. “Enryakuji daishu ge (teishi ikkō senju) 延暦寺大衆解 (停止一向專修記)”

[Statement by the Great Assembly (of Monks) of the Enryakuji: Notes On the Prohibition of the Exclusive Practice (of Buddha-Recollection)]. In *Kamakura-ibun* 鎌倉遺文, edited by Takeuchi Rizō 竹内理三. Vol 5. Tokyo: Tōkyōdō-Shuppan, 1971–1997; 275.

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The Wickedness of the [Movement of the] Single-Minded and Exclusive [Practice of Buddha-Recollection] Must be Stopped, so that the [Buddhist] Traditions That Protect the Country May Prosper

The Buddha's Law (*buppō* 佛法) and the ruler's law (*ōbō* 王法) protect and support each other. They are like the two wings of a bird, and they resemble the two wheels of a cart. The *Great Collection Sūtra*^I explains that it is through the vital energy (*seiki* 精氣) of the Buddha's Law that the vital energy of the spirits and gods (*kishin* 鬼神) grows. When the spirits and gods have vital energy, the five grains have abundant vital energy. When the five grains have vital energy, social relations are in order, and people enjoy prosperity. For this reason, one worships the Buddha's Law from the bottom of one's heart, and one does not turn away from the ruler's law. The Four Wheel Turning [Sagely Kings, *shi rinten* 四輪轉]^{II} jointly protect the land. When the Buddha's Law faces decline, the spirits and gods lack the taste of the Dharma, and instead absorb the vitality of the plants, and consume the energy of the grains. Since this is the food [necessary for stabilising] social relations, [people's] hearts [as a consequence of the shortage of food] are no longer sincere. Those who refuse to honour the Three Jewels (*sanbō* 三寶) of Buddha, Dharma [i.e. his teachings], and saṅgha [i.e. his community] are eternally lost in the three poisons (*sandoku* 三毒) of greed, hatred, and ignorance (quoted *mutatis mutandis*). At present, groups slandering the Buddha's Law are spreading in all provinces. Among them, there is not one who has formerly accumulated good [karma], or is dedicated to [Buddhist] practice, except for the invocation of the six syllables of [Amida Buddha's] name. So, whose misdemeanour is it that is bringing the country to ruin? [. . .]

According to the Buddha's Law, there are five [fundamental] precepts (*gokai* 五戒),^{III} according to mundane (*seken* 世間) [law] there are the five eternal (*gojō* 五常)^{IV}

I CK: *Daijikyō* 大集經; full title: *Daihōdō daijikyō* 大方等大集經 (T 13 no. 397), a collection of Mahāyāna sūtras in 60 volumes; Skt. *Mahāvaiṣṭya-mahāsaṃnipāta-sūtra*. I was unable to identify the passages quoted below in the collection.

II CK: The term *shi rinten* 四輪轉 suggests that this refers to the four kinds of sagely, benevolent, just, and capable “wheel-turning kings” (Skt. *cakravartī-rāja*), who – according to Buddhist mythology – rule the four continents surrounding Mount Sumeru, the axis mundi. Within the given context, however, it appears to be more likely that it is actually the Four Heavenly Gods (*shitennō* 四天王; Skt. *catur-mahā-rājakāyikāḥ*), who protect the four quarters of the universe, that are meant here.

III CK: That is, the basic commandments not to kill (不害), not to steal (不盜), not to commit adultery (不邪淫), not to speak untruthfully (不妄語), and not to drink alcohol (不飲酒). These precepts should be kept by all Buddhists, whether ordained or lay.

IV CK: That is, the cardinal virtues of Confucianism, namely benevolence (仁), righteousness (義), propriety (禮), wisdom (智) and fidelity (信). The correspondence of the five precepts and the five cardi-

[virtues of Confucianism]. The words are different, but the principle is the same. If one violates the practice of the precepts of the Buddhists, how can one comply with the [mundane] laws and ordinances of the rulers [which are based on the five permanent virtues]!

Since Genkū [1133–1212; i.e. Hōnen] has founded his wicked school (*jashū* 邪宗), the precepts and laws have already been obscured. Propriety and friendly relations have also been abandoned. The moral influence of the wise ruler's virtue-power must now be quickly exerted, to save the uneducated people from this peril. [. . .] Now, if discipline, concentration, and wisdom^V are spread in all provinces, if Buddha, Dharma, and saṅgha are revered throughout the world, if the ringleaders of the exclusive practice [of Buddha-recollection] are banished to the far distance, and if they are never allowed to return to their homes, then a time of great peace will come! This is what we convey to the authorities in the preceding articles.

But now the stupid fellows say that the times are already corrupt. People are gradually degenerating, and the Buddha's Law and the human laws (*ninpō* 人法) are difficult to save, and difficult to promote. What a sad statement! One word can indeed be the deciding factor in the death of the Way. [. . .] The prosperity and ruin of the empire do not depend on timing. Even if one lives in the Latter Days (*matsudai* 末代) [of the Dharma], and even if the world is in turmoil, as long as a clear-sighted ruler (*myōō* 明王) venerates the Buddhas and the gods, and the wise ministers love propriety and music, one can expect the state (*kokka* 國家) to flourish. How much more will the scriptures of the Thus-Come-One [Skt. *tathāgata*, i.e. the Buddha] be the imperishable jewel of the Dharma? How should those who show a believing heart not experience a corresponding effect? One should only be concerned about the strength or weakness of one's own mind. How can one doubt the existence of the Dharma?

We hope for a favourable judgement. When the single-minded and exclusive practice is banned, and the practice of the eight [orthodox] doctrinal traditions prospers, the Buddha's Law and the ruler's law will prosper for 10,000 years. The gods of heaven and the gods of earth will jointly pacify the realm. The entire body of monks cannot bear the grief of the demise of the law (*hōmetsu* 法滅).

nal virtues had already been frequently discussed in Chinese Buddhism, to demonstrate the ethical compatibility of Buddhism and Confucianism. According to Zhiyi 智顗 (538–597) – founder of the Tiantai tradition, which the authors of our petition represent in Japan – benevolence equates to not killing, righteousness equates to not stealing, propriety equates to not committing adultery, wisdom equates to not drinking alcohol, and fidelity equates to not speaking untruthfully (*Mohe zhiguan* 摩訶止觀 T 46, no. 1911, p. 77b3–8). Note that Zhiyi also assigns the five cardinal virtues to the “mundane law” (*shifa*; Jap. *sehō* 世法).

V CK: That is, the three fundamental aspects of training (三學) in Buddhism: discipline (*kai* 戒) wards off bodily evil, meditative concentration (*jō* 定) calms mental disturbance, and wisdom (*e* 慧) dispels delusion and proves truth.