

38 Hakoya Tokuryō: *On the Doctrine of Buddha Dharma and Ruler's Law Being Like Wheels and Wings* (1887)

Introduced and translated by Christoph Kleine

Introduction

Hakoya Tokuryō 藐姑射徳令 (1803–1892) is another Buddhist author belonging to the “True School of Pure Land [Buddhism].” His teacher, Hirose Tansō 廣瀬淡窓 (1782–1856), described him as a “[Confucian] scholar anchored in Buddhism” (*butchū no ju* 佛中の儒). At the age of 32, Hakoya went to Kyōto, to study at the Takakura Gakuryō – the most important educational institution of the Higashi Honganji wing of the Jōdo Shinshū, and the predecessor of today’s Ōtani University. In 1852, Hakoya opened the Shūbunkan private academy in Yokohama, which specialised in Chinese scholarship. Unusually for a Shinshū priest, Hakoya is said to have strictly observed the monastic rules throughout his life, and had neither a wife nor children.^I

Hakoya wrote his *On the Doctrine of Buddha Dharma and Ruler's Law Being Like Wheels and Wings* around 1887. The text was included in a comprehensive collection of Buddhist writings from the Meiji period in 1935, almost 50 years after its original publication. The translation below follows this edition. The editor of this collection was Tokushige Asakichi (1893–1946), himself the author of various historical works, including titles similarly dealing with the history of the relationship between politics and religion in Japan.^{II} It seems that Tokushige was also affiliated with the Jōdo Shinshū, probably even with the Higashi Honganji wing.

In principle, Hakoya argues entirely in line with established Shinshū orthodoxy, emphasising the mutual responsibility of the two nomospheres towards each other. Unlike his predecessors, however, he substantiates the special benefits of Buddhism to the state and society in great detail. In doing so, he underlines the fundamental differences between the two nomospheres, and emphasises that a life based on the Buddha Dharma – i.e. especially as a monk or nun – conflicts with the requirements of secular ethics. Bud-

I Tokushige Asakichi 徳重浅吉, ed., *Meiji bukkyō zenshū* 明治仏教全集, vol. 8. (Tōkyō: Shunyōtō, 1935), 25–26; cf. Yamada Hōkoku no Kiseki („Kiseki”) Jikkō Iinkai 山田方谷の軌跡(奇跡)実行委員会, ed., *Dainikai Kangakusha Kinenkan Kaigi Yokōshū* 第二回 漢学者記念館会議予稿集 (Tōkyō: Nishō Gakusha Daigaku 二松學舎大学, 2018), 14.

II Tokushige Asakichi, *Ishin seiji shūkyō shi kenkyū* 維新政治宗教史研究 (Tōkyō: Meguro Shoten, 1935).

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

dhism is primarily concerned with otherworldly salvation, and not with worldly benefits. And yet, it is precisely the striving for other-worldly salvation that makes devout Buddhists moral and law-abiding citizens. There are two main reasons for this: (1) The Buddha Dharma declares that immoral behaviour will be punished even after death, and the fear of hell keeps even those people who do not have to reckon with earthly punishment from performing bad deeds; (2) the Buddhist faith immunises people against the harmful influences of Christianity, which threaten Japan.^{III}

Hakoya also suggests, albeit not as explicitly as Fukuda, that the Buddha Dharma is the original source of all ethics.

Bibliographical Information

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Page numbers given in square brackets refer to this edition.

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The Buddha Dharma and the ruler’s law are a pair of normative systems (*issō no hō* 一雙ノ法). They are like the two wings of a bird; they are like the two wheels of a cart. If but one is lacking, it does not work. Therefore, the Buddha Dharma protects the ruler’s law, and the ruler’s law reveres the Buddha Dharma. [. . .]

We first distinguish three approaches [to this paradigm]. The first is to distinguish between the Buddha Dharma and the ruler’s law in general terms. The second is to discuss the mutual support of Buddha Dharma and ruler’s law. The third is to demonstrate the necessity of being protected, and to mention the benefits thereof.

With regard to the first, there are two implications – the first being general, the second specific. Generally speaking, when we refer to the essence of the Buddha Dharma and the ruler’s law respectively, the Buddha Dharma is a doctrinal system that the Venerable [Buddha] Śākya[muni] taught during his whole life, and which liberates sentient beings from [the circle of] birth and death. The ruler’s law is a normative system for cultivating the person, for holding together the family, for ruling the country, and for pacifying the world.

Now, it can be said that all of the numerous countries have their respective national governments, but the ruler’s law of our empire, to begin with, is a ruler’s law

III For further information see Christoph Kleine, “Rethinking the Interdependence of Buddhism and the State in Late Edo and Meiji Japan,” *Japanese Journal of Religious Studies* 49, no. 1 (2022): 89–113.

that has its essence (*tai* 體) in the commandments of the gods (*shinmei no okite* 神明ノ掟), which have governed the country since the age of the gods (*shindai* 神代).^I Those commandments of the gods have assisted the ruler's law of our empire, but there are also the ruler's law of India and the ruler's law of China [p. 1/2]. The ruler's law of India is situated within the Buddha Dharma. Therefore, it is associated with the teachings of the Buddha. As times passed, in India too, the ruler's law moved in the direction of the doctrine of the Saintly Wheel Turning Monarch.^{II} The ten good rules (*jūzenbō* 十善法),^{III} as well as the five eternal [virtues of Confucianism] and the five virtuous merits,^{IV} constituted the ruler's law in places before the Buddha appeared in the world. Therefore, the ruler's nomosphere and the Buddha's nomosphere are within the Buddha Dharma.

As regards the ruler's law of China, it is based on humaneness and righteousness, propriety and music, which come from the Sages, such as [the legendary emperors] Yao and Shun, and the [princes] Yu [of the Xia dynasty], Tang [of the Yin dynasty], Wen and Wu [of Zhou], and were transmitted by Zhou Gong and Master Kong [i.e. Confucius] [. . .]. The one that unites the ruler's laws of the three countries, cares for the people, and civilises (*kyōka* 教化) them, so that there be peace on earth (*an'on* 安穩), is the ruler's law of Japan. [. . .] When we speak of the ruler's law today, we take the commandments of the gods and the teachings of Confucianism as the ruler's law. The primal intention of the appearance of the Buddha in the world (*shusse* 出世) was to save [sentient beings] from birth and death.

However, it is not the case that he did not teach secular laws (*seken no hō* 世間ノ法). In fact, in the *Śrgālāvāda-sūtra*,^V [. . .] he taught the way [of proper social relations] between parents and children, man and wife, teachers and disciples, friend and friend, ruler and subject. In the *Sūtra of Sujāta*,^{VI} he taught [. . .] methods of how to protect a wife's body, and how to protect the family. In the *Sūtra on the Correct Interpretation of the Ruler's Law*,^{VII} the issue of governing the state by means of the ruler's law is taught. This secular law is a law aimed at controlling the person and controlling the world, and, in addition, at enabling [men] to be reborn in the human sphere or in

I CK: According to the official Chronicle of Japan (*Nihon shoki* 日本書紀), which was published on imperial command in 720 CE, the "age of gods" (*shindai* 神代) comprises the time span from the creation of Japan (or the earth) to the first emperor Jinmu 神武, whose reign was traditionally believed to have lasted from 660 BC to 585 BC.

II CK: *tenrin shōō* 轉輪聖王; Skt. Cakravartin.

III CK: Not killing; not stealing; not committing adultery; not lying; not speaking harshly; not speaking divisively; not speaking idly; not being greedy; not being angry; and not having improper views.

IV CK: *Gotoku* 五德; it is not entirely clear which "five virtuous merits" are meant here, as there are numerous lists in Buddhist literature.

V CK: *Karaotsu roppōrai kyō* 迦羅越六方禮經.

VI CK: *Gyokuyanyo kyō* 玉耶女經.

VII CK: *Ōbō shōron kyō* 王法正論經; full title: *Butsu'i uten'ō setsu ōbō shōron kyō* 佛為優填王說王法政論經 (T 14, no. 524), transl. Amoghavajra (705–774).

a heaven. In particular, what is taught in numerous sūtras is filial piety, and a lack of filial piety is a great sin. In this way, the secular law is taught, but in order to liberate oneself from birth and death, one must cut off love and affection. [. . . p. 2/3]

If one correctly observes the way of the five human relations, one cannot practise the way of the Buddha. When one internalises the Buddha Dharma, it is impossible to follow the path of the five human relations, in accordance with the ruler's law. Accordingly, one distinguishes between lay life (*zaike* 在家) and monastic life (*shukke* 出家). Therefore, if one wants to practise the path of the Buddha as a layperson, this differs from [the practice of] monastics. [. . .] Now, in their outer appearance, the Buddha Dharma and the ruler's law may differ, but, when it comes to practising the Buddha Dharma, one cannot practise without the protection of the ruler's law. As a matter of fact, in the defiled world of the latter Dharma, it has come to a point that, within our Buddha Dharma, there is not even the power to control evil monks. Therefore, it is up to the ruler of the country and his ministers, and the power of the ruler's law, to transmit the Buddha Dharma. Accordingly, the Buddha Dharma that was propagated by the eight schools and nine traditions [of traditional Buddhism in Japan] was, in toto, called [Buddhism of] 'protecting the state' (*chingo kokka* 鎮護國家). And it never happens that the protection of the ruler's law [by the Buddha's Law] does not yield benefits [in return].

Moreover, from the standpoint of the ruler's law, the Buddha's Law pacifies the hearts and minds of the people, and the glory of the Buddha's teaching (*bukkyō* 佛教) makes all the gods of heaven and earth, and all the buddhas and bodhisattvas [. . .] protect the state too. Therefore, on the occasion of the new year's ceremony at our imperial court, Shintō ceremonies and Buddhist ceremonies are performed, with the help of which peace is renewed within the empire and among the people. In general terms, what deserves thorough attention is that the Buddha Dharma reveres and respects the ruler's law. And as far as the ruler's law is concerned, it reveres the Buddha Dharma.

As regards the specific [implications of distinguishing between the Buddha Dharma and the ruler's law], in the True Pure Land School, the Buddha Dharma and the ruler's law are discussed on the basis of the explanations of the *Larger Sūtra*. This [specific] Buddha Dharma is a law, according to which a layperson acts like a layperson, and is liberated from birth and death through birth in the Pure Land by saying the name of the Buddha [Amida] (*nenbutsu* 念佛), without trying to change the fundamental shape of the ordinary person, which is afflicted by all kinds of passions. As to the ruler's law, in these days, clerics and laypeople (*sōzoku* 僧俗) in unison protect the governance of the ruler's law and the national laws (*kokuhō* 國法). In their own person, they practise the way of [obedience towards] parents and elder brothers, as well as righteousness and propriety. Therefore, to protect the ruler's law means to protect oneself from becoming evil. In the *Larger Sūtra*, Śākyamuni explained this ruler's law, which is based on the cultivation of one's person, in detail. These explanations of the Buddha are completely in agreement with the teachings of Shintō and Confucianism [p. 3–5 . . .]

If Japan is the land of gods (*shinkoku* 神國), a peaceful governance of the state can only be achieved through divine protection. Therefore, the ruler's law would consist of the protection of the teachings of the gods in the first place. Now, in [the discussion of the] five grades of evil in the *Larger Sūtra*, regarding the first evil it says that “*gods keep records of offenders' acts, and make sure that they are punished. That is why some are poor and destitute, corrupt, beggarly, lonely, deaf, dumb, blind, stupid, wicked, physically handicapped, deranged, or subnormal.*” As regards the second evil, it says “*gods know and keep records of their acts.*” In connection to the third evil, we read “*the sun and moon recognise them, and gods keep records of their doings.*” As to the fourth evil, it says “*taking no heed of heaven, earth, gods, or the sun and moon . . .*” etc.

The gods figure prominently in connection with each of these evils. This being the case, whether [evil deeds are] hidden or not hidden [from the ruler's law], they are rebuked [by the gods]. This is in complete agreement with the instructions of the gods of our empire. [. . .] All the gods hate evil spirits and minds. By the way, when it is said that evil shall not develop, but it is not considered what the bad things [to be avoided] are, it is the Buddha Dharma that explains the bad things in detailed analysis. The five precepts, the tenfold good, the 250 [monastic] precepts of the *vinaya* are all alike [in listing bad deeds that are to be avoided]. [. . .]

A bad person is punished in accordance with the ruler's law in this life [p. 5/6], and in the future he will suffer immeasurable pain in the three realms [of existence – i.e. the realms of desire, form, and formlessness]. A person that practises the fivefold good receives happiness and prosperity in this life, and, in the future, they will transcend this world by ascending to heaven, or achieving the realisation of nirvāṇa. Transcending the world (*tosei* 渡世) means overcoming all worldly delusions. Ascending to heaven means being born in the Pure Land [of the Buddha Amida]; the realisation of nirvāṇa means becoming a buddha. Thus, a person who commits the five evil deeds,^{VIII} suffers in the present and in the future. A person who practises the fivefold good, benefits immensely in the present and in the future.

The place where Śākyamuni appears in the world of the five evils, and encourages us to uphold the fivefold good, is the *Sūtra on Overcoming the Way of Men*.^{IX} Accordingly, what protects the mundane ruler's law is in fact the Buddha Dharma, which teaches that we should practise [good deeds] in this world of men. After all, the Buddha Dharma is not different from the secular law (*seken hō* 世間法). When one disobeys the secular ruler's law, one also disobeys the Buddha's law. [. . . p. 6/7 . . .]

^{VIII} CK: Killing, stealing, adultery, lying, and drinking intoxicants.

^{IX} CK: *Kado jindō kyō* 過度人道經, T 12, no. 362; an alternative version of the *Larger Sūtra* or *Sūtra on [the Buddha of] Immeasurable Life* (T 12 no. 360).

To be born as a human being is the most difficult to achieve among the six spheres [of rebirth]^X and the four kinds of reproduction.^{XI} [. . .] Once lost, the existence as a human being will not be achieved again for countless eons. Therefore, Śākyamuni has recommended the method of saying the Buddha's name (*nenbutsu* 念佛). [. . .] This precious body has not suddenly appeared by magical transformation. It could not have been achieved if not for the blessings received from one's parents. The upbringing by the parents [in turn] depends on the contributory factor of the blessings received from the country. [. . .] If we do not preserve the bodily ruler's law,^{XII} we lose ourselves, we lose our families. And if we are rebuked by the state, in what form shall we believe in and practice the Buddha Dharma? [. . .] Even if there still is some kind of Buddha Dharma, when the appearance of the ruler's law is lost there will be nothing that can be believed or practised. Accordingly, people who are not yet firm [in their faith], but strive for peace of mind (*anjin* 安心), as well as people who are firm in their faith [in the Buddha Dharma], must abide by the ruler's law and practise the Buddha Dharma. It is in dependence on the wheel of the ruler's law that the wheel of the Buddha Dharma can turn. [. . . p. 7/8 . . .]

Body and mind cannot be separated. Without the mind, the body cannot move. [. . .] Practitioners of the *nenbutsu* hold fast to the principle that obedience to the ruler's law is based on the harmony of the Buddha Dharma, which enables the wheel of the ruler's law to turn. Accordingly, the mutual assistance of the Buddha Dharma and the ruler's law is associated with body and mind,^{XIII} and there is the aspect of [mentally] believing in and [bodily] practising the Original Vow [of the Buddha Amida]. This point is expounded in the *Larger Sūtra*, in that each of the fivefold good [deeds] are related as "one controls one's thoughts with single-mindedness and practises [good deeds] with proper bodily demeanour." "To control one's thoughts with single-mindedness" refers to the peace of mind (*anjin* 安心) [brought about] by the Buddha Dharma; "practise [good deeds] with proper bodily demeanour" refers to obedience to the commandments of the ruler's law. Thus, it should be understood that the gist of the two wheels [of Buddha Dharma and ruler's law] is something that was taught by the Tathāgata [Śākyamuni].

Let us briefly touch upon the issue of cause and effect. The Dharma gate of the *nenbutsu* teaches, with regard to the variations in the capacities of sentient beings [to achieve emancipation], that we do not have the capacity to attain awakening in accor-

X CK: *Rokudō* 六道; i.e. the six spheres in which rebirth can take place, namely (1) in hell, (2) as a hungry ghost (*preta*), (3) as an animal, (4) as a demi-god (*asura*), (5) as a human, and (6) as a god (*deva*).

XI CK: *Shishō* 四生; i.e. the four possible ways that living beings can come into existence: (1) birth from eggs; (2) birth from the womb, (3) birth from moisture, (4) birth through transformation.

XII CK: *shin no ōbō* 身ノ王法. Presumably, Hakoya associates the bodily existence of people to the ruler's nomosphere, whereas people's minds are associated with the Buddha Dharma.

XIII CK: Note that in classical Japanese, the terms associated with each other are mirrored, as it were – i.e. the mind is associated with the Buddha Dharma, the body with the ruler's law.

dance with the [teachings and practices of the] Three Vehicles.^{XIV} Furthermore, there is no hope of being reborn in the human world or a heaven of gods. One considers oneself a bad person living in a bad world full of the five evils (*go'aku* 五惡) and the five pains (*gotsū* 五痛) [that result from committing the five evil deeds]. Regardless of how much the Buddha instructs us, we do not have the capacity to know the effects that the bad causes will bring about in the future. Accordingly, the *Larger Sūtra* states:

In this world, prisons are set up by the law, and those who are unafraid of them and commit offences are sent there for punishment. [. . .] The suffering of transmigration through dark and dismal realms is comparable to the severest and most painful punishment ever enforced by [the ruler's] law.^{XV} [. . . p. 8–10 . . .]

Births and deaths follow each other, and when one hears about the eternal pains in hell, one naturally cannot help but preserve one's own person [from committing sins] in this life. Accordingly, the *Larger Sūtra* says

Thus, because of the natural workings of karma, there are three evil realms and innumerable sufferings through which evildoers must pass, life after life, for many *kalpas*, with no end in sight. It is indeed difficult for them to attain release. The pain they must undergo is indescribable.^{XVI}

Therefore, even ignorant men and ignorant women in these days, who are born in a place where the Buddha Dharma was established but do not call the Buddha's name (*nenbutsu*) and do not pray for their next lives, even they believe that they will go to hell if they do bad things. They have heard about this since childhood, and have become used to it, so that they have come to live their lives without committing audacious evil. This is to say that, by way of [expounding the law of] cause and effect with regard to future [results], the Buddha Dharma supports the present governance of the ruler's law. Therefore, the wheel of the Buddha Dharma enables the wheel of the ruler's law to turn. This is the meaning of approaching the mutual support of the two wheels from the perspective of cause and effect in the past, present, and future.

With regard to the mutual protection [of the two nomospheres], it has been emphasised since antiquity that the Buddha Dharma supports the ruler's law. Especially when Kanmu Tennō [737–806] moved the empire's capital to Heian [i.e. present-day

^{XIV} CK: That is, the vehicles by which one can reach the shore of salvation, namely (1) the vehicle of a "voice-hearer" (*śrāvaka*), or someone who just follows the instructions of the Buddha for his or her own benefit; (2) the vehicle of a *pratyekabuddha*, or a person who attains enlightenment by contemplation on dependent arising on his own; (3) the vehicle of a *bodhisattva*, or a practitioner intent on the attainment of perfect awakening, based on profoundly altruistic motivations. In this context, the three vehicles signify all traditional forms of Buddhism, which – according to the True Pure Land school founded by Shinran, and to which Hakoya belonged – cannot be successfully practised anymore, in this corrupt period of the latter dharma (*mappō* 末法), which started in 1052.

^{XV} CK: Transl. from Inagaki, *The Three Pure Land Sutras*, 292; original: T 12, no. 360, p. 276a4–8.

^{XVI} CK: Transl. from Inagaki, *The Three Pure Land Sutras*, 296–98, 301; original: T 12, no. 360, p. 276, b11–13; c1–3; c23–25; p. 277, b1–3.

Kyōto], following the examples of the Vulture Peak of India and Mount Tiantai in China, [the monastic complex of Enryakuji on] Mt Hiei was established, which guarded the demon gate, and where prayers for the protection of the state were performed. This yielded obvious results, such as the vanishing of the seven kinds of calamities, and the generation of the seven kinds of happiness, which helped to protect the ruler's law. And the ruler's law revered the masters of the various [Buddhist] schools. Temples were erected on imperial command. In that way, the mutual protection [of the Buddha Dharma and the ruler's law] became evident.

Now, the True School of the Pure Land does not specifically recite any sūtras, or perform any prayers for the protection of the state. Notwithstanding, it causes the ruler's law to be protected, and the state to be at peace, on the basis of what the Venerable Śākya[muni] has taught in the *Larger Sūtra*. Therefore, at present, the ruler's law fully supports this school, because this school in particular easily reaches the laypeople, and makes them listen to the Dharma. Nowadays, the crowds who visit the temples and [holy] mountains do sometimes pray for peace and comfort in the present life and in the next life, but many prayers these days are [only concerned with] inner-worldly (*seken* 世間) [benefits]. Again, as to the True School of the Nenbutsu Gate, all that laypeople [in this tradition] learn is concerned with the next life of each individual. [p. 10/11] The reason why the ruler's law, for which the governance in the present time is of central importance, protects this True School that only longs for [birth in the Pure Land of the Buddha Amida in] the next world, is precisely that, if the root of longing for the next life is not completely firmly planted, it cannot protect the ruler's law in the present. [. . .] The practitioners of the single-minded and exclusive *nenbutsu* make the blessings of the state known, and lead to the observance of obedience towards one's parents and elder brothers as well as humaneness and righteousness. [. . .]

The Venerable Śākya[muni] went so far as to teach that, in the end, the foundation of national prosperity, the people's safety, and peace and order of the empire lies in cultivating one's own person, and in prioritising the ruler's law. That is to say that it is in dependence on the Buddha Dharma that the wheel of the ruler's law is able to turn. [. . .]

On overcoming all obstacles [. . .]. To all good things, mundane and supra-mundane, there are obstacles. In India such obstacles were called Māra. There is the Māra of passions and evil deeds inside of people's minds. In the outside world there are the Heavenly Māra (*tenma* 天魔) and the Evil Māra (*akuma* 惡魔), who obstruct all good things, and make the sentient beings commit evil deeds. Originally, the Buddha Dharma was a practical method to overcome delusion, to cut off the five kinds of worldly desires, and to perform difficult and painful practices with the body. In the defiled world of the latter days [of the Dharma], however, our capacities are insufficient, and we cannot correctly practise the Buddha Dharma. Because we cannot practise what we ought to practise, and because we cannot perform the practices of self-cultivation, all kinds of worldly evils arise. This is the great obstacle of the Buddha Dharma. [p. 11/12]

The clerics of the Nenbutsu Gate, and especially those of the True School, are persons who eat meat and marry. And in these days, in particular they do not perform

any difficult and painful practices. But when we cultivate ourselves and follow the instructions of good advisors (*zenchishiki* 善知識), and teach them to our families too, even laypeople will not develop a mental attitude that makes them lose the path of the five human relations and the five eternal [virtues]. [. . .] Again, in this world, there are many bad people. Because the obstacles caused by the calamities afflicting the state brought about by the Evil Mara and demonic spirits are not visible to the human eye, they cannot be held back by human force. In fact, the power of Māra's people is strong; and the power of bad people is increasing, and they make the mundane and supra-mundane good vanish. [. . .] Taking on various forms, the Evil Māra causes good things to not be done and causes all sorts of bad things to be done. Thus, if it was not for the power of Buddhas and Gods, there would be no power capable of driving away [the evil forces]. When nenbutsu practitioners say "Namu Amida Butsu," the Four Great Heavenly Kings all jointly unite with the unfathomable faithful mind of the Vow Power (*ganriki fushigi no shinjin* 願力不思議ノ信心). The Evil Māra and the demonic spirits cannot approach a household in which the *nenbutsu* is practised with a truly faithful mind. [. . .] Thus, one does not need to worry about the Evil Māra, when in present times *nenbutsu* practitioners guard themselves and guard their families, thinking that only the future [existence] really matters, and thereby correcting their own minds. Therefore, the tranquillity of national prosperity and people's safety is achieved automatically. In this way, it is achieved that the wheel of the ruler's law can turn in dependence on the wheel of the Buddha Dharma.

When it comes to the issue of present-day politics, generally speaking, the Buddha Dharma and the ruler's law are like two wheels. This has been the case since olden times, but is particularly so at present. While the Divine Sovereign Who Illuminates the East (*tōshō shinkun* 東照神君)^{XVII} ruled the empire, [p. 12/13] Christianity and other wicked sects (*jashū* 邪宗) came from foreign countries, and corrupted the ruler's law. They are enemies of the empire. For the sake of spreading this wicked sect, they resort to all sorts of magical means (*majutsu* 魔術) to cheat and impress the ignorant people, just like fox and badger spirits appearing in human form. [. . .] Once people believe in this wicked Dharma (*jahō* 邪法), it is impossible to change their minds. Because this wicked Dharma comes along with a wicked god (*jashin* 邪神), they cannot approach those who practise a true Dharma, be it the True Dharma of the Buddha, or of Shintō or Confucianism. Accordingly, the wicked Dharma and the wicked god cannot enter the households of laypeople who believe in the Buddha Dharma, and who install a Buddhist altar in their homes. Therefore, to make the whole population fully profess Buddhism, and to let Buddhist ceremonies be performed, is to rebuke this [wicked Dharma] out of the ruler's nomosphere. [. . .]

XVII CK: This refers to the rule of the Tokugawa, founded by Ieyasu, who is enshrined in the family shrine Tōshōgū 東照宮 with the name Tōshō Daigongen 東照大権現.

The clerics of the True [Pure Land] School should particularly encourage the ignorant and uneducated lay households, and in doing so, never neglecting the teachings [of that school], make them believe in the Buddha Dharma and instruct them in the august rules and prohibitions of the ruler's law. [. . .] If we do not believe in the Buddha Dharma from the bottom of our hearts, we will reach the point of believing in the wicked Dharma [of Christianity]. We will come to think that the wicked evil Dharma is correct. Therefore, when we teach the doctrine of [the interdependence of] the Buddha Dharma and the ruler's law, and make sure that we are deeply aware of the blessings received from the state, this means that the wheel of the Buddha Dharma helps the wheel of the ruler's law [to keep on turning] [. . . p. 13–31 . . .]

When we think about it thoroughly, the Buddha Dharma will naturally spread if we personally understand that we rely on both the great blessings of the Buddha Dharma and the ruler's law, and prudently abide by them. When only one person attains faith, and is thus born in the Pure Land, the benefits are vast and boundless; how much more so if it is many persons. [. . .] The founder [of our tradition], saint [Shinran; 1173–1263], says in one of his letters: "People who constantly think of their own birth [in the Pure Land], and think of the Buddha's grace, say the Buddha's name out of gratitude for this grace. Doing so, they should think that peace may prevail on earth, and that the Buddha Dharma may spread."