

The Way of Bodhisattvahood as Viewed in T'ien-T'ai 天台 Teaching

By Kôshirô TAMAKI

INTRODUCTION

The given theme in this essay is 'the way of bodhisattvahood as viewed in T'ien-t'ai teaching', which constitutes part of the comprehensive studies of the way of Mahâyâna bodhisattvahood. Before dealing with the way of bodhisattvahood in T'ien-t'ai, therefore, it will be pertinent to study in advance the concept of bodhisattva in Mahayanist Buddhism. By so doing I must theorize what characteristics and significance the way of T'ien-t'ai bodhisattva has in Mahâyâna bodhisattva in general.

Bodhisattva notable in Mahâyâna Buddhism may be roughly divided into two types: one is naturally a being who seeks enlightenment for himself and the other for the benefits of others. The former is bodhisattva evinced in an act of self-benefit, whereas the latter is directed toward other people's weal. Bodhisattva in Mahâyâna scriptures cannot be categorized clearly as either the former or the latter type. In actuality, what seems to be an act of self-benefit on the surface often turns out to be that of *para-hita*, i.e. saving others from sufferings and vice versa. It is possible, however, to presume whether certain Mahayanists lay an emphasis on egotistic bodhisattva or altruistic one.

Let me introduce here a set of classifications similar to the above two, which are presumably based on the same reason. In brief, one is the bodhisattva who seeks the way to enlightenment and the other an incarnation or a representative of Buddha. As in the aforementioned classification, the bodhisattva is again categorized into two types: one who seeks one's own enlightenment and the other who endeavours to enter into the way of the Buddha to save all sentient beings. This dual classification is often noticeable in various Mahâyâna scriptures.

The significance of the bodhisattva I am to deal with in this essay is somewhat deviated from the one expressed in the foregoing combination of categories. One of the interpretations is same as the aforesaid former category in which bodhisattva is one who seeks Buddhahood, whereas the other refers to bodhisattva not as an incarnation of Buddha but one the Buddha himself works on or influences. In this classification, therefore, bodhisattva in either case aims at self-enlightenment by his own efforts. So, from the standpoint of self-beneficial act or altruistic act, it may be said that the weight is attached to the former. Only the methods of attaining the objective differ between the first

and the second type of bodhisattva. In the first category, the bodhisattva seeks and attains Buddhahood by voluntarily turning to the Buddha, while in the second, the Buddha himself influences a bodhisattva in achieving his end.

These two ways a bodhisattva takes to accomplish his objective really represent one movement in the world of Mahâyâna. Concretely speaking, it is in this single movement that the two ways of bodhisattvahood appeal to sensibility in two distinguishable manners. Now, the *Mahâyânaśraddhotpâdaśâstra* 大乘起信論 is the most representative and logical expression of this situation.

The main theme of this śâstra is the mind of all sentient beings, which directly refers to our present mind. Due meditation will make it clear that there exists no world other than that of this mind of all sentient beings. Both Buddhas and sattvas belong to this world, beyond whose ken tathatâ 眞如, or appearance and disappearance 生滅, do not transcend. This śâstra attempts to elucidate the structure of this world and the world thus elucidated is Mahâyâna. Buddha attained Buddhahood by means of this Mahâyâna, while sattvas who erred from the path of Mahâyâna, suffer in the depth of doubt and delusion.

We, sattvas who aspire to attain enlightenment, bodhisattvas in other words, are expected to make positive efforts to elucidate Mahâyâna, to cultivate faith toward it and finally to attain Buddhahood. This attitude represents the direction from bodhisattva to Buddha. Further thinking will equate Mahâyâna with the illusions of all sentient beings. Minds in illusion and Mahâyâna actually constitute an overlapping world. Therefore, the approach our perplexed minds make toward Mahâyâna for faith conversely leads to the action of Mahâyâna directed toward our skeptical minds to generate faith in them. In contrast to the direction from bodhisattva toward Buddha, this act signifies the exact opposite, i.e. Buddha working on bodhisattva. These aspiring and salvating movements occur as the mind of all beings, that is to say, the movement of Mahâyâna world. Although they are recognizable as two movements, it is highly significant that both have their origin in one world. It may be said that various Mahâyâna scriptures which convey the basic elements of Mahâyâna thought describe the two movements as one entity in which they are harmoniously blended. This śâstra indicates subjectively such structural characteristics of Mahâyâna.

Reflection on various schools of Mahâyâna Buddhism with the above characteristics taken into due consideration shows that some of them lay an emphasis upon the movement from bodhisattva to the Buddha, while the others advocate the contrary movement from the Buddha to bodhisattva. If one school represents only one of the two, it is more appropriate to assume that it does not deny the other movement altogether. As a matter of fact, a careful examination of any Mahâyâna school will bring your attention to the fact that regardless of its attitude, positive or negative, every school invariably

includes the two approaches in its thinking. In this connection I will attempt a brief study of the trends shown by various Mahâyâna schools.

With the Hua-yen 華嚴 (Kegon) Sect which deals chiefly with Vairocana-buddha as its spiritual head, the buddha-to-bodhisattva trend is prominent, and the characteristic is especially manifest in the thoughts of Fa-tsang 法藏. Among the organizers of Chinese Hua-yen Sect were Ch'êng-kuan 澄觀 and Tsung-mi 宗密 who approached or united with Zen. Their thinking, therefore, indicates the opposite trend. With the Shingon 眞言 Sect, Vairocana-buddha, the same spiritual head as that of the Kegon Sect is given an even greater predominance, so the buddha-to-bodhisattva trend comes even closer to the surface. In this case, the above trend overpowers the contrary move so much that the two trends may be viewed as a nearly combined form. Such view was taken by Kûkai 空海 in his kyôsô-hanjaku 教相判釋. Situation becomes considerably different with the schools of Sanron 三論 and Yuishiki 唯識. In the course of formation from various Prajñâpâramitâ-sûtras to Sanron schools, the bodhisattva-to-buddha trend may be considered to have a foreground position, but Buddha's influence upon bodhisattva is not altogether absent. When we try to elucidate the true meaning of sûnya 空, Buddha's move to help bodhisattva will be naturally seen to take place in the world of sûnya. In an exposition of Buddha in the *Vajra-prajñâpâramitâ-sûtra* 金剛般若經, we can get a glimpse of the true meaning of Buddha making an approach to bodhisattva. It may also be said that the Yuishiki is chiefly following the course from bodhisattva to Buddha. It may be pointed out in the *Mahâyânasamgraha-śâstra* 攝大乘論 by Asaṅga 無著 that the Buddha takes an unconditional action toward bodhisattva at the most important turning point known as 'acquisition of wisdom through converting consciousness' 轉識得智. As compared with the aforementioned Mahâyâna schools, Zen school and Jôdo 淨土 school are considered to contrast with each other apparently. In terms of the two courses of bodhisattvahood, Zen school is thought to adopt the bodhisattva-to-buddha trend, whereas Jôdo school represents the opposite course. Especially in Jôdo school the more the essence of the Jôdo thought is displayed, the more naturally and unconditionally the buddha-to-bodhisattva trend becomes. It is similar to the process of thoughts in Kûkai's, Shingon Sect in which amplification of the essential meaning of Hua-yen leads inevitably to the exclusive action of Vairocana-buddha. Needless to say, however, the bodhisattva-to-buddha trend is not absent, nor should it be so. It may be said to be an important problem of Jôdo school to find the way to trace this other trend. In the basic spirit of Zen schools, on the other hand, the buddha-to-bodhisattva trend is to be seen in the form of the Buddha uniting with bodhisattva. In this respect, Zen school resembles Shingon school very much. There are cases in which the bodhisattva-to-buddha trend is erroneously considered to be given prominence in Zen as the unity of the Buddha and bodhisattva tends to be viewed with an emphasis on bodhisattva. It will be neces-

sary, therefore, to reconsider the unity in Zen school with an emphasis on the Buddha.

Now, how does T'ien-t'ai-tsung 天台宗 compare with the above-mentioned Mahâyâna schools? Among the priests of T'ien-t'ai-tsung in China, Hui-ssü 慧思 and Chih-i 智顛, two early founders must be selected first of all as assiduous followers of the way of bodhisattvahood. The pattern of the way of bodhisattvahood chosen by the two originators may be generally considered to denote the bodhisattva-to-buddha course. The trend was particularly conspicuous with Hui-ssü. Chih-i may be said to have adopted the same course so far as his teaching indicates. Chih-i's thought, however, was based on so-called chu-fa-shih-hsiang 諸法實相 (the real state of all things, all things are the truth by themselves), so inquiry into the real state of all things will naturally call our attention to the Buddha's move toward bodhisattva included in it. As a matter of fact, it is also undeniable that Chih-i's thought is partially based on the concept of the Buddha making an approach to bodhisattva.

I have so far dealt with the two courses of attaining self-perfection: one bodhisattva trying to approach Buddha and the other Buddha offering a helping hand to bodhisattva. The objective of either course is for the bodhisattva to seek his enlightenment. As contrasted with this self-interested way of bodhisattvahood, there naturally exists an altruistic act of bodhisattva who seeks to attain Buddhahood for all sentient beings rather than for his own interest. There is no Mahâyâna school that ignores a need to attain Buddhahood for all beings. Principally the Mahâyâna acknowledges both self-interested and altruistic acts of bodhisattva as inevitable. In the actual representation of the way of bodhisattvahood, however, there exist considerable differences among Mahâyâna schools and the races that believe in them in the degree of weight placed on self-interested acts or altruistic ways.

I. Individuality and Sociality of the Way of Bodhisattvahood

From the viewpoint discussed in Introduction, I will take instances of Hui-ssü and Chih-i in T'ien-t'ai-tsung and Saichô 最澄 in the Tendai Sect to inquire into problems of the way of bodhisattvahood. As previously mentioned, the way of bodhisattvahood in Chinese T'ien-t'ai-tsung was most characterized by Hui-ssü and Chih-i, the two early organizers of the school. How does Saichô's way of bodhisattvahood compare with it? As the way of bodhisattvahood aims to attain enlightenment for bodhisattva himself and all sentient beings, it requires inquiry in both practice and thought to elucidate the way of bodhisattvahood. We should take into consideration how the practice of the way of bodhisattvahood helps to formulate the thought or reflects it and conversely how the conceptional pursuit influences the course of practice. In studying the way of bodhisattvahood developed and advocated by Hui-ssü, Chih-i or Saichô, we must, therefore, pay attention to their ways of living, life's objectives and attainments as pursuers of Buddhahood, and at the same time

their philosophical view of Buddhism and outlook on the world as a whole.

Comparison of Hui-ssü and Chih-i in T'ien-t'ai-tsung with Saichô of the Tendai Sect reveals fundamental similarities and substantial differences in the manner of seeking the way of bodhisattvahood. What they had in common was an intense desire to seek Buddhahood, not merely as a means to study Buddhism but to understand themselves better. In other words, the subjective understanding of Buddhahood was their common theme of pursuit. As for the differences among them, I want to probe into those that existed between Saichô and Hui-ssü and Chih-i, both of whom shared a same thought and the points where the latter two disagreed with each other.

To begin with what distinguishes Saichô from Hui-ssü and Chih-i, I have studied the problem in view of their individual way of living and what they aimed to derive by seeking the way of bodhisattvahood. To introduce the conclusion of my inquiry, both Hui-ssü and Chih-i sought the way of bodhisattvahood in order to attain their own supreme enlightenment, whereas Saichô pursued the way to Buddhahood as devotedly as they did not so much for his own vimukti, (freedom from the bonds of illusion and suffering in the three worlds) as for the benefits of all others.

(1) How Hui-ssü Sought the Way to Buddhahood

Of the two Chinese priests, Hui-ssü (515-577)* was particularly strict in his attempt to seek the way to Buddhahood. According to the *Chih-kuan-fu-hsing* 止觀輔行,⁽¹⁾ Hui-ssü was religiously inspired while listening to the *Saddharma-puṇḍarîka-sûtra*, Hokekyô 法華經, as it was read by a friend of his. Borrowing the sûtra, he studied it all by himself in a quiet mound. Having no one to teach him, he is recorded to have grieved day and night. The *Hsü-kao-sêng-ch'uan* 續高僧傳⁽²⁾ has it that he constantly practised meditation in a quiet place, took one meal a day and recited some thirty volumes of *Saddharma-puṇḍarîka-sûtra* and etc. In the course of a few years he is said to have recited the sûtra a thousand times. Hui-ssü then moved from the mound into an old castle, where he dug a hole to practise contemplation in. Frequent rain had dampened the hole, which caused his body to swell till he found it difficult to move about. Bearing the physical handicap, he encouraged his mind to apply himself harder to the sûtra. Thereupon the swelling subsided and he regained his health. The *Hsü-kao-sêng-ch'uan*⁽³⁾ also records that Hui-ssü became a believer in Hui-wên 慧文 who administered saddharma 正法 upon him. Thereafter he regained fidelity to his cause in adversity, spared no pains and sought the way to Buddhahood day and night while living a life of abstinence. Winter had thus passed and summer came and went without an evidence of his having accomplished self-perfection. The next summer came around. As a result of long

(1) *Tripitaka Taishô* 大正新脩大藏經, Vol. 46, p. 148 c.

(2) *Ibid.*, Vol. 50, p. 562 c.

(3) *Ibid.*, Vol. 50, pp. 562 c-563 a.

meditation, he had experienced 'Shao-ching-kuan' 少靜觀 after three weeks. He took courage at this amazing achievement and at last realized 'the fundamental first meditation' 本初禪. Just about at the same time he began to suffer physical damage that accompanied a long period of sitting. His legs had become so weak that he could not walk about. He then made the following observation, "Illness is a product of karman, and karman is a deed produced by the action of the mind. Originally there is no outside object and the ground of mind is to be seen. Karman cannot be grasped. A human body is like a shadow of a cloud. Everything that has a form is śūnya or void." Simultaneously with the observation, his befuddled thought had vanished and śūnyatā-samādhi had cleared his mind, but he was still dissatisfied. He deplored the absence of achievement even after vâṣṣika 安居 was over. In profound regret he was about to lean against the wall and had attained enlightenment all at once before his back touched the wall. He achieved to clear the fundamental dharma of Mahāyāna in one mind through the samādhi of Saddharmapuṇḍarīka.

As you have just read, Hui-ssū's ascetic exercises were extremely severe. He literally risked his life to seek the way to Buddhahood. Here lies the characteristic of his way of bodhisattvahood.

- 1) His life of seeking Buddhahood was almost abnormally austere.
- 2) He devoted his body and soul to the pursuit of the way to Buddhahood and always aimed at perfection.
- 3) Finally he attained supreme enlightenment.
- 4) The way of bodhisattvahood he sought was more for his own salvation than for the masses.
- 5) His extraordinary character displayed in his way of seeking Buddhahood.

As for the first point, I may add the following to what I have already mentioned. When his body had swollen because of dampness in the cave, he would not discontinue his spiritual pursuit. Even after he experienced the difficulty of walking as a result of prolonged sitting in meditation, he had gone right on to become aware of śūnya. After he had attained his religious goal, various incidents had befallen him. To cite a couple of examples,⁽⁴⁾ when he was thirty-four years old, he was involved in an argument with the people of Yen-chou 兗州, Ho-nan 河南 and barely escaped being poisoned to death by a wicked bhikṣu. At the age of thirty-six he was again poisoned by a bad arguer. On the brink of death he recited the *Prajñāpāramitā-hṛdaya-sūtra*, which is said to have counteracted the poison. Whether it was an ailment or a persecution, Hui-ssū's life was jeopardized for it, so every time he got over such crisis, his religious spirit had grown the more intense and the extent of his enlightenment the more profound.

Secondly, as the natural result of the first stage, he would not compromise

(4) *Fo-tsu-t'ung-chi* 佛祖統記 in the *Tripitaka Taishō*, Vol. 49, p. 179 b.

in the course of contemplation, but would stay in pursuit until he thoroughly attained the way to Buddhahood. In the third stage he finally attained his goal, instantly achieved enlightenment and had become fully aware of the dharma of Mahâyâna by gaining a complete comprehension of the samâdhi of Saddharma-puṇḍarîka. Fourthly, we can assume from the aforementioned characteristics of his way of bodhisattvahood that he had set his aim on seeking his own way to Buddhahood rather than on salvating the public masses. Fifthly, I want to point out his extraordinary ways of seeking the way of bodhisattvahood. Besides the examples already introduced, I can cite some more.⁽⁵⁾ One day after he came to Nan-yüeh 南岳, he said, "I once came here in my former life." He then went with people to Hêng-yang 衡陽 where they happened to find a scenic place. There he said to them, "This old temple is where I used to live in those years." When the people took his word and dug the temple grounds, they unearthed vessels and dishes for Buddhist priests. When they came to the foot of a cliff, he said, "When I was sitting here in meditation, a rascal killed me by cutting my head off. You will find the body around there." Upon investigation, they reportedly found an old and dried corpse.

Hui-ssü's eagerness to attain enlightenment was so intense that he had overcome any obstacle that lay in the way of realizing his objective and finally achieved his end. His efforts to seek and attain Buddhahood may be called nearly ideal, but on the other hand, we must admit that his consideration of society or his altruistic activity was extremely limited. As you may be able to assume from what I have written about him, his personality was of a rather extraordinary nature, because of which he would have been less co-operative with others. I am not saying that acts of co-operation and of saving other people were altogether absent in his life. When his self-interested exercises were carried to such a thoroughgoing extent, they could not but bring benefits to other people. For instance,⁽⁶⁾ he applied himself with an increasing enthusiasm to preaching a sermon to his disciples in his later years. On his deathbed he continued to sermonize a large number of them day after day. His attitude is said to have been extremely strict and he relentlessly remonstrated with his disciples. His general inclination, however, was mainly for his own enlightenment and his way of bodhisattvahood may be categorized as the bodhisattva-to-buddha approach.

(2) How Chih-i Sought the Way to Buddhahood

In the intensity of eagerness to seek the way to Buddhahood, Chih-i (538-597) could compare favorably with Hui-ssü. Another thing common to the two was a clear consciousness of the need to materialize Buddhahood. It is reported that Chih-i was seven years old when he began to form a relation with Buddhism. He often visited a Buddhist monastery, where he was taught the

(5) *Hsü-kaosêng-ch'uan* in the *Tripitaka Taishô*, Vol. 50, p. 563 b.

(6) *Ibid.*, Vol. 50, p. 563 c.

Saddharma-puṇḍarīka-sūtra. Though he had learned the sūtra, his parents forbade him to visit the monastery. At the age of fifteen, he experienced the War of Hsiao-yüan 孝元, which had probably made him aware of the uncertainty of life. Before an image of Buddha he entertained a solemn vow to become a Buddhist monk and impose upon himself a great task of bearing saddharma, the righteous law. Again, his parents would not let him have his wish. Thereupon, Chih-i carved a platform or mandala, and Buddha statues and devoted days and nights to worshipping the Buddha and recitation of the sūtra.⁽¹⁾ At the age of eighteen he entered priesthood under Fa-hsü 法緒, the monk of Temple Kuo-yüan 果願寺 in Hsiang-chou 湘州. He received ten precepts and later upasampadâ 具足戒 from him. He then visited Ta-hsien-shan 大賢山, where he always enjoyed the pleasure of zen, reciting the *Saddharma-puṇḍarīka-sūtra* and *Amitârtha-sūtra* 無量義經 etc. Later he went to see Hui-ssü in Ta-su-shan 大蘇山, Kuang-chou 光州, and daily cultivated his mind in obedience to the teaching of Hui-ssü whom he served with unswerving loyalty. He used oak in place of incense and when he ran out of oak, he used chestnut. To obtain light, he would roll up a bamboo blind and move into a pool of moonlight. When the moon sank, he kindled pine logs. He even paid attention to his breathing, speech and conduct. It is said that he was careful about breathing and made no careless remarks.⁽²⁾ After two weeks, he came to note the following passage in the chapter Bhaiṣajya-râja 藥王品 of *Saddharma-puṇḍarīka-sūtra*: "Worshipping all Buddhas equally is the true self-purification, which may be called a real veneration of dharma." Thereupon, the truth suddenly dawned upon him, he was spiritually awakened and entered into dhyâna or the state of absorption. According to an old record, the way the truth of Fa-hua 法華 burst upon him was like a midday sun shining on and into secluded valleys.⁽³⁾ It was presumably the first and most fundamental enlightenment for Chih-i. Like the case of Hui-ssü, Chih-i had attained his bodhisattvahood through tremendous privations and efforts to cultivate his mind. The record also says that he entered a room at about sunset to have discussion with Hui-ssü, which lasted till the day broke. He had spent another four nights to interchange with his teacher what he learned. His merits are said to be worth over one hundred years.⁽⁴⁾ All this will indicate the profundity of his religious enlightenment.

As may be judged from his statement that without 'the real state of all things' 諸法實相, all the rest are things of evil spirits, Chih-i devoted himself to the pursuit of tathatâ, the real state of all things thereafter. He gave discourses on the *Ta-p'in-pan-yao* 大品般若 and others. At the age of thirty he moved

(1) *Sui-t'ien-t'ai-chih-chê-ta-shih-pieh-ch'uan* 隋天台智者大師別傳 in the *Tripitaka Taishô*, Vol. 50, p. 191 b.

(2) *Ibid.*, Vol. 50, p. 191 c.

(3) *Ibid.*, Vol. 50, p. 191 c.

(4) *Ibid.*, Vol. 50, p. 192 a.

into Chin-ling 金陵, the capital of Ch'ên 陳, where he stayed at the Temple Kéng-kuan 瓦官寺 for eight years. During the period, he lectured on the *Mahāprajñāpāramitopadeśa* 大智度論 and *Tz'ü-ti-ch'an-mên* 次第禪門. It is supposed, however, that doubt began to cast its shadow in the bottom of Chih-i's mind. What kind of shadow it was could not be ascertained as only carries a symbolic narration, but it must have been true that he began to harbour doubt. At the age of thirty-eight he finally went into T'ien-t'ai-shan 天台山. One day he was engaged in the ascetic practice of dhûta-guṇa, when all at once a violent wind blew, lashing trees down and the thunder roared, shaking the mountain. He was deeply lost in meditation of the real state of all things and realized original nothingness. Thereupon, the look of anxiety and pains reportedly vanished for him in an instant.⁽⁵⁾ This may be considered to be his second attainment of enlightenment.

Although Chih-i's life of seeking bodhisattvahood shows no abnormalities such as Hui-ssü displayed, it was on the whole similar to his way of living. Firstly, Chih-i was equally earnest in seeking and materializing the way to Buddhahood. Secondly, he also achieved an unmistakable awakening. Thirdly, he set the aim of the way to bodhisattvahood at his individual enlightenment rather than at awakening the masses.

Though he was more considerate of others' salvation than Hui-ssü, his religious spirit was inclined toward his own enlightenment as Hui-ssü's was. For instance, he had a pond made to free fish and he is supposed to have taught his disciples with greater care. His last words, however, will testify to his being essentially self-interested: "Unless I had disciples, I would be able to attain 'the status of purifying the six organs' 六根清淨位. On account of sacrificing myself for others, I have stopped at 'the status of five stages' 五品位."⁽⁶⁾ This statement clearly shows that he laid a greater importance upon his own enlightenment than on the benefit of the masses.

(3) The Characteristics of Saichô's Religious Spirit

Saichô (767-822) was equal to Hui-ssü and Chih-i in his ardour for seeking Buddhahood, but he took a form greatly different from those of the two Chinese monks. Let us study here his virgin work, *Ganmon* 願文.⁽¹⁾ The first notable difference is his extremely strict self-reflection. In his first work he wrote about this world as follows:

"The three worlds of unenlightened men are all woes without comfort or ease. All creatures of the four kinds of birth, all are worries and no pleasure exists. The sun of Śākyamuni has long been hidden behind clouds and the moon of his benevolence is not shining as yet. So we are subject to the three calamities and the world is lost among the five pollutions. Moreover, life like

(5) *Ibid.*, Vol. 50, p. 193 b.

(6) *Ibid.*, Vol. 50, p. 196 b.

(1) *Tripitaka Taishô*, Vol. 74, p. 135 a-b.

wind must pass and body like a dewdrop is destined to disappear.”

The above passage may be summarized as follows:

“Life in this world is filled with cares, where moments of spiritual peace are hard to come by. All the creatures find only sufferings in life, no enjoyment. The world has been turbulent and corrupted with the teachings of the Buddha long forgotten. Besides our lives are ephemeral. There is no knowing when we shall depart from this world.”

A view of *anitya* (impermanence) or general pessimism such as Saichō’s must have been shared to a degree by both Hui-ssū and Chih-i, but the concept of *anitya* and *saddharma-vipralopa*, so typical of Japanese people, is clearly reflected in Saichō’s thoughts.

What was absent in the lives of the two Chinese Buddhists but was especially prominent with Saichō was a religious self-reflection. We also note the following self-criticism in his *Ganmon*:

“If a man has done no good deeds in his lifetime, he will be doomed to suffer the agony of hell on the day of his death. Human bodies are hard to get but easy to pass away. Good mind is hard to incite but is readily forgotten. as I consider my past deeds in retrospect, I admit I have secretly received services of living, violating the precepts of the Buddha. I also admit that I have incurred grievances of all beings by being ignorant. this is the height of folly, of insanity, hopeless incompetency. I, Saichō am the worst monk of all. On the one hand, I act against the teachings of Buddhas. I violate the Imperial laws on the other. I also lack in filial piety and etiquette.”

Such severe self-examination was nowhere to be found in the life of Hui-ssū or Chih-i. Saichō first referred to the general aspect of life, such as the rarity and fugacity of human bodies, and of aspiration to enlightenment. He then reflected on his deeds and criticised himself for having received others’ services and generated hate and spite because of his non-observance of the precepts and ignorance. To his critical eye, his life was but the height of folly, insanity, swayed by mundane sentiments.

By what criteria did Saichō judge himself so severely? Perhaps, he examined himself in the light of the unsurpassed wisdom of the Buddha and the Land of Buddhas he himself referred to in his *Ganmon*.

Secondly, I should like to point out Saichō’s consideration of the people, which characterizes him most and Hui-ssū and Chih-i are lacking in. His rigid self-examination is related to this secondary characteristic of Saichō’s way to Buddhahood. As seen in the aforementioned quotation, his admission of being a worst monk susceptible to mundane sentiments is followed by another acknowledgement of his transgression against the teachings of Buddhas, Imperial laws, filial piety and etiquette. In other words, what Saichō considered himself the worst attitude was related to all the sentient beings of the upper, middle and lower classes represented by Buddhas, Imperial laws and filial piety.

Let us study further what he wrote in his *Ganmon*:

"I will humbly acknowledge my stray, befuddled mind and make several vows. I will base my method upon non-possession. Entirely for the unsurpassed enlightenment, I will make an unshakable, indestructive vow."

Saichô then enumerated five of his vows:

(1) If I do not yet acquire 'the status of purifying the six organs', I will not enter into the world.

(2) If I do not yet acquire the mind of clearing up the truth, I will not have any more accomplishments.

(3) If I do not yet obey the Buddha's precepts, I will not participate in the benefactor's services.

(4) If I do not yet acquire the mind of *prajñâ*, I will not engage in affairs related to the mundane word and people except 'the status of purifying the six organs'.

(5) I will not keep to myself virtues acquired in the past, present and future, but will impart them to all beings, and at last let them attain the Buddha's unsurpassed enlightenment.

Of these five vows of Saichô, the first four are self-regarding. In other words, he wished to attain the stage where he had a semblance of perfect enlightenment by purifying his six organs, to acquire the mind which would enable him to grasp the truth, to master the Buddha's precepts and to acquire *prajñâ* before he turned to others to save them. After realizing the first four wishes, he would take to accomplishments, take part in the benefactor's ceremonies and concern himself with the mundane human affairs. His fifth wish to impart all the virtues he acquired universally to all people so that they might attain the unsurpassed enlightenment of the Buddha with him can be called more altruistic than self-oriented, but it may also be said that his attitude in his fifth vow is both. When Saichô was eleven years old, he apprenticed himself to Gyôhyô 行表 who was then in a provincial temple of Ohmi 近江. He later reminisced that the greatest influence he received from Gyôhyô was application to the *Ekayâna* of the Buddha.

Let us continue to study the *Ganmon*:

"I humbly swear to the Buddha that I will not taste alone the bliss of *vimukti*, freedom from the bonds of illusion and suffering in the three worlds, nor will I appreciate alone the fruit of peace and happiness. May the people of *dharma-dhâtu* 法界, the realm of cosmic law attain enlightenment and savor its exquisite joy. If, through this vow, I have attained the status of holy senses or acquired the five supernatural powers, I will not alone enjoy freedom from all illusions and sufferings, nor will I attain the status of Buddha. I will not be attached to anything. I wish I could be guided by the natural and unbound four great vows of bodhisattvahood as I travel around *dharma-dhâtu* and enter into the six worlds 六道. I will purify the land of Buddha, salvage the masses and apply myself constantly and permanently to Buddhist services."

What Saichô aspired after was by no means his own vimukti or peace and happiness but attainment of enlightenment together with the people in the realm of cosmic law. For the purpose, he needed to enter all the six worlds in which the souls of living being transmigrate from one to another, guided by the natural and unbound four great vows. In the six worlds he wished to salvage the sentient beings and to apply himself to Buddhist services for ever. Such resolution of Saichô, you will note, indicates an attitude considerably different from that of Hui-ssü or Chih-i. The two Chinese monks were chiefly inclined toward their own enlightenment, whereas Saichô laid a greater emphasis on salvaging other people and set his aim of bodhisattvahood at attaining the ways of Buddha with them. This attitude obviously corresponds to Prince Shôtoku's 聖徳太子 view of Buddhism.⁽²⁾

II. Ideological Trends of the Way of Bodhisattvahood

(1) Chinese T'ien-t'ai

Hui-ssü and Chih-i, the originators of Chinese T'ien-t'ai thoughts naturally based their religious position on chu-fa-shih-hsiang, the real state of all things. Now, what does shih-hsiang signify? I will begin with Hui-ssü's viewpoint. He expounded in his *Chu-fa-wu-chéng-san-mei-fa-mén* 諸法無諍三昧法門, his thoughts on the body in the order of breath, mind and body.⁽¹⁾ He categorized breath into inhalation and exhalation and viewed the former as follows. From whence is the breath inhaled? Nowhere. So, it has no origin. Whither does it go? It has no place to return to. He made a similar observation on the breath exhaled. Whence does it originate? Nowhere. Wherein does it end? We cannot see. Thus our breath has neither its whence nor its whither. Like a breeze in the air it has no visible shape. In other words, breath has no entity.

He then expressed his view on mind. Where is this thing called mind? You cannot look inside your body and find it, nor does it exist outside your body. It shows no visible form between the inside and the outside of the body, either. In short, mind exists nowhere. Likewise, our body has no tangible source.

No matter how we study our breath, mind and body over and over, they eventually end in void. Accordingly, he goes on saying:

"Without severance, without permanence. Without production or extinction. With neither face nor appearance. Without name or letter. Life or death exists no longer. Nor is there nirvâṇa. They have one aspect and at the same time no aspect. So are all sentient beings. This is named the whole viewpoint. Chu-fa-shih-hsiang may be thus viewed in essence."

Breath, mind and body are all void, come from nowhere, end in no place,

(2) K. Tamaki 玉城康四郎, *Taishi-Bukkyô no Tokushitsu* 太子佛教の特質, see *Nihon Bukkyô Gakkai Nenpô* 日本仏教学會年報, No. 29.

(1) *Tripitaka Taishô*, Vol. 46, p. 633 a-b.

have no form or appearance. Without birth, death or nirvâna, they have one face and none. If breath, mind and body are all void, so will all sentient beings be. This is how Hui-ssü viewed chu-fa-shih-hsiang. It indicates a mental process that starts with what is close to one's existence, covers all other phenomena and by making a thorough inquiry into their real state finally attains a concept of śûnya. In other words, chu-fa-shih-hsiang is an endless pursuit of the real state of all things on the basis of śûnya concept.

T'ien-t'ai thoughts were formulated on the basis of the aforementioned view of Hui-ssü, which, it may be said, supported Chih-i's thoughts. It follows, therefore, that the concept of the way of bodhisattvahood in Chinese T'ien-t'ai was principally influenced by the view the two priests held on chu-fa-hsih-hsiang.

Let us probe further into Hui-ssü's view and study what forms the basis of Chih-i's religious position.

It is needless to say that san-ti-yüan-jung 三諦圓融, the perfect harmony among the three truths, shih-chieh-hu-chü 十界互具, the ten realms of beings found in one another, and i-nien-san-ch'ien 一念三千, the three thousand realms being contained in one mind, constitute important factors in Chih-i's thoughts. Such views had already sprouted and their courses of thinking nearly decided in Hui-ssü's thoughts, and the very basis of them was the aforementioned chu-fa-shih-hsiang. For instance, the concept of the perfect harmony among the three truths, emptiness 空, appearance 假 and middle 中 had been already generated in Hui-ssü. I will quote the following passage from his *Sui-tzû-i-san-mei* 隨自意三昧:

"From the initial resolution to attain supreme enlightenment till the accomplishment of the result, all holy deeds are like 'the samâdhi of free mind' 隨自意三昧. Without making the resolution, there is no result to attain, nor are there cause and effect. Even if there are, there will be none to receive it. Without recipients, however, the result of the holy pursuit is not lost. If it is not lost, there is no place to act. Because the cause is śûnya, there is no function. Because the result is void, there is no thought. Cause and effect are thus one śûnya, admitting no other void. Study of this law of śûnya will indicate that śûnya is unobtainable. I have named this state 'śûnya of śûnya' 空々. All things of this world are non-substantial. I have named it 'mahâśûnya' 大空. Cause and effect are not lost. I will name it 'chung-tao-ti-i-k'ung' 中道第一義空, the middle way of fundamental śûnya."⁽²⁾

In this passage Hui-ssü asserts that śûnya of śûnya and mahâśûnya are uniformly existent from the initial resolution to attain supreme enlightenment until the accomplishment of Buddhahood. He also states that cause and effect are still retained, which is the middle way of fundamental śûnya. If we apply 'the appearance 假' to 'the state of cause and effect not being lost' and 'the middle 中' to 'the middle way of fundamental śûnya', we may see the evidence

(2) *Dainihon Zokuzôkyô* 大日本續藏經, Vol. II-3-4, p. 346 recto a.

of the three truths intermingling with each other.

In his *Chu-fa-wu-chêng-san-mei-fa-mên*, he observed *hsin-nien-ch'u* 心念處, the place of mind as follows. Here again, as stated previously, he demonstrated the invisibility of mind inside or outside or in the middle of mind, and stated that recognition of the non-existence of body and mind gradually induces one to enter into Zen, meditation, by which one with determination may conceive *abhijñā* 神通. He then went on to the following comment:

"Or there is a bodhisattva, which represents wonder. Even if the waters of the Four Great Seas would be held in one pore, there would be no perception of comings and goings for them. Even if one billion worlds are placed on the tip of a hair, they do not sag or lean. Man and Heaven can commune and see each other. All unenlightened people and Heaven, Śrāvakas, and bodhisattvas who perform small practices can all witness these wonders. Various Buddhas in the ten quarters, Four-Quarter Kings 四天王, Asura 阿修羅, Garuḍa 迦樓羅, Kinnara 緊那羅, Mahoraga 摩護羅伽 all confront and converse with bodhisattva. With only one face, the bodhisattva confronts all faces. It is like a mirror that reflects all images and faces. Then when he preaches, every listener can learn the way of bodhisattvahood all at once. This is named 'p'u-sa-chu-hsin-nien-ch'u' 菩薩住心念處, the place of mind where bodhisattva dwells."⁽³⁾

The above discourse may well remind one of descriptions in the *Avatamsaka-sūtra* 華嚴經. An example is the line that when the waters of the Four Great Seas would be held in one pore and the billion worlds placed on the tip of a hair, no disorder takes place. Anyhow, it is possible to note here Chih-i's characteristics of *i-nien-san-ch'ien*, the three thousand realms contained in one mind in the passage where the bodhisattva converses with all Buddhas in the ten quarters and Four-Quarter Kings etc. at the gate of the place of mind.

The same writing of Hui-ssü also mentions the following:

"From the top status are there all Buddha-kāyas 佛身, various Bodhisattva-kāyas 菩薩身, Pratyekabuddha-kāyas 辟支佛身, Arhat-kāyas 阿羅漢身, Catvāromahā-râjikâḥ-kāyas 四天王身, Cakravartī-râja-kāyas 轉輪聖王, Small-Kings-kāyas 小王身, and then to the bottom are there bodies of Naraka 地獄, Preta 餓鬼, Tiryāṅc 畜生 and sentient beings. Such bodies as all Buddhas and all sentient beings appear in one mind at the same time, not before, not after nor in the middle. Salvating the masses by preaching the teachings of Buddha all at a time. This is all results from the merits of *dhyāna-pāramitā* 禪定波羅蜜".⁽⁴⁾

Let me quote another passage:

"With the non-substantiality of various dharmas, the bodhisattva acquires all practices and wisdom of ingenious measures in one mind. From the initial resolution to attain supreme enlightenment till he accomplishes the

(3) *Tripitaka Taishō*, Vol. 45, p. 637 a-b.

(4) *Ibid.*, Vol. 46, p. 627 c.

results, he has conducted major Buddhist services without being attached to anything. With wisdom of wholeness, wisdom of speciality and versatile preaching, he has acquired abhijñā-pāramitā 神通波羅蜜, offered prayers to all Buddhas in the ten quarters, purified the land of the Buddhas and inculcated the masses."⁽⁵⁾

The former quotation indicates that the ten realms are appearing in one mind at the same time. And it shows clearly the direction toward shih-chieh-hu-chü or i-nien-san-ch'ien of Chih-i. With Chih-i, however, these viewpoints indicate chü 具 of existent beings or manner of existence. In the case of Hui-ssü, the former quotation refers to 'appear in one mind at the same time', and the latter to 'acquires all practices and wisdom of ingenious measures in one mind.' This probably indicates the characteristic of his practical nature and by strange coincidence he was exactly same as Prince Shôtoku of Japan in this respect.⁽⁶⁾

The passage in the latter quotation as regards offering prayers to all Buddhas in the ten quarters, purifying the land of Buddhas and inculcating the masses can be taken to indicate that in thought he was not only self-oriented but altruistic-minded. Though I have previously pointed out that the individual attitude of Hui-ssü and Chih-i was inclined more toward self-benefit than toward others, their thought was undoubtedly based on Mahâyâna and Ekayâna of the Buddha. Consequently the altruistic act of enlightening the public was inevitably evident. Chih-i's viewpoints of shih-chieh-hu-chü and i-nien-san-ch'ien represent the outlook of the Mahâyâna world unique to T'ien-t'ai teachings. Principally, it may be said that both self-oriented and altruistic acts are contained in a mixed, blended state. As I see no need to re-explain what Chih-i's shih-chieh-hu-chü and i-nien-san-ch'ien are, I will omit them altogether. However, every view taken by Chih-i was based on an endless inquiry into the real state of things. Like Hui-ssü, therefore, every inquiry he made always led to 'voidness of all things' 諸法空寂. In this respect it may be said that chu-fa-shih-hsiang is the basic attitude of Chinese T'ien-t'ai.

Chan-jan 湛然 (711-782) annotated Chih-i's Three Great Works 三大部 and wrote the *Chin-pei-lun* 金錘論 and *Chih-kuan-i-li* 止觀義例. Though you will note some elements different from Chih-i's thought, his thought was also based on the doctrines of san-ti-yüan-jung, shih-chieh-hu-chü and i-nien-san-ch'ien which in turn are based on chu-fa-shih-hsiang. Later, controversies took place between the Shan-chia 山家 school represented by Chih-li 知禮 (960-1028), Jên-yüeh 仁岳 (-1064), Ts'ung-i 從義 (-1091) and Shan-wai 山外 school represented by Yüan-ching 源清 (-996-) and Chih-yüan 智圓 (976-1022) etc. Such disputes, however, are trivial and do not change the basic position of Chinese T'ien-t'ai.

As I discussed in the Introduction, if the way of bohisattvahood may be

(5) *Ibid.*, Vol. 46, p. 631 a.

(6) K. Tamaki, *Taishi-Bukkyô no Tokushitsu in the Nihon Bukkyô Gakkai Nenpô*, no. 29.

categorized into bodhisattva-to-buddha and buddha-to-bodhisattva trends, you will see in my previous explanation that the former trend is the main point of Chinese T'ien-t'ai bodhisattvahood.

(2) Japanese Tendai Sect

The marked characteristic of Japanese Tendai as contrasted to Chinese T'ien-t'ai is a transmission of the teachings of the following four sects: Tendai 天台; Enkai 圓戒, the precepts for perfect and immediate enlightenment; Zen 禪; esoteric Buddhism 密教, esotericism of body, word and mind of past, present and future Tathâgatas. According to Saichô's principle, 250 precepts of Hînayâna do not constitute the basis of Japanese Buddhist ethics, but one must observe Brahmajâla precept 梵網戒 in conformity with the doctrine of Ekayâna, one vehicle. This is the noteworthy reformation of the precepts. In the *Tendai-hokke-shû-nenbundosha-eshôkôdai-shiki* 天台法華宗年分度者回小向大式 (Shijô-shiki 四條式) contained in the *Sangegakushô-shiki* 山家學生式, we note an indication of his belief that one should invoke all Buddhas in the ten quarters to become teachers of the precepts of bodhisattva, invoke all bodhisattvas to become the friends of the same way, and if there is no one to administer the precepts in a thousand miles around, one would make a sincere confession of his sins to the Buddha, surely obtain a holy shape and receive the precepts by making a vow in front of a Buddha statue.⁽¹⁾ This attempt to express the position of Ekayâna of Buddha, not only in thought but also in precepts, may be called quite distinctive.

As for Zen, it is needless to say that its realistic aspect as personally experienced must be made much of. Moreover, the esoteric Buddhism is so important as taken the central position of Japanese Tendai after Saichô. Ennin 圓仁 (794-864) was comparable with Saichô in the importance of thought. Ennin's thought is characterized by the marked prominence of the Shingon doctrine. He elucidates differences between exoteric Buddhism and esoteric Buddhism from various viewpoints. The following aspects of his thought call for a special attention. He views exoteric Buddhism as the doctrine of three vehicles 三乘教 and esoteric Buddhism as 'the esotericism of both truth and appearance' 理事具密. He then divided the latter into 'esotericism of truth' 理密 and 'of appearance' 事密. Of them, the former is 'perfect harmony of non-duality between the worldly and the absolute' 世俗勝義圓融不二 and the latter 'esotericism of body, word and mind of past, present and future Tathâgatas' 三世如來身語意密. Among esoteric sects, he says, such sūtras as *Avatamsaka* 華嚴, *Vimalakîrti* 維摩, *Prajñâ* 般若 and *Sadharmapundarîka* 法華 expound something about esoteric teachings but do not elucidate the meaning of the secret of Tathâgata. In the *Vajrasêkhara-sûtra* 金剛頂經, however, the significance of 'esotericism of both truth and appearance in

(1) *Tripitaka Taishô*, Vol. 74, p. 625 a.

(2) *Soshiji-karakyô-ryakusho* 蘇悉地羯羅經略疏 in the *Tripitaka Taishô*, Vol. 61, p. 393 b.

Tathâgata' 如來事理俱密 is thoroughly studied and ascertained.⁽²⁾ This observation indicates that Ennin evaluated Shingon higher than Kegon and Hokke in describing the true meaning of Tathâgata.

Ennin also emphasized 'the preaching of the Buddha by dharma-kâya' 法身說法 that characterizes the thought of esoteric Buddhism. By dharma-kâya is meant the dharma-kâya of Vairocana-buddha and dharma-kâya of Tathâgata whose truth and wisdom are not different. Preaching by dharma-kâya means the preaching by 'non-duality between quietness and illumination' 寂照不二.⁽³⁾ Preaching by the dharma-kâya becomes possible, as both quietness and illumination are contained in the truth. The fundamental manner in which dharma-kâya preaches is 'things as they are' 法然. At one time, the Buddha puts in an appearance in the world, but at other time he stays out of it. He has preached already, or is now preaching, or is to preach in the future. While dwelling in 'the status of dharma' 法位, however, perpetuity of truth and aspects is maintained. He named this state 'a seal of decided status' 必定印.⁽⁴⁾

As you have just seen, Ennin took a standpoint of esoteric Buddhism. So did Enchin 圓珍 (814-891) who came after Ennin. He regarded the *Saddharma-puṇḍarîka-sûtra* and *Mahāvairocana-sûtra* as the doctrine of ultimate and completed world, and stated the equivalence of Tendai and Shingon.⁽⁵⁾

Of 'the gate of letter a' 阿字門, he said as follows:

"This gate of samâdhi is found only in this esoteric doctrine. All other sûtras omit it altogether and no mention is made of it. That is why it is known as the king of Mahâyâna and the secret of all secrets. Even the *Saddharma-puṇḍarîka-sûtra* cannot be attainable to it, say nothing of all the other teachings."⁽⁶⁾

Thus he asserted the pre-eminence of the esoteric teachings, which he referred to as the king of Mahâyâna and the secret of all secrets, and which even the *Saddharma-puṇḍarîka-sûtra* cannot surpass.

With Annen 安然 (841-884), the esoteric teachings may be said to have attained the pinnacle of importance. His basic view is expressed in the *Shingonshû-kyôjigi* 眞言宗教時義. In brief, the following is his standpoint:

"The Shingon Sect premises one Buddha, one time, one place and one teaching and absorbs the teaching of all Buddhas in the past, present and future and in the ten quarters."⁽⁷⁾

When amplified, it means, "It is ever-present in the past, present and future, dwells in the diamond of body, mouth and mind at all times. All Buddhas, bodhisattvas and pure and omniscient Tathâgata-garbha preach all

(3) *Shingon-shoryû-sanjin-mondô* 眞言所立三身問答 in the *Tripitaka Taishô*, Vol. 75, p. 53 a.

(4) *Kongô-chôkyô-sho* 金剛頂經疏 in the *Tripitaka Taishô*, Vol. 61, p. 16 b.

(5) *Dai-birushanakyô-shiki* 大毘盧遮那經指歸 in the *Tripitaka Taishô*, Vol. 58, p. 16 c.

(6) *Ibid.*, Vol. 58, p. 19 b.

(7) *Tripitaka Taishô*, Vol. 75, p. 374 a.

teachings at any time, at any place.”

In other words, one Buddha represents all Buddhas, one time all times, one place all places and one teaching all teachings. Besides, the one Buddha that is all Buddhas is ‘the essential, ever-present Buddha that neither originates nor perishes’ 無始無終本來常住佛, and ‘the body of equal wisdom which observes the real aspects of matter and mind of the true world’ 眞如法界色心實相平等智身. By one time which is all times is meant the equal time that neither begins nor ends and the uniformity of long and short of the true world. One place being all places refers to a place of the world that has neither the middle nor border, and the world of truth which is universally all places. One teaching which is all teachings is a universal one by which one’s mind attains enlightenment. While preaching, on the one hand, the immeasurable vehicles of the true world, preaching, on the other hand, the Buddha of one’s own mind of the true world.⁽⁸⁾

In the case of Japanese Tendai Sect, the appearance of Ennin and Enchin after Saichō had resulted in the steady growth and reinforcement of its esoteric position, and Annen had brought it to the culminating point. From the middle of Heian period, however, the Jōdo worship began to prevail among both the court nobles and the public. This trend came to be reflected on the thought of Japanese Tendai. At the time of Ryōgen 良源 (912–985), we note his writing entitled *Gokuraku-jōdo-kubon-ōjō-gi* 極樂淨土九品往生義, which indicates Jōdo thought rising up to the surface in Tendai teaching. Genshin 源信 (942–1017), his disciple is said to be a representative contributor to the growth of the Jōdo teachings. His thought was based on Amita-buddha in faith and on Tendai in doctrine, and at the same time he united Shingon, Hokke and Zen from the basic standpoint of Mahāyāna. Accordingly, Amita-buddha, the central object of faith was not a selected Buddha, but one of ‘Infinite Light and of Unending Life’ 無量光·無量壽, as Amita was generally understood in Mahāyāna Buddhism. Therefore, Amita does not sort out other Buddhas, bodhisattvas or other Mahāyāna sūtras. It may be said that Amita contains all those or is interrelated with them.

So in Japanese Tendai, the esoteric teachings that evolved with Annen at its zenith fell behind when it was superseded by Jōdo thought. In terms of form, it is true, the transformation was a major one, but essentially speaking the universal Vairocana-buddha was replaced by equally universal Amita-buddha as the object of faith. It may be said, therefore, that the undercurrent of Japanese Tendai thought was always uniform in quality and substance.

As I have hitherto demonstrated, we can point out notable differences between Chinese T’ien-t’ai and Japanese Tendai from the viewpoint of bodhisattva concept. The basic thought of Chinese T’ien-t’ai was chu-fa-shih-hsiang and the spirit was that of pursuing the real state of things thoroughly and infinitely. This spirit was most strongly manifested by Hui-ssū and Chih-i.

(8) *Ibid.*, Vol. 75, p. 374 a-b.

Though it showed a decline after Chan-jan, the thought running through the controversy of Shan-chia and Shan-wai from Chan-jan centered around the doctrines of san-ti-yüan-jung, shih-chieh-hu-chü and i-nien-san-ch'ien, all of which had been fostered on the ground of chu-fa-shih-hsiang. In spite of the influence of the Jôdo teachings, the trend of Chinese T'ien-t'ai may be said to have moved from bodhisattva to the Buddha when seen from a wide view of thought or bodhisattvahood. On the other hand, Japanese Tendai was mainly supported by esoteric teachings in its earlier stage and by Jôdo teachings in its later stage. Therefore, one universal Buddha from Vairocana-buddha to Amita was given its place at the basis of Japanese Tendai. Needless to say, Tendai thought always formed the basis, around which Enkai and Zen were employed at the same time. When viewed from the thought of bodhisattvahood, you will agree that the trend of Japanese Tendai showed a marked indication of buddha-to-bodhisattva movement while it was bodhisattva-to-buddha at the same time. It is apt that Jôdo teachings, Nichiren Sect 日蓮宗 or Dogen's 道元 thought were all generated from this source.

