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# T' IEN-T' AI STUDIES IN JAPAN

PAUL L. SWANSON

## Preface:

The purpose of this bibliographical essay is to provide a brief introduction to current T'ien-t'ai 天台 (Jpn. Tendai) studies in Japan for non-Japanese scholars. This field, like so many others in Japanese academia, is vast and complicated, so I will confine my attention to the philosophical and doctrinal tradition rooted in the works of Chih-i (智顛, 538-597), the Chinese monk who systematized T'ien-t'ai thought and practice. For the purposes of this article I refer to this as the "T'ien-t'ai tradition", in contrast to the "Tendai tradition", which I define here as the unique developments of the T'ien-t'ai tradition in Japan. I will not attempt, for the most part, to cover issues such as institutional history, liturgical and ceremonial details, or art, nor the unique developments in Japan, such as the role of esoteric Buddhism (*mikkyō* 密教, or *taimitsu* 台密). I will also concentrate on books which (though often expensive) are still available in bookstores, and not refer (except in special cases) to the vast amount of material in various academic journals. Even so I cannot hope to be comprehensive, and I beg the indulgence of Japanese scholars whose names or work I may inexplicably omit.

This article consists of three parts: 1) a brief outline of the history of T'ien-t'ai studies in Japan; 2) a list of the major primary sources and secondary studies and journals concerning T'ien-t'ai available in Japan today, and 3) further information on current scholarship such as the academic institutions which provide support for T'ien-t'ai studies, the scholars associated with these institutions, and recent trends in the academic study of T'ien-t'ai philosophy.

## I. A Short History of T'ien-t'ai Studies in Japan.

T'ien-t'ai texts were available in Japan long before the Tendai school was founded on Mt. Hiei by Dengyō Daishi 傳教大師 (Saichō 最澄, 767-822).<sup>1</sup> T'ien-t'ai texts were undoubtedly imported from China soon after the official introduction of Buddhism to Japan in the 6th century A.D.<sup>2</sup> along with other Buddhist texts and materials. The first Japanese monk known to have studied T'ien-t'ai in China was Gyōga (行賀, 729-803), a Hossō 法相 monk from the Nara temple Gangō-ji 元興寺. He is said to have "gone to T'ang China and studied both Fa-hsiang and T'ien-t'ai traditions"<sup>3</sup> for several years. The most prominent

1) This outline is based on Hazama Jikō's short history of the Tendai school, *Tendaishūshi Gaiseitsu*, by Hazama Jikō with notes by Ōkubo Ryōjun, Tōkyō: Daizō Shuppan, reprint 1984, which should be consulted for details. (Hereafter referred to as "Hazama".)

2) The earliest extant document which mentions a T'ien-t'ai text is dated 740 A.D. See Hazama, 54-55.

3) See biography in the *Honchō Kōsōden* 本朝高僧傳 (*Biographies of Eminent Monks in Japan*), in the *Dainippon Bukkyō Zenshū* [DZB], Vol 102, Tōkyō: Meichō Fukyūkai, 98.

figure associated with T'ien-t'ai before Saichō was Chien-chen (Jpn. Ganjin, 鑑眞, 688–763). Although he is more famous as the Vinaya master who lost his sight during his many attempts to reach Japan and properly transmit the precepts to this country, Chien-chen was philosophically a T'ien-t'ai master who had received instruction directly from the fourth T'ien-t'ai patriarch Hung-ching (弘景). He also brought a considerable collection of T'ien-t'ai texts with him to Japan, and it was probably due to this transmission that Saichō came into contact with the T'ien-t'ai tradition.<sup>4</sup>

The most important figure in the history of T'ien-t'ai in Japan is, of course, Saichō, who traveled to T'ang China and Mt. T'ien-t'ai in 804 to transmit the T'ien-t'ai tradition to Japan and establish the Japanese Tendai school on Mt. Hiei. He brought back with him many important T'ien-t'ai texts along with other texts concerning esoteric Buddhism and the Vinaya. Thus the Japanese Tendai school was established with four "pillars": 1) esoteric Buddhism (*mikkyō*); 2) Zen, or meditation; 3) the precepts, namely the Bodhisattva precepts; and 4) the "perfect" (円) teachings of T'ien-t'ai proper, which provided the basis and inner consistency for binding all of these elements into a comprehensive and integrated unity.<sup>5</sup> The independence of the Tendai school was officially recognized to some extent in 806 when two annual ordinands (*nembundōsha*) were assigned to the Tendai school, one to study the *Mahāvairocana Sūtra* and one to study the *Mo ho chih kuan* 摩訶止觀. Full independence was recognized a week after Saichō's death in 822, when the court approved his petition for autonomous ordination of the Mahāyāna precepts on Mt. Hiei.

Saichō also visited the Kantō 關東 area during his life to propagate the Tendai teachings. Here his interpretations were challenged by the Hossō monk Tokuchi (徳一, 749?–824-?), specifically concerning the meaning of Buddha-nature. Tokuchi supported the Yogācāra interpretation of five *gotras*, or five inherent potentials latent in sentient beings, including the *icchāntika* who have no potential for attaining Buddhahood. Saichō championed universal Buddhahood from the standpoint and authority of the *Lotus Sūtra*. Japanese scholars believe that this debate between Saichō and Tokuchi, which consisted of numerous texts written responsively, was the high point in Buddhist doctrinal history concerning the Buddha-nature.<sup>6</sup>

After Saichō's death the Tendai school continued to gain in influence and popularity. Ennin (円仁, 794–864) and Enchin (円珍, 814–891) visited China to study and strengthen their schools position with regard to esoteric Buddhist doctrine and practice. This "tilt" toward *mikkyō* climaxed doctrinally with the work of Annen (安然, 841–889?), who, despite the fact that he was a Tendai monk, went so far as to claim that "Shingon" esoteric Buddhism was superior

4) For details see e.g. Ishida Mizumaro 石田瑞磨, *Ganjin: Sono Kairitsu Shisō* 鑑眞: その戒律思想, Tōkyō: Daizō Shuppan, 1974, especially 227–241.

5) See Hazama, 88ff.

6) For details see the classic study on Buddha-nature by Tokiwa Daijō 常盤大定, *Busshō no Kenkyū* 佛性の研究, Tōkyō: Kokusho Kankōkai (reprint), 1972; see especially 313–387.

to T'ien-t'ai proper.<sup>7</sup>

There were other movements in Japanese Tendai during the Heian period (866–1185). Sōō (相應, 831–918) established the ascetic practice of walking and performing other practices in the mountains, a movement centered at Mudō-ji 無動寺, south of the main temple complex on Mt. Hiei, and which influenced the development of Shugendō 修驗道. T'ien-t'ai texts such as the *Mo ho chih kuan* were studied and widely known. Pure Land practices transmitted by Ennin from Mt. Wu-t'ai 五臺山 in China were taking root. Nevertheless the Tendai establishment became increasingly degenerate through political appointments and intrigue, catering to secular needs with esoteric rituals and ceremonies, and the accumulation of power and wealth. The trend was resisted for a while by Ryōgen (良源, 912–985) who served as the 18th Tendai Abbot (*zazu* 坐主) from 966 to 985. Ryōgen introduced the “26-Article Regulations” which attempted to encourage scholarship and a stricter religious life. He also attempted to shift the emphasis of the Tendai school away from *mikkyō* to T'ien-t'ai proper. Ryōgen's disciple Genshin (源信, 942–1017), most famous as the compiler of Pure Land texts in the *Ojōyōshū* (往生要集), was a great T'ien-t'ai scholar whose many works include the *Ichijō Yōketsu* (一乘要決, “Essentials of Ekayāna”).

The *Hymn to Inherent Enlightenment* (本覺讚), one of the earliest of the “*hongaku*” texts, is attributed (somewhat doubtfully) to Ryōgen.<sup>8</sup> This philosophy of inherent enlightenment (本覺思想) taught that all beings are inherently endowed with enlightenment and are Buddhas just as they are, and merely need to realize this fact. This philosophy gained in popularity from the late Heian to Kamakura periods, and influenced many of the Kamakura founders such as Hōnen 法然, Shinran 親鸞 and Nichiren 日蓮.

Although there were many signs of degeneration and secularization in the Tendai establishment as the Heian period came to an end, there was also some meticulous scholarship. Most outstanding was the detailed commentaries on the major works of Chih-i by Hōchibō Shōshin (寶地房證眞, dates uncertain; ~1190–1198–), including the *Hokke Gengi Shiki* (法華玄義私記), the *Shikan Bugyō Shiki* (止觀輔行私記) and *Hokkesho Shiki* (法華疏私記). It is said of Shōshin that he was so involved in his studies that he did not know of the contemporary struggle between the Taira and Minamoto families, equivalent to a German scholar in the 1940's being unaware of World War II.<sup>9</sup>

The 13th century saw the birth of the “new” Pure Land schools of Hōnen and Shinran, the Zen schools of Dōgen 道元 and Eisai 榮西, and Nichiren, all originally Tendai monks. These schools all emphasized one facet of the syncretistic and comprehensive Tendai tradition.

Another figure who stands out from this period is Jien (慈円, 1155–1225), a Tendai Abbot who lamented the decadence of his age and attempted to revive

7) For details see Hazama, 104–120.

8) For this and other *hongaku* texts see *Tendai Hongaku Ron*, Nihon Shisō Taikē Series Vol. 9, ed., Tada Kōryū, Ōkubo Ryōjun, Tamura Yoshirō, and Asai Endō 淺井円道, Tōkyō: Iwanami Shoten, 1973.

9) See Hazama, 163.

the precepts and sound scholarship. His *Gukanshō* (愚管抄), an early history of Japan and an analysis of contemporary secular struggles and problems, reflected the view prevalent in that day that it was the degenerate Age of the Latter Law (*mappō* 末法).

Further efforts to revive the Mahāyāna precepts and encourage a stricter morality were made by Kōen (興円, 1263–1317), who developed a ceremony (*kaikanjō* 戒灌頂) combining the precepts with *mikkyō* elements, and Ejin (惠鑑, 1281–1358), whose efforts on behalf of the Mahāyāna precepts won the admiration and support of Emperor Godaigo. A bit later Shinzei (眞盛, 1443–1492) emphasized the importance of both the precepts and chanting the Nembutsu (*kaishōnimon* 戒稱二門). In general the period between the 14th and 16th centuries saw little good scholarship and no momentous developments in T'ien-t'ai doctrine. In fact the Tendai school reached its nadir in 1571 when Oda Nobunaga burned down the Tendai headquarters on Mt. Hiei, killing thousands of residents.

The destruction of the Tendai establishment on Mt. Hiei did not spell the end of Tendai in Japan, for there were many other centers with long Tendai traditions. Even Mt. Hiei was rebuilt quickly with the support of Toyotomi Hideyoshi and the Tokugawa family. More important, though, was the Tendai tradition in the Kantō area, especially after Edo (now Tōkyō) became the center of Japanese life with the establishment of the Tokugawa Shogunate. Tokugawa Ieyasu, the founder of this Edo Shogunate, was a strong supporter of Tenkai (天海, ?–1642). Tenkai was a great scholar who attempted to revive T'ien-t'ai proper and contributed greatly to the revival of Tendai in the Kantō area, which came to rival and eventually surpass that on Mt. Hiei. In 1637 he began a project to print the entire Buddhist Tripitaka, a task which eventually produced the canon known as the Tenkai edition in 6,323 fascicles, finished in 1648. Tenkai's temple in Edo, the Kan'ei-ji (寛永寺), became the Kantō headquarters of the Tendai school and was called the "Eastern Hiei". In fact, it was located to the northeast of the Edo castle, just as Mt. Hiei is to the northeast of Kyōto. Tenkai was also in charge of the Tendai temple at Nikkō, which eventually became the final resting place for Ieyasu.

Tendai/T'ien-t'ai scholarship, along with scholarly pursuits in general, prospered during the Tokugawa period (1600–1868). One movement worthy of note is the Anraku school (安樂派) of Myōryū (妙立, 1637–1690) and Reikū (靈空, 1652–1739). They urged a revival of the precepts based on the *Vinaya in Four Parts*<sup>10</sup> in response to what they perceived as decadence encouraged by the philosophy of inherent enlightenment. They also propagated the T'ien-t'ai philosophy of Chih-li (知禮, 960–1028). This school was instrumental in reviving T'ien-t'ai philosophy, especially the interpretations of Chih-li, and encouraged a return to a stricter moral life style. It was from around this time that the *T'ien-t'ai ssu chiao i* 天台四教儀 of Chegwan 諦觀 began to be used as an introduction to T'ien-t'ai philosophy.

10) 四分律, T. 22, No. 1428, 567–1014, the Dharmagupta Vinaya.

The modern period (1868-present) is marked by the introduction of Western influence and scholarship. Universities were established along Western lines and the Tendai tradition reexamined from the wider perspective of Indian and Chinese Buddhism. The collected works of major figures such as Saichō, Genshin, Enchin, and so forth, as well as collections of T'ien-t'ai/Tendai works, were compiled and published. In the following sections I will outline the major works on T'ien-t'ai Buddhism which are still available in bookstores today, the institutions where T'ien-t'ai is studied, and the major Japanese scholars involved in T'ien-t'ai studies.

## II. Bibliography of T'ien-t'ai Materials.

### A. Primary Texts.

1. *Taishō Shinshū Daizōkyō* [大正新修大藏經], ed. and comp. by Takakusu Junjirō 高楠順次郎, Watanabe Kaigyoku 渡邊海旭, et. al., Tōkyō: Taishō Issaikyō Kankōkai 大正一切經刊行會, 1924-1934.

This most basic and widely used collection of the Chinese Buddhist canon contains many of the central T'ien-t'ai texts. The most important volumes are:

Volume 33, which contains Chih-i's *Fa hua hsüan i* (No. 1716, 法華玄義), followed by Chan-jan's commentary, the *Fa hua hsüan i shih ch'ien* (No. 1717). Chih-i's commentary on the *Jen wang ching* (No. 1705) is also included.

Volume 34, which contains Chih-i's *Fa hua wen chü* (No. 1718, 法華文句), followed by Chan-jan's commentary, the *Fa hua wen chü chi* (No. 1719). Also included are other commentaries by Chih-i (Nos. 1726, 1728) with sub-commentaries by Chih-li (Nos. 1727, 1729).

Volume 38 contains Kuan-ting's (灌頂) commentaries on the *Mahāparinirvāṇa Sūtra* (Nos. 1765, 1967) and one of Chih-i's commentaries on the *Vimalakīrtinirdeśa Sūtra* (No. 1777).

Volume 39 contains commentaries on various Sutras by Chih-i and sub-commentaries by later T'ien-t'ai scholars.

Volume 46 consists wholly of works by T'ien-t'ai scholars, beginning with Chih-i's *Mo ho chih kuan* (No. 1911, 摩訶止觀) and Chan-jan's commentary (No. 1912). This volume also includes the *T'ien-t'ai ssu chiao i* (No. 1931, 天台四教儀), works by Hui-ssu 慧思 (Nos. 1923, 1924, 1933), the biographical *Kuo ch'ing pai lu* (No. 1934, 國清百錄), and many other important works.

Other collections of the Buddhist canon such as the *Nihon Daizōkyō* (日本大藏經), Tōkyō: Suzuki Research Foundation re-edition 1977, in 100 Volumes; and the *Dai Nihon Zokuzōkyō* (大日本續藏經), reprint, Tōkyō: Kokusho kankō kai 國書刊行會, in 100 Volumes, contain many T'ien-t'ai works which are not available in the *Taishō*.

2. *Bukkyō Taikei* (佛教大系), ed. Bukkyō Taikei Kankōkai 刊行會, 65 Vols., Tōkyō: Nakayama Shobo 中山書房, (reprint) 1978.

This series is a compilation of major Buddhist works along with their classical commentaries for handy reference, and includes Chih-i's three major works in

better editions than those included in the *Taishō* [these are also reprinted as *Tendai Daishi Zenshū* (天台大師全集), Tōkyō: Nihon Bussho Kankōkai 日本佛書刊行會]:

A. *Hokke Gengi* 法華玄義 (Vols. 18–22).

These volumes contain the original text of the *Fa hua hsüan i* and four major commentaries: 1 *Fa hua hsüan i shih ch'ien* (法華玄義釋籤), 2 *Hokke Gengi Shiki* (法華玄義私記), 3 *Hokke Gengi Shakusen Kōgi* (法華玄義釋籤講義), and 4 *Hokke Gengi Shakusen Kōjutsu* (法華玄義釋籤講述).

B. *Makashikan* 摩訶止觀 (Vols. 23–27).

These volumes contain the original text of the *Mo ho chih kuan* and four major commentaries: 1 *Chih kuan fu hsing ch'uan hung chüeh* (止觀輔行傳弘決), 2 *Shikan Bugyō Shiki* (止觀輔行私記), 3 *Shikan Bugyō Kōji* (止觀輔行講義), and 4 *Shikan Bugyō Kōjutsu* (止觀輔行講述).

C. *Hokke Mongu* 法華文句.

Just released last year (1985), these volumes contain the original text of Kumārajīva's *Lotus Sūtra* and the *Fa hua wen chü*, with four sub-commentaries:

1 *Fa hua wen chü chi* (法華文句記) by Chan-jan, 2 *Hokkesho Shiki* (法華疏私記), 3 *Hokke Mongu-ki Kōroku* (法華文句記講錄), and 4 *Hokke Mongu-ki Kōgi* (法華文句記講義).

3. *Dai Nihon Bukkyō Zensho* (大日本佛教全書, "Collected Works of Japanese Buddhism"), 150 Volumes, reprint, Tōkyō: Meichō Fukyūkai 名著普及會, 1983.

This large collection bears witness to the vast amount of Buddhist scholarship contributed by the Japanese through the ages. Volumes 15–33 in particular contain T'ien-t'ai/Tendai related works.

4. *Dengyō Daishi Zenshū* (傳行大師全集), 5 Volumes, Tōkyō: Nihon Bussho Kankōkai 日本佛書刊行會, 1966.

The collected works of Dengyō Daishi Saichō.

5. *Eshin Sōzu Zenshū* (惠心僧都全集), 5 Volumes, reprint, Kyōto: Shibunkaku Shuppan 思文閣出版, 1985.

The collected works of Genshin.

6. *Tendai-shū Zensho* (天台宗全書), 25 Volumes, Tōkyō: Daizō 大藏 Shuppan, 1936.

Collected works of the Japanese Tendai school.

7. *Kokuyaku Issaikyō* (國譯一切經), 150 Volumes, Tōkyō: Daito 大東 Shuppan.

The "yomikudashi" Japanese translation, with some notes, of many Buddhist texts, which for the Westerner is often more difficult to decipher than the original Chinese. Includes the *Fa hua hsüan i* (Kyōshobu 經疏部 No. 1), *Mo ho chih kuan* (Shoshūbu 諸宗部 No. 3), and the *Fa hua wen chü* (Kyōshobu No. 2).

8. *Tendai Shikyōgi* (天台四教義), ed. Sekiguchi Shindai (關口眞大), Tōkyō: Sankibō 山喜房, reprint, 1977.

An inexpensive, yet sturdy, paperback edition of the *T'ien-t'ai ssu chiao i*, with many helpful charts and outlines. Also includes an introduction and notes by Sekiguchi.

9. *Tendai Shōshikan* (天台小止觀), ed. Sekiguchi Shindai, Tōkyō: Iwanami Bunko 岩波文庫, 1974.

An excellent and very inexpensive paperback edition of the *T'ien-t'ai hsiao chih kuan*, with notes and modern Japanese translation by Sekiguchi.

10. *Makashikan* (摩訶止觀), 3 volumes, ed. Sekiguchi Shindai, Tōkyō: Iwanami Bunko, 1966.

Same as No. 9, for the *Mo ho chih kuan*.

11. *Gendaigoyaku Tendai Shōshikan*, trans. Sekiguchi Shindai, Tōkyō: Daitō Shuppan, 1978.

A straight modern Japanese language translation of the *T'ien-t'ai hsiao chih kuan*.

## B. Reference Works.

1. *Shōwa Genson Tendai Shoseki Sōgō Mokuroku* (昭和現存天台書籍綜合目錄, "A Complete Catalogue of Texts of the Tendai Sect Extant in the Shōwa Era"), in 3 Volumes, ed. Shibuya Ryōtai 澁谷亮泰, reprint, Kyōto: Hōzōkan 法藏館, 1978.

This is a massive catalogue of texts related to the Tendai tradition which are extant and maintained, but not necessarily available for examination, at various temples, universities, libraries, and research centers throughout Japan.

2. *Makashikan Ichiji Sakuin* (摩訶止觀一字索引), ed. Yamada Kazuo (山田和夫), Tōkyō: Daisan Bummeisha 第三文明社, 1985.

A word for word index to the entire *Mo ho chih kuan*. Just released (1985) and very handsome but expensive (¥38,000).

3. *Saichō Jiten* (最澄辭典), ed. Tamura Kōyū (田村晃祐), Tōkyō: Tōkyōdō Shuppan 東京堂出版, 1979.

A small but handy dictionary centered on Saichō which naturally but not comprehensively includes many T'ien-t'ai terms. The lack of a comprehensive dictionary of T'ien-t'ai terminology, along the lines of those on the Zen or Pure Land traditions, is a large gap in Japanese T'ien-t'ai scholarship.

## Secondary Sources.

### I. Historical

1. Hazama Jikō (砩慈弘), with notes by Ōkubo Ryōjun 大久保良順, *Tendai-shūshi Gaisetsu* (天台宗史概説), Tōkyō: Daizō Shuppan, 1969.

A brief but excellent history of the Japanese Tendai school, with the first three chapters outlining the history of the T'ien-t'ai tradition in China and Korea.

2. Kyōdo Jikō (京戸慈光), *Tendai Daishi no Shōgai* (天台大師の生涯), Tōkyō: Regulus Library No. 38, 1975.

A handy and inexpensive paperback biography of Chih-i, with helpful maps, illustrations, and pictures.

3. Nakao Shunbaku (仲尾俊傳), *Nihon Shoki Tendai no Kenkyū* (日本初期天台の研究), Kyōto: Nagata Bunshōdō 永田文昌堂, 1973.

Studies on various early aspects of the Japanese Tendai school.

4. Tamura Yoshirō (田村芳朗) and Nitta Masaaki (新田雅章), *Chigi, Jimbutsu: Chūgoku no Bukkyō* 人物: 中國の佛教 Series, Tōkyō: Daizō Shuppan, 1982.

A combination biography of Chih-i and introduction to his philosophy by two eminent Japanese Tendai scholars.

## II. Doctrinal.

1. Andō Toshio (安藤俊雄), *Tendaigaku* (天台學), Kyōto: Heirakuji Shoten 平樂寺書店, 1969.

The best detailed and scholarly introduction to T'ien-t'ai philosophy.

2. . . ., *Tendaigaku Ronshū* (天台學論集), Kyōto: Heirakuji Shoten, 1975.

A posthumous collection of essays on T'ien-t'ai philosophy subtitled "Shikan to Jōdo" (止觀と淨土), "on *śamatha-vipaśyanā* and the Pure Land".

3. . . ., *Tendai Shisō-shi* (天台思想史), Kyōto: Hōzōkan, 1959.

Essays on T'ien-t'ai philosophy by one of the leading T'ien-t'ai scholars of today.

4. . . ., *Tendai Shōgu Shisō Ron* (天台性具思想論), Kyōto: Hōzōkan, 1953.

One of the best studies of Chinese T'ien-t'ai thought, especially with regard to its later development in competition with Hua-yen. Also available in Taiwan in a "pirated" modern Chinese translation!

5. Fukuda Gyōei (福田堯穎), *Tendaigaku Gairon* (天台學概論), Tōkyō: Sanseidō 三省堂, 1954 (Bun'ichi Shuppan, reprint, 1972).

A massive study of various doctrinal aspects of the T'ien-t'ai tradition.

6. Hibi Senshō (日比宣正), *Tōdai Tendaigaku Josetsu* (唐代天台學序説), Tōkyō: Sankibō, 1966.

A detailed study of the life and work of Chan-jan, the sixth T'ien-t'ai patriarch and early commentator and authority on Chih-i's works. Subtitled "Studies on the Writings of Chan-jan".

7. . . ., *Tōdai Tendaigaku Kenkyū* (唐代天台學研究), Tōkyō: Sankibō, 1966.

Further detailed studies on Chan-jan. Subtitled "An Examination of Chan-jan's Doctrine".

8. Ishizu Teruo (石津照墜), *Tendai Jissōron no Kenkyū* (天台實相論の研究), Kyōtō: Sōbunsha 創文社, 1980.

An interesting study of T'ien-t'ai concepts from a different perspective; by a philosopher, not a Buddhistologist.

9. Kamata Shigeo (鎌田茂雄), *Tendai Shisō Nyūmon* (天台思想入門), Tōkyō: Kōdansha 講談社, 1984.

A paperback introduction to T'ien-t'ai philosophy, limited by the fact that it takes the form of lectures on the Tendai section of the *Hasshū Kōyō* (八宗綱要).

10. Kusaka Daichi (日下大癡), *Taigaku Shishin* (台學指針), Kyoto: Hya'ka-en 百華苑, reprint, 1976.

Studies on various aspects of the T'ien-t'ai tradition, including an outline of the *Fa hua hsüan i*.

11. Nitta Masaaki, *Tendai Jissōron no Kenkyū* (天台實相論の研究), Kyōto:

Heirakuji Shoten, 1981.

A recent study of Chih-i's thought as it developed through his life as revealed in a chronological study of his lectures and writings.

12. . . ., *Tendai Tetsugaku Nyūmon* (天台哲學入門), Tōkyō: Regulus Library No. 72, 1977.

A good paperback introduction to T'ien-t'ai philosophy.

13. Sasaki Kentoku (佐々木憲徳), *Tendai Kyōgaku* (天台教學), Kyōto: Hya'ka-en, 1963.

A traditional introduction to T'ien-t'ai philosophy, with emphasis on the T'ien-t'ai classification system of the "Five Periods and Eight Teachings".

14. Satō Tetsuei (佐藤哲英), *Ōoku Tendai Daishi no Kenkyū* (續・天台大師の研究), Kyōto: Hya'ka-en, 1981.

Important studies on early Chinese T'ien-t'ai by one of the foremost T'ien-t'ai scholars in Japan. A companion volume to Satō's earlier study on Chih-i's life and work (see under III.4 below).

15. Sekiguchi Shindai, ed., *Tendai Kyōgaku no Kenkyū* (天台教學の研究), Tōkyō: Daitō Shuppan, 1978.

A full collection of essays on the problem of the "Five Periods and Eight Teachings" classification system. This volume contains Sekiguchi's controversial work on the subject, responses by various scholars, and rebuttals, counter-rebuttals, and arguments and counterarguments by Satō Tetsuei, Asada Masahira 淺田正博 and Sekiguchi himself.

16. . . ., *Tendai Shikan no Kenkyū* (天台止觀の研究), Tōkyō: Iwanami Shoten, 1969.

A collection of essays on the T'ien-t'ai interpretation and practice of *samatha-vipāśyanā*.

17. Shimaji Taitō (島地大等), *Tendai Kyōgakushi* (天台教學史), reprint (Volume 9 of the "Gendai Bukkyō Meichō Zenshū" 現代佛教名著全集), Tōkyō: Ryōbunkan 隆文館, 1982.

A classic study of the history of T'ien-t'ai doctrine in China and Japan.

18. Tamaki Kōshiro (玉城康四郎), *Shin Ha'aku no Tenkai* (心把捉の展開), Tōkyō: Sankibō, 1961.

A "study of the development of mind" in Chinese T'ien-t'ai thought by an eminent Buddhologist.

19. Tamura Yoshirō and Umehara Takeshi, *Zettai no Shinri* (絶對の眞理), *Bukkyō no Shisō* 佛教の思想 Series No. 5, Tōkyō: Kadokawa Shoten 角川書店, 1970.

An introduction to the T'ien-t'ai tradition for the non-specialist. The first half is an outline of T'ien-t'ai teachings by Tamura, and the second half an informal discussion by the two authors.

20. Uesugi Bunshū (上杉文秀), *Nihon Tendai-shi* (日本天台史), 2 Volumes, Tōkyō; Kokusho Kankōkai 國書刊行會, reprint, 1972.

A detailed doctrinal history of Japanese Tendai, with a long introductory section (about 150 pages) on Chinese T'ien-t'ai. Volume 2 contains the index and miscellaneous articles, charts, primary texts, and illustrations.

21. Yamaguchi Kōen (山口光円), *Tendai Gaisetsu* (天台概説), Kyōto: Hōzōkan, 1967.

A brief outline of T'ien-t'ai philosophy, doctrine and practice from the traditional perspective of the "Five Periods and Eight Teachings" classification system.

22. . . ., *Tendai Jōdōkyō Shi* (天台淨土教史), Kyōto: Hōzōkan, 1967.

Essays on Pure Land thought in the T'ien-t'ai tradition.

### III. Textual Studies.

1. Hirai Shun'ei (平井俊榮), *Hokke Mongu no Seiritsu ni Kansuru Kenkyū* (法華文句の成立に関する研究), Tōkyō: Shunjūsha 春秋社, 1985.

A study of the *Fa hua wen chū*, focusing on its relation to the work of Chi-tsang 吉藏, the founder of Sanlun 三論. This is an important work, for it shows that many parts of the *Fa hua wen chū* quote or borrow from Chi-tsang's commentaries on the *Lotus Sūtra*. These were most likely added by Kuan-ting or later scholars, not Chih-i himself, but it raises the important question of how much and which sections of Chih-i's lectures (including the *Fa hua hsüan i* and *Mo ho chih kuan*) are accurate reflections of Chih-i's original work.

2. Ikeda Rosan (池田魯參), *Kokusei Hyakuroku no Kenkyū* (國清百録の研究), Tōkyō: Daizō Shuppan, 1985.

The first detailed study and translation of the biographical records of Chih-i in the *Kuo ch'ing pao lu*. Contains a long introductory study with charts and biographies of important figures, and then an annotated translation of the text.

3. Inaba Enjō (稲葉円成), *Tendai Shikyōgi Shinshaku* (天台四教儀新釋), Kyōto: Hōzōkan, 1951.

The best modern commentary on the *T'ien-t'ai ssu chiao i*.

4. Satō Tetsuei, *Tendai Daishi no Kenkyū* (天台大師の研究), Kyōto: Hya'ka-en, 1961.

The most authoritative Japanese study on Chih-i's life and work. Contains a detailed study on the life of Chih-i which provides the basis for dating and ordering his work. Satō then outlines and comments on the content and significance of each of Chih-i's works.

5. Sekiguchi Shindai, *Tendai Shōshikan no Kenkyū* (天台小止観の研究), Tōkyō: Risōsha, 1954.

Detailed and authoritative studies on the *T'ien-t'ai hsiao chih-kuan*, and an examination of the history of meditation in China.

6. Tada Kōshō (多田孝正), *Hokke Gengi* (法華玄義), Butten Kōza 佛典講座 Series No. 26, Tōkyō: Daizō Shuppan, 1985.

An annotated translation of the first introductory section of the *Fa hua hsüan i*.

### D. Journals

1. *Tendai Gakuhō* (天台學報).

Annual journal: 1985 = Volume 28.

Edited by the Tendai Association of Buddhist Studies

c/o Tendai Association-Taishō University

3-20-1, Nishisugamo, Toshima-ku, Tōkyō.

天台學會・大正大學内東京都豊島区西巢鴨 3-20-1

A scholarly journal dedicated to articles on the T'ien-t'ai/Tendai tradition.

2. *Eizan Gakuin Kenkyū Kiyō* (叡山學院研究紀要).

Annual journal: 1985 = Volume 8.

Published by the College of Eizan Gakuin.

1,718 Sakamoto Honmachi, Ōtsu-shi, Shiga-ken 520-01.

叡山學院滋賀縣大津市坂本本町 1718

The journal of the Tendai college affiliated with the Tendai sect, located at the foot of Mt. Hiei.

3. *Tendai* (天台).

Published twice a year: 1985 = Volumes 9 and 10, by Nakayama Shobō, 2-14-4 Yushima, Bunkyo-ku, Tōkyō 113 中山書房, 〒 113 東京都文京區湯島 2-14-4.

A magazine-journal on Tendai for the non-specialist of generally high quality. Each issue is dedicated to one topic, such as "Tendai and Kamakura Buddhism", "Tendai Practice", "The Roots of Tendai in the Kantō Area", and "Tendai Art". There are also scholarly, serialized articles and research reports such as an index to all references quoted in the *Mo ho chih kuan*.

### III. Current Scholarship.

#### 1. Academic Institutions and Contemporary T'ien-t'ai Scholars.

##### A. Eizan Gakuin [叡山學院]

1,718 Sakamoto Honmachi,

Ōtsu-shi, Shiga-ken 520-01, Tel. 0775-78-0029.

This small college at the eastern foot of Mt. Hiei is affiliated with the Tendai establishment on Mt. Hiei. It publishes an annual journal, the *Eizan Gakuin Kenkyū Kiyō*, and has sponsored the publication of books such as *Dengyō Daishi no Kenkyū* [傳教大師の研究], 2 Volumes, ed. Tendai Gakkai, Tōkyō: Waseda University Press, 1973. The faculty includes Kiyota Jaku'un [清田寂雲] and Take Kakuchō [武覺超].

##### B. Komazawa University [駒澤大學]

1-23-1 Komazawa

Setagaya-ku, Tōkyō 154 東京都世田谷区駒沢 1-23-1.

This is a private university affiliated with the Sōtō school of Zen Buddhism. The major T'ien-t'ai specialist here is Ikeda Rosan [池田魯參], who has recently published his translation and studies of the *Kuo ch'ing pao lun*. His ongoing project is a study of later T'ien-t'ai philosophy, especially the work of Chih-li. He has privately published two volumes of Chih-li's work entitled *Shimei Sonja Kyōgyōrokū no Kenkyū* (四明尊者教行錄の研究), an annotated translation of the

*Ssu-ming tsun-che chiao hsing lu*. Also at Komazawa is Hirai Shun'ei [平井俊榮], a Sanlun specialist, who recently published a study of the *Fa hua wen chü* (see Bibliography above).

C. Kyōto University [京都大學]

This prestigious national university has no T'ien-t'ai specialist *per se*, but Yanagida Seizan [柳田聖山], the famous Ch'an/Zen specialist, is working on early Ch'an and has clarified the relationship between T'ien-t'ai and the emergence of the Ch'an movement.

D. Ōtani University [大谷大學]

22 Kamifusa-chō, Koyama

Kita-ku, Kyōto 603 京都市北区小山上總町

A small private university affiliated with the Higashi Hongan-ji Shinshū 東本願寺眞宗. The work on T'ien-t'ai at Ōtani by Andō Toshio is now carried on by Fukushima Kōsai [福島光哉], one of the top contemporary Japanese T'ien-t'ai specialists. He has to his credit numerous excellent articles such as “*Myōhō to shite no Enyū-santai to sono Shisōteki Haikai*” 妙法としての円融三諦とその思想的背景 in the *Otani Daigaku Kenkyū Nenpō* 大谷大學研究年報, No. 28, 1976, 2-42; “*Chigi no Gonjitsu-nichi-ron*” 智顛の權實二智論 in the *Bukkyōgaku Seminar* 佛教學セミナー, No. 27, 1978, 10-22; “*Chigi no Kannōron to sono Shisōteki Haikai*” 智顛の感應論とその思想的背景 in *Otani Gakuhō* 大谷學報, No. 49-4, 1970, 36-49; and so forth. Shirato Waka [白土わか] teaches courses in Japanese Tendai.

E. Risshō University [立正大學]

4-2-16 Ōzaki,

Shinagawa-ku, Tōkyō 141 東京都品田区大崎 4-2-16

This private university is affiliated with the Nichiren school and thus has a strong interest in the T'ien-t'ai/Tendai tradition. The faculty includes Hibi Senshō (日比宣正) and Tamura Yoshirō (田村芳郎). Tamura is a *hongaku shisō* specialist whose major work is *Kamakura Shin-Bukkyō no Kenkyū*, Kyōto: Heirakuji Shoten, 1965, a study of the influence of the Tendai philosophy of inherent enlightenment (*hongaku shisō*), but has also written much on other T'ien-t'ai related topics.

F. Ryūkoku University [龍谷大學]

67 Tsukamoto-chō, Fukakusa

Fushimi-ku, Kyōto 612 京都市伏見区深草塚本町 67

This private university is affiliated with the Nishi Honganji Shinshū. The faculty once included Yamaguchi Kōen and Satō Tetsuei, whose tradition is now carried on by Asada Masahiro [淺田正博]. Asada participated in the Sekiguchi/Satō debate on the *T'ien-t'ai ssu chiao i* and the “Five Periods and Eight Teachings” doctrinal classification system, and has also written widely on T'ien-t'ai and Tendai topics.

## G. Taishō University [大正大學]

3-20-1, Nishisugamo

Toshima-ku, Tōkyō

This institution provides many courses and has a large number of T'ien-t'ai specialists, which is to be expected since it is a private university affiliated with the Tendai, Shingon, and Jōdo schools. Sekiguchi Shindai was affiliated with this institution for much of his career. At present there are a number of top T'ien-t'ai specialists at work here. Ōkubo Ryōjun (大久保良順) has written many carefully researched articles, mostly on Japanese Tendai but also on Chinese T'ien-t'ai, such as "*Kongōbeiron to Daijō Kishinron to no Kankei*" 金剛毘論と大乘起信論との關係, in the *Tendai Gakuhō* 天台學報, No. 3, 1961. The same is true for Shioiri Ryōdō (鹽入良道), whose articles include "*Kū no Chūgokuteki Rikai to Tendai no kūkan*" 空の中國的理解と天台の空觀, in the *Tōyō Bunka Kenkyūjo Kiyō* 東洋文化研究所紀要 No. 46, 1969; "*Tendai Shisō no Hatten*" 天台思想の發展, in the book *Kōza Tōyō Shisō* [講座東洋思想], Vol. 6, Tōkyō: Tōkyō Daigaku Shuppan, 1975, a good outline of the development of T'ien-t'ai philosophy in China after Chih-i; "*Shoki Tendaisan no Kyōdanteki Seikaku*" 初期天台山の教團の性格, in the *Nihon Bukkyō Nenpō*, 日本佛教年報 No. 39, 1973; "*Santai Shisō no Kichō to shite no Ke*" 三諦思想の基調としての假, in the *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究 Vol. 5, No. 2, 1956, 438-447; and so forth. The faculty also includes Tada Kōshō (多田孝正), Tada Kōbun (多田孝文), Ichishima Masao (一島正眞), and many others.

Other scholars and institutions:

Some other active T'ien-t'ai scholars include Fukuhara Ryūzen (福原隆善), now at Bukkyō University in Kyōto; Nitta Masaaki at the Fukui Kenritsu Tanki Daigaku 福井縣立短期大學; Takahashi Shūei (高橋秀榮) at the Kanazawa Bunko 金澤文庫; Tamaki Kōshirō at Nihon Daigaku; and so forth.

## 2. Recent Trends and Future Areas of Research.

Japanese scholarship provides a wealth of T'ien-t'ai studies which Western scholars can ill afford to ignore. As a summary I will point out a few topics which have been popular in the last few years and some areas which need further work.

The most debated issue of recent years is the meaning and relevance of the T'ien-t'ai "Five Periods and Eight Teachings" (五時八教) doctrinal classification scheme, and whether or not the *T'ien-t'ai ssu chiao i* should continue to be used as an introductory text to T'ien-t'ai philosophy.<sup>11</sup> Many Japanese scholars expressed to me an interest to add to the points made by Sekiguchi and Satō, et al., and this theme is sure to come up among Japanese T'ien-t'ai scholars again in the future.

A number of Japanese scholars have expressed the need for more work on later

11) For a discussion of this problem in English see David Chappell's Introduction in *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings*, Tōkyō: Daiichi Shobō, 1983.

(post Chan-jan) Chinese T'ien-t'ai.<sup>12</sup> Ikeda Rosan is responding to this need with his careful and methodic study of Chih-li's *Chiao-hsing-lu*.

One theme which Japanese and Western scholars could work on together is the relationship between T'ien-t'ai and the early development of the Ch'an tradition. Yanagida Seizan's work on Tun-huang manuscripts has paved the way for these studies.<sup>13</sup>

Detailed textual studies and annotated translations of Chih-i's major works, such as the *Fa hua hsüan i* and *Fa hua wen chü*, is an area which needs further work. Hirai's work on the *Fa hua wen chü* is sure to stir up some controversy and raise anew the question of the influence of Chi-tsang and others on works compiled by Kuan-ting. The most pressing need, however, is for a comprehensive dictionary of T'ien-t'ai technical terms. T'ien-t'ai philosophy is one of the few areas of Buddhist studies in Japan for which such a basic reference work is not available.

12) See Ikeda Rosan, "Tendai Kyōgaku no Saikin no Kenkyū Dōkō to Tenbō" 天台教學の最近の研究動向と展望, in the *Komazawa Daigaku Daigakuin Bukkyōgaku Kenkyūkai Nenpō* 駒沢大學大學院佛敎學研究會年報 No. 12, 1-15.

13) See recent work in *Early Ch'an in China and Tibet*, Berkeley Buddhist Studies Series No. 5, ed. Lewis Lancaster and Whalen Lai, Berkeley: Asian Humanities Press, 1983.