The Imperial Law and the Buddhist Law

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Buddhism has often been regarded in purely intellectual or spiritual terms. However, especially in its institutional dimensions, Buddhism like other religious traditions has been closely associated with political authority, and to ignore this is to distort its history. To begin redressing scholarly neglect of this subject, the late Kuroda Toshio explores in this article the paired concepts of the obo (imperial law) and the buppo (Buddhist law) as an interpretive framework for investigating Buddhism’s political role in the Japanese historical context. The doctrine of the mutual dependence of the imperial law and the Buddhist law (obo buppo sōrō) emerged toward the latter part of the eleventh century, in connection with the development of the estate system (shōen seido) of land tenure. As powerful landholders, the major temple-shrine complexes of Japan’s early medieval period constituted a political force that periodically challenged the authority of the emperor, the court, and the leading warrior houses, but on the other hand cooperated with these influential parties in a system of shared rule. This system actively involved Buddhist institutions in maintenance of the status quo and was criticized in various ways by the leaders of the Kamakura new Buddhist movements, who asserted that the buppo should transcend worldly authority. However, such criticisms were never fully implemented, and after the medieval period, Buddhism came increasingly under the domination of central governing powers. The relationship of Buddhism to political authority is a troubling problem in Japanese history and remains unresolved to this day.

* This article is a translation of KURODA Toshio’s “Ôbō to buppo” (1983, pp. 8–22; 1994, pp. 185–96. [Translator’s note: I have followed Neil McMULLIN (1984) in translating the key terms in this essay, ôbō and buppo, as “imperial law” and “Buddhist law,” respectively. All footnotes have been provided by the translator. Subheaders have been added by the editors.]
relationship of Buddhism to political power in the past, there are those who frown on such endeavors as pointlessly exposing the faults of a misguided few, or as arbitrarily judging Buddhism in purely political terms. Such critics are of course at liberty to think of Buddhism in this apolitical fashion. However, like virtually all other religions, Buddhism over its long history has in various forms cooperated and negotiated with political power. Even today, there are some who assert that it should be actively joined to politics. Generally speaking, Buddhism’s relationship with political power occupies an important part of its history that cannot be overlooked. The very attitude whereby one would avoid touching on this relationship may even be seen as one of the particular forms that this relationship takes.

In my view, apart from a very few individuals, the problem of Buddhism’s relation to political power has on the whole not been properly addressed in modern Japan, either by the Buddhists themselves or by scholars of Buddhist history, and research in this area lags seriously behind. If anything, people seem to have thought it prudent to avoid straightforward acknowledgement of political power and thus compromise with its authority, ultimately endorsing the political system. As a result we still lack sound guidelines in research and methodology, such as the modern separation of church and state or the notion of religious freedom, for analyzing the relationship between Buddhism and political power, especially in the Japanese historical context. The theme that I propose here, that of “the imperial law (obō 王法) and the Buddhist law (buppo 仏法),” is in response to the problem that such guidelines are not yet firmly established.

When Buddhism began with Śākyamuni’s attainment of the Way it was, needless to say, independent of all worldly authority. However, during the centuries from the emergence of early Buddhism until the development of Mahāyāna, Indian Buddhists held a well-defined position with regard to political power and to the state. An image of the ideal state was in fact repeatedly elucidated. Simply stated, this ideal regarded the people or land as central to the state; stressed the performance of rites for banishing disasters from the country; and, as for the ruler, extolled the mythical wheel-turning sage-king who pacifies the country through the spread of the Buddha-dharma—myths that some say were modeled on King Aśoka. In short, fundamental to the ideal were the protection of the people and the land from disaster and the governing of the country through the True Dharma. But even though this concept of the state was set forth, no prayers were offered for the sovereign or ruler. Such, one can say, were the characteristics of Indian Buddhism’s attitude toward the state.
However, after Buddhism was transmitted to China, it underwent notable changes. Chinese Buddhism had its inception in the period of the Northern and Southern Dynasties, but its great development occurred from the time of Wen-ti of the Sui, during the Sui, T’ang and Sung dynasties. The T’ien-t’ai school, Fa-hsiang school, Hua-yen school, esoteric teachings, Pure Land teachings, and the Ch’an school all flourished, displaying distinctively Chinese characteristics. As for Buddhism’s relation to the state: state, or rather imperial, protection and control of Buddhism were conspicuous, while, on the Buddhist side, one notes corresponding ideas of protection of the nation, in the sense that prayers were offered for the imperial power to flourish. When sutras were translated into Chinese they were often altered or expanded to reflect this emphasis. A number of apocryphal scriptures dealing with nation-protection, such as the Chin-kuang-mei ching 金光明経 [Sutra of golden light], were also produced in China. All this represents, so to speak, Buddhism’s mode of adaptation to a Chinese context in which a state system was consolidated under the immense unifying power of an absolute ruler. This state-centered orientation was also inherited by and transmitted within the Korean Buddhist tradition.

The Buddhism introduced to ancient Japan was of this Chinese and Korean type. Just as Ritsuryō code, based on the T’ang model, was adopted for political organization, so Buddhism was similarly regarded in the Chinese mode as existing for the sake of the state, meaning the emperor alone. The system of temples and orders of monks and nuns, set up and regulated by the state, were among its prominent characteristics.

However, in the Buddhism of ancient Japan, one also finds the idea of prayers offered for the state in a sense that included, not merely the emperor, but also the land and its people. It is also said that a certain degree of self-governance in routine practices was permitted in the daily life of temples, monks and nuns. In the Heian period, from the time of Saichō and Kūkai on, Buddhism for the sake of the state, i.e., the emperor, was preached on the one hand, but at the same time one also finds many cases of prayers offered for the prosperity of the people. This was the reality behind the expression “protection of the nation” (chingo kokka 鎮護国家). One should note that its content was not necessarily the same as that of Chinese Buddhism.

Such, in brief, was Buddhism’s prior history, up until it took root on a broad scale in Japan.
The Formation of Japanese Buddhism

Opinions vary as to when a Japanese form of Buddhism actually took shape. Indeed, it is difficult to determine whether there exists something particular that should be termed “Japanese Buddhism,” and if there does, by what standard it should be so defined. For present purposes, let me take a historical overview of how Buddhism took root, not among particular thinkers or a limited ruling elite, but widely among the people of Japan. I believe it is a significant approach to consider the stages through which Buddhism passed in its formation and development in becoming thus broadly grounded.

When viewed in this way, those among the various sects of Japanese Buddhism that presently have the overwhelming numbers of temples and parishioners are those deriving from the so-called new Kamakura Buddhism. Moreover, the new Kamakura Buddhist movements were undeniably formed and developed by the thinking and social practice of Japanese people; thus at first it seems quite reasonable to regard the formation of the new Kamakura Buddhism as the formation of Japanese Buddhism itself, as is often claimed. Yet how far can the thought of the founders of the new Kamakura Buddhism and the principles of their various movements be said to have been realized in actuality? Wasn’t there, rather, some larger element shared in reality as a characteristic common to both old and new forms of Buddhism? On reconsidering the formation of Japanese Buddhism from this standpoint, I think it appropriate to focus first on Heian Buddhism and then consider Kamakura Buddhism as a second stage.

In terms of specific schools, Heian Buddhism was dominated by the two traditions of Tendai and Shingon, but these did not spread in Japan in the same form in which they had been introduced from China. From an overall perspective, Tendai, Shingon, and the Nara schools, as well as yin-yang practices (onmyōdō 隱陽道), cults of the kami, and in general all sorts of religious elements, were unified around esotericism to form a greater framework that may be called kenmitsu Bukkyō 显密仏教 (exoteric-esoteric Buddhism), a framework within which they developed. This was the actual structure of Heian Buddhism. Deeply rooted features of Japanese religion such as apotropaic prayers and rituals (kaji-kito 加持祈), the nenbutsu, identifications of local kami with Buddhist deities (shinbutsu shūgō 神仏習合), taboos (mono-imi 物忌み), and divination (uranai 占い) all continued to develop during this period and also spread among the common people.

This stage lasted a long time, from the early Heian period, around the beginning of the ninth century, through the latter half of the
twelfth century. However, its forms did not fully emerge until the eleventh century, that is, during the period spanning the transition from the Fujiwara regency (967–1068) to the Insei government (1087–1192). At this stage, formalized doctrine concerning the relationship of the state, or political power, and Buddhism defined the “imperial law” (ōbō) and the “Buddhist law” (buppo) as existing in a relationship of mutual dependence and assistance (ōbō buppo soi ron 王法仏法相依論). Here, as under the Ritsuryo code in earlier times, the role of Buddhism in “protection of the nation” was stressed; Buddhism was even said to be indispensable to the state. For that reason, there is a tendency to view this doctrine as similar in nature to that of the “state Buddhism” that had existed since ancient times. However, it would appear that this was not merely an extension of kodai (ancient) Buddhism.

In one sense, discourse about őbō-buppo mutual dependence clearly did inherit the presuppositions of kodai Buddhism. Fundamentally, however, it took shape on the basis of new historical circumstances. As mentioned above, all religious forms were unified around esotericism into an over-arching framework called kenmitsu Buddhism, within which individual Buddhist traditions competed, asserting their distinctive characteristics. This system emerged fully in the eleventh century. It developed in interdependent connection with the maturing of organizations for governing landed estates (shōen 荘園). For that reason alone kenmitsu Buddhism was profoundly influenced by the order of worldly rule and the organizing principles of political power.

One aspect of such influence can be seen in the theory of honji suijaku 本地迹, which was established during this time. As doctrine, honji suijaku theory was consistent with Mahāyāna Buddhism, being based on the sophisticated philosophical principle of “origin and trace” found in Tendai thought. In actuality, however, at the time, the term suijaku was in many cases understood in the sense of lofty powers such as kami and Buddhas descending to specific regions and being locally enshrined. Accordingly, the native deities of each locality came to be regarded as different forms of the Buddhas and bodhisattvas, who were themselves inseparable from central ruling authorities.

Another important consideration is that this system took form in conjunction with the emergence of the central, leading temple-shrine complexes (jisha 寺社), such as those of Nara and Mt. Hiei, which functioned as one type of social and political force in the system. As seen in the immense authority and power of their monastic warriors (taishū 大衆 or shuto 衆徒, today known generally by the term sōhei 僧兵), and of their shrine functionaries (jinin 神人), as well as in their vast estate holdings and branch temples and shrines, major temple-
shrine complexes during this period were a social and political force constituted in opposition to that of the retired emperor, the regental family, and provincial officials, repeatedly engaging them in disputes and even armed warfare. Each of these temple-shrine complexes was an entity capable of rivaling the secular ruling parties—the retired emperor, the regental family, and later, the bakufu. Moreover, these various ruling powers, which on the one hand thus continually confronted and opposed one another, existed on the other hand in a relationship of complementarity, each displaying the particular characteristics of its official functions. These various influential parties as a whole formed the ruling power of the country, a particular characteristic of Japan’s medieval times from the Insei period on. Therefore, the ōbō actually referred to the system of power represented by the nation’s sovereign (the emperor) as well as the various secular parties of influence and to their unified governance, while the buppo denoted nothing less than the major temple-shrine complexes as a social and political force, as well as their activities. In short, ōbō-buppo mutual dependence meant not only that Buddhism served political power but also implied a peculiar adhesion of government and religion in which Buddhism, while constituting a distinctive form of social and political force, entered into the structural principle of the state order as a whole. Such was the basis in actual events of the theory of ōbō-buppo mutual dependence.

**Ōbō and Buppo**

In terms of the meaning of the word itself, the ōbō refers to worldly authority and order, while the buppo indicates the profound philosophy of Buddhism and the activities of the Buddhist community. Because the ōbō and the buppo were said to be in a relationship of mutual aid and dependence, the ōbō here denotes, not worldly power as it actually is in all its naked self-interest, but rather a notion of power as it should be, conceptualized in Buddhist terms. On the whole, it is clear that it represents a conception or assertion originating from the side of Buddhism.

Arguments about what positive meaning Buddhism held for the state had been put forth repeatedly since the ancient period, but discussions that pair the ōbō and the buppo evidently appear from around the beginning of the eleventh century. The *Kōryō-ji [Shitenno-ji] goshuin engi* (Origin narrative of the Kōryō-ji [Shitenno-ji]), with the regental handprint, attributed to Shōtoku Taishi and said to have been "discovered" in Kankō 4 (1007), contains
the passage:

Therefore, I [Shōtoku] established the constitution in seventeen articles as the model of the ōbō and promulgated the teachings that contravene all evils as the pillar and beams of the buppō. (DNBZ 85: 307a)

As can be seen from this passage, the ōbō and the buppō had probably emerged as paired concepts by this time.

However, the most clearly formalized expression of the relation between the two occurs in the Tōdai-ji ryō Mino no kuni Akanabe shōshi junin to ge [Appeal to the landlord, Tōdai-ji, from the managers and inhabitants of the Akanabe estate in Mino Province], dated the seventh month of Tengi 1 (1053), which reads in part:

In the present age, the ōbō and the buppō correspond like the two wheels of a cart or the two wings of a bird. If one should be lacking, then the bird could not fly, nor could the cart run. Without the Buddhist law, how should the ōbō exist? Without the ōbō, how should the buppō exist? Accordingly, because the [Buddhist] law prosper, the ōbō flourishes greatly.

(Heian ibun 3, no. 702, p. 835b)

Also, in the Shirakawa hōō kōmon [Proclamation from the tonsured emperor Shirakawa] addressed to the Iwashimizu Hachiman Shrine on the seventh month of Hoan 4 (1123), we read:

When one humbly considers the matter, the ōbō is such that the ruler of the country prospers by virtue of what has been transmitted by the Tathāgata. For this reason, the buppō spreads precisely by protecting the ōbō.

(Heian ibun 5, no. 1993, p. 1728b)

Here one can see the Indian ideal of the wheel-turning sage-king—in fact, there are several descriptions from this period that liken the ruler to this mythical figure. In this context, the buppō is not only placed on the same footing as the ōbō; in theory, it is superior.

And in the *Heike monogatari* 平家物語 [Tale of the Heike], we read the same analogy, “The *buppo* and the *ōbō* are like the [two] horns of an ox,” as well as, “It is said that when the *ōbō* comes to an end, the *buppo* will first perish” (NKBT 32: 148, 198). More examples could be cited, but they have largely the same purport.

In the discourse of the *ōbō-buppo* mutual dependence, one also finds what might be called transformations and adaptations. Emperor Toba’s proclamation to the Iwashimizu Hachiman Shrine in the fourth month of Ten’ei 4 (1113) says,

> Our realm is a country where the foundation is sustained by the way of the kami, a land where the Buddha has left his traces. The kami confer their majesty by means of the imperial majesty, and the kami’s radiance increases when drawn forth by the imperial radiance. The kami are not noble in themselves but become so by the virtue of the person. The [Buddhist] teaching does not spread by itself but spreads by virtue of the person. (Heian ibun 4, no. 1793, p. 1717b)

This can be understood to mean that the “way of the kami” (Shinto) and the kami themselves are particular expressions and forms, manifested in Japan, of the compassion of buddhas and bodhisattvas, and exist in a relationship of mutual dependence with the emperor, or in other words, “the person,” or the *ōbō*. Article 1 of the Kantō goseibai shikimoku 関東御成敗式目 [Kantō formulary of judgments] opens with a passage that conveys the same meaning: “The kami increase their might by virtue of the reverence extended by persons, and persons fulfill their destiny by means of the kami’s virtue” (DNS 5-8, p. 121).

Also worthy of note are the phrases “prosperity of the Buddhist law and the human law” (*buppo ninpō no koryū* 仏法人法の興隆) and “the flourishing of the Buddhist law and the human law” (*buppo ninpō no hanjo* 仏法人法の繁昌) that occur frequently in documents of the Kamakura period related to such institutions as Mt. Hiei and Mt. Kōya.1 In his *Musōki* 夢想記, Jien 慈円 (1155–1225) wrote of the sacred imperial regalia:

> That which perfectly encompasses their inner enlightenment and outward functions, as well as their naturally endowed merits;

1 *Ninpō* 人法 may be understood in either the singular or plural, depending on whether it indicates solely the emperor or retired emperor, or a larger group of persons. In some documents it seems to refer to the monks of a particular temple-shrine complex or to the larger community of persons under its governance. In the passage from Jien cited here, it indicates all the persons of Japan. For further discussion of the meanings of *ninpō* in medieval documents, see SATO 1987, pp. 27–34. In many cases, the character *ho* seems to have been added chiefly in order to form a term paralleling *buppo*. 
that which governs the country and pacifies the people, banishes disasters and invites good fortune, thus fulfilling the ninpō of the land, is the enlightenment of the esoteric doctrines.2

As this passage suggests, to bring about “the governing of the country and the pacifying of its people, the banishing of disasters and the inviting of good fortune” is to “fulfill the ninpō.” In other words, the term ninpō connotes the regulation and order of secular life. In comparison to the term ōbō, which within the Buddhist concept of the state emphasizes the ruler or sovereign, it places greater weight on the people and the land, though it is a concept closely related to the ōbō.

In Emperor Shijō’s edict to the Kasuga Shrine in the eighth month of Katei 1 (1235), it is stated, “The prosperity of the buppo and of the ninpō is due solely to the aid of the kami” (Tendai zasu ki, in DNS 5-10, p. 208). The Kōyasan Kongōzanmai-in sōsō no kotogaki chushinjō 高野山金剛三昧院草創事書注進状, dated the third month of Köan 4 (1281), says, “Now the buppo invariably displays its power by means of the ninpō, while the ninpō upholds its destiny by means of the buppo” (Kamakura ibun 19, no. 14269, p. 167a). Here the buppo, the ninpō, and also the kami are placed in a relationship of mutual dependence. It is of great interest that the discourse of buppo-ninpō mutual dependence originated as an expansion or adaptation of the discourse of the mutual dependence of the ōbō and the buppo.

In this way, the discourse of ōbō-buppo mutual dependence developed from a fundamental pattern to produce various transformed or adapted patterns, but in most cases it was employed as a kind of catchphrase. Behind such usage, however, lay the actual system and thought that allowed it to have currency. While I will not go into detail here, I would like to point out that, as far as I have seen, Jien’s Gukanshō should be mentioned as the first work setting forth this thought in a very concrete and systematized fashion.3

Obō, Buppo, and Kamakura Buddhism

As indicated above, the discourse of ōbō-buppo mutual dependence originated in the initiative of the Buddhist side, in conjunction with the establishment of the system in which kenmitsu Buddhism became

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3 For details see “Gukanshō to jinu shōōka” in Nihon chūsei no kokka to shūkyō (Kuroda 1975, pp. 219–51), and “Gukanshō ni okeru sei ji to rekishi no ninshiki” (Kuroda 1983, pp. 23–51).
linked to worldly power. The buppo in this sense was not confined to the term’s abstract or conceptual meaning but in reality indicated a social and political force that possessed vast numbers of temple buildings, landed estates, and branch temples, along with numerous monastic warriors and shrine functionaries, and that did not hesitate to make forcible demands of the court or to engage in armed conflict. Ōbo-buppo mutual dependence was related to such actual forces in the system of the state and society. Throughout the medieval period, these temple-shrine complexes maintained their power in relative independence from both aristocratic and warrior governments. Moreover, as indicated by the various examples cited thus far, this system linking kenmitsu Buddhism to worldly power and the body of thought underlying it were recognized and upheld not only by the emperor, the court, and the various influential factions among the nobility, but also by the Kamakura bakufu, that is, by the warrior houses. Even up through the time of the Muromachi bakufu, they could not be completely denied. The decisive rejection of this system had to await Nobunaga’s burning of Enryaku-ji and Hideyoshi’s destruction of Negoro-ji, along with the accompanying massacres. Therefore, along with kenmitsu Buddhism, the concept of ōbo-buppo mutual dependence must be said to have occupied a position central to the medieval system of state and religion.

However, it should be noted that from quite early on there were also modes of thinking that were critical of this relationship between the ōbo and the buppo in both its organizational and intellectual aspects. For example, one can turn to the hijiri圣 (holy men) independent of official monastic establishments, many of whose biographies have been handed down in the form of tales (setsuwa言語) and accounts of those born in the Pure Land (ōjōden往生伝) of the Insei period. Although indirectly, their words and actions clearly incorporated such elements of criticism.

Needless to say, it was with the Buddhist reform movements of the new Kamakura Buddhism that such criticism emerged in earnest. What attitude each of the individual figures within these movements adopted toward the doctrine of ōbo-buppo mutual dependence remains to be investigated; however, whatever their position may have been with regard to the doctrine itself, the obvious corruption resulting from it drew their severe criticism. Hōnen asserted that the path leading to birth in the Pure Land for the many “ordinary worldlings” was none other than the exclusive nenbutsu, and not the cultivation of good through miscellaneous practices, such as building statues or pagodas, or developing wisdom and talent. This amounted to a cri-
tique of the overly elaborated Buddhism of the Insei period. From an outside perspective, as indicated in the Kôfuku-ji Petition, Hônên’s assertion was seen as bringing disorder to the country, wherein the ōbō and the buppo were supposed to be connected like body and mind. In other words, it was a censure of the system. Shinran, denouncing the persecution of Hônên’s followers who had advocated “the true Buddhist teaching,” said that “the ruler and his ministers have all turned their backs on the dharma and gone against righteousness” (*Kyōgūshinshō*, maki 6 [“Keshindo”], in Kaneko 1964, p. 340). He also taught that the nenbutsu should not be spread by relying on the influence (gōen 強縁) held by local lords over those on their lands. These too were criticisms directed at the real-world dimensions of ōbō-buppo mutual dependence.

However, one should not expect to find in these new Kamakura Buddhist founders an attitude that would thoroughly deny the logic of this mutual dependence. Although the concept of ōbō leaned toward a view centered around the ruling order of those in power, in that its meaning could encompass the land and its people, it was almost inevitable in the medieval context that desires for “peace of the world and the spread of the Buddha-dharma” would find expression, as in Shinran’s case, in the form of “saying the nenbutsu for the sake of the imperial house and for the sake of the people of the country.”

According to Shinran’s teaching, the doctrine of the Buddha’s transformation body and land (*keshindo* 化身士), which he associated with the Path of the Sages and the Pure Land teachings that emphasize self-power, is merely a skillful means leading toward true reality; thus in essence, his message stressed only the true Buddhist teaching, divorced from the ōbō. Even so, as is only to be expected, Shinran did not expressly urge a rupture or confrontation with the ōbō. I believe the same observation can also be made with respect to others such as Dōgen and Ippen, who separated themselves from worldly power.

However, responses to ōbō-buppo mutual dependence that differ from Shinran’s can also be seen within the new Kamakura Buddhism. Eisai linked Zen and the state in the *Kōzen gokoku ron* 興禅護国論 [The promulgation of Zen for the protection of the nation], and his *Nihon Buppo chūkō ganmon* 日本仏法中興願文 [Vow to restore the Buddha-dharma of Japan] says, “The ōbō is the lord of the buppo, and the buppo is the treasure of the ōbō.” He also presented the Zen precepts as serving “the renewed prosperity of the buppo, and the eternal preservation of the ōbō” (*DNBZ* 41:351a). In the latter part of the Kamakura period,

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Lan-ch’i Tao-lung 蘭溪道隆 and other Ch’an monks from the continent came to Japan and initiated Kamakura Zen under the protection of the bakufu; carrying on Sung custom, they offered prayers for the long life of the emperor. Needless to say, their position differed from that of the powers represented by the temple-shrine complexes of Nara and Mt. Hiei, and there is no need to doubt their passion for the reform of Buddhism. However, in regard to this point of prayers for imperial prosperity, they may be seen as having something in common with Shunjō 俊荷, Kōben 高弁, Jōkei 貞慶, Eison 敷尊 and others teachers who sought to revive the precepts in association with kenmitsu 観心 Buddhism.

The case of Nichiren 日蓮 (1222–1282) differs yet again. Nichiren set out with the aim of reviving Tendai Buddhism based on the Lotus Sutra, and his assertion of the principle of “establishing the correct [dharma] and bringing peace to the country” (rishō ankoku 立正安国) takes as its basis the idea of governing the country by means of the True Dharma. Thus, as a matter of course, he held that the ōbō and the buppo should agree—or, more precisely, that the ōbō should spread the correct buppo, and the buppo should inform the content of the ōbō. Nichiren’s thought strongly emphasizes the centrality of the buppo; however, in that it positively asserts that the buppo should be united with the ōbō, it takes a position diametrically opposed to that of the new Pure Land movements.

In this way, the attitude seen in the new Kamakura Buddhist reform movements toward the theory of ōbō-buppo mutual dependence was subtle and complex, and varied in its forms and extent. At the very least, however, there was wide recognition of the principle that the Buddhist law should be the foundation (buppo ihon 仏法為本), which may be deemed an important characteristic of those movements. As is well known, this principle was sustained by a broad social movement among the common people and, in this regard, its significance as an intellectual achievement of the age must be pointed out. Moreover, when compared to the relationship between Buddhism and the state in China and Korea that has been touched upon above, one must note that it holds a unique significance in the history of Asian Buddhism.

Post-Kamakura Ōbō and Buppo

To what extent, however, was the principle of buppo ihon put into practice after the time of the new Kamakura Buddhist founders?

At the end of the Kamakura period, Shinran’s descendant Zonkaku
存覚 (1290–1373), in his *Haja kenshō sho* [On refuting heresy and clarifying truth], rebutted criticisms that accused Shinran’s followers of “destroying the *buppo* and disregarding the *ōbō*”:

The *buppo* and the *ōbō* are a single law with two aspects, like the two wings of a bird or the two wheels of a cart. It is untenable that even one should be lacking. Therefore one protects the *ōbō* by means of the *buppo*, and one reveres the *buppo* by means of the *ōbō*.... How could the followers of the Ikko school forget this principle?... All the more so with practitioners of the exclusive *nenbutsu*, who, wherever they may live, when they drink even a single drop or receive even a single meal, believe that in general it is thanks to the favor of the nobles [of the capital and the warrior leaders of] the Kantō, and know that specifically it is due to the kindness of their local lords and estate stewards. (SSZ 3, p. 173)

Later, Rennyo 麗如 (1415–1499) went even further in saying that “one should outwardly place emphasis upon the *ōbō* but cultivate the *buppo* deeply in one’s heart” (Rennyo Shōnin goichiaikikigaki 141; NST 17, p. 137), and, in that sense, that “the *ōbō* should be the foundation, and precedence be given to benevolence and righteousness.” Here, phrases used in the discourse of earlier times on *ōbō-buppo* mutual dependence were transformed into statements proclaiming that “followers of the *buppo*” should submissively accept the domination of the *ōbō*. One can see here a skillful combination of the ideas of the *ōbō* as being fundamental in the world and the *buppo* as being fundamental in one’s heart. This is only one example suggesting to what a limited extent doctrines and ideas about the *buppo* as fundamental were sustained. Among the schools of other followers of Honen, and among the successors of Dōgen as well, although the forms of this erosion may have differed, the strict tension between the *buppo* and the *ōbō* was ultimately lost.

It is also necessary to consider how widely the doctrines of the new Kamakura Buddhist founders setting forth the position that the *buppo* is fundamental were actually spread during medieval times, after their first appearance in the Kamakura period. It is true that some of these doctrines garnered considerable attention and were promulgated. However, prior to the Ikko uprisings, the various schools of *kenmitsu* Buddhism and the Zen sect—that is to say, those schools upholding

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5 Several passages in Rennyo’s *Ojumi* have this general meaning, though not the exact wording. See for example the letters dated Bunmei 6 (1474).2.16 and Bunmei 8 (1476).5.7, in INABA 1972, pp. 181, 267.
the theory of おぼ-ぶっぱ mutual dependence—retained their powerful positions of authority. Given this fact, can it possibly be said that the principle of the “ぶっぱ as fundamental” was actualized, or represented the mainstream, during the medieval period?

In the early modern period, with the emergence of a unified governing authority and the establishment of the bakuhanshō (shogunate-domain) system, apart from a few minor exceptions, the ぶっぱ was in its entirety subjugated to the おぼ. Then, with the persecution of Buddhism (haibutsu kishaku 廃仏毀釈) and the establishment of State Shintō in the early years of the Meiji period, the ぶっぱ was again subjugated to the おぼ. What is common to the Buddhist stance in both periods was neither outright defeat nor spiritual autonomy, but, in fact, Buddhism’s surrender, a submission to a relationship of mutual dependence in which Buddhism held the subordinate position. Compared to this state of affairs, it can be said that in the medieval discourse of おぼ-ぶっぱ mutual dependence Buddhism was supported by its distinctive power base and possessed far greater independence.

In addition, to further our understanding of this matter, in the end I believe we must acknowledge how oppressive the matter of “おぼ and ぶっぱ” has been in the history of Japanese Buddhism—a central problem from which there has been no liberation.

**ABBREVIATIONS**


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