

Gent, KANTL

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# **SHINGON-KAIRITSU:**

**Beschouwingen bij de studie van tantrische geloften  
in het Japanse esoterische boeddhisme.**

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Klaus PINTE

(Universiteit Gent, CBS/Japanse Taal en Cultuur)

Klaus PINTE

[klaus.pinte@UGent.be](mailto:klaus.pinte@UGent.be)

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- Assistant lecturer: Japanese Language and Culture Department  
→ <http://www.southandeastasia.ugent.be/Japanologie>
- Research fellow: Ghent Centre for Buddhist Studies (GCBS)  
→ <http://www.cbs.ugent.be>
- MA thesis (2004): *A Guide to Visionary Mantrayâna Practice* (forthcoming)
  - Subhâkarasimha\* (Zemui 善無畏, 637-735)
  - T. No. 917 (composed in Chang'an, ca. 716)
  - mentor: P. Vanden Broucke (1957-2004)

# Onderzoeksfocus

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- esoterisch/tantrisch boeddhisme
- Japan - Shingon Mikkyô
- Heian periode (784/94-1185)
- Kûkai (Kôbô Daishi, 774–835)
- tantrische geloften/voorschriften (*sammaya-kai*)



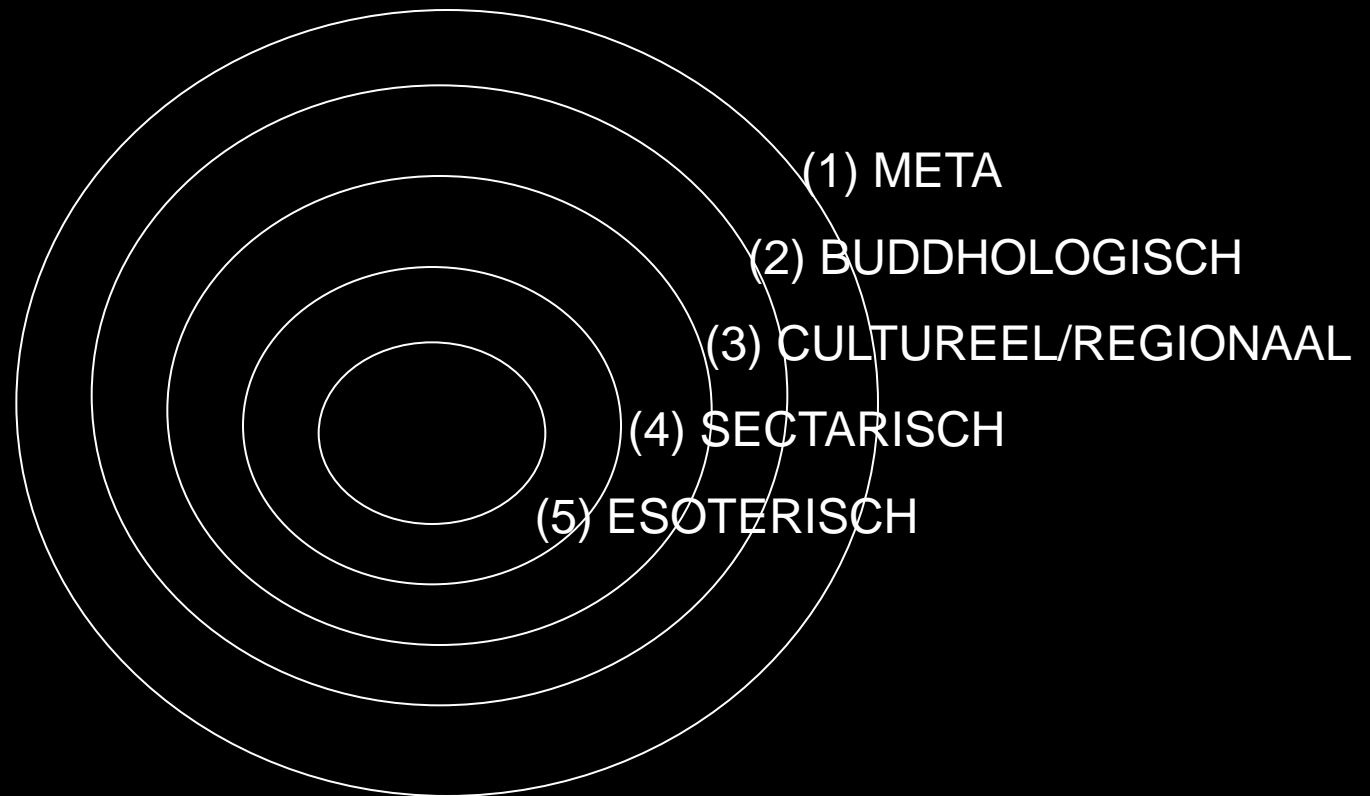
## Complicaties...

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1. Tantric ritual: prejudice and neglect
2. Tantric ‘precepts’: problems and misconceptions
3. Studying ‘Tantrism’: objectivity vs. initiation

# 1. Vooringenomenheid en veronachtzaming...

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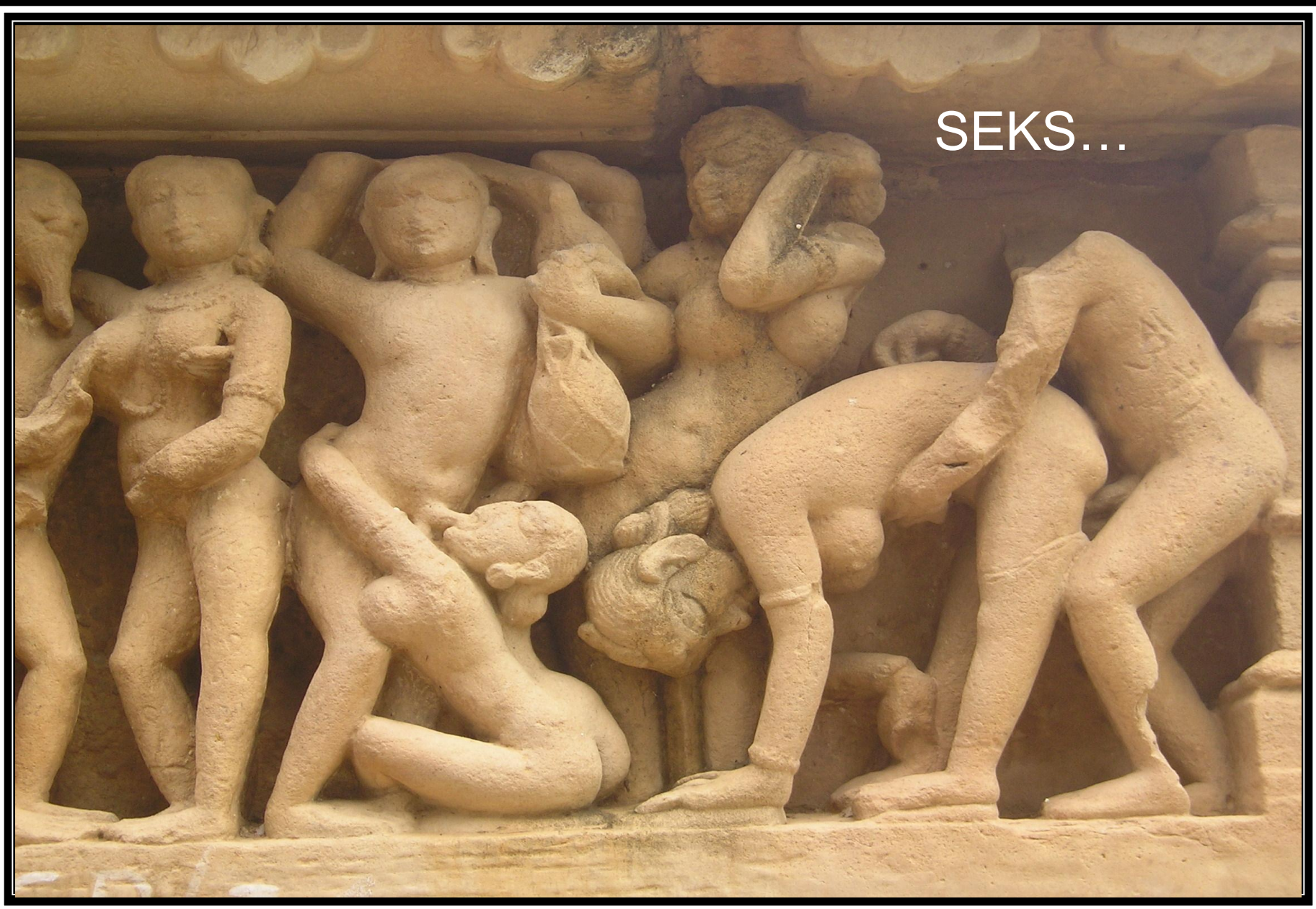
OCCULTISME...





**MAGIE...**





Khajuraho (madhya Pradesh, India)

([http://aestheticanova.files.wordpress.com/2008/12/khajuraho-lakshmana\\_temple\\_erotic\\_detail1.jpg](http://aestheticanova.files.wordpress.com/2008/12/khajuraho-lakshmana_temple_erotic_detail1.jpg) 21.04.2010)



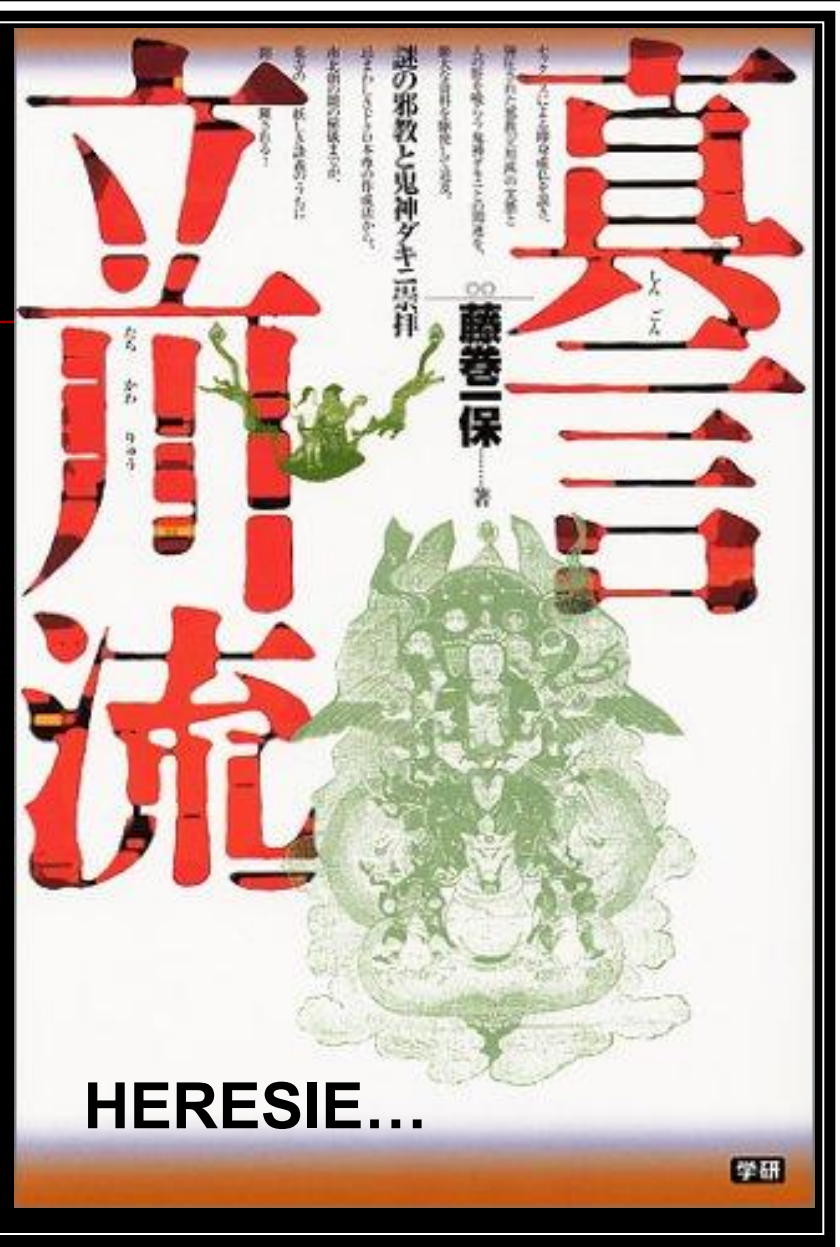
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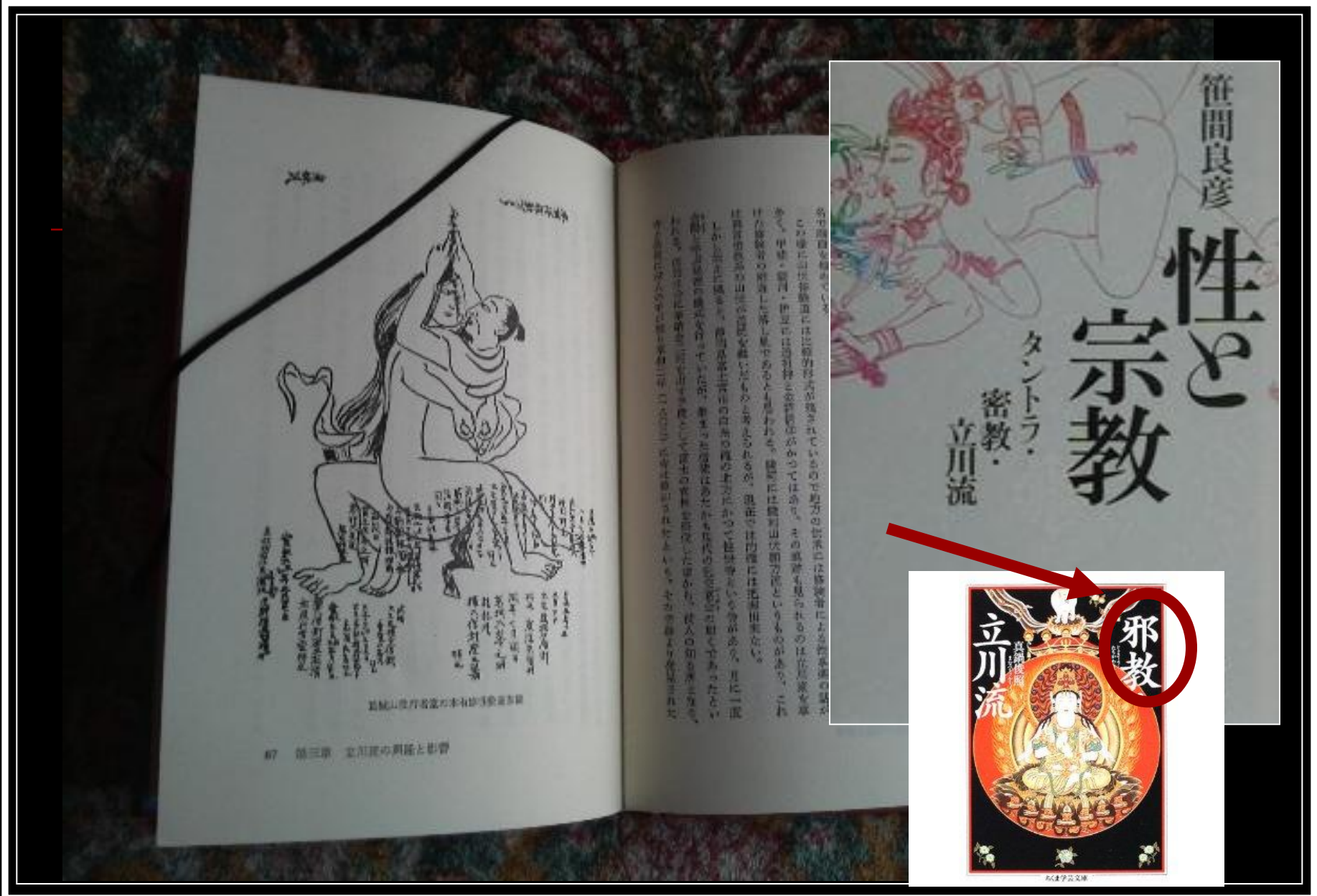




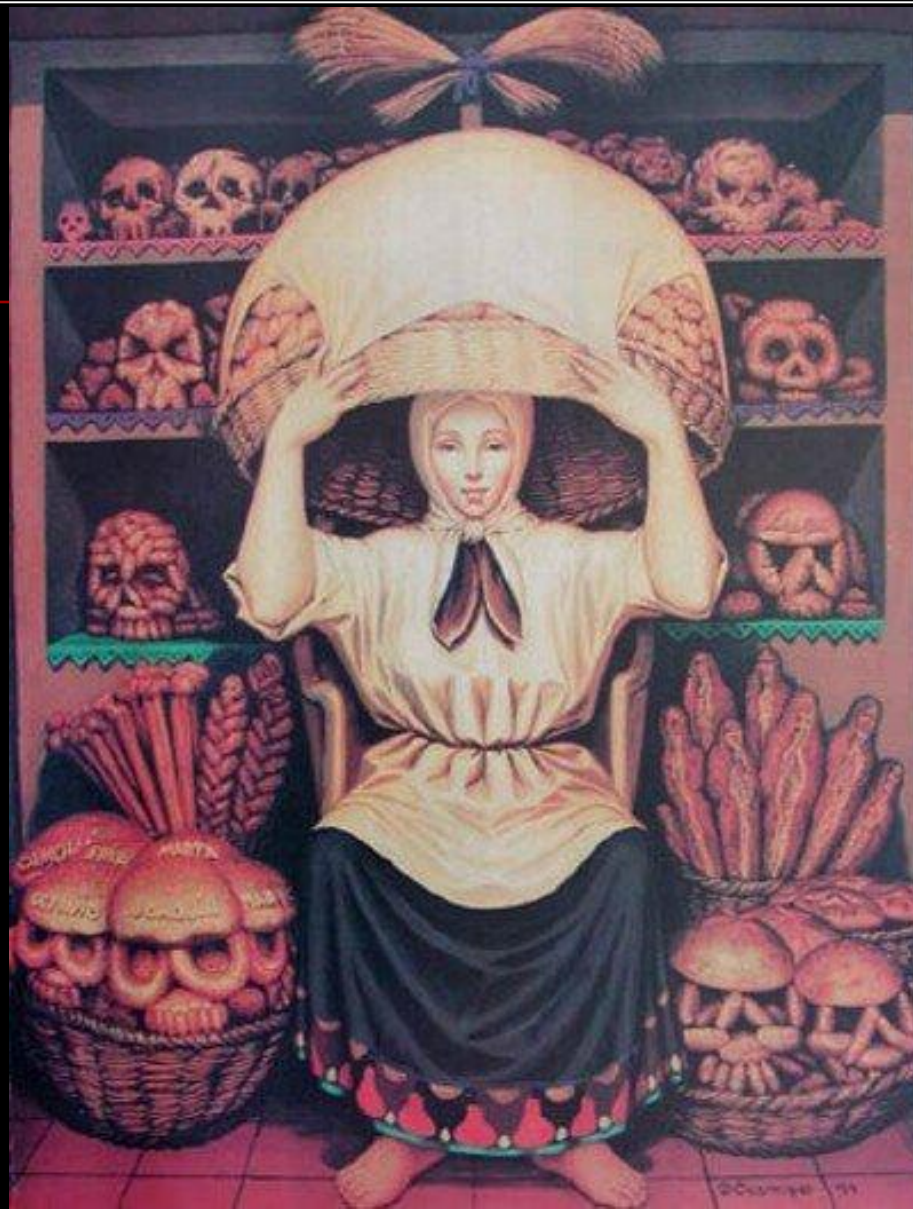












# ‘tantrisch’ boeddhisme

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- tantrisme:

“system of rituals in which symbolism is important, handed down in different schools by a lineage of successive masters”

(P. Vanden Broucke, unpublished English draft of PhD thesis: 15)

- *sâdhanâ*:

“the road to spiritual emancipation or dominance by means of yoga and other psychosomatic experiences”

(T. Goudriaan, in: Gupta et al., *Hindu Tantrism* 1979: 6).

- tantrisch boeddhisme = boeddhistisch tantrisme (naast Hindu ~, Jain ~)

- *Tantrayâna* = ‘Vehicle of Tantras’

# ‘esoterisch’ boeddhisme

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- noodzaak van initiatie door gekwalificeerde meester (*âcârya*)  
(// *sokushin jôbutsu* 即身成仏)
- “twilight language” (*samdhyâ-bhâsâ\**)  
cf. Bucknell and Stuart-Fox (1986)
- ‘esoterie’ = *mikkyô* 密教 = ‘concealed’, ‘hidden’, ‘secret teaching’  
‘exoterie’ = *kengyô* 顯教 = ‘revealed’, ‘public’, ‘open teaching’  
(cf. Kuroda 1975: *kenmitsu taisei-ron* 顯密体制論)

# Shingon

- Mahāvairocana Tathâgata (Dainichi Nyorai 大日如来)
- integration/union (*yoga*): “*nyû ga, ga nyû* 入我我入”
- interpenetration
  1. Buddha’s ‘three mysteries’ (*san mitsu* 三密)
    - body
    - speech
    - mind
  2. practitioner (*sâdhaka*)’s ‘three activities’ (*trikarma, sangô* 三業)
    - *mudrâ*: hand gestures & body postures
    - *mantra* & *dharanî\**: formula recitation
    - *mandala\**: diagrams for meditative visualization
- Shingon 真言: “true word” or “words of truth” // mantra(*yâna*)



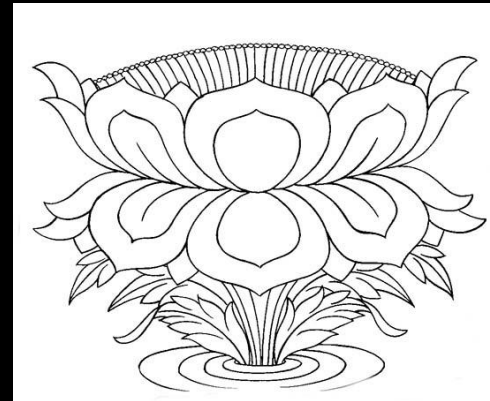


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- *shingon-shû* 真言宗 (Shingon School)
  - *mitsu-zô* 密藏 (‘Secret Treasury’)
  - *shingon-zô* 真言藏 (*mantra-pitaka\**: ‘Treasury of Mantras’)
  - *shingon-jô* 真言乘 (*mantrayâna*: ‘Vehicle of Mantras’)
  - *kongô-jô* 金剛乘 (*vajrayâna*: ‘Diamond/Thunderbold Vehicle’)

## *mantra- vs. vajrayâna*

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- (Abe 1999: 203)
- texts from the 4th to 7th century (+ Japan)
- texts which concentrate on sexual mysticism (+ Tibet) cf. *vajra* and lotus







(Image <http://www.f-denshi.com/direct-np/picture/Kongou2.jpg>, retrieved 24.04.08)







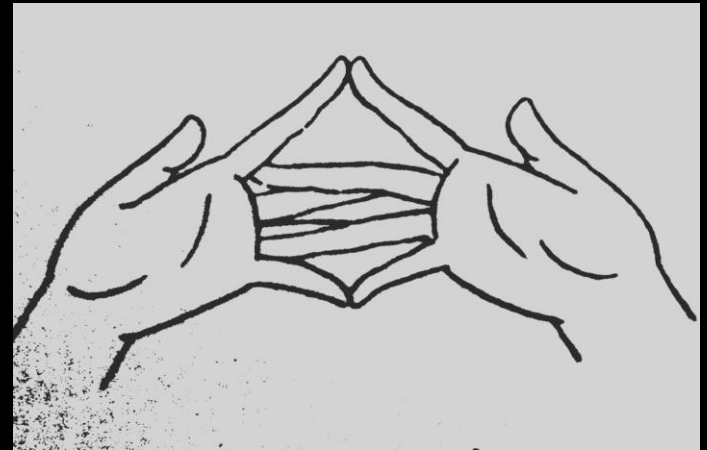
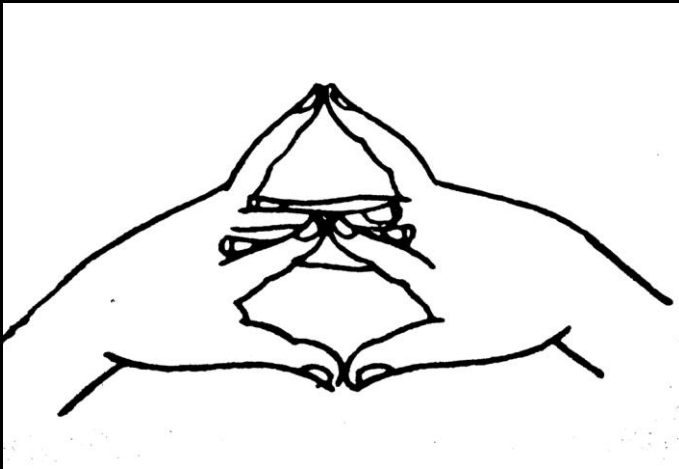
以檀慧並合豎。其戒忍方願。右押左正相叉著二背上。  
其進力合豎頭相拄曲。開心中少許。其禪智並合豎即  
成。作此印已。

Join “charity” and “wisdom” and raise them. Then, [combine] “morality” and “patience” with “skilful means” and “vow”. Lay the right on the left [fingers]; interweave them and press both [fingertips] against the back [of the respective hand]. Then, raise “effort” and “power” together. Let their tips lean on each other and then bend them. Open the hart figure and allow a small space. Join “meditation” and “knowledge” and raise them, as a result of which [the *mudrâ*] is completed. (T. vol. 18, no. 917: 944c9-12)

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1. Join “charity” and “wisdom” (right and left little finger) and raise them.
  2. [Combine] “morality” and “patience” (right ring and middle finger) with “skilful means” and “vow” (left ring and middle finger).
  3. Lay the right on the left [fingers];
  4. interweave them and press both [fingertips] against the back [of the respective hand].
  5. Raise “effort” and “power” (right and left index finger) together.
  6. Let their tips lean on each other and then bend them.
  7. Open the ‘hart figure’ and allow a small space.
  8. Join “meditation” and “knowledge” (right and left thumb) and raise them.

*vajra-bandha* (also *sîma-bandha*\*)

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## **2. Tantric ‘precepts’: problems and misconceptions...**

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# What are 'Buddhist precepts'?

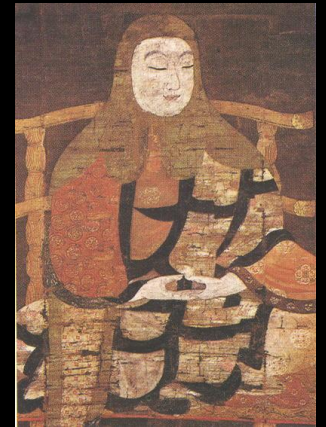
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- At least two different kinds of precepts (Unno, 1994: 16)
  1. monastic rules // *pratimoksa*\* → *vinaya* precepts
  2. moral behaviour // *sila*\* → *sûtra* precepts
- Japanese word *kairitsu* 戒律 = 'precepts'? (cf. infra)
- Wide-spread misconceptions (e.g. *mahâyâna-vinaya*)

# Tendai precepts

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- Dengyô Daishi Saichô 伝教大師最澄 (767–822)
- *Lotus Sûtra* = *Saddharmapundarikasûtra*\*  
= *Myôhorengekyô* 妙法蓮華經 (T. 262)
- *Brahma Net Sutra* = *Brahmajâlasûtra*  
= *Bonmôkyô* 梵網經 (T. 1484)
- 822/27: bodhisattva precepts ordination platform





## **P.S. Groner** (Virginia University)

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- *Saichô and the Bodhisattva precepts*. PhD thesis, Yale University, 1979)
- *Saichô: The Establishment of the Japanese Tendai School* (Heinz Berchert et al. (eds.), Berkeley Buddhist Studies Series; Seoul: Po Chin Chai, 1984)
- “The Fan-wang ching and Monastic Discipline in Japanese Tendai A Study of Annen’s Futsû jubosatsukai kôshaku” (Robert E. Buswell (ed.), *Chinese Buddhist Apocrypha*, Honolulu: University of Hawaii Press, 1990)



延暦寺戒壇院、比叡山 (Photo: <http://wadaphoto.jp/japan/images/ei511.jpg>, retrieved 24.04.2008)

The meanings of exoteric and esoteric are manifold [...] The term esoteric is also used in the senses of “*conceal*” or “*hidden*”, that is “*sentient beings conceal*” and “*hidden by the Tathâgata*”. Since sentient beings conceal their original nature, that is, true enlightenment, they “conceal” themselves through illusions derived from ignorance. [...] the Buddha who preaches for the benefit of others keeps his innermost spiritual experience hidden and does not reveal it in his instructions. It is *hidden even from those bodhisattvas who are nearly equal to the Buddha* [...] The meanings of the term esoteric are many, but the term in its proper sense should be applied only to the secret teaching.

(Kûkai, *Benkenmitsu-nikyôron* 辯顯密二教論, transl. Hakeda, 1972: 156, emphasis added)



## *kairitsu* 戒律

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- no consistent equivalent in Sanskrit (*sîla*\*-*vinaya*?)
- English translation: ‘precepts’
- two separate but intertwined systems
  1. *kai* 戒 (Chin. *jie*): *sîla*
  2. *ritsu* 律 (Chin. *lǜ*): *vinaya*

## *sîla\**

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- *sîla\** < √*sîl.\**: ‘to do’, ‘act’, ‘make’ (Abe 1999: 48)
  - ‘custom’, ‘proclivity’, ‘character’
  - ‘good custom’, ‘good activities’, ‘morality’
  
- Two traditions:
  - (1) Brahmanic **deontological code**
  - (2) Buddhist virtues expressed in **universal moral principles**
  
- two levels (Gombrich 1998: 50)
  - (1) **general character** / moral behaviour (e.g. refrain from killing)
  - (2) **specific guidelines** for lay and monastics // *vinaya*

## *vinaya*

- *vinaya* < prefix *vi-* + verbal root  $\sqrt{ni}$ . (Abe 1999: 48)  
‘to lead’, ‘train’, ‘educate’  
=> ‘education’, ‘discipline’, ‘rule’
- disciplinary code that **regulates everyday behaviour of monastics**
- e.g. “Should any *bhiksuni*\* willingly engage in sexual intercourse, even with a male animal, she is defeated and no longer in affiliation” (*bhiksuni*\*-*pârâjika* no. 1)
- e.g. “Intentional emission of semen, except while dreaming, entails initial and subsequent meetings of the Community” (*bhiksu*\*-*samghâvasesa*\* no. 1)



41. 'Not till the ball is brought close will I open the door of my mouth.' This is a discipline which ought to be observed.
42. 'Not the whole hand, when eating, will I put into my mouth.' This is a discipline which ought to be observed.
43. 'When the food is in my mouth will I not talk.' This is a discipline which ought to be observed.
44. 'Without tossing the food into my mouth will I eat.' This is a discipline which ought to be observed.
45. 'Without nibbling at the balls of food will I eat.' This is a discipline which ought to be observed.
46. 'Without stuffing my cheeks out will I eat.' This is a discipline which ought to be observed.
47. 'Without shaking my hands about will I eat.' This is a discipline which ought to be observed.

48. 'Without scattering the lumps of boiled rice will I eat.' This is a discipline which ought to be observed.

49. 'Without putting out my tongue will I eat.' This is a discipline which ought to be observed.

50. 'Without smacking my lips will I eat.' This is a discipline which ought to be observed.

[...]

73. 'Not standing will I ease myself, unless I am sick.' This is a discipline which ought to be observed.

74. 'Not on growing grass will I ease myself, or spit.' This is a discipline which ought to be observed.

75. 'Not into water will I ease myself, or spit.' This is a discipline which ought to be observed.

## *śīla*

1. positive cultivation of the good
2. autonomously maintained morals
3. individually-orientated
4. general moral principles
5. based on the *sūtra* literature
6. for all Buddhist practitioners

## *vinaya*

1. negative prohibitions
2. externally enforced law
3. communally-orientated
4. detailed practical transgressions
5. based on the *vinaya* literature
6. only for the monastic community



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“The double word ‘*kai-ritsu*’ has the twofold meaning of  
*monastic rule founded on morality, or monastic rule  
comprising of moral commandments*”.

(Petzold 1995: 464, emphasis added)

=> *sîla*\* = foundation of *vinaya*

=> *vinaya* = part of general *sîla*\* morality

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- “Being a Mahâyânist is the same as to be a *bodhisattva*, and both terms denote *a religious condition*, and *not a social role*.” (Gombrich 1998: 47, emphasis added)
  
  - **spiritual state vs. social standing**  
=> morality (*sîla*\*) vs. discipline (*vinaya*)
  
  - **two separate dimensions** (Gombrich 1998: 53)
    1. *sîla*: ideal behavioural guidelines for liberation
    2. *vinaya*: mundane rules of daily clerical life

## *vinaya-prâtimoksa\** vs. *bodhisattva-sîla*

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“The *prâtimoksa\** is negative, a catalogue of things one undertakes not to do. The *bodhisattva* (= the Mahâyânist) is not to rest content with being moral in this negative sense, but must also do positively moral things... [This is called] *kusala-dharma-samgrâhakam sîlam\** ... [which] is whatever good, beyond the ‘moral code of restraint’ (*samvarasîla\**), one accumulates with body or voice towards the great Enlightenment. In other words, it (observing the *bodhisattva-sîla*) is what one does *in addition to*, **not instead of**, observing the *prâtimoksa\**.” (Gombrich 1998: 50-51, emphasis added)

# Mahâyâna-vinaya?!

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- J.J.M. De Groot, *Le Code du Mahâyâna en Chine* (1893)
- B. Petzold (1995: 472): “The Mahâyâna Vinaya was more powerful in China than in India.”
- R. Abe (1999: 48-49), B. Unno (1994: 19), etc.

there is no and has never been

a mahâyâna-vinaya!



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*kairitsu* standards before Kûkai?

## *shi dairitsu* 四大律

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1. *Dharmaguptakavinaya* = *Shibunritsu* 四分律 (T. 1428)
  - translated into Chinese between 410-412
  - by Buddhayasas\* & Chu Fonian
  - Heirman 2002
2. *Sarvastivâdavinaya* = *Jûjuritsu* 十誦律 (T. 1435)
3. *Mahîsâsakavinaya*\* = *Gobunritsu* 五分律 (T. 1421)
4. *Mahâsâmghikavinaya*\* = *Makasâgiritsu* 摩訶僧祇律 (T. 1425)

## 754: *Shibunritsu*

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- Jianzhen 鑑真 = Ganjin (688-763)
- Nanshanlü School (J. Nanzan-Risshû 南山律宗)  
(cf. Zhongnanshan 終南山, S. Shaanxi )
- Risshû = Vinaya School

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- 755: Kaidan'in = Precepts Platform Hall  
(also: Kaidan-dô)
    - Heijôkyô
    - Nara period (710-798/94)
    - Tôdaiji



東大寺戒壇院



Tōdaiji Kaidan'in (Image <http://www.aist.or.jp/~jaanus/deta/k/kaidanin.htm>, retrieved 24.04.08)

## *Fanwangjing* 梵網經

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- Jap. *Bonmôkyô* (T. No. 1484)
- 10 major and 48 minor *bodhisattvasîla* precepts
- not based on *Brahmajâlasûtra* by Kumârajîva (344-413)
- = early 7th century Chinese forgery
- cf. Hankó 2003: 108-110, 125-181; De Groot 1967.

## ‘ten commandments’ (*jukkai* 十戒)

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### five lay precepts (*pancasîla\**, *gokai* 五戒)

- (1) not to kill;
- (2) not to steal;
- (3) not to commit adultery [laypeople],  
sexual misconduct (FWJ),  
have sex (SFL-novice);
- (4) not to speak falsely or not to lie;
- (5) not to consume alcohol or take intoxicants;

# The other novice precepts

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## ■ *Sifunlü*

- (6) not to use adornments of flowers, nor perfumes;
- (7) not to perform as/watch actors, jugglers, acrobats, etc.
- (8) not to sit on elevated, broad, and large divans or beds;
- (9) not to eat except in regulation hours (before noon);
- (10) not to possess/handle money, gold or silver, or precious things.

## ■ *Fanwangjing*

- (6) not to speak of the sins of those in orders;
- (7) not to vaunt self and depreciate others;
- (8) not to be avaricious;
- (9) not to be angry;
- (10) not to slander the Triple Gem.



## Scholar and/or Shingon priest?

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- accuracy without training vs. objectivity with training
- professional academic life vs. private religious life

- P. Vanden Broucke (Gôbu 剛峰, 1957-2004)

- Ghent University (B)

- e.g. *The Twelve-Armed Deity Daishô Kongô* (1999)

- H. Van der Veere (Banna 鑾阿)

- Leiden University (NL)

- e.g. *A Study of the Thought of Kôgyô Daishi Kakuban* (2000)



## Regarding Kūkai's texts on *samaya*...

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“I think *you won't get too far without training*. I feel pretty strongly about this, seeing some of the *misreadings that academics who have not trained to an advanced level in Shingon make*. Even simply receiving initiation and doing basic training is not enough for this, *you need to train for years in advanced teachings* before Kūkai's points start to become clear. He is not an easy writer at all.”

(Personal communication with Eijō, Shingon priest, Kongōbuji, Kōyasan.  
Own translation with added emphasis, September 14th, 2007)



‘Kongōbuji main entrance (Photo: [www.wadaphoto.jp/japan/koya4.htm](http://www.wadaphoto.jp/japan/koya4.htm) (Retrieved 24.04.2008)

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- [http://www.youtube.com/watch?v=G3n5EYXd\\_lw](http://www.youtube.com/watch?v=G3n5EYXd_lw)
  - <http://www.youtube.com/watch?v=-wJI6889-SQ>
  - <http://www.youtube.com/watch?v=GNy0Xtv9g7E>
  - <http://www.youtube.com/watch?v=VrmKIUyTrRg>



The profundities of the secret doctrines are not to  
be found in words, but in a transmission from  
mind to mind...

(Kûkai, cited by Groner, 1884: p. 84)