

# Saicho's Writings on the Bodhisattva Precepts

translated by Paul Groner

## **Biography of the Great Teacher of Mt. Hiei (Eizan Daishiden) (compiled several years after Saicho's death):**

(Saicho said, year 818:) I have researched the origins of the Perfect School of the Lotus Sutra. (The Dharma) was preached, studied, and understood in the mountains: first on Vulture Peak, next on Ta-su (where Hui-ssu practiced), and finally on T'ien-T'ai. Students of my (Tendai) school should, therefore, practice and study in the mountains during the first part of their studies. They should do this for the sake of the nation and its people, in order to benefit sentient beings, and so that the Buddha's teaching will flourish. By living in the mountains they shall escape from the criticisms of the mundane world, and the Buddha's teaching will surely grow and prosper.

From now on we will not follow shravaka ways. We will turn away forever from Hinayana (strictures on maintaining) dignity. I vow that I will henceforth abandon the two-hundred fifty (Hinayana) precepts. The great teachers of Nan-Yueh (Hui-ssu) and T'ien-T'ai (Chih-i) both heard the Lotus Sutra preached and received the three-fold bodhisattva precepts (three collections of pure precepts) on Vulture's Peak. Since then, these precepts have been transmitted from teacher to teacher. Chih-i conferred them on Kuan-ting. Kuan-ting conferred them on Chih-wei. Chih-wei conferred them on Hsuan-lang. Hsuan-lang conferred them on Chan-jan. Chan-jan conferred them on Tao-sui. Tao-sui conferred them on Saicho and then on Gishin.

I have read the Buddha's teachings. I know that there are (strictures on) dignity for both the bodhisattva monk (bosatsu-so) and the (lay) bodhisattva (bosatsu), and that there are pure Mahayana and pure Hinayana (teachings). Now, the students of my school shall study Mahayana precepts, meditation, and wisdom. They shall abandon inferior Hinayana practices forever.

## **Regulations in Six Articles (Rokujoshiki, 818) (a.k.a. Regulations for Tendai-Lotus (Hokke) Annually Allotted Students):**

What is the treasure of the nation? It is our religious nature. Thus those who have this religious nature are the treasures of the nation. Long ago a man (King Wei of Ch'i) said, "Ten large pearls do not constitute the nation's treasure, but he who sheds his light over a corner of the country is the nation's treasure." A philosopher of old (Mou-jung) said, "He who can speak but not act is a teacher to the nation. He who can act but not speak is an asset to the nation. He who can both act and speak is a treasure to the nation. Aside from these three, he who can neither speak nor act is a traitor to the nation."

Buddhists with religious minds are called bodhisattvas in the West, and gentlemen (chun-tzu, a Confucian term) in the East. They take the bad upon themselves in order to benefit others. This is the height of compassion. Two types of Buddhist monks exist, the Hinayana and the Mahayana. Buddhists with a religious nature are of the latter type. Today in Japan only Hinayana monks are found; Mahayana monks have not yet appeared. Mahayana teachings have not yet spread (in Japan); thus it is difficult for Mahayana practitioners to arise.

I sincerely ask that in accordance with the late emperor's wish, Tendai yearly ordinands be forever designated Mahayana practitioners and bodhisattva monks (bosatsu so). Thus the nine (bad) monkeys of King Krki's dream shall be chased away (a parable meaning that nine bad monks chase away a good monk). Of the five vehicles specified by Manjushri, (the numbers of) those who follow the latter three (the Mahayana ones) will increase. With this attitude and desire we shall strive to benefit those who live now and those who come after us throughout the endless eons.

(The regulations for) the two yearly ordinands who were first appointed to spread the Tendai-Lotus School by the late Emperor (Kanmu) of Kashiwabara (are as follows):

1. Yearly ordinands of the Tendai-Lotus School shall, starting from the ninth year of the Konin era (818), be Mahayana monks. The title of 'son of Buddha' shall be conferred upon them, but their original names shall not be removed from the lay register (so that they will not be under the jurisdiction of the government offices established to regulate Buddhism and monks). Bodhisattva novices (bosatsu shami) shall take the Perfect ten good precepts (enjuzenkai – probably bodhisattva precepts, but possibly shramanera precepts) at which time we shall ask for governmental approval of their initiation certificates.
2. The same year they are initiated, Mahayana novices shall be granted the precepts of the disciples of the Buddha (busshikai – probably bodhisattva precepts, but possibly bhikshu precepts), and become bodhisattva monks (bosatsu so). At this time, governmental approval for their ordination certificates shall be requested. After they have received the great precepts (daikai – probably bodhisattva precepts, but possibly bhikshu precepts), they shall reside on Mount Hiei for twelve years and study the two courses. During this period, they shall not leave the confines of the mountain.
3. Everyday throughout the years, those in the Shamatha and Vipashyana Course (shikango) shall be required to chant extensively, and to lecture on the Lotus Sutra, Golden Light Sutra, Benevolent King Sutra, Protecting the Ruler Dharani Sutra, and other Mahayana sutras which protect the nation.
4. Those who study the Esoteric ([Vairo]chana) Course (shanago) shall be required to meditate on the mantras of the Mahavairochana Sutra, Mahamayurividyarajni Sutra, Amoghapashakalparaja Sutra, Ushnishavijayadharani Sutra, and other sutras which protect the nation.
5. After twelve years, the students of the two courses shall receive appointments in accordance with their achievements in study and practice. Those who can both speak and act shall remain permanently on Mount Hiei to head the order; they are treasures of the nation. Those who can speak but not act shall be teachers of the nation. Those who can act but not speak shall be assets of the nation.

6. As is specified in the Chancellor's directive, the teachers of the nation and those of use to the nation shall spread the Dharma and be appointed as lecturers in the provinces. During their term of office, the provincial lecturers and teachers shall have the robes for their annual summer retreat paid for with funds deposited in the provincial offices. They shall be supervised jointly by provincial and county officials. They are to benefit the nation and its people by repairing reservoirs and irrigation ditches, reclaiming uncultivated land, restoring fallen levees, making bridges and boats, planting trees and ramie, sowing hemp and grasses, digging wells and drawing water. They should read sutras and cultivate their minds. They are not to engage in private trade or farming.

If these provisions are followed, men with religious minds shall appear one after another in the world, and the way of the gentleman shall never die. By observing the above regulations in six articles, sentient beings will be led to the Mahayana way through the gate of compassion, and the Buddha's teaching will endure forever. The nation shall long remain strong, and the bodhisattva way will not cease.

With profound awe, I submit these regulations for the Tendai School and respectfully request the imperial assent.

The thirteenth day of the fifth month of the ninth year of the Konin era (818).

Saicho, the monk who formerly sought the Dharma in China.

### **Petition Asking for Permission to Install Bodhisattva Monks (Sho Bosatsu Shukke Hyo)**

The monk Saicho states:

From Kashmir west, Mahayana and Hinayana are practiced separately. From Hsuan-pu (K'un-lun Mountain in west China where immortals are said to dwell) east, Mahayana and Hinayana are practiced together. Although (Buddhist practice) is different in the east and in the west, both have Buddhist wisdom as their objective. The ultimate and complete doctrine, the pure and perfect teaching, (is found in the) Lotus Sutra. (According to chapter 14 of this sutra, Mahayana monks) may not greet Hinayana monks, nor may they be in the lecture hall together. From now on, we shall encourage our students to abide by the rules set out in the sutras (such as the Lotus, Brahmajala, and Vimalakirti Sutras).

I humbly think that the virtue of the literary and martial Konin Emperor pervades heaven and earth. His brightness is equal to the sun and moon. All precedents pale before his loyalty and filial piety. He renews etiquette and music. He gladdens the myriad nations and converts the barbarians. Heaven and earth respond to him. He presides over (the nation) and determines propriety.

Now, the former emperor's (Kanmu's) desire was that the Tendai School (prosper). The language (of the Tendai works) is lofty; few monks have responded to it. Men are weak while the Dharma is profound. As a result this teaching has not yet spread, nor have students pursued it. Thus it is naturally fitting that we encourage (special) rules for this school, and thereby educate and encourage our students. Mahayana and Hinayana practitioners should live separately and vie with each other in their practice of Buddhism. Those in the mountains and those in the capital should strive in harmony to protect the nation.

Therefore, a Chinese text (of Hsuan-tsang) states: "We must control our emotions which run about like monkeys. We must tether our minds which rampage like elephants. Unless we retreat to the mountains, we shall not succeed."

I respectfully request that henceforth Tendai yearly ordinands be initiated in accordance with Mahayana (teachings) at the hall on Mount Hiei on the seventeenth day of the third month of every year in honor of the late emperor, and that an imperial messenger be dispatched to certify this ceremony. This is specified in the School's regulations. If this is done the Buddha-vehicle we transmit will continue to flourish, and the students that we teach will be pure in practice throughout the years.

With utmost sincerity I reverently submit this memorial and humbly ask His Majesty to grant it.

The twenty-first day of the fifth month of the ninth year of the Konin era (818).

Submitted by Saicho, the Head of the Tendai School, the monk who formerly sought the Dharma in China.

### **Regulations for Tendai-Lotus Yearly Ordinands and for those who wish to turn away from Hinayana Teachings towards Mahayana Teachings (Tendai Hokkeshu nenbundosha esho kodai shiki) a.k.a. Regulations in Four Articles (Shijoshiki):**

Composed of four articles in all.

A. There are three types of Buddhist temples:

1. Exclusively Mahayana temples where beginning bodhisattva monks (bosatsu so) live.
2. Exclusively Hinayana temples where exclusively Hinayana vinaya masters (risshi) live.
3. Temples in which both Hinayana and Mahayana Buddhism are practiced (where monks keep Hinayana precepts with a Mahayana mind).

Now after Tendai-Lotus yearly (ordinand) students and those beginning students who have willingly turned from Hinayana to Mahayana teachings have spent twelve years practicing at the chapels for the four types of meditation (constantly sitting, constantly walking, half-sitting and half-walking, neither sitting nor walking) deep in the mountains and have completed their courses, they will be permitted to provisionally receive a Hinayana ordination in order to benefit others. They may then live in temples where both Hinayana and Mahayana Buddhism are practiced.

B. Both Hinayana and Mahayana seats of honor (joza) have been established in Buddhist temples:

1. The exclusively Mahayana temple installs the Bodhisattva Manjushri as elder (joza).
2. The exclusively Hinayana temple installs the Preceptor Pindola as elder.

3. The temple in which both Mahayana and Hinayana are practiced installs both Manjushri and Pindola as elders. On the Hinayana upavasatha (fusatsu) day, Pindola is elder and the monks sit in Hinayana order. On the Mahayana upavasatha day, Manjushri is elder and the monks sit in Mahayana order. This (Mahayana) order has not yet been used in Japan.

C. There are two types of Buddhist precepts:

1. The Mahayana full precepts consist of the ten major and forty-eight minor precepts (of the Brahmajala Sutra).
2. The Hinayana full precepts consist of the two-hundred fifty precepts (of the Pratimoksha Sutra).

D. There are two types of Buddhist ordinations:

1. (The ordination for) the Mahayana precepts: The three teachers and the witnesses are invited as is specified in the Contemplation of Samantabhadra Sutra (the capping sutra for the Lotus Sutra). Shakyamuni Buddha is asked to be the preceptor for the bodhisattva precepts. The Bodhisattva Manjushri is asked to be the karma-acharya for the bodhisattva precepts. The bodhisattva Maitreya is asked to be the instructor acharya for the bodhisattva precepts. All of the Buddhas of the ten directions are asked to be verifying masters (shoshi) for the bodhisattva precepts. All of the bodhisattvas of the ten directions are asked to be fellow students of the bodhisattva precepts.

(A person who is qualified) and able to transmit the precepts is asked to serve as the teacher who is present (and presides over the ceremony). If no teacher is present who is able to transmit the precepts, the candidate should for one within one-thousand ri. If no one who is able to confer the precepts (can be found) within one-thousand ri, the candidate should confess and repent (sange) with utmost sincerity. He shall surely receive a sign from the Buddha and may then administer the precepts to himself by oath in front of an image of the Buddha.

Beginning Tendai yearly ordinand students and beginning students (of other schools) who have turned away from Hinayana to Mahayana teachings shall be granted the above-mentioned Mahayana precepts (daijokai) and thereby become fully-ordained monks (daiso).

2. (The ordination for) the Hinayana precepts: Ten teachers are asked to be present and to perform a ceremony consisting of one statement of the motion and three calls for agreement. Ten worthy monks who have been pure in keeping the precepts are asked to serve as the three teachers and seven witnesses. If one monk is missing, the ordination may not be performed.

Now, Tendai yearly ordinand students and beginning students who have turned from Hinayana to Mahayana shall not be permitted to take these (Hinayana) precepts; however, an exception may be made for advanced practitioners.

I have pondered how upon how the Lotus Sutra calls the bodhisattva the nation's treasure and how the Mahayana sutras preach the Mahayana practice of benefiting others. If we do not employ Mahayana sutras to prevent the seven calamities (from the sun and moon, the stars, fires, the seasons, winds, droughts, war and banditry) which afflict the world, then what shall we use? If the great disasters to come are not vanquished by the bodhisattva monks then how will they be forestalled? The virtue of benefiting others and the power of great compassion is that which the Buddhas extol and that in which gods and men rejoice. The hundred monks (who chant the) Benevolent King Sutra draw upon the power of wisdom (hannya). The eight worthies who practice the Asking for Rain (Mahamegha) Sutra follow the Mahayana precepts. If the bodhisattva is not the treasure of the nation or the benefactor of the nation, then who is? In Buddhism he is called a bodhisattva; in the secular world he is called a gentleman. These precepts are broad and extensive; they have the same import for layman and monk.

The two types of bodhisattva are mentioned in the Lotus Sutra. The Bodhisattva Manjushri and the Bodhisattva Maitreya are both bodhisattva monks. Bhadrपालa (of the sixteen bodhisattvas) and the five hundred bodhisattvas are lay bodhisattvas (zaikē bosatsu). The Lotus Sutra fully presents both types of men but considers them to be one group. It distinguishes them from Hinayana monks and considers them to be Mahayana practitioners. However, this type of bodhisattva has not yet appeared in Japan. I humbly ask His Majesty to establish this Great Way and transmit the Mahayana precepts beginning from this year in the Konin era and continuing forever, and thus benefit (the people and the nation).

This proposal shall be inscribed on the outside of the great bell and transmitted through the ages. Thus I submit the School's regulations and respectfully ask for His Majesty's judgment.

The fifteenth day of the third month of the tenth year of the Konin era.

Submitted by the Tendai-Hokke monk Saicho, who formerly traveled to China.

### **Petition Asking for Permission to use the Mahayana Precepts (Shoryu daijokai hyo):**

The monk Saicho states:

Saicho has heard that the Buddha's precepts vary according to the faculties of the person who follows them. The aims of people differ according to whether they are Hinayana or Mahayana practitioners. The seat of honor (joza) differs according to whether it is occupied by Manjushri or Pindola. The ordination ceremony differs according to whether one or ten teachers participate.

The late Sagely Emperor Kanmu supported the Lotus School and established it anew here. The virtue of His Majesty, the Sagely, Literary and Martial Konin Emperor, pervades heaven and earth. His brightness is equal to the sun and moon. His literary genius surpasses the old. His calligraphy is fresh. He gladdens the hearts of the myriad nations and converts the barbarians. He rules the nation and regulates propriety.

Now, at this time, I sincerely request that the monks of both courses turn away from Hinayana rules and firmly adhere to Mahayana rules, and that in accordance with the Lotus Sutra, Mahayana rules not be mixed with with the Hinayana ones. In the third month of every year, on the anniversary of the late emperor's death, we shall initiate those who have been pure in their

practice as bodhisattva novices on Mount Hiei. We shall also confer the full bodhisattva precepts (bosatsu daikai) and ordain them as bodhisattva monks. Then they shall live and practice on the mountain for twelve years. They shall be guards for the nation and shall benefit the people. They shall be the nation's treasure and shall benefit the nation as is specified in the School's regulations.

If the Emperor graciously grants this request, the late emperor's wish (that the Tendai School) will prosper over the years (will be fulfilled), and the Mahayana precepts will be followed purely throughout the years. Originating with the Konin era, the Mahayana precepts will be transmitted. The good form transmitted the precepts will in turn protect his Majesty.

With utmost sincerity, I humbly submit this petition, and respectfully ask for His Majesty's approval.

The fifteenth day of the third month of the tenth year in the Konin era (819).

The monk Saicho.

### **On Submitting the Treatise Revealing the Precepts (Jo kenkairon hyo):**

Saicho states:

Last year (819) on the twenty-seventh day of the tenth month, the Sogo's petitions were brought by the monk Kojo and shown to me. The rains have fallen, causing all to flourish; the withered trees have revived. I am overcome with humility at receiving His Majesty's favor. Saicho is truly overcome with fear and awe, and filled with respect and happiness.

Saicho has heard that in South India, Nagarjuna set forth the eight negations (no birth, death, impermanence, permanence, identity, difference, coming, going) in order to refute wrong doctrines. In Eastern India, Ashvaghosha set forth the doctrine of One-mind and opened the Way. Dharmapala wrote a commentary on (Vasubandhu's Thirty) Verses and defeated the wrong apprehension of emptiness. Bhavaviveka wrote a treatise to cut off all craving. Vasubandhu authored a treatise to purge the five errors (feeling of inferiority, feeling of superiority, clinging to the unreal, slandering the ultimate, clinging to a self). Saramati wrote a treatise showing the one ultimate. Among Mahayana treatises, Asanga's Ken'yo, and among Hinayana treatises, Samghabhadra's Kenshu refuted heresies and revealed the true teaching. There are so many similar treatises of this kind that even a cart could not carry all of them.

In China Fa-lin of the T'ang dynasty refuted Fu-i's wrong teachings. Seng-chao of the Ch'in dynasty demonstrated (in the Chao lun) that wisdom is No-knowledge. The venerable Fa-pao wrote the Buddha Nature Treatise (Fo-shin lun). Hui-chao of Tzu-chou wrote the Sun of Wisdom Treatise (Hui jih lun). There have been many such monks throughout the ages.

I humbly know that His Majesty has received the mandate of Heaven and has ascended the throne. He renews sagely government in the country of the true Dharma. Heaven and earth are in harmony.

[In the second fascicle of the P'u sa ying lo pen yeh ching (Taisho 24:1021b), it states: If a Dharma-master teaches, initiates and confers the bodhisattva precepts on just one person in the world, then the merit gained by that Dharma-master is greater than if he had built 84,000 stupas. How much more so (if he grants the precepts) to two, three, hundreds or thousands? His merit is indescribable. Married couples and relatives may take each other as their teacher and confer the precepts. The recipient of the precepts enters the realms of the Buddhas and is counted among the bodhisattvas. He passes out of the sufferings of the realm of life and death in the past, present, and future. Thus you should take these precepts. It is better to take the precepts and break them than not to take them and follow them. (One who takes the precepts and) breaks them is called a bodhisattva; (one who does not take them and) does not break them is still called a non-believer. He who takes just one precept is known as a one-precept bodhisattva, and so on with two, three, or four precepts. He who takes all ten is known as one with the full precepts.]

The Lotus School was established for the benefit of the nation by the late Emperor Kanmu. Its two (yearly) ordinands are to be Mahayana monks of the Lotus School. Its Sudden and Perfect students do not seek the three vehicles outside the gate. Of what use would the rules on dignity for the sheep vehicle be to them? They do not desire the castle in the middle of the road (on a long journey). How much less would they be likely to take a round-about detour? Tomorrow when they are given riches, they will know their father and know that they are his sons. What need is there to be a stranger (in their own house), or to sweep up dung? On the night when (the king) extols (his troops') deeds, he undoes his topknot and gives them his pearl. Why should one wish for a mansion? Why should one search for a castle? I know that there is nothing in the past or present to compare with this teaching in which the late Emperor believed. It protects the nation and benefits sentient beings. How pale (Hinayana practices) which require many kalpas (are compared to the ultimate teaching).

[Literature pertaining to the Brahmajala precepts has not yet been sufficiently translated in China; but the spiritual essence of pratimoksha has long been transmitted.]

Now, the Mountain School has set forth the three Perfect Studies (morality, meditation, and wisdom) for bodhisattva monks. I respectfully ask for the Emperor's ruling (permitting us to carry these plans out). We have submitted a petition in four articles to the Sogo and asked for the cooperation of the other schools. But the monastic leaders (soto), intending to protect the Dharma and wielding their swords of knowledge, wrote papers attacking us and wish to debate. They submitted their petitions to the court and secretly asked for the Emperor's decision. But the Emperor's mind is broad and fair. Thus he ordered the petitions of the monastic leaders sent to Mount Hiei and bestowed upon us new hope.

I have respectfully read the soto's petitions. They are the words of Hinayana Buddhists, not of the practitioners of the sagely teaching. Because they have not read widely, they deny that there might be three types of temples in Japan. Because they have not looked at (Emperor Tai-tsung's) new regulations, they try to prevent the installation of Manjushri as elder (joza). They ring the bell calling monks to the universal assembly but stint on food (by limiting the amount of monks who can attend assemblies

and receive offerings). They speak of the Order as the Dharma-realm (beyond distinction), but have already fallen deeply into the error that (Fa-)Hsien warned about (that different types of temples in the conventional world are not subject to distinction). Though they censure me as nonsensical, they actually speak ill of their Preceptor (Chien-chen, who received the Brahmajala precepts before the Four-Part Vinaya precepts, which is what Saicho is proposing). Theirs is the stumbling block of wrong teaching; they go against the tradition of their teachers.

The five items that Mahadeva proposed long ago were not in accordance with the Buddha's teaching; but the four articles we on Mount Hiei propose are in accordance with Buddhist teachings. If you ask (the Nara monks) about the precepts, they will say, "We are Mahayana Buddhists." Yet they insist on retaining Pindola as elder (joza). (They) have criticized (me for studying only) in the provinces (of China, not in the capital Ch'ang-an); but then how can one believe (their own scholars who study) at Hiso? If they do not recognize provisionally named bodhisattvas (they claim that Saicho's monks had not attained the wisdom of true bodhisattvas), then who do they recognize as being a true bodhisattva?

I believe that the five schools (Hosso, Sanron, Kegon, Ritsu, and Tendai) which receive yearly ordinands should be the guardians of the nation and a resource for the people. They should (serve as) boats to cross the oceans of birth and death, and as steps leading to the other shore. Thus when the schools practice and work together, they should blend as harmoniously as salt and plums. When the monks preach or teach together, their voices should be like the golden speech of the Buddha. How then can monks support only their own school and suppress other schools? The monastic leaders in Nara respect only what enters the ears and (immediately) comes out of the mouth. They do not try to cultivate their minds at all.

If no one practices purely and selflessly, then how can we prevent calamities from occurring? We are currently debating about which of the Buddha's teachings are Perfect and which are provisional. This is the time for the (true) way to arise; it is the day to choose correct practice. Now, the Hinayana precepts are for those who follow Hinayana or Common teachings. The threefold Brahmajala (collective pure) precepts are for those who follow the Unique or Perfect teachings.

Now, when novices of the Perfect School are compelled to take the Hinayana precepts, they forget about the Perfect threefold precepts and vie for fame and profit. Thus they all backslide in their practice. From the second year of the Daido era to the eleventh year of the Konin era, a total of fourteen years, we have had twenty-eight monks in our two courses. But for a variety of reasons, they have scattered and gone to different places. Not even ten remain on Mount Hiei. Because the Perfect precepts have not yet been put into effect, the foundation for proper meditation does not exist. When we see the mistakes of our predecessors, we should correct them in order to benefit those yet to come.

Thus in this, the eleventh year of the Konin era, in order to transmit the Perfect precepts, I wrote the Treatise Revealing the Precepts (Kenkairon) in three fascicles and the Buddha-Dharma Blood Vein (Buppo kechimiyaku) in one fascicle. I respectfully submit them to His Majesty. Again I ask that in accordance with the teachings of our School, the students of both courses of the Tendai Perfect School be permitted to receive the precepts of the Perfect teaching and be called bodhisattva monks. In order to encourage bodhisattva practices, the monks shall not leave Mount Hiei for a period of twelve years. During this time, they shall cultivate the four types of meditation. In this way, the One-vehicle precepts and meditation will be transmitted in our land forever, and practice in the mountains will continue throughout the ages. The virtue (of the precepts) will banish all misfortune. With (this virtue) may His Majesty live forever. Receiving the (benefit of the precepts), may the people be pure and tranquil.

Saicho's knowledge does not compare with that of I-hsing, nor does his learning compare with that of Chan-jan. Filled with foreboding, I humbly and foolishly submit this. If His Majesty agrees to this petition, I ask that approval come straight from the court (without going through the normal channels). Because the full import of transmitting the precepts has not yet been realized, I submit my petitions and ask that they be granted.

[The twenty-ninth day of the second month in the eleventh year of the Konin era (820), the monk Saicho].

### **Biography of the Great Teacher of Mt. Hiei (Eizan Daishiden) (compiled several years after Saicho's death):**

(Saicho said, year 822:) I will not live much longer. After my death you must not ("wear mourning clothes" or "wear lay clothing").

Furthermore, my fellow monks on Hiei, the Buddha's precepts state that you may not drink liquor. Anyone who breaks (this rule) is not my fellow monk, nor is he a disciple of the Buddha. He should be expelled immediately and should not be allowed to step foot within the boundaries of the mountain. Nor is anyone who uses liquor as medicine to be allowed within the mountain temple's confines.

Women may not come near the temple and certainly may not enter its sacred precincts.

You should lecture extensively on the Mahayana sutras every day. You must carefully perform your religious practices in order that the Dharma may endure forever. You must diligently strive to benefit the nation and save sentient beings. My fellow monks, you must not tire in your practice of the four types of meditation. Esoteric initiations and the Esoteric fire ceremony (Skt: homa, Jap: goma) should be performed at the appropriate times. You should return your debt of gratitude to the nation by helping the Buddha's teachings to prosper.

(Saicho also left the following six admonitions for his disciples:)

1. Monks should sit according to the order in which they received the Mahayana precepts. On days when there is a general assembly (which includes monks who have received the Hinayana precepts), Tendai monks should conceal their bodhisattva practices and behave as Hinayana monks, sitting together with the Hinayana monks in the position of novices. An exception to this rule is allowed when one monk defers to another (because of the latter's learning or virtue).

2. A monk's frame of mind should be as though he were first entering the Buddha's room, later wearing the Buddha's robes, and finally sitting in the Buddha's place (the Lotus Sutra states that one should take great compassion for a room, patience for a robe, and the wisdom of emptiness for a seat).

3. For robes, the man of higher faculties uses dirty rags found at the side of the road. The man of medium faculties uses rough cloth, and the man of lower faculties uses robes (of cotton or flax) received from lay donors.

4. For food, the man of higher faculties begs, but without any thought about what he receives. The man of medium faculties begs while strictly adhering to the precepts. The man of lower faculties obtains his food from lay believers (at feasts given for monks).

5. For his cell, the man of higher faculties uses a thatched hut made of bamboo brush. The man of medium faculties uses a three-room wooden house, and the man of lower faculties uses the whole monastery (hojo). You should obtain materials for building or for repairs by begging in the autumn, receiving one masu of rice in the provinces and one mon of coin in the towns.

6. For his bedding, the man of higher faculties uses bamboo brush and straw. The man of medium faculties uses one straw mat (mushiro) and one reed mat (komo). The man of lower faculties uses one bordered mat (tatami) and one straw mat.

We do not have the means to purchase large tracts of land, nor do we receive rich stipends of food. We do not dwell in the monasteries administered by the government-appointed monastic leaders. On the day when Shakyamuni, Prabhutaratna, and their manifestations assemble, they answer Manjushri's question saying that bodhisattvas may not greet shravakas, nor may they assemble in the same lecture hall or practice walking meditation in the same place as shravakas. In the morning, you should beg for food. After offering a little (to the hungry ghosts), you should then present it to those practicing on the mountain. In the autumn, you should beg for a little cloth to cover your cold bodies. You should want nothing other than food and clothing.

Those who go out into the world in order to preach are exempt (from these rules).