The Symbolism of Hokke-Proper (III):
A Biocentric Drama upon the Stage in the Middle-Heaven (2)

KOTANI Yukio

The preceding presentation ended with the first half of the chapter of the Appearance of 60,000 Bodhisattvas from the Earth, Climax of the Lotus Sutra- Proper. This one begins with its second half, which plays an intermediate role between its first half and the next chapter, <The Measuring of Merits of Tathāgata>, which has been indeed traditionally considered, because of the characteristic of its eternal and absolute Reality, as a main point, and which works however here in the Hokke- Proper, according to our private scholar, Tominaga, only as aftereffects of its preceding chapter.

1. INTERMEZZO

The extracted passage of the second half is as followed: Maitreya, who has never seen anyone of the innumerable ākāśa-bodhisattvas, asks Śākyamuni mysterious questions, and also wants to know their identity. "...How has the Tathāgata, within so short a time, been able to rouse and bring to maturity for supreme, perfect enlightenment this host of Bodhisattvas, this multitude of Bodhisattvas, a multitude so great that it would be impossible to count the whole of it, even if one were to continue counting for hundred thousands of myriads of kotiṣ of Āeons?....It is just as if some man, young and youthful, a young man with black hair and in the prime of youth, twenty-five years of age, would represent centenarians as his sons, and say: ‘Here, young men of good family, you see my sons; ‘and if those centenarians would declare: ‘This is the father who begot us’....” (trsl. by H. Kern) 1) After the question about their birthplace, which was not cited here, this one is raised. It symbolises the impossibility of understanding, with a generally empirical commonsense and intelligence, the Bodhisattvas from the gaps of the Earth, who are extraordinary both in quality and quantity. The answer to this question is given in the next chapter. Consequently this passage plays a role as a sort of connector, continuing from the fore and to the rear. Contrary to traditional interpretations, Tominaga called the first part
of the chapter, <Bodhisattvas’s Gushing out of the Earth> a root, and the next chapter a branch, an explanation of the working of a complete samskāra.

2. MEASURING OF TATHĀGATA’S DURATION OF LIFE

Thereupon the Bhagavat informed all the Bodhisattvas to listen to Him attentively and to believe in His words. Then they, with Maitreya at their head, stretched out the joined hands, saying to Him, “Expound this matter, O Sugata, we will believe in the word of the Tathāgata.” (ibid.) The Bhagavat, considering their earnest entreaty, which was repeated three times, addressed them thus: “Listen then, good bhikṣus, attentively, as we manifest a vital working of our experience of human Self-Awakening (māmādhiśāhāna-balādhānam).” In order to make conspicuous this novel interpretation of the extractor of Hokke-Proper, Tominaga’s, let us quote again the translation of the aforementioned H. Kern, which begins with the following opening phrase, (or “the power of supremacy which forms my attribute”, retranslating these Sanskrit words on footnote) : “....The force of a strong resolve which I assumed is such, young men of good family, that this world, including gods, men, and demons, acknowledges: Now has the Lord Śākyamuni, after going out from the home of the Śākyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of enlightenment at the town of Gayā. But, ...the truth is that many hundred thousand myriads of koṭis of āeons ago I have arrived at supreme, perfect enlightenment, By way of example, ...let there be the atoms of earth of fifty hundred thousand myriads of koṭis of worlds; let there exist some man who takes one of those atoms of dust and then goes in an eastern direction fifty hundred thousand myriads of koṭis of worlds further on, there to deposit that atom of dust; let in this manner the man carry away from all those worlds the whole mass of earth, and in the same manner, and by the same act as supposed, deposit all those atoms in an eastern direction. Now, would you think, .... that any one should be able to imagine, weigh, count, or determine (the number of) those worlds?” If the Sanskrit word <adhiśṭhānabala> (如來秘密神通之力, 什譯) is a Mahāyāna-likely annexed example, it proves to be an effectuation of <Reality-View>, which composes a mystical metaphysics. According to T’ien-t’ai theory, in case of the opposition of a noumenal sense symbolised by Oneness and phenomenal ones (Threeness), the former hides by dint of the latter behind them, while the phenomena reduce themselves, disappearing to the substance (All-in-Oneness). cf. Anesaki’s remark of Tendai’s theory as ‘Trinity of Buddhism’.
The Symbolism of Hokke-Proper (III) (Y. KOTANI)

Why could the author of Hokke-Proper manage to bring out this Uncognisable? In his case, he made himself an actual verification of his complete working of sāṃskāra, the mental aggregate of formation as axis of five skandha. He abandoned the metaphysical standpoint presupposing abstract existences, in which the substance is thoroughly unconceivable and one tries to grasp through conscious conceptualisations only vacant shadows. The above-mentioned <adhiṣṭānabala> represents for Tominaga the profoundest standpoint of Buddha, and corresponds to the most important key-words in the preceding chapter of <Apparition of 60,000 Bodhisattvas>: <ṛddhyabhisamkāra> (<佛神力>, 仏力, 'transcendental power', trsl.by H.Kern) which for him, as mentioned before, 'the very completion of sāṃskāra'. If we paraphrase this Chinese word of <神通> to <精神の融通無碍>⁵, it holds true to an another meaning of <kalpa> as a competent and practical ability, than that which is commonly interpreted as enormously long span of time. Otherwise, this word of <神通> means only a supernaturally magical power. One kalpa contains both a deposited point (<vijñāna>, consciousness) and non-deposited space (<sāṃskāra>, unconsciousness). A series of our judgements and deeds, as fruits of our mental working five <skandha>, <sāṃskāra> as its axis, develops complicatedly and innumerously even in one minute. The <Measuring of Tathāgata's Āyus> consists in describing quantitatively Buddhist phenomena of a man’s five <skandha>, of which <sāṃskāra> (composing power) works perfectly. Admitting that the vigour of the <skandha>, especially <sāṃskāra> resulting from the illusion, has been traditionally a ringleader of causing the biggest one of the eight pains, what a radical evaluation, to use a Nietzsche's word of <Umwertung> (transvaluation), for the <sāṃskāra>, if only it is rightly operated!

The original word of the above-mentioned 'some man' is <puruṣa>, which makes us remember, coupled with the 'atoms of dust' (<prakṛti>), that its source is the Sāṃkhya-philosophy based on dualism, in which the deposit or removal of the latter signifies the purification of the former. Borrowing the ideas from the 60 tantras in the older system of this philosophy, as in the preceding chapter, the author of Hokke-Proper expresses the standard-unit of five <skandha>’s working of real human-beings, explains theoretically the range of a Tathāgata-like potentiality, by adopting as a prosaic expression the temporal form and rearranging it into the spatial, as the phenomena occur on both poles, and that, for convenience’s sake, for past facts. The quoted phrase of 'in an eastern direction' concerns the direction to the past, since the east is, according to the Indian correspondence of time

1195—
and space, the past, as concerning a word <pûrva> mentioned later. The true value of the Hokke-Proper consists in the next critical adaptation of the Sâmkhya theory: while the latter handled mental phenomena only in the process of consciousness, symbolised by the deposit of the atoms of dust, the former took both the particles of the lands deposited and those of the lands not deposited (unconsciousness) into consideration. The very activity of sâṃskāra of human being goes on in the very process of unconsciousness. 6)

By the way, the German indologist, H. Oldenberg translated this Sanskrit word into <Gestaltung>, (composing power), while our Tominaga compared this word with <nöthigen Anlagen> (necessary device) in the last Goethe's letter to W. v. Humboldt, in the psychological explanation of a human unconscious working. 7) In this respect Mr. Hokke (Fa-hua)'s criticism or correction of the general tendency common to the mankind, represented by the Sâmkhya-philosophy and Buddhist Vijñānavâdin, that the conscious judgement (dhamma) is all the mental phenomena is a very important indication. The colossal length of time, familiar to the Indian myth, corresponds to the aforementioned innumerable <kalpas>, which are applied to one's continuingly intermittent thoughts and judgements in one day. Here let us continue the previous translation by Kern: "The Lord having thus spoken, the Bodhisatva Mahâsattva Maitreya and entire host of Bodhisattvas replied: They are incalculable, O Lord, those worlds, countless, beyond the range of thought. Not even all the disciples and Pratyekabuddhas, O, Lord, with their Ārya-knowledge, will be able to imagine, weigh, count or determine them. ..." 8)

"The Tâthâgatha who so long ago was perfectly enlightened is unlimited in the duration of his life, he is everlasting." 9)

According to Tominaga, the true motive of this very chapter of <Measuring of Tâthâgata's Āyus> consists in preaching not the eternal past for nothing, but the rationale, in conformity which man can be, being always based on the present, constant in his right way through his long career. The next paragraph has not been interpreted correctly, in spite of the main point of this chapter: "And even now (adyâpi)..., I have not accomplished my ancient (paurviki) Bodhisattva- course, and the measure of my lifetime is not full. ... Nay,...I shall yet (adyâpi) have twice as (tad dvi guñena) many hundred thousand myriads of koṭis of Āeons before my lifetime be full." 10) (trl. by Kern) Tominaga criticised the footnote of Kern's interpretation: As the original use of the word 'twice' shows, it must, in this case, mean necessarily twice. 11) The next citation is the very footnote by the translator
himself: "Virtually he has existed from the very beginning, from an infinite period; infinitely multiplied by two remains infinity." 12) This proof is utter nonsense for the interpretation of this case. The metaphysically common sense is liable to fall into this sort of mistake. After all, this is nothing but the demonstration of eternity. In order to prove the infinity, it is not always necessary to be twice. It is true of triple, quadruple... In the Hokke-Proper the expression, that it must be 'only by twice' by all means, was made.

And the number of fifty thousand myriads of kośis, which is cited in the Hokke-Proper, and which shows an allusion to five elements of Sāmkhya-philosophy and to five skandha of Śākya's preaching, seems indeed to mean an infinity, but the author set up really, while borrowing the idea from the Sāmkhya theory, the mental sphere of human phenomena, lest one should regard it easy-going as infinity, The <adyāpi> (just now), repeated two times in this passage, shows that the present, not the past, is the core of this problem.

Next, as for the <paurviki>, adjective form of <pūrva>, signifies, spatially used 'being before or in front', azimuthally 'eastern', temporally 'former, prior', as a noun, 'an ancestor, ancients'. It was this very word that Kumārajiva translated into Chinese as <本> (primordiality), that caused in later ages various metaphysically arbitrary interpretations by Chinese and Japanese scholars and the development of the theory of <本覚> (primordial enlightenment) 13). At any rate the word <pūrva> designates an original exercise for bodhisattva (= essence of enlightenment), i.e., a matured completion of sāṃskāra. To express even 'a little while ago', the <pūrva> is enough. Furthermore, the same translator promoted this idealistically absolute tendency by the word <cira>. Going back to the preceding chapter of <Bodhisattvas' Gushing out of the Earth>, two lines verses toward its end run as follows: "evam ciraṁ pṛpta mayā 'gra-bodhi ariṇācitās cāṭī mayāïva sarve." "Verily I have reached superior enlightenment, and it is by me alone that all have been brought to maturity." (trsl. by Kern) 14) In this English translation the relevant part of the original phrase of <evam ciraṁ> is missing. The Chinese translation is <從久遠來>. According to Tominaga, this rendering is excessive, since <cira> means, as it says in the dictionary, 'so long, lasting a long time', and <evam ciraṁ> 'existing so long'. As the problem concerns itself with the question of Maitreya: "in what way has the Bhagavat brought up so able and so many bodhisattvas in such a short period of forty years?", the answer of 'since eternity' is much too developed to be the solution, unless it is entrusted to metaphysics. Thus a standard-unit in the activities of the human five skandha is in outline expressed. Such an
unthinkable and unlimited times repeated revolution of five skandha's cycle is treated as human phenomena with the interpretation of its potentiality in the sphere concerned. The <āyus>, the duration of life or, in this case, innumerously accumulated cognitions and judgements, accomplished by <ṛddhy-abhisaṃskāra> (complete working of samskāra), has such a high numbers of <kalpas>, and is not only inexhaustible even now, but has in the future just twice the āyus-kalpas <復倍上数>.

3. THE COMMISSION

The last chapter is named <anuparīndana>, which means 'given over' or 'commissioned', and it consists in manifesting to the assembly what the <ṛddhyabhisaṃskāra> is, ... that is to say, is nothing but the indications, that each bhikṣu should, after His death, bring His virtuous preachings into full play. In short it is a license. At Śākyamuni's death, all His works are going to end. The disciples have nothing left to do but to put His commission into operation. Śākyamuni rose from His dharma-seat, and having taken all the bodhisattvas' right hands en bloc, with His right (= able) hand, which had become competent through the accomplished working of samskāra, spoke on that occasion, as follows: "Ye bhikṣus, we'll give over to each of ye this Saddharma Puṇḍarīka Dharma-paryāya." So addressed by the Bhagavat Śākyamuni, all the tathāgatas, having been deeply moved with a great joy and conscious of the importance of things, consented with one voice to His instructions. Thereupon the Bhagavat Śākyamuni dismissed all the tathāgatas, who had come to the assembly from other worlds, appreciating their services and wishing them a happy existence. And he repeated the same deed to the Tathāgata Prabhūtaratna, and made that stūpa return to the former subterranean place\textsuperscript{15}.

4. EPILOGUE

Lastly we quote two views on the \textit{Lotus-Sutra} in the English language, and characterise our main subjects in a complementary style, by comparing the former to the latter.

i) "The Saddharmapuṇḍarīka bears the character of a dramatic performance, an undeveloped mystery play, in which the chief interlocutor, not the only one, is Śākyamuni, the Lord. It consists of a series of dialogues, brightened by the magic effects of a would-be supernatural scenery. The phantasmagorical parts of the whole are as clearly intended to impress us with the idea of the might and glory of the Buddha, as his speeches are to set
forth his all-surpassing wisdom.” (H. Kern)\textsuperscript{16}

ii) "The Lotus of Truth ... may be called the Johannine Gospel of Buddhism. It tries to solve the problems of reality by the key given in the identification of Buddha’s enlightenment with cosmic truth.” (M. Anesaki)\textsuperscript{17}

Various scenes, modified by the four adjectives of the view i): ‘mystery’, ‘magic’, ‘supernatural’ and ‘phantasmagorical’, such as sudden apparition of the stūpa, śabda’s emitting, simultaneous sitting of double-imaged two Buddhas, thundering cry and issuing of the 60,000 Bodhisattvas, etc, develop like a kaleidoscope. The aim of our main subjects consists in elucidating the symbolism of this <extraordinary> drama, All is ascribable to ‘all-surpassing wisdom’ of the Hero, to the prominent ability of the original author, who had an excellent command of his native sources, and to that of our private scholar, Tominaga, who could extract, on the basis of Goethe’s morphology, over a more than 2000 years’ barrier, the original form from the extant Lotus-Sutra, of which whole context was thrown into disorder through many annexed admixtures. In this connection our epithet of <extraordinary> corresponds to a Japanese phrase <奇想天外>. The Chinese character of <奇> is usually used indeed to express strangeness or queerness. But this character manifests, as one can see with half an eye, the combination of <大> (greatly) and <可> (good), different from the Japanese examination marks @: passable. Consequently the <奇> signifies also ‘wonderful’ and ‘excellent’. It is precisely <extra (非)- ordinary (凡)>..The second citation (ii) is from the Appendix II.Tendai’s doctrines of the Middle Path and Reality of M. Anesaki’s “Nichiren, the Buddhist Prophet”. The following passage refers to the details, how Tendai (T’ien-t’ai), named Chi-ki developed, under the influence of Nāgārjuna, from the Middle Path of Vacuity, his speculation dialectically and established his Reality-View: “Tendai Buddhism’s chief aim was to achieve a higher synthesis of the external -realism of materialistic tendency and the acosmism of transcendental extreme. It further elaborated the theory of reality along the line of the thought, and on the basis of the Lotus of Truth.” \textsuperscript{18}

In passing, the subtitle of our study: the <Middle Heaven> (vaihāyasa : suspended in the air) symbolises a complete freedom both from the celestial transcendental idealism of metaphysics and from the terrestrial materialism of struggling egoism. In short, it is not a question of the dialectical <Aufheben>, where it arises from the opposing conceptions a would-be <synthesis> - a fruit of cerebral play through the ἀπορία-like cessation of
thinking with an aspiring Gemüt (feeling) for an idealised Postulant (request); but an <erlebte Einheit> (enlivened unity), and our Hokke-Proper demonstrates that with its concrete symbolisms. The <Removal of two pieces (= opposing conceptions)> of the Stūpa’s gate bears through their thoroughgoingness a living experience of <All-in-One>. By doing away with both idealism and materialism en bloc under an epithet of <logozentrisch> (logocentric), L.Klages produced the fruits of his <biocentric> science one after another. It had nothing to do with the <Aufheben>. In connection with the ‘relation to between the individual and the world’ and with the above-cited ‘the identification of Buddha’s enlightenment with cosmic truth’, Anesaki referred to the teaching of the <Ekayāna> (One Vehicle) of the Lotus of Truth, “It means the one and the same way for all the Tathāgatas of the past, present and the future. It is the way, and at the same time the Ideal — the way to realize the truth of universal communion, and the ideal to be reached by that way.”

The problem of <→> (primordial unity) in the young Tominaga’s case was, how he should behave, both as a man in the middle of the universe and as a Japanese national, in order to demonstrate his unified personality. A clue to the solution was the motto of <德一,tei> from the Shukjing at the final part of the Edict on Education by the Meiji-Emperor, the true meaning of which has neither been fully correctly understood, even now, nor has it been put into practice on the nationwide level. Additionally, the <Ekayāna> of the Lotus-Sutra, two sources pregnant with profound meaning, gave him the pertinent hints: <Oneness> of Confucius, with which he practiced a consistency of his Way, and <One Cause> of Shōtoku - Prince, which he could manage to make out, by taking million merits from outside. In his later days, Tominaga discovered the Goethe’s word <eine Einheit> in the above-mentioned Goethe’s last letter referring to the <nöthigen Anlagen>, which he regarded as synonym with <saṃskāra>. This German word signifying <unity> is in the following context: An excellent genius produces his masterpiece out of the cooperation of consciousness and unconsciousness, which works like warp and weft in a pattern, so that it strikes the world dumb. Its motive power is the very <eine Einheit>, which Tominaga translated into the very <奇> (a great wonder), Masaharu Anesaki, as a famous scholar of comparative religion, left many accomplishments on Christian martyrdoms in Japan. His other mention refers to ‘the Johannine Gospel of Buddhism’, which is under the influence of Gnosis. Gnosis is a Christian heresy and famous for its mystic and occult character. The opening phrase of the Gospel runs: “In the beginning was the <logos>.” The hero of
Goethe’s *Faust* translated it, after painstaking efforts, into the <Tat> (deed). Getting scent of a shadow of the Kant’s practical reason, Tominaga found a true ground of this great drama’s subtitle: the <tragedy>.  

2）ibid. p.298  
3）ibid. p.298f  
5）雑誌『一』（富永先生の会・昭和 12 〜 19 年）法華（終図）第 46 號 5 頁〜  
6）富永半次郎著／大野達之助・千谷七郎ば風間敏夫ほか編『蓮華展方—原遠作者の法華経（梵和對譯）』（昭和 27 年）22 頁右  
7）富永半次郎著・千谷七郎編『釋迦佛陀本紀余論』（其の二）（昭和 29 年）62 頁  
8）LTL p.299 〜 302  
9）LTL p.302  
10）ibid.  
11）前記『一』同號 13 頁以下  
12）LTL p.302 脚註  
13）前記『一』同號 13 頁  
14）LTL p.293  
15）前記『一』同號 14 頁, ibid. 20 頁以下  
16）LTL p.ixf.  
17）Anesaki, p.148  
18）ibid.  
19）Anesaki, p.146  
20）既出 Goethes Brief an Wilhelm v. Humboldt (17. März, 1832)  
21）富永半次郎『正覚に就いて—釋尊の佛教』（本著作と同名の刊行会・昭和 59 年）127 〜 163 頁, 及び小谷幸雄『佛陀現象—ゲーテ『ファウスト』の謎—富永半次郎の比較〈文明〉論的業績—(序説)』立正大学大学院紀要・第 17 号 平成 13 年  

〈Keywords〉 rddya-abhisamśkāra, āyuṣ-pramāṇa, adhiśṭhāna-bala, kalpa, tad-dvi-guṇena  
（Professor Emeritus, Risshō University）

—1201—