

藤谷厚生

## “Shingonritsuben” (The Description on the Precepts of Singon Sect) stated by Precept-Master, Rev.Jōgon

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Rev.Jōgon (浄厳：1639～1702) was a monk of Shingon sect and a stern Precept-master in Edo period who was commonly called ‘Kakugen’ (覚彦), ‘Myogokudo’ (妙極堂) or ‘Zuiun-dōnin’ (瑞雲道人). He was born as a son of Doun Ueda (上田道雲) in Onishimi village (in current Kawachinagano city of Osaka). As he had trained Shingon esoteric Buddhism at Koya Mountain since his childhood, he could accomplish the establishment of Shin-anjouji fashion (新安祥寺流：a new fashion of Singon esoteric training). After he left Koya Mountain, he devoted himself to the investigation of Buddhist precepts and the revival of Buddhism. In 1691 he founded a head temple named ‘Reiunji’ (霊雲寺) in Yushima of Edo to centralize all temples of Singon sect in Kanto district by support of the Tokugawa shogunate. Based in this temple, he propagated teachings of Singon esoteric Buddhism and Buddhist precepts to many people.

In 1694 he proffered “Shingonritsuben” (真言律弁) as a statement on the precepts of Shingon sect to the Tokugawa shogunate. In particular, he defined ‘Shingonritsu’ (真言律) as a legitimate Singon sect following Buddhist precepts strictly in this description. He asserted that Reiunji was a headquarter temple of ‘Nyohō-Shingonritsu’ (如法真言律) sect adhering rigidly to teachings and precepts that Buddha preached. Furthermore he denied ‘Ritsu sect’ (律宗) as a Buddhist sect. Every Buddhist sect has three aspects of Practice of Precepts (戒学), Meditations (定学), and Wisdoms (慧学) in itself. Therefore he argued in it that Ritsu sect should not be approved as a Buddhist sect, because it handled just Practice of Precepts and was lacking the other two. In this way Shingonritsuben is an invaluable document specifically indicating the conceptions of Buddhist sect and Shingonritsu in Edo Buddhism.

**Keywords** : Shingonritsuben (真言律弁), Jōgon (浄厳), Nyohō-Shingonritsu (如法真言律)