mysteries will] quickly be manifested." The expression "the grace . . . is retained (kajji)" indicates great compassion on the part of the Tathāgata and faith (shinjin) on the part of sentient beings. The compassion of the Buddha pouring forth on the heart of sentient beings, like the rays of the sun on water, is called ka [adding], and the heart of sentient beings which keeps hold of the compassion of the Buddha, as water retains the rays of the sun, is called ji [retaining]. If the devotee understands this principle thoroughly and devotes himself to the practice of samādhi, his three mysteries will be united with the Three Mysteries, and therefore in his present existence, he will quickly manifest his inherent three mysteries. This is the meaning of the words, "[our inborn three mysteries will] quickly be manifested."

"Infinitely interrelated like the meshes of Indra's net are what we call existences." This line explains in simile the state of perfect interfusion and interpenetration of the infinite Three Mysteries of the manifestations [of Mahāvairocana]. Existence is my existence, the existences of the Buddhas, and the existences of all sentient beings. Also designated by this word is the Mahāvairocana Buddha in Four Forms, which represent his absolute state, his state of bliss, his manifesting bodies, and his emanating bodies. The three kinds of symbol—letters, signs, and images—are also included in this category. All of these existences are interrelated horizontally and vertically without end, like images in mirrors, or like the rays of lamps. This existence is in that one, and that one is in this. The Existence of the Buddha [Mahāvairocana] is the existences of the sentient beings and vice versa. They are not identical but are nevertheless identical; they are not different but are nevertheless different.

[Adapted from Hakeda, trans., Kūkai: Major Works, pp. 225-232]

THE TEN STAGES OF RELIGIOUS CONSCIOUSNESS

The realization of the nondual identity between Mahāvairocana and all forms of existence represents the highest level of consciousness that is not immediately apparent. This insight is attained by making progress through levels of understanding, which can be associated with the teachings of various religions and schools. The immediate occasion for Kūkai's Ten Stages of Religious Consciousness, in which Shingon is treated as a separate philosophy, was a decree issued in 830 by Emperor Junna ordering the six existing Buddhist sects to submit in writing the essentials of their beliefs. Of the works submitted at this time, Kūkai’s Ten Stages was by far the most important in both quality and magnitude. Each of its ten chapters presents a successive stage upward of religious consciousness. The work was written entirely in Chinese, not merely good Chinese for a Japanese writer, but with an ornate poetical style somewhat reminiscent of Pope's attempt in his Essay on Man to present philosophical ideas in rhymed couplets. The following is Kūkai’s own summary of his long and detailed essay on the ten stages.

RECAPITULATION OF THE TEN STAGES OF RELIGIOUS CONSCIOUSNESS

1. The mind animal-like and goatish in its desires.
   The ordinary man in his madness realizes not his faults.
   He thinks but of his lusts and hungers like a butting goat.

2. The mind ignorant and infantile yet abstemious.
   Influenced by external causes, the mind awakens to temperance in eating.
   The will to do kindnesses sprouts, like a seed in good soil. [Confucianism.]

3. The mind infantile and without fears.
   The non-Buddhist hopes for rebirth in heaven, there for a while to know peace.
   He is like an infant, like a calf that follows its mother. [Brahmanism or popular Daoism.]

4. The mind recognizing only the objects perceived, not the ego.
   The mind understands only that there are Elements, the ego it completely denies.
   The Tripiṭaka of the Goat Cart is summed up by this verse [Śrāvakas vehicle of Hinayāna Buddhism].

5. The mind freed from the causes and seeds of karma.
   Having mastered the twelve-divided cycle of causation and beginning, the mind extinguishes the seeds of blindness.
   When karma birth has been ended, the ineffable fruits of nirvana are won. [Pratyeka Buddha vehicle of Hinayāna Buddhism]

6. The Mahāyāna mind bringing about the salvation of others.
   When compassion is aroused without condition, the Great Compassion first appears.
   It views distinctions between "you" and "me" as imaginary; recognizing only consciousness, it denies the external world [the Hosō school].

7. The mind aware of the negation of birth.
   Through eightfold negations, foolishness is ended; with one thought the truth of absolute Voidness becomes apparent.
   The mind becomes empty and still; it knows peace and happiness that cannot be defined [the Sanron school].

8. The mind which follows the one way of Truth.
   The universe is by nature pure; in it knowledge and its objects fuse together.
   He who knows this state of reality has a cosmic mind [the Tendai school].

9. The mind completely lacking characteristics of its own.
   Water lacks a nature of its own; when met by winds, it becomes waves.
   The universe has no determined form but, at the slightest stimulus, immediately moves forward [the Kegon school].
The mind filled with the mystic splendor of the cosmic Buddha.

When the medicine of Exoteric teachings has cleared away the dust, the True Words open the Treasury.

When the secret treasures are suddenly displayed, all virtues are apparent [the Shingon school].

[From Kôbô Daishi zenshû, 1, p. 420; adapted from Hakeda, trans., Kôkai: Major Works, pp. 163-164]

A SCHOOL OF ARTS AND SCIENCES

Kôkai’s proposal to establish a “school of arts and sciences (shâgei shûchi-in)” reveals two important tendencies in his thought. First is the universalistic and egalitarian character of Mahâyâna Buddhism. Citing the teachings of the Lotus Sûtra, which stress the essential oneness of all being, Kôkai asks support for a school that would be open to all, regardless of social status or economic means. The second reflects Kôkai’s catholic outlook, affirming the value of both religious and secular studies and also of combining the Three Teachings (Confucianism, Daoism, and Buddhism) in the school’s curriculum.

Generally, in Japan as in China, religious and secular studies represented two separate ways of life. Recall that Saichô wished his monks to combine a religious and secular vocation, but classical Confucian studies had a very subordinate role in the training of Mount Hiei’s monks, for whom he conceived social action and public service in very practical terms.

In Kôkai’s time, secular education was closely linked to official recruitment and training and largely restricted to the ruling classes. Though ostensibly Confucian, it failed to measure up to Confucius’s ideals of brotherhood, as Kôkai points out. Indeed, the aristocratic character of Japanese society strongly resisted the potentially egalitarian elements in Buddhism and Confucianism. In this case, even though a Fujiwara nobleman donated an attractive site for the school, Kôkai had difficulty obtaining continuing support for his work, and the school was forced to close ten years after his death, in 845. In recent times, however, it has been revived and is now an active four-year college supported by the Shingon sect.

Having dedicated myself to the salvation of all beings, and hoping to establish a school for the study of the Three Teachings [Buddhism, Confucianism, and Daoism], I asked Lord Fujiwara for the donation of his residence. Without even exchanging a formal document of agreement, he immediately offered me the house, which may well be worth one thousand gold pieces, for the sake of accumulating merit toward his enlightenment.

Thus, I obtained this superb site, as lovely as the park of Jeta, without having to spend any money. My long cherished desire was at once fulfilled. I have given it the name of School of Arts and Sciences and made up a tentative program as follows:

The Nine Schools and Six Arts are the boats and bridges that save the world; the Ten Baskets and the Five Sciences, are the treasures that benefit people. The Tathâgatas of the past have studied them, those of the present are now studying them, and those of the future will also, thereby attaining great enlightenment. Bodhisattvas of the ten directions have studied them all and realized the all-pervading wisdom. Unless one resorts to these studies, one cannot gain the essentials of how to establish oneself in the world, cannot learn the principles of governing the country, and cannot attain nirvana on the other shore, terminating the transmigratory life on this shore.

Emperors have built state temples; their subjects have constructed private temples; in this way they have made efforts to spread the Way [Buddhism]. But those who wear robes in the temples study Buddhist scriptures, while scholars and students at the government college study non-Buddhist texts. Thus they are all stuck when it comes to books representing the Three Teachings and Five Sciences [as a whole]. Now I shall build a school of arts and sciences, offering instruction in the Three Teachings, and invite capable persons to join. With the aid of these teachings, which can be compared to the sun [Buddhism], the moon [Daoism], and the stars [Confucianism], my sincere desire is to enlighten those who are wandering in the dark down the wrong path, and lead them to the garden of enlightenment mounted on the Five Vehicles . . .

It may be objected, however: “The government maintains a state college where the arts and sciences are encouraged and taught. What good is a mosquito’s cry [a private school] compared to rumbling thunder [a government school]?”

My reply is: “In the capital of China, a school is set up in each ward to teach the young boys. In each prefecture a school is maintained in order widely to educate promising young students. Because of this, the capital is filled with talented young men and the nation is crowded with masters of the arts. In the

21. The park where Shâkyamuni had his monastery and taught. It is said that the rich man Anâthapindika bought the park from Prince Jeta, paying him the sum of gold pieces needed to cover the surface of the land, and offered the park to the Buddha.

22. The nine schools of philosophy: Confucian, Daoist, Yin-yang, Legalist, Logic ("Names"), Mo-ist, Horizontal and Vertical Alliances, Unclassified Teachings, and Agriculture.

23. Rites, music, archery, charioteering, writing, and mathematics.

24. The classification of all teachings into ten categories in Buddhism. "Basket" signifies a container of the scriptures.

25. The five subjects of study in Buddhism: grammar, logic, medicine, arts, and Buddhism.