

UNIVERSAL
LIBRARY

OU_212107

UNIVERSAL
LIBRARY

OUP—552—7-7-66—10,000

OSMANIA UNIVERSITY LIBRARY

Call No. 294.32

Accession No. 51749

D49A

Author

De Visser, M. W.

Title Ancient Buddhism in Japan v2.

This book should be returned on or before the date
last marked below.

1935.

ANCIENT BUDDHISM IN JAPAN

PUBLISHED UNDER THE AUSPICES OF THE JAPANESE
SOCIETY FOR INTERNATIONAL CULTURAL RELATIONS
(KOKUSAI BUNKA SHINKOKAI)

ANCIENT BUDDHISM IN JAPAN

SŪTRAS AND CEREMONIES IN USE IN THE
SEVENTH AND EIGHTH CENTURIES A.D.
AND THEIR HISTORY IN LATER TIMES

BY

Dr. M. W. DE VISSER

LATE PROFESSOR OF JAPANESE IN THE UNIVERSITY OF LEYDEN

VOLUME II



LEIDEN
E. J. BRILL
1935

TO THE LOVING MEMORY
OF HIS BELOVED PARENTS, WIFE AND SISTER
AND TO HIS DEAR SON
THIS BOOK IS AFFECTIONATELY DEDICATED
BY THE AUTHOR.

CONTENTS

CHAPTER X. THE SUTRAS USED IN THE EIGHTH CENTURY.	427
List of the sutras, in chronological order, 427.	
CHAPTER XI. THE KONKWOMYOKYO AND THE KONKWOMYO-SAISHOOKYO. JAPANESE BUDDHISM IN GENERAL IN THE EIGHTH CENTURY . . .	431
A. The Konkwomyokyo. 1. Contents of the Konkwomyokyo, 431. —	
2. The Konkwomyokyo in China, 434. — 3. The Konkwomyokyo in Japan, 436.	
B. The Konkwomyo"-Saishookyo. 4. Contents of the Saishookyo, 438. —	
5. The Saishookyo commentaries in China and Japan, 441. — 6. The Three Festivals of Nara, 443. — 7. The Saishookyo, the Kokubunji, Kokushi, and Japanese Buddhism in general in the eighth century, 446. — 8. The Saishookyo in later times, 471.	
CHAPTER XII. THE DAIHANNYAKYO OR MAHAPRAJÑAPARAMITĀ-SUTRA	489
1. Prajnaparamita and its principal text, 489. — 2. Daihannya-e, 494. — 3. The Daihannya-e, celebrated in the Daigokuden of the Imperial Palace and in temples during the ninth century, 499. —	
4. The Daihannyakyo in the tenth century, 507. — 5. The Daihannyakyo in the eleventh century, 512. — 6. The Daihannyakyo from the 12th to the 19th century, 514.	
CHAPTER XIII. THE KONGS-HANNYAKYO OR VAJRACCHEDIKA-PRAJNAPARAMITĀ-SUTRA	520
1. The text and translations of the Kongo-hannyakyo, 520. —	
2. The Kongo-hannyakyo in Japan during the seventh and eighth centuries, 522. — 3. Splendour of the Kongo-hannyakyo in Japan during the ninth century and its decline in the tenth, 524.	
CHAPTER XIV. THE YAKUSHIKYO" AND THE Shichi-BUTSU-YAKUSHIKYD	533
1. Contents of the Yakushikyo, 533. — 2. Contents of the Shichibutsu-Yakushikyo, 541. — 3. Famous images of Yakushi Nyorai, his attendant Bodhisattvas and the Twelve Yakṣa Generals, 543. —	
4. Expounding the Yakushikyo, and Yakushi-kekwa in Japan, 558. — 5. Names of priests connected with the Yakushi cult, 560. — 6. The mystic Yakushi-ho, 564. — 7. The Shichibutsu-Yakushi-ho, 567.	

CHAPTER XV. THE KEGON, NEMAN AND YUIMAKYO" AND THEIR FESTIVALS. THE BOMMSKYO. THE ISSAIKYS AND ITS FESTIVALS . . . 572

1. The sutras copied in A. D. 722 on behalf of the Empress Gemmei's soul, and the Bommokyo, 572. — 2. The Kegonkyo" and the Kegon-e, 576. — 3. The Nehangyo" and the Nehan-e or Nehanko, 584. — 4. The Yuima-kyo and the Yuima-e, 591. — 5. The Issaikyo" or Daizokyo, and the Issaikyo-e or Daizo-e and Daijo-e in Japan, 605.

CHAPTER XVI. THE LOTUS SUTRA AND ITS FESTIVALS. THE KWAN-ZEONGYO'. 616

1. Translations, commentaries and works on miracles, written by Indian, Chinese, Korean, and Japanese priests, 616. — 2. Contents of the Lotus sutra, 625. — 3. The Hokkekyo, the Kwanzeongyo, and the Kwannon cult in the seventh and eighth centuries, 636. — 4. The Hokkekyo in the ninth century. The Hokke sembo and Hokkedo. The three sutras protecting the state, 654. — 5. The Hokkekyo" in the tenth century. Hokkedo. Hokke hakko, 663. — 6. The Hokkekyo and the Kwanzeongyo in the eleventh century, 667. — 7. Japanese sects in connection with the Hokkekyo, 675. — 8. The Hokke hakko. The Enshnji, Hoshoji and Sonshoji Go-hakko, 677. — 9. The Hokke juko. The Shimotsuki-e of Enryakuji on Hieizan. The Minazuki-e of the same temple, 691. — 10. The Hokke san-juko, 695. — 11. The Hokke sembu-e, 696. — 12. The Hokke-e of Todaiji, Takao and Kofukuji, 699.

GENERAL INDEX 705

ERRATA 765

BOOK II
THE EIGHTH CENTURY

CHAPTER X.

THE SŪTRAS USED IN THE EIGHTH CENTURY.

List of the sutras, in chronological order.

The sutras used in the eighth century are the following numbers of Nanjo's *Catalogue of the Buddhist Tripitaka*.

1) No. 127	A.D. 702, <i>Konkmyokyo</i> 703, 705, 725, 728, (747), 749, 806.	金光明經	<i>Suvarna-prabhasasutra</i> , translated A.D. 414-423 by Dharmaraksha H; 4 fasc., 19 chapters; cf. Ch. I, §1, No. 8; § 8; Ch. VIII, § 7.
2) No. 126	A.D. 125, <i>Konkwomyo-Sai-</i> 734, 737, <i>shookyo</i> 738, (739), Cf. <i>Gokokii-jojuku-</i> 741, 743, kyo, A.D. 739, VII 745, (747),! 14, above Ch. VIII, 749, 158,1 § 15 (<i>Kichijo-kekwa</i>) 767, 769, 782, 789, 802, 804.!	金光明最 勝王經 (Cf. 五穀成 熟經)	Same <i>sutra</i> , translated A.D. 700-712 by I-tsing. 10 fasc., 31 chapters. Used to protect the country and to give peace to the nation. Cf. above, Ch. VIII, § 7.
3) No. 171	A.D. 720, <i>Yakushikyo</i> VIII2; 745,1 IX 20; 750, IV 4; 754,1 XI 18; 773,1 XII 25, 796, X 21-27; I 805, II 19.1	藥師經	<i>Bhaisajyaguru- Tathagata-pur-</i> <i>vapranidhana-sutra</i> , translated A.D. 650 by Hien-tsang (1 fasc.). Cf. Nos. 167 (12), 170, 172, 173. Cf. Ch. I, § 1, No. 10; Ch. VIII, § 14.

4) No. 88	A.D. 722, XI 19 (80 fasc.); 749 Interc. V 20; 804, 17.	<i>Kegonkyo</i>	華嚴經	<i>Buddhavatamsaka-mahavaipulya-sutra</i> , translated A.D. 695-699 by Śikshananda (App. II 145). 80 fasc., 39 chapters. Cf. Nos. 87, 89 (60 and 40 fasc.); 1589-1593, 1595, 1596, 1598, 1606, 1622, 1639 (commentaries).
5) No. 61	A.D. 722, XI 19 (60 fasc.); 745, V 8.	<i>Daishukyo</i>	大集經	<i>Mahavaipulya</i> (大方等)- <i>Mahasannipata</i> (大集)- <i>sutra</i> , translated A.D. 414-423 by Dharmaraksha II (App. II 67). 4 parts, 60 fasc. Cf. Nos. 62, 976, 978, 1457.
6) No. 113	A.D. 722, XI 19 (40 fasc.); 804, I 7.	<i>Nehangyo</i> (Northern text)	(大般)涅槃經 (北本)	<i>Mahaparinirvana-sutra</i> , translated A.D. 423 by Dharmaraksha II (App. II 67). 40 fasc., 13 chapters. Cf. Nos. 114 (Southern text), 115, 116, 118, 121, 545 (2), 552; comm.,: 1206, 1544-1546.
7) No. 23 " (12)	A.D. 722, XI 19 (20 fasc.).	(Dai) [<i>Bosatsuzo-kyo</i>]	(大)菩薩藏經	<i>Bodhisattva-pitaka</i> , translated A.D. 645 by Huen-tsang. 20 fasc., 12 chapters. Cf. Nos. 1005, 1103.
8) No. 137	A.D. 722, XI 19 (200 fasc.); 740, IX 15 (10 fasc.).	<i>Kwanzeongyo</i> (<i>Fumonbori</i>)	觀世音經 (普門品)	<i>Avalokitesvara-sutra</i> , i.e. the <i>Kwanzeon Bosatsu Fwnotibon</i> , the 25th section of the <i>Lotus sutra</i> . Prose translated A.D. 406 by Kumarajiva; <i>gathas</i> transl. A.D. 561-578 by Jñānagupta (App. II 125, 129). 7 leaves. Cf. above, Ch. I, § 1, no. 11; § 11.

9) No. 134	A.D. 726, VIII 15; 734, XI 21; 740, VI 19; 741, 11124; 748 VII 18; 782, XII 23; 789, XII 29; 803, III 8; 804, I 7; 806, 126, 11 23.	Hokkekyo	法華經 (妙法蓮華經)	<i>Saddharma-pundarika-sutra</i> (the Lotus sutra), translated A.D. 402-412 by KumarajTva. 7 fasc., 28 ch. Cf. Nos. 138, 139; commentaries: 1232, 1233. Cf. above, Ch. I, § 1, No. 2; § 2. Sanskrit text transl. by Prof. Kern (<i>Sacred Books of the East</i> , XXI).
10) No. 1	A.D. 725, 735, 737, 741, 744, 745, 758, 760, 767, 770, 774, 775, 776, 777, 789, 799, 805.	<i>Daihannya-kyo</i>	大般若(波羅蜜多)經	<i>Mahaprajnaparamita-sutra</i> , translated A.D. 659 by Hien-tsang, 600 fasc. (16 satras). Cf. Nos. 2-22, 797, 862, 864, 865, 879, 927, 991, 999, 1033, 1034; commentary: No. 1169; on sutras of the same class: Nos. 1167, 1168, 1192, 1208, 1231, 1309, 1310, 1406, 1407, 1564.
11) No. 10	A.D. 727, II 18, VIII 12; 758, VII 28; 797, V 19.	<i>Kongo-hannya-kyo</i>	金剛般若經	<i>Vajra-prajna-paramita-sutra</i> , translated A.D. 402 by KumarajIva. 14 leaves. Cf. Nos. 1 (9); 11-15. Commentaries: Nos. 1167, 1168, 1192, 1550, 1615. Cf. above, Ch. I, § 1, No. 9; Ch. I, § 9.
12) No. 17	A.D. 729, VII 1; 746, III 15; 747, V 15; 750, V 8; 753, III 29; 756, XII 5; 757, VII 24; 760, 1129; 770, I 15; 772, VII 15; 794 IX 3, 29.	<i>Ninno-hannya-kyo</i>	仁王般若經	" <i>Prajñāparamita-sutra</i> (explaining) how benevolent kings (<i>karunika-rajā</i>) may protect their countries". Translated A.D. 402-412 by KumarajIva. 2 fasc., 8 ch. Cf. Nos. 965; 1406 (<i>dharani</i>); 1419, 1435 (rites); 1566, 1567 (comm.). Cf. Ch. I, § 1, No. 7; Ch. I, § 7; Ch. V.

13) No. 303	A.D. 733, VII 6	<i>Urabongyo</i>	孟蘭盆經	<i>Avalambana sutra</i> , translated A.D. 266-313 (or 317) by Dharmaraksha I (App. II 23). 2 leaves. Cf. No. 304. Comm.: No. 1601. Cf. above Ch. I, § 1, No. 6; Ch.I,§6;Ch.IV.
14) No. 126?	A.D. 739, VII 14	<i>Gokoku-jojuku-kyo</i>	五穀成熟經	"Sutra for ripening the five cereals", combined with 7 days <i>kekwa</i> . Probably <i>Sal-shookyo</i> and <i>Kichijo-kekwa</i> . Cf. above Ch. VIII, § 15.
15) No. 1087	A.D. 756, XII 29; 757, I 5; 761, VI 8	<i>Bommokyo</i>	梵網經	<i>Brahmajala-sutra</i> , translated A.D. 406 by KumarajTva. 2 fasc. Vinaya text of Mahayana, transl. by Prof. de Groot in his <i>Code du Mahayana</i> . Commentaries of the Ming dynasty, not in the Canon.
16) No. 146	A.D. 757, Interc. VIII, 17; 802, I 13; (<i>Yuima-e</i>)	<i>Yuima-kyo</i>	維摩(詰)經	<i>Vimalakṛti nirdeta (sutra)</i> , translated A.D. 402-412 by KumarajTva. 3 fasc., 14 ch. Cf. Nos. 147, 149; 144, 145, 181; 1632 (comm.). Cf. above Ch. I, § 1, No. 5, and § 5.
17) No. 199	A.D. 760, VII 26	<i>Shosan-jodokyo</i>	稱讚淨土 (佛攝受)經	"Sutra on the Favour of (all) Buddhas and the Praise of the Pure Land, i.e. <i>SukhavatT-vyuha</i> , translated A.D. 650 by Hiiien-tsang. Cf. Nos. 198, 200-202; 1559, 1560 (<i>Tient'ai</i> comm.) (Short <i>sutra</i>); 23 (5), 25-27, 203, 863, 1603 (Large <i>sutra</i>); 204 (<i>Kwangyo</i>). Cf. Ch. I, § 1, No. 3; Ch. VIII, § 16.
18)-	A.D. 767, VIII, 29; 805, X25	<i>Issaikyo</i>	一切經	"All the <i>sutras</i> ", the whole canon. Cf. above, Ch. I, § 1, No. 40, and § 4.

CHAPTER XL

THE KONKWOMYOKYO (DHARMARAKSA II's TRANSLATION, NANJO No. 127) AND THE KONKWOMYO-SAISHOOKYO (I-TSING's TRANSLATION OF THE SUVARNAPRABHĀSA-SDTRA, NANJO No. 126). JAPANESE BUDDHISM IN GENERAL IN THE EIGHTH CENTURY.

A. *The Konkwomyokyo (Dharmaraksa's translation).*

§ 1. *Contents of the Konkwdmyokyo (Nanjo No. 127).*

This *sutra*, translated A.D. 414—423 by Dharmaraksha II, is as Nanjo (No. 127) says, "an earlier and incomplete translation of No. 126, the *Konkwomyd Saishookyo* (commonly called *Saishookyo*, and translated A.D. 700—712 by I-tsing; 10 fasc., 31 ch.). In China this is the most popular translation, having two famous commentaries of the *T'ien-t'ai* school), viz. Nos. 1548 and 1552".

In Ch. I, §8, pp. 14—16 we dealt with its use in Japan during the 7th century, and with its different translations and *T'ien-t'ai* commentaries. In Ch. VIII, § 7, pp. 263 sqq. we treated the passages of the *KonkwomyOkyd* and the *Saishookyo* concerning the doctrine of repentance. In Ch. VIII, § 15, pp. 309 sqq. we gave the meaning and the history of the *Kichijo-kekwa* or "Rites of Repentance in worship of the *Devi Śrt*", based upon the *SaishoDkyD*.

According to Nanjo's terminology the *Konkwmdmyokyo* consists of 4 fasciculi and 19 chapters (卷, *kwan*, and 品, *hon*, in the present work usually translated by "chapters" and "sections").¹

It is divided as follows (we omit the word *hon*, section).

¹ With regard to the Lotus *sUtra* we translate *hon* by *chapter* and *kwan* by *fasciculus*.

- I 1, Preface.
- I 2 壽量, *y d* , Length of (the Buddha's) life.
- I 3 懺悔, *g e* , Repentance.
- I 4, 讚歎, *Sandan*, Praise (of all the Buddhas of the 4 quarters).
- I 5, 空, *Kū*, " n e s s " .
- II 6, 四天王, *Shi-Tenno*, The Four Deva Kings (Guardians of the World).
- II 7, 大辯天神, *Dai-Benten-jin*, the Goddess *Sarasvatī*
- II 8, 功德天, *Kudoku Ten* (i.e. *Kichijō Ten*), the Goddess *Śrī*
- II 9 堅牢地神, *r d Jishin*, the Earth goddess *Drdha*,
- III 10, 散脂鬼神, *Sanshi kijin*, the Demon *Sanjaya*, protector of the Law.
- III 11, 正論, *Shōron*, "Correct discussion"* (as means to rule a country well).
- III 1 2 善集, *s h n* , (King) "Collection of Virtues".
- III 1 3 鬼神, *i n* , Demons and Spirits.
- III 14, 授記, *Juki*, Prophecy of Buddhahood (given by the Buddha to the Bodhisattva *Shinso* (信相) and his two sons).
- III 15, 除病, *Jobyō*, "Taking away diseases".
- IV 16, 流水長者子, *Rasai choja shi*, The son of the elder (*śreṣṭhin*) *Jalavahana* ("Flowing Water").
- IV 1 7 捨身, *s h i n* , Throwing away (sacrificing) one's body.
- IV 1 8 讚佛, *b u t s u* , Praising the Buddha.
- IV 19, 囑累, *Zokurui*, (The Buddha) commits the *sutra* (to the Bodhisattvas, Devas, Naga kings, the 28 kinds of Demons (subjects of the Four Deva Kings), and to *Sanjaya*, Great General of the Demons).'

¹ A similar *Shokuruihon* forms the end of many *sutras* (e.g. of the *Ninno-kyō* and the *Yuimakyō*), but it is the 22nd of the 28 sections of the *Lotus sutra*.

The Preface consists of 108 (the holy number) lines of 4 characters, forming a hymn in honour of this *sutra*, which is called the "King of *Sutras*". This term, sometimes used in the Japanese annals, is not confined to this text, for it is also used in the *Lotus sutra* (*Yaku-o-hori*), in the *Saishddkyd* (Ch. I, of course, because it is the same *sutra*), and in the *Shinjikwangyd* (心地觀經, NanjO No. 955, Ch. VIII).¹ The Buddha says that the Four Buddhas of the four quarters (mentioned also above, Ch. VIII, § 7, p. 268), *Aksobhya* (East), *Ratnaketu* (South), *Amitayus* (West) and *Varasvara* ("Delicate and Wonderful Voice", *Mimyosho*, 微妙聲) (North), always protect this *sutra*, which is unsurpassed in its wondrous beauty and depth of meaning.² He (the Buddha) will explain the blessings of the Rites of Repentance and of listening to the reading of this *sutra* with a pure heart, a clean body and clean clothes. All evil shall be "extinguished", and the Four Deva Kings with their whole retinues, as well as the numberless Yakshas, shall come to protect those who faithfully keep this *sutra*. Night and day *Sarasvatī* (*Dai-Bentenjiri*), the god of the river *Nairānjana*, *Hariti*, the Earthgoddess *Drdha* (*Kenro*), *Maha-Brahma*, the 33 devas, the Great Divine Nagakings, the Kings of the *Kinnaras*, *Garudas* and *Asuras* with their followers, they all shall protect them. If they who hear this *sutra*, explain it on behalf of others, follow (the virtuous deeds of others) and rejoice in them (*zuiki*), and make offerings (to the Buddhas), for innumeral kalpas they shall be revered by the Devas and by all the beings of the eight classes (*hachibu*), shall obtain wonderful and immeasurable felicity, and be protected by all the Buddhas and Bodhisattvas of the ten quarters. And all the Buddhas shall praise the highly virtuous root of those who grasp and keep in their hearts the Repentance preached by this text.

The contents of the second, third and fourth sections have been treated above (Ch. VIII, § 7). The fifth is a hymn on

¹ *Daijiten*, p. 253, 3, s.v. *kyo-o*. The *Ninnokyo* is also designated by this term.

² Preface, p. 45, a.

"Emptiness". In the sixth the Four Deva Kings, the Guardians of the World, promise with all their numberless followers (demons and spirits) to protect the kings (together with their families and their countries), who attentively listen to this *sutra* and respectfully make offerings, reading, receiving and keeping this holy text. Then they praise the Buddha's pure moon with its thousand-fold light, and the Buddha answers them with a hymn of praise of this *sūtra's* blessing power. This is the main part of the text and the principal reason for the great importance attached to it, as we may deduce from the fact that in A.D. 741 (Tempyō 13, Hō 24), when the Emperor Shōmu established the *Kokubunji* or Provincial State Monasteries, he called them *Konkōmyō Shitenno gokokuji*, or "Monasteries for the protection of the country by the Four Deva Kings (to be obtained by means of) the *Konkōmyōkyō*".

As to the protection promised in the other sections by *Sarasvati*, *Kudoku Ten* ("DevT of Blessing Power", i. e. *Kichijō Ten* or the *Devi Śrī*), the Earth goddess *Drdha*, and the Demon King *Sanjaya* (*Sanshi kijiri*), who with all his followers shall protect those who devoutly listen to this *sūtra*, we saw above (Ch. VIII, § 15, p. 309) that the *Devi Śrī* (*Lakṣmī*), the Goddess of Felicity, was worshipped by means of the *Kichijō-kekwa* or "Rites of Repentance in honour of the *Devi Śrī*", based upon the *Konkōmyōd-Saishōdōkyō*. Thus we see that next to the Four Deva Kings this goddess was considered to be the mightiest protectress of faithful believers in the holy "King of *Sūtras*", the "*Sūtra of the Golden Light*".

§ 2. The *Konkōmyōkyō* in China.

According to the *Kao-sang-chw'en* (*Kṣāṇasiddhi*, 高僧傳, A.D. 519)¹ Kaśyapa Matanga (攝摩騰, *Shomatti*), who A.D. 67

¹ Nanjō No. 1490, Ch. i; compiled in A.D. 519 by Hwui-kiao, 慧皎, a Chinese priest of the Liang dynasty (App. III 8).

arrived in China, where he translated Nanjo No. 678 (the *Sutra* of 42 sections) (Nanjo App. II, 1), had expounded the *Konkwomyokyo* in a small country attached to India.

In China, however, it was not until the Northern Liang dynasty (A.D. 397—439) that the *Suvarnaprabhasa-sutra* was translated by Dharmaraksha II (A.D. 414—423). Shortly before (A.D. 402—412) KumarajTva had translated the *NinnDkyo* (cf. above, Ch. V, § 2), and during the fifth century both *sutras* were very often explained together.

The sixth century (Ch'en and Sui dynasties, A.D. 557—618), however, was the period when the Emperors began to pay much attention to the *Konkwomydkyo* and the *T'ien-t'ai* priests included it among its most important texts.¹ In A.D. 558 (Ying-ting 2) (11th month) the Emperor Wu Ti went to the *Chwang-yen-sze* (莊嚴寺, *Shogonji*), where he devoted special study to this subject, and in A.D. 563 (Tien-kia 4) his successor Wen Ti held a meeting of Buddhist priests in the *Ta-kih-tien* (*Daigokuderi*) of his Palace in order to perform the *Konkwomyosen* (懺) or "Ceremony of Repentance based upon the *Suvarna-prabhasa-sutra*" (the *Konkwomyo-sammai-sen* or *Kichijo-kekwa* or *Kichijo-sembo*) (cf. above, Ch. VIII, §§ 7 and 15).

During the Sui dynasty (A.D. 581—618) Chi-i (智顗), i.e. Chi-che ta-shi, the founder of the *Tien-fai* school (A.D. 531—597), expounded the *Konkwmdmyokyo* (cf. Nanjo No. 1548 and 1552, commentaries orally given by him and recorded by his disciple Kwan-ting (A.D. 561—632)), and thenceforth the priests of this sect attached increasing importance to this *stitra* (cf. Nanjo Nos. 1549 and 1553, commentaries on those two works, written about A.D. 1020 by the *Tien-fai* priest Chi-li, 智禮).

The first commentary on the *Konkwomydkyo* was written by

¹ As to Nanjo No. 130 (A.D. 597), a compilation of three incomplete translations of this *sutra* (No. 127 and those of Paramartha and Yaśogupta, made A.D. 548-557 and 561-578, cf. above, Ch. I, § 8; *Daijii*, I, p. 1442,2, s.v. *Konkwomydkyo*).

Paramartha (眞諦) (*Shintai*), an Indian priest who in A.D. 548 arrived in China and worked till his death (in A.D. 569) (Nanjo App. II 104 and 105). He also wrote a translation of the *sutra* (cf. above, Ch. I, §8, p. 15); his commentary (疏) consists of 13 chapters (fasc.). Other commentaries on the old translation are those of Kih-tsang (吉藏, chizo) (A.D. 549-623), the founder of the *San-Ian* (*Sanrori*) sect in China, also called Kia-siang ta-shi (嘉祥大師) after the monastery of that name (Kajo Daishi), who also wrote a commentary on the *Ninnokyo* (cf. above, Ch. V, § 2 A, p. 120); of Tsung-hiao (宗曉) (A.D. 1151—1214) (光明照解, 2 chapters); and of Sheu-t'ai (受汰) (time?) (4 chapters).¹

§ 3. *The Konkwdmyokyō in Japan* (A.D. 676—728).

As seen in Ch. I, § 7 (p. 13), in A.D. 676 (XI 20) "messengers were sent (by the Emperor Temmu) to all provinces to expound the *Konkwomyokyo* and the *Ninnokyo*". In A.D. 680 (V 1) "the expounding of the *Konkwmdydkyo* was begun in the Palace and in the various Buddhist temples". In A.D. 686 (VII 8) "one hundred priests were invited into the Palace and made to read this *sutra*" (to save the Emperor Temmu's life). In A.D. 692 (Interc. V 3) the Empress Jito ordered it to be expounded in the capital and the four Home provinces on account of great floods. As to the expounding of the *Ninnokyo* and the *Konkwomyokyo* in A.D. 693 (X) in the Palace, this is not mentioned in the *Nihongi*; as the text is wrongly called *Saishookyo* in the *Genko Shakusho*, the statement is untrustworthy. In A.D. 694 (V 11) "one hundred copies of the *Konkwmdydkyd* were sent (by the Empress Jito) and deposited in the various provinces, to be read without fail when the moon of the first month was in her first quarter. The fees (to the priests) were to be defrayed from the public

¹ *Daijii* I, p. 1442, 2, s.v.

revenues of the province". In A.D. 696 (XII 1) the same text was again ordered to be expounded.

In A.D. 702 (XII 13), when the Emperor Mommu was ill, a great amnesty was granted throughout the Empire, a hundred men were caused to become monks, and order was given to expound the *Konkwomyokyo* in the four Home provinces.

In A.D. 703 (VII 13), it was read by Imperial order in the four great temples of Nara: *Yakushiji*, *Gwangdji*, *Kofukuji* and *Daianji* (藥師寺, 元興寺, 興福寺, 大安寺) (Nos. 1 and 3 belonging to the *Hossd* sect, Nos. 2 and 4 to the *Sanron* sect); four days later messengers were sent to Shinto gods of Famous Mountains and Great Rivers to pray for rain.²

In A.D. 705, in the fourth month, when heavy drought prevailed, the Emperor Mommu had the same *sutra* read in the five great temples of Nara (*Horyuji* probably being the fifth), in order to save the people from suffering (爲救民苦).³

In A.D. 728 (XII 28) (in the Emperor Shomu's time) (724—749) 640 chapters of the *Konkwomyokyo*, in 64 covers (帙, *chitsii*), were distributed, 10 chapters to each province; the provinces possessed already eight or four chapters of it. According to the day on which the copies arrived in the different provinces they were ordered to have them partly read (*tendoku*, 轉讀) for the sake of the peace of the State (爲令國家平安也, *kokka heian narashimen ga tame nan*).⁴

In A.D. 734 (XI 21) I-tsing's translation of the text, called *SaishiddkyG*, was mentioned for the first time. The *Dajokwan*, in a memorial to the Throne, stated that of late the monks and nuns, who had to propagate the Buddhist doctrine, did not investigate their task of study, and that henceforth all those who wished to be included into the religious order, should learn by

¹ *Shoku Nihongi*, Ch. 11, p. 25.

² *Shoku Nihongi*, Ch. 11, p. 29.

³ *Shoku Nihongi*, Ch. 11, p. 34.

⁴ *Shoku Nihongi*, Ch. x, p. 168.

heart the whole texts of the *Hokkekyo* and the *Saishookyo*, understand the service of Buddha and lead a pure life (with religious austerities) for three years.¹

Thenceforward the *Saishookyd* was used instead of the *Konkwomyokyo*, and if, as in A.D. 749, the latter is mentioned, we may be sure that the former is meant, because its full title is *Konkwomyo-Saishookyo*. The fact that the *Kokubunji*, established in A.D. 741, were called *Konkwomyd-Shitennd-gokokuji*, although they were destined to promote the peace of the State by reading the *Saishdokyo*, is clear evidence of the use of the term *Konkwomyd* in the sense of I-tsing's translation of the *Suvarnaprabhasa sutra*. Moreover, the *Gosaie*, a festival celebrated in the first month (I 8—14) in the Imperial Palace (from A.D. 768), was also called *Konkwomyo-e*, although its text was the *Saishookyo*.

B. *The Konkwomyo-Saishookyo (I-tsing's translation of the Suvarnaprabhasa-sutra).*

§ 4. *Contents of the Saishookyo (Nanjo No. 126).*

I-tsing's translation (A.D. 700—712) (Nanjo No. 126) is far more extensive than that of Dharmaraksha, which was three centuries earlier and incomplete. It is divided into 10 *kwan* (which Nanjo calls "fasciculi", but we term "chapters") and 31 *hon* (品) (Nanjo's "chapters", our "sections").

I 1 and I 2, the Preface and the section on the length of the Buddha's life, are found in both works, but II 3 of the *Saishookyo* ('*Bumbetsu sanshin*, where the Buddha explains the three bodies of all Buddhas, the 化身, 應身 and 法身, *keshin*, *ojin* and *hoshin*, i. e. the inferior and the superior *Nirmanakaya* (the

Sambhogakaya being omitted) and the *Dharmakaya*,¹ is lacking in the older translation.

II4, entitled *Muken konku sange*, 夢見金鼓懺悔, "Repentance (preached by) the Golden Drum seen in a dream", is I 3 of the *Konkwomyokyo*. Cf. above Ch. VIII, § 7, p. 268.

III 5, *Metsugoshd*, 滅業障, "Annihilating the obstacles of deeds" (i. e. the four kinds of evil actions, obstacles on the Road to Nirvana). At the end of this section four kinds of blessings are promised to the countries where this *sutra* is read:

1. The kings of those countries shall be free from diseases and all other calamities.

2. Their life shall be long and without obstacles.

3. They shall have no enemies, and their warriors shall be brave and strong.

4. There shall be peace, abundance and joy in those countries, and the Correct Law (*Saddharma*) shall spread everywhere. The Four Deva Kings and the crowd of Yakshas shall always protect those kings.

After these words of the Buddha the Four Deva Kings and the Yakshas promised to fulfill this task.

This section is omitted in the *Konkwomyokyo*, as well as the next one (IV 6, 最淨地陀羅尼, *Saijoji darani*, "Dharatfl (given by the Buddha) (obtained by the Bodhisattvas) of the (ten) priest stages (of Bodhisattvaship)"). Here the Buddha gives the magic formulae obtained by the Bodhisattvas of each of the ten stages, *dasabhumi*, into which their career is divided.

The fifth chapter consists of five sections (7—11), the first of which (*Renge yusan*, 蓮華喻讚, "Praise (of all the Buddhas of the four quarters) by means of the comparison of the Lotus flowers") agrees with I 4 of the older translation. The second

¹ Concerning these three bodies cf. *Daijiten*, p. 629, 2; p. 146, 2, s.v. *oshin*; *Daijii*, I, p. 446, s.v. *ojin*; Me Govern, *Introduction to Mahdyana Buddhism*, Ch. in, pp. 75, sqq.

(V 8, *Konsho darani*, 金勝陀羅尼, "The Golden Superior *Dharani*", enabling one to see and worship the Buddhas of the past, present and future) and VII 13 (*Muzenjaku*, 無染著, "Undeified", *darani*) are not found there. Of V9 and 10, devoted to Emptiness, the former section (*Juken kushd*, 重顯空性, "The nature of Emptiness, carefully explained" by the Buddha, by means of a *gatha*) corresponds to I 5 of the *Konkwomyokyo*, whereas V 10 (*Iku mangwan*, 依空滿願, "Fulfilling of vows, relying on Emptiness")' at the end of which Brahma and his followers, Indra, the Four Deva Kings and all the Yakshas utter a solemn vow to protect and propagate this *sutra* and to protect the priests who explain it as well as the peoples of the countries where this takes place, is lacking in the older translation.

V 11 (*Shitennd kwansatsu jinten*, 四天王觀察人天, "The Four Deva Kings meditate upon (and protect) men and devas") and VI 12 (the whole chapter, entitled *Shitenno gokoku*, 護國, "The Four Deva Kings protect the countries" where this *sutra* is read) correspond to II 6 of the *Konkwomyokyo* ("The Four Deva Kings")' forming the principal part of the *sutra*.

VII 14 deals with *dharam*, called *Nyoi hoju*, 如意寶珠, or "Precious pearls, which grant all desires" (*cintamani*). These magic formulae protect against all kinds of calamities, also against thunder and lightning. This section, like the other sections or magic formulae, are not found in Dharmaraksha's translation.

Then follow the sections regarding *Daibenzaitenno* (*Sarasvatī*, VII 15a, VIII 156), *Daikichijotenno* (the *Devi Śrī*, giver of felicity and wealth to the readers of this *sutra*, VIII 16 and 17), *Kenrō Jishin* (the Earth goddess *Drdha*, VIII 18), *Stinjaya*, the Great General of the Yakshas (VIII 19), and *Shdbd Shōron*, "Correct discussion on the *Saddharma*" (as means to rule a country well) (VIII 20), which agree with II 7, 8, 9 and III 10, 11 of the *Konkwomyokyo*. Also IX 21—25 correspond to III 12—15 and IV 16 (cf. above, Ch. XI, § 1, p. 432) of the older translation; X 26 ("Throwing away, i.e. sacrificing one's body") is IV 17 of

the *KonkwQmyokyd*, IV 18 of which is divided here into the four sections X 27—30 (Praise of the Buddha by the Bodhisattvas of the ten quarters, by the Bodhisattva *Myodd*, 妙幢 (*Ruciraketu*), by the Spirit of the Bodhi tree, and by *Daibenzaitenno*, the *Devi Sarasvati*). Finally X 31, entitled *Fuzoku* (付嘱) (*parmdana*), corresponds to IV 19 of the *Konkwomyokyo*; the Buddha commits the *sutra* to the Bodhisattvas, Devas, etc., and the Bodhisattvas, the Four Deva Kings, Indra, the Devas of the Tushita heaven, Brahma, a son of Mara (called *Sreshtin*), Mara himself, ManjuSri (*Myokichijo Tenshi*), Maitreya, MakakaSyapa and Ānanda join their hands in reverence to the Buddha, and in short hymns (gathas of 8 lines of 5 characters each) promise to protect this *sutra* and its readers. They are then praised by the Buddha for these virtuous words.

The fact that this translation was far more extensive than that of Dharmaraksha, and that it contained many magic formulae (entirely lacking in the *Konkwomyokyo*) must have been the reason why in Japan the latter was soon superseded by the *Saishdokyd* (after A.D. 734, whereas the new translation dated from the beginning of that century).

§ 5. *The Saishookyo commentaries in China and Japan.*

Nanjo (sub No. 127) states that in China Dharmaraksha's translation is the most popular, on account of the two famous *T'ien-t'ai* commentaries, orally given by Chi-che ta-shi (during the Sui dynasty, A.D. 589—618), and recorded by his principal disciple Kwan-ting (Nos. 1548 and 1552). Also in later times commentaries were written on these works (about A.D. 1020 by the *T'ien-fai* priest Chi-li, Nanjo Nos. 1549 and 1553) and on Dharmaraksha's version itself (cf. above, Ch. XI, § 2, pp. 435 sq.).

Only one Chinese commentary (of 10 chapters) on I-tsing's translation is mentioned in the *Daijii*, namely the 疏 (*shu*,

¹ *Daijii*, I, p. 1442, 2, s.v. *Konkwomyokyo*.

Jap. *sho*, "detailed explanation"), written by the Tang priest Hwui-chao (慧沼, *Esho*), a pupil and follower of the celebrated *Fah-siang* (HossO) priest Kw'ei-ki (窺基, *Kiki*, A.D. 632—682, called Ts'ze-ngan Ta-shi, Jion Daishi, 慈恩大師, after his monastery). The Chinese *T'ien-t'ai* school, however, appears to have kept to the old translation,¹ and the other sects seem to have followed this example.

In Japan two commentaries on I-tsing's work were written by Kobo Daishi (A.D. 774—835); the *Shingon* sect, as a matter of course, must have preferred this translation on account of the magic formulae, not found in Dharmaraksha's work. *Hosso* commentaries were those of Zenshu (善珠) (A.D. 723—797), Joro (常樓) (A.D. 741—814), GyOshin (行信) 750, Hyobi (平備), and (probably also a *Hosso* or *Kegon* priest) Myoichi (明一) (A.D. 728—798). So far as we know the *Sanron* priests (as Doji, Igf, A.D. 737, and Gonso, 勤操, A.D. 810) only expounded this *sutra* orally in the Palace, and did not write about it.²

In the ninth century the great *Tendai* priests SaichO (Dengyo Daishi, A.D. 767—822) and Enchin (Chisho Daishi, A.D. 814—891) wrote on the *Saishdokyd*, which in A.D. 872 the latter added to the *Hokkekyo* and the *Ninnokyo* as the three *gokoku-kyo* or "sutras protecting the country".³

As to the *Shingon* priests, in A.D. 813 Shinen (眞圓) († 822), guided by Kukai (KobO Daishi), made a study of the "secret meaning" of the *Saishookyo*, and in A.D. 860 Sancho (三澄) explained this *sutra* and the *Hokkekyo* orally for the welfare of

¹ NanjQ No. 1516, the *Konkwdmyo-saisho-sengi*, "Rites of Repentance, (based upon) the *Konkwdmyo-saisho*", written by Chi-li (about A.D. 1020) may refer to the *Saishookyo*.

² Washio, p. 709, 1; 674, 1; 207, 2; 1023, 2; 1076, 2; 874, 1; 387, 2, under the names of these priests.

³ Washio, p. 396 sqq.; 95, 1, s.v. *Saicho* and *Enchin*.

the state.' Kobo's commentaries were, of course, with regard to this *satra* the leading texts to the adherents of the Tantric doctrine. Their titles are: *Saishookyo kaidai* (開題) (2 *kwari*) and *Saishookyo ryakushaku* (略釋) ("abridged explanation", 1 *kwan*).

§ 6. The Three Festivals of Nara (*Nanto san(n)e*).

The Three Buddhist festivals of Nara (*Nanto* or *Nankyō san(n)e*, 南都, 南京三會) were:

1. The *Yuimae* (維摩會) of *Kofukuji* (興福寺, the main shrine of the *Hosso* sect, originally called *Yamashina-dera*, 山階寺), celebrated yearly X 10—16. In the second year of the reign of the Empress Saimei (A.D. 656), when Nakatomi no Kamatari (the first of the Fujiwara's, who in A.D. 669, shortly before his death, received this name from Tenchi Tenno for himself and his descendants) was seriously ill, the Empress was much distressed and, in consequence of a memorial to the Throne of the Korean nun Homyo, 法明, from Kudara, caused this nun to read the "Section on asking about illness" (問疾品, *Monjichibori*) of the *Yuimakyo* (Nanjo No. 146) and to pray for his recovery. This was successful, and two years later (A.D. 658) Kamatari made his house in Suehara into a Buddhist temple (*Yamashina-dera*, later *Kofukuji* in Nara) and requested the Chinese *Sanron* priest Fukuryō (福亮), who lived in *Gwangoji*, to act as *koshi* and expound the *Yuimakyo*.² This was the origin of the *Yuimae*, which was celebrated for 12 years as a special festival of the Fujiwara family, and then was temporarily stopped until A.D. 706 (Keiun 3), when under Mommu Tenno's reign the Dainagon Fujiwara no Fubito (A.D. 659—720) reestablished it and made it a festival celebrated on behalf of his father Kamatari's soul. In A.D. 710 (Wadō 3) he transplanted the family sanctuary

¹ Washio, p. 453, 2; 407, 2, s.v. *Shinen* and *Sancho*.

² *Genko Shakusho*, Ch. xxi, p. 993; *Fuso ryakki*, Ch. iv, pp. 516 sq.

Yamashina-dera to Nara and called this new temple *KDfukuji*; there in A.D. 712 (Wads 5) the *Yuima-e* took place for the first time.¹ After the *Nambokachd* (A.D. 1336—1392) it was celebrated only once in two or five years, sometimes even omitted for 15 years, but it was not abolished before the Restoration in 1868.²

2. The *Gosaie* (御齋會) or *Misaie* or *Saishoe* or *Konkwo-my-d-e*, "Imperial vegetarian entertainment of priests", or "Meeting devoted to the *Suvarnaprabhasa sutra*", dealt with below (same paragraph, C I); from A.D. 802 to 1467 it took place yearly I 8—14 in the *Daigokuden* of the Imperial Palace. The *Saishookyo* was the text expounded during those days. It belonged to the three festivals of Nara, although it took place in the Palace of Kyoto, because it was originally a Nara ceremony performed by priests of the six sects of Nara.

3. The *Saishoe* (最勝會) or "Meeting devoted to the *Saishookyo*", also treated below (Ch. XI, § 8 B). From A.D. 830 (Tencho 7) to 1445 (Bunan 2) this was held yearly III 7—13, in the *Hosso* sanctuary *Yakushiji* at Nara. As the *Yuimae* was originally a Fujiwara festival, the *Saishoe* was connected with the Minamoto family.

In A.D. 859 (Jokwan 1, I 8) the Emperor Seiwa combined these three festivals of Nara and fixed their leadership in the following way. Every year, in the tenth month (X 10—16), the *kdshi* of the *Yuimae* of *Kofukuji* had to be appointed. He could be chosen from all sects, but only priests of great learning, belonging to the *gokaiso* (五階僧) or "priests of the five degrees" were taken for this important function.³ The following year the

¹ *Genko Shakusho*, Ch. xxi, pp. 1007 sq. (A.D. 712 for the first time in *Kofukuji*); *Fuso ryakki*, Ch. VI, pp. 539, 543 (A.D. 714 given as first date).

² *Daijii*, III, p. 4425, 1, s.v. *Yuimae*; p. 3556, 1, s.v. *Nankyo sale*.

³ These five degrees were instituted in Seiko 2 (A.D. 855); the third was *Yuima-ryngi*, the fourth *koshi* of the *ango* or Summer-retreat; those who had passed these five degrees could become *koshi* of one of the provinces (cf. this chapter, § 7, B; *Daijiten*, p. 513, 1, s.v. *gokaiso*).

same priest would become *koshi* of the *Gosaie* of the first month, celebrated in the *Daigokuden*, and of the *Saishoe* of *Yakushiji*, performed in the third month (HI 7—13). Those who had led these three ceremonies would be successively appointed *sdgd* (priests of the three highest ranks, *risshi*, *sozu*, *sojo*).¹ They were called *iko* (已講), "those who have expounded", after having fulfilled their threefold task, and *giko* (擬講), "those whose expounding has been fixed", when they had received the Imperial command but had not yet accomplished this task. Afterwards there were also *iko* and *giko* of the three *choku-e* of the Northern capital (*Hokkyo*, i.e. *Kyoto*) (勅會, meetings held by Imperial order, similar to the *Nankyō san(ri)e*, mentioned above), namely the *Hokke-e* and *Saishoe* of *Enshūji* (圓宗寺), and the *Daijōe* (大乘會) of *Hōshōji* (法勝寺), i.e. the *Hokkyō san(ri)e* or *fendai san(ri)e* (instituted A.D. 1072 and 1078).²

According to the *Daijiten* the *Nankyō Suikō no san(n)e* (南_京遂講三會) or "Three Festivals of the Southern Capital, accomplishing the expounding (of sutras)" were the *Yuimae* of *Kōfukūji* (X 10—16), the *Qosaie* of the *Daigokuden* (I 8—14), and the *Hokke-e* of *Kōfakūji* (IX 30—X 6), whereas the *Nankyō Suikō* (遂業) *no san(ri)e* or "Three Festivals of the Southern Capital, accomplishing the task (of the priests)", thus called because the priests who had taken part in those three ceremonies were *suikō* or *tokugō* (得業), i.e. "fulfillers of the task", were the *Yuimae* of *Kōfukūji*, the *Saishoe* of *Yakushiji* (III 7—13) and the *Hokke-e* of *Kōfukūji* (IX 30—X 6).³ This *Hokke-e*, however, which was a festival of the Fujiwara family, celebrated in order to promote the felicity of the soul (*tsuifuku*, 追福) of the *Udaijin* Fujiwara no Uchimaro (A.D. 756—812 X 6) by

¹ *Nihon sandal jitsuroku*, Ch. n, p. 17; *Nihon kiryaku*, *zempo*, Ch. xvn, p. 567.

² *Daijii*, I, p. 120, 1, s.v. *ikd*; p. 636, 2, s.v. *giko*; III, p. 3399, 3, s.v. *Tendai san(n)e*-, p. 3556, 1, s.v. *Nankyō san(n)e* | *Ōkagami*, Ch. vn, pp. 647sq.

³ *Daijiten*, p. 1007, 1, s.v. *suikō*; p. 1273, 2, s.v. *tokugō*; p. 672, 1, s.v. *san(n)e*.

his son Fuyutsugu, who began to perform this ceremony in Konin 8 (A.D. 817, IX 30—X 6, the day of his father's death being the *kechigwan*, 結願, "closing the vow", i.e. the last day of the ceremony), was not a *choku-e* or "meeting by Imperial order". Therefore, although it was held yearly until A.D. 1467 (the Ōnin era), and afterwards every once in two, three, five or eight years until the Restoration (1868), it was not so important as the three *choku-e* mentioned above, the *Nankyō san(n)e: Yuimae*, *Gosaie* and *Saishoe*.

§ 7. *The Saishookyo, the Kokubunji, Kokushi, and Japanese Buddhism in general in the eighth century.*

§ 7, A. *The Emperor Shomu (A.D. 724 II 4—749 VII 2).*

The three *gokoku-kyō* (護國經), "Sutras protecting the country", of Japan were the *Hokkekyō*, the *Ninndkyō* and the *Konkwomyō-Saishookyo*. They were also called the *Chingō-kokkasambu* (鎮護國家三部) or "Three works protecting the State".

As stated above (Ch. XI, § 3), in A.D. 734 (IX 21) the *Saishookyo* was mentioned in Japan for the first time. Thenceforth all those who wished to become monks and nuns had to learn this text by heart as well as the *Hokkekyō*, and to lead a pure life for three years.²

In A.D. 737 (Tempyō 9, VIII 2) the Emperor Shomu ordered the monks and nuns of all the provinces to purify themselves by ritual baths, and to read the *Saishookyo* two or three times a month; he also forbade the killing of living beings on the six fast-days of the month (*roku sainichi*, 六齋日, 8, 14, 15, 23,

¹ *Daijii*, III, p. 4093, 1, s.v. *Hoke-e*.

² *Shoku Nihongi*, Ch. xi, p. 196.

29 and 30th of each monch, when the Four Deva Kings examine carefully the virtuous and wicked deeds of mankind and evil demons are especially dangerous).¹ And in the same year (VIII15) he invited 700 monks to read the *Daihannyakyo* (evidently 600) and the *Saishookyo* (100) in fifteen apartments of the Palace, in order to promote the peace of the State (爲天下太平國土安寧),² Two months later (X 26) a famous *Sanfon* priest, the Vinaya-Master (*Risshi*) Doji (律師道慈), who during his stay in China (A.D. 701—717) had led a Palace meeting in the Chinese capital Ch'ang-an to expound the *Ninnohannyakyo*, and in 737 had been permitted by the Japanese Emperor to read partly (*tendoku*) the 600 chapters of the *Daihannyakyo* in order to pray for the protection of the State (鎮護國家祈禱),³ was appointed Leader (*koshi*, 講師, "Expounding Master"), and the priest Juzo (豎藏) Reader (*tokushi*, 讀師, "Reading Master") of the first *Konkwomyo Saishookyo*-meeting in the *Daigokuden* (大極殿), one of the principal buildings of the Imperial Palace, with one hundred hearers (*choshu*, 聽衆, listening priests) and one hundred *sramaneras* (*shami*, 沙彌, religious novices).⁴

In A.D. 738 (IV 17) (Tempyo 10) the Emperor Shomu proclaimed that the *Saishodkyo* should be read by means of the *tendoku* system throughout the country, in order to promote the peace of the State (爲令國家隆平, *kokka ryuhei narashimen ga tame ni*).

¹ *Bukkyo daijiten*, p. 1822, 3, s.v. *roku sainichi*.

² *Shoku Nihongi*, Ch. XH, p. 210. The number 600 is proper to the *Daihannyakyo* because it is the number of its chapters (Nanjo No. 1); as to the *Sutra* of the Golden Light, in A.D. 686 a hundred priests recited this text (§ 3).

³ Washio, p. 874, s.v. Doji; *Shoku Nihongi*, Ch. XH, p. 206.

⁴ *Shoku Nihongi*, Ch. xn, p. 212.

§ 7, B. *The Kokubunji and Kokubun-niji or Provincial State Monasteries and Nunneries. The Kokashi or "Provincial Masters".*

In A.D. 741 (Temyō 13) (HI 24) the same Emperor issued a very important proclamation, stating that the year before he had ordered that each of the provinces should make one golden *Shaka* image, 16 feet high, and write out one copy of the *Daihannyakyo*, which had caused the storms to cease and the crops to grow abundantly. Now, on account of the vow of the Four Deva Kings, made in the presence of the Buddha, that they would always protect against calamities, sorrow and pestilence the countries where the *Saishookyo* were explained, read and propagated devoutly, in order to avert pestilence and famine His Majesty ordered that each of the provinces should build a seven-storied pagoda and write out ten copies of the *Konkwōmyō-Saishookyo* and the *Myōhō-rengyōkō*. He himself intended to make special copies, in golden characters, of the former *sutra* and to have one of them deposited in each of the pagodas. In every province there was to be one official monastery, connected with the pagoda, and one nunnery;¹ all these monasteries to be called *Konkwōmyō-Shitennō-gokokuji* (金光明四天王護國寺), "Monastery for the protection of the country by the Four Deva Kings (the Four Guardians of the World) (to be obtained by means of) the *Konkwōmyō (Saishōdō) kyo*", and their twenty monks to expound this *sutra* on the 8th day of every month. As to the nunneries, they were all to be called *Hokke-metsuzai no tera* (法華滅罪之寺), "Monastery for the extinction of sin (by means of) the Lotus *sutra*", and their ten nuns should expound the *Hokkekyō* on the 8th day of every month (according to the

¹ Each of these monasteries obtained a sustenance-fief of 50 houses and 10 *cho* of rice-land, and each nunnery 10 *cho* of rice-land. Afterwards, in A.D. 747, XI 7, the Emperor granted 90 more *cho* to the monasteries and 40 to the nunneries (*Shoku Nihongi*, Ch. xvii, p. 273).

*Bukkyō daijiten*¹ this was the case; according to the text of the *Shoku Nihongi* the nuns had also to expound the *Konkwomyō* (*Saishō*)*kyō*, but the name of the nunneries is evidence of the fact that in them the Lotus *sutra* was the main text; although in A.D. 758 (VII 28) the *Daihannyakyo* was made the secondary text, next to the *Saishōdokyō*, also in the nunneries. All these monks and nuns were to read the *kaikamma* (戒羯磨), a text on the commandments, in the middle of every month; and on the six fast-days it was publicly and privately forbidden to fish, hunt and kill living beings.² As to the monasteries and nunneries, mentioned in this passage, these were the so-called *kokubun-soji* and *kokubun-niji* (國分僧寺, 尼寺), "Provincial monasteries and nunneries". In the Tempyō Shōhō era (A.D. 749—757) *Tōdaiji* was made the *Sōkokubunji* (總國分寺) or "General State Monastery" and *Hōkeji* (also in Nara) the *Sōkokubun-niji* or "General State Nunnery".³

The *Bakkyō daijii*⁴ gives an interesting account of the history of these *kokubunji* and the measures taken by former Emperors and by Shōmu Tenno himself before their establishment, in order to spread Buddhism throughout the country.

In A.D. 685 (14th year of Temmu Tenno's reign, III 27) "orders were sent to all the provinces that in every house a Buddhist shrine should be provided, and an image of Buddha with Buddhist scriptures (*satras*) placed in it. At these shrines worship was to be paid and offerings made".⁵

In A.D. 694 (8th year of the Empress Jitō) (V 11) "one hundred copies of the *Konkwomyōdokyō* were sent and deposited in the various provinces to be read without fail when the moon of the first month was in her first quarter. The fees (to the priests)

¹ *Daijiten*, p. 463, s.v. *kokubunji* and *kokubun-nijL*

² *Shoku Nihongi*, Ch. XIV, pp. 233 sq. Cf. Ch. xvii, p. 273.

³ In A.D. 749 (VII 13) they obtained far more *cho* than the other *kokubunji*.

⁴ *Daijii*, I, p. 1282, 1, s.v. *kokubunji*.

⁵ *Nihongi*, Ch. xxix, p. 536; Aston II, p. 369.

were to be defrayed from the public revenues of the province (no money, everything being in kind)".¹

In A.D. 702 (2nd year of Mommu TennO, II 20) "Provincial Masters" (*kokushi*, 國師) were appointed in all the provinces.² These *kokushi* were quite different from the "State-Masters" (*kokushi*, same characters). The task of the former was to rule the monks and nuns of their province and to expound *sutras*; hence from A.D. 795 they were called 講師 (*kyōshi*, "Expounding Masters"). In A.D. 770 (Hōki 1) their number was increased, so that there were 3 or 4 in one province, but in A.D. 783 (Enryaku 2, X 1) in the largest provinces one *Daikokushi* or "Great Provincial Master" was appointed, in the smallest one *Shōkokushi* or "Small Provincial Master", and in the middle provinces an ordinary *kokushi*.³ The edict of A.D. 795 placed one *koshi* in each province, and limited his task to the expounding of *sutras*, and in A.D. 805 (Enryaku 24, XII 25) the term of his function was fixed at six years, and *tokushi*, "Reading Masters", were also appointed for this period.⁴ In A.D. 837 (Showa 4, XI) the order of examinations was fixed, and in the Engi era (A.D. 901—923) the Emperor Daigo ordered that these masters should be chosen from priests, 45 or more years old.⁵ As to the other *kokushi*, the "State Masters", priests of eminent virtue obtained this title as a special honour, and they had no connection with the provinces. In China in A.D. 550 (T'ien-pao 1) the Emperor Wen-sien of Northern Ts'i was the first to bestow this title upon the priest Fah-shang (法常), when the latter had expounded the *Nehangyo* (*Nirvāṇa-sūtra*, Nanjō No. 113) in the Imperial Palace. Many priests were honoured in this way under the Tang dynasty. In Japan in A.D. 1312 (Showa 1) the *Rinzai* priest Ben-ea

¹ *Nihongi*, Ch. xxx, p. 567; Aston II, p. 416.

² *Shōka Nihongi*, Ch. n, p. 21.

³ *Shōku Nihongi*, Ch. xxxvii, p. 693.

⁴ *Nihon koki*, Ch. xm, p. 56.

⁵ *Daijii*, I, p. 1189, 1, s.v. *koshi*.

(辨圓, A.D. 1202—1280) obtained from the Emperor Hanazono the posthumous title of *Shoichi kokushi*, 聖一國師, or "Master of State, the First in Holiness"; he had not received it during his life time, as the author of the article on the *kokushi* in the *Daijii* appears to suppose.¹ Afterwards several high-priests, mostly of the Zen sect, were honoured in this way whilst still alive. Thus in A.D. 1346 (XI 26) the *Rinzai* priest Soseki (疎石, A.D. 1275—1351) first received a purple robe and then the title of *Muso-shogaku-kokushi* (夢窓正覺國師), to which in A.D. 1351 (VIII 15) the word *shinshu* (心宗) was added before *kokushi*; the next month he died, at the age of 76 years.² In China as well as in Japan the title *kokushi* was usually preceded by an honorary name.³

In A.D. 728 (XII 28) (Shinki 5) the Emperor Shomu divided among the provinces⁴ 64 bundles of the *Konkwomyokyo* (640 kwan, 10 to each province).

In A.D. 737 (Tempyo 9, III 3) the same Emperor issued an ordinance to the effect that in every province one image of Śākyamuni and one of his attendant Bodhisattvas *Mañjuśrī* and *Samantabhadra* (*Monju* and *Fugeri*) should be made and a whole copy of the *Daihannyakyo* (Nanjo No. 1, 600 kwan) be written out and read by *tendoku* for the peace of the State.⁵

In A.D. 740 (Tempyo 12, VI 19) Shomu Tenno ordered every province to make ten copies of the *Hokkekyo* and to build a seven-storied pagoda.⁶

In A.D. 741 (Tempyo 13, I 15) the family of the late *Dajd-daijin* Fujiwara no Ason Fubito (A.D. 659—720), Kamatari's son,

¹ *Daijii* I, p. 1274, 3, s.v. *kokushi*. Washio, p. 1040, s.v. *Ben-en*. *Genko Shakusho*, Ch. vn, p. 750.

² Washio, p. 735, s.v. *Soseki*.

³ Cf. Washio, p. 43, s.v. *Egen* (a *Rinzai* priest).

⁴ *Shoka Nihongi*, Ch. x, p. 168.

⁵ *Shoku Nihongi*, Ch. xn, p. 206.

⁶ *Shoku Nihongi*, Ch. xm, p. 225.

returned to the Emperor the subtenance-fief of 5000 houses. His Majesty gave 2000 back to the family, and divided the remaining 3000 among the "*kokubunji* of all the provinces", in order to defray expenses for the erection of a Buddha image, sixteen feet high.¹ This is the first time the term *kokubunji* appears in Japanese history. Two months later (III 24) the famous ordinance was issued establishing the *Konkwomyo-Shitenno-gokokuji* and the *Hokke-metsuzai no tera*, followed in A.D. 744 (VII 23), 747 (XI 7) and 749 (VII 13) by regulations as to their incomes from fiefs and regular taxes.²

In A.D. 748 (VIII) the Emperor Shomu ordered the *Saishookyo* to be expounded at each Summer Retreat (*ango*) of all the provinces (see above, Ch. IX, § 3; not mentioned in the annals).

In A.D. 758 (Tempyo-hoji 2) (VII 28) the Empress Koken issued an ordinance (three days before her abdication) commanding all provinces to copy 30 *kwan* of the *KongD-hannyakyo* (Nanjo Nos. 10—15, only 14—21 leaves, so it meant 30 copies) and to deposit 20 of these in the *kokubunji* and 10 in the *kokubunji-niji* (evidently one copy for each of the monks and nuns), in order that they might be constantly used and read by means of the *tendoku* system as secondary text, together with the *Konkwomyo-Saishodkyd*. This agrees with the statement, made in the ordinance of A.D. 741 (III 24), that the *Saishookyo* was to be read by *tendoku* on the 8th day of every month also by the nuns of the *Hokke-metsuzai no tera*. The Empress Koken added that the copying, dedicating and reading of the *Kongd-hannyakyo* in the provincial monasteries and nunneries was to be done "for the sake of the Repose of the Court and the Great Peace of the Realm".³

As to the monks of the *kokubunji*, they were *Sanron*, *Hosso*

¹ *Shoku Nihongi*, Ch. xiv, p. 232.

² *Shoku Nihongi*, Ch. xiv, pp. 233 sq.; xv, p. 252; xvii, pp. 272 sq.; xvii, p. 288; 4000 *cho* to the main *kokubunji* of Yamato, 1000 to the other *kokubunji* and to the main nunnery *Hokkeji*, and 400 to the other *kokubun-niji*.

³ *Shoku Nihongi*, Ch. xx, p. 347.

and *Kegon* priests, but since the Shōwa era (A.D. 834—848) *Tendai* and *Shingon* priests were also allowed to share this honour, and from the Kamakura era monks of the *Zen* and the *Jodo* sects too were often appointed to this function. '

In A.D. 822 (Kōnin 13, VII 1) on account of the bad condition of the crops, caused by the drought, the Emperor Saga ordered *kekwa* (Repentance) of seven days and seven nights to be performed in the Provincial Monasteries and Nunneries (*kokubun-niji*) as well as the purification of the Shinto shrines.² These were, as remarked above (Ch. VIII, § 15, p. 316), *Kichijo-kekwa*, and the text was the *Saishookyo*.

In the same year the *koshi* of all provinces had to examine the *kokubunji* of both kinds. In the Engi era (A.D. 901—923) the domains of these monasteries and nunneries produced from 5000 to 50000 bundles of rice.³

In A.D. 1290 the Emperor Qō-Uda (who had abdicated in A.D. 1287) recompensed the *Kairitsu* (*Vinayd*) priest *Shinku* (信空, A.D. 1231—1316) of *Saidaiji* (西大寺), one of the seven great temples of Nara, who had initiated him and held a *Bommo-fusatsu* or "*Uposatfia* (Sabbath) according to the *Brahma-jala-sutra*" (Nanjo No. 1087) in the Imperial Palace, by making all *kokubunji* branch-temples of *Saidaiji*.⁴

The *kokubunji* were always situated near the central seat of the provincial government, with which they cooperated in ruling people and priests. In the course of time the nunneries and also many of the monasteries were destroyed by calamities or decayed and were not rebuilt; the *Daijii* (1.1.) gives a long list of places (villages) where they had their sites.

The so-called *rokujuroku-bu* or *rokubu* (六部), "66 or 6 copies", are the pilgrims who have made a vow to travel about

¹ *Daijii*, I, p. 1282, 2, s.v. *kokubunji*.

² *Nihon kiryaku*, *Zempen*, Ch. xiv, p. 439.

³ *Engishiki*, Ch. xxvi, Main taxes, pp. 777 sqq.

⁴ Washio, p. 447, 1, s.v. *Shinku*.

with 66 copies of the Lotus *sutra*, in order to sacrifice a copy in one sacred place of every province. This is called *nokyo sum* (納經); its origin is not clear. Probably it dates from the 13th century (the *Taiheiki* mentions it, written about A.D. 1382); they began with *Saidaiji* and used to visit the different *kokubunji*.¹

§ 7, C. *The last years of Shomu Tenno's reign*
(A.D. 741—749).

After this digression concerning the *kokubunji* and the *kokushi* we return to our present subject: the *Saishookyo*, which was so closely connected with those provincial state sanctuaries.

In A.D. 741 (intercalary III 24) one copy of the *SaishdQkyd* and one of the *Hokkekyo*, written in golden characters, were presented to the *Hachiman jingu* at Usa; 18 persons were admitted into the religious order; 5 horses were given to the temple, and the building of a three-storied pagoda was commanded. This was all done in order to present prayers and thank-offerings with regard to former lives (*shukuto*, 宿禰) to Hachiman (who, as seen above, Ch. VIII, § 14, p. 298, was welcomed 8 years later, in 749, XII 18, to the Capital, where a shrine was built for him within the compound of the Palace).²

In A.D. 743 (I 13) the monks were invited to the *Konkwmdydji* (i. e. *Todaiji*) in order to read (by *tendoku*) the *Konkwomyo Saishookyo* for seven times seven days, from the fourteenth of the first month to the fourth of the third. During all that time it was forbidden to kill living beings and to eat various kinds of food. This was done to promote the prosperity of the temples, the happiness of the Imperial House and the people, and the purity of the country. It was a special meeting, led by

¹ *Daijiten*, p. 1832, 1, s.v. *rokujiroku-bu*; *Daijii*, HI, p.4615,2,s.v.r0Ar,'to,; J, p. 1282, 3, s.v. *kokubunji*.

² *Shoku Nihongi*, Ch. xiv, p. 235.

49 eminent priests, respectfully consulted by the Emperor; and during that time all the monks of the country had to read the same *sutra* in their monasteries.¹

In A.D. 745 (Tempyo 17) (V 2) an earthquake occurred which evidently was the reason that the Emperor ordered *tendoku* of the *Saishookyo* during seven days in all the temples of the capital.² On the tenth day of the same month the *Daihannyakyo* was read in the Palace, on account of daily earthquakes. In the ninth month, when the Emperor was ill, we read of the *Daihannyakyo* and the *Yakushikyo*, but the *Ninnokyd* is not mentioned; as stated above, the latter *sutra* was used in the two following years.³

In A.D. 747 (Tempyo 19) (XI 7) the Emperor Shomu issued a proclamation with regard to the provincial monasteries and nunneries, established in A.D. 741. In his opinion the severe earthquakes were due to the fact that the local authorities had been neglectful in fulfilling the ordinance. Therefore he sent three high officials to examine the locality and the condition of the monasteries, and ordered that within three years the pagodas and *kondo* (golden halls) and cells for the monks should be ready; everything having been done, the local authorities had to add 90 *cho* of rice-land to the sustenance-fief of the monasteries and 40 to that of the nunneries.⁴

In A.D. 749 (Tempyo Shoho 1, I 1), the last year of his reign, the Emperor Shomu ordered *kekwa* (rites of repentance) and reading of the *Konkwdmyo* (*Saishoo*)*kyd* in all the temples of the Empire, and throughout the country forbade the killing of living beings during the first seven days of the year.⁵ As remarked above (Ch. VIII, § 15, p. 311), the connection with

¹ *Shoku Nihongi*, Ch. XV, pp. 242 sq.

³ *Shoku Nihongi*, Ch. xvi, p. 258.

³ *Shoku Nihongi*, Ch. xvi, p. 261.

⁴ *Shoku Nihongi*, Ch. xvll, p. 273.

⁸ *Ibid.*, p. 277.

the *Suvarnaprabhasa-sutra* proves that these rites were *Kichijid-kekwa*; as to the *sutra*, after A.D. 734 I-tsing's translation having superseded that of Dharmaraksha, we may be sure that the *Konkwdmyo-Saishookyo* was the text of this New-year's festival.

In the same year (VII 2) the Emperor abdicated in favour of his daughter, the Empress Koken.

§ 7, D. *The Empress Koken* (A.D. 749 VII 2—758 VIII 7)
(Takano, Shotoku, AD. 765 I 1—770 VIII 4).

This Empress, who, after having abdicated in A.D. 758, returned to the Throne in A.D. 765 (I 1) as Shotoku Tenno (often indicated as Takano Tenno), cherished a fervent belief in Buddha's doctrine. She paid, however, more attention to the *Ninnokyo* (A.D. 750, 753, 756, 757, 770) than to the *Saishookyo*, which we do not find specially mentioned during her first reign, except in an extensive address to the Buddha *Vairocana* of *Tddaiji*, A.D. 749, IV 1.¹

In A.D. 758 (VII28), two days before her abdication, she ordered all the provinces to promote the peace of the realm by each copying 30 chapters (i.e. copies) of the *Kongo-hannyakyo* and presenting twenty of them to the *kokubunji* and ten to the *kokubun-niji* (the same numbers as those of the monks and nuns), as a permanent addition to the *Konkwdmyd-Saishookyo*, to be read by means of the *tendoku* system.²

During her second reign the *Saishookyo* is mentioned in three Imperial proclamations (A.D. 767 VIII 16; 769, V 29, X 1).

In her proclamation of A.D. 767 (VIII 16) she states that in the first month of that year the high-priests of all the great temples had been invited and ordered to explain the *Saishookyo* during the second seven days of that month (I 8—14, the same

¹ Ibid., p. 279.

² *Shoku Nihongi*, Ch. xx, p. 347.

days on which in later times the *Saisho-e* took place), and that the *Kichijō-kekwa* had been performed (in all the *Kokubun-KwDmyoji*) during those same days. This meritorious act was held to cause great peace of the country, seasonable weather, good crops, and happiness of the people.¹

In her proclamation of A.D. 769 (V 29) she praises the wonderful, divine power of *Vairocana Buddha*, the *Saishookyo*, *Kwanzeon Bosatsu* and the *gohō zenjin* (護法善神, "Good Spirits that protect the Law") *Bonten* (*Brahma*), *Taishaku Ten* (*Indrd*), and the Four Great Deva Kings.²

Finally, in the third proclamation. (A.D. 769, X 1) she refers to the *Ōbo shoron* section (王法正論品) of the *Saishookyo* (VIII 20, in reality entitled *Shobo* (正法) *shoron-bon*; the term *Ōbo shoron* is found in the title of Nanjo No. 1006 and in the abbreviated form of the title of Nanjo No. 1200), which she devoutly and respectfully read.³

In A.D. 770 (I 15) she held a *Ninnōe* in the Palace, gave presents to the monks of the 12 great temples (IV 3), and ordered *tendoku* of the *Daihannyakyo* during seven days (VII 17—23) in all the temples of the capital (against pestilence).⁴ In the same year (IV 26), "when the civil war, which had lasted eight years, had been brought to an end, the Empress made an extensive vow and ordered the production of one million small three-storey pagodas, each four *sun* five *bu* (41½ inches) high, and three *sun* five *bu* (31½ inches) in diameter at the base. Within each of them the *kombon*, *jishin*, *sdrin*, and *rokudo darani* (根本,

¹ *Shoku Nihongi*, Ch. xxvm, pp. 470, 480. The term 二七 is either a mistake or it must mean "the second seven days", cf. p. 470 (A.D. 767, I 8), Ch. XXXH, p. 565.

² *Shoku Nihongi*, Ch. xxix, p. 506. Cf. *Genkd Shakusho*, Ch. xxm, p. 1030, A.D. 769 VII, the God Hachiman's words to the Empress; *tendoku* of 10000 copies of the *Saishookyo*.

³ *Ibid.*, p. 514.

⁴ *Shoku Nihongi*, Ch. xxx, pp. 519, 521, 525.

慈心，相輪，六度陀羅尼) were placed. When this meritorious work was finished, she distributed them among the temples, and bestowed divers titles of nobility to 157 officials and others who had taken part in the work".¹

According to the temple record of *Todaiji* the distribution of the pagodas, containing the charms, took place in A.D. 764 (Tempyo hoji 8), and the name of the Empress is there given as Koken (her previous reign, A.D. 749—758). In A.D. 764 she wore the title of Takano Tenno and banished the Emperor Junnin (X 9), but she had not yet returned to the throne (765,11). The same temple record gives Jingo keiun 1 (A.D. 767) as the date when two small halls for the pagodas were built on the East and West sides of *Todaiji*. Probably the Empress made the vow shortly before the beginning of her second reign, during the civil war, and the work was completed in A.D. 770. According to the temple record the pagodas were distributed among ten temples; *Todaiji* and nine other important temples may have obtained them much earlier than the other shrines. "In each was preserved a charm (*dharam*) from the *Muku jokwo dai-darani kyo* (**無垢淨光大陀羅尼經**)". This is the *Vimalasuddha-vrabhasa-mahadharani-sutra* "Sutra on the great magic formulae of the stainless, pure light" (Nanjo No. 380, translated A.D. 705 by *Mi-t'o-shan*, **彌陀山**, MitraSanta(?) from Tukhara, App. II, no. 147). In this *sutra* the Buddha says that whoever wishes to gain power from this magic formula, or save his life, or blot out his sins, and obtain salvation, must make many copies of it and place these in pagodas of clay. These pagodas must be honoured with offerings and incense and flowers, and seven circumambulations must be made around them, while the *dharaṇi* is recited.

With regard to these earliest block prints, a number of which are preserved in *Hdryuji*, together with the little pagodas in which

¹ Ibid., Ch. xxx, p. 522. The names of the magic formulae are: "Original *dhfram*", and "*dharam* of the compassionate heart, of the nine wheels on the top of pagodas (*soriri*), and of the six *paramitas*".

they were contained (three are in the possession of the British Museum, and one is in the museum at Leipsic), we may refer the reader to Carter's interesting work on "*The invention of printing in China*", where two of the charms are reproduced.¹

§ 7, E. *The Emperors Junnin (Awaji haitei)*
(AD. 755 VIII1—764 X 9) and Konin (AD. 770 X1—781IV1).

Junnin TennS, known in history by the name of *Awaji haitei*, 淡路廢帝, "The Emperor banished to Awaji", was on the Throne between the two reigns of the Empress Koken. Apparently the constant rivalry between his minister Emi no Oshikatsu (Fujiwara no Nakamaro), by whom he was greatly influenced, and the Hosso priest Dokyo (道鏡), who dominated the Empress Takano (KMen, Shotoku) and in A.D. 764 caused Junnin Tenno's banishment to Awaji, in these days impeded the development of Buddhism.

In a proclamation of A.D. 758 (VIII 18) the *Mahaparamita*, the "Mother of all the Buddhas" (represented mainly by the *Daihannyakyo*, Nanjo No. 1), is praised as expelling the demons of drought, pestilence and war.²

In A.D. 759 (Tempyo hoji 3, VI 22) the councillor of state Chinu and the ShOsozu Jikun (慈訓), a Hosso priest of Kofukuji, reported to the Throne, that the yearly *kekwa* of the first month (the *Kichijo-kekwa*, see above, Ch. VIII, § 15, p. 311), performed in all the Budhist temples of the empire, had lost their blessing power, because the monks and nuns in the provinces tried greedily to obtain as many official gifts as possible, without fulfilling their duty. Therefore they requested the Emperor, henceforth to stop these gifts.³

¹ Thomas Francis Carter, *The invention of printing in China and its spread westward*, New York 1925, Ch. vii, pp. 33—38.

² *Shoku Nihongi*, Ch. xxi, p. 355.

³ *Shoku Nihongi*, Ch. xxn, p. 370.

In A.D. 760 (Tempyo hoji 4, II 29) *Ninnd-e* were held in the Palace and in *Todaiji*; ¹ in the same year (intercalary IV 23) *tendoku* of the *Daihannyakyo* took place in the Palace, ² and in V 9 *satras* were read in the six great temples of Nara, in order to suppress the prevailing pestilence. ³ In the same year (VI 7) died the *Kwotaigo* or Empress Dowager, i.e. Kwomyo Kwogo (A.D. 701—760), Fujiwara no Fubito's daughter, Shomu Tenno's Consort and Koken Tenno's mother. On the 7 X 7th day after her death (VII 26) vegetarian entertainments of priests took place in *Todaiji* and in all the small temples of the capital; in every province a picture of *Amitabha's* Paradise was made and monks and nuns, distinguished inhabitants of the province, were caused to copy the *Shosan-jodo-kyo*, "Sutra in praise of the Pure Land" (Nanjo No. 199) (translated in A.D. 650 by Huen-tsang). These pictures and copies of the *sutra* were offered in the *Kokubun-Kwomydji* of every province. ⁴ Towards the end of the year (XII 12) the Emperor issued an ordinance to the effect that henceforth the graves of the Great Empress Dowager and of the Empress Dowager (Grandmother and Mother of the Empress Koken) should be called Imperial Mausolea (*misasagi*) and that the anniversaries of their death (*kijitsu*) should be celebrated as days of national mourning (*kokki*) with entertainments of monks (*sessai*) according to the rule. ⁵ A curious specimen of the morals of the monks of that time is the fact stated by the annalist sub XII 22, namely the murder of a monk of *Yakushiji* by another monk of the same sanctuary, who had gambled and quarrelled with him, and who was punished with expulsion from the religious order and exile to Riku-oku province. ⁶

In A.D. 761 (VI 7) the *shukisai* (周忌齋) or vegetarian

¹ Ibid., p. 379.

² Ibid., p. 380.

³ Ibid., p. 381.

⁴ *Shoku Nihongi*, Ch. xxm, p. 384.

⁵ Ibid., p. 387.

⁶ Ibid., p. 387.

entertainment given to celebrate the first anniversary of the Empress Dowager's death took place in the *Amida-jOdo-in*, an Amitabha chapel erected for this purpose in the south-western corner of the compound of *Hokkeji*, the main *kokubun-niji* at Nara. In all *kokubunji* an image of *Amida* was made, sixteen feet high, and those of his attendant Bodhisattvas, *Kwannon* and *Seishi* (cf. above, Ch. VIII, § 16, B, p. 325). In *Yamashina-dera* (the *Hosso* sanctuary *Kofukuji* in Nara) this anniversary had to be celebrated yearly by expounding the *Bommo* 梵網經, *Brahmajala-sutra*, Nanjo No. 1087), for which ceremony the Emperor presented to the temple 30 *cho* of rice-fields, situated south of the capital. He further presented 10 *cho* of rice-fields to *Hokkeji* and ordered that henceforth on this anniversary and the six following days ten priests should be invited to that nunnery and caused to worship the Buddha *Amitabha*.¹

The same year (VIII 12) Takano Tenno and the Emperor went to *Yakushiji*, where they worshipped the Buddha *Bhaisajyaguru* and listened to Chinese music in the court-yard; they presented the monks with a thousand rolls of silk.²

In A.D. 763 (V 28), when drought prevailed, no Buddhist measures were taken to put an end to this calamity, but *gohei* were sent to the district Shinto gods of the Home provinces and a black horse was presented to the Shinto god of *Nibu-kawa-kami*, the famous rain-god in Yamato province.³

Thus we see that this Emperor considered the *Mahaparamita* and its *sutra* (the *Daihannyakyo*), the *Amitabha* cult and one of its holy texts in praise of him, the *Brahmajala-sutra*, the *Ninnokyo* and the Medicine Buddha to be powerful protectors of the living and the dead, but during his reign the *Saishookyo* and the *Kichijd-kekwa* were neglected. The Empress Takano (ShUtoku),

¹ Ibid., p. 391.

² Ibid., p. 393.

³ With regard to the custom of offering horses to the rain-gods cf. the present writer's *Dragon in China and Japan*, Ch. III, § 2.

however, who two days after Emi no Oshikatsu's death (A.D. 764, IX 20) issued a proclamation in praise of the Hosso priest Dokyo Zenji, to whom she gave the title of *Oho-omi Zenji* (大臣禪師) with all the power of a Prime Minister,¹ and soon (X 9) banished the Emperor to Awaji,² spoke of the *Saishookyo* in the three ordinances mentioned above (§ 7, D, p. 456).

After her death (A.D. 770, VIII 4) *sutras* were read on behalf of her soul, on the first seventh day in *Todayji* and *Saidaiji* (*Kegon* and *HossD*; *Saidaiji* afterwards *Kairitsii*), on the second in *Yakushiji* (*Hosso*), on the third in *Gwangdji* (*Sanrori*), on the fourth in *Daianji* (*Sanrori*); on the fifth a vegetarian entertainment was given (*sessai*) in *Yakushiji*, on the sixth in *Saidaiji*, and on the seventh in *Yamashina-dera* (*Kofukuji*) (*Hosso*); on the last day the monks and nuns within the territories of every province held a service and performed *tendoku* of *sutras* (especially the *Saishookyo* and the *Hokkekyo*) in the *Konkwmyo* and *Hokke kokubunji* and *kokubun-niji*.³

In A.D. 771 (Hoki 2, I 13) the Emperor Konin (A.D. 770X1—781 IV 1) stopped the *Kichijid-kekwa* of all the provinces (18—14),⁴ and (V 29) instituted the celebration of the anniversary of the death of his father, Prince Shiki (whom he gave the title of Tawara (no) Tenno), by means of a vegetarian entertainment to be given in *Kawara-dera* (*Gufukuji*), VIII 9.⁵

In the same year (X 27) the *Tusita* Hall (*Tosotsuten no do*) of *Saidaiji* was built. ° In A.D. 772 (III 6) ten distinguished priests were appointed *jiizenji*, 十禪師 ("Ten Dhyana-Masters"). This body of ten priests, who became lifelong functionaries of the Court, was afterwards called *Naikubu* (内供奉) *juzenji*, because

¹ *Shoku Nihongi*, Ch. xxv, pp. 425 sq.

² *Ibid.*, pp. 430 sq.

³ *Shoku Nihongi*, Ch. xxx, pp. 527—531.

⁴ *Shoku Nihongi*, Ch. xxxi, p. 539.

⁵ *Ibid.*, p. 546.

⁶ *Ibid.*, p. 550.

they performed the Buddhist services in the Imperial Palace. In China the function of *Naikubu* had been instituted lately, in the Chi-teh era (A.D. 756—758) and in A.D. 759; afterwards, in A.D. 780, the Chinese Emperor presented a purple robe to the priest Yuen-chao and a sustenance-fief of three hundred houses, at the same time nominating him *naikubu* at the Court. In Japan the priests of the mystic doctrines, *Shingon* and *Tendai* (mystic branch), were those who afterwards had the *naikubu* function and performed the principal services in the Palace.¹

In A.D. 772 (IV 29) the Western pagoda of *Saidaiji* (the last of the seven Great Temples of Nara, built in A.D. 765 by the Empress Shotoku) shook. This was ascribed by divination to a curse, due to the fact that in building the pagoda trees were used belonging to the Shinto shrine of Ono in Shiga district, Ōmi province.²

In the same year (VI 15) *Ninno-e* were held in the Palace, in the large and small Buddhist temples of the capital, and in the *Kokubun-konkwdmydji* of all provinces.³ Five months later (XI10) the Emperor, wishing to save the country from the constant famine caused by the storms and rains which had spoiled the crops, re-established the *Kichijo-kekwa* of the first month, which thenceforth had to be celebrated yearly for seven days in that month (I 8—14) in all the *kokubunji* of the empire.⁴

In A.D. 773 (VII 10) worship was paid to the Shinto gods of pestilence (*ekijin*, *ekigami*) in all provinces,⁵ and in the same month (VII 27) presents were bestowed on the nuns and others, who served at the vegetarian entertainment given on the anniversary of the Empress Shotoku's death, the *shuki-gosaie* (also

¹ *Shoku Nihongi*, Ch. xxxn, p. 557; *Daijiten*, p. 921, 3,s.v.juzenji',*Daijii*, III, p. 3530, 3, s.v. *naikubu*.

² *Shoku Nihongi*, Ch. xxxn, p. 560.

³ *Ibid.*, p. 561.

⁴ *Ibid.*, p. 565.

⁵ *Ibid.*, p. 570. Cf. p. 587, A.D. 775, VIII 22, the same worship in the five Home provinces.

called *shuki-misaie*).¹ Towards the end of the year (XII 25) the Emperor issued an ordinance, stating that the increase of "fields of felicity" depended on the vast saving power of the Buddha's doctrine, and that the happiness of the dynasty was sustained by the divine merit of Great Compassion. For this reason he had followed the text of the *Yakushikyo* and respectfully invited wise Buddhist priests to a vegetarian entertainment (*sessai*) and a religious service (*gyodo*, *pradaksina* circumambulations, performed at all great Buddhist festivals around the main image, *honzori*). In accordance with the same *silrtfs* words with regard to the liberation of all kinds of living beings, the Emperor laid stress upon the great importance attached by him to this act, and put it into practice in the broadest sense of the word, liberating animals (*hojo*) as well as men (amnesty).²

In A.D. 774 (II 3) *sutras* were read for seven days in order to expel the plague, which in all provinces caused much suffering.³ In the fourth month (IV 11) this calamity still prevailed, and an ordinance of the Emperor commanded the people, men and women, old and young, to take refuge in the *Mahaprajnaparamita* (*sutra*), i.e. to the *Daihannyakyo* (Nanjo No. 1); constantly thinking upon and reading this *sutra* caused the countries to be free from pestilence and gave longevity to mankind.⁴

In A.D. 775 (IX 12) the Emperor Konin ordered *tendoka* of *sutras* and *gyodo* to be practised on the 13th day of the 10th month, his birthday by the monks and nuns of all sanctuaries; on X 19 200 monks were invited to the Palace and the Court chapel to read the *Daihannyakyo*.⁵ The following year the same *sutra* was read there by 600 monks, and also in A.D. 777 (III 21, with 100 *shami*, *sramaneras*). ° Thereafter we do not hear any

¹ Ibid., p. 571, cf. Ch. XL, p. 774 (A.D. 791, V 28, VI 3).

² Ibid., p. 572.

³ *Shoku Nihongi*, Ch. xxxlll, p. 574.

⁴ Ibid., p. 578.

⁵ Ibid., p. 590.

⁶ *Shoku Nihongi*, Ch. xxxiv, pp. 596, 603.

more of Buddhist ceremonies during this Emperor's reign, not even on account of his illness, which led him to abdicate in A.D. 781 (IV 1) and caused his death eight months later (XII23).

In A.D. 780 (Hoki 11, I 20) he devoted a last ordinance to Buddhism, which was written in a very pessimistic mood. The priests, he had heard, acted exactly like laymen; the higher ranks behaved contrary to the unsurpassable doctrine of kindness and compassion, and the lower monks transgressed the laws of the state. Neither the *sogo* (the three highest ranks) nor the *kokushi* of the provinces, who had to rule the clergy, did their duty. They must improve this, and practise the *gokoku no shobo*, the *Saddharma* which protected the country.¹

The *Saishookyd* was not mentioned, but this was, of course, the text of the *Kichijo-kekwa*, performed in the *kokabunji*

§ 7, F. *The Emperor Kwammu (A.D. 781, IV 1-806, III 17, his death).*

After Konin Tenno's death (A.D. 781, XII 23) *sutras* were read on behalf of his soul, on the first seventh day in the seven great temples of Nara, and on the six other seventh days in all the Buddhist sanctuaries of the capital.

His eldest son and successor, Kwammu Tenno, further ordered that on the 7 X 7th day after his predecessor's death in all provinces of the country a vegetarian entertainment of the monks and nuns of the *kokubunji* should be arranged, in order to promote the deceased Emperor's happiness after death (*tsuifuku*, ;2 and on the first anniversary of his death the monks and nuns of all the *kokubunji* had to read *sutras* (*Saishookyo* and *Hokkekyo*).³ Thenceforth for many years we do not read

¹ *Sfiofcu Nihongi*, Ch. xxxvi, p. 636.

² *Ibid.*, p. 671.

³ *Shoka Nihongi*, Ch. xxxvn, p. 682. There was *sessai* in *Daianji*, *Nihon kiryaku*, *zempo*, Ch. xlll, p. 358.

about Buddhist ceremonies. It is evident that the Emperor Kwammu did not pay much attention to Buddhist doctrine. In times of heavy drought, as in A.D. 788 (Enryaku 7, IV 3), messengers were sent to the Home provinces in order to pray for rain (apparently to the Shinto gods), and (IV 10) a black horse was presented to the Raingod of *Nibu-kawakami*; this was also done in A.D. 791, VI, 26, and VII 1 *gohei* were sent to all the Shinto gods of the *kinai*. V 2 messengers went to the Great Shrine of Ise and to the famous Shinto gods of the whole country, and in A.D. 790 to avert this calamity the Shinto deities were again invoked. No *sutras* were mentioned in those critical times.¹ In A.D. 789 (XII 23), only five days before the death of the Empress Dowager, the Emperor ordered that to save her life the *Dai-hannyakyo* should be read for seven days in all the temples of the country, and after her death (XII 28) for the peace of her soul *sutras* were read on the usual days in the *kokubunji* and *kokubun-niji* and in the other temples. On the first anniversary of her death a vegetarian entertainment was given in *Daianji*.² In A.D. 790 (intercalary III 10) he caused 200 men to enter the Buddhist priesthood, because his Consort was ill, but again this measure came very late, for she died that same day!³ In the ninth month, however, *sutras* were read in the seven temples of Nara, because the Crown-prince suffered from want of sleep and appetite (IX 3).⁴

In A.D. 794 (Enryaku 13, IX 3) this Emperor began to pay more attention to Buddhism, for then he forbade for three days the killing of living beings throughout the country because he wished to have the *Ninnokyo* expounded, and on the 29th of that month he invited a hundred monks to explain that *sutra* in the New Palace (of Kyoto).⁵

¹ *Shoku Nihongi*, Ch. xxxix, p. 739, Ch. XL, pp. 763, 775.

² *Shoku Nihongi*, Ch. XL, pp. 755 sqq.; p. 768; cf. p. 774.

³ *Ibid.*, p. 761.

⁴ *Ibid.*, p. 765.

⁵ *Nihon kiryaku, zempo*, Ch. xlll, p. 372.

In A.D. 796 (Enryaku 15, X 27) the same Emperor during seven days caused forty priests to perform within the Palace the *Yakushi kekwa* or "Repentance in honour of the Buddha Bhaishajyaguru".¹

In A.D. 797 (V 19) the *Kongo-hannya-kyo* was read by means of the *tendoku* system, in the Palace and in that of the Crown-prince, on account of strange events (considered to be evil omens); the next day two monks were sent to Awaji province, to perform *tendoku* and *kekwa* ("Repentance"), in order to ask forgiveness of the spirit of Sudo Tenno. This was the posthumous title which he had conferred upon his younger brother Sawara Shinno his former heir apparent, who in A.D. 785 (IX 27) had been banished to Awaji, because he had ordered the murder of the Chunagon Fujiwara no Tanetsugu. The prince had refused all drink and food, and, having died at Takase-bashi on the way to his place of exile, was buried in Awaji. When in A.D. 792 his successor fell ill, the diviners explained this to be a curse of the "Cast-away Crown-prince" (*hai-taishi*), and the Emperor, who had endeavoured to appease his angry spirit by conferring upon him the posthumous title of Sudo Tenno (A.D. 792), sent eminent messengers to Awaji in order to implore his forgiveness at his tomb, which was called a *misasagi* or Imperial tomb (A.D. 792, VI 10).² The next time we read of him is in A.D. 797 (V 20); this time two priests were sent to Awaji to perform *tendoku* and *kekwa* at his grave. In A.D. 805 (I 14), when the Emperor was ill (died A.D. 806, III 17), he ordered a Buddhist temple to be built in Awaji on behalf of Sudo Tenno's soul, and all temples and pagodas of the country to be repaired; at the same time he requested the *daihdshi* Shogu (a *Hosso* priest) to let loose falcons and dogs (because these were used in hunting, and to liberate living beings was a meri-

¹ *Nihon koki*, Ch. v, p. 5; *Nihon kiryaku*, *zempo*, Ch. xlll, p. 377.

² *Nihon kiryaku*, *zempo*, Ch. xlll, p. 369.

torious deed).¹ A month later (II 6) he tried to appease the angry spirits of *Inoue no Naishinno* and her son, worshipped in *Reianji* near Nara. The former was the Emperor Shomu's daughter and Konin Tenno's Consort, who in A.D. 772 had been found guilty of *ka* sorcery (巫蠱)² and, after having been degraded and confined in Yamato, had died with her son, the heir apparent, who followed her in degradation and death.³ The Emperor Kwammu, who evidently was very afraid of those spirits of members of the Imperial House who had died in anger, in order to appease them had erected *Reianji* or "Spirit-rest-temple". And during his illness, which began in A.D. 804 (XII 25) and which terminated in his death (A.D. 806, III 17), he tried by every means to pacify them. Thus in A.D. 805 (II 6) he ordered 150 monks to read the *Daihannyakyo* in his Palace and in that of the Heir Apparent (*Ham no miya*, "Spring Palace", generally called *Toga*, "Eastern Palace"), and he had a small store-house made in *Reianji* in which he caused 30 sheaves of rice and 300 pounds of cotton to be laid in store in order to soothe the angry spirits of the Empress and the Crown-prince.⁴ Two months later (IV 5) he ordered all provinces to build small store-houses on behalf of Sudo Tenno's spirit and to endeavour to obtain his forgiveness by offerings of 40 "sheaves of rice and *gohei* and by national mourning (*kokki*, 國忌).⁵ He also appointed an official to direct the re-burial of that prince (IV 11)⁶ and presented Chinese objects to his tomb (VII 27) (on the previous day he had sent messengers with *gohei* to the famous Shinto gods of the Home provinces in order to pray for rain; his presenting Chinese objects to the three *misasagi* (Imperial Mausolea) of

¹ *Niton koki*, Ch. xlll, p. 393.

² Cf. De Groot, *Religious System of China*, Vol. V, p. 826: sorcery by means of a pot with insects and reptiles.

³ *Shoku Nihongi*, Ch. xxxn, p. 557.

⁴ *Niton koki*, Ch. XH, p. 44.

⁵ *Niton Jcdki*, Ch. XH, p. 47.

⁹ *Niton koki*, Ch. xll, p. 47.

Tenchi TennO, Konin Tenno and "Sudl Tenno" probably had the same reason).¹ In A.D. 806 (HI 17), on the very day of the Emperor's death, a last attempt to save his life was made by ordering the monks of the *koknbunji* of all provinces to read the *Kongo hannyakyo* twice a year during seven special days in the middle of spring and autumn, i.e. in the second and eighth months, on behalf of Sudo Tenno's soul (the *Higan* festival, cf. above, Ch. VIII, § 18, p. 372).²

In A.D. 799 (Enryaku 18) (VI 27) 300 priests and 50 novices read the *Daihannyakyo* in the Imperial Palace, in the Crown-prince's palace and in the *Chodo* (of the Palace).³

In A.D. 803 (Enryaku 22) (I 26) the Emperor Kwammu issued an ordinance concerning the *Hosso* and *Sanron* sects, which thenceforth should regularly "convert five men each" (度五人), i.e. they should obtain a fixed and equal number of new monks yearly.⁴

In A.D. 804 (Enryaku 23) (17) he showed his steadily increasing interest in Buddhist matters by promulgating a decree relating to the *sutras* and *abhidharmas* to be read by the students of the *Sanron* and *Hosso* sects, few of whom devoted themselves to the study of the former, and many to that of the latter sect. He stated that in such a way the number of the monks could not be replenished regularly; and he ordered students of both sects to read the *sutras* as well as the commentaries; as formerly the *Hokkekyo* and the *Saishookyo* together; the *Kegonkyo* and the *Nehangyo* separately. If they studied them thoroughly, they could become monks; but if they only read the *abhidharmas* and not the *sutras*, they could not be admitted into the religious order. They must learn the meaning of the texts, and not only the Chinese sounds; thenceforth this should be a constant rule.⁵

¹ *Nihon koki*, Ch. xlll, p. 52.

² *Nihon koki*, Ch. xlll, p. 62.

³ *Nihon koki*, Ch. vlll, p. 25.

⁴ *Nihon kiryaku, zempo*, Ch. xlll, p. 388.

⁵ *Nihon koki*, Ch. XII, p. 32.

Here we see that neither the *Daihannyakyo* nor the *Ninnokyd* were considered as principal texts, to be studied by the young candidates for the priestly ranks; it was not until the ninth century that these two *sutras* came to the fore. In 802 (113) by Imperial ordinance the Emperor Kwammu warned the priests of the *Sanron* and *Hosso* priests against the bad consequences of their rivalry; thenceforth two meetings should be held, in the first month the congregation devoted to the *Saishookyo*, in the tenth month the assembly connected with the *Yuimakyō* (*Saisho-e* and *Yuima-e*); the six sects should be purified in order to broaden their studies.¹ During his illness he not only (as seen above) endeavoured to appease the angry spirits of *Reianji* and *Sudd Tenno*, but also ordered *sutra* reading by 69 virtuous monks in the *Ishigami-jinja*, and *Yakushi kekwa* ("Repentance") in all *kokubunji* (A.D. 805, II 10 and 19).² In the eighth month of A.D. 805 (VIII 9) the famous priest Saicho (Dengyo Daishi, the founder of the *Tendai* sect in Japan), having returned from China, led a Repentance and *Sutra* reading ceremony in the Palace, and presented Chinese Buddhist images to the Emperor; the next month (IX 17) His Majesty caused him to perform the *Vairocana ceremony* (毗盧遮那法, *Birushana-ho*) in the Palace.³ In the tenth month (X 28) *sutras* were read there for three days,⁴ and in the second month of the following year (A.D. 806, II 23), shortly before the Emperor's death, pictures of *Yakushi Butsu* and the *Hokkekyo* were copied, and 21 monks received a vegetarian entertainment in the Palace.⁵ Thus the Emperor Kwammu, after having evidently been very critical and severe towards the Buddhist clergy, and not very devout with regard to its rites and doctrine, was at the end of his life sur-

¹ *Nihon kiryaku zempo*, Ch. Xlii, p. 386.

² *Nihon kiryaku, zempo*, Ch. xiii, p. 394.

³ *Nihon koki*, Ch. Xlii, pp. 52 sq.; *Nihon kiryaku, zempo*, Ch. xlll, p. 395.

⁴ *Nihon koki*, Ch. xlll, p. 54.

⁵ *Nihon koki*, Ch. xlll, p. 61.

rounded by priests and holy texts, images and ceremonies! The ninth century had begun; Saicho and Kukai (Dengyo Daishi and Kobo Daishi) had returned from China, and appeared as powerful personages in the Japanese Buddhist world.

§ 8. *The Saishookyo in later times.*

A. *The Gosaie (御齋會) or Mi-saie ("Imperial vegetarian entertainment") or Saishoe or Konkwdmyo-e, celebrated in the Daigokuden of the Imperial Palace, I 8—14 (AD. 802—1467).*

As stated above, the *Gosaie* was one of the *Nankyo san(n)e* or "Three Festivals of Nara", to wit: the *Yuimae* of *Kofukuji* (X 10—16), the *Gosaie* of the *Daigokuden* in the Palace (18-14), and the *Saishoe* of *Yakushiji* (III 7—13).

The *Gosaie* was a festival intended to fulfill the Imperial vow (made originally by Shomu Tenno, A.D. 737) to protect the State (*chingo kokka*, 鎮護國家) during the new year. Buddhist priests were invited for a vegetarian entertainment, and requested to expound the *Saishookyo*; the festival took place in the *Daigokuden* and lasted seven days (I 8—14). On the first and the last days the Emperor came in person to listen to the expounding of the *sutra*, and on the other days he sent a *benkwan*, an official of the *Dajokwan* or Supreme Council of State, to take the official leadership. Moreover, on the last day the new priests were confirmed as such (*do suru*); this took place before the explaining of the *sutra*, whereas after the conclusion of the ceremony the *koshi* and the learned priests were invited to another building of the Palace, in order to discuss important points of doctrine in the presence of His Majesty. This was the so-called *Uchi-rongi* (内論義) or "Inner Discussion", also called *Denjd* (殿上) *rongi*, "Palace Discussion", and *Tsugai-rongi* (番論

義), "Coupled discussions", because it was divided into five *ban* or couples of two subjects (*dai*) each, thus comprising ten subjects in all. Similar *rongi* were also held after the *Yuimae*, the *Hokke-e* of *Hieizan* and other congregations, in order to enable the priests to put questions with regard to the explanation of the *sutras*. The *kdshi* was not the only priest who answered, but for each of the five "couples" of subjects there was one priest who had to put the question and another who had the task of answering it. In the same way the Chinese Emperors (e.g. Wu Ti of the Liang dynasty, A.D. 502—549) appointed a so-called "general expounder" (都講, *tu-kang*) before Buddhist meetings devoted to the explanation of special *sutras*, such as the *Yuimakyō*, in order to discourse on difficult problems.

At the *Yuimae* of *Kdfukuji* and the *Saishde* of *Yakushiji*, but not at the *Gosaie*, there were nine, later (after A.D. 885) ten so-called *ryugi*, appointed by the Emperor.¹ These *ryugi* (整義, 立義), "those who set up the meaning", were learned priests who solved the problems, treated in these congregations. Thus the degree of *Yuima-ryugi* was the third of the *gokai* (五階) or "five degrees", which a priest must obtain before becoming *kdshi* of a province or of the *Yuima-e*, the first of the three important ceremonies, leading their *kdshi* to the rank of *sdgO* or high-priest (*risshi*, *sdzu*, *sdjti*). The *Tendai* sect held a "*Hokke-e no tsugai-rongi*" on *Hieizan*, in imitation of the discussion after the *Gosaie* in the Palace, with ten *sramaneras* discussing five "couples" of subjects in the presence of an Imperial messenger. This took place on the middle day of the festival, and each "couple" of subjects was discussed by two *shami* (*srGmaneras*). In the thirteenth century the *SaishdkD*, celebrated in the *Sentd* (仙洞) palace (*Toba-in*), were also connected with a *tsugai-rongi*. The *Tendai* and *Shingon* sects called these discussions *rongi*, the *Zen* sect *mondo* ("asking and answering"). A *rongi* of

¹ Daffil, III, p. 4479, 1, s.v. *ryugi*. Cf. below, Ch. xv, § 4, C (*Yuima-e*).

seven "couples" of subjects, held at the *shunshu midokkyd* or "August reading of *sutras* in Spring and Autumn", is mentioned in A.D. 1070, in a diary of that time.¹

In A.D. 737 (TemyD 9, X 26) the Emperor ShSmu appointed the famous Sanron priest Doji (道慈) and the priest Juzo tokushi of the first Konkwdtyny-Saishookyo-mzetmg in the *Daigokuden*, with one hundred *choshu* (hearers) and one hundred *shami* (*sramaneras*).²

In A.D. 767 (Jingo keiun 1, VIII 16) the Empress ShStoku in a proclamation stated that in the first month of that year the high-priests of all the great temples had been invited and ordered to explain the *Saishookyo* during seven days (I 8—14), and that *Kichijo kekwa* had been performed (in all the *kokubun-kwomyoji* of the country) during those same days. This caused great peace of the empire, seasonable weather, good crops, and happiness of the people.³

Two years later (A.D. 769, V 29) she praised the wonderful, divine power of *Vairocana Buddha*, the *Saishookyo*, *Kwanzeon Bosatsu*, *Brahma* and *Indra*, and the *Four Deva Kings*.⁴

These two *Tenno*, Shomu and his daughter Koken (Takano, ShOtoku), were devout worshippers of the Buddha *Vairocana*, whose celebrated sanctuary, the *Kegon* temple *Todaiji* (A.D. 728), and its huge *Daibutsu* (A.D. 746) were erected by Shomu Tenno and visited and worshipped at with great pomp by his daughter (A.D. 752, IV 9, the *Daibutsu* completed; 754, I 5, 20000 lamps lighted in *Tddaiji*, and the temple visited by the Empress; 756 VI 22, XII 5, performances in *Todaiji*, etc.). For this reason the main image (*honzon*) of the *Gosaie* was, in accordance with Shomu TennQ's vow, that of *Vairocana*, and his attendant Bodhi-sattvas (*kyoji*) were *Avalokitesvara* and *Ākasagarbha* (*Kwannon*

¹ *Datjiten*, p. 1234, 3, s.v. *tsugai-rongi\ Daijii*, III, p. 4627, 1, s.v. *rongL*

² *Shoku Nihongi*, Ch. XII, p. 212; cf. above, § 7, A, p. 447.

³ *Shoku Nihongi*, Ch. xxvin, pp. 470, 480, cf. above, § 7, D, p. 457.

⁴ *Shoku Nihongi*, Ch. xxix, p. 506, cf. above, *ibid*.

and *Kokuzti*); seats were arranged for the *Four Deva Kings* (*Shitenno*). The priests of the ceremony were one *ktishi*, one *tokushi* (Reading master), and 30 hearers (*chdshu*), some of whom were high-priests (*sogd*), others ordinary priests (*bonsd*). First they belonged to the six sects, afterwards also to the *Tendai* (of *Enryakuji* and the other *gogwanji*, "Imperial votive temples") and *Shingon* sects, together forming the *hassha* or "eight sects".¹

The place of worship was the *Dalgokuden*, but when in A.D. 876, IV 10 a serious fire, lasting several days, had destroyed this building, in 877 and 878 the service took place in the *Burakuden*, another part of the Palace.² In A.D. 1058 (Tenki 6) the *Daigokuden* was again burnt down, and during 14 years the office of the *Dajokwan* was used for this ceremony. With regard to the Emperor's attendance at the meeting, this seems to have been omitted after the Choho era (A.D. 999—1004), although the other details remained the same even during the tumultuous times of Shirakawa Tenno's reign (A.D. 1073—1086, but he actually continued reigning until his death, A.D. 1129), when the *Tendai* branches, followers of Jikaku Daishi (Ennin, A.D. 794—864) and Chisho Daishi (Enchin, 814—891), monks of *Hieizan* and *Miidera*, used to fight battles with mercenary troops (*sohei*).

In A.D. 802 (Enryaku 21,113) the Emperor Kwammu instituted the annual New-year's *Saishoe* of the Palace together with the *Yuima-e* of the tenth month (*Kofukuji*). As seen above, he considered them to belong to the *Sanron* and *Hosso* sects, whose rivalry he deplored and endeavoured to stop by giving each of them an important task for the benefit of the country.³ We have seen (cf. § 5, p. 442) that in the 8th century it was not the *Sanron*, but the *HossO* priests who wrote commentaries on the *Saishookyo* although *Sanron* priests, such as Doji in A.D. 737 and Qonso in A.D. 810, expounded it in the Palace.

¹ *Daijii*, I, p. 1310, 3, s.v. *gosaie*.

² *Nihon kiryaku, zempen*, Ch. xvlll, p. 664; Ch. xix, pp. 671, 678.

³ *Nihon kiryaku, zempen*, Ch. xlll, p. 386.

Although Kwammu TennO had established this ceremony as an annual festival, we do not find it mentioned in the *Nihon koki* or *Nihon kiryaku* as actually being celebrated earlier than A.D. 813 (Konin4), when on the last day of the *Saishookyoko* or "Expounding of the *SaishoDkyo*" (I 14) the Emperor Saga (A.D. 810—823) invited eleven priests of great learning to the Palace, in order to hold a *Rongi* (論義) or "Discussion" (on the *sutrect*) and to receive Imperial robes.¹ In A.D. 824 (I 14) "the priests of the *Saishoe* held a *Rongi* in the Palace; this was the custom".² In A.D. 832 (I 14) we read that the Emperor Junna went to the *Shishinden*, another building of the Palace, and requested the *Sojo* to protect his life etc., ordered them to hold a *fongi*, and distributed Imperial robes among them.³ In the following year it is stated that the *sogo* (the three highest ranks of the priests, *sojo*, *sozu* and *risshi*) were requested to hold a discussion, evidently in the *Shishinden*, where His Majesty went in person, and where the Imperial robes were distributed.⁴

In A.D. 834 (Showa 1, I 8) the *Saishookyo* was expounded in the *Daigokuden*, where it used to take place because, as stated above (Ch. VIII, § 15, p. 315, *Kichijd-kekwa*), it was there that the Emperors ascended the throne and received the New-year's congratulations. The Emperor Nimmyo (A.D. 833 III 6—850 III 21), accompanied by the Prince Imperial, came there to listen, and returned to the inner buildings after the expounding of the text.³ He was a faithful believer in the protecting power of the *Saishookyo*, for in the same year (II 10) he ascribed the peace and felicity of the people and abundant harvest to its unequalled influence, and ordered that all temples which had sustenance-fiefs, rice-fields and gardens and thus could afford to present gifts to the

¹ *Nihon koki*, Ch. xxn, p. 144.

² *Nihon kiryaku*, *zempo*, Ch. xiv, p. 447.

³ *Ibid.*, p. 467.

⁴ *Ibid.*, p. 469.

⁵ *Shoka Nihon koki*, Ch. m, p. 187.

monks, should be caused to perform the rites of the *Saishōdokyō* with great zeal.¹

Towards the end of the same year (XII 19) the *Daisōzō dento-daijōshi* Kūkai (Kobō Daishi) (died the following year, A.D. 835, III 21) pointed out in a memorial to the Throne the difference between the public and the mystic belief. There were, he said, two ways in which the Buddha had preached the Law. The first was shallow and abridged, the second mystic; the former consisted in the prose and the hymns (*gathas*) of the *sūtras*, the latter in the magic formulae (*dhāraṇā*), found in the *sūtras*. The former were like medical books explaining the origin of the diseases and the nature of divers medicinal herbs; the latter were like the prescriptions as to their compounding and use, by means of which the disease was removed, and which were necessary to cure the patient and preserve his life. In the same way the reading of the text of the *Saishōkyō*, as it was now done in expounding this *sūtra*, was not sufficient. He, Kūkai, spoke about its meaning. Neither the painting of the images, nor the defining of the altar (*kechidan*, cf. *kekka*), nor the rites were in accordance with the Law. The sweetness of the *amṛta* (*kanro*) (i.e. the Buddha's doctrine) was explained, but he was afraid that the taste of the *mandāra* was lacking. This *mandāra*, *daigo*, 醍醐, is an unctuous rich liquor skimmed from boiled butter or *ghuṇḍamēṭa*, the beneficent mildness of Buddha;² its taste is the highest of the five tastes, and it cures all diseases in a wonderful way; in accordance with the *Nirvāṇa sūtra* (Nanjo No. 113) the *Tendai* sect uses it as a metaphor for *Nirvāṇa*, the *Shingon* sect, in accordance with the *Śaṭparamitā-sūtra* (Nanjo No. 1004), in this way indicates the *Dhāraṇā-piṭaka*.³ Therefore he humbly addressed this petition to His Majesty, that thenceforth the *sūtra* should be explained according to the Law of the *sūtras*, during seven days,

¹ Ibid., p. 190.

² Wells Williams, *Chin. Diet.*, p. 883, s.v. ?L

³ *Daijiten*, p. 1134, 2, s.v. *daigo*; *Daifii*, III, p. 3150, 2, s.v. *daigo*.

and that 27 priests and 27 *śrdmaneras* should be specially chosen for this ceremony, which should take place in a separate room, adorned for the occasion. The images of the saints were to be arranged in a row, the offering utensils placed in due order, and magic formulae (*shingori*) read. In this way the public and the secret paths would unite (the two parts of) the original will of the Buddha, much felicity would be caused, and the (fulfilment of the) vow of compassion, made by the saints, would be obtained. After having read this petition, the Emperor Nimmyō issued an ordinance, stating that the ceremony should be performed in accordance with Kukai's request, and that this was a constant rule, binding for ever.¹ We learn from the *Genko Shakusho*,² that the ceremony, established in accordance with Kukai's memorial, was the *Goshichinichi no mishiho*, 後七日御修法, a *Shingon* ceremony celebrated on the same days as the *Gosaie* (I 8—14) in the *Shingon-in* or Tantric chapel in the Palace.³

In A.D. 836 (I 8), after having heard the explanation of the *sutra* in the *Daigokuden*, the Emperor returned to the *Shishinden*. On the 14th, when the *Saishde* had come to an end, its *kdshi* and the *sogo* were led (to the *Shishinden*) in order to hold the usual discussion (*rongi*); at the same time the *Dento-daihoshi* Enshō was appointed *Gonrisshō*. According to the *Shoku Nihon koki* Enshō (延祥) (A.D. 766—853) belonged to the *Sanron* sanctuary *Gwangdji*, but Washio (p. 109, 1) calls him a *Hosso* priest of *Kdfukuji*, who in Tenchō 5 7 (A.D. 830) expounded the *Saishookyo* in the *Daigokuden*.

In A.D. 837 (I 8) the Emperor, accompanied by the Crown-prince, went to the *Daigokuden* to listen to the expounding of the *Saishookyo*; and on the last day (I 14) the *koshi* and the "priests of wisdom and virtue" held a *rongi* in the *Jijuden* (仁

¹ *Shoku Nihon koki*, Ch. iii, p. 200.

² *Genko Shakusho*, Ch. xxlll, p. 1047.

³ Cf. *Daijiten*, p. 530, s.v. *Goshichinichi mishiho*, and p. 870, 3, s.v. *Shingon-in*.

壽殿) and received Imperial robes.' The following year the number of those "famous priests"¹ is given; more than ten of them took part in the discussion.² Thenceforth the festival is regularly mentioned in the annals (I 1—8); first it was called *Saishoe*, in A.D. 859 (Jokwan 1) we read of the *Daigokuden Gosaie*, in A.D. 860 the term *saiko* (齋講, "Vegetarian entertainment and expounding") is used, in A.D. 861 the term *sale*, in 862 and following years *Daigokuden saiko*, in 874 *Saishoe*, in 875 *Gosaie*, which term returns in 907, 914, 924, 946³ (the year before, X 30, the *kuge* performed a *Saishookyo choko* ("long expounding", 長講) in the *Hachimangu* on account of robbery and riots in the Eastern provinces),⁴ 947, 948, etc.; thenceforward it was always called *Gosaie* (once, in A.D. 1028, *Saishoe*). The *Engishiki* (A.D. 927) speaks of "*Shogwatsu Saishookyo-saie*".⁵

In A.D. 859 (Jokwan 1, I 8) an interesting ordinance, given above (§ 6, p. 444) was issued by the Emperor Seiwa as to the *koshi* of the *Yuima-e* of *Kofukuji* (X 10—16), the *Gosaie* of the *Daigokuden* (I 8—14), and the *Saishoe* of *Yakushiji* (HI 7—13). Chosen from priests of the five degrees of all sects, these monks of great learning, after having fulfilled their threefold task, had the title of *iko* and were successively appointed *sogo* (*risshi, sozu, sojo*).^G

From A.D. 859 to 887 twenty-one *koshi* of the *Gosaie* are mentioned in the *Nihon sandai jitsuroku* and the *Nihon kiryaku*; 13 of the *Hosso* sect, 4 of the *Sanron*, 3 of the *Kegon* and 1 (in A.D. 868, the priest *Hosei* of *Enryakujf*) of the *Tendai* sect. Five of them belonged to *Gwangdji*, four to *Yakushiji*, five to *Kofukuji*, three to *Tddaiji*, one to *Hdryuji*, one to *Saidaiji*, one

¹ *Shoka Nihon koki*, Ch. vi, p. 231.

² *Ibid.*, Ch. vii, p. 242.

³ *Nihon kiryaku, zempo*, Ch. xvn, pp. 567, 575, 580, 585, 589, 595, etc.

⁴ *Nihon kiryaku koken*, Ch. 11, p. 834.

⁵ *Engishiki*, Ch. xv, p. 531.

⁶ *Nihon sandai jitsuroku*, Ch. n, p. 17; *Nihon kiryaku, zempo*, Ch. xvn, p. 567.

to *Daianji*, and one to *Enryakuji*. Thus we see that *Hosso* was absolutely predominant and that of the seven great temples of *Kara Gwangoji (Sanron)*, *Kofukuji (Hosso)* and *Yakushiji (Hosso)* were the principal sanctuaries of that time. It is remarkable that notwithstanding the great rivalry between *Hosso* and *Sanron* (the former gaining more and more ground), there were both *Hosso* and *Sanron* priests in *Gwangoji*. The *Hosso* sect was even divided into two branches: that of the tradition of the N. temple, *Kofukuji (Hokuji-den or Kofukuji-den)* and that of the tradition of the S. temple, *Gwangoji (Nanji-den or Gwangojiden)* (the older one, of *Chitsu*). A *Hosso* priest of the *Kegon* shrine *Todaiji* is also mentioned as *koshi* of the *Gosaie*, as well as a *Kegon* priest of the *Hosso* shrine *Yakushiji*.¹

As stated above, for many centuries the ceremony was performed yearly, without interruption or important alterations. In the thirteenth century, during and after *Shijo Tenno's* reign (A.D. 1233—1242), it was often intermitted, but in the *Kemmu* era (A.D. 1334—1336) *Go Daigo Tenno* restored it to its full glory, and also the *Uchi-rongi* or "Inner Discussion" was held as of old. The *Onin* war (A.D. 1467—1477), however, put an end to this as well as to the other Court ceremonies, and even after the *Genwa embu* or restoration of peace in the *Genwa* era (1615—1624), when many ancient rites were re-established, the *Gosaie* did not come to life again.²

§ 8, B. *The Saishoe of the Hosso temple Yakushiji at Nara*
(*HI* 7—73), performed for the peace of the state
(A.D. 830-1445).

In A.D. 830 (*Tencho* 7, IX 2) the Emperor *Junna* established this festival, which was one of the *Nankyo san(n)e*, mentioned

¹ *Sandaljitsuroku*, Ch. n—XL; *Nihon kiryaku*, *zempo*, Ch. XVH—xx.

² *Daijii*, I, p. 1310, 3, s.v. *Gosaie*.

above (§ 8, A, p. 471), i.e. one of the three great festivals of Nara: the *Yuimae*, the *Gosaie*, and the *Saishde* of *Yakushiji*, the leadership of which opened the way to the ranks of *ikd* and *sdgd*.

The year before the *Hosso* priest Chukei (仲繼, f 843) of *Yakushiji* in consequence of his "original vow" (*hongwan*) performed a *Saishookyo* ceremony in that sanctuary, which he called *Saishde*.¹ This was praised by the *Nakatsukasa-kyd* (中務卿, one of the ministers, head of the *Nakatsukasa* department), Prince Saneyo (直世), one of the first Minamoto's, who in a memorial to the Throne requested the Emperor Junna to make it a regular festival, celebrated annually. This was granted, and thenceforth it was in *Yakushiji*, III 1—13.²

When in the second month of Tenroku 4 (A.D. 973) the temple had been destroyed by fire and only the two pagodas had escaped this calamity, for five years the festival took place in the *Saiindo* (西院堂) in Kyoto, but in A.D. 978, when the sanctuary had been rebuilt by Imperial order by ten provinces (Yamato, Iga, etc.), the *Saishde* was again celebrated in the new expounding hall (*kddd*). Thus it was continued without any interruption until A.D. 1445 (Bunan 2), when a severe storm destroyed the main building and the ceremony was stopped for ever.

Instituted in the Kwanko era (A.D. 1004—1012) and performed in the *Seirydden* of the Palace during five days of the fifth month, the *Saishdkd* replaced the *Saishde* as the third of the Three Festivals.

The *honzon* or main image of the *Saishde* of *Yakushiji* was an old embroidery, representing *Amida*, *Kwannon* and *Seishi* (his attendant Bodhisattvas), and angels, more than a hundred figures in all. This embroidery, which was three *jd* (30 *shaku*) high and two *jd*, one *shaku*, eight *sun* broad, dates from A.D. 698, XI 59, when the Emperor Mommu had ordered the *Hosso* priest DSshD (道昭) (A.D. 629—700), the founder of the *Hosso* sect, whom

¹ Washio, p. 815, 2, s.v. *ChUkei*^

² The days are given in the *Okagami*, Ch. vn, p. 648, and in the *Kuji kongen* (A.D. 1422), *Nihon bungaku zensho*, xxn, p. 46.

on the same day he appointed *Daisdzu*, to "open the eyes" and lead the dedicatory ceremony in the expounding hall of *Yakushiji*.¹ We did not find this, however, in the chief annals.

It is remarkable that *Amitabha* was the principal Buddha of this ceremony, although the *Saishookyo* has no special connection with his cult. One would have expected the Buddha *Śfikyamuni* with *MañjuSri* and *Samantabhadra* to have been the honzon of the *Saishde*, or, because it was a ceremony of *Yakushiji*, the Buddha *Bhaisajyaguru* with his two attendant Bodhisattvas *Suryaprabha* (Nikkwd, Nikko, 日光, Sunlight) and *Candraprabha* (Gwakkwo, Gwakd, 月光, Moonlight). The close connection between the two Sun-buddhas *Yakushi* and *Amida*, and the fact that *Amitabha* was one of the four Buddhas manifesting themselves to the Bodhisattva *Ruciraketu* (*Myodo*) in Ch. I, section 2 of the *sutra* (see above, Ch. VIII, § 7, p. 264) may have been the reason of this choice.

§ 8, C. *The Saishoe of Enshuji, one of the Three Tendai Festivals of Kyoto (II 19—23) (A.D. 1082—1268).*

In A.D. 1070 (Enkyu 2, XII 26) the Emperor Go Sanjo (A.D. 1069—1072) dedicated the new *Tendai* shrine *Enshuji* (圓宗寺), South of *Ninnaji*, in Katono district, Yamashiro. He invited 600 priests and went to the temple with the Prince Imperial.

In the Imperial *gwammon* or votive text the Ordinance was quoted by which His Majesty announced the erection of a sanctuary for causing the Buddhist doctrine to continue for a long time and the country to enjoy eternal peace. In this shrine were gold-coloured images of *Mahavairocana* (20 feet high), *Bhaisajyaguru* (16 feet high), *Ichiji Kinrin* (一字金輪), and the *Rokuten* (六天) or *Devas* of the Six Heavens of the World of Desire (*Kamadhatu*) (16 feet high, in various colours), placed in the

¹ *Daijil*, II, p. 1476, 3, s.v. *Saishoe*; *Washio*, p. 877, 2, s.v. *Dosho*.

Golden Hall; and gold-coloured images of Śakyamuni (18 feet high), Samantabhadra, Manjusn, Avalokitesvara and Maitreya (each 16 feet high) in the Expounding Hall (*kddd*). In spring the Wonderful Text of the *Saishookyo* was to be expounded there, and prayers were to be offered for a long existence, of 10000 years, of the state. In autumn, in order to save the beings of the six *gati*, the True Words of the *Hokkekyd* were to be explained. Therefore a *Hokkedo* was built and a *kondo* (gold-copper) pagoda, 3 feet high, was placed there, with a copy of the *Myohd-rengekyQ* (the Lotus *sutra*) written in golden characters, and consisting of eight fasciculi (*kwan*) (cf. Nanjo No. 139). Beginning with that day (XII 26) six priests were appointed, whose task it was to perform the *Hokke-sammai*, in order to protect the country and save all living beings (cf. above, Ch. VIII, § 18 B, pp. 360, *Hokke sembo*).'

In A.D. 1072 (X 25) the same Emperor went to *Enshaji* and began to practise the *Hokke-e*, one of the *Ni-e hakkO* (二會八講) (the *Saishoe* was not performed until ten years later), with the *Ajari* RaizS (賴增) of *Miidera* as *kdshi* and the *Hoin* *Daisozu* Raishin (賴眞) of *Kofukuji* as *ichime*間, and an *immyo-rongi* (因明論議) or "Discussion on the *hetuvidya*" (i.e. on the nature of truth and error). He also instituted the rank of *Tendai iko* (已講), thus making these two festivals of *Enshaji* (the *Saishoe* and *Hokke-e*) the *Tendai* and *Kyoto* counterparts of the *Nanky*d (or *Nanto*) *san(n)e*, the Three Festivals of *Nara*. The term *hakkd*, "Eight expoundings", was borrowed from the *Hokke hakko* of the *Tendai* sect. On the last day of this festival (the *Hokke-e*) the *kdshi* Raizo was appointed *Gonrisshi*.² As to the images of the two ceremonies, these were those of the *kodo*: *Shaka*, *Fugen*, *Monju*, *Kwannon* and *Miroku*, dedicated in A.D. 1070.

¹ *Fuso ryakki*, Ch. xxix, pp. 817 sq.

² *Ibid.*, p. 820; *Genko Shakusho*, Ch. xxv, p. 1090. Cf. below, Ch. xvi, § 8, C. (*Hokke hakko*).

The *Hokke sambu* (the *Murydgiky*d, *Hokkeky*d and *Fugen-kwangy*d, Nanjo Nos. 133, 134, 394) were expounded in the *Hokke-e*, the *SaishookyG* in the *Saishoe*.¹

In A.D. 1078 (ShOryaku 2, X 3) the third of the *Tendai san(n)e* was started in the *Tendai* shrine *Hdshdji* (法勝寺), *agogwanji* (御願寺) or "temple erected in consequence of an Imperial vow", dedicated the previous year (A.D. 1077, XII 18), with the images of *Vairocana*, *Śakyamuni*, *Amitabha* and other Buddhas in the Golden Hall, and *Śakyamuni*, *Samantabhadra* and *Manjasrī* (*Shaka*, *Fugen*, *Monju*) in the Expounding Hall. The five classes of *Mahayana sutras* (*bu*, sections of the canon), written in golden characters, were presented, forming part of the whole canon, copied in this way. On the sixth (the 4th day of the festival) the Emperor Shirakawa (A.D. 1073—1086) went to *Hdshdji*, nominated the *koshi* of this *Daijoe* (大乘會) or "Mahayana meeting"¹ *Gonrissshi*, and praised the head of the temple.^a This annual festival took place X 24—28, and the *sutras*, explained before the images of *Shaka*, *Fugen* and *Monju* in the Expounding Hall, belonged on the first day to the *Kegon-bu* or *Avatamsaka* class (Nanjo Nos. 87—112); on the second to the *Hodo-bu* or *Vaipulya* class (Nanjo Nos. 61 sqq.), on the third to the *Hannya-bu* or *Prajnaparamita* class (Nanjo Nos. 1—22); on the fourth to the *Hokke-bu* or *Lotus* class (Nanjo No. 134—139); and on the fifth day to the *Nehan-bu* or *Nirvana* class (Nanjo Nos. 113—125).³

In A.D. 1082 (Eiho 2, II 19—23) the *Saishoe* of *Enshuji* was held for the first time, with the *Tendai* priest *Myojitsu* (明實, a priest of *Hieizan*)⁴ as *koshi*. The Emperor Shirakawa issued

¹ *Daijii*, I, p. 398, 1, s.v. *Enshuji Saishoe* and *Hokke-e*. The *Daijii* refers to the *Butsu-e kiyō*, 佛會紀要, written by the head of the *Hongwanji* branch of the *Jodo Shinshu*, the priest *MySnyō*, 明如.

² *Fuso ryakki*, Ch. xxx, pp. 827, 829; *Genko Shakusho*, Ch. xxv, p. 1091.

³ *Daijii*, III, p. 4125, 3, s.v. *Hdshdji Daijoe*.

⁴ *Washio*, p. 1081, 1, s.v. *Myojitsu*.

an ordinance, uniting the three festivals and thus instituting the *Tendai san(n)e*:¹

1. The *Satshoe* of *Enshaji* (II 19—23).

2. The *DaijOe* of *HOshdji* (X 24—28).

3. The *Hokke-e* of *Enshaji* (during five days of the twelfth month, fixed yearly by Imperial ordinance (e.g. in A.D. 1103, XII 19—23, fixed two days previously; when it was performed for the first time, it took place in the tenth month, A.D. 1072, X 25—29).²

The number of days of these three festivals was five, whereas that of the Three Festivals of Nara was seven; both sacred numbers of great importance.

It is a curious fact that a *Shingon* priest, the Imperial Prince Shoshin (性信) (A.D. 1005—1085), fourth son of the Emperor Sanjo, should be the leader of the dedicatory ceremony of *HOshdji* in A.D. 1077, XII 18, and the head of the temple,³ and that the Imperial Princes Kakugyo (覺行) (A.D. 1075—1104) and Kakuho (覺法) (A.D. 1091—1153), the third and fourth sons of Shirakawa Tenno, who were also *Shingon* priests, held important functions in *Enshaji* and *Hoshdji* (A.D. 1098 and 1112).⁴ This is evidence of the close connection in those days between the *Shingon* sect and the mystic branch of *Tendai*.

After Bunei 5 (A.D. 1268) the *ni-e* (*SaishOe* and *Hokke-e* of *Enshaji*) are not again mentioned; they appear to have been abolished.⁵

¹ *Genko Shakusho*, Ch. xxv, p. 1092.

² *Honcho seki (Kokushi taiki)*, VIII), Kowa 5, XII, p. 387; *Daijli*, I, p. 398, 1, s.v. *Enshuji Hokke-e*.

³ *Himitsu jirin*, p. 600, 1, s.v. *Shoshin*; Washio, p. 599, 1, s.v. *Shoshin*.

⁴ *Himitsu jirin*, pp. 125, 2 and 130, 2; Washio, pp. 135, 1 and 147, 2.

⁵ *Daijii*, I, p. 398, 1, s.v. *Enshaji*.

§ 8, D. *The Saishoko of the Seirydden (in the Palace), performed in the fifth month (A.D. 1002—after 1445).*

In A.D. 1002 (Choho 4, V 7) the Emperor Ichijo invited to the Palace priests of four great temples, *Todaiji* (Kegon), *Kofukuji* (Hosso) (both in Nara), *Enryakuji* (Tendai, on Hieizan) and *Onjoji* (Miidera, Jimon branch of the Tendai sect, Ōmi province), and caused them to expound the *Saishookyo* in the *Seirydden*. This was not then yet an annual ceremony, but seven years later, in A.D. 1009 (Kwanko 6, VI 19) he established it as a regular congregation, held yearly in the *Seirydden* during five days of the fifth month, in which famous priests of those four sanctuaries explained the *sutra* and discussed it. Beyond the *koshi* and the *shogi* (證義) ("he who proves the meaning", i.e. who from a high seat gives a final judgment concerning the questions and answers of the discussion;¹ this *shogi*, being mentioned before the *koshi*, appears to have been considered to have a still more important function than the latter), there were a certain number of *choshu* (聽衆), "listeners", who all had their fixed places (the *shogi* on the North side, the *kdshi* on the South-east side of the hall, whereas the *choshu* were seated along the southern wall). Since under the reign of the Emperor Go Suzaku (A.D. 1037—1045) the Four Deva Kings (*Shitenno*) had manifested themselves during the meeting, seats for them were always arranged (like Pindola's seat in the Chinese monasteries). Hymns were sung, flowers were strown, and on the last day (*kechigwan*) incense was presented to the priests (*gyoko*, 行香) and burned as an offering to the Buddha.²

¹ *Daijiten*, p. 845, 1, s.v. *shogisha*.

² Ceremonies of the Kemmu era (A.D. 1334—1336), described in the *Shukaisho*, 拾芥抄, written by Fujiwara no Sanehiro (實熙) (born A.D. 1409, retired A.D. 1457), Ch. 下; *Kuji kongen* (A.D. 1422), p. 66, s.v. *Saishoko*.

In later ages it often took place V 24—28. ' When after A.D. 1445 the *Saishoe* of *Yakushiji* at Nara was no longer practised, the *Saishoko* of the *Seirydden* was made the third of the Three Festivals (*san(ri)e*). Thus we see that it was still performed in the fifteenth century of our era.²

In the *Eigwa monogatari* and the *Taiheiki*' (about A.D. 1100 and 1382) we read about the *Saishoko no Mihakko* (御八講) or "The Imperial Eight Expoundings of the *Saishokd*" of the fifth month, and of the *Saishdji no hakkd* of the second day of the 7th month (12th cent.). This term was used in imitation of the name of the *Hokke hakkd*, the famous *Tendai* festival. It is clear that the *Hokke hakkd* was indicated in this way because of the eight chapters of the "Lotus *sutra* with additional sections" (Nanjo No. 139; Nanjo No. 134 consists of 7 chapters or fasciculi); therefore the proper name of the *Saishoko* Was *Saishd jukd* or the "Ten Expoundings of the *Saishookyo*" on account of its having ten chapters or fasciculi (*kwari*).⁴

The term *Saishoko gokwan* (五卷) means the central, i.e. the third, of the five days of the festival, because there was a morning and an evening session, and in each session one *kwan* was treated, so that the fifth chapter was dealt with in the morning session of the third day; this was considered the principal day of the festival. The *Masu kagami* (A.D. 1340—1350) speaks of the 28th day (of the fifth month) as the *Uchi no Saishoko gokwan*

¹ In A.D. 1322 (V) the *Jodo-Shinshu* priest Kwogen (光玄) (A.D. 1290—1373) (Washio p. 346, 1, s.v. *Kdgen*) was leader of the *Saishoko* at the Court.

² *Daijil*, II, p. 1477, 1, s.v. *Saishoko*, where the *Saishoe* of *Yakushiji* is said to have been abolished in the Namboku-ch5 period (A.D. 1336—1392); but in the same work (II, p. 1476, 3, s.v. *Saishoe*) the date of Bunan 2 (A.D. 1445) is given.

³ *Eigwa monogatari*, Ch. xxxiv, *Kokushi taikei*, Vol. xv, p. 1606; *Taiheiki*, Ch. xxiv, p. 1b. The *Saishdji no hakkd* appears to have been a festival of the beginning of the seventh month.

⁴ *Daijiten*, p. 586, 2, s.v. *Saisho juko*.

no hi, or "the day of the fifth chapter of the Saishoko of the Imperial Palace". It began on the 26th of the fifth month of A.D. 1243 (Kwangen 1).¹

§ 8, E. *The Saishoko of Shirakawa Hoffs Palace (Toba-in, his SenW gosho, 仙洞御所) (III 19—23?) (performed for the first time in A.D. 1113).*

In A.D. 1113 (Eikyu 1, VII24) another Saishoko was established by the Emperor Shirakawa, who after his abdication in A.D. 1086 resided in a so-called *Sento gosho* or "Cave of the Genii" (name of the palace of a retired Emperor); after his death in A.D. 1129 it was inhabited by his grandson Toba Tenno, who had abdicated in A.D. 1123 (hence its name *Toba-in*).

From A.D. 1206 (Kenei 1, III 19) *Tsiigai-rongi* (番論義) or "Coupled Discussions" were annexed to this ceremony, in imitation of the *Uchi* or *Tsugai-rongi* of the *Gosaie* (also imitated at the *Hokke-e* of *Hieizan*)² (cf. above, §8, A, pp. 471 sq.). This discussion took place on the third day (III 21), i.e. probably the central day of the festival, which, as we saw above (§ 8, D), used to be the principal day. If this be right, in A.D. 1206 the days of the ceremony were III 19—23 (the *Saishde* of *Enshuji* was held on 11 19—23). There were *tentsuga* (番) or "couples" of subjects; in some years there were nine, or seven, or even none at all. The number ten was due to the fact that the *Saishddd-kyd* consists of ten chapters (Nanjo's fasciculi, *kwan*).³

We do not read when this *In* (院, i.e. *Toba-in*) or *SenW gosho no Saishoko* was abolished, but the fact that the *Gosaie*, the *Saishoe* of *Yakushiji* and that of the *Seiryoden* lasted till the fifteenth century, and the *Saishoe* of *Enshuji* till the thirteenth,

¹ *Masu kagami*, Ch. v (*Uchino no yuki*), *Kokushi taikei*, Vol. XVH, pp. 1038 sq.

² *Daijiten*, p. 1235, 1, s.v. *Hokke-e no tsugai-rongi*.

³ *Daijiten*, p. 586, 2, s.v. *Saishoko*.

is clear evidence of the great importance attached to the *Saishookyo* by the Japanese Court. For many centuries this *sutra* was believed to be one of the most powerful expedients for the protection of the Emperor and State. When in A.D. 1281 Japan was in utmost danger, being attacked by Kublai Khan's fleet and army, the *Kairitsu* priest Eison (睿尊) (A.D. 1201—1290) explained the *Saishookyo* and the Emperor Go Uda himself copied the sixth chapter of this holy text, devoted to the protection of the country by the Four Deva Kings.¹ And even in the eighteenth and nineteenth centuries of our era the *Tendai* priests Ryōgon (良嚴) (1742—1814) and Ryō-a (亮阿) (1800—1882), the former in 1794, in 1817 the latter (together with the *Hokkekyo* and the *Ninnokyo*), paid special attention to this "King of the *Sutras*", this great text of the Golden Light.²

¹ Washio, p. 77, 2, s.v. *Eison*.

² Washio, pp. 1177, 2, 1207, 2, s.v. *Ryōgon* and *Ryō-a* (who wrote the three texts with his blood).

CHAPTER XII.

THE DAIHANNYAKYO OR MAHAPRAJÑAPARAMITA-SUTRA (Nanjō No. 1).

§ 1. *Prajnaparamita and its principal text.*

Prajna (*hannya*, 般若, translated by *chie*, 智慧, *Wisdom*) is the highest of the six *Paramitas* (六度, *rokudo*, "six means of passing", namely to *Nirvana*, the other shore, *higan*, 彼岸), the perfect virtues (charity, morality, patience, energy, contemplation and wisdom), leading the Bodhisattvas to *Nirvana*.

This *Prajñāparamitā*, being the knowledge of the illusory character, emptiness, of all things (*dharma*s), is fully explained in the *Daihannyakyo* or *Mahaprajñāparamitā-sūtra*. For this reason it is the first and principal of all *Mahayana-sūtras*, and opens the Chinese *Tripitaka* with its stately number of 600 chapters (*fasciculi*).

According to Fah-hien (who travelled A.D. 399—413) in the beginning of the fifth century A.D. the Mahāyānist in the Indian kingdom of Mathura presented offerings to the *Prajñā-paramitā*, to Manjuśrī and to Avalokiteśvara. This was the present text, worshipped as a deity by the Northern Buddhists, just as the Southern Church pays honour to the Sacred Books in general. '

It represents Wisdom itself, and as such it is the Mother of all Buddhas to the Mahāyānists.

"*Prajñā* not only means knowledge of the absolute truth, that is to say of *Sūnyata* or the void, but is regarded as an onto-

¹ Kern, *Manual of Buddhism*, p. 128.

logical principle synonymous with *Bodhi* and *Dharmakaya*. Thus Buddhas not only possess this knowledge in the ordinary sense but they are the knowledge manifest in human form, and *Prajña* is often personified as a goddess. All these works (on *Prajña-paramita*) lay great stress on the doctrine of *śūnyata*, and the non-existence of the world of experience. The longest recension (this text) is said to contain a polemic against the Hinayana".¹

Chi-che ta-shi, the founder of the *T'ien-t'ai* sect in China (A.D. 531—597) "divided the teaching of the Buddha into five periods, regarded as progressive not contradictory, and expounded respectively in (a) the *Hwa-yen* (*Kegori*) *sutra*; (b) the *Hinayana* *sutras*; (c) the *Leng-yen-king* (*Rydgonkyo*, i.e. *Śurāṅgama-samādhi-sutra*, Nanjo No. 399, 446); (d) the *Prajña-paramita*; (e) the *Lotus Sutra*, which is the crown, quintessence and plenitude of all Buddhism".²

Thus to the *T'ien-t'ai* sect (apart from the "opening" and "closing" *sutras* of the *Hokkekyo*, Nos. 133 and 394) the *Daihannyakyo* is the second in rank and importance after the *Lotus sutra*.

As to its worship as a female deity, we find *Prajnaparamita* side by side with *ManjuSri* and *Tara* in the Singasari temple of Java (cf. Fah-hien's statement about her being worshipped in Mathura together with *ManjuSri* and *AvalokiteSvara*); also the famous statue in the Leiden Ethnographical Museum, representing a beautiful female *Bodhisattva* with the sacred text lying on the lotus in her left hand, is evidence of her cult in Java.

In Japan and China we find *Hannya Bosatsu*, i.e. the *Bodhisattva* *Prajna* (*paramita*), in the centre of *jimyo-in* (持明院) of the *Taizō-mandara* (the mandala of the phenomenal world) of the mystic cult, and among the ten *Paramita* *Bodhisattvas* of the *Kokuzō* (*Ākṣasagarbha*)-in of the same mandala. Tradition

¹ Eliot, *Hinduism and Buddhism*, II, p. 52.

² L.I., III, p. 311.

identifies her also with the *Kongd-go* (金剛護) *Bosatsu* or "Vajra-protecting (Vajraraksha) Bodhisattva", one of the "Four Near Ones", *Shishingon* (四親近), of the Buddha Amogha-siddhi on the Northern side of the *Kongd-mandara* (the mandala of the Vajra or Diamond World). Her mystic name is *Dai-e Kongo* or "Great Wisdom Vajra" and as the *honzon* or principal saint of the *Daihannyakyo* she is called the "Mother of Wisdom" (*Chimo*, 智母) who gives birth to all the Buddhas of the three worlds (past, present and future). She is represented with six arms, seated upon a red lotus.¹

The first of the five classes of Mahayana *sutras* in the Chinese canon, the *Prajna-paramita* class, consists of 22 numbers (Nanjo Nos. 1—22). No. 1 is the *Daihannyakyo* (600 fasc., 200000 Slokas), translated A.D. 659—663 by Hien-tsang. The other texts are nearly all earlier or later translations of some of the 16 *sutras* contained by the *Daihannyakyo*. From the second to the sixth century of our era Nos. 2—12, 15—17, 19, 21 and 22 appeared, and of these texts only No. 17, the *Ninnd-gokoku-hannya-haramitsukyo* (2 fasc., 8 ch., cf. above Ch. V, §2, p. 119), and No. 19 (the *Mahaprajnaparamita-mahavidya-mantra-sutra*, 大明咒經, one leaf, i.e. the famous *Prajnaparamita-hrdaya-sutra*, 心經), both translated by Kumarajiva (A.D. 402—412), are not found in the *Daihannyakyo*.² This famous translator's name is also connected with Nos. 3 and 6 (小品, A.D. 408), as well as with the celebrated *Kongo-hannya-haramitsu-kyo* (No. 10, 14 leaves, with an Imperial preface of A.D. 1411), rendered successively by KumarajTva, Bodhiruci I (508—535), Paramartha (562), Dharmagupta (590-616), Huen-tsang (645-664) and I-ting (700—712) (Nos. 10—15, the last three of which are called the "Well cutting Diamond *sutra*" (能斷金剛, *Nodan kongo*). As to the *Sutra*

¹ *Himitsu jirin*, pp. 885 sq.

² Nos. 2—4 are identical with No. 1b (the second *sutra* of the *Daihannyakyo*), Nos. 5-8 with No. 1d, No. 9 with No. 1i; Nos. 10—15 with No. 1j; No. 16 with No. 1z; No. 18 with No. 1i, and Nos. 21 and 22 with No. 1A.

of the Heart (*Hrdaya sutra*) (No. 19), 250 years after KumarajTva Hiiën-tsang translated this small but famous text (No. 20, one leaf), deemed worthy of an Imperial preface by the founder of the Ming dynasty, Tai-tsu (A.D. 1368—1398). In the titles of Nos. 16, 21 and 22 (translations of the 5th and 6th centuries) the name of the Bodhisattva *Mañjusa* is found, which reminds us of the fact, that his cult was mentioned in India and in Java together with that of *Prajna-paramita*.

The *Daihannyakyo* consists of the so-called "Sixteen Meetings in Four Places" (四處十六會, *shisho juroku-e*), i.e. the 16 sermons of the Buddha, held on the Vulture Peak (no. 1, Ch. 1-400; nos. 2—6, Ch. 401—573; no. 15, Ch. 591—592), in Anathapindada's park at ŚrEvasT (nos. 7—9, Ch. 574—577; no. 11 — 14, Ch. 579-590), in the highest of the six Devalokas (*Take-jizai-ten*, 他化自在天, the abode of the *Paranirmita-vasavartin*) no. 10, Ch. 578), and at the Snowy Heron pond in the Bamboo Park (Karanda Venuvana) near Rajagrha (no. 16, Ch. 593—600).

Probably the numbers four and sixteen are not accidental. We may compare them with those of the Arhats in MahayEnism: the Four Great Śravakas and the group of the Sixteen Arhats, protectors of the four quarters of the world.¹ Similarly the idea of the four quarters and their protection may have been the leading thought in composing this *sutra*.

No wonder that this supreme text of the Mahayana church played for centuries a prominent part in Chinese and Japanese Buddhism as well as in that of the other countries where Mahayana prevailed. The following paragraphs will show its great importance to ceremonial Japan.

As to its commentaries, the principal work is Nagarjuna's *MahaprajnaparamitQ-sastra* (大智度論, *Daichidoron*, Nanj5 No. 1169, generally called *Dairon*, 大論, or "The Great Sastra",

¹ Cf. Sylvain Levi and Chavannes, *Les seize Arhats protecteurs de la Lot*, *Journal Asiatique*, 1916, p. 190 (51); the present writer's treatise on the *Arhats in China and Japan*, Ch. III, § 2.

translated A.D. 402—405 by KumarajTva, and consisting of 100 fasciculi,

As stated above (Ch. VIII, § 13, p. 292), the Liang Emperor Wu Ti (A.D. 502—549) held penitential services based upon the *DaihannyakyS* and the *Kongo-hannyakyO*, and the Ch'en Emperor Stten Ti (A.D. 569—582) followed his example by celebrating rites of repentance in accordance with the sixth *sutra* of the former text.¹

In A.D. 663 (X 30) the Emperor Kao-tsung of the Pang dynasty (A.D. 650—683), who had heard with great joy that Hiiien-tsang had completed the translation of the *Mahaprāṇaparamita-sutra*, gave a vegetarian entertainment to the monks in the *Kia-sheu-tien* (嘉壽殿), a palace which in honour of the *sutra* had been splendidly adorned with precious flags and canopies and all kinds of offering utensils. Hiiien-tsang had translated it in four years (659—663) in the *Yiih-kwa-sze* (玉華寺), a palace made a Buddhist temple in A.D. 659 on behalf of the soul of the preceding Emperor (Tai-tsung, 627—650). The Emperor invited the *sutra* to the *Kia-sheu-tien*, where it was expounded and the festival was held. When he went to meet it on its way to this palace, it emitted light over a great distance, a rain of heavenly flowers descended, and a wonderful odour filled the air! This was the first instance of celebrating the ceremony called *Daihannya kuyd* (大般若供養) or "Offering to the *Mahaprajnaparamita*".²

The *sutra* itself and those who make offerings to it are protected by 16 good spirits, in accordance with the number of the sermons which it contains.³

¹ Tao-siiien, NanjS No. 1481, Ch. xxvm, sect. 9, pp. 2916—2960.

² *Daijiten*, p. 1156, 3, s.v. *Daihannya kuyd*.

³ *Daijii*, HI, p. 3207, 3, s.v. *Daihannya-e*.

§ 2. *Daihannya-e* (大般若會) or "Meetings in honour of the *Daihannyakyo*", held in the Imperial Palace during the eighth century.

Daihannya-e were meetings in which the *Daihannyakyo* was expounded or read by means of the *tendoku* system, in order to give peace and rest to the Empire and to avert calamities (鎮國除災, *chinkoku josai*). The first time we read of the *Daihannyakyo* in Japan is in A.D. 703 (III 10), under the reign of Mommu Tennō (697—707). Then the monks of the four great temples of Nara (*Daianji*, *Yakushiji*, *Gwangdji* and *Kofukuji*) were ordered by Imperial edict to read this *sutra*, and a hundred men were made to enter religion. This may have been done in connection with the death of the Emperor's aunt, the Empress Jitō, who had abdicated in A.D. 696 and after whose death (A.D. 702, XII 22) two vegetarian entertainments had taken place in the same four great temples (XII 25 and 703, I 5). On the 49th day after her death (II 11) a similar entertainment was given there and in 29 other sanctuaries.

It is, however, not stated, whether the *Daihannyakyo* was read for this or for some other reason.¹

The first Palace meeting of this kind, however, was held in A.D. 725 (Jinki 2, intercalary I, 17), when the Emperor Shomu (724—749) invited 600 monks to read this *sutra* in the Palace, in order to avert calamities and strange events.² The number 600 is peculiar to this *sutra* in connection with the number of its chapters (fasciculi). According to the *Genkd Shakusho*³ as early as A.D. 708 (X) a yearly ceremony was established by Imperial edict, with *tendoku* of the *Daihannyakyo* and vegetarian entertainment of the monks, invited for this purpose;

¹ *Shoku Nihongi*, Ch. HI, p. 27.

² *Ibid.*, Ch. ix, p. 153.

³ *Genfco Shakusho*, Ch. xxi, p. 1007.

but neither the *Shoku Nihongi* nor the *Fuso ryakki* mention this fact.

The *tendoku* of this *sutra*, called *ten-daihannyakyo* or "turning the *Mahaprajñā-sūtra*", is prescribed in a passage of the *Susiddhikāra sūtra* (蘇悉地羯羅經, *Soshitsuji-kara-kyō*, Nanjo No. 533, translated A.D. 724 by Śubhakarasiṃha, a very important *sūtra* of the Tantric school. There it is said that it must be repeated seven or a hundred times. * The term *tendoku* was used already in A.D. 642, in the first year of the Empress Kōgyoku's reign, when Soga no Ōho-omi said that rain should be caused by *tendoku* of the Mahayana *sūtras* in the temples, and by repentance of sins.² Probably, however, this was not the later *tendoku* system, the opposite of *shindoku* (真讀) or "true reading", but simply "reading", for the *kana* pronunciation is *yomi-matsuru*, and the *Daijiten* refers to other passages where it is used in this sense and not in that of "reading by way of extract".³

The Emperor Shōmu appears to have had a firm belief in the protective power of the *Prajñāparamitā*, for in A.D. 735 (Tempyō 7) (V 24) he ordered *tendoku* of the *Daihannyakyo* in the Palace and in the four great temples, in order to expel calamity and to give peace and tranquillity to the State (爲消除災害。安寧國家也).⁴ And in the same year (VIII 12) he had the *Kōgō-hannyakyo* read in the great temples of *Dazaifu* (Tsukushi) and in the sanctuaries of the divers provinces (of Tsukushi) against the pestilence there prevailing.⁵

In A.D. 737 (III 3) the same Emperor issued a proclamation to the effect that in every province a *Shaka* image and those

¹ Nanjo No. 533, Chapter 成就具支法品, quoted *Daijiten*, p. 1253, 3, s.v. *ten-daihannyakyo*.

² *Nihongi*, Ch. XXIV, p. 410; Aston II, p. 175.

³ *Daijiten*, p. 1255, 3, s.v. *tendoku*.

⁴ *Shoku Nihongi*, Ch. xxn, p. 199.

⁵ *Ibid.*, Ch. XH, p. 199.

of his two attendant Bodhisattvas *Monju* and *Fugen* (ManjuSri and Samantabhadra) should be made and one copy of the *Daihannyakyd* written. The following month (IV 8) the Risshi Doji (道慈), the famous *Sanron* priest mentioned above (Ch. XI, § 7 A, p. 447), in connection with the *Ninndkyo*, expounded by him in the Palace of the Chinese Emperor at Ch'ang-an, and with the first *Konkwomyd-Saishdd* meeting in the *Daigokuden* (A.D. 737, X 26), informed the Emperor that after the *Daianji* (where he lived) had been repaired, he had privately requested some monks of pure conduct to read the *Daihannyakyd*, performing yearly *tendoku* of the whole work. "For that reason the temple was not damaged, although there were thunderstorms". He now prayed His Majesty thenceforth to demand from every province a tax of three pieces of cloth, in order to complete the alms (*fuse*) (to the clergy) and to invite 150 monks, causing them to perform *tendoku* of the *Daihannyakyd*, that it might protect the temples, tranquillize the country, and give peace and rest to His Majesty's Court. Further he requested the Emperor thenceforth to make this virtuous act a constant rule. This petition was granted by the Emperor.¹

The same year (V 1), when there was an eclipse of the sun, His Majesty invited 600 monks to the Palace and caused them to read the *Daihannyakyd*, and again (VIII 15) 700 monks in fifteen apartments of the Palace to perform *tendoku* of this *sutra* and the *Saishddkyd*, for the sake of the peace of the State and the repose of the country (爲天下太平國土安寧). At the same time 400 men became monks, and in the Home provinces and other parts of the country 578 persons followed their example.² Among the 700 priests who

¹ Ibid., Ch. Xii, p. 206: 護寺，鎮國，平安聖朝。以此功德永爲恒例。勅許之。

² Ibid., Ch. Xii, pp. 208, 210.

had to read the two *sutras*, probably 600 had the task of reading the *Daihannyakyo* and 100 the *Saishddkyd* (10 fasc.).

In A.D. 740 the storms ceased and the crops improved, because, as the Emperor stated in his famous proclamation on the *koku-bunji* and *kokubun-niji* (A.D. 741, III 24), he had commanded each of the provinces to make one golden *Shaka* image and write out one copy of the *Daihannyakyo*.¹

In A.D. 744 (III 14) the *Daihannyakyd* of *Konkwomydji* (i.e. *Todaiji*) was transported to the *Shikoraku* (紫香樂) Palace and welcomed at the *Suzaku* gate by the officials with music and ceremonial honours (as in China A.D. 663, X 30). Thence it was brought into the Palace and placed in the *Anden*; 200 monks were invited to perform *tendoku* during one day. The next day 300 priests read the same *sutra* in the high building situated near the Naniwa Palace.²

An earthquake was the reason that in A.D. 745 (V 10) the *Daihannyakyo* was read in the *Heijo* Palace: a week before in all the temples of the capital the *Saishookyo* was read (for 7 days), and the *Daishukyd* (Nanjo No. 61) in the *Daianji*, *Yakushiji*, *Gwangdji* and *Kdfukuji* (for 21 days), all on account of earthquakes. Against the continual drought, however, praying for rain took place in the *Shinto* temples of all provinces; no *sutras* or Buddhist prayers were used to avert this calamity.³

In the same year (A.D. 745, IX 19) the Emperor Shomu fell ill, and not only were *Yakushi-kekwa* ordered in all the temples of the capital and Home provinces and in the "pure places of the famous mountains" (Buddhist temples), but also 3800 persons had to become monks, and falcons and cormorants were to be let loose in all provinces, because *hdjd* (放生) was a meritorious act and hunting was wicked. At the same time, however, *gohei*

¹ Ibid., Ch. XIV, p. 233.

² Ibid., Ch. xv, pp. 251 sq. the *Chugu anden* is also mentioned in A.D. 750, V 8 (Ch. xvlll, p. 294) in connection with the *Ninnokyo*.

³ Ibid., Ch. XVI, p. 259.

and prayers were sent to the Shinto temples of Kamo and Matsu-no-o and to the shrine of Hachiman at Usa. Moreover, in the capital a hundred copies of the *Daihannyakyo* had to be written out, and in all provinces seven images of *Yakushi Nyorai*, 6 shaku 7 sun high, and seven copies of the *Yakushikyo* had to be made (the number seven being proper to this Buddha, worshipped in seven different forms). Three days later (IX 23) the *Daihannyakyo* was read by 600 monks in the *Heijō no Chugu*, the Palace of the Empress in Nara.¹

In A.D. 758 (Tempyō Hoji 2, VIII18) the Empress Koken issued an ordinance, saying that in all provinces men and women, old and young, should think of and read about the *Mahaprajñā-piṇḍarūpī*, the Mother of all Buddhas, daily, in order to avert storms and drought and pestilence.²

In A.D. 760 (Tempyō Hoji 4, intercalary IV 23) *tendoku* of the *Daihannyakyo* took place in the Palace by order of the Emperor Junnin,³ and in A.D. 770 (Jingo Keiun 4, VII 15), shortly before the Empress Shotoku's death, her last Imperial Ordinance, devoted to the Buddhist doctrine, prescribed *tendoku* of this *sutra* in all the large and small temples of the Capital, during seven days (VII 17—23), "in order to avert pestilence and other calamities, and to counteract evil omens, by the power of Wisdom and Compassion". She forbade the use of meat and wine throughout the Empire, and ordered officials, monks and nuns of all provinces to do their utmost to control and fulfill the reading of this *sutra* in all the temples of their territories.⁴

In A.D. 774 (Hōki 5, IV 11), when pestilence prevailed, the Emperor Kōnin (A.D. 770—781), following evidently the words of the Empress Koken's proclamation of A.D. 758 (VIII 18) and

¹ *Ibid.*, Ch. xvi, p. 261.

² *Ibid.*, Ch. XXI, pp. 355 sq.

³ *Ibid.*, Ch. XXII, p. 380.

⁴ *Ibid.*, Ch. xxx, p. 525.

quoting the same text, by Imperial Ordinance admonished the whole people to think of and read about the *Mahaprajña-paramita*, in order to put a stop to the terrible epidemic.¹

The following year (A.D. 775, Hoki 6, X 19) 200 monks read the *Daihannyakyo* in the Palace and in the Court Hall (*Chodo*), and in A.D. 776 (V 30), when several evil omens had appeared and an *d-harai*, a great Shinto lustration, had been held (V 19), the same *sutra* was again read there by 600 monks.³ In A.D. 777 (III 21) the same number of priests, assisted by 100 novices, performed *tendoku* of this text in the Palace.³

During the reign of the Emperor Kwammu (A.D. 781IV1-806 HI 17) very few ceremonies are mentioned. Only once do we read about the *Daihannyakyo*. It was read by his order for seven days in all the temples of the Home and other provinces, to save the life of the Empress. She died, however, on the fifth day (A.D. 789, XII 28).⁴ Afterwards the *Kongo-hannyakyo* was used and not this *sutra* (A.D. 797, V 19, against strange apparitions in the Palace and in that of the Prince Imperial,⁵ and A.D. 806, III 17, on the very day of the Emperor's death, as a last means of saving his life).⁶

§ 3. *The Daihannya-e, celebrated in the Daigokuden of the Imperial Palace and in temples during the ninth century.*

The ninth century was a glorious age with regard to this *sutra*. It was the principal text used in protecting the State and Court against all kind of evil influences.

In A.D. 806 (V 7) it was read in the *Daigokuden* and in the

¹ Ibid., Ch. xxxiii, p. 578.

² Ibid., Ch. XXXlii, p. 589; Ch. xxxiv, p. 596.

³ Ibid., Ch. xxxiv, p. 603.

⁴ Ibid., Ch. XL, p. 755.

⁵ *Nihon kiryaku, Zempo*, Ch. xlll, p. 378.

⁶ *Nihon koki*, Ch. xlll, p. 62. Cf. above, Ch. xi, § 7 F, p. 469.

Toga (the Palace of the Prince Imperial), probably in connection with the death of the Emperor Kwammu (III 17), the 7 X 7th day after his death having been celebrated two days previously by a vegetarian entertainment of monks in the Palace.¹

In A.D. 809 (I 18) the Emperor Heijo ordered this *sutra* to be copied in all provinces "on behalf of the famous (*ShintD*) gods" (*myojin*, 名神), and to be read, worshipped with offerings, and placed in the *Kokubunji*, or, if there was no Provincial Temple, in a *jdgakuji* (定額寺, a "temple with a fixed tablet", namely for its name):² This was probably done to avert the evil omens of three days before, when a day had ascended the Western tower of the *Daigokaden* and barked, and several hundred crows had hovered over this building of the Palace.

In A.D. 819 (VII 18) *tendoku* of the *Daihannyakyo* took place during three days in the 13 Great Temples and in all *ihejogakuji* of Yamato province, in order to "pray for sweet rain". This was also the case in A.D. 827 (V 16), when during three days 100 priests performed *tendoku* of this *sutra* in the *Daigokuden*, and in A.D. 829 (II 28) (100 priests and 100 *sramaneras*, three days in the *Daigokuden*).³ In A.D. 834 (VI 30) 100 priests had again to perform *tendoku* in the same building of the Palace, in order to pray for fertilizing rain and to avert storms.⁴ In the same way these rain ceremonies took place in A.D. 839 (IV 27) (100 priests *tendoku* for 3 days in the *Hasshoin*, 八省院, also called *Chddo-in*, 朝堂院, and *Daigokuden-in*, because the *Daigokuden* was its front building; in the *Hassho-in* the Emperors ascended the Throne (*soku-i*), held audience and ruled the state with the principal officials). Ten days before

¹ *Nihon koki*, Ch. xm, p. 68.

² In A.D. 783 (VI) the Emperor Kwammu had issued an ordinance stating that there was a fixed number of *jogakuji* in the Capital and Home provinces, and forbidding the people to build private Buddhist temples (*Genko Shakusho*, Ch. xxm, p. 1034).

³ *Nihon kiryaku*, *Zempen*, Ch. xiv, pp. 433, 456, 459.

⁴ *Sfiotcu Nihon koki*, Ch. HI, p. 195.

messengers were sent with *gohei* and prayers for rain to the Shinto shrines of Matsu-no-o, Kamo, Kibune, Nibu Kawakami (the "Rain-Master") and Sumiyoshi, and the *Ninnokyo* was read for 7 days in the 15 Great Buddhist Temples. '

The *Daihannyakyo*, however, was the main text used in times of drought² and during the first half of this century there always were 100 priests who for three days performed *tendoka* of this text in the *Hasshoin*, especially in the *Daigokuden*. After Nimmyo Tenno's death (A.D. 850, III 21), under the reign of the Emperor Montoku (A.D. 850—858, VIII 27), their number varied, also for other purposes (as averting pestilence and earthquakes), between 28 and 250 (A.D. 856, V 9, against pestilence). Montoku's ordinance of A.D. 852 (III 11) is strong evidence of the great importance he attached to this *sutra* in causing rain, for he ordered the priests of all the great Buddhist temples to read a chapter of this text daily during five months (IV 1—VIII 3), after having assembled in the dining-hall at the time of the meal. He added that they must keep this rule every year, in order to save the country from the calamity of drought.³

This *sutra* was, of course, also used to protect the harvest against storms and rain (A.D. 835, VI 29, in the 15 great Buddhist temples; 850, VII 5; 851, VIII 1, praying for good crops),⁴ but especially at times of pestilence it was believed to be a mighty saviour (A.D. 826, VI 6, against pestilence and for good crops, 100 priests in the Emperor's own palace and in the *Daigokuden*, for three days; A.D. 830, V 6, for seven days, against earthquake and plague; 833, III 20, 100 priests in the *Daigokuden*,

¹ *Shoku Nihon koki*, Ch. viii, pp. 256 sq.

² A.D. 842, VII 20; 844, VI 10; 845, V 1; 848 VII 6; 850 V 9, 13; 852, III 11; 857 X 3; *Shoku Nihon koki*, Ch. xn, p. 317; Ch. xiv, p. 352; Ch. xv, p. 361; Ch. xviii, p. 402; *Montoku Tenno jitsuroku*, Ch. I, p. 456; Ch. IV, p. 488; Ch. ix, p. 560.

³ *Montoku Tenno jitsuroku*, Ch. iv, 488.

⁴ *Shoku Nihongi*, Ch. iv, p. 207; *Montoku Tenno jitsuroku*, Ch. n, p. 459; Ch. iii, p. 477.

three days, for good crops and against pestilence; 836, VII 16, in all provinces, and *gohei* sent to the famous Shinto gods; 836, VIII 24, 50 priests in the *HasshOin*).' In A.D. 840, VI 13, the Emperor Nimmyo, who in A.D. 838, XI 1 had praised the great and unequalled blessing power of the *Hannya myokyo*, the "wonderful *sutras* of the *Prajnaparamita*", and of *Mahayana* in general, in averting plague and giving good harvests, and who had then commanded men to copy and offer the *Hannya Shinkyo* (Nanjo No. 20, *Prajnaparamita-hrdaya-sutra*, translated by Hiien-tsang, one leaf),² now took refuge in the *Daihannyakyo* on account of the prevailing drought and pestilence. *Tendoku* of this *sutra* had to take place during seven days in the day-time and *Yakushi kekwa* at night in the 15 great temples and in all famous Buddhist temples outside the Capital, and if in some mountain temple the *Daihannyakyo* might chance to be lacking, the *Kongo-hannyakyo* was to be read in its stead. The high officials were to do their utmost to promote this means of giving protection to the state and rest to the people (*gokoku anmiri*), and it was forbidden to kill living beings (*kindan sessho*) during the seven days of the ceremony. The *Ninnd-hannyakyo* had been expounded seven days before (VI 14) by a hundred priests, seated on high seats in the Palace, in order to counteract evil forebodings.³ Thus the four great *Prajnaparamita-sutras* (*Daihannyakyo*, *Kongd-hannyakyd*, *Ninno-hannyakyo* and *Hannya-shinkyd*, Nanjo Nos. 1, 10, 17 and 20), especially the two former texts, were in constant use against the demons of pestilence; with regard to the *Ninndkyd*, as seen above (Ch. V, § 4, C, pp. 182 sqq.), this was destined in the following centuries to surpass all other *sutras*.

Sometimes the *Daihannyakyo* and the *Kongo-hannyako* were combined, as in A.D. 834 (IV 26), when in all Buddhist temples

¹ *Nihon kiryaku*, *Zempen*, Ch. xiv, pp. 453, 462; Ch. xv, p. 488; *Shoku Nihon koki*, Ch. I, p. 175; Ch. V, p. 227.

² *Shoku Nihon koki*, Ch. VH, p. 248.

³ *Ibid.*, Ch. ix, p. 279.

of the capital *tendoku* of one copy of the former and 100XXX chapters of the latter was commanded "on behalf of the Spirit; of Heaven and Earth", in order to drive away the violent pestilence.¹ Even in Shinto shrines under such dangerous circumstances the *Daihannyakyo* was read, e.g. in A.D. 856 (V 9), when 250 monks had to perform this ceremony for three days in the *Daigokuden*, the *Reinen-in*, and the Shinto sanctuaries of *Kanu* and *Matsu-no-o*.² "On behalf of the great god of Kamo" 1000 chapters of the *Kongd-hannyakyo* were read for three days in A.D. 839 (V 11) (probably to obtain rain);³ in this way the protection of these gods against the demons of disease and drought was secured by causing their salvation by means of the *sutras*. They were not yet, as in later times, considered as *avatfiras* manifestations, of Buddhas or Bodhisattvas.

Earthquakes were stopped by reading the *Daihannyakyo* in the *Daigokuden* (100 priests, 3 days; A.D. 827, XII 14), or seven days (830, V 6), or in the *Shishinden* (850, III 5), or in the *Togu* (the Palace of the Prince Imperial) (50 priests, 3 days probably on account of the heavy earthquake of some days before 852, X 27).⁴

Bad omens, especially when they had appeared in the Imperial Palace, were also suppressed by means of this powerful *sutra*. When in A.D. 836 (XII 6) the pagoda of *Shitennoji* had been destroyed by lightning, the Emperor Nimmyo ordered *tendoku* of the *Daihannyakyo* for three days and three nights, incessantly in 19 temples, namely Todaiji, Shin-Yakushiji, Kofukuji, Gwangoji, Daianji, Shitennoji etc.⁵ The following year (A.D. 837, IV 25) at the request of the high-priests in twenty important temples the

¹ Ibid., Ch. ill, p. 193.

² *Montoku Tenno jitsuroku*, Ch. viii, p. 534.

³ *Shoku Nihon koki*, Ch. viii, p. 258.

⁴ *Nihon kiriyaku*, Zempo, Ch. xiv, pp. 457, 462; *Shoku Nihon koki*, Ch. xx, p. 430; *Montoku jitsuroku*, Ch. iv, p. 491.

⁵ *Shoku Nihon koki*, Ch. v, p. 230.

sutra was read in the day-time and *Yakushi Nyorai's* holy name was praised at night during three days of each of the three decades of three months (V—VII), in order to expel the evil influences of calamitous and strange events in heaven and on earth, which had happened of late. '

In A.D. 839 (II 15) a comet caused the *Hannya-shinkyo* to be read in *Toji* and *Saiji*, the two celebrated *Shingon* sanctuaries of Kyoto, and five months later (VII 5) *tendoku* of the *Daihannyakyo* took place in the *Shishinden* and the *Joneiden* of the Palace, performed by 60 priests, because of strange apparitions within the "forbidden" residence of the Emperor.² For the same reason in A.D. 843 (V 8) a hundred priests read the *Yakushikyo* for three days in the *Seiryoden*, practised the *Yakushiho* in the *Jdneiden*, and performed *tendoku* of the *Daihannyakyo* in the *Daigokuden*; moreover, all the leading officials had to eat acid food, and the killing of animals was strictly forbidden. Three months later such evil omens were again averted by a hundred priests, performing *tendoku* of the latter *sutra* in the *Daigokuden*, thirty of whom had besides to practise mystic ceremonies during five days in the *Shingon-in*, Kobo Daishi's chapel in the Palace, and the chief officials had again to fast.³ We might doubt whether the *sutra* was also read in the mystic chapel, did not the annals state that in A.D. 845 (III 6) on account of strange apparitions (evil influences of spirits, called *mono no ke*, 物怪, the usual term) a hundred priests performed *tendoku* of the *Daihannyakyo* during five days in the *Shishinden*, *Seirydden*, *Jdneiden* and *Shingon-in*, and that at the same time they practised *darani-hd* or mystic rites.⁴

Not only in the country, but also at sea and abroad the protecting power of this *sutra* was supreme. In A.D. 838 (V 1)

¹ Ibid., Ch. vi, p. 235.

² Ibid., Ch. VIII, pp. 254, 259.

³ Ibid., Ch. xiii, pp. 337, 343.

⁴ Ibid., Ch. XV, p. 360. Cf. A.D. 847, III 11, Ch. xvii, p. 383.

United Kingdom a drastic reduction of the tariff and certain other emergency measures.¹ These are matters worth serious consideration since the steel scheme of Mysore is based on them. Viewing the two aspects of the problem together it appears from a purely theoretical standpoint that in Mysore an integrated plant with the use of hot metal is highly desirable.

Among the other measures of adaptation to changing external conditions may be mentioned the system of burning charcoal in the forest instead of in the Wood Distillation Plant. It has become unremunerative to work the plant to its full capacity in the absence of a market for its by-products. In order to maintain the quality of the charcoal and to avoid wastage, cast iron kilns modelled after the steel kilns of France have been installed in the forest areas. However some of the retorts of the Wood Distillation Plant are still being worked to ensure a constant supply of charcoal for the blast furnace. The pyroligneous liquor that is obtained thereby is converted directly into acetic acid for which there is a demand in India.

The introduction of hydro-electricity into Bhadravathi in 1935 is expected to reduce the expenditure of the works by about a lakh of rupees. Besides there are also possibilities of producing electric pig iron and electric steel in the future. There has also been in recent years a perceptible economy in the management of the concern. Thus the industry has evinced extreme flexibility of structure and a capacity for quick adaptation to changing circumstances.

WELFARE WORK

An appreciable amount of Welfare work has also been undertaken in order to provide the necessary amenities to the industrial population. A new town with up-to-date sanitary arrangements has been built and every precaution has been taken to maintain healthy conditions. Facilities for health,

¹ *Review of the Trade of India*, 1937-38, p. 87.

in his place as *Sesshō* or Regent, in this way initiating the glorious Fujiwara period. From A.D. 859 to 876 sixty (sometimes 100, 120, or 80, but mostly 60) priests used to perform *tendoku* of the *Daihannyakyō* for 3 days in the four seasons (*shiki*, 四季), namely in the second (or third), fifth, eighth and tenth months, first in the *Tōga* (A.D. 859 and 860), then in the *Naiden*, *Shishinden* or *Daigokuden*. The days were not fixed, as was the case with the *Gosaie* or *Saishde* of the *Daigokuden* (I 8—14) (see above, Ch. XI, § 8, A, p. 471) and the *Butsumyō sange* (also celebrated in the Palace, namely in the *Naiden*, XII 19—21), the latter having in A.D. 858 (XII 18) been instituted as a regular yearly ceremony (cf. above, Ch. VIII, Rites of Repentance, § 19 B, pp. 384). After Seiwa's abdication (A.D. 876) Fujiwara no Moto-tsune, *Sesshō* of the young Emperor Yozei, changed the rule and caused the *Daihannya-e* to be held twice instead of four times a year, namely in spring and autumn (in the third and eighth months; the first time in A.D. 877, III 26 and VII 7, because that year it was also a prayer for rain).¹ In A.D. 898 (III 14, VIII 5), after Uda Tenno's abdication, when the Emperor Daigo had ascended the throne, the term *Ki-midok(k)yō* (*dōkyō*) (季御讀經), "Imperial Sutra-reading of the (two) seasons" (spring and autumn), came into 'constant use to designate the vernal and autumnal *Daihannya* ceremonies."² As to the term *Midok(k)yō*, this was used for the first time in A.D. 891 (II 13), when 120 priests were invited to the Palace, to read this *sutra*.³ In A.D. 906 (X 8) we read of *Hannya midok(k)yō*, performed in the *Seiryōden*, against bad omens,⁴ and from A.D. 915 (V 6) the *Ninndkyō-midok(k)yō* and the *Kinji Ninndkyō midok(k)yō* (VI 20, in the *Daigokuden* against pestilence and for rain)⁵ show

¹ *Nihon kiryaku*, *Zempen*, Ch. xix, pp. 673, 676.

² *Nihon kiryaku*, *Kohen*, Ch. I, pp. 774 sq.

³ *Nihon kiryaku*, *Zempen*, Ch. xx, p. 756.

⁴ L.I., *Kohen*, Ch. I, p. 786.

⁵ L.I., Ch. I, p. 797.

the ever increasing influence of that *sutra*, gradually overshadowing that of the *Daihannyakyo*.

As to the sects which made use of the latter *sutra*, we learn from the biographies of the priests, that Dengys Daishi wrote on this text and that the *Tendai* sect was its principal propagator. In the ninth century we find the *Tendai* priests Entei (延庭) (A.D. 860), Ensai (延最) (A.D. 885) and Soo (相應) (A.D. 900) mentioned as its devout readers and expounders.

§ 4. The Daihannyakyo in the tenth century.

Rain ceremonies in A.D. 948.

In the Engi era (A.D. 901—923) annual *Daihannya-e* were celebrated regularly with great pomp in *Daianji*, *Kofakuji*, *Todaiji* and *Yakushiji*, and being *choku-e* or "Meetings fixed by Imperial Ordinance"⁰ they were attended by musicians from the Department of Music or by Court officials (*miyabito*) sent by the Department of State Affairs.²

In the annals of the tenth century besides the vernal and autumnal *midok(k)yo Daihannya* reading is only mentioned from time to time, because the *Ninnokyo* had acquired predominance. After a long period of silence we read about *tendoku* of the *Daihannyakyo* in 21 temples, and performed by 20 priests in the *Kokiden* of the Palace (A.D. 931, intercalary V 27). The reason is not given, but the heavy rains and earthquakes of that month may have caused this measure.³ In A.D. 935 (II 29) the Empress-Dowager made an offering of the *Daihannyakyo* *Tendai-zan* (i.e. Hieizan), which indicates the close connection between this text and the *Tendai* sect.⁴ In times of drought or pestilence

¹ Washio, pp. 108, 403, 742.

² *Daijii* III, p. 3208, 1, s.v. *Daihannya-e*.

³ *Nihon kiryaku*, *kdhen*, Ch. n, p. 815.

⁴ *Ibid.*, Ch. n, p. 819.

or small-pox the ancient Palace ceremony was used,¹ and the *Kongo-hannyakyo* against evil omens (949 III 30, VII 25; 975 XII 21), but the *Ninndkyd* had become the principal *Prajnaparamita* text.

A typical specimen of the various religious measures taken at this time against heavy drought is found in A.D. 948 (V and VI). First of all the Emperor Murakami went to the *Hassho-in* and offered *gohei* to all *Shinto* temples, in order to pray for rain; then a *Rinji Ninnd-e* was held. Messengers with *gohei* were sent to the *Shinto* rain-gods of *Nibu* and *Kibune*. *Midokyo* followed in the "Dragon-hole" on Mount MurObu in Uda district, Yamato province (*Ryuketsu jinja*, 龍穴神社, a *Shinto* shrine, famous for its rain giving power),² performed by 10 priests for three days. This ceremony was led by the *Risshi* Kusei (空晴), a *Hosso* priest of *Kofukuji*. Not only the Emperor himself, but also the *denjo-bito* or Palace officials sent rain-prayers to the *Shinto* gods of *Nibu* and *Kibune*, with offerings of race-horses. From olden times horses used to be presented to the rain-gods.³ Messengers were also sent to the five Imperial Mausolea in order to pray for rain to the Imperial Ancestors, and Buddhist priests had to go to the shrines of *Hachiman* and *Kamo*, and for five days pray there for "sweet rain and a good harvest"; but when it began to rain in the evening of V 15, this was ascribed to the divine power of the *Ninndkyd*. The next day, however, a hundred priests were invited to the *Daigokuden* and requested to read the *Daihannyakyd*. At the same time the *Shingon* priests began to try to obtain rain by means of the famous rite of the Peacock Sutra (*Kujakukyo-hd*, 孔雀經法), which was afterwards so often used in times of drought, illness of the Emperor,

¹ A.D. 935, V 4 (rain); 947 VIII, 14 (*Ninndkyo* and *Daihannyakyo* against small-pox); 948 V and VI (rain); 957 VI 18-21; 960 VI 14 (plague); 961 VI 25 (rain); 993 VI 20-24, 994 VIII 10-13, 995 V 26, 1001 V 29, all against pestilence.

² Cf. the present writer's "*The Dragon in China and Japan*", Book II, Ch. III, § 5, pp. 168 sqq.

³ *Ibid.*, Ch. III, § 2, pp. 156 sqq.

or when the Empress was in labour.¹ this time it was practised in the *SIIngon-in* of the Palace by the *RissIII* Kwanku (寬空, A.D. 882—970), in order to "pray for sweet rain". When the reading of the *Daihannyakyo* was finished, the Emperor presented *dosha* (度者, novices, new *shami* or *sramaneras*) to the monks, but no offerings (*fuse*, which he often gave after such ceremonies). Notwithstanding all these Shinto and Buddhist rites, the drought continued. Therefore on VI 2 *tendoku* of the *Ninnokyo* commenced in seven *Shinto* Shrines; after three days the same ceremony began again, once more for three days, in all Shinto shrines, in the Dragon-hole, and in *Todaiji*. In the mean time the *sogo* (Buddhist high-priests) and lesser monks were despatched to 11 Shinto sanctuaries and to the Dragon-hole, and the monks of the Seven Great Buddhist temples (of Nara), having assembled in the *Daibutsuden* of *Todaiji*, had to say prayers for rain. After having sent *gohei* to Ise and to the sixteen Shinto shrines, the Emperor ordered the *RissIII* Kwanku, the *SIIngon* priest mentioned above, to practise the *Shoukyoho* (請雨經法), i.e. the rite of the famous *Mahamegha* (Great Cloud) *sutra*, so often recited in the "Sacred Spring Park" (*Shinzen-en*, 神泉苑).² On the 25th day of the sixth month the *Dairi shuho* or "Palace rites" (probably *SIIngon* ceremonies) began, and from VI 30 to VII 2 ten priests performed a *Rinji-Midokyo* or "Special *Sutra* reading" in the (*SIIngon*)in. On the fourth of the seventh month the festival was held of the wind gods of the Shinto shrines of Iirose and Tatsuta, also givers of rain;³ finally, on the sixth, the rain fell in torrents and a thunderstorm burst forth!⁴

As to the reading of *sutras* in famous *Shinto* shrines, this was also done in A.D. 957 (VI 1), when one of the high-priests,

¹ Cf. the present writer's treatise on "Die Pfauenkdnigin in China and Japan, *Festschrift IIIrth* of the *Ostasiat. Zeitschrift* (Jahrg. VIII, pp. 370—387).

² Cf. *The Dragon in China and Japan*, Introduction § 4, pp. 25 sqq.; Book II, Ch. III, pp. 159 sqq.

³ *Ibid.*, Book II, Ch. III, § 1.

⁴ *Nihon kiryaku, kohen*, Ch. in, pp. 852 sq.

leading ten others, recited the *Ninnokyo* in each of the 14 *Shinto* shrines, known for their blessing power and designated for this purpose, in order to avert the prevailing drought and plague. this was soon followed (VI18—20) by *tendoku* of the *Daihannyakyo* by a hundred priests in the *Nanden* and the Emperor's private palace.¹ In A.D. 960 (V 13) the *Daisozu Kwanku* (the same *Shingon* priest as in A.D. 948) again practised the *Kujakukyo-ho* or "Rite of the Peacock-sttfa", to stop the calamity of drought and pestilence. Eight days later a *NinnOe* was held (V 21), and on VI 5 the Emperor Murakami ordered the *Daihannyakyo* to be read in the *Dai Nichi-in* (a sanctuary of *Dai-Nichi Nyorai*, probably belonging to the *Shingon* or *Hosso* sect) for 50 days! Moreover, a hundred monks were invited to the *Nanden* and the *Seirydden*, to perform *tendoku* of the *Daihannyakyo* against the prevailing pestilence, and the *Daisozu Kwanku* celebrated a sacrificial service in honour of *Fudo Myod (Acala Vidyaraj)* in the *Jijuden* (VI 14). The next month the Emperor endeavoured to expel the drought by specially sending *gohei* to Ise and to all the other great *Shinto* shrines; *sutras* were read in the Dragon-hole, and the *Onydryo* held a rain-praying festival (*usai, amagoi no matsuri*, 雲祭, in the *Shinzen-en*. At the same time messengers were despatched to the five Imperial Mausolea.²

In the sixth month of the following year (A.D. 961, VI 12—28) similar rain-prayers and offerings of *gohei* were made by Imperial messengers in the *Shinto* sanctuaries of Ise, Iwashimizu, and 15 other *Shinto* shrines, and 180 monks of the Seven Great Buddhist temples of Nara read the *Daihannyakyo* in *Todaiji* from VI 15 to 29, whilst *sutra* reading in order to obtain rain also took place in the *Daigokuden*. At the same time the festival of the Windgods of Hirose and Tatsuta was held, and the *Onyoryd* celebrated the "Five Dragons Festival" (*Goryusai*, 五龍祭).

¹ Ibid., Ch. IV, p. 869.

² Ibid., Ch. IV, p. 881.

When on the 29th it began to rain, this was specially ascribed to the recital of the *sntra*.¹

Thus we see how in the tenth century the *PrajñGparamitfi*, represented by the *Daihannyakyo* and the *Ninnokyo*, was still used as a powerful saviour from drought and pestilence (the *Kongo-hannyakyo* averting evil omens), but that at the same time the mystic rites of *Mahftmayuri* (*Kujaku-o*) and *Acala VidyarQja* (*Fudo Myoo*), the rain-prayers to the Shinto gods and Imperial Ancestors, and the Taoistic *usai* and *goryusai*, celebrated by the *Onyoryo*, were put into practice in order to save the country from those calamities.

Another version of the 10th *sutra* of the *Daihannyakyo*, the *Rishu-hannyakyo* (理趣般若經, Nanjo No. 1033, a later translation of No. 18, in its turn a later version of the 10th *sutra* of No. 1) was used in A.D. 960, XII 1, when for three days three priests read it at the *Kenreimon*, one of the outer gates of the Palace, in order to consecrate the Emperor's new place of residence. *Tendoku* of the same *sutra*, of the *Ninnokyo* and the *Tenchi-hachiyd-kyo* (天地八陽經, probably Nanjo No. 300, 佛說八陽神咒經, "Sutra spoken by the Buddha on the eight pure and spiritual mantras (of Heaven and Earth)") was performed by ten famous priests in the newly built *Rydkiden* A.D. 961, IX 19, evidently also in connection with its consecration, i.e. to expel all evil influences from the new building.² As to the *Ninndkyo*, this was called the "King of Sutras" (*Kyo-o*), a term sometimes applied to and used in the *Lotus Sutra*, the *Saishffikyd* and the *Shinjikwangyd* (Nanjo No. 955),³ in A.D. 963 (Vhi 23), when we read that the "King of Sutras" was expounded in the day-time, and *Mandd-e* held at night.⁴

¹ Ibid., Ch. IV, p. 887.

² Ibid., Ch. IV, pp. 885, 888.

³ *Daijiten*, p. 253, 3, s.v. *Kyo-o*.

⁴ *Nihon kiryaku*, *Kdhen*, Ch. iv, p. 898.

§ 5. *The Daihannyakyo in the eleventh century.*

In the eleventh century the *Daihannyakyo* was used against pestilence (A.D. 1001, V 29, *tendoku* of it at the 12 gates of the Palace), but the principal text read for this purpose was the *Ninnokyo* (A.D. 1001, hi 10, *Hyakuza-NinnokointheDaigokuden*, for seven days; the Emperor proceeded to the *Hassho-in* in order to pray for deliverance from the plague; V 9 the *eki-gami* or Gods of Pestilence were worshipped, and hi 22 a special festival of Hachiman of Iwashimizu was held). Other important texts were, of course, the *Hokkekyo* (the *Hokke hakko* or "Eight Expoundings of the Lotus *sutfa*" and the *Hokke sanjuko* ("30 expoundings") were important festivals), and the *Jumyokyo* (壽命經, *Sutra of Long Life*", i.e. the *Bussetsu issai Nyorai kongo jumyd darani kyo*, 佛說一切如來金剛壽命陀羅尼經, Nanjo No. 960). In A.D. 1027, XI 14, Jotomon-in, i.e. Fujiwara no Akiko, Michinaga's daughter, consort of Ichijo Tenno and mother of Go-Ichijo and Go-Suzaku, who the year before had become a nun, ordered 26000 chapters of this *Jumyokyo* to be read by means of the *tendoku* system in all Buddhist temples, in order to cure her father, the famous Michinaga, and at the same time the Empress, her sister Ishi, caused the *Konkwdmkyokyo*, the *Nehangyo*, and the *Yuimakyo* to be read, whereas the Kwampaku Sadaijin Yorimichi, his eldest son, gave offerings to ten thousand monks; in the *Yakushido* of *Hoji* a hundred priests read the *Ninndkyo*, and a hundred other monks recited the *Fudo Shingon* or *Mantra* of *Acala Vidya-rajā* a million times. But the next month (XII 4) the greatest of the Fujiwara's died, as a faithful believer in *Amitabha*, in the *Murydjuin* of *Hoji*.² The fact that the *Daihannyakyo* was not used in those critical days is clear evidence that it had lost its former importance. Yet it was still occasionally read in the *Daigokuden* by 60 priests (A.D. 1028,

¹ Ibid., Ch. x, pp. 1046 sq.

² Ibid., Ch. xlll, pp. 1144 sq.

V 3; 1030 IV 27)¹ or in the *Nanden* by 600 priests, for 3 days (A.D. 1099, VI 23)² against pestilence, but the *Ninnokyo*, the *Jumydkyd* (A.D. 1017, VI 22; 1021, I 28; 1030, V 19, 1000 priests in the *Daigokuderi*), the *Kwannongyo* (Nanjo No. 137) (A.D. 1030 V 24, *tendoka* in all provinces) and the *Kujakukyd* (the Peacock *sutra*) (1099, VII 1) were powerful rivals in this respect; and also the *Yakushikyō* was used against the plague by MiChinaga (A.D. 1020, XII 21) who for seven days practised the *Shichibutsu-Yakushiho* on *hieizan*.⁴

The same *sutras* as well as the *Mahamegha sutra* (*Shd-u-kyō*) were read instead of the *Daihannyakyo* against drought, but when pestilence and drought came together, as in A.D. 1028 (V 3), the *Daihannyakyo* was still deemed a powerful protector.⁵ this was also the case when the Emperor was ill, as in A.D. 1020 (IX 13), when 20 priests were requested to perform *tendoku* of it, and in A.D. 1022 (VI 4), when *midok(k)yd* of the *Daihannyakyo* and the *Hokkekyō* took place in the Palace, *Todaiji*, and *KdfukujL*.⁶

That greater importance was attached to the *Jumydkyd* than to the *Daihannyakyo* is evident from the fact that the former *sutra* used to be read by a much larger number of monks, namely 1000 (as in A.D. 1017, VI 22; 1021, I 28 and 1030, V 19, in the *Dai-gokuden*, against pestilence); this was also the case with the *Kwannongyd* (as in A.D. 1032, VI 27, in the *Daigokuden*, for rain; 1099, II 24, in the same building, against the unrest of the world).⁷

The nobles of that time, in the first place the great MiChinaga, used to copy and sacrifice *sutras* in the temples or in the Palace.

¹ Ibid., Ch. XIV, pp. 1148, 1155.

² *Honcho seki* (*Kokushi taikēi*, Vol. Vhi), Kowa 1 (1099), p. 342.

³ *Nihon kiriyaku, kdhen*, Ch. xhi, pp. 1110, 1125, 1154.

⁴ Ibid., Ch. xhi, p. 1125.

⁵ Ibid., Ch. xiv, p. 1148.

⁶ Ibid., Ch. xill, pp. 1124, 1130.

⁷ *Nihon kiriyaku* and *Honcho seki*, 11.

These texts were the *Daihannyakyo* (as in A.D. 1004, hi 25, in *Ninnaji*, by MiChinaga; in 1005, X 22, and 1009, V 23, at the beginning of the *midok(k)yo*, in the *Seirydderi*), the *Hokkekyō* (an offering of a thousand copies of this text and of more than 3000 pictures representing Buddhist figures was made in A.D. 1010, hi 21 by the foreign *Tendai* priest Gyoen, called "the Saint with the furs", *Kawa shonin*); the *Issaikyō* (the whole canon, offered in the *Zenden* of the Palace); and the *Jamyokyo* (copied by the Court nobles (*kage*) against the pestilence prevailing in A.D. 1017, VI 23; 1000 priests, invited to the Palace, performed *tendoku* of this text in the *Daigokuden*).¹

The term *mido(k)kyō*, "Imperial stffra-reading", was now used not only in connection with the *Daihannyakyo* (A.D. 1099, VI 23, against pestilence), but also with the *Ninnokyō* (A.D. 1019, Vhi6), the *Saishōkyō* (A.D. 1068, Vhi 8—10), the *Kujakukyo* (A.D. 1087, VII29, three days, for rain, in the *Shinzen-en*; this *sutra* is called here the "King of *Sutras*", because it caused rain), and the *Kwannonkyō* (A.D. 1099, II 24, 1000 priests in the *Daigokuden* against unrest of the world).² As to the *ki-mido(k)kyō*, the vernal and autumnal Imperial siz,'ra-reading, these ceremonies were still celebrated regularly in the third, fourth or fifth and tenth month, each time for three days, and since no other *sutras* were mentioned with regard to these rites, we may suppose that the ancient tradition of using the *Daihannyakyo* for this purpose was still unchanged.

§ 6. *The Daihannyakyo from the 12th to the 19th century.*

In the 12th and 13th centuries the *Daihannya mido(k)kyō* is mentioned occasionally, as e.g. in A.D. 1145 (V 6), when the appearance of a comet caused *mido(k)kyō* by a thousand priests in *Hdshdji*;

¹ *Nihon kiryaku*, *kdhen*, Ch. xi, xm and xiv.

² *Honcho seki*, pp. 308, 320, 342; *Nihon kiryaku*, *kdhen*, Ch. XIH, pp. 112L

they read the *Ninnokyo*, but for three days (V 8—10) 60 priests read the *Daihannyakyo* in the *Nanden*, and 1000 monks held *mido(k)kyō* of the *Kwannongyo* in *Tddaiji* and *Enryakuji* (*Kegon* and *Tendai* sects). *Saishd-mihakkd*, *Ninnde* (in the *Nanden*, VI16) and *Ninnoko* were also held in order to expel the evil omen.¹

Two years later (A.D. 1147, II 10) the *Daihannyakyo* was copied and sacrificed by the highest officials in the *Nanden*, *tendoku* of it took place for three days, a *Rinji-Ninnde* was held, and special amnesty was granted, because once more a comet had been seen in the first month of the year.²

Between A.D. 1177 and 1181 the 7**endai* priest *Nichi-in* (日胤), having received a secret command from Minamoto no Yoritomo, prayed for the glory of the Minamoto family. For this purpose he went as a pilgrim to the Hachiman temple of *Iwashimizu*, a famous sanctuary, where he stayed during a thousand days, silently reciting the *Daihannyakyo* in order to obtain Hachiman's divine assistance.³ In the same way in later times another *Tendai* priest, *Jisho* (慈抄) (1291—1368), made a pilgrimage to the Great Shrine of *Ise*, where he performed *tendoku* of the *Daihannyakyo* for a thousand days. He prayed for the divine protection of the Goddess (considered to be a manifestation of *Dai-Nichi-Nyorai*), and actually received a miraculous revelation from her.⁴

In A.D. 1175 a *karabitsu* ("Chinese box") was made for the *Daihannyakyo*, which is still preserved in *Nanatsu-dera*, *Nagoya*. The *Kokkwa* (No. 368, VII) gives the picture and the texts on either side of the inner lid of this box. Śakyamuni, attended by two standing Bodhisattvas (*ManjuSri* and *Samantabhadra*) and two great Disciples (probably *Ānanda* and *MahakaSyapa*), is seated cross-legged on a lotus throne, raising both hands (the right with its palm in front), and with two round haloes behind his

¹ *Honcho seki*, Kyuan 1 (1145), p. 506.

² *Ibid.*, Kyuan 3, pp. 570, 579.

³ Washio, p. 911, 1, s.v. *Nichi-in*.

⁴ Washio, p. 430, 2, s.v. *Jisho*.

body and head. He is surrounded by the Sixteen Good Spirits(十六善神, *juroku zenjiri*), mentioned in the *Dharmasangraha-sutra* (Nanjo No. 363, translated A.D. 653—654 by the Central-Indian Sramana Atigupta(?). These are Yaksha generals, Naga kings, etc., or according to some authors the Twelve Yaksha kings, known as Yakushi Nyorai's attendants (cf. below, Ch. XIV, §§ 1 and 3) and the Four Deva Kings (*Shitennd*), who act as protectors of the *Sutra* and its devout readers. Like those Twelve Spirit-Generals, they are represented as warriors armed with swords and spears, bows and arrows, ready to drive evil demons away.

In A.D. 1260 (hi 16) *Daihannya mido(k)kyo* was performed in the Palace and (VI 12) *tendoku* of this *sutra* was ordered to be practised in the Buddhist and Shinto temples of all provinces; also the *Ninnokyo* had to be read, on behalf of the repose of the country and in order to put a stop to the prevailing pestilence.¹ For the same reason in A.D. 1283 (VI 22) 30 priests celebrated the *Daihannya mido(k)kyo* for three days in the *Nanden*, and in 1291 (VI 15), when prayers for rain were said in *Kdfukuji*, the same *sutra* was copied and sacrificed, and 1000 priests received offerings; that day it began to rain.² In 1296 (IX 25) we read of the "usual (*korei*) *Daihannya tendoku* in the *Wakamiya* of *Kasuga*", which was lengthened, and XII 1 of the same year this festival is again mentioned; that night there was a strange light on *Kasuga-yama*.³

In A.D. 1275—81, when the Mongols attacked Japan, the *Daihannyakyo* is not spoken of until 1281. The *Shingon* rites were practised, such as the *Fudd*, *Aizen-0*, *Kujakukyo*, *Fuknkensaku* ceremonies, in honour of *Acala* and *Raga Vidya-rajā*, *Mahfi-mayuri* and *Amoghapasa Avalokitesvara*, the *Saishoko* and the

¹ *Azuma kagami*, Ch. XLIX, Buno 1 (1260), *Zoku Kokushi taikēi*, Vol. V, p. 654.

² *Zoku Shigushū* (*Zoku Kokushi taikēi*, Vol. I), Ch. vi, pp. 164, 264.

³ *Ibid.*, Ch. x, p. 310; cf. above Ch. xn, § 1, p. 493 (in China in A.D. 663).

Ninndkd, and the ten kinds of offerings (*jushu kayo*) in connection with the "August Sutra (the Lotus) according to the Law" (*Nyoho mikyo*) were made, the usual *Hokke-e* and *Yuima-e* took place, but no special *Daihannya-ceremony* is mentioned from 1275 to 1279. In 1281, however, when the Mongols returned and were more dangerous than ever, besides all those rites and the highly important *Godampo* (the Ceremony of the Five Altars in honour of the *Godaison* or "Five Great Venerable Ones", the *Vidyarajas*), for seven days (VII 26) in the *Hachiman* shrine of *Iwashimizu tendoku* was performed of the *Sonshd-darani*, the *Issaikyo*, a hundred copies of the *Daihannyakyo* and the *Ninndkyo*, by 500 *Vinaya* priests led by *Shien Shdnin* of *Saidaiji* (思圓上人, i.e. the *Kaifitsu* priest *Eison*, 睿尊, A.D. 1201—1290).¹ The fact that at such a dangerous time the *Daihannyakyo* was so little used indicates that other texts and ceremonies, especially the *Shingon* rites, had taken its place as chief protectors of the country. Yet the *Jodo*, *Zen* and other sects also used it, and from the *Karoku* era (A.D. 1225—1227) it was often printed for the *tendoku* at the *Hannya-e*. The work entitled *Daihannya koshiki* (講式) or "*Daihannya* rites" deals with the 1297 *gl* (meanings) of the 16 *e* (meetings, i.e. the *sutras* spoken in those meetings) of the *sutra*.²

In the fifteenth century (A.D. 1404, hi 10) we find the *Nyoho Daihannya-ho* or "Ceremony of the *Daihannya*, celebrated according to the Law", performed on *Kitayama* near *Kydto* (probably in the *Tendai* shrine *Koryuji*) by order of the *Shogun* *Ashikaga no Yoshimitsu*, who in 1395 had become a monk. The leader of the ceremony was a *Shingon* priest, the *Daisajo Doi*.³

In A.D. 1449 (VII 28), when on account of floods, earthquakes and plague the name of the *Bun-an* period was changed into

¹ *Zoku Shigusho*, Ch. IV, pp. 105 sqq.; Ch. v, pp. 143 sqq., 147; cf. *Washio*, p. 78, 1, s.v. *Eison*.

² *Daijii*, hi, p. 3208, 1, s.v. *Daihannya-e*.

³ *Zoku Shigusho*, Ch. xxxi, p. 77.

Hotoku, *tendoku* of the *Daihannyakyo*, *NinnOkyd* and *Hannya-shinkyD* was ordered in all provinces.¹

Otherwise the *Daihannyakyo* was seldom mentioned. In A.D. 1598 (IX 16—22), shortly after hideyoshi's death (Vhi 18), the Emperor Go YSzei fell ill, and in order to pray for his recovery the *Shingon* priest KushS of *Daikakuji*, an Imperial Prince, performed the *Daihannya-ho* in the Small Palace for seven days. At the same time the DaisOjo DojO (evidently a *Shingon* priest) practised the *Shodengu* in Kuroto, in worship of *Daisho Kwangi-den* (*Ganesa*, *Vinayaka*). *Goma* (*homo*) offerings were made in the *Shishinden* and in Kuroto ("Black Door"), prayers were said in all Shinto and Buddhist shrines, and for seven days (X 8—14) the *Ninnd-hannya-daiho* was celebrated in the Palace by an Imperial Prince, Sai-in NyudS. The following month (XI 1—6) the *Sonshdo-daihd* in worship of the Great Bear was practised in the *SeiryDden* by the Daisojo Dojo and high Court officials. In short, the most elaborate and powerful ceremonies were performed in order to cure his Majesty, whose health was, however, not restored until the twelfth month, when a physician examined him and gave him medicine!² It is a remarkable fact that the *Prajndparamita*, as represented by its two most important *sfttras*, was still used by the Court among the more modern ceremonies of that time as a potent weapon against the demons of disease, menacing the precious life of the Emperor. Yet it had lost its prominent position in the ceremonial world, and in the annals of the seventeenth century we only find the *Hannya-shinkyd*, copied in A.D. 1651 (IV 16) by the *Hon-in* (the Emperor Go Mi-no-o, who had abdicated in 1629) and sacrificed in the *TdshGgn*, Ieyasu's mortuary sanctuary, four days before Iemitsu's death.³ In A.D. 1693 the *Shingon* priest jOgon (淨嚴) (1693—1702) at the head of 30 other monks celebrated a *kokutd* a National

¹ *Ibid.*, Ch. XXXVH, p. 284.

² *Ibid.*, Ch. Li, p. 685.

³ *Ibid.*, Ch LVhi, p. 68.

Praying service, performing *tendoku* of the *Daihannyakyo* on behalf of the military fortune (*bu-uri*) of the Shogun Tsunayoshi, and in A.D. 1701 he cured the ShOgun's son of small-pox by means of *tendoku* of the *Hannya* (possibly the same text, or the «*Hannya-shinkyo* or *Kongo hannyakyo*).¹ A hundred years later (A.D. 1794) the *Tendai* priest Ryogon (良嚴) (1742—1814) copied more than 200 chapters of the *Daihannyakyo*.² In the 18th century the *Tendai* priest Jishu (慈周) († 1801) read it 36 times from the beginning to the end.³

We thus learn from the biographies of those priests, that neither the *Shingon* nor the *Tendai* sect (from olden times its principal propagator) had quite forgotten the great blessing power of this *sutfa*.

¹ Washio, pp. 666 sq., s.v. *Jogon*.

² Washio, p. 1178, 1, s.v. *Ryogon*.

³ Washio, p. 426, 1, s.v. *Jishu*.

CHAPTER Xhi.

THE KONGO-HANNYAKYO OR VAJRACCHEDIKA- PRAJÑAPARAMITA-SOTRA ("THE DIAMOND CUTTER") (Nanjo No. 10).

§ 1. *The text and translations of the Kongd-hannyakyo.*

this "Diamond Cutter" is, as Sir Charles Eliot remarks, "still one of the most venerated books of devotion in China and Japan". The Buddha explains to SubhUti, who in the Jetavana park in the presence of a crowd of 1250 great Bhikshus asks him about the Bodhisattva path, that "perfect knowledge transcends all distinctions; it recognises the illusory nature of all individuality and the truth of sameness, the never-changing one behind the everchanging many. In this sense it is said to perceive nothing and know nothing".¹

It is curious indeed that a text with such extremely nihilistic ideas became so popular among the Chinese and Japanese Buddhists. The reason of this popularity may be the fact, that in this short text the Buddha repeatedly praises the great blessing power of the text for those who with a devout heart read, copy and keep it.

"Then again, o Subhnti, that part of the world in which, after taking from this treatise of the Law one *gatha*. of four lines only, it should be preached or explained, would be like a *caitya* (holy shrine) for the whole world of gods, men, and spirits; what should we say then of those who learn the whole of this treatise

¹ Sir Charles Eliot, *hinduism and Buddhism*, Vol. II, p. 41.

of the Law to the end, who repeat it, understand it, and fully explain it to others? They, o Subhuti, will be endowed with the highest wonder (i.e. with what excites the highest wonder). And in that place, o Subhnti, there dwells the teacher, or one after another holding the place of the wise preceptor"_____ "And again, o Subhnti, if any sons or daughters of good families will learn this treatise of the Law, will remember, recite, and understand it, and fully explain it to others, they, o Subhnti, are known by the TathSgata through his Buddha-knowledge, they are seen, o Subhnti, by the Tathagata through his Buddha-eye. All these beings, o Subhnti, will produce and hold fast an immeasurable and innumerable stock of merit"——As to the one *gatha* of four lines, to be taken from this *sutra*, to be learned, repeated, understood and fully explained to others, in order to produce an immense stock of merit, it runs as follows.

"Stars, darkness, a lamp,

A phantom, dew, a bubble,

A dream, a flash of lightning, and a cloud,

Thus we should look upon all that was made".¹

In KumarajTva's Chinese translation this *gatha*, representing the essence of the *sutra*, runs as follows:

一切有爲法，如夢幻泡影，如露亦如電，應作如是觀。 The "sons or daughters of good families" are, as always in Chinese translations, designated by **善男子善女人**, "virtuous men and women".

Although there are six Chinese versions of this famous text (enumerated above, Ch. I, § 9, p. 17), made by celebrated Indian or Chinese priests, such as Bodhiruci I (A.D. 509), Paramartha (562), Dharmagupta (605), Huen-tsang (648) and 1-tsing (703), yet Kumarajiva's translation (A.D. 402) retained its fame and was used in China for ages. In A.D. 1411 an Emperor of the Ming dynasty, Ch'eng Tsu, even wrote a preface thereto, which is clear

¹ *Sacred books of the East*, Vol. XLIX, pp. 111—144.

evidence of the fact that it was still preferred to all other versions.

We saw above (Ch. I, § 9, p. 17), that in the sixth century A.D. the founder of the *T'ien-t'ai* school in China explained this *sutra* orally, and that his disciple Kwan-ting recorded his words in No. 1550.

Two other great schools, the *Avatamsaka* (*Hwa-yen*, *Kegori*) (9th and 11th centuries), and the *Dhyana* (*Shen*, *Zen*) (14th century) sects, wrote commentaries upon it and their priests have venerated and used it from ancient times down to the present day. It was printed in many editions, and treated as a separate work, although it was also the ninth *sutra* of the *Mahaprajnaparamita* (the *Dai-hannyakyo*, Nanjo No. 1). Even in Sanskrit it was printed, in *Lanja* writing, as used in Tibet.¹ Doubtless it was one of the most renowned Buddhist texts in Central Asia² and China;³ with regard to Japan we shall see that its ceremonial splendour declined in the tenth century and ended in the eleventh.

§ 2. *The Kongd-hannyakyo in Japan during the seventh and eighth centuries.*

As seen above (Ch. I, § 9), in A.D. 685 (10th month), this *sutra* was expounded in the Palace, evidently in order to cure the Emperor Temmu, who died the following year (IX 9). Other *sutras* used for this purpose were the *Yakushikyo* (686, V 24), the *Konkwomyokyo* (686, VIII 8) and the *Kwannongyd* (686, VII 28, VII 2); vegetarian entertainments of monks, penitential services (*kekwa*), offerings, dedication of a hundred Kwannon images,

¹ Max Müller, *Buddhist texts from Japan, Anecdota Oxoniensia*-, Eliot, *hinduism and Buddhism*, hi, p. 301.

² Eliot, i.1. Ill, p. 191.

³ Cf. above Ch. vii, § 13, p. 292: a penitential service at the Court of the Liang Emperor Wu Ti (502—549), based upon this text. Cf. Carter, *Invention of printing in China*, Ch. vii, pp. 39 sqq.

general amnesty, everything was done in vain to save the Emperor's life.¹

In A.D. 727 (Jinki 4, II 18) Shomu Tenno invited 600 monks and 300 nuns to the Palace and ordered them to perform *tendoktt* of the *Kongo-hannyakyo*, in order to dispel calamities.²

In A.D. 735 (Tempyo 7, Vhi 12) the same Emperor caused the monks of the great temples of *Dazaifu* (Tsukushi) and of all the temples of the other provinces to read this *sutra* against the pestilence which was killing so many inhabitants of that region. At the same time *gohei* were offered to local *Shinto* gods.³

In A.D. 758 (Tempyo hoji 2, VII 28) the Empress Koken had 30 copies of this *sutra* made in every province "for the Repose of the Court and Great Peace of the Realm". Twenty of these copies (chapters, but the text consists of only 14 leaves) had to be deposited in the *Kokubun sdji*, and ten in the *Kokubun niji* (the provincial state monasteries and nunneries, instituted in A.D. 741), where thenceforth this *sutra* had to be read by means of the *tendoku* system in addition to the *Konkwo-myo Saishookyo*, the principal text of those sanctuaries.⁴

In A.D. 797 (Enryaku 16, V 19) the Emperor Kwammu ordered *tendoku* of this *sutra* in the Palace and in that of the Heir Apparent, in order to avert the evil consequences of strange events (pheasants had assembled on one of the principal buildings of the Palace).⁵

In A.D. 806 (Enryaku 25, hi 17), on the very day of Kwammu Tenno's death, the *Kongo-hannyakyo* was selected as the last means of saving his life, for the monks of all the *kokubunji* of the country were ordered to read it twice a year, during seven special days of the second and eighth months,

¹ *Nihongi*, Ch. xxix, pp. 538 sqq., Aston II, pp. 371 sqq.

² *Shoku Nihongi*, Ch. x, p. 160.

³ *Ibid.*, Ch. XII, p. 199.

⁴ *Ibid.*, Ch. XX, p. 347.

⁵ *Nihon kiryaku*, *Zempen*, Ch. xin, p. 378.

in order to appease Sudo TennO's angry soul (cf. above, Ch. XI, § 7 F, pp. 467 sqq.; origin of the *higan* festival, Ch.Vhi, § 18, pp. 371 sq.).¹

From these facts we learn that the *KongO-hannyakyo* was used to dispel calamities, pestilence, the influence of evil omens and angry spirits, and to promote the repose and peace of the Imperial Court and the whole country. In cases of illness, either of the Emperor or other persons, like the eye-disease of the *Hossd* priest ChOgi of Yakushiji, who in A.D. 772 was cured by means of this *sutra*, read by the other monks for three days and nights,² it was believed to possess great protective power. In A.D. 797 another *Hossd* priest, Zenshu (善珠) of Akishino-dera, was summoned to the Palace, where he cured the Emperor Kwammu's son by expounding the *Hannyakyo*, i.e. the *Kongd-hannyakyo*; he was rewarded by being promoted to the rank of SOJO.³

§ 3. Splendour of the *Kongo-hannyakyo* in Japan during the ninth century and its decline in the tenth.

Among the 230 *sutras* and *abhidharmas* presented to the Emperor Kwammu in A.D. 805 (Vhi27) by SaichO (最澄) (DengyO Daishi, 傳教大師, A.D. 767—822), the founder of the *Tendai* sect, after his return from China, were four celebrated *sutras* written with golden characters, namely the *HokkekyD* (the *Lotus sutra*) (Nanjo No. 134), the *Kongd-hannyakyo* (Nanjo No. 10), the *Bosatsu kaikyo* (*Bosatsu-kaihongyd*, Nanjo No. 1096), and the *Kwan-MurydjukyD* (the *Sutra on the Meditation on Amitayus*, Nanjo No. 198).⁴

Another great *Tendai* priest, Enchin (圓珍) (Chisho Daishi,

¹ *Nihon koki*, Ch. Xhi, p. 62.

² Washio, p. 818, 1, s.v. *Chdgi*.

³ Washio, p. 709, 1, s.v. *Zenshu*.

⁴ Washio, p. 399, 2, s.v. *Saichd*.

智證大師, A.D. 814—891) wrote commentaries on the *Dai-hannyakyo*, the *Hannyashinkyo* (Nanjo No. 20) and the *Kongō-hannyakyo*.¹ As seen above, in China the founder of the *Tien-tai* school had explained the *Kongō-hannyakyo* orally, and his disciple Kwan-ting (A.D. 561—632) wrote his explanations in Nanjō No. 1550. No wonder therefore that the *Tendai* sect became the propagator of this text as well as of the *Dai-hannyakyo* in Japan, where the *Hosso* sect had used it in the eighth century. Yet, as we learn from the biography of Ichi-en (壹演), a *Shingon* priest who lived A.D. 803—867,² the *Shingon* priests too were sometimes devout "keepers" of this *sutra*.

Although the *Dai-hannyakyo* was the predominant *sutra* of the age, from A.D. 830 we see the *Kongō-hannyakyo* gradually rising in the Buddhist ceremonial circles of the whole country. Against pestilence especially its power was believed to be great, but it was also often read in order to expel other lurking demons from the capital and country, as for instance when the crops did not grow, or when a comet, an eclipse of the sun, an earthquake alarmed men as evil omens of great calamities, or drought ominously threatened the dread approach of famine and disease. The *Dai-hannyakyo*, however, being the most important text, used to be recited in the Palace for protection of the Court and country, whereas the *Kongō-hannyakyo* was nearly always read in the temples (Buddhist and Shinto) of the Home and other provinces. It is remarkable that the *tendoku* system was usually applied even to this short text.

In A.D. 830 (IV 26—28), when a serious plague raged in several provinces, slaying a large number of victims, Buddhist priests of great zeal were ordered to perform *tendoku* of this *sutra* for three days in all the *kokubunji* of the *gokinai* and other provinces; shortly afterwards (V 6—12) a hundred monks were invited to the *Daigokuden*, where for seven days they practised *tendoku* of

¹ Washio, p. 98 sq., s.v. *Enchin*.

² Washio, p. 16, 2 s.v. *Ichi-en*.

the *Daihannyakyo* against earthquakes and pestilence. The same year (intercalary XII, 24) strange apparitions, particularly dangerous towards the close of the year, caused the Emperor Junna to request five priests to read the *Kongd-hannyakyo* and to order the *Jingikwan* to expel the evil influences.¹ In A.D. 832 (V 18) both *sutras* (*Dai-* and *Kongo-hannya*) were read in all provinces to cause rain.²

During Nimmyo Tenno's reign (A.D. 833—850) this *sutra* was used repeatedly in combination with the Ceremony of Repentance in worship of *Bhaisajyaguru* (*Yakushi kekwa*, cf. above, Ch. Vhi, § 14), in order to remove the pestilence prevailing, and to cause a good harvest. this system was commenced in A.D. 833 (VI 8), when the new Emperor, who was a devout believer in the blessing power of the *Prajnaparamita*, ordered *tendoku* of the *Kongo-hannyakyo* in the daytime and *Yakushi-kekwa* at night, to be practised during three days in all provinces by Buddhist priests of great experience in religious rites. Each of them (20 in the largest and 17, 14 and 10 in the other provinces) received *fuse* (a donation) of three bushels of cereals from the regular taxes and ten bushels were offered to the *Triratna*. In this way the Emperor, whose health had just been restored by means of *kaji* (incantations), offerings to seven Buddhist temples and *tendoku* of *sutras*, endeavoured to save the country from the severe plague.³ The following year (A.D. 834, IV 6) the same ceremonies took place for the same reason, once more during three days, in all *kokubun-sdji*, and *kindan sesshd* (prohibition of the killing of living beings) was, as usual, considered a necessary measure accompanying the rites. Twenty days later (IV 26) in all Buddhist temples of the capital "on behalf of the (Shinto) gods of Heaven and Earth" one copy of the *Daihannyakyo* and 100000 chapters (in this case full copies) of the *Kongd-hannyakyo* were read by means of the *tendoku* system, "in order to drive off the cala-

¹ *Nihon kiryaku*, Ch. xiv, pp. 462, 464.

² L.I., p. 468.

³ *Shoku Nihon koki*, Ch. n, p. 180.

mitous vapours" (of pestilence).¹ In A.D. 837 (IV 25) the *Dai-hannyakyo* was combined with the nightly *Yakushihogo* ("precious name") against the calamities of heaven and earth (tendoku in all Buddhist temples, 3 days in each of the three decades of every month);² in the same year (VI 21) the *Kongd-hannyakyo* was read in the *kokubunji*, with nightly *Yakushi-kekwa* and *kindan sessho* (against pestilence).³ Shortly afterwards (Vhi 3) 15 priests performed the same ceremonies in the *Jdneiden*, on account of strange apparitions in the Palace.⁴ Other *sutras* used in those days were the *Hannya-shinkyd* (Nanjo No. 20), the *Yakushikyo* (No. 171), the *Saishookyo* (No. 126), the *Yuimakyo* (No. 146), the *KairyuokyD* (*Sagara Nagaraja Sutra*, No. 456, on behalf of the ambassadors to China), the *Ninnokyo* (No. 17), the *Hokkekyo* (No. 134) and the *Kongo-jumyo-darani-kyo* (No. 960, the *Jumydkyo*, translated A.D. 723—730 by Vajrabodhi and Amoghavajra; a *Shingon* text used when the Emperor was ill). The principal rites were the *Saishoe*, *Yuimae*, *Butsumyo-sange*; also the *Monju-e* (in worship of *ManjuSri*), the *Monju-hachiji-ho*, the *Emmeiho* ("to lengthen life") and the *Sokusaiho* (*fa tfc* ££, "to arrest calamity", against evil omens) are mentioned in the annals of that time, an important period in ceremonial life. As to the *Kongo-hannyakyo*, this was also used in A.D. 839 (V 11—13), 840 (VI 14—20), 841 (IV 2), 842 (hi 15) against pestilence and to obtain a good harvest.⁵ In A.D. 847 (XI 21), when a comet had appeared, fifty priests were invited to the *SeiryOden* of the Palace, where they performed *tendoku* of this *sulra* in the daytime, and at night *Juichimen* (*Kwannori*) *ho* (rites in worship of the Eleven-faced AvalokiteSvara, belonging to the mystic school).

¹ Ibid., Ch. in, p. 193.

² Ibid., Ch. VI, p. 235.

³ *Nihon Kiryaku*, *Zempen*, Ch. xv, p. 492.

⁴ *Shoku Nihon koki*, Ch. vi, p. 237.

⁵ *Shoku Nihon koki*, Ch. vii, p. 258; Ch. IX, p. 279; Ch. x, p. 294, Ch. XI, p. 309.

this lasted three days, and at the same time the *Sokusaihd* (another *Shingon* ceremony) was practised by 14 priests in the *Shingon-in* of the Palace.¹

In Montoku TennO's time (A.D. 850—858) the *Kongd-hannyakyo* was used in A.D. 852 (XII 26) (in all provinces against pestilence), and in A.D. 857 (V 3 and 8), when 150 priests performed *tendoku* of this text for three days in the great *Shinto* shrines of *Kamo* and *Matsu-no-o*, and 104 priests celebrated the same ceremony in the *Daigokuden*, because evidently an eclipse of the sun had aroused great dread of all kinds of calamity.²

Under Seiwa TennO (A.D. 858—876) the years A.D. 865 and 866 were calamitous on account of plague and drought, against which the *Daihannyakyo*, the *Hannya-shinkyd*, the *Ninnd-hannyakyo*, the *Kongd-hannyakyo* and the *Kujakuo-kyo* (the Peacock *sutra*, Nanjo No. 311) were used (the *Ninnokyo* was read in 866, IV 26 on account of the fact that the *Ôtenmon* of the Palace had been destroyed by fire). As stated above, the *Daihannyakyo* was read in the Palace (*Daigokuden*, *Shishinden*, *Naiden*, *Nanderi*) and sometimes in the great Buddhist sanctuaries; also the *Hannya-shinkyd* was sometimes recited in the Palace (as in A.D. 865, IV 5 and V 13), but the *Kongo-hannyakyo* (repeatedly mentioned together with the two other *Prajña-paramita-sutras*, and in 867 (XI 29) also with the *Ninnd-hannyakyo*, the third text of this kind) was nearly always limited to the temples, *Shinto* as well as Buddhist, of the *gokinai* and other provinces. Only in A.D. 847 (XI 21) *tendoku* of this *sutra* took place in the *Seirydden*, as stated above, and in 865 (VII 12) it was read at the *Kenreimon*, one of the Palace gates, in order to ward off the prevailing pestilence from the Emperor's residence;³ and in A.D. 878 (II24) during three days ten priests performed *tendoku* of it in the

¹ Ibid., Ch. XVH, p. 388.

² Montoku, Tenno *jitsuroku*, Ch. iv, p. 495; Ch. ix, p. 553.

³ *Nihon sandai jitsuroku*, Ch. xi—xiv, pp. 168—262.

Hosshd-in, while fifty others read the *Daihannyakyo* in the *Shishinden*.¹

In A.D. 868 (IV 16) a thousand chapters of the *Kongd-hannyakyo* were read by twenty Buddhist priests in the *Shinto* shrine of Keta in Noto province, because the Emperor was ill, and messengers were sent to ten Buddhist sanctuaries, in order to pray and perform meritorious works.²

In A.D. 869 (hi 3) *gohei* were sent to the local *Shinto* gods of all provinces, and *tendoka* of the *Kongd-hannyakyo* and the *Daihannyakyo* was ordered for three days, during which no killing of living beings was allowed. These measures were taken against the pestilence, predicted for that summer by *iheOnyoryd*. The same year (XII 25) *tendoku* of the *Kongo-hannyakyo* took place in all provinces during three days, "in order to avert disastrous earthquakes, storms and inundations, and to suppress spying enemies from a neighbouring country (the Shiragi pirates)".

In A.D. 871 (VI13) the provinces of the TosandO, HokurokudO, Sanindo, SanyOdO and Nankaido were ordered to offer *gohei* to the local *Shinto* gods of famous mountains and large marshes, and to perform *tendoku* of the *Daihannyakyo* and the *Kongd-hannyakyo*, "in order to pray for sweet rain".³

In A.D. 872 (III23) on account of many strange apparitions, considered to be evil omens, messengers with *gohei* were sent to all *Shinto* temples, and in each of these shrines *tendoku* of the *Kongd-hannyakyo* was performed.⁴ Thus we see that the *Shinto* gods were often connected with this *sutra*, and that their blessing power was believed to be strengthened by the recital of this text. With regard to evil omens, when in the same year (A.D. 872, V 30) in a separate chapel of the *Kokubunji* of Suruga province a big snake had devoured 31 chapters of the *Hannya-shinkyō* (the

¹ Ibid., Ch. XXXIII, p. 481.

² Ibid., Ch. XV, p. 271.

³ Ibid., Ch. XVI, pp. 284, 298.

⁴ Ibid., Ch. xxi, p. 352.

Prajna-paramita-hrdaya-sutra, Nanjo No. 20), the diviners of the *Jingikwan* declared this to be an omen of fire and pestilence, which had to be averted by the governor of that province (VII29).¹

In A.D. 875 (XII 13) drought, pestilence, war and fire were expelled by means of *tendoku* of the *Kongd-hannyakyo*, practised by Imperial order by seven priests for three days in all *kokubun-soji* and *nijl* (provincial monasteries and nunneries) and in all *jogakuji* (officially established Buddhist shrines), and *gohei* were sent to the famous Shinto gods of all provinces. The *sutra* was read in the daytime, and at night the holy names of *Yakushi* and *Kwannon* were invoked.²

At the rain ceremonies of this and the following years (875, VII15; 877, VI 26, VII7; 878 IV 29; 880 VI 26) the Peacock and the Great Cloud *sutras* as well as that of the Benevolent Kings (*Ninnokyo*) and the *Mahaprajna-paramita sutra* (*Daihan-nyakyo*) were read, but the *Kongo-hannyakyo* was not mentioned.³ As a matter of fact it was used more in times of pestilence than of drought.

In A.D. 884 (II13), when the Emperor Kwoko ascended the throne, 25 monks of *Saidaiji*, led by a dignified priest, on behalf of his Majesty performed *tendoku* of 50 *kwan* of the *Kongo-hannyakyo* and repeated the *Emmei shingon* ("magic formula for lengthening life", in worship of Samantabhadra or Vajrasattva) ten thousand times.⁴

In A.D. 885 (X 19), when the *Jingikwan* predicted pestilence on account of an evil omen, the Emperor endeavoured to avert this calamity by inviting 20 priests to the *Jijuden*, where they had to practise *tendoku* of the same *sutra*.⁵ The following year,

¹ *Ibid.*, Ch. xxi, p. 357; Ch. xxii, p. 358.

² *Ibid.*, Ch. xxvll, p. 420.

³ *Ibid.*, Ch. xxvii, p. 414; Ch. XXXI, pp. 465 sq.; Ch. xxxm, p. 487; Ch. xxxvn, p. 543.

⁴ *Ibid.*, Ch. XLV, p. 623.

⁵ *Ibid.*, Ch. XLVhi, p. 671.

however, when the Emperor was ill (he died in A.D. 887, Vhi26), the famous *Tendai* priest Enchin (Chisho Daishi) (814—891) celebrated the *Goma* (*homa*) rites for five days in the *Shishinden*, but the *Kongd-hannyakyo* was not used. ' this was the time when the ever growing influence of the *Tendai* sect caused the *Hokkekyd* (the Lotus *sutra*) to begin its splendid task among the ceremonial texts of Japan. In A.D. 888 (1X27) it was read on behalf of the deceased Emperor's soul, and in 889 (1X24) the *Hokke hakka* (probably then mentioned for the first time) took place in *KajojL*² For many years we do not hear the name of the *Kongo-hannyakyo*, but in A.D. 898 (hi 28) a thousand *kwan* of it were read by means of the *tendoku* system, for three days, in the 15 great Buddhist temples, against the prevailing plague.³

In the tenth century this *sutra* is seldom mentioned. In A.D. 930 (Vhi25) the Udaijin Fujiwara no Sadakata had a hundred *kwan* of it read on *Tendaيسان* (*hieizari*), in order to restore the Emperor Daigo's health.⁴ In A.D. 949 (hi 30), when *sagl* (snowy herons) had assembled upon the roof of a Palace building, this evil omen was averted by reading this text in the *Kwantochd* ("official Eastern Government Department"),⁵ and in the same year (VII25) thirty priests recited it by means of *tendoku* in the *Benkwanchd*, another Government office, once more in order to remove the evil influence of strange apparitions.⁰

In A.D. 975 (XII 21), when a library was destroyed by fire at night, the cause of the disaster being unknown, this evil omen was averted by *tendoku* of the *Kongd-hannyakyo*.⁷

this is the last time we found this text mentioned in the *Annals*. Even in A.D. 1276 and 1281, when the Mongols attacked

¹ Ibid., Ch. XLIX, p. 699.

² *Nihon kiriyaku*, *Zempen*, Ch. xx, p. 752.

³ Ibid., *Kohen*, Ch. I, p. 774.

⁴ Ibid., *Kohen*, Ch. I, p. 812.

⁵ Ibid., Ch. hi, p. 859.

⁸ Ibid., Ch. in, p. 862.

⁷ Ibid., Ch. vi, p. 951.

Japan, its blessing power was not used, and in the course of time the *Ninnokyo*, *Hokkekyd*, *Daihannyakyo*, *Jumydkyd*, *SaishGd-kyd*, *Yuimakyd*, *Kwannongyd*, *Kujakudkyd* (the Peacock sGtra), and *ShQukyd* (the Great Cloud sutra) were recited in its stead.

Thus its ceremonial influence soon came to an end, but it remained of course in the hands of thousands of priests, especially of the *Tendai* sect, and at the end of the eighteenth century we read that the *Tendai* priest Jishn (who died in A.D. 1801), was a faithful reader, not only of the *Daihannyakyo*, which he perused 36 times, but also of the *Kongd-hannyakyo*, which he read no less than fifty thousand times! ¹

¹ Washio, p. 426, s.v. *Jishu*.

CHAPTER XIV.

THE YAKUSHIKYŌ (BHAISHAJYAGURU-SOTRA) AND THE SHICHI-BUTSU-YAKUSHIKYO (THE SOTRA OF THE SEVEN HEALING BUDDHAS).

§ 1. *Contents of the Yakushikyo (Nanjo No. 171).*

The translations given by Poh Śrimitra, Dharmagupta and Hien-tsang (Nos. 167 (12), 170 and 171, A.D. 317—322, 615 and 650, cf. above, Book I, Ch. I, § 10, p. 19, where we dealt with the different translations and commentaries) are of the same length (three pages of the Kyoto edition printed with movable types).¹ Evidently they are all versions of the same text, and if we follow Hien-tsang's translation we obtain practically the contents of all three. The title of this version, which was always used in Japan except at the Ceremony of the Seven Healing Buddhas (when I-tsing's text was used) is as follows: *Yakashi Rurikwo Nyorai hongwan kudoku kyo*, 藥師瑠璃光如來本願功德經, "Sutra on the original vows and meritorious deeds of the Medicine-Master, the Tathagata Vaidurya-light".

At Manjusri's request the Buddha explained to a large crowd of Bodhisattvas, great Śravakas, kings, ministers, brahmans and merchants, devas, nagas, asuras, gandharvas etc., how far in the East, beyond numberless ("ten Ganga sands") Buddha lands, there is a world called "Pure Vaidnrya" (lapis lazuli) (*Jdruri*, 淨瑠璃), ruled by a Buddha whose name is "The Medicine

¹ IX, 9, pp. 869-872; 895-898; 898-901.

Master, Vaidnrya-light Tathagata" (*Yakushi Rurikwo Nyorai*, 藥師瑠璃光如來, *Bhaisajyaguru Vaiduryaprabhasa Tathagata*), a Buddha perfect and unsurpassed in wisdom.

When walking the Bodhisattva road, this Buddha had originally made 12 great vows with regard to the resplendent body and the blessing power, to be obtained by him on having reached Buddhaship.

1. A bright and beautiful body, illuminating the numberless worlds by its brilliant light and causing all living beings to obtain bodies resplendent like his own.

2. A body like *vaidurya*, inside and outside pure, without any stain, emitting a light brighter than that of sun and moon, and illuminating the darkness for the living beings of the world, so that they may walk and work at their will.

3. Causing, by means of the *upayas* of immeasurable, unlimited wisdom, all sentient beings to obtain an inexhaustible abundance of things they use and to want for nothing.

4. Causing all heterodox sentient beings to find rest in the road of *bodhi*, and all *Srdvakas* and *Pratyekabuddhas* (adherents of the *Hlnayana* doctrine, the Old Buddhists, and the solitary contemplative philosophers)¹ to find peace in *Mahayana*.

5. Giving perfect purity of life to numberless sentient beings and causing those who have trespassed against the commandments on hearing his name to return to purity, so that they do not fall upon the evil roads.

6. Curing all those whose bodies are weak and whose organs (also the minds) are in a bad condition, and to cause them to gain wisdom and health by hearing his name.

7. Causing all sentient beings who are ill and helpless to obtain recovery, peace and joy of body and mind, and wealth, and to obtain the unexcelled *bodhi*, by hearing his name.

8. Causing suffering women, who desire to cast their female

¹ Cf. Kern, *Manual of Buddhism*, p. 61.

bodies away, to become men and to gain insight into *bodhi* by hearing his name.

9. Liberating all sentient beings from heterodoxy and evil ideas and giving them correct views, causing them finally to practise the Bodhisattva actions and to testify speedily to the unsurpassed Bodhi.

10. Causing those who are in prison or are about to undergo capital punishment or other sufferings, imposed upon them by the law of a king, to be freed from all their misery by his power, felicitous, blessing, majestic, divine.

11. Causing all sentient beings who are suffering from hunger and thirst to obtain excellent drink and food, rest, joy and health.

12. Giving those who are poor and have no raiment plenty of beautiful garments and precious ornaments.

In this Buddha's pure, beautiful land without women, evil paths and sounds of suffering, there are two Bodhisattvas, Sunlight and Moonlight (日光, 月光, *Nikkd* and *Gwakkd*, *SUrya-prabha* and *Candraprabha*, his two attendant Bodhisattvas), leaders of an innumerable crowd of other Bodhisattvas, and guardians of this Buddha's Correct Law.

Pretas, animals and beings in hell shall be reborn as virtuous men, once they have heard this Buddha's name; and if wicked people, who worship the demons of mountains and woods, make offerings to Yakshas and Rikshasas, write the names of those they hate and make their images in order to commit evil sorcery and to kill them, if those people hear this Buddha's name, all those evil actions become harmless, their hearts become benevolent and without hatred, they all enjoy what they themselves receive, and without attacking others they give one another mutual assistance.

If virtuous people who have kept the eight (commandments and) fasts or have received and kept the rules of the doctrine for one year or three months, in order to be reborn in Amitayus's Paradise, hear the name of the Buddha Bhaishajyaguru,

at the time of their death eight Bodhisattvas shall come (through the air), borne by their divine miraculous power, and show them the way thither, where they shall be reborn by transformation, spontaneously, amidst lotus flowers of various colours. And if they are reborn in a heaven, they shall not be exposed to rebirth on one of the three evil roads, but be reborn as a *cakravartin raja* or as a Brahman or a rich merchant. And women who hear his name and keep it in mind shall never again have a female body.

Then ManjuSri promised to spread this doctrine in later times among virtuous men and women by means of all kinds of *upayas*, and to cause Bhaishajyaguru's name to penetrate into their ears. "If they receive, keep and read this *sutra*, or explain it on behalf of others, or copy it themselves, or teach others to do so, or if they respectfully make offerings to it of all kinds of flowers, incense, garlands, flags, canopies and musical instruments, put it in a bag of variegated silk and place it on a high throne in a pure place, the Four Deva Kings with their followers and numberless other Devas shall all come thither to protect them. Where this *sutra* shall be spread and that Buddha's vows and blessing power and name heard, there shall be no more any cases of untimely death nor shall evil demons seize the vital spirits of the worshippers, and if they have seized them they shall be restored to their former bodily and mental peace and joy.

The Buddha said: "So it is, so it is, ManjuSri; it is as you have explained. If pure, devout and virtuous men and women wish to make offerings to that Buddha, they ought first to make and erect his image and place it upon a pure throne and scatter all kinds of flowers, burn all kinds of incense, and adorn that place with all kinds of flags. For seven days and seven nights they must keep the eight commandments and fasts, eating pure food and purifying themselves by bathing and perfumes, and putting on new and pure garments. Their hearts must be free from any impurity or anger, and towards all sentient

beings they must be full of blessing, full of peace and joy and mercy, compassionate, ready to sacrifice themselves, and composed of mind. They must beat drums and make music and sing in praise of that Buddha, and make *pradaksina* circumambulations around his image, turning towards his right side (i.e. to the left, with their right side turned to the Buddha). Further, they must think of that Buddha's original vows and meritorious deeds, and reading this *sutra* they must reflect upon its meaning and broadly explain it. Then all their wishes shall be fulfilled: long life, felicity, independence, sons or daughters, no bad dreams or visions, no strange birds assembling in their dwellings, or other apparitions (of evil foreboding), no fear of water, swords, poison, precipices, wild animals, poisonous snakes and other reptiles, invasions from other countries, robbery and riots. Those who make offerings to that Buddha and worship him shall be free from all those fears. Those who have trespassed against their commandments and fear lest they fall upon the evil roads, shall not receive that punishment if they make offerings to that Buddha; and women in labour shall be quickly freed from their pain and give birth to good and healthy children, if they invoke that Buddha and make offerings unto him".

on the Buddha's questioning Ānanda as to whether he believed in the blessing virtue of that Buddha, Ānanda answered that he believed the Tathagata's words and had no longer any doubt, whereupon the Buddha again extolled the great blessing power of Bhaishajyaguru and his great vows.

Then a Bodhisattva Mahāsattva, called "The Saviour" (救脱, *Kudatsu*)¹ arose from his seat and with his right knee on the ground and joining his palms he said to the Buddha: "When in future times people are very ill and die and come before King Yama, they shall still return to life, awakening like as from a

¹ Cf. *Daijiten*, Fig. 21 (an image of this Bodhisattva, a national treasure of Shūjōji, 秋條寺, in Yamato province).

dream; regaining consciousness after 7, 21, 35 or 49 days, they shall remember the retributions of their good and evil deeds and be virtuous unto their death, if during their illness their relatives on their behalf take refuge in the Buddha Bhaishajyaguru, and request the monks to perform *tendoku* (partial reading) of this *sutra*, to light seven rows of lamps and to hang up five-coloured sacred flags to prolong life. Therefore all virtuous men and women must make offerings to that Buddha".

Then Ānanda asked the Bodhisattva which offerings these should be, whereupon the latter answered that on behalf of those who were seriously ill and wished to recover, their relatives must keep the eight commandments and fasts for seven days and seven nights and offer drink and food and all kinds of utensils to the monks, according to their competence. "Six times, (thrice) in the daytime and (thrice) at night, they must worship that Buddha and make offerings to him. They must read this *sutra* 49 (7X7) times and light 49 (7X7) lamps and make seven images of him; and before each of those images they must place seven lamps, as large as the wheel of a wagon, which must burn incessantly for 49 days; they must also make banners of five-coloured silk, 49 feet long, and set free living beings of divers kinds, unto the number of 49". Then they may escape from danger, untimely death and evil demons. As to kshatriyas and baptized kings, in times of calamity, sickness of the people, attacks from other countries, riots, strange phenomena with regard to the stars, eclipses of the sun or moon, bad weather, storms and drought, they must be benevolent and compassionate towards all living beings and grant amnesty to all prisoners and by means of the afore-said offering ceremony make offerings to the Buddha Bhaishajyaguru. Then in consequence of these roots of virtue and on account of the

power of the original vows of that Buddha, the countries of those kings shall forthwith obtain rest, seasonable weather, and good harvests, and all living beings of those countries shall have health and peace and joy, nor shall they be distressed by yakshas and other evil demons (rakshasas, pisacas, i. e. vampires, etc.), or by evil apparitions. Those kshatriyas and baptized kings shall have a long life, bodily strength and health, independence and increasing wealth. If Emperors, Empresses, Princes, officials or ordinary people are ill, they shall be cured and all other calamities shall be removed by erecting five-coloured sacred flags, lighting lamps and keeping them burning continually, setting living beings free, scattering flowers of various colours, and burning every kind of incense".

Then at Ānanda's request the Bodhisattva "The Saviour" explained the nine kinds of untimely death, in which cases life is exhausted and yet may be again prolonged. This is the case when patients die through lack of medicine and nursing or when the physicians give them wrong medicines; when they are put to death, punished in accordance with the law of a king; when through hunting, amusements, lewdness, drunkenness, dissipation and immoderation their vital spirits have been seized by the kinnaras (evil demons); when they die through fire; when they are drowned; when they are killed by wild animals; when they fall from a precipice; when they are injured by poisonous herbs, spells or krityas ("demons raising corpses"); and when they die of hunger and thirst. These are the nine kinds of untimely death, (formerly) explained in brief by the Buddha, but there are also innumerable other kinds.

Among the crowd were twelve Great Generals of the Yakshas, called Kumbhira, Vajra, Mihira, Andra, Anila, Śāṇḍila, Indra, Vajra (?), Mahoraga, Kinnara, Catura and Vikarśa (cf. below), each of whom had 7000 Yakshas as his followers. They all addressed the Buddha in chorus, saying: "Now thanks to the Buddha's majestic power we have heard the name of the Buddha

Bhaishajyaguru, the Tathagata Vaidurya light, and we no longer fear the wicked roads. Now until the end of our life we all unanimously take refuge in the Buddha, the Dharma and the Sarigha. We shall carry on our back (i. e. we shall assist and protect) all living beings and cause righteousness and prosperity, abundance, peace and joy everywhere, in villages and towns and in the lonely woods. Those who propagate this *sutra*, receive and keep in mind the name of that Buddha, revere him and make offerings to him, shall be protected by us and our followers and be saved from all sufferings, and all their wishes shall be fulfilled. And also those who are seriously ill and wish to be saved, must read this *sutra*, and braid our names with five-coloured threads, unloosening them after the fulfilment of their wish.

Then the Buddha praised the Great Generals of the Yakshas and said that, thinking how to retribute the favours and blessing power of the Healing Buddha, they must thus give blessings, peace and joy to all sentient beings.

When Ānanda asked him about the name of this *sutra*, the Buddha said: "Ananda, this doctrine (gate of the Law) is called 'The original vows and virtuous actions of the Buddha Bhaishajyaguru Vaidurya-light explained', and 'The sacred incantations for the fulfilment of the vows, made by the twelve holy Generals to give abundance to all sentient beings, explained'¹, and 'All obstacles of deeds (consisting in actions) removed'. Thus must you keep it in mind".

After these words of the Bhagavat all the Bodhisattvas Mahsattvas, Great Śravakas, kings and ministers, Brahmins and merchants, and the whole of the big crowd of Devas and NSgas, Yakshas, Gandharvas etc., having heard the Buddha's explanations were greatly rejoiced, received them faithfully and respectfully, and went away.

§ 2. Contents of the Shichibutsu-Yakushikyd (Nanjo No. 772).

I-tsing's translation, entitled *Yakushi Rurikwo Shichi-Butsu hongwan kudoku kyo* (Nanjo No. 172, A.D. 707), is much larger (pp. 901—908). It is divided into two fasciculi, the first of which deals with the vows (8, 8, 6, 4, 4, 4, 12) of the Seven Healing Buddhas, *Yakushi Shichibutsu*, 藥師七佛, their names, and those of their paradises, all lying in the East, far away, beyond 4—10 myriads (grains of Ganga river sand) of other Buddha lands. The last of the seven is *Yakushi Rurikwo Nyorai*, the "Medicine Master Vaidnrya-light" with his twelve vows. The series opens with the eight great vows to cure, relieve and save all living beings, uttered at the beginning of his Bodhisattva career by the Buddha "Virtuous Name, King of Felicity (善稱名吉祥王如來, *Zenshdmyo Kichijo-o Nyorai*), whose beautiful Eastern Paradise is named "Excelling in Light" (光勝, *Kwosho*). Thereupon the Buddha explains the eight great vows of another Buddha, residing still further away in the East, in a Buddha land called "Wonderful Treasure" (*Myoho*, 妙寶). The name of that Buddha is "Precious Moon, Majesty of Wisdom, Sound of Light, Independent King" (寶月智嚴光音自在王如來, *Hogwatsu Chigon Kwd-on Jizai-d Nyorai*); those who hear his name shall be protected and saved in various circumstances and ways.

So it goes on, the first fasciculus (or chapter) being entirely devoted to those Buddhas and their vows. The *Bukkyo daijiten* (pp. 740 sq.), where their names and those of their lands are enumerated with the numbers of other Buddha lands beyond which they are situated in the East, gives also another list of names of seven worlds and Buddhas, the two last of which are not in the East but in the South. Those names are found in Nanjo No. 528, a very short *sutra*, where the Buddha explains to ŚSriputra their names and blessing power (6 leaves, translated by Huen-tsang in A.D. 651).

The so-called *Shichibutsu-Yakushi* or *Yakushi-Shichibutsu*, the "Seven Healing Buddhas", are those found in the text translated by I-tsing (Nanjo No. 172). Although the *sutra* treats them as seven different Buddhas, the fact that they were worshipped together and called by the name of the last of them (the only Buddha spoken of in the older text of Poh Śrimitra, Dharmagupta and Ihien-tsang) indicates that the worshippers considered them to be seven manifestations of the same Healing Buddha. Evidently I-tsing translated a text of later date, for the other translators, especially Ihien-tsang, would not have omitted the other six Buddhas if they had found them treated in their text. Moreover, there are several magic formulae in I-tsing's text, explained by the Buddha for the sake of all living beings (pp. 903a, 9056, 9076, 908a); these are lacking in the older text, although one of the names, given by the Buddha to the *sutra* at the end of that text, speaks of "sacred incantations" with regard to the vow of the Twelve Yaksha Generals (in the translations of Poh Śrimitra and Ihien-tsang, not in that of Dharmagupta). this seems to point to magic formulae, omitted by the translators. otherwise the second fasciculus of I-tsing's text gives the same details about the two attendant Bodhisattvas Snrya and Candra, the eight Bodhisattvas "borne by their divine transcendental power", who show the way to Amitayus' Paradise to those who have heard Bhaishajyaguru's name, and the vow of the Twelve Yaksha Generals. Worship is prescribed, however, not to Bhaishajyaguru Buddha alone, but to the Seven Buddhas (p. 9066). Apparently the author of this text has enlarged the older work; as to the magic formulae, he introduced the Seven Buddhas explaining the largest of these *dhSram*, after the vow of the Twelve Generals. Probably he added all these incantations except that regarding this vow. No. 173 seems to have been a copy of the Tibetan version of this later text.

§ 3. Famous images of Yakushi Nyorai, his attendant Bodhisattvas and the Twelve Yaksha Generals.

A. Yakushi, Nikko and Gwakko.

The two attendant Bodhisattvas *Nikkd* and *Gwakkd* (日光, 月光, *Suryaprabha* and *Candraprabha*, Sunlight and Moonlight), mentioned in Nanjo Nos. 167 (12), 170 and 171, formed with *Yakushi Nyorai* the so-called *Yakushi sanzō* (三尊), represented in sculpture and painting. According to the *Kokon-mokurokusho* (古今目錄抄, written in the Kwangen era, A.D. 1243—46) the figures of the Northern wall of the *Kondō* of *Horyūji* in Nara, which date from the seventh century, are *Yakushi Nyorai* with his Bodhisattvas; but according to the *Kokkwa* No. 315, II it is *Hoso* (*Hosho*) *Nyorai* (寶相, *Ratnaketu*, the Southern Buddha of the *Konkwoydkyo*, cf. above, Ch. VIII, § 7), whose precious pearl has been mistaken for Yakushi's medicine-pot. on the Eastern wall, where we should have expected to find Yakushi's figure, another Eastern Buddha, *Akshobhya*, one of the Five Great Buddhas, is represented.

Famous bronze images of Yakushi dating from the seventh and eighth centuries are those of the *Kondō* of *Hdryūji* (*Kokkwa* No. 169, VII) (beginning of the seventh century, Suiko period; *abhaya* and *varada mudra*, made with the right hand raised and the left held down, both with palm in front: fearlessness and blessings); *Ko*(香) *Yakushi* of *Shin Yakushiji* in Yamato province (*Kokkwa* No. 166, VI, standing on the lotus, right hand lifted with palm in front (*abhaya mudra*, which gives fearlessness), a medicine box in the left hand, which is hanging down; attributed to Shotoku Taishi, but made later, in the Hakuho era, A.D. 673-685); and the *honzon* of *Yakushiji*, Nara. This image was cast either by order of Temmu Tenno (A.D. 672—686) or by Gyōgi Bosatsu (行基, A.D. 670—749) at the command of the Empress Gemmei (A.D. 707—715). The Buddha is seated on a throne (*Kokkwa*

Mr. 96, V); on the left and right are represented the two attendant Bodhisattvas *Nikko* and *Gwakkd*, standing on lotus seats, and one hand raised with its palm in front. Six Buddhas are seen in his halo (his own manifestations); his right hand makes the *abhaya-mudra*, the left is lying in his lap with its palm upwards (*varada-mudra*, bestowing blessings) (*Kokkwa* No. 153, VII).

The *honzon* of *Shin-Yakushiji* is a wooden statue of this Buddha, seated cross-legged and making the *abhaya-mudra* with his right hand; a medicine pot in his left, which lies on his lap in *varada-mudra*. He has no crown, but a very elaborate halo with six Buddhas and a blazing pearl on top (Tempyo era, 8th century). A *kanshitsu* (乾漆, dried lacquer) image of Yakushi, made in the same era, is that of the Shingon shrine *Kdzanji* (高山寺) in Katono district, Yamashiro, where one of his two attendant Bodhisattvas (a magnificent *kanshitsu* image of the Tempyo era) is also preserved (*Kokkwa* No. 159, VI; 33, V). This Buddha has neither a crown nor a halo; he makes the *abhaya* and *varada-mudras* and is seated cross-legged, whereas the Bodhisattva is seated with his right leg drawn up.

Wooden statues of *Nikko* and *Gwakko*, standing upon lotus seats, wearing a Bodhisattva crown and with a long lotus flower in their hands (the sun and the moon on top of the lotus flowers) are found in *Jingoji*, Kyoto; they date from the middle of the ninth century (*Kokkwa* No. 229, VII). With regard to pictures of *Surya* (*Nitteri*), represented as a Bodhisattva, we may refer to *Kokkwa* No. 237, HI (painter unknown, 9th century, *Toji*, the famous *Shingon* sanctuary in Kyoto), and to *Kokkwa* No. 212, V and VI (*Nitten*, *Gwatten* and *Bonten*, three of the twelve protectors of the zodiacal signs, painted by Takuma Shoga in A.D. 1192; also in *Tdji*). *Kokkwa* No. 206 (I and II) gives similar screen-paintings of the Twelve Zodiacal Gods, attributed to the same painter and preserved in *Jingoji*, on Takao-san. Although they do not belong to Yakushi Nyorai's retinue, they are represented as Bodhisattvas with crowns and lotus flowers.

The *Fusd ryakki* repeatedly mentions Yakushi images, made in the seventh and later centuries. In A.D. 668 (the seventh year of Tenchi Tenno's reign) in Shiga district, Ōmi province, *Sufuo kuji* (崇福寺) (i.e. *Shigqodera*, 志賀寺, one of the 15 great Buddhist temples mentioned in the *Engishiki*) was erected. The following images were then made and offered to this shrine: one seated *Miroka Butsu*,¹ 16 feet high (this was the principal image), with his two attendant Bodhisattvas *Hokkerin* and *Daimydsō*, 法花林, 大妙相, "Dharmaoflowerowood" and "Great Wonderful Shape" (these *Miroka sanzō* were also the principal deities of *Taema dera*, erected in A.D. 682),² placed in the *tonrftf*; one seated Yakushi Butsu with his two attendant Bodhisattvas (*Nikkd* and *Gwakko*), placed in the *kodo* (expounding hall); one seated *Amida Butsu* with his two attendant Bodhisattvas (*Kwannon* and *Seishi*) placed in the small *kondd* and the seated *Shihoobutsu*, 四方佛, the "Buddhas of the four quarters", probably *Aksobhya* (E.), *Ratnasambhava* (S.), *Amio tabha* (W.), and *Amoghasiddhi* (N.), (each) with two attendant Bodhisattvas, placed in the three storied pagoda.³

In A.D. 680 (the ninth year of Temmu Tenno's reign, 11th month), when *Yakushiji* was built on account of the Empress' illness, on the altar there were placed a bronze "Sumeru seat" (*Shumioza*), 16 feet high, the images of *Yakushi*, *Nikko* and *Gwakko*, and two of *Kwannon*. Further, outside the curtain, beneath the altar and in front of the Buddha, on both sides the 12 *Yaksha*

¹ A *Mirokuoe* or Maitreya festival was held there in A.D. 756 (Tempyo" Sho"ho" 8, 111) by Tachibana no Naramaro; and in the same year (VIII) the Empress Koken offered a hundred religious works to this temple. This Buddha Maitreya was also worshipped in A.D. 815 by Saga Tenno* (*Daijii*, II, p. 2061, 3, s.v. *Shigaodera*).

² *Genko Shakusho*, Ch. xxvm, p. 1137. Maitreya represented and worshipped as a Buddha, cf. Grünwedel, *Buddhistische Kunst in Indien*, p. 159; *Mythologie des Buddhismus in Tibet and der Mongolei*, p. 122. About the *Miroka sanzō* cf. *Daijiten*, p. 1690, 1, s.v.

³ *Fusd ryakki*, Ch. v, p. 520.

generals were placed, variegated images, seven *shaku* five *sun* high. In addition to these images there were embroidered figures of *Amida*, *Kwannon* and *Seishi*, and, in the *Naiden*, bronze images of these three; in the Western building sliding doors represented *Maitreya's* paradise (*Mirokujodo*). Further there were lions, demons, "Yaksha-shaped devas", the *Ni-d* and the *Kongd-rikishi* (Vajra-holding, Law-protecting Deva's) (at the central gate), sixteen images in all.¹

In A.D. 726 (Jinki 3, VI15), when the Dajo Tenno (the Empress Genshd) was indisposed, Shomu Tenno ordered *hojo* (the liberation of living beings) in all provinces, and in the Eastern *kondd* of *Yamashina-dera* (the *Hosso* shrine *Kofukuji*), erected for this purpose, were placed the images of Yakushi and his two attendant Bodhisattvas.²

In A.D. 759 (Tempyo hoki 3, VIII3) the Chinese priest Kien-chan (鑑真和尚, Kanshin osho, the founder of the *Vinaya* sect in Japan), on behalf of the soul of the Emperor Shomu, who had made a vow, but died in A.D. 759, erected *To-Shddaiji*, 唐招提寺, generally called *Shodaiji*, one of the Seven Great Temples of Nara (later instead of this shrine *Saidaiji*, erected in A.D. 765, is enumerated among these seven).

In the *kondo* *Locana's* image, 16 feet high, was placed; this had been made by the Chinese priest I-tsing (義靜, *Gijo*); in the *kodo* the *Buddha Maitreya* with his two attendant Bodhisattvas, also made by a T'ang priest. In the dining-room *Yakushi's* paradise (*jodo*) and *Amida's* figure with his two attendant Bodhisattvas *Kwannon* and *Seishi* were represented on sliding-doors (*shoji*), given by Fujiwara no Nakamaro Ason (Emi no oshikatsu, conquered in A.D. 764 by Dokyo, and killed). A *Kensaku-do* was devoted to the images of *Fuku-kensaku Kwannon* (*Amoghapafa Avalokitesvara*, a gold-coloured image) and the *hachibu-shu* (八部衆, Deva's, Nagas, Yakshas, Gandharvas,

¹ Ibid., Ch. V, p. 527.

³ Ibid., Ch. VI, p. 551.

Asuras, Garudas, Kinnaras and Mahoragas), presented by Fujiwara no Kiyokawa, the great ambassador to China, who had remained in China and obtained dignities from the Chinese Emperor. Finally, the *Issaikyo*, the whole Canon, consisting of 4208 *kwan*, had been copied on behalf of the State by the *Daisdzu Kenkei*, 賢影, written 賢璟 by the *Genko Shakusho*¹ and 賢憬 by Washio, who says that 5048 (the ordinary number) was the number of *kwan*, and that he was a *Hosso* priest of *Kdfukuji*, the first who ascended the altar and received the commandments in A.D. 756 from the Chinese *Vinaya* priest Kanshin, when the latter practised the *Kamma (karma) no ho* in *Todaiji*²

In A.D. 788 (Enryaku 7) Saicho (Dengyo Daishi, A.D. 767—822), 21 years of age, erected a chapel on *Hieizan* (which afterwards became the main hall (*hondo*) of the famous monastery called *Enryakuji*), and with his own hands made a life-size wooden image of *Yakushi Nyorai*. The name of his chapel was *Kombon chudo ichijo shikwan-in*, 根本中堂一乘止觀院, "original central chapel, temple of deep meditation on the only vehicle" (to Nirvana, according to the Lotus *sutra*), generally abbreviated into *Chudo*, "Central chapel", the Northern and Southern buildings, also erected by him, being the *Monjado* and the *Issaikyo*.³

In A.D. 803 (Enryaku 22, interc. X 23) Saicho made four images of *Yakushi Nyorai*, more than 6 shaku high, which he called "Tathagata, King of Virtuous Name and Felicity, of the Unsurpassable Paradise" (*Mushd-jddo Zenmyosho-kichijo-o Nyorai*). He

¹ *Genko Shakusho*, Ch. xxn, p. 1026, cf. below, Ch. xv, § 5.

² Washio, p. 283, 2, s.v. *Kenkei*] *Fuso ryakki*, *bassui* (extract), Junnin TennC, p. 573.

³ *Fuso ryakki*, Kwammu TennS, p. 581; cf. p. 626 (A.D. 886), *Yakushi* image made by Saicho and placed in the Eastern Pagoda building; *Shaka* image made and placed in the Western Pagoda building; temple erected for the protection of the state. As to the *Yakushi* of the *Chudo* cf. Ch. xxv, p. 698 (A.D. 936, saved from the fire which destroyed the *Chudo* and more than 40 other buildings), and p. 720 (A.D. 955, worshipped).

made these images in *Kamado-yama-defa* in *Dazaifu* (Chikuzen), in order to obtain a good voyage to China for the four ships of the ambassador, with whom he went to that country. This is clear evidence of the great protective power ascribed by him to Yakushi Nyorai.¹

In A.D. 927 (Encho 5, II 25) and in A.D. 929 (IX 17) an Imperial Prince and the four sons of the Sadaijin Fujiwara no Tadahira (who published the *Engishiki*) had Yakushi images made and a *Yakushi jodo* painted to celebrate the 60th and 50th birthdays of Fujiwara no Kiyozane and Tadahira. The former held a religious ceremony in the Momosono palace and copied the *Hokkekyo*, *Yakushikyo*, *Kongo-jumyo-kyo* and *Hannya-shin-kyo* on variegated paper with illustrations in gold and silver. The latter gave a vegetarian entertainment (*sai-e*) to the monks in *Hoshoji* (法性寺) (erected by Tadahira), where they placed a silver Yakushi image before the Vairocana of the main hall, whereas the painting of this Buddha's paradise was hung in the hexagonal Buddha hall.²

In A.D. 983 (Tengen 6, III 22) the Court nobles (*huge*) "sacrificed"¹ (*kuyo*, i. e. erected) *Enyuji* (圓融寺) (the Emperor *Enyu* abdicated the following year and was buried in A.D. 991 in the mausoleum north of this temple) in Yamashiro, Katono district, and placed there (as *honzon*) the statues of the Seven Healing Buddhas; East of the pond they built a *Hokkedd*.*

In A.D. 988 (Eien 2, III 26) the Udaijin Fujiwara no Ason Tamemitsu, lamenting the death of his daughter, concubine of Kwazan Tenno, erected *Hojiuji* (法住寺) in Kyoto. The central image in the *Gokendo* (五間堂) was a gold-coloured *Shaka*, sixteen feet high, seated cross-legged, and on the left and right there were gold-coloured images of Yakushi, Kwannon, Emmet

¹ Ibid., II. p. 588.

² Ibid., Ch. xxiv, pp. 684, 690.

³ Ibid., Ch. xxvll, p. 748.

and Nyoirin (Kwannori), six feet high. In the *Hokke-sammaido*¹ *Fugen* (Samantabhadrd) was represented, riding on a six-toothed elephant, and in the *Jogyo-sammaido* Amida with the *Shishosha* (四攝衆, the "Four Ruling Bodhisattvas", *Shisho Bosatsu*, belonging to the 37 saints of the *Kongokai*, *Kongo-ko*, 金剛鉤, *Kongd-saku*, 索, *Kongd-sa* 鑊, and *Kongd-rei* 鈴,, "Vajra hook, rope, chain and bell").² Two years later (A.D. 990, Eiso 2, III 20) the Dajo Tenno (Kwazan) had a five-storied pagoda built in the compound of *Enyuji*, with four pictures of *Mahavaifocana* and the statues of *Amida*, *Shaka*, *Yakushi* and *Miroku* upon the altar.³

In A.D. 1010 (Kwanko 7, III 18) the Emperor Ichijo offered statues of *Shaka*, *Monja* and *Fugen*, gold-coloured statues of the Seven Healing Buddhas, and 1000 copies of the Lotus *sutra*; it is not said where they were placed,⁴ but we learn from the *Nihon kiryaku* that it was in the *Nanden*, the "Southern building" of the Palace.⁵

In A.D. 1050 (Eisho 5, III 16) the Kwampaku Sadaijin Fujiwara no Yorimichi added a new chapel, a *sutra* repository and a bell tower to *Hojoli* (法成寺) in Kyoto (erected A.D. 1022 by his father Michinaga), with gold-coloured statues of *Mahavairocana*, 26 feet high, *Shaka* and *Yakushi*, 16 feet high. Here we find *Shaka* and *Yakushi* as *Mahavairocana*'s attendants, an idea of the mystic school; in addition to these statues the *Shitennd*, *Fukukensaku Kwannon*, *Fudo Mydd* and *Daiitoku* were placed in the chapel.⁶ There was also a special *Yakushido* in this compound, an *Amidado* and a *Hokkedo*, which were all destroyed by the

¹ Cf. above, Ch. vhi, § 18 B, p. 359.

² *Fuso ryakki*, Ch. xxvn, p. 755. As to the *Shishosha* cf. *Daijiten*, p. 720,3; pp. 480 sqq.

³ *Fuso ryakki*, Ch. xxvn, p. 756.

⁴ *Ibid.*, Ch. xxviii, p. 767.

⁵ *Nihon kiryaku*, *kohen*, Ch. xi, p. 1079.

⁶ *Fuso ryakki*, Ch. xxix, p. 794.

big fire of A.D. 1058 II 23,¹ but the two former chapels and the *kondo* were rebuilt in A.D. 1065, when the Emperor Go-Reizei was present at the dedicatory ceremony (X 18) and granted a great amnesty to the Empire.² In the *Yakushido* the Seven Healing Buddhas were worshipped, for in A.D. 1091 (Kwanji 5, VIII 7) we read that a severe earthquake damaged their images.³

In A.D. 1063 (Kohei 6, X 29) the Court nobles erected a new shrine within the compound of *Enryakuji* on *Tendaizan* (i.e. *Hieizari*), with gold-coloured images of *Yakushi*, *Nyoirin Kwannon* and *Monja*. They called it *Jissd-in* (實相院), and in the *Sammaido* they placed a *Saptaratna stupa* (*shippd toba*) with a copy of the *Hokke-rengkyo*, decorated with gold paint (*kondei*), within it.⁴

Similarly a gold-coloured *Yakushi Nyorai*, sixteen feet high, with *Nikko* and *Gwakko*, belonged to the new images of the newly erected Eastern *kondo* of *Kofukuji* in A.D. 1067 (Chiryaku 3, II 5),⁵ and to those of the *kondo* of *Enshuji* (圓宗寺), erected in A.D. 1070 (Enkyu 2, XII 26) (with *Mahavairocana*, *Ichiji-kinrin* and the devas of the six heavens).⁶ Finally, in A.D. 1083 (Eiho 2, X 1) the Emperor Shirakawa invited 160 monks and went in person to *Hoshoji* (法勝寺), where the *Tendai zasu* Ryoshin (良眞) led the dedicatory ceremony of the nine-storied pagoda, the *Yakushi-do*, and the octagonal chapel.⁷ Evidently the Healing Buddha, either with his two attendant Bodhisattvas or in a group of seven Buddhas, occupied an important place in the *Tendai* cults of the great temples of the eleventh century.

¹ L.I., p. 800.

² L.I., p. 808.

³ Ibid., Ch. xxx, p. 843.

⁴ Ibid., Ch. xxix, p. 806.

⁵ L.I., p. 810.

⁶ L.I. p. 816.

⁷ Ibid., Ch. xxx, p. 34; octagonal because Mount Potalaka, Kwannon's heaven, was said to have this form.

§ 3, B. *The Twelve Yakṣa Generals and the Eight Bodhisattvas.*

The zodiacal signs are connected by the Chinese Buddhists not only with the twelve Devas mentioned above, but also with the twelve Yakṣa Generals, spoken of in the *Yakushikyo* (Nos. 167 (12), 170 and 171), who promised to protect all faithful readers of that *sutra* and devout worshippers of *Yakashi Nyorai*, and who were praised for this virtuous vow by the Tathagata. Evidently their number has caused the Chinese Buddhists to worship them, not only as attendants of the Healing Buddha, but also as protectors of the twelve zodiacal signs, i.e. of the regions, months and hours connected with them.

The *Butsuzd-zui* (published A.D. 1690; Ch. IV, p. 1), followed by the *Bukkyo daijii* (hi, p. 4408, 1, s.v. *Yakashi juni jinshd*), gives their names, *honji* (Buddhas, Bodhisattvas and one Devi), zodiacal signs, and attributes, but in the reverse order and therefore with other zodiacal signs than those given in the list of the *Bukkyo daijiten* (p. 934, 1, s.v. *Juni shinsho*) which differs with regard to some of the *honji* too. The *Bukkyo daijiten* must have borrowed its details from an other work and not from the *Butsuzo-zu'f*, for its list gives the names in the order of the *sutra* and the zodiacal signs with which they correspond; moreover it mentions three other *honji* names, e.g. that of the Bodhisattva *Nyo-i-rin Kwannon*, instead of that of the *Devi Marici*, as fifth of the *honji*. They all follow Ihien-tsang's transcription of the twelve names of the Yakṣa Generals. The list of the *Daijiten* is as follows (See p. 552).

It strikes us at once that Amitabha and his two Bodhisattvas are placed in entirely wrong quarters: E.N.E., N.N.E., and E., instead of in the W., W.N.W. and W.S.W., where we find them correctly in the *Butsuzo-zu'f* and the *Daijii*. There we find the following *honji*, zodiacal signs and attributes.

Hüen-tsang	Japanese	Sanskrit	honji	Sanskrit	Zodiac
1. 宮毗羅	Kubira	Kumbhira	Miroku	Ṣaitreya	子 N.
2. 伐折羅	Basera	Vajra	Daiseishi	Mahāsthāna-prāpta	丑 N.N.E.
3. 迷企羅	Meikira	Mihira	Amida	Amitabha	寅 E.N.E.
4. 安底羅	Anteira	Aṇḍira	Kwannon	Avalokiteśvara	卯 E.
5. 額儺羅	Anira	Anila	Nyoirin Kwannon	Cintāmanicakra Avalokiteśvara	辰 E.S.E.
6. 珊底羅	Santeira	Śaṇḍila	Kokūzō	Ākaśagarbha	巳 S.S.E.
7. 因達羅	Indara	Indra	Jizō	Kṣitigarbha	午 S.
8. 波夷羅	Haira	Vajra (?)	Monju	Mañjuśrī	未 S.S.W.
9. 麻虎羅	Makora	Mahoraga	Dai Itoku Myō-ō	Mahābalaguṇa Vidyārāja	申 W.S.W.
10. 眞達羅	Shindara	Kinnara	Fugen	Samantabhadra	酉 W.
11. 招杜羅	Shōtora	Catura	Dai Nichi	Mahāvairocana	戌 W.N.W.
12. 毗羯羅	Bikara	Vikarāla	Shaka	Śakyamuni	亥 N.N.W.

Japanese	honji	Sanskrit	Zodiac	months	hours	attributes
1. Kubira	Miroku	Maitreya	亥	10th	9-11 P.M.	big sword
2. Basera	Daiseishi	Mahasthana-prāpta	戌	9th	7-9 P.M.	sword
3. Melkira	Amida	Amitābha	酉	8th	5-7 P.M.	single-pointed vajra
4. Anteira	Kwannon	Avalokiteśvara	申	7th	3-5 P.M.	precious pearl
5. Anira	Marishi	Maṛīcī	未	6th	1-3 P.M.	arrow
6. Santeira	Koktōzō	Ākāśagarbha	午	5th	11-1 P.M.	conch
7. Indara	Jizō	Kṣhīṭigarbha	巳	4th	9-11 A.M.	halberd
8. Haira	Monju	Mañjuśrī	辰	3rd	7-9 A.M.	bow and arrow
9. Makora	Yakushi	Bhaiṣajyaguru	卯	2nd	5-7 A.M.	axe
10. Shindara	Fugen	Samantabhadra	寅	1st	3-5 A.M.	precious pearl and staff
11. Shōtora	Kongoshu	Vajrapāṇi	丑	12th	1-3 A.M.	big sword
12. Bikara	Shaka	Śākyamuni	子	11th	11-1 A.M.	three-pointed vajra

Here Amitabha and Bhaishajyaguru are placed in their proper quarters, West and East, but it is strange that one of the *honji* of Yakushi's attendants is that Buddha himself! Strange also is the figure of the *devl MarTct* among these Buddhas (Amida, Yakushi and Shaka) and Bodhisattvas. Vajrapani has taken Mahavairocana's place, whose name we can hardly dispense with in connection with Amitabha and Śākyamuni. Evidently the list of the *honji* is better in the *Daijiten*, but that of the zodiacal signs is correct in the *Butsuzd-zui* and the *Daiji*. In the *Kokkwa* (Nr. 116, VII, p. 149) the connection of the Twelve Generals with the zodiacal signs is given in a third way, apparently in order to combine the first month (寅) with the first General (Kubira), but in doing so the quarters do not agree with the *honji* (not given in the *Kokkwa*). Here the transcription of names, used in Nanjo No. 167(12), Poh Śrtmitra's translation, is followed, where e.g. the first general is called 金毘羅, *Kompira* (Kumbhira).¹

The names of the Eight Bodhisattvas, who according to the *sutra* shall appear at the death of devout worshippers and lead them to Amitabha's Paradise, are not given in the text, but their number recalls the Eight Great Bodhisattvas of NanjD Nos. 880, 981 and 997.² These eight are: ManjuSrT, AvalokiteSvara, Maitreya, AkaSagarbha, Samantabhadra, Vajrapani, Sarvanivaranavishkambhi, and Kshitigarbha, probably the same as those grouped around the Buddha Śākyamuni in the Elura Cave temples. on comparing this list with those given above, we see that there too all are found, except the seventh (and the sixth, Vajrapani, which is lacking in the list of the *Daijiten*). We find three Buddhas in the *Daijiten* (Amitabha, Mahavairocana and Śākyamuni), who are often worshipped together, eight Bodhisattvas and one Vidyaraja. These eight Bodhisattvas may

¹ Cf. *Daijiten*, p. 503, 3, s.v. *Kompira shin*.

² Cf. the present writer's treatise on **The Bodhisattva Ti-tsang (Jizo) in China and Japan** (1915), Ch. i, § 4, pp. 15 sqq.

have been considered by the author of the *sutra* as the guides to Amitabha's Paradise, namely Maitreya, Mahasthanaprapta, Avalokitesvara, Cintamanicakra AvalokiteSvara, ĀkaSagarbha, Kṣitigarbha, MañjuSrT and Samantabhadra. Nos. 2 and 3 are Amitabha's special attendants, and nos. 7 and 8 those of Śākyamuni.¹ They all belong to the 25 Bodhisattvas of Amitabha's retinue (where *Dai Itoku* too is mentioned as a Bodhisattva, cf. *Butsuzō-zui*, II, p. 90).²

According to the *Himitsu jirin*, however, the *Gojikkwanshō*, written by the Tendai priest Shingaku, 心覺, who died in A.D. 1181) and other works give the names of the Eight Bodhisattvas as follows: *Monju*, *Kwannon*, *Daiseishi*, *Hōdangē* (寶檀花) (?), *Mujin-i* (無盡意, i. e. *Aksaya-mati*),³

Yaku-ō (藥王), *Yakuōjō* (藥上) (*Bhaisajjaraja* and *Bhaisajyamudgata*, cf. Nanjō No. 305),⁴ and *Miroku* (*Maitreya*). These eight Bodhisattvas, except *Hōdangē*, are also found among Amitabha's 25 followers in the *Butsuzō-zut*.

As to the images of the Twelve *Yaksa* Generals, called the *Jani shin* (or *jiri*) *shō*, 十二神將, the "Twelve Divine (or Spirit) Generals",¹ a clay figure in *Shin Yakushiji* at Nara, attributed to Hada Tori (秦度利) and dating from the middle of the 8th century (Tempyō era), represents *Meikira*, the third of the twelve, *suijaku* of Amitabha (*Kokkwa* No. 203, VII). Two reliefs, representing *Meikira* and *Haira*, preserved in *Kōfukuji*, Nara, were made in Kōbō Daishi's time (Konin era, 810—823) and even attributed to him (*Meikira* with a single-pointed vajra, *Haira* without attributes, *Kokkwa* No. 222, VII). The wooden images of two of the Twelve Generals, found in the same temple

¹ Cf. Grunwedel, *Mythologie des Buddhismus in Tibet und der Mongolei*, p. 118 (8 Buddhas, namely Śākyamuni and seven others; "mit Amitabha und Gautama bildet er eine viel verehrte, beliebte Trias").

² Cf. *ibid.*, Ch. III, § 3, pp. 122 sqq.

³ Cf. *Himitsu jirin*, p. 1038, 2; *Daijiten*, p. 1709, 2, s.v. *Mujin-i*.

⁴ *Himitsu jirin*, p. 1063; cf. below, Ch. xvi, § 2, *Lotus sutra*, Ch. xxv.

and made by an unknown artist of the beginning of the 13th century, are reproduced in the *Kokkwa* No. 287, VIII: *Haira* (No. 8) with bow and arrow, and *Shatora* (No. 11) drawing his sword; two menacing warriors full of vigour and life.

Makora (No. 9), with an axe in his right hand, holds his left above his eyes, keeping a sharp look out for the demons against whom he has to protect Yakushi's worshippers, and another of the twelve Generals looks down with a menacing gaze as if the enemy were approaching from below (his attribute is lost). These two are beautiful wooden statues made by the great sculptor Unkei (運慶, Unkyo), the famous Buddhist monk, who in A.D. 1197 made the *Shitenno* of *Todaiji*, as well as *Dai Nichi Nyorai*, and in 1203 the *Ni-o* of the great Southern gate of the same temple; in 1218 by order of the Shogun of Kamakura the *Yakushi Nyorai* of the *okura-shindo*; the *Vairocana* of the *Kondo* of *Kdzanji*; *Pindola* of the *Rakando*, etc. The two statues of *Makora* and the other General, formerly belonging to *Kutaiji* (九體寺) in Nara, are now in the possession of Mr. Masuda (*Kokkwa* No. 109, VII; 116, VII).

A painting of the end of the Fujiwara period (12th century), belonging to the Kose school (Yamato-e), is a so-called *mandara* (*mandala*) of Yakushi Nyorai. This Buddha is seated on a high throne, cross-legged on a lotus, with a medicine pot in his hands, lying in his lap in *dhyana-mudra*, and two round haloes behind his body and head; twelve Buddhas (manifestations of the Buddha himself) are seen in the upper halo. The two Bodhisattvas *Nikko* and *Gwakkd*, with sun and moon resting on lotus seats in their hands, are standing before his throne, and on either side six of the Twelve Divine Generals, frightful demons with swords and other weapons, are ready to protect all faithful believers (*Kokkwa* No. 32, I, private collection of Mr. Matsu'i).

About A.D. 1247 the priest Shunei (俊英) of Kyoto, a well-

¹ Washio, p. 27, 1, s.v. *Unkyo*.

known painter whose sect is not mentioned, in fulfilment of a vow made a picture of Yakushi Nyorai and the Twelve Generals, which proved to have great divine power (*reikeri*).¹

In the *Wakan sansai zue* (和漢三才圖會, written A.D. 1713 by Terajima Ryoan, 寺島良安) Yakushi Nyorai's images are often mentioned among the *honzon* or "principal saints" of the temples of Japan. We find him e.g. in the Eastern Kondo of Kofukuji (Tempyo 20, A.D. 748, dedicated by the Emperor Shomu in order to save the life of his aunt oensho Tenno, who died the same year).²

other statues are Yakushi, Shaka and Amida (with Kwannon) in the middle chapel, Western pagoda (*Saitd-iri*) and in the Yogawa shrine of Enryakuji on Hieizan,³ Ishi (stone) Yakushi with his 12 spirits (神, the Yaksha generals), carved from the sparkling stone of the mountain at Ishi-Yakushi village, Ise province,⁴ and the same figures in the kondo of Takao-san Jingokokusoji (高雄山神護國祚寺), a temple erected in accordance with the vow of Konin Tenno (A.D. 770—781),⁵ in Yamashiro province. Yakushi as *honzon* of KwDryuji (廣隆寺), and of three other temples in Yamashiro; one of these images was dedicated by Yozei Tenno in A.D. 877, and another by Ichijo Tenno in A.D. 1003.⁶ Many Yakushi-do (chapels) and Yakushi images as *honzon* of larger temples are mentioned also in other provinces. In Kamakura we find him twice with his 12 attendant spirits; one of these groups was made by Unkei (beginning of the 13th century).⁷

All these sculptures and paintings are clear evidence of the

¹ Washio, p. 565, 1, s.v. *Shunei*.

² *Wakan sansai zue*, Ch. LXXhi, p. 1283, 2.

³ L.I., Ch. LXXI, p. 1160, 2.

⁴ L.I., Ch. LXXI, p. 1184, 2.

⁵ L.I., Ch. LXXII, p. 1235, 1.

⁶ L.I., Ch. LXXII, pp. 1244, 1; 1242, 2.

⁷ L.I., Ch. LXVII, pp. 1083, 2; 1085, 1.

great importance attached from the seventh to the thirteenth century by Japanese Buddhists to the worship of the Healing Buddha.

§ 4. *Expounding the Yakushikyo, and Yakushi-kekwa in Japan (A.D. 686—842 and 875).*

As seen above (Ch. I, § 10), in A.D. 686 (V 24) "the Emperor Temmu's body was ill at ease. Accordingly the *Yakushikyo* was expounded in the Temple of Kawara, and a retreat (*ango*) was held within the Palace".¹

As to the *Yakushi-kekwa* or "Rites of Repentance in worship of the Healing Buddha", we may refer to Ch. VIII, § 14. The fact is there mentioned that in A.D. 720 (Yoro 4, VIII 2) the Empress Gensho endeavoured to save the life of the Right Minister Fujiwara no Fubito by causing the *Yakushikyo* to be read for one day and one night in 48 Buddhist temples in and near the capital (4X 12, evidently in connection with Yakushi's 12 vows), and that (in accordance with the *sutra*) two days previously great amnesty had been proclaimed throughout the Empire on his behalf.²

The Minister died, however, the following day, and this may have been the reason that the *sutra* and its rites were not again used for 24 years.

Then, in A.D. 744 (Tempyo 16, XII 4) Shomu Tenno ordered *Yakushi-kekwa* to be performed during seven days in all provinces, probably in connection with the worship of Vairocana and the offering of ten thousand lamps in order to purify the people from sin towards the end of the year.

In A.D. 745 (Tempyo 17, IX 19), when the same Emperor was indisposed, not only *Yakushi-kekwa* were practised in all

¹ *Nihongi*, Ch. xxix, p. 541; Aston II, p. 376.

² *Shoku Nihongi*, Ch. vhi, p. 123.

Buddhist temples of the Capital and Home provinces and in all "pure places of renowned mountains", but also seven Yakushi images, 6 *shaku* 3 *sun* high, and seven copies of the *Yakushikyo* (each of one chapter) were made in the capital and in all the provinces. The second *sutra* then copied and read was the *Daihannyakyo*.¹ Evidently Shomu Tenno was a devout worshipper of Bhaishajyaguru, for after his abdication in A.D. 749 (Interc. V 23) he became a monk by the name of *Shoman* and retired to *Yakushiji*; his consort became a nun and took the name of Mampuku.²

The next year (A.D. 750, IV 4) his daughter, the Empress Koken, who, too, had a fervent belief in this Buddha, stated by proclamation that she took refuge to the *Yakushikyo* and performed *gyodo kekwa*, i. e. circumambulation of his image and rites of repentance in his honour, in order to purify the people from sin; at the same time she granted amnesty to the criminals of the whole country.³

In A.D. 751, X 23, when her father was indisposed, she invited 7x7 wise monks to the *Shin-Yakushiji*, where they during 7X7 days had to perform the rites in worship of Yakushi Nyorai for lengthening life; at the same time they received vegetarian entertainment, and amnesty was bestowed upon the people, all in accordance with the *sutra*.⁴ Three years later (A.D. 754, XI 8) she repeated these measures for the health and long life of her parents.⁵ Her father died in A.D. 756 (V 2), and a year after his death she entertained 1500 priests in *Todaiji* and had rites of repentance (probably *Yakushi-kekwa*) performed for seven days on behalf of his soul.⁶ Yet the death of her father may have

¹ *Shoku Nihongi*, Ch. xvi, p. 261.

² L.I., Ch. xvii, p. 286.

³ L.I., Ch. xviii, p. 294.

⁴ L.I., Ch. xviii, p. 298.

⁵ L.I., Ch. XIX, p. 311.

⁶ L.I., Ch. xx, pp. 322, 336.

diminished her belief in Yakushi's saving power, for she never again ordered his rites to be practised, even not when her mother was ill (A.D. 758, VII 4).

In A.D. 770 (Hoki 1, VIII 16), on the second seventh day after the death of the Empress Shotoku (Koken), *sutra* reading took place for her soul in *Yakushiji*.¹

In A.D. 773 (Hoki 4, XII 25) the Emperor Konin in accordance with the *Yakushikyo* invited wise Buddhist priests to a vegetarian entertainment and requested them to perform circumambulatory rites; at the same time he granted great amnesty, because compassion caused fields of felicity and glory of the dynasty.²

As to Kwammu Tenno (A.D. 781—806), not until A.D. 796 (Enryaku 15, X 21—27) did fear of drought and pestilence lead him to order *Yakushi-kekwa* in the Palace, to be practised by 40 monks, and in A.D. 805 (II 19), when he was ill, the same rites took place in all *kokubunji*; shortly before his death (A.D. 806, II 23) a copy of Yakushi's image and of the Lotus *sutra* were made to save his life.³

It was stated above (Ch. Vhi, § 14, pp. 303 sqq.), that under Nimmyo Tenno's reign the nightly *Yakushi-kekwa*, during three days combined with *tendoku* of the *Kongo-hannyakyo* in the day-time and performed in all *kokubunji* against drought and pestilence, were mentioned from A.D. 833 (VI 8) to 842 (hi 15); and that in A.D. 875 (XII 13) similar measures were taken by the Emperor Seiwa against drought, pestilence, war and fire.⁴ After this we do not again read about these rites.

§ 5. *Names of priests connected with the Yakushi cult.*

The first well-known name connected with the *Yakushi* cult is that of Shotoku Taishi (A.D. 574—622), who according to

¹ L.I., Ch. xxx, p. 528.

² L.I., Ch. xxxn, p. 572.

³ *Nihon koki*, Ch. V, p. 2; Ch. xii, pp. 43 sqq.; Ch. Xhi, p. 61.

⁴ *Nihon kiryaku*, *Zempen*, Ch. xvhi, p. 662.

tradition completed in A.D. 607, the 15th year of the Empress Suiko's reign, the building of the two great *shichidd-garan* (Buddhist temples • consisting in all of seven buildings) of *Shitennoji* in Naniwa and *Hdryu-gakumonji* (Horyuji) in Ikaruga (斑鳩). He placed the images of the *Shitennd* in the former sanctuary, and in the *kondo* of the latter the bronze image of *Yakushi Nyorai* (*Kokkwa* No. 169, VII), made in the same year. He thus fulfilled his original vow, made in A.D. 587 at the time of his father Yomei Tenno's death.¹ The maker of this Yakushi image is said to have been the celebrated *Tori* (止利), the first *Bukko* (佛工) or *Busshi* (佛師), maker of Buddhist images, of Japan.²

In A.D. 689, the third year of the Empress Jito's reign (VII 1) "in accordance with his request, the Buddhist priest *Jitoku* (自得), *Yemishi* of *Michinoku*, was granted a gold-copper image of *Yakushi Butsu* and a gold-copper image of *Kwanzeon Bosatsu*, a bell, a precious curtain, an incense burner, and a banner".³

Three priests of the *Hosso* sect are mentioned, namely *Zenshu* (善珠, A.D. 723—797), among whose many writings were some devoted to the *Mirokukyo*, *Saishdokyo*, *Yakushikyo* (a commentary of one chapter), and *Bommokyo*;⁴ *Gomyo* (護命, A.D. 750—834), who in A.D. 808 expounded the *Yuimakyo* in *Yamashina-dera*, in 826 performed *tendoku* of the *Yakushikyo* in *Shin-Yakushiji*, and the following year, after having become *sojo*, was appointed *koshi* (leader) of a meeting in which he explained the *Hokkekyo* for seven days and nights by order of the former Emperor *Saga*, who had himself copied this text with golden characters;⁵ and *Sehei* (施平), who in A.D. 827 at a religious meeting in the Palace discussed the Law with *Kukai* (Kobo Daishi) and other

¹ Washio, p. 615, 1, s.v. *Shotoku Taishi*

² Washio, p. 851, 1, s.v. *Tori*.

³ *Nihongi*, Ch. XXX, p. 552; *Aston II*, p. 393.

⁴ Washio, p. 709, 1, s.v. *Zenshu*.

⁵ Washio, p. 337, 1, s.v. *Gomyo*.

priests, when the Emperor Junna had made a *Yakushi* image and copied the *Rengehd-mandara* with golden ink.¹

In the same year the *Sanron* priest Gen-ei (玄睿) of *Saidaiji* praised (and worshipped) a *Yakushi* image.²

of the *Tendai* sect its founder, Dengyo Daishi (A.D. 767—822), in 788 expressed his devotion to this Buddha by carving his wooden statue and placing it in a shrine.³ Further, the famous Son-i (尊意, A.D. 866—940), afterwards *zasu* of *Enryakuji*, as a boy had this Buddha as his tutelary image, which he presented to his teacher as a precious gift.⁴ Another priest of the mystic branch of the *Tendai* sect was Annen (安然), a very learned monk of Hieizan; among the enormous number of his mystic works were writings devoted to the *shingon* (mantras) of *Yakushi*, as well as to *Amida*, *Monju*, *Fudo Myoo*, *Fukukensaku Kwannon* and *Koknzo* (AkaSagarbha).⁵ This priest lived towards the end of the ninth century; two centuries later another monk of Hieizan (*Myojitsu*, 明實, who died in A.D. 1093), proved to be a fervent worshipper of *Manjusri* (nine of whose pictures he daily painted and dedicated) and of *Bhaisajyaguru*, in whose central chapel he offered incense and flowers during 2800 (4X7X 100) days.⁶ The same combination of the *Monju* and *Yakushi* cults, connected with those of *Amida* and the Six *Jizd's*, is found in the biography of Enno (圓能), who died in A.D. 1151.⁷ In the first half of the 14th century the *Tendai* priest Jisho (慈紗, A.D. 1291—1368), when founding the *Mitsuzd-in* of the mystic branch of his sect in *owari* province, made *Yakushi* the *honzon* of this temple.⁸ Finally, in A.D. 1635, the priest Tansho (但唱), the founder

¹ Washio, p. 688, 1, s.v. *Sehei*.

² Washio, p. 293, 2, s.v. *Genet*.

³ Washio, p. 396, 2, s.v. *Saifid*.

⁴ Washio, p. 753, 1, s.v. *Son-i*.

⁵ Washio, p. 5, 1, s.v. *Annen*.

^a Washio, p. 1031, 1, s.v. *Myojitsu*.

⁷ Washio, p. 105, 1, s.v. *Enno*.

⁸ Washio, p. 430, 2, s.v. *Jisho*.

of the *Dainichi-in*, a mystic *Tendai* shrine in Musashi province, was said to have been born by the favour of Yakushi of Arima, to whom his mother had prayed for a child.¹

As to the *Shingon* sect, we found no names of its priests connected with the Yakushi cult before A.D. 1469, when Doyu (道瑜) of the *Shingi Shingon* sect wrote a work on *Yakushi goma* (a burnt offering, *homa*, in worship of Bhaishajyaguru).² The next name is that of the *Shingon* priest Shokai (照海, 1552—1616), who in A.D. 1605 caused an image of Yakushi Nyorai to be made and placed it as *honzon* in *Shimpukuji* (眞福寺), newly founded by him at the foot of Atago-san in Yedo.³ Finally, in A.D. 1674 the famous *Shingon* priest Jogon (淨嚴, 1639—1702), whose great activity in the service of Buddha's Law was highly appreciated by the devout Shogun Tsunayoshi (reigned A.D. 1680—1709), expounded the *Yakushikyo*, which apparently was one of his favourite works together with the *Daihannyakyo*, the *Fumonbon* (*Kwannongyo*), the *Amidakyo* and the *Rishukyo* (Nanjo No. 1034).⁴

We learn from the above facts that in the eighth century and in the first half of the ninth the *Hosso* priests, and thenceforward during many centuries those of the mystic branch of the *Tendai* sect were the principal worshippers of Yakushi Nyorai; until the fifteenth century the *Shingon* priests did not pay much attention to his cult. Yet in the eighth century the Indian patriarchs of the *Shingon* sect, Vajrabodhi and Amoghavajra, and the Chinese priest Yih-king had translated *kalpas* (ceremonial rules) on Yakushi's cult, and from the ninth century its mystic tendency was evident in Japan also.

¹ Washio, p. 788, 2, s.v. *Tansho*.

² Washio, p. 889, 1, s.v. *Doyu*.

³ *himitsa jirin*, p. 581, 1, s.v. *Shdkal*.

⁴ Washio, p. 663, 2, s.v. *Jogon*.

§ 6. *The mystic Yakushi-ho.*

When in A.D. 803 Dengyo Daishi (Saicho, A.D. 767—822), the founder of the *Tendai* sect, was about to go to China in order to study Buddhist doctrines, he is said to have held a *hojd-e* (放生會) or "Meeting for setting free living beings" in *Kamado-yamadera* in *Dzaiifa* (Chikuzen).¹ We saw above, that Hiiën-tsang's translation of the *Yakushikyo* prescribes the liberation of 7 X 7 living beings. Evidently he hoped to obtain Yakushi's powerful protection while crossing the sea, for this was one of the blessings bestowed by this Buddha upon his worshippers (arresting calamity, increasing wealth, removing illness, giving easy child-birth and a safe voyage).² According to the *Shingon* sect, however, he based his *Yakushi-hd* upon the *Ashiku-hd* (阿閼法), i.e. the ceremony in worship of the Buddha *Aksobhya*. The *Shingon* priest Ningai (仁海, A.D. 955—1046, especially famous for his successful rain ceremonies) declared *Yakushi* to be identical with *Ashiku* (*Aksobhya*) and placed him among the Five Buddhas of the *Kongo-kai*, because both are Buddhas of the East. others identified him with *Dai Nichi* (*Mahavairocana*) of the *Taizokai* (whose cult, as stated above, Ch. VIII, § 14, p. 301, was sometimes connected with that of *Yakushi*), or with *Shaka* (*Śfikyamuni*) and *Amida*. The variety of these explanations is due to the fact that at the time of the introduction of the mystic creed he had no place in the *Rydbu mandara*.

There are four *kalpas* (ceremonial rules, *giki*, 儀軌) of the Tantric school, explaining the meditation (*kwangyd*, 觀行) on and the prayers (*nenju*, 念誦) to *Yakushi Nyorai*. Two of them were translated in the eighth century by Vajrabodhi (who translated between A.D. 723 and 730) and Amoghavajra (who ended his work in A.D. 771). The third *kalpa* is entitled *Yakushi*

¹ He also made four *Yakushi* images, to protect the four ships, cf. above, § 3, A, p. 547.

* *Himitsu jirin*, p. 1064, 1, s.v. *Yakushi Nyorai*.

Rurikwd Nyorai shdsai jonan nenju giki (消災除難念誦儀軌, "Ceremonial rules for worshipping the Healing Buddha Vaidnrya-light, in order to extinguish calamity and remove difficulties"). According to the *Daijiten* (p. 1751, 3) this work, consisting of one fasciculus, was translated by an unknown author; according to the *Himitsu jirin* (p. 1061,2), however, it is a work of Yih-hing (一行), a famous pupil of Śubhakara-simha (A.D. 637—735), who lived A.D. 687—727. The fourth *kalpa* dates from a much later time, for it was translated by the Tibetan Śramana Sha-lo-pa (沙羅巴, Nanjo App. II 170), who lived A.D. 1259-1314.

The third of these *kalpas*, which are not found in the Chinese Canon, became the base of the mystic *Yakushi-hd* in Japan, on having been introduced by So-ichi (祚一), but we do not know when this priest lived. Before that time the rules of the *Aksobhya* ceremony were followed. ¹

As seen above (§ 3, A, p. 543), Yakushi's *madra* is the *abhaya mudra*, with the thumb slightly bent or, rarely, touching the middle finger. His other hand carries the medicine pot, or is sometimes making the *varada-mudra* (hanging down with palm in front, as a sign of bestowing blessings upon the worshippers, *yogwan-in* or *yomangwan-in*, 與滿願印, "fulfilling wishes"). This is the shape of the *honzon* of the *Kondo* of *Yakushiji* and *TojL*. As to that of *Hokaiji* (法界寺) in Yamashiro province, this carries the medicine pot upon the *hokaijo-in* (法界定印, "mudra of the *samadhi* of the Dharma-world", the hands lying in the lap, with the fingers joined and the tips of the thumbs touching each other: the so-called *dhyana mudra*). Evidently the oldest form in Japan is that with the *abhaya* and *varada-mudras* (*Kokkwa* No. 169, VII: *Horyuji*, beginning of the seventh century; cf. 315, II; No. 166, VI: *Shin Yakushiji*, the bronze K6-Yakushi, 7th century; No. 153, VII: *Yakushiji*, 7th century or beginning

¹ *Himitsu jirin*, p. 1062, 2, s.v. *Yakushi shdsai giki*.

of the 8th; No. 159, VI: *Kozanji*, Kyoto, *TempyD* era, 8th century). The wooden *honzon* of *Shin Yakushiji*, however, also dating from the *TempyS* era, bears the medicine pot in the left hand, which lies on the lap in *varada-mudrft*, whereas the right hand makes the *abhya-mudrQ*. The *dhyana-mudra* with the medicine pot is found in the *mandara*, reproduced in the *Kokkwa* No. 32, I (end Fujiwara, 12th century, described above, § 3, B, p. 556); this appears to be a later form.

Chinese paintings represent him also as riding on an elephant, with a *khakkhara* (a staff with iron rings) in his right hand and an almsbowl in his left, whereas *Nikko* is riding on a horse and *Gwakko* on a goose.¹

Central-Asian pictures of his paradise show this Buddha seated in the centre, in an attitude of preaching, and surrounded by *Sttryaprabha*, *Candraprabha* (*Nikko* and *Gwakko*), his other Bodhisattvas (here we see ten of them instead of eight, and four priests) and the Twelve *Yaksa* generals.²

In A.D. 843 (V8) the mystic *Yakushi-ho* was preferred to the nightly *Yakushi-kekwa*. this ceremony took place during three days in the *Joneiden* of the Palace, whereas the *Yakushikyo* was recited in the *Seirydden* and the *Daihannyakyo* in the *Daigokuden*, in order to avert calamities predicted on account of strange apparitions in the Palace and an uncommon colour of the sun.³

In A.D. 857 (Tenan 1, X 15) the two Shinto gods of *ōarai-isosaki* and *Sakatsura-isosaki*, two temples at the coast of hitachi province,⁴ considered to be connected with the *Yakashi* cult,

¹ *himitsu jirin*, p. 1063, 1.

² Sir Aurel Stein, *Serindia*, Pl. LVI and LVII, Vol. II, pp. 889 sq. (Caves of the thousand Buddhas, Tun-hwang); cf. *Mission Pelliot en Asie Centrale*, Les Grottes de Touen-houang, I—IV. About his cult in Tibet (often represented with his eight attendant Buddhas, or forming a trinity with Amitabha and Śakyamuni, cf. Grünwedel, *Mythologie*, p. 118, fig. 93—96; Waddell, *Lamalsm*.

³ *Sfiotcu Nihon kdki*, Ch. xlll, p. 337.

⁴ *Dai Nihon chimei jisho*, hi, pp. 3674 and 3703.

got the title of *Yakushi Bosatsu mydjin* (名神). Evidently they were thus declared to be manifestations of Yakushi's two attendant Bodhisattvas, *Nikko* and *Gwakko*.¹

§ 7. *The Shichibutsu-Yakushi-ho or Ceremony of the Seven Healing Buddhas, performed by the mystic branch of the Tendai sect (9th—14th cent. A.D.).*

In A.D. 849 (X 10) the monks of *Yakushiji* presented 40 copies of the *Yakushikyo* to the Emperor Nimmyo, on account of his 40th birthoay; but five months later (A.D. 850, III 21) the *Shichibatsu Yakushi-hoor* "Rite of the Seven Healing Buddhas" (based upon Nanjo No. 172) was practised in order to save his life, two days before his death. This ceremony took place in the *Seiryoden*, and pictures of the Seven Buddhas were hung in front of the Imperial *sudare* (bamboo-blind). In the court-yard and in the Southern court-yard of the *Shishinden* seven double rows of round lanterns (*rinW*, as used at the nocturnal *Yakushi* rites) were lighted. This is the first time we find this ceremony mentioned in the annals. Evidently it replaced the ancient *Yakushikekwa*.²

The great importance of the *SaishGe* of *Yakushiji*, held for the peace of the state from A.D. 830 to 1445 (cf. above, Ch. XI, § 8, B, p. 479) is clear evidence of the fact that the cult of *Yakushi Nyorai* and his *sutra* gradually gave way to that of another Sun-Buddha, namely *Amida* (the *honzon* of this festival), and the *Saishookyo*. The latter *sutra*, the *Yuimakyo*, *Daihannyakyo*, *Ninnokyo*, *Hokkekyo* predominated in the latter half of the ninth century and in the tenth and following centuries, the *Kongohannyakyo* was often used in the ninth and sometimes in the tenth, the *Hannya-shinkyō* occasionally from the 9th to the 19th century, the *Kujaku-d-kyo* and the *Sho-u-kyo* came into use in the middle

¹ *Nihon Montoku Tennd jitsuroku*, Ch. IX, p. 560.

² *Shoku Nihon kdk*, Ch. xix, p. 420; Ch. xx, p. 431.

of the tenth (A.D. 948, V 16, VI 14, for rain), the *Nehangyū*, *Jumyōkyō* and *Kwannongyō* in the eleventh (especially against drought and pestilence). As to the *Yakushikyō*, this *sutra* and the cult based upon it, once so powerful, in the ninth and tenth centuries for more than a hundred years were rarely mentioned, after which the mystic *Tendai* worship of the Seven Healing Buddhas brought new life to this cult.

In A.D. 956 (Tenryaku 10, V 11) the *Shichibutsu Yakushi-ho* was performed by the *Daisōjō* Ji-e (慈慧) of the mystic *Tendai* branch, assisted by six other priests, namely *Myōshō* (明請), an *Amidist* of *Hieizan*,¹ who recited the magic formulae (咒, *ju*, *dharani*, *Kakunin*, who sang the hymns of praise (唄, *fan*), and four others. It lasted seven days and seven nights, and was intended to promote the prosperity of the *Kujo* family; it took place in the *Bomon* pavilion (*Bdmonte*).²

In A.D. 1015 (Chōwa 4, V 1) the same ceremony was used in order to cure the Emperor Sanjō, who the following year abdicated on account of blindness. Thereupon (1016, V 1) this *Dajō Tenno* himself ascended *Tendaizan* (i. e. *Hieizan*), accompanied by the *Sesshō* (Regent), the great *Fujiwara no Michinaga*, the Left General *Yorimichi* (his eldest son) and all the other Court nobles, and on account of his eye-disease during seven days performed the *Shichidan mishiho* (七壇御修法, the "August Ceremony of the Seven Altars", i. e. the *Shichibutsu Yakushi-ho*).³

In A.D. 1020 (*Kwannon* 4, XII 14—20) *Michinaga* (called "the *Nyūdō*, the former *Dajō-daijin*"), who on the 13th had ascended *Hieizan*, celebrated the *Shichibutsu Yakushi-ho* there for seven days, returning to the capital on the 21st.⁴ Some days previously

¹ Washio, p. 1082, 2, s.v. *Myōshō*.

² *Kakuzenshō*, 覺禪抄, also called *Hyak-kwanshō*, 百卷抄, written about A.D. 1250 by the *Shingon* priest *Kakuzen*, and quoted by the *Himitsu jirin*, p. 502, 1, s.v. *Shichibutsu Yakushi-ho*.

³ *Nihon kiriyaku*, *kdhen*, Ch. xn, p. 1098; Ch. xm, p. 1104.

⁴ L.I., Ch. xm, p. 1125.

he had presented a fief of 350 houses as a permanent gift to *Murydju-in* (the Amitayus temple in the compound of the *Tendai* sanctuary *Hofiji*), dedicated by him that same year (hi 22). Apparently he had a great belief in the blessing power of these two Sun-Buddhas, Yakushi and Amitabha, the rising and the setting sun.

In A.D. 1024 (Manju 1, VI 26) in the compound of *Hojoji* the same great statesman dedicated a new chapel, *Joruri-in* ("Pure *Vaidurya* Temple") to the Seven Yakushi, whose images were placed there together with those of the Six Kwannons. on this occasion an Imperial vegetarian entertainment was given to the monks, and the *Tendai zasu* Ingen (as *koshi*) led the ceremony, which was attended by the Empress and the Kwampaku Yorimichi, MiChinaga's eldest son and successor.²

Four years later, in A.D. 1028 (Chogen 1, hi 7), on the day of the beginning of the Vernal Imperial *Sutra* reading (*Ki no mido(k)kyo*), Yorimichi entertained a thousand monks on *hieizan* and celebrated the *Yakushi-ho*.³

In A.D. 1142 (Koji 1, V 12) the *Shichibutsu Yakushi-ho* was performed by the Court in the central chapel of *Enryakuji* on *hieizan*, again with an entertainment of a thousand monks,⁴ and it was also one of the numerous ceremonies, practised in A.D. 1281 against the dangerous invasion of the Mongols. The Emperor Go Uda himself led this rite, which took place in the same chapel of *Enryakuji*, he was assisted by the *Tendai zasu* Kogo.⁵ Five years earlier (A.D. 1276, X 13—18; it must have been one day longer, for it always lasted seven days) the same Emperor and priest worshipped the Seven Healing Buddhas by means of this ceremony in the *Konoe-dono*, in order to pray for easy childbirth

¹ Cf. above, Ch. vii, § 16, B, p. 342.

² *Nihon kiryaku, kohen*, Ch. xlii, p. 1134.

³ L.I., Ch. XIV, p. 1147.

⁴ *Honcho seki*, Koji 1, V, p. 411.

⁵ *Zoku Shigusho*, Ch. v, *Zoku Kokushi taiki* Vol. I, p. 146 (KSan 4, VI 18).

on behalf of Shinyomei-Monin, Kameyama Tenno's concubine. *

There were seven altars, one before each of the Seven Buddhas, and seven *ajari* (*dcfiryas*, professors)² led the rites (*Shichibutsu-ajari*).³ The *Masu-kagami* (増鏡, written A.D. 1340—1350) relates that an Imperial Prince, the *Tendai zasu Jido*, 慈道, a well-known poet, who died in A.D. 1341,⁴ was the leader of the *Shichibutsu-Yakushi no ho*, which was celebrated at the same time as the mystic *Nyoirin-ho*, *Godampo*, *Ichiji-kinrin-bo*, *Nyohosonsho-ho* (Great Bear rite), *Nyoho-Butsugen-ho* (Buddha-eye rite), *Junde* (*Cunti*) (*Kwannon*)-*ho*, etc.⁵ It did not belong to the rites of the *Td-mitsu* (東密) or Mystic Sect of *Toji* (the *Shingon* sect), but was a great ceremony of the *Taimitsu* (台密) (the mystic branch of the *Tendai* sect) for the increase of wealth (*zdyakiy* 増益), and arrest of calamity (*sokusai*, 息災), especially of disease; these aims were the same as those of the *Yakushi-ho*, practised by the *Shingon* sect. According to the *sutra* those who wish to behold the Buddha and question him about good and evil must copy the text of the *sutra* and make images of the Seven Buddhas and of the Bodhisattva *Vajradhara* or *Vajrapani* (執金剛, *Shukongo*, 金剛手, *o s h u f* or 持金剛, *Jikongo*, "He who grasps or holds the *vajra*", or "Vajra-hand", a general term of the *Shingon* sect for the *vajra*-bearing Bodhisattvas of the *Taizokai*).⁶ A relic of the Buddha (*Busshari*) had to be placed in all these images, and before them sacrifice made and worship offered with a benevolent heart. Having received the eight commandments (and fasted), the worshippers must purify themselves by bathing and changing their attire three times a day, from the 8th to the 15th of the month. If they then recite the magic formulae 108 times daily with a

¹ L.I., Ch. iv, Kenji 2, pp. 113 sq.

² Cf. Kern, *Manual of Buddhism*, p. 84.

³ *Daijiten*, p. 742, 1, s.v. *Shichibutsu ajari*.

⁴ Washio, p. 429, 2.

⁵ *Masu-kagami*, *Kokushi taikei* Vol. XVII, Ch. xvlll, p. 1211.

⁶ *Himitsu jirin*, p. 444; *Daijiten*, p. 754, 3, s.v. *Shukongo*.

concentrated and calm mind, according to his own words in the *sutra* the Buddha will manifest himself in their dreams, explain to them what they have asked, and cause all their wishes to be fulfilled.

The rites are about the same as those of the *Yakushi-ho*; as to the images, the central figure is *Yakushi Nyorai*, with his right hand raised, palm in front (*abhaya-mudra*, *mu-i-in*, 無畏印, bestowing fearlessness) and holding the medicine pot in his left, with three other Buddhas above, and three below him.¹ The *Himitsu jirin* remarks, that *Yakushi* and *Shaka* are the only Buddhas who carry vessels (almsbowl and medicine pot).²

In A.D. 1598 (Keicho 3, IX 20), when the Emperor Go Yozei was ill, a *Shichijo Yakushi mode* (七所薬師詣) or "visitation of the Yakushi's of seven places" was performed by the ministers, whereas the *Daisojo Gyojo*, probably a priest of the *Shingon* sect or of the mystic *Tendai* doctrine, led the *goma* (*homo*) ceremony in the *Shishinden*.³ This may have been the *Yakushi-goma*, a mystic rite in worship of the Seven Healing Buddhas, mentioned in the *Bukkyo daijiten* (p. 1752,1, s.v.); the *Yakushi-kD* (講), "Discourse upon Yakushi", (*ibid.*) was a ceremony for worshipping *Yakushi Nyorai* alone.

We do not afterwards read about the mystic cult of the Seven Healing Buddhas nor of the public worship of the main figure; but, as seen above, in A.D. 1713, when Terajima Ryoan wrote the *Wakan sansai zue*, many temples and chapels were still devoted to his cult, and we may be sure that this is still the case at the present day.

¹ *Himitsu jirin*, pp. 501 sq., s.v. *Shichibatsu Yakushi-ho*.

² *Himitsu jirin*, p. 1063, 2, s.v. *Yakushi Nyorai*.

³ *Zoku Shigusho*, Ch. LI, Go Yozei, Keicho 3, *Zoku Kokushi taikēi*, Vol. II, p. 685.

CHAPTER XV.

THE KEGON, NEHAN AND YUIMAKYO (AVATAMSAKA,
NIRVANA AND VIMALAKIRTI SUTRAS) AND THEIR
FESTIVALS. THE Bommokyo (BRAHMAJALA-SUTRA).
THE ISSAIKŪ (DAIZOKŪ THE WHOLE CANON)
AND ITS FESTIVALS.

§ 1. *The sutras copied in A.D. 722 (XI 19) on behalf of the
Empress Gemmei's soul, and the Bommokyo (Brahmajala-sutra,
Nanjo No. 1087).*

In A.D. 722 (Yoro 6, XI 19) the Empress Qensho (A.D. 715 IX 2—
724 II 4) issued an Imperial ordinance to the effect that several
sutras had to be respectfully copied on behalf of the soul of
the *Dajo Tenno*, i. e. of her mother, the Empress Gemmei, who
acquired this title after having abdicated in A.D. 714 in favour
of her daughter, and who died in A.D. 721 (XII 7). The Empress
gave this order because of the approaching first anniversary of
her mother's death, for in the same edict she stated that on that
date (A.D. 722, XII 7) a vegetarian entertainment should be given
to the priests and nuns of all Buddhist temples in the Capital
and Home provinces, 2638 persons in all (a *shuki gosaie*). For
the same occasion 8 baptismal flags had to be made, a thousand
altar flags, 36 (4 X 9) lacquer tables, covered with ivory, 168
(3 X 7 X 8) copper bowls, and 82 (probably 84, i. e. 4 x 3 X 7)
boxes of willow wood.

The *sutras* to be copied were:

1. *Kegonkyo* (花嚴經), *Avatamsaka-sutra* (*Ganda-vyuha*) (Nanjo No. 88): 80 fasc.
2. *Daishukyo* (大集經), *Mahosannipata-sutra* (Nanjo No. 61): 60 fasc.
3. *Nehangyo* (涅槃經), *PafinifvQna-sutra* (Nanjo No. 113): 40 fasc.
4. *Dai-Bosatsu-zokyo* (大菩薩藏經), *Bodhisattva-pitaka-sutra* (Nanjo No. 1103): 20 fasc.
5. *Kwanzeongyd* (觀世音經), *Avalokitesvara sutra*, i.e. Ch. 25 of the *Lotus sutra* (Nanjo No. 137): 200 fasc.¹

The *Daishukyo* (Nanjo No. 61) (30 fasc.) is only mentioned again in A.D. 745 (Tempyo 17, V 8), when it was read for 3x7 days in the four great temples of Nara, the *Sanfon* shrines *Gwangdji* and *Daianji*, and the *Hosso* sanctuaries *Yakushiji* and *Kofukuji*] at the same time *gohei* were sent to the Shinto temples of all provinces, because it had not rained since the fourth month and the crops did not grow.²

As to the *Dai-Bosatsu-zokyo* (Nanjo No. 1103), this was Sanghapala's translation of the *sutra*, dealt with above in the Chapter on the Rites of Repentance (Ch. VIII, § 3, p. 258). We did not find it mentioned elsewhere in the annals. As it is a short text of only eleven leaves, the 20 fasciculi copied in A.D. 722 were 20 full copies.

The *Kwanzeongyd* (cf. above, Ch. I, § 11) will be treated below in Ch. XVI seeing it is Ch. 25 of the *Hokkekyo* (Ch. 24 in Kern's translation).

Here we may add the *Bommydkyo* (梵網經), *Brahmajala-siitra*, Nanjo No. 1087, translated by KumSrajTva in A.D. 406 (2 fasc.). In the preface his disciple Sang-chao (僧肇, App. III 2) states that it is the tenth chapter of a Sanskrit work on the *Bodhisattva hridayabhumi*, consisting of 120 fasc., 61 chapters. It belongs to the *Vinaya* of the *Mahayana*, and is translated as

¹ *Shoku Nihongi*, Ch. ix, p. 141.

² *Shoku Nihongi*, Ch. xvi, p. 239.

"Code du Mahayana en Chine" by Prof. de Qroot.' The first part deals with the qualities (hearts) of the Bodhisattvas and with their ten stages of perfection (*dasabhumi*), preached by Locana Buddha; the second part gives the ten commandments (*pratimoksas*) of the Bodhisattvas and the 48 secondary commandments of all the "sons of Buddha", preached by ŚHkyamuni.²

In A.D. 757 (Tempyo hoji 1, I 5) the Empress Koken issued an ordinance concerning this *sutra*, which she ordered to be expounded from IV 15 to V 2 in all provinces. The Retreat (*ango*) was to begin on the following day (V 3).³ The *Genkd Shakusho* calls this *kokkl* (國忌, usually pronounced *koki*), "national mourning", for the preceding Emperor, in this case Shomu TennU, who died in A.D. 756, V 2; in the 12th month of that year the Empress requested 62 priests to expound the *Bommdkyo* on behalf of the soul of the deceased Emperor. on the anniversary of his death 1500 monks were entertained in *Todaiji* The *Genkd Shakusho* says too that this *sutra* was expounded in anticipation of the Retreat.⁴

In A.D. 761 (VI) her successor Junnin ordered the *Bommokyo* to be explained on every anniversary of the death of the Empress Dowager, on whose behalf he built *Jodo-in* in the S.W. corner of the compound of *Hokkeji*, dedicating to this shrine an *Amida* image, 16 feet high. Vegetarian entertainments were given in all the provincial state nunneries (*kokubun-niji*), and 400 acres of rice land were presented to *Yamashina-dera* (*Kofukuji*).⁵

The priests, mentioned in connection with the *Bommokyo*,

¹ De Groot, *Le Code du Mahayana en Chine, son influence sur la vie monacale et sur le monde laïque*, Verb. Kon. Akad. v. Wetenschappen te Amsterdam, Afd. Letterkunde, I, 2, 1893.

² Among the commentaries on this text, enumerated in the *Daijiti*, hi, p. 4234, 3, s.v. *Bommdkyo*, is a *fcadai* by K0b5-Daishi.

³ *Shoku Nihongi*, Ch. xx, p. 319.

⁴ *Genfcd Shakusho*, Ch. xxn, p. 1024.

⁵ *Genfcd Shakusho*, Ch. XXH, p. 1026; cf. *Shoku Nihongi*, Ch. xxlll, p. 391.

belong to the following sects: *Kairitsu*, *Hosso*, *Kegon*, *Shingon* and *Shingi-Shingon*.

The *Kairitsu* priest Dosen (道璿) of *Daianji*, who died in A.D. 760, wrote a commentary (疏) of three *kwan* on this *sutra*, and also expounded it orally.¹ The *Hosso* priest Hyobi (平備) (time?) was also a commentator of this text.²

Before A.D. 1205 the *Kegon* priest Koben (高辨) (A.D. 1163—1222),³ and in A.D. 1249 and 1312 the *Kairitsu* priests Zenkwan and jSsen (禪觀, 定泉) preached on the *BommDkyo* and explained it.⁴ They "expounded the *koseki* (古迹, ancient traces, remains) of the *BommDkyo*." This expression seems to point to the fact that this *sutra* was only the 10th chapter of an ancient Sanskrit work of 120 fasciculi. Another *Kairitsu* expositor of this *sutra* was Shinkn (信空) (A.D. 1231—1316), who in A.D. 1242, when a boy of eleven years, became a pupil of the Bodhisattva Kosho (興正) when the latter came to the house of his parents and preached on the *Bommokyo*. Afterwards, in A.D. 1290, he himself gave the commandments to the Emperor Go-Uda, and performed a *Bommo-fusatsu* (布薩) (*Upasatho*) in the Palace. The Emperor was so pleased, that he made the *kokubunji* of all the provinces dependent shrines (*shi-in*, 子院) of *Saidaiji* (西大寺), the *Kairitsu* sanctuary in Nara, which had that year come under Shinku's direction.⁵

In A.D. 1642 the *Kairitsu* priest Nyoshu (如周) (A.D. 1594—1647) was called to the Palace and performed the *Nyohokyo* ceremony on behalf of the soul of the former Emperor. He also expounded the *Bommokyo*, and thenceforth his monthly discourses in the Palace dealt with the Lotus and other *sutras*.⁶

¹ Washio, p. 881, 1, s.v. *Dosen*.

² Washio, p. 1023, 2, s.v. *Hyobi*

³ Washio, p. 371, 1, s.v. *Koben*.

⁴ Washio, p. 713, 1, 653, 2, s.v. *Zenkwan* and *Josen*.

⁵ Washio, pp. 446 sq., s.v. *Shinkn*.

⁶ Washio, p. 1008, 1, s.v. *Nyosha*. As to the *Nyohokyo* cf. above, Ch. viii, § 18 E, pp. 373 sqq.

The following *Shingon* priests paid much attention to the *Bom-mytikyo*: Tsugen (通玄) († 1731), who wrote three works thereon;¹ jSgon (淨嚴) (A.D. 1639—1702), who in A.D. 1678 (VII) by his preaching on this *sutra* in a village temple in Izumi province led 500 persons to accept the "great commandments",² and the *Shingi-Shingon* monk Kwaion (快存) (A.D. 1647-1724), who in A.D. 1683 in Kazusa and Shimosa provinces expounded the *Bommokyo* and the *Ninnokyo*.³ These facts indicate the importance attached to the *Brahmajñta-sutra* by some of the *Shingon* priests of the 17th and 18th centuries.

§ 2. *The Kegonkyo and the Kegon-e (the Avatamsaka-sfitra, Nanjo No. 88, and its festival).*

A. *The Kegonkyo.*

The first text mentioned in A.D. 722 is the second translation of the *BuddhGvatamsaka-mahavaipulya-siitra* (Nanjo No. 88), made by Śikshananda in A.D. 695—699; the number of the fasciculi (eighty) indicates that it was this version and not the older one, which consists of sixty fasciculi (No. 87, translated by Buddhābhadrā and others in A.D. 418).⁴ The term "Seven places and eight assemblies", *Shichijo hachi-e* (七處八會), refers to the fact that the Buddha delivered this sermon at eight assemblies, held in seven different places, as we learn from Nanjo sub No. 87.

No. 89, entitled "Chapter on the practice and prayer of the Bodhisattva Samantabhadra, in the *Mahavaipulya-buddhavatam-*

¹ Washio, p. 831, 1, s.v. *Tsugen*.

² Washio, p. 665, 1, s.v. *Jdgon*.

³ Washio, p. 241, 1, s.v. *Kwaion*.

⁴ Cf. *Kokfwa* No. 376, II, the 15th of the 55 places of *Zenzai dojTs* pilgrimage, described in Fasc. 49, Ch. 34.5, 入法界品 of the *Kegonkyo* of 60 fasciculi, and similar makimono's in *Todatji*. Probably the former picture (in colours on silk) belongs to the Kamakura period (A.D. 1192—1333).

saka-sutra", is "a later and fuller translation, made by Prajna in A.D. 796—798 of a text similar to that of the last chapter of Nos. 87 and 88"; it consists of forty fasciculi, and the three works are generally designated by these numbers as the "*Kegonkyo* of sixty, eighty and forty (fasciculi)".

The *Hwa-yen* (*Kegon*) school arose in China in the 6th and 7th centuries of our era, and was introduced into Japan by Ryoben (良辨, A.D. 689—773), who in A.D. 728 founded its central sanctuary, *Todaiji* at Nara. After flourishing for more than a thousand years, at the present time it has only about twenty temples. In China it is called *Hien sheu tsung* (賢首宗) after the posthumous name of its third patriarch, *Fah-tsang*, 法藏, who died in A.D. 712. This priest wrote four commentaries on the *Kegonkyo* (NanjS Nos. 1591—1593 and 1595). The fourth patriarch, Ch'ing-kwan (澄觀), who died at the beginning of the ninth century, composed two enormous commentaries upon it, Nanjo Nos. 1589 and 1590, consisting of 60 and 90 fasciculi, and NanjS Nos. 1598 and 1639. Tsung-mih (宗密), the fifth patriarch (A.D. 779—840), the "Great Teacher of the Kwei peak" (圭峰大師, Nanjo App. Ill 38), published the text of No. 1596, composed by the founder of the school, Tu Fah-shun (杜法順, App. Ill 16, who lived A.D. 557—640). In about A.D. 700 Hwui-wen (慧苑, Eon, App. Ill 32) compiled a dictionary of this *sutra*, entitled *Hwa-yen-king yin-i* (*Kegonkyo ongi*, 華嚴經音義, "sound and meaning of the *Kegonkyo*", generally quoted as *Eon ongi*; 4 fasc., Nanjo No. 1606). Even in the Yuen dynasty (A.D. 1280—1368) a priest, called Fu-shui (普瑞), wrote an extensive commentary of 40 fasciculi on this *sutra* (No. 1622), which indicates its great importance for many centuries in China.¹

In A.D. 749 (intercalary V 20), three days before his abdication and retirement to *Yakushiji*, the Emperor Shomu, calling himself "Dajo Tenno, *sramanera* (*shami*) Shoman (勝滿), made offerings

¹ Cf. *Daijii*, I, pp. 1004 sqq.; *Daffiten*, pp. 383 sqq.

of silk, cotton, rice and rice-fields to 12 Buddhist temples (*Daianji*, *Yakushiji*, *Gwangdji*, *Kofukuji*, *Todaiji*, *horyuji*, *Gufukuji*, *Shitenndji*, *Sufukuji* (崇福寺), *Kaguyama Yakushiji*, *Konkoji* (建興寺) and *Hokkeji*)¹ and issued an ordinance stating that, considering the *Kegonkyo* as the principal *sutra*, all the *sutras*, *vinayas*, *abhidharmas*, treatises and commentaries must of necessity be read by means of the *tendoku* system and explained in future for days and months; that he therefore now made these offerings to the temples. He hoped that the Buddhas would protect him, give him long live and fulfill all his wishes, and that they would cause the Law to remain a long time in this world, save all living beings, give great peace to the empire, joy to the people, and ultimate Buddhahood to all sentient beings of the Dharma world.²

In A.D. 804 (17) in Kwammu Tenno's ordinance regarding the rivalry between the high-priests (whom he even calls Bodhisattvas!) of the *Sanron* and *Hosso* sects, mentioned above (Book II, Ch. XI, § 7F, p. 469), he ordered students of both sects to study the *sutras* and *abhidharmas* and their meaning thoroughly, and especially the *Hokke*, *Saishoo*, *Kegon* and *Nehan sfttras*.³

Afterwards we do not read any more about this text in the annals, but whenever we hear of *sutra* reading in *Todaiji* we may be sure that this principal text of the *Kegon* sect is meant. Yet in later times the *Daihannyakyo* was especially mentioned as having been read there, e.g. in A.D. 961 (owa 1, VI15), when a serious drought prevailed and that text was chosen to be used in praying for rain by 180 priests of the Seven Great Temples of Nara, who were requested to recite it there for 19 days.⁴

¹ The 12 Great Temples; *Kaguyama Yakushiji* must be *Shin Yakushiji*, and *Konkdji* is mentioned here instead of *Sairyuji*, the last of the twelve enumerated in the *Shoku Nihongi*, Ch. xxxi, p. 548, and in the *Genkfr Shakusho*, Ch. xxin, p. 1031 (A.D. 771).

² *Shoku Nihongi*, Ch. XVii, pp. 285 sqq.

³ *Nthon koki*, Ch. Xii, p. 32.

⁴ *Nihon kiryaku kdhen*, Ch. iv, p. 887.

For the same reason in A.D. 991 (Sh6ryaku2, VI13) 600 priests of those temples performed *tendoku* of the *Daihannyakyo* in *Todaiji*.¹ And in A.D. 1022 (Chian 2, VI 4), when the Emperor Go Ichijo was ill, the *Daihannyakyo* and the *Hokkekyo*, not the *Kegonkyo*, were the texts used in the Palace, *Todaiji* and *Kofukuji*, in order to cause his recovery.² In A.D. 1145 (Kynan 1, V 8) the evil omen of the appearance of a comet was averted by the recital of the *Kwannongyo*, performed by a thousand priests in *Todaiji* and *Enryakaji*.³ These facts show that in those days even in the central sanctuary of the *Kegon* sect the protective power of the *Daihannyakyo*, *Hokkekyo* and *Kwannongyo* was invoked instead of that of the *Kegonkyo*. Yet there was a *Kegon-e* of *Todaiji*, a yearly festival devoted to the expounding of this *satra* (see below, § 2, C).

§ 2, B. *Japanese priests who studied and expounded the Kegonkyo.*

About A.D. 748 the *Hosso* priest Gonchi (嚴智), a monk of *Gwangoji* in Nara, completed his detailed study of the sixty fasciculi of the *Kegonkyo* (No. 87, the older version of A.D. 418).⁴

Another priest of the Tempyo era (A.D. 729—749), whose sect is not given, the hermit Saba no okina (鯖翁) of Nara, was also a fervent reader of the *Kegonkyo*, but of the later translation by Śikshananda (No. 88), for it is said that he always carried 80 mackerels on his shoulders (*saba*, hence his name "The old Man of the Mackerels"), thus representing the 80 fasciculi of the *Kegonkyo*!*

¹ L.I., Ch. ix, p. 1010.

² L.I., Ch. xlll, p. 1130.

³ *Honcho seki*, Kyuan, I, V, p. 505.

⁴ Washio, p. 389, I, s.v. *Gonchi*.

⁵ Washio, p. 406, 2, s.v. *Saba no okina*.

The *Kojidan* (古事談, written A.D. 1210—1220) and the *Uji shai monogatari* (宇治拾遺物語, written A.D. 1213—1218) relate the story of this old man, who sold mackerels and lived at the time when *Todaiji* was erected (A.D. 728). The Emperor (Shomu) summoned him and appointed him *kdshi* of the Great Meeting, held in the new sanctuary (the *Kegon-e* of III 14). He laid his 80 mackerels on the *satra* desk, whereupon they changed into the *Kegonkyo* of 80 fasciculi! Then the old man ascended the pulpit (*kdzd*), erected in front of the Buddha, and explained the text, rapidly uttering ("twittering") Sanskrit sounds between his explanations. In the midst of meeting, while standing on the pulpit, he suddenly disappeared.¹ The pole by means of which he had carried his mackerels and which he had placed in front of the corridor, suddenly became a tree with twigs and leaves. This is the so-called "White body tree" (*shiromi-gi*). Borrowing this tale from an older work, the *Kordden* (古老傳), the *Kojidan* adds that it was the custom that the *koshi* of the Great Meeting of *Todaiji*, the *Kegon-e* of III 14, after having ascended the pulpit, erected in front of the Buddha, explained the *Kegonkyo*, but that in the midst of the meeting he descended, left the hall through the backdoor, and disappeared (*chikuden*, 逐電). As to the tree, this was burnt down on the occasion of a fire.²

In A.D. 740 (Tempyo 12) the *Hosso* priest Jikun (慈訓) of *Kofukuji* (died in A.D. 777), together with the *Kegon* priest Kyonin (鏡忍), a high-priest of *Tddaiji*, and the *Kairitsa* priest Ensho (圓證) of *Shodaiji* assisted Shinsho (審祥) (a Korean monk from Shiragi, who had taught him the *Kegon* doctrine and caused him to enter this sect) in expounding the *Kegonkyo*. This was the first time Shinsho acted as *kdshi* of the *Kegon-e* of *Todaiji*.

¹ This is a typical feature of the Arhat tales, cf. the present writer's treatise on the *Arhats in China and Japan*, Ch. iv.

* *Kojidan*, *Kofcashi taikei* Vol. XV, Ch. III, p. 60; *Uji shut monogatari*, *Kokushi taikei* Vol. XVII, Ch. vm, p. 169.

Four years later Jikun succeeded his teacher in this function and was assisted by the same monks. The text was that of the 80 fasciculi, and they were appointed by the Emperor.¹

The nun Shari (金利, *ra*, relic), born in A.D. 750, was said to have read the *Kegon* and the *Hokkekyo* on her seventh year(!); afterwards she held a great meeting of monks and nuns, after having requested the *Kegon* priest Kaimyo (戒明) of *Daianji* to expound the *Kegonkyo*; moreover she herself explained its deep meaning to the crowd. She was so much revered by her contemporaries that they called her *Shari Bosatsu*.²

The *Hossd* priest Myotetsu (明哲), who in A.D. 860 (I 8) was appointed *kdshi* of the *Saishoe*, used to explain the *Kegonkyo* in his monastery, *Yakushiji* in Yamato.³

In A.D. 980 the great *Shingon* priest Kwanchō (寛朝, A.D. 936—998), who was highly honoured by the Emperors Enyu and Kwazan, was the *koshi* of the *Kegon-e* of *Todaiji*, and in A.D. 1202 another *Shingon* priest, Seiho (J5ho) (成寶, A.D. 1159—1227) held the same function.⁴

The *Tendai* priest Jakushun (寂俊, A.D. 1035—1121), of *Hieizan* combined the copying of the *Kegonkyo* with the recital of *nembutsu*, prayers to Amida.⁵

In A.D. 1417 the *Kegon* priest Shigyoku (志玉, 1383—1463) went to China and was invited by the Ming Emperor Ch'eng-tsu to the Palace in order to expound the *Kegonkyo*; he was rewarded with the title of *Fuichi-kokushi* (普一國師, "General Priest of the State"). After five years he returned to Japan, where he expounded the *satra* in the Great Hall of *Todaiji* and received

¹ Washio, pp. 421 sq., s.v. *Jikun*; p. 184, 1, s.v. *kyonin*, where the place of the meeting is called *Konsho dojo*, 金鍾道場, i.e. *Konshoji*, the well-known shrine of *Todaiji*, erected in A.D. 733 (*Konkwmdmydji*).

² Washio, p. 485, 1, s.v. *Shari*.

³ Washio, p. 1085, 1, s.v. *Myoketsu*.

⁴ Washio, p. 260, 1, s.v. *Kwanchō*; *Himitsu jirin*, p. 640, 1, s.v. *Selho*.

⁵ Washio, p. 486, 2, s.v. *Jakushun*.

also from the Japanese Emperor Shokwo the title of *Kokushi*. Thereupon he successively acted as explainer of the *sutra* in *Gokurakuji*, *Shomydji* and *Amidaji*, Amitabha shrines in Sagami province, in *Daikemonji* in Kaga, and in *Kdzanji* at Kyoto, Then this zealous propagator of the *Kegonkyo* travelled about in the Western provinces, always working for the same purpose, the conversion of the people to his doctrine.¹

At the same time the *Kegon* priest Nyogen (如幻) founded *Shokaiji* in Harima province and expounded the *Kegonkyo* there.²

We gather from these facts that in the eighth century in addition to the *Kegon* sect the *Hosso* priests attached great importance to this *sutra*. *Shingon* priests sometimes acted as leaders of the *Kegon-e* of *Todaiji*; some *Tendai* monks paid special attention to it. In the beginning of the fifteenth century a new activity of the *Kegon* sect was noticeable.

§ 2, C. The *Kegon-e* or *Avatamsaka* festival.

In the preceding paragraph the *Kegon*-festival of *Todaiji*, celebrated yearly in *Todaiji* on the fourteenth of the third month, was mentioned in connection with the "old Man of the Mackerels" and the erection of the temple in A.D. 728. According to another tale³ a happy omen appeared to a *tokushi* or "reading master" on the day of the "opening of the eyes" (*kaigen*) of the *Daibutsu* in the third month of Tempyō Shōhō 4 (A.D. 752), but according to the *Shoku Nihongi** this ceremony took place on the ninth of the fourth month. It is also said that the *Kegon-e* of III 14 dates from A.D. 744 (Tempyō 16), when in the tenth month the Emperor Shōmu ordered a special sacrificial ceremony to be held

¹ Washio, p. 412, i, s.v. *Shigyoku*.

* Washio, p. 1006, 2, s.v. *Nyogen*.

³ *Dalji*, I, p. 1004, 2, s.v. *Kegon-e*.

⁴ *Shoku Nihongi*, Ch. xviii, p. 299.

in this temple in connection with the "chishiki kegon" (智識華嚴). Yet the words of a votive text (*gwammori*) of the *Kego-e* indicate the year A.D. 820 (Konin 11) as the time when this festival was instituted by the Emperor Saga, after the 80 fasciculi of the *sQtra* had been copied. The biography of the *Hossd* priest Jikun, however, referred to above (§ 2, B), is clear evidence of the fact that as early as A.D. 740 the Korean *Kego* priest Shinshs acted as *Koshi* of the *Kego-e*, and that he was assisted by a *Hosso*, a *Kego*, and a *Kairitsu* priest.

The *Kego-e* of *Tddaiji* was a very pompous festival, celebrated by 180 officiating priests (*shikushu* 色衆, 職衆), appointed by the Emperor, with officials as musicians. The *Daijii* enumerates the following tasks of 131 monks: one *zenten* (前轉) and one *goten* (復轉) (this *ten*, "turning", must be the *tendoku* of the *sutra*; the terms are not explained in the dictionaries); two *indo* (引頭) (leaders); two had the task of singing the hymns of praise (*bat*, 唄), two of scattering flowers (*sange*, 散花), two of sprinkling water (*buntokusui*, 分得水). Forty priests had to invoke the Buddhas and to sing hymns of praise (this may be the meaning of the term *noko*, 納甲, not given in the dictionaries; *nomo*, 納慕, is *namo*, the same as *namu*, 南無, Sanskrit *namah*, the term of invocation,¹ and *kosan*, 甲讚, is singing hymns of praise),² Forty others sang the *bon-on* (梵音, hymns accompanying the scattering of flowers, whereas the *bombai*, 梵唄, were sung after the burning of incense at the beginning of the ceremonies,³ and forty-one carried and shook the *shakujo* (錫杖, magical staffs with metal rings) while singing the *khakkhara gatha* (*shakujo-ge*, 錫杖偈). The task of the 49 other monks is not mentioned, which seems to indicate some mistake or omission in the list.⁴

¹ *Daifiten*, p. 1299, 1, s.v. *ndmo*.

² *Daijiten*, p. 204, 1, s.v. *kosan*.

³ *Daijiten*, p. 1634, 1, 2, s.v. *bon-on*.

⁴ *Daijii*, I, p. 1004, 2, s.v. *Kego-e*.

In A.D. 1176 (Angen 2, VII), after the death of Kenshun-Monin (建春門院, consort of the Emperor Go Shirakawa, and mother of Takakura Tenno) the ceremony was abbreviated, and in A.D. 1192 (Kenkyū 3), when Go Shirakawa Tenno had died, it was still further simplified, and thenceforth the so-called *ranjo* (亂聲, "confused sounds") and *kembu* (建舞, dances) were omitted. In A.D. 1212 (Kenryaku 2), however, at the time of the Betto Joken (成賢, a Shingon priest, *zasu* of Daigoji, who belonged to the Fujiwara family; he lived A.D. 1162—1231, and became head of Toji in A.D. 1210),¹ the festival was celebrated in a magnificent way, with boys' dances (*dobu*, 童舞) and rites for lengthening life (*ennen*, 延年).² In A.D. 980 and 1202 two other Shingon priests, Kwanchō and Joho, mentioned in the preceding paragraph, were leaders of the *Kegon-e* of Todaiji. In the 13th century the *Uji shut monogatari* (written A.D. 1213—1218) also speaks of this festival as a great ceremony celebrated regularly in the *Daibutsuden* of Todaiji.³

§ 3. *The Nehangyo (Nanjo No. 113) and the Nehan-e or Nehanko (Nirvana sutra and festival).*

A. *The Nirvaṇa sutra.*

In Nanjo's Catalogue the Nirvana class of *sutras* is the fifth of Part I, the *Sutras of the Mahayana*. It contains Nos. 113—125, although Nos. 118 and 119 belong to the Hinayana. The same HTnayana text has been the subject of the four following translations, found in the Canon.

¹ Washio, p. 674, 2, s.v. *Joken*; author of the *Honzoshi* and *Sahoshu*, cf. above Ch. iv, § 12, p. 110.

² *Daijii*, 11.

³ *Kokushi taiki* Vol. XVII, Ch. Vlii, p. 169.

No. 552	佛般泥洹經	Poh Fah-tsu	A.D. 290-306
No. 119	佛說方等泥洹經	transl. name lost	A.D. 317-420
No. 545(2)	Dirghagama sūtra	Buddhayasas	A.D. 412-413
No. 118	大般涅槃經	Fah-hien	A.D. 414-420

The Mahayana sūtras are represented by the following translations, the two former of which are renderings of the *Catur-daraka-samadhi-sūtra*, whereas No. 120 is an incomplete translation of the same text as Nos. 113 and 114, the *Mahāparinirvāṇa-sūtra*.

No. 116	佛說方等般泥洹經	Dharmarakṣa I	A.D. 266-316
No. 121	四童子三昧經	Jiānagupta	A.D. 585-592
No. 120	大般泥洹經	Fah-hien	A.D. 414-420
No. 113	大般涅槃經 (N).	Dharmarakṣa II	A.D. 423
No. 114	南本大般涅槃經 (S).	Hwui-yen c.s.	A.D. 424-453

No. 114, the "Southern Book", a revision of No. 113, made in the "Southern Capital", Nanking, although explained by Kwan-t'ing (灌頂) (A.D. 561—632, the fifth patriarch of the *Tien-fai* school; Nos. 1544 and 1545), has never become popular in Japan, where all sects use the so-called "Northern Book", No. 113. This is the text indicated by means of the abbreviated term "*Nehangyo*" or "*Nehankyo*".

The *HTnayana* text deals with the Buddha's Nirvāṇa as an actual fact, the end of the *keshinbutsu* or *Nirmonakaya*, the *Mahayanists*, however, lay stress upon the eternity of the Buddha's

body notwithstanding the appearance of his having entered the state of extinction.¹

The following are commentaries on No. 114 (Nanjo says 113 and 114): No. 1206, by Vasubandhu, translated by Dharmabodhi under the Eastern Wei dynasty, A.D. 534—550; No. 1544, Kwan-ting's "Hidden meaning" (**玄義**) of this *sutra*, 2 fasc.; No. 1545, the same author's "Commentary", **疏**, on this *sutra*, 33 fasc., revised by Chan-jan, **湛然**, the ninth patriarch of the *T'ien-t'ai* school, who lived A.D. 711—782; and No. 1546 (Chi-yuen's commentary on No. 1544, written A.D. 1014).

At the time of the Liang dynasty (A.D. 502—557), in the eighth year of the Tien-kien era (A.D. 509), the Emperor Wu Ti ordered the priest Pao-liang (**寶亮**) and others to compile a great many commentaries on the Southern text, and the Emperor himself wrote a preface to this work, which is entitled *Nehangyo shuge* (**涅槃經集解**).

The Northern text was explained by Hwui-Yuen (**慧遠**, Eon) of the Sui dynasty (A.D. 581—618), who also gave the older commentaries of learned priests; from olden times this work was highly appreciated by the Buddhist scholars.²

The *Nirvana sutra* belonged to the principal texts of the *T'ien-tai* school, as well as the *Lotus sutra* and the *Mahaprajnaparamita-sastra* (Nanjo No. 1196, **大智度論**, *Daichidoron*, translated A.D. 402—405 by KumarajTva);³ hence the important *T'ien-t'ai* commentaries mentioned above.

In China a special sect, the "Nirvana sect" (**涅槃宗**, *Nieh-p'an-tsung*, *Nehanshti*), was one of the of thirteen Buddhist sects of the country. Based on the *Nirvana-sutra* of *Mahaydna*, it preached the eternity of the Buddha nature (**佛性常住**), and flourished exceedingly from the fifth century to the seventh; then it joined the ever increasing *T'ien-tai* sect (which combined

¹ *Daijiten*, p. 1373, 2, s.v. *Nehankyo*.

² *Daijii*, HI, pp. 3758 sq.; as to the *sutra* cf. *Daijii*, III, pp. 3205 sqq.

³ Fujishima Ry5-on, *Le Bouddhisme Japonais*, Paris 1889, p. 69.

the Nirvana *sutra* with the Lotus *sutra*), and ceased to exist as a separate sect. In Japan this sect, also called *Jo-shutara-sha* (常修多羅宗, "Perpetual *Sutra* sect"), was propagated by expounding the Nirvana *sutra* in the *Shingon-in* of the Sanron sanctuary *Daianji* at Nara. The word *jo*, "perpetual", points to the eternity of Nirvana, i.e. of the Buddha's absolute nature.¹

§ 3, B. *The Nehangyo, Nehan-e and Nehanko in Japan*
(from the eighth century to the present day).

Except in A.D. 722 (XI19), when, as seen above (§1, p. 576) the Northern text of 40 fasciculi (Nanjo No. 113) was copied by order of the Empress Gensho on behalf of the soul of her mother, the Empress Gemmei, who died the previous year, this *sutra* is not mentioned in the annals until A.D. 804 (I 7). Then the Emperor Kwammu ordered the *Hosso* and *Sanron* monks to study the *Hokkekyo*, *Saishookyo*, *Kegonkyo* and *Nehangyd*.²

In A.D. 853 (IX 9), on the occasion of the death of the *Hosso* priest Ensho Sojo (延祥) (A.D. 766—853), it is stated among various details of his life that he heard the *Hosso* priest Gomyo (護命) expound the *Nehangyo* in *Kasuga-dera* (the famous *Hosso* sanctuary *Kofukuji* at Nara) in A.D. 788 (Enryaku 7).³

When the great *Tendai* priest Ennin (Jikaku Daishi), often mentioned above, died in A.D. 864 (Jokwan 6, I 14), we read that he had spent one summer of his stay in China (A.D. 838—847) in the "Nirvana shrine of the Great Avatamsaka Temple" (*Nehan-in* of *Daikegonji*).⁴

¹ *Daijiten*, p. 1375, 2, s.v. *Nehansha*; p. 966, 3, s.v. *Jo-shutara-sha*. With regard to the Buddha's death and funeral cf. J. Przyluski, *Le Parinirvana et les funerailles du Buddha*, *Journal Asiatique* 1914, II.

² *Nihon koki*, Ch. XIII, p. 32.

³ *Nihon montoku jitsuroku*, Ch. v, p. 506. As to Gomyo cf. Washio, pp. 336 sq., where he is said to have preached about the *Yuimakyo*, *Saishookyo*, *Yakushikyo* and *Hokkekyo*.

⁴ *Sandal jitsuroku*, Ch. vm, p. 146.

In A.D. 884 (Qenkei 8, III 26), when the *Shingon* priest Shu-el (宗睿, A.D. 809—884) died, the *Sandai jitsuroku*, dealing with the most important facts of his life, relates that in A.D. 877, when the Emperor Seiwa had abdicated, in order to take refuge in the Law of the Buddha, Shu-ei admonished him to listen to the expounding of the *Kegonkyo* and the *Nehangyo*.¹

In A.D. 942 (Tenkei 5, III 17) the *Kwotaigogu* (皇太后宮), the Empress Dowager Yasuko, sacrificed the *Nehangyo* in the *Tendai* temple *Hoshoji* (法性寺), erected about A.D. 926 by Teishinko (Fujiwara no Tadahira) and belonging to Jikaku Daishi's branch of the *Tendai* doctrine.² Three years later (A.D. 945, II 27) she made another offering to the same temple, namely of a *Taho-to* or Prabhutaratna pagoda and a copy of the entire canon (*Issaikyo*).³

In A.D. 1027 (Manju 4, XI 14), shortly before the death of the great Michinaga (XII 4), his daughter Jotomon-in (Aki-ko) (A.D. 988—1074), who the year before had become a nun (the first Empress to take the title of *Mon-iri*) endeavoured to save her father's life by commanding all Buddhist temples to perform *tendoku* of more than 26000 chapters, i.e. copies, of the *Jumyokyo*. This was Nanjo No. 960, 佛說一切如來金剛壽命陀羅尼經, *Bussetsu issai Nyorai Kongo jumyo darani kyo*, *Budhabhashita-sarvatathagata-vajrayur-dharani-sutra*, "Sutra spoken by the Buddha on the magic formulae of strong (*vajra*) life, to be recited in worship of all Buddhas", translated in A.D. 723—730 by Vajrabodhi and Amoghavajra (3 leaves). At the same time the

Chugū (中宮, the Empress I-shi, another daughter of Michinaga, Consort of the then reigning Emperor Go Ichijo) commanded the reading of the *Konkwomyokyo*, *Nehangyo* and *Yuimakyo*. The Kwampaku Sadaijin Yorimichi, Michinaga's eldest son and successor, performed a *manso kuyo*, i. e. "an offering to 10000 monks", and a hundred priests recited the *Fudo shingon* a million times.

¹ Ibid., Ch. XLV, p. 626; *Faso ryakki*, Ch. xxn, p. 621.

² *Nihon kiryaku*, *kdhen*, Ch. II, p. 830; *Daijiten*, p. 1603, 1, s.v. *Hdshoji*.

³ *Nihon kiryaku*, *kohen*, Ch. n, p. 834.

This, and much more (e.g. the reading of the *Ninnokyti*), was done to restore Michinaga's health, but it was all in vain.¹

This *sutra* is not again mentioned, but, as in China, the *Nehan-e* was celebrated on the day of the Buddha's death, the 15th of the second month.² Then a picture representing his immense figure, lying as in quiet sleep amidst the surrounding crowd of 52 different beings, deploring his death, was (and is) hung up in the temples and *sutras* were and are still recited. It was a day of worship and religious abstinence (忌日, *imi-bi*, day of mourning and abstinence, both for priests and laymen).

The *Nehan-e* of *Ishiyama* (石山), i. e. the famous *Ishiyamadera* in ōmi province, built in A.D. 749 by order of the Emperor Shomu by Ryoben (良辨, A.D. 689—773), the propagator of the *Kegon* sect and *Ryobu ShinW*, head of *Todaiji* (where he erected the *Daihatsu* in A.D. 746, by order of the same Emperor) was instituted in the 24th year of the reign of Kwammu Tenno (Enryaku 23, A.D. 804), shortly after this Emperor's ordinance concerning the study by the *Hosso* and *Sanron* monks of this *sutra* and the three other important ones.³

The most important *Nehan-e*, however, was that of *Yamashinadera* (山階寺), i. e. the *Hosso* sanctuary *Kofukuji* in Nara, which originally bore this name. This festival was instituted by the Emperor Seiwa in A.D. 860 (Jokwan 2), when it was held again on the following day on behalf of the great Shinto god of Atsuta, who according to the legend had come to Nara, because he was so overjoyed by the institution of this festival. It was also called *Joraku-e* (常樂會), "Festival of Perpetual Joy".⁴

¹ Ibid., Ch. xlll, pp. 1144 sq.

² Cf. Nanjo, No. 1661, 佛祖統紀, Ch. xxxlll. As to other dates of his death cf. *Daiji*, III, p. 3758, 2, s.v. *Nehan-e*.

³ *Ranjoshō*, 鑑觴抄, *Ganshō ruijō* Vol. XVI, No. 465, II, p. 979. It is not Enryaku 24, A.D. 805, for the characters 甲申 are added, indicating A.D. 804.

⁴ *Daijiten*, p. 1376, 2; *Daiji*, III, p. 3758, 3 s.v. *Nehan-e*.

In later times, however, *Nehan-e* were celebrated in all great temples, although the *Kofakuji* festival remained the principal ceremony of this kind. It was not held in A.D. 1294 (II15), but a *Nehanko* or "Expounding of the Nirvana sutra" took place in the *Daitashd-in* (太多勝院) of the *Kameyama-dono*, which was performed by the *Hd-o* (法皇), i.e. the *In* (院), the Emperor Kameyama, who had abdicated in A.D. 1274. on the previous day he had led a *Nehanko* in *Nanzen-in* (南禪院).¹

In A.D. 1374 (ōan 7, II 15) a *Nehan* offering ceremony was celebrated by the head of the *Karodo* Moto-aki Ason in *Kyu-in* (舊院), evidently a palace in Kyoto, and towards night a *Nehanko* was held with Kengwatsu Shonin as reader.²

In A.D. 1717 (Kyoho 2, II15) in *Tofukuji* in Kyoto the famous Nirvana picture by Cho Densu (Mincho, 兆殿司, 明兆, A.D. 1352—1431) was hung up; in *Hoonji* (報恩寺)³ a Buddha relic (a tooth) was shown to the worshippers; in *Daiunji* (雲寺) (either the temple of that name, belonging to the Jimon branch of the *Tendai* sect and situated at Iwakura village, Atago district, Yamashiro province, or the *Jodo Shinshu* temple in Echigo)⁴ there was a "*Nehan-e no neri-kuyo*" (written 練供養 instead of 行道供養, as in the *Daijiten*,⁵ where it is explained as a *gyodo*, i.e. a pradaksina circumambulation ceremony around the Buddha image, accompanied by offerings). In *Shoryoji* (清涼寺), at Saga village, Kadono district, Yamashiro province, popularly called the *Shakado* or "Śskeyamuni chapel" after the Buddha image and its festival,⁶ the so-called *Hashira shomyo*

¹ *Zoku Shigusho*, Vol. I (A.D. 1259—1382), Ch.x, Fushimi Tenno, Einin 2 (11), p. 288.

² *Ibid.*, Ch. xxvii, p. 781.

³ There are four important temples of this name: two of the *Jodo Shinshu*, one of the *obaku*, and one of the *Nichiren* sect, cf. *Daijii*, III, p. 4082, s.v. *Hoonji*.

⁴ *Daijii*, III, p. 3132, 3, s.v. *Daiunji*.

⁵ *Daijiten*, p. 1376, 3, s.v. *neri* (cf. Brinkley s.v. *neri*: walking slowly, as in a procession).

⁶ *Daijii*, II, p. 2751, 3, s.v. *Shorydji*.

(柱松明) or *Hashira-taimatsu* (柱炬火), "Pillar-torches", took place on this day. This was a nocturnal festival, lighted by means of two huge torch-pillars erected before the *Shakado*; it consisted of dances in honour of Śakyamuni, whose name was at the same time invoked.¹ In Yamazaki (otokuni district, Yamashiro) the curtain of the *Kwannon* image of *Takara-dera* (寶寺) was opened, and in the *Rokujidd* (六時堂) of *Tennoji* (天王寺) in Osaka the *Nehan-e* was celebrated with dances and music. A *Nehan-e* was also held in the central sanctuary of the *Jddo* sect, *Zojoji* in Yedo; that of *Kofukuji* in Nara was called *Joraka-e* (常樂會).²

In A.D. 1845 on the evening before the *Nehan-e* the *Shingon* priest *Unsho* (雲照) (A.D. 1827—1910) made an oath before the image of the Buddha, never to be together with women, and in consequence of this oath he practised the secret ceremony of *Ashara* (*Acala*, i.e. *Fudo*) *Myoo* three thousand times.³

Thus to all sects the Festival of the Buddha's Nirvāṇa was of the greatest importance, although it is rarely mentioned in the annals.

§ 4. The Yuima-kyo and the Yuima-e (*Vimalakīrti-nirdeśa*, Nanjo No. 146, and its festival).

A. Contents of the Yuimakyo.

As stated above (Ch. I, § 5, p. 11), in Japan *Kumarajīva*'s translation of this *sutra* (Nanjo No. 146), entitled *Yuimakitsu-shosetsu-kyo* (維摩詰所說經) (abbreviated into *Yuimakyo* or *Yuimakitsu-gyo*), was in frequent use. Neither the older one

¹ Ueda, *Daijiten*, p. 1149, 4, s.v. *hashira*, No. 4871: *hashira taimatsu*.

² *Daffi*, III, p. 3758, 3, s.v. *Nehan-e*, referring to the *Shokoku nenju gyoji*, "Ceremonies of the whole year in all provinces", printed in A.D. 1717 (Kyōhō 2).

³ *Himitsu jirin*, p. 81, 1, s.v. *Unsho*.

No. 147, was so popular, nor Hien-tsang's translation, No. 149. Altogether Kumarajiva's translations were held in high esteem.

The text is divided into 14 chapters (品) and 3 fasciculi. Fasc. I consists of 4 chapters entitled: 佛國, 方便, 弟子, 菩薩, *Bukkoku, hoben, deshi, Bosatsu*, "Buddha lands, *upaya* (means of conversion), the disciples (of the Buddha), and the Bodhisattvas". Chapters 5—9, forming Fasc. II, are called:

殊師利問疾, 不思議, 觀衆生, 佛道, 入不二法門, *Monjushiri monjichi, fushigi, kwanshujo, Butsudo, nyu-funi-homon*, "Manjusri asks (Vimalakirti) concerning the latter's illness; miracles, contemplation on living beings, the Buddha road and entering the gate of the doctrine of equality". Finally, Fasc. III contains the five last chapters (10—14), entitled: 香積佛, 菩薩行, 見阿閼佛, 法供養, 喝累, *Koshaku Butsu, Bosatsu-gyo, Ken-Ashuku, ho-kuyo, zokurui*, "The Buddha Gandhahala, the Bodhisattva practices, seeing the Buddha Akshobhya, offering of the Law (i.e. preaching and propagating it), and committing (the *sutra* to Maitreya; in the last chapter the Buddha often commits a *sutra* to special persons, cf. above the *Ninndkyo*, Ch. V, § 2, D, p. 125).

The Buddha delivered this sermon to an immense crowd of beings in the Mango grove (菴羅樹園, *Anraju-on*)¹ at Vaiaali, presented by the famous courtesan *Āmrappal*² Brahma, the Mahabrahma Śikhi. and the Four Deva Kings also came there to listen to his discourse. At that time there lived in Vaisait a *sresthin* (長者, *choja*, a *grhapati*), a man wealthy, wise and virtuous, who, although not a monk, was a very holy and merciful propagator of the Buddha's Law, full of miraculous power, who by all means endeavoured to convert and save sentient beings. His name was Vimalakirti (維摩詰, *Yuimakitsu*, translated into 淨名, *myo*, or, by the later translators, 無垢稱, *Mu-*

¹ Cf. *Daijiten*, p. 48, 1, s.v. *anra*.

² Eitel, p. 10, s.v. *Amradarika*; Kern, *Manual*, p. 29, note 8; p. 41.

kusho, "Pure name"). Just at that time he used illness as an *upaya* (*hoben*, means of conversion) (ch. 2) in order to cause the king, the ministers, the *śreṣṭhin*, merchants and Brahmans, as well as the royal princes and officials to come to his house and inquire after his disease. They did so, and he then explained to a crowd of several thousand people the inconstancy and debility of the physical body and the glorious virtues and wisdom of the Buddha body, *Dharmakaya*; thus he caused them all to develop a Bodhi heart, with the wish to obtain a Buddha body and to abolish all diseases of living beings.

Then Vimalakīrti thought: "Why does the Buddha in his great mercy not send down his compassion upon me, while I am lying upon my couch?" Knowing this thought the Tathagata thereupon successively asked his disciples (ch. 3) Śāriputra, Maudgalyāyana, Mahā-Kaśyapa, Subhūti, Pūrṇa-Maitrayāṇīputra, Mahā-Katyāyana, Aniruddha, Rāhula, Ananda and all the other 500 Great Disciples, to go to Vimalakīrti and ask him about his illness, but they all declined, giving their reasons for this refusal. Also Maitreya and two others would not go (ch. 4, *Bosatsu*).

Manjusri alone (ch. 5) obeyed, albeit he stated the great difficulty of answering such a great sage whose miraculous power was so enormous. Surrounded respectfully by all the Bodhisattvas, Great Disciples and Devas, he entered the town. Then Vimalakīrti, who knew that they were coming, by means of his miraculous power made his room empty, so that there was only the couch upon which he lay, without any attendant. To Manjusri's question concerning the cause of his disease, Vimalakīrti answered that he was ill because all living beings are ill; if their diseases, caused by foolishness and love, were extinguished, he too would be cured. In this way on behalf of all living beings the Bodhisattva enters birth and death, and where these exist there is disease. If they get rid of it, he too is free from illness. And when Manjusri asks why this room is empty, he answers that all Buddha lands are empty on account of their emptiness.

Thus the conversation goes on with regard to disease, emptiness, and the duties of a Bodhisattva. In ch. 6 Vimalakirti shows his miraculous power by causing 32000 lion thrones, high and broad, majestic and pure, to appear in the room. In the following chapters (7—10) the conversation deals with various subjects, giving a bodhi heart to a hundred thousand devas and raising ten thousand Bodhisattvas to the fourth of the five kinds of forbearance. In ch. 11 Vimalakirti places them all with the lion thrones on his right hand and thus they reach the Buddha's place in the Mango grove, where they listen to his explanations (ch. 11—14).²

§ 4, B. Chinese and Japanese images and pictures
of Vimalakirti.

Vimalakirti was a favourite subject of Chinese and Japanese Buddhist artists. In Japan his oldest images are the well-known statue of dried lacquer (*kanshitsu*) by an unknown sculptor of the 8th century, preserved in *Hokkeji*, Yamato province (seated, with a *nyo-i* sceptre in his hands, as a symbol of his magic power, *Kokkwa* No. 214, II).

The second figure of Vimalakirti (Yuima), also belonging to the Tempyo era (8th century), is found in *Horyuji*, Nara. There we see a group of clay statues, representing him and Mañjusri as the main figures, both seated and talking, in the presence of Śariputra and other Bodhisattvas, a Deva king and other auditors (*Kokkwa* No. 183, II).

Then follows, in chronological order, the magnificent painting

¹ Cf. above, Ch. v, § 2, G, note 1.

² As to *Kinzoku Hyorai*, 金粟如來, identified with Yuima, cf. *Daijiten*, p. 259, 1, s.v. *Kinzoku*, "Golden millet (an ancient tradition, but not based upon the genuine *sutras*); respecting Yuima's silence as answer to Monju cf. *Daijiten*, p. 1738, 3, s.v. *mokunen* (默然) and 1739, 1, s.v. *moka funi*, 默不二.

in colours on silk, by an unknown artist of the Sung dynasty (A.D. 960—1279), preserved in *Tofukuji*, the famous *Rinzai* sanctuary in Kyoto. There he is seated on a broad couch, beautifully adorned: an old man with a gray beard, emaciated and with an Arhat-like face, long, thin hands with very long and pointed nails, a big round halo behind his head, and a fly-brush (symbol of holiness) in his right hand (*Kokkwa* No. 288, VII).

The next picture is an ink-sketch in the style of the Southern Sung dynasty (A.D. 1127—1279), by the well-known Indian painter Indra (Yin-fo-lo, 因陀羅). This *Dhyana* priest lived in China in the beginning of the Yuen dynasty (A.D. 1279—1368). His work (cf. *Kokkwa* Nos. 35 I, 110 I; 201 III, 223 VII, 419 III) was highly esteemed in Japan. Vimalakirti is represented lying semi-recumbent on his sick-bed, with his hands under his cloth and with an emaciated face (*Kokkwa* No. 310, VI).

The *Hosso* temple *Kofukuji* in Nara possesses the celebrated and beautiful wooden image of Yuima by the great Japanese sculptor Unkei (Unkyo, 運慶) of the 13th century. The saint is seated on a high, square throne, which is richly ornamented; his left hand holds a *nyo-i* sceptre, and he is leaning against the high back of the throne (*Kokkwa* No. 34, V). Its pendant is *Monju Bosatsu* (*Manjashrl*), which is based on the contents of the *Yuimakyo*, given above.

In the same temple Takuma Eiga (宅磨榮賀)'s beautiful picture of Yuima (in colours on silk, beginning of the 14th century) is preserved, which represents him seated upon a broad couch, preaching with his right hand raised. Before him the small figure of the Japanese *daishokkwan*. Fujiwara no Kamatari (大織官 藤原鎌足) (A.D. 614—669, the first of the Fujiwara's, cf. below, this paragraph, C) is seen, seated on a chair (*Kokkwa* No. 68, II, pp. 383 sq.).

According to the extensive inscription an ink-sketch on paper, by Bunsei (文清, Bunsho), where we see him leaning upon his arm-rest, with a fly-brush in his right hand and with a very

expressive face, dates from A.D. 1457 (*Kokkwa* No. 144, I).

Another ink-sketch, by Ogata Korin (尾形光琳) (A.D. 1661—1716), only gives his bearded face and his shoulders, with the fly-brush in his right hand; as in all his images and pictures a cap is on his head (*Kokkwa* No. 221, IV).

§ 4, C. *The Yuima-e in Japan (in the Hosso temple Kofukuji in Nara, X 10—16, A.D. 712, 757, 801—1868).*

It has been related above (Ch. I, § 5, p. 10; Ch. XI, § 6, p. 443) how according to the *Genko Shakusho* and the *Fuso ryakki*² in A.D. 656 the Korean nun Homyo was the first to expound the *Yuimakyo* on behalf of Nakatomi no Kamatari, the first of the Fujiwara's, and that he was cured even before she had finished reading. The reason that she chose this *sutra* was, as she said, because on account of (Manjusri's) enquiring from Vimalakirti the cause of his illness the great Dharma was explained. She expounded, of course, the fifth chapter, "Manjusri's enquiry about (Vimalakirti's) illness". The following year (A.D. 657, X) Kamatari erected *Yamashina-dera* in Suehara, Yamashiro (or, according to another tradition, his principal wife did so after his death (A.D. 669, X 16), placing therein the images of *Shaka*, *Monju* and *Fugen*, made by him in fulfilment of a vow). this temple, transplacd to Umayazaka at Atsuka in Yamato in A.D. 678 by his son Fubito (A.D. 659—720), and then called *Hokwdji* or *Umayazaka-dera*, was again transplacd by him in A.D. 710 (Wado 3), this time to Nara, and thenceforth its name was *Kofukuji* or *Kobukuji*. this famous *Hosso* sanctuary was also called *Kasuga-dera*, because it was the family shrine of the Fujiwara's, whose tutelary deity was the Shinto god of Kasuga.

The *Yuima-saie* or "Vegetarian meeting devoted to the (ex-

¹ *Genko shakusho*, Ch. xxi, p. 993.

² *Fuso ryakki*, Ch. iv, pp. 516 sqq.

pounding of) the *Yuimakyo*", held by Kamatari in A.D. 658 in *Yamashina-dera* at Suehara is said to have been the origin of the *Yuima-e*, afterwards a yearly festival of *Kdfukuji* (X 10—16). Since the sixteenth of the tenth month was the day of Kamatari's death, it had become a festival on behalf of Kamatari's soul. With regard to its beginning, however, the ordinary tradition states that in A.D. 658 a Chinese *Sanfon* priest of *Gwangoji* (*Asuka-dera*) Fukuryo (福亮), at Kamatari's request explained the *Yuimakyo* in the temple at Suehara.¹

After this we do not again hear of a *Yuima* service until A.D. 706 (Keiun 3), when Fujiwara no Fubito² instituted the *Yuima-e*, to be celebrated during seven days (X 10—16) on behalf of the soul of his father, Kamatari. The *Genko Shakusho* and the *Fuso ryakki*, while stating this fact, make no mention of a temple, but in A.D. 709 (X) the former work speaks of the "pure place (*vihara*, temple, monastery) of *Uetsuki*" (植槻淨場), i.e. the Buddhist sanctuary of *Uetsuki* (殖槻) in Ikoma district, Yamato province, a Kwannon shrine founded in Temmu Tenno's reign (A.D. 672-686) by Chitsu Sojo, 智通僧正. In A.D. 658 this priest went to China together with *Chitatsu* (智達); there they learned the *Hosso* doctrine from Hiiën-tsang and his pupil Kw'ei-ki (窺基). After their return to Japan they propagated it (Doshō had introduced it in A.D. 654), and Chitsu founded *Kwannonji* at *Uetsuki*.³ According to the *Shoreisho* (初例抄) the *Yuima-e* was instituted in Keiun 4 (A.D. 707) in *Umayazaka-dera* (i.e. *Hokoji* at Asuka transferred to that place from *Yamashina* in A.D. 678 by Fubito), with the priest Kwanchi (觀智) as leader (*koshi*). In the Wado era it was transferred to *Uetsuki-dera*, and in Wado 5 (A.D. 712) to *Kofukuji*. The *Yamato-shi* (大和志) says that "in Wado 2 (A.D. 709) the priest Joren

¹ *Genko Shakusho* and *Fuso ryakki*, 11.

² often called by this posthumous title of *Tankai ko*, 淡海公 (*Tankai* is *omi*), bestowed upon him in A.D. 760.

³ Washio, p. 799, 2, s.v. *Chitatsu* and *Chitsu*.

(淨蓮) performed the *Yuima-e*, in the *Uetsuki-dojo* (道場)".¹ This agrees with the statement in the *Genko Shakusho*, but there the name of the leading priest is Jotatsu (淨達).² This was a *Hosso* priest of *Gwangoji*, who two years previously had returned from Shiragi (Korea) with four other monks.³ In A.D. 706 the *kdshi's* name was Chiho (智鳳), another *Hosso* priest of *Gwangoji*, who had studied in China for several years.⁴ The *Genko Shakusho* adds that the date of the festival was X 10—16, because X 16 was the day of Kamatari's death and special worship. In A.D. 712 it was for the first time held in *Kdfukuji* (erected in A.D. 710, with the images of Shaka, Monju and Fugen).⁵

Thenceforward for many years we do not read of this ceremony, but according to the *Daijii** the Emperor Shomu was the first to acknowledge it in an Imperial ordinance, by which he made a donation for it and caused it to be celebrated in pompous style (Tempyo 5, A.D. 733). The *Shoku Nihongi*, however, does not mention it until A.D. 757 (Tempyo Hoji 1, Intercal. VIII 17), when the Empress Koken issued a lengthy ordinance, in which she said that the *Yuima-e* had been instituted by the *Naidaijin* (Kamatari) in *Yamashina-dera*, but that after his death it had not taken place for thirty years.

Then the *Dajo-daijin* Fujiwara no Fubito (in the text the name is given as Taneko, but it is evident that Fubito is intended; after his death he received the title of *Dajd-daijin*), regretting that the shrine was about to collapse, made a solemn oath that he would continue his father's institution. Thus he instituted a yearly festival from X 10 to the *Naidaijin* Kamatari's death-day

¹ Yoshida Togo, *Dai Nihon chimei jisho*, I, p. 221,1, s.v. *Uetsuki*.

² *Genko Shakusho*, Ch. xxi, p. 1008; *Fuso ryakki*, Ch. vi, p. 541.

³ Washio, p. 669, 2, s.v. *Jotatsu*.

⁴ Washio, p. 802,1, s.v. *Chihd* *Genko Shakusho*, 1.1., p. 1007. The *Fuso ryakki*, Ch. v, p. 539, by mistake calls him Chiho, 智寶.

⁵ *Genko Shakusho*, 1.1., p. 1008.

⁶ *Daijii*, HI, p. 4425,1, s.v. *Yuima-e*.

(X 16). Now the Empress wished to give assistance to the *Yuima-e* by conferring upon that temple a perpetual donation of land (*kdden*, 功田, rice fields given to meritorious persons), and she requested intending donors to be quick in executing their intention.

In A.D. 801 (Enryaku 20, X 21) the Emperor Kwammu by special ordinance fixed *Kofukuji* as the place of celebrating the *Yuimae*. By doing so he reestablished the old custom; in later years it had sometimes been performed in Nagaoka (from A.D. 782—794 Kwammu Tenno's residence, before he went to Kyoto) and sometimes in *Hokkeji*, the nunnery and general (*so*) *kokubun-niji* in Nara.¹

The following year (A.D. 802, 113) the same Emperor, wishing to put a stop to the rivalry of the *Sanron* and *Hosso* sects, ordered that thenceforth the festival of the *Saishookyo* (the *Gosaie*, 18—14, in the Palace) should be held in the first month, and in the tenth month that of the *Yuimakyo*. Evidently he considered the celebration of these ceremonies as the main task of those sects, the *Gosaie* belonging to the *Sanron* and the *Yuima-e* to the *Hosso* sect.² Yet in A.D. 819 the *Sanron* priest Jitsubin (實敏) (A.D. 785—853) was *Yuima-e koshi*; much later, in A.D. 842 (Showa 9) he was appointed *koshi* of the *Saishoe* in the *Daigokuden* of the Palace (the *Gosaie*, I 8—14).³ Before A.D. 862 (Jokwan 4, when he was *Saishoe koshi*) 長賢, a *Sanron* priest although belonging to the *Hosso* sanctuary *Horyuji* was the leader of the *Yuima-e*, a function which was always the first of two or three of this kind (*ni-e*, *san(n)e*).* In A.D. 874 (jokwan 16) the *Sanron* monk Chokai (澄海), a *Sanron* priest of the *Kegon* shrine *Todaiji*, led this ceremony.⁵ In A.D. 856

¹ *Genko Shakusho*, Ch. xxlll, p. 1039; *Fuso ryakki*, Enryaku 21 (A.D. 802), p. 587; *Daijii*, III, p. 4425,1 s.v. *Yuima-e*.

² *Nihon kiriyaku*, *Zempen*, Ch. xlll, p. 386.

³ Washio, p. 442,1, s.v. *Jitsubin*.

⁴ Washio, p. 818,2, s.v. *Choken*.

⁵ Washio, p. 823,2 s.v. *Chokai*.

(Seiko 3) the *Kegon* priest Shoshin (正進) of *Todaiji* was the leading functionary,¹ and in A.D. 869 (Jokwan 11) the famous *Shingon* priest Shobo (聖寶) (A.D. 832—909, Rigen Daishi, 理源大師) was appointed *Yuima-e koshi* for that year.² Before that, in A.D. 832 (Tencho 9), the *Tendai* priest Gishin (義真) (A.D. 781—833), the first *zasu* of *Enryakuji* on *Hieizan*, was also the first *Tendai koshi* of the *Yuima-e*.³ In A.D. 875 (Jokwan 17) the great *Tendai* priest Enchin (圓珍) (A.D. 814-891, Chisho Daishi 智證大師), who in A.D. 858 founded *onjoji* (園城寺) (*Mildera*) as the seat of the *Jimon* (寺門) doctrine preached by him, successfully requested the Emperor Seiwa, who during the Jokwan era often appointed priests of other sects to act as *Yuima-koshi* instead of *Hosso* monks, to increase from one to two the number of *Tendai* monks taking part in the ceremony. Thirteen years later (A.D. 888, Ninna 4) Uda Tenno made him *Yuima-e koshi*.^{*} *Kegon* leaders of the *Yuima-e* in this era were also Genei (玄榮) of *Todaiji* (*Saisho-e koshi* in A.D. 873)⁵ and Kochi (興智) of the same temple (*Saishoe koshi* in A.D. 865).⁶

Most of the leaders of this festival were, of course, *Hosso* priests. Thus we found in Washio's *Nihon Bukke jimmei jisho* the following proportion among the priests of the five sects in whose biographies this function was mentioned. In the 8th century only *Hosso* monks, in the 9th 20 *Hosso*, 3 *Sanron*, 4 *Kegon*, 2 *Tendai* and 2 *Shingon* priests. In the 10th century 19 *Hosso*, 1 *Sanron*, 1 *Kegon*, 2 *Tendai*, 3 *Shingon*; in the 11th 8 *Hosso*, 3 *Sanron*, 2 *Kegon*, 2 *Tendai*, no *Shingon*] in the 12th 4 *Hosso*, 1 *Sanron*, no *Kegon*, 3 *Tendai*, 3 *Shingon*; in the 13th 9 *Hosso*, no *Sanron* or *Kegon*, 2 *Tendai*, 2 *Shingon*; in the 14th century

¹ Washio, p. 585,1, s.v. *Shoshin*.

² Washio, p. 616,2, s.v. *shobo*; *himitsu jirin*, p. 1092,2, s.v. *Rigen Daishi*.

³ Washio, p. 172,1, s.v. *Gishin*.

⁴ Washio, p. 97,2, s.v. *Enchin*.

⁵ Washio, p. 293,2, s.v. *Genei*.

⁶ Washio, p. 373,1, s.v. *Kochi*.

1 *Hosso*, 1 *Tendai*, 1 *Shingon* (the priests of the two latter sects are mentioned as leaders of the three festivals in the 13th and 14th centuries). In A.D. 1396 (ōei3) the *Hosso* priest Shoshin (清心) was appointed *koshi* after a long lapse of time during which the ceremony had not been celebrated.¹ In the 15th and 16th centuries, however, no names of leaders are mentioned; before A.D. 1651 the *Kegon* priest Eisho (英性) (A.D. 1611—1677) caused a revival of the *Hokke-e* and the *Yuima-e*.²

Famous names connected with the *sutra*, but not with the festival, are: Shotoku Taishi (A.D. 574—622), who wrote commentaries on the *Hokke*, *Shoman* and *Yuimakyo* (Nanjo Nos. 134, 59 and 146),³ and Saicho (Dengyo Daishi), the founder of the *Tendai* sect (A.D. 767—822), who prior to A.D. 788 studied the commentaries on the *Yuimakyo*, and afterwards wrote a *Yuimakaihotsu* (開發, explanation).⁴ As to the festival itself, in A.D. 974 (Tenen 2) the *Tendai* priest Zoga (増賀) (A.D. 917—1003) was the first to change the *Yuima-e* of X 15 into a *Hokke-e*, with one priest as *ryugi* (豎義).⁵

In A.D. 885 (Ninna 1, IX 5) by Imperial ordinance KwokD Tenno (A.D. 884—887) added one *ryugi* or "Expounder" (立義, the same as 豎義, *ryugi* "he who sets up the meaning" of difficult passages and subjects) to the nine functionaries who were the *ryugisha* or *rissha* (豎義者, 豎者) of the *Yuima-e* of *Kdfukuji* and the *Saishoe* of *Yakushiji*. He praised these two festivals as the essential points (*kanjin*, 肝心) of the Buddhist doctrine and the glory (*shifun*, 脂粉, litt. fat and powder, cosmetic) of the Canon of the Law (*hozo*), for which the "famous virtues" (i. e. virtuous priests) of the world opened their bookcovers and the students of the country raised the wicks of their lamps".

¹ Washio, p. 627,1, s.v. *Shoshin*.

² Washio, p. 75,2, s.v. *Eisho*.

³ Washio, p. 616,1, s.v. *Shotoku Taishi*

⁴ Washio, pp. 396,2, 403,1, s.v. *Saicho*.

⁵ Washio, p. 748,2 s.v. *Zoga*.

Ten of the thirty "hearers" (聽衆, *choshu*) (i. e. all the priests of the ceremony in addition to the *koshi*, *ryugisha*, *nanja* or *monja*, "those who put the questions"),¹ invited to be present at the *Yuima-e*, belonged to *Kofukuji*, and five of the twenty „hearers" of the *Saishd-e* were monks of *Yakushiji*. The others belonged to other monasteries,² but because of the two main sanctuaries themselves only three priests (of one monastery) took part in both ceremonies. The number of the *ryUgi* was enlarged in order to extend those great festivals and to show the difference between the main shrines and other temples³.

As to the *ryagisha* or *ryugi** of the *Yuima-e*, in A.D. 834 (Showa 1, I 29) they were mentioned in Nimmyo Tenrio's ordinance, stating that according to ancient precedents priests who had attained this rank should be requested to act as leaders (*koshi*) of the Retreats (*ango*) in all monasteries.³ This is clear evidence of the antiquity and great importance of this function.^c The *tandai* (探題, "he who examines the subjects") chose and fixed the subjects on which questions were to be put by the *nanja* (難者, „those who make it difficult") or *monja* (問者, "those who ask"); the *ryuja* or *rissha* (堅者) *orryugisha* explain, and the *shogi* (證義, "those who testify, verify the meaning") criticize and decide the value of the problems and the correctness of their solutions. So soon as the *tandai* and lower priests have

¹ *Daijiten*, p. 1201,2, s.v. *choshu*.

² Those of Nara and the *Tendaigogwanji* (御願寺). Cf. *Daijii*, p. 447,2, s.v. *ryugl*.

³ *Sandal jitsuroku*, Ch. XLVIII, p. 668; *Fuso ryakki*, Ch. XXii, p. 624.

⁴ *Ryugi* or *rongi* (論義) is the name of the discussion on difficult problems, with questions and answers, held at the principal *ho-e* or „Ceremonies of the Law", cf. above, Ch. xi, § 8, A, p. 477 (*Gosaie*).

⁵ *Shoku Nihon koki*, Ch. III, p. 190.

⁶ If they accomplished their task successfully, they were thenceforth *suigd man-i no gakusho*, 遂業滿位學匠, "scholars of the highest rank who had accomplished their task" (*Daffii*, III, p. 4510, s.v. *rissha*).

taken their seats, and the bell of the *ryugi* has been beaten, the *ryuja*, after having bowed before the Buddha, ascends the pulpit, receives a paper from the *jugishi* (從儀師, "assistant master of the ceremony"), reads the subjects of discussion which it contains, and explains them. Five kinds of questions and answers having been put and given in this way, the *shogi* (or the *tandai*) deals with them minutely and gives his decision. The *Yuima-e* of *Kdfukuji* and the *Saishd-e* of *Yakushiji* were the first ceremonies to which such discussions were granted by Imperial ordinance; afterwards they took place also at the *Gosaie* (the *Uchi rongi*, from Konin 4, A.D. 813), on the 5th day of the *Hokke* festival of *Enryakuji* in the eleventh month (*Shimotsuki-e*, 十一月會; this *ryugi* began in Enryaku 20, A.D. 801), the *Minazuki-e* (六月會) or "Festival of the Sixth Month", also celebrated in *Enryakuji* on *Hieizan* (*Hokke jako*) (this *ryugi* began in Showa 13, A.D. 846), at the three ceremonies of the Northern Capital (Kyoto) (A.D. 1072, 1078, 1082), the *Hojoji hakko* (from Chogen 7, A.D. 1034) and many other festivals.¹

In A.D. 887 (Ninna 3, VIII 5), shortly before his death (VIII 26 end of the *Sandai jitsuroku*), Kwoko Tenno issued an ordinance by which he established the rule that one priest of *Gwangeiji* (元慶寺, also called *Kwazanji*, 花山寺, in Uji district, Yamashiro province, a *Tendai* shrine with *Yakushi-Nyorai* as *honzon*, founded by Seiwa Tenno in A.D. 876, Jskwan 18)² should be invited each year to assist as one of the "hearers" at the *Yuima-e* of *Kdfukuji*.³

In A.D. 935 (Shokyo 5) and 1007 (Kwanke 4) the *Fuso ryakki* mentions the names of the *Tendai* priest Kizo (基増) and the *Hosso* priest Fuko (扶公) as *koshi* of this ceremony.⁴ In A.D. 1067 (Chiryaku 3, II 5) the Golden Hall of *Kofukuji* was rebuilt, and

¹ *Daijii*, HI, p. 4479, s.v. *ryugi*, II, p. 2547,3, s.v. *shogi*.

² Yoshida Togo, *Dai Nihon chimei jisho*, I, p. 157,1.

³ *Sandai jitsuroku*, Ch. L, p. 721.

⁴ *Fusd ryakki*, Ch. xxv, p. 698, Ch. xxvlll, p. 766.

images were made and placed therein, representing *Shaka*, *Yaku-o* and *Yaku-jo*, two of *Jaichimen Kwannon*, and eight of the *Four Deva Kings*; in the newly built *Miroku-jodo-in* images of *Bodhisattvas* and the *Four devas*, and in the *Kodo* or "Expounding Hall", which was erected and decorated, *Amida* (like *Shaka* 16 feet high and gold-coloured), *Kwannon* and *Seishi*, *Monju*, *Jomyo* (淨名, i.e. *jomyo koji*, 居士, *Vimalakirti*, here called a *Bodhisattva*) and the *Shitenno*.

In the new Eastern *Kondo* (Golden Hall) *Yakushi Nyorai* (16 feet high and gold-coloured) with his attendant *Bodhisattvas* *Nikkō* and *Gwakko*, *Kokuzo* (*Ākasagarbha*), *Kwannon*, *Yuima-kitsu* and eight images of *Benten* (*Sarasvati*) were placed, and in the *Ikido* (dining-hall) the *Thirty* (this should be *Forty*, as one text gives it) -armed *Kwannon*. Three hundred monks were invited, and in this way the sanctuary, which in A.D. 1060 (Kohei 3) had been destroyed by fire, regained its ancient glory.¹ We see that *Shaka*, *Amida* and *Yakushi*, all three sixteen feet high and gold-coloured, were worshipped as the chief figures of three groups, and that *Vimalakirti* belonged to two of them.

The festival was not intermitted even when, as in Genkei 2 (A.D. 878), Eisho 1 (A.D. 1046), Kohei 3 (A.D. 1060) and Kaho 3 (A.D. 1096), *Kofukuji* was destroyed by fire, but was held in another building. When in A.D. 1078 (Shoryaku 2) *Shirakawa Tenno* divided the *choku-e* (勅會, "Festivals held by Imperial order") into those of the "Southern Capital" (*Nanto*, *Nara*) and of the "Northern Peak" (*Hokurei*, 北嶺, i.e. *Hieizan*), the *Yuima-e* became a special festival of the former category.

In A.D. 1180 (Jisho 4, XII) *Kofukuji* and *Todaiji* were entirely burned down by *Taira no Shigehira* (重衡) after the battle of *Ujibashi*, because they had assisted the *Minamoto's*. The following year *Kofukuji* was hastily rebuilt, but as it could not be ready before X 10, the date of the *Yuima-e*, the newly made Buddha

¹ *Fuso ryakki*, Ch. xxix, p. 810.

image, destined to become the *honzon* of the *kodo* ("Expounding Hall"), was placed and dedicated in the half-completed *Kondo* by means of the *kaigen* ("opening of the eyes") ceremony, and the *Yuima-e* took place at its usual time. So great was the blessing power ascribed to this festival. From Enryaku 20 (A.D. 801) to Katei 2 (A.D. 1236) its performance was never omitted or postponed; in A.D. 1236 for some reason it was held on XII 8.

After the *Nambokucho* (A.D. 1336—1392), however, the ancient rule was gradually neglected, and the ceremony was practised in alternate years or once in five years or even omitted for 14 or 15 years. It was abolished at the time of the Restoration (A.D. 1868). To the last *Amida Nyorai* of the *Kodo*, the building where the ceremony took place, remained its *honzon*.¹

§ 5. *The Issaikyo or Daizokyo (the Canon), and the Issaikyd-e or Daizo-e and Daijo-e (its festivals) in Japan*
(7th—14th cent. A.D.).

The reading of the *Issaikyo* or "all the *sutras*", an abbreviated term for the whole Canon (*issai kyo-ritsu-ron*, "all *sutras*, *vinayas* and *abhidharmas*), consisting of 5048 fasciculi (*kwan*) in A.D. 651 (XII 30) and 677 (VIII 15) is mentioned above (Book I, Ch. I, § 4, p. 8). The former ceremony, attended by more than 2100 monks and nuns, served to consecrate the new Palace of Ajifu, when the Emperor Kotoku was about to take up his residence in that building. At the same time it was a lantern festival of

¹ *Dajjil*, III, p. 4425, 1 and 2, s.v. *Yuima-e*. Cf. *Zofcu Shigusho*, Vol. I, pp. 814, 820 (not held in A.D. 1380 and 1381, because the 神木 was in the capital, and Nara was not quiet); II pp. 179 sq. (postponed in A.D. 1396 to XI 10—16); II p. 422 (not held in A.D. 1489); II pp. 429 sq. (postponed in A.D. 1491 to XII 16—22); II p. 740 (held in A.D. 1622, X 21—27); afterwards not mentioned in this work which deals with the years A.D. 1259 to 1779.

the last day of the year, in order to drive away the demons of darkness before the advent of the new year.¹

By order of Temmu Tenno (A.D. 672—686) in A.D. 673 the canon was copied in *Kawara-dera*,* and in A.D. 677 (VIII 15) the same Emperor had it read in *Asuka-dera*, when he gave a great vegetarian entertainment to the monks and worshipped the Triratna.³

Thereafter we do not read about it for a long time; in A.D. 759 (Tempyo hoji 3, called 2 in the *Genko Shakasho*) (VIII) the Hosso priest Kenkei (賢憬) presented the *Daizo* (大藏), still consisting of 5048 kvan, which he had copied, to the new temple *Shodaiji* (招提寺), erected by the Chinese priest Kanshin (鑑真) (A.D. 687—763), founder of the *Vinaya* sect in Japan. In this way they honoured the Emperor Shomu († A.D. 756), to whom, as well as to the Imperial Princes and the 430 functionaries of the Court, Kanshin had given the ten *kai* (*pratimoksas*), explained in the *Bommokyo*.⁴

In A.D. 767 (Jingo keiun 1) Takano Tenno, i.e. the Empress *Shdtoku*, formerly *Koken*, nominated an official "jikwan (Vice-Director) for the copying of the *Issaikyo*".⁵

In A.D. 805 (X), shortly before the Emperor Kwammu's death, when everything was being done in order to save his life, and to soothe the angry spirit of "Sudo Tenno" (cf. above, Ch. XI, § 7F, p. 467), the *Daizokyo* was copied and sacrificed to him, and each of the writers was praised.⁶

In A.D. 829 (Tencho 6, V 19) ten priests performed *tendoku* of the *Issaikyo* in the Buddhist temple of the *Hachiman Dai-bosatsu-gu* (官寺, *guji*)-⁷

¹ *Nihongi*, Ch. xxv, p. 452; Aston II, p. 240.

² *Nihongi*, Ch. xxix, p. 504; Aston II, p. 322.

³ *Nihongi* Ch. xxix, p. 513; Aston II, p. 337.

⁴ *Genko Shakasho*, XXii, p. 1026. Cf. Papinot, p. 295, s.v. *Kanshin*. *Faso ryakki*, *bassui*, p. 573 (Tempyo" hoji 3).

⁵ *Shoku Nihongi*, Ch. xxviii, p. 482.

⁶ *Genko Shakusho*, Ch. xxiii, p. 1041.

⁷ *Nihon kiryaku*, *zempo*, Ch. xiv, p. 460.

In A.D. 853 (Ninju 3, V 14) the Emperor Montoku ordered Musashi and other provinces to copy the *Issaikyo* in order to drive away the prevailing pestilence. Ten days earlier he had issued the same order to Sagami and five other provinces.¹

In A.D. 856 (Seiko 3, VI 14) the same Emperor requested 265 famous priests to read the *Issaikyo*, which had been copied, in *Todaiji* and 13 other temples to which he sent officials of the fifth rank as messengers. This ceremony took place three times during seven days. That, too, was a measure against the plague.²

In A.D. 875 (Jokwan 17, I 28), when one night a serious fire destroyed the *Reinen-in* and 54 other buildings including a valuable library and many other treasures, only the *Issaikyo*, copied in fulfilment of His Majesty's vow, was completely saved.³

In the same year (III 28) Seiwa Tenno sent the *Dento-daihoshi* Anshu (安宗) to the *Maitreya* shrine *Mirokuji* in *Dazaifu* (Tsukushi) (i.e. the Buddhist temple erected in A.D. 741 by order of the Emperor Shomu in the compound of the *Hachiman* shrine in *Usa*, Buzen province) in order to dedicate 3432 *kwan* of the *Issaikyo*, 2214 *kwan* of Mahayana *sutras* (*daijokyo*), 50 *kwan* of Mahayana *vinayas* (*daijo-ritsu*), 530 *kwan* of Hinayana *vinayas* (*shojo-ritsu*) and 167 *kwan* of *sutras* not included in the catalogue (*rokugwai-kyo*). Previously the late *Dajo-daijin* Fujiwara Ason Yoshifusa (A.D. 804—872), the first *Sessho* (Regent), with whom the great power of the Fujiwara House had commenced, wishing to rule and pacify the people in a peaceful manner, had ordered the copying of the *Issaikyo* in Buzen province in honour of *Hachiman Daibosatsu* (i.e. *Usa Hachiman*, of the famous shrine in *Usa*, Buzen province),⁴ and he had caused the late *Dento-daihoshi* Gyokyo (行教) (a *Sanron* priest, who in Jokwan 1, A.D. 859, stayed there for ninety days and after his return built

¹ Ibid., Ch. XVI, p. 548.

² Ibid., Ch. XVI, p. 554.

³ *Sandal jitsuroku*, Ch. XXVii, p. 408.

⁴ Cf. above, Ch. VI, B, § 5, A, p. 219.

the Hachiman shrine on *otoko-yama*, S. of Kyoto, the celebrated *Iwashimizu Hachimangu*)¹ to examine the work. As it was then finished, the Emperor sent Anshu in order that he might celebrate the ceremony of sacrifice and dedication (*kuyo anchi*) together with the *Dazaifu* authorities.²

In A.D. 881 (Genkei 5, XII4) Seiwa In (i.e. Fujiwara no Aki-ko, Yoshifusa's daughter, consort of Montoku Tenno and mother of Seiwa Tenno, who lived in that temple),³ held a *shuki gosai-e* (周忌御齋會) in *Engakuji* (圓覺寺), i.e. she gave a vegetarian entertainment to the monks on behalf of the soul of her son Seiwa Tenno on the first anniversary of his death. After he had abdicated in A.D. 876 (XI 29) he had lived as a monk in that temple, which was situated at Awada, Atago district, Yamashiro province. originally it had been the mountain abode of the *Daft daijin* Fujiwara no Yoshisuke, who died in A.D. 867; the Emperor first called the temple *Awada-in* (粟田院), but when he made it his residence and place of worship, he gave it the name of *Engakuji** During his reign the *Dajo Tenno* (Seiwa Tenno) had copied the *Issaikyo*, and after his death his mother sacrificed it on behalf of his soul in the presence of all the princes and nobles of the Court in the same monastery where he had lived in retirement.³

In A.D. 890 (Kwampyo 2, XII 26) the *Dajo-daijin* Fujiwara no Mototsune summoned the *Tendai zasu* Enchin (圓珍) (Chisho Daishi, A.D. 814—891, who in A.D. 858 introduced from China the mystic *Jimon* branch of the *Tendai* sect), to the capital in order that he should perform ceremonies. At the same time he was appointed *Shosozu*, but in a memorial to the Throne he stated that he was very ill and could not leave home. Moreover

¹ Washio, p. 205, s.v. *Gyokyo*.

² *Sandal jitsuroku*, Ch. xxvii, p. 411.

³ *Kokushi daijiten*, p. 1525,2, s.v. *Seiwa-In*.

⁴ *Sandal jitsuroku*, Ch. xxxviii, pp. 549 sqq.; Yoshida Togo, I, p. 56,2.

⁵ *Sandal jitsuroku*, Ch. XL, p. 573.

the *Issaikyo*, copied by the former *Tendai ajari* (Saicho, Dengyo Daishi) had not yet been revised, although the Shinto gods (*mydjiri*) of the Large and Small *Hieizan* by means of several manifestations had expressed the wish therefor. It was necessary to perform *tendoku* of those *sutras* and to pray for the Emperor. Moreover the former *Dajo-daijin* (Fujiwara no Yoshifusa) had ordered the monks of that mountain to copy the *Issaikyo*. When he, Enchin, was in China, he had received fifty *kwan* of *sutras* from a man of Yang-cheu; these and many other texts had to be copied, for the ancient Chinese catalogue of the K'ai-yuen era (A.D. 713—741) (NanjS No. 1485) had contained more than 4000 *kwan* (or even, according to Nanjo, 5048).¹

In A.D. 953 (Tenryaku 7, VIII) the *Daizokyo* was again copied and presented to the Emperor Murakami (Suzaku Tenno died the previous year). According to the *Gukwansho* the number of *kwan* was still 5048, but the *Fuso ryakki* speaks of an offering (*kuyo*) of the *Issai-kyoron* (一切經論, "All *sutras* and abhidharmas"), consisting of 5375 *kwan*. Twenty six *kwan* of *sutras*, not mentioned in the Index, were copied by order of the Empress Dowager.²

In A.D. 1011 (Kwanko 8, V 21) the Court nobles (*kuge*) sacrificed (*kuyo*) (the *Genko Shakusho* says "praised", *kyosari*) the *Issaikyo* in the *Seiryoden* of the *Ichijo-in*; a month later the Emperor Ichijo abdicated and died.³ He lived in this palace, because the Imperial Palace had burned down in A.D. 1001 (Choho 3, XI 18).⁴ The term *kyosan* (慶讚) "to praise respectfully" is used in the same sense as *raku* (落慶) and *rakugyo kayo*, praise and offering on account of the completion (*rakusei*, 落成) of newly built or repaired Buddhist temples⁵

¹ *Fuso ryakki*, Ch. xxll, p. 640.

² *Genko Shakusho*, Ch. xxv, p. 1070; *Fuso ryakki* Ch. xxv, p. 716.

³ *Genko Shakusho*, Ch. xxv, p. 1080; *Fuso ryakki*, Ch. xxvin, p. 768.

⁴ *Fuso ryakki*, Ch. xxvii, p. 761; *Kokushi daijiten*, p. 174,3 s.v. *Ichijo-in*.

⁵ *Daijiten*, p. 372, 1, s.v. *keisan*; p. 250,2, s.v. *kydsan*, also written

or other works, as in this case the copying of the Canon. Thus the terms *kyosan-shiki* (式) or *rakugyo-shiki* are used in the sense of dedicatory ceremonies, *

In A.D. 1021 (Chian 1, VIII 1) the *Issaikyo* was transported from Fujiwara no Michinaga's private chapel to the Imperial (or his own) *Sutra Library* (御經藏, *Go kyozo*).²

In A.D. 1069 (Enkyu 1, V 28) the former *Dajo-daijin* (Fujiwara no Yorimichi, A.D. 992—1074, Michinaga's eldest son and successor) began to celebrate an *Issaikyo-e* in the *Byodo-in* (平等院), the *Tendai* shrine at Uji, S. of Kyoto, which had been his villa until A.D. 1052, when he became a monk and made it into a temple. From that time this was a yearly festival, called also *Daizo-e* (大藏會), at which a copy of the *Issaikyo* was sacrificed (*Issaikyo kyo*). The *Kinzai* priest Shiren, who wrote the *Genko Shakusho* states that up to his time it had never been intermitted.³

In A.D. 1075 (Shoho 2, Intercal. IV) twenty famous priests of all sects were invited to the Palace, in order to perform *tendoku* of the *Issaikyo*.⁴

In A.D. 1103 (Kowa 5, VII 13) the *Daizokyo*, written with golden characters, was dedicated and praised (*kyosan*) in *Hoshoji* (法勝寺), the large *gogwanji* of Shirakawa Tenno, erected in the Shoryaku era (A.D. 1077—1081) at Kyoto.⁵ Eight days previously a similar *Issaikyo-e* was held in *Hiyoshi jinja* and made an annual festival. ° In A.D. 1110 (TenninS, V) the Emperor Horikawa visited *Hoshoji*, in order to be present at the performance of the *Daizokyo kyosan*.⁷ In A.D. 1118 (IX) a ceremony of this.

¹ *Daijiten*, p. 1777,1, s.v. *rakugyo kuyo*.

² *Nihon kiryaku*, kohen, Ch. xlll, p. 1127.

³ *Genko Shakusho*, Ch. xxv, p. 1089; *Fuso ryakki*, Ch. xxix, p. 814.

⁴ *Fuso ryakki*, Ch. xxx, p. 825.

⁵ *Genko Shakusho*, Ch. xxvi, p. 1097.

⁶ *Daijiten*, p. 63,3, s.v. *Issaikyo-e*, quoting the *Temmei shiryaku*, 天明史略, II.

⁷ *Genko Shakusho*, Ch. xxvi, p. 1098.

kind took place in the Shinto shrine of *Kumano*, in the presence of the *Dajokwo*, Shirakawa Tenno (who had abdicated in A.D. 1086 and lived until A.D. 1129).¹ In A.D. 1128 (X 21) the *Dajokwo* Toba Tenno went to *Iwashimizu*, where a *Daizokyo kyosan* ceremony was performed in the great *Hachiman* shrine.² In A.D. 1134 (Chosho 3, II) the same ex-Emperor attended the highly meritorious *kyozo* (i.e. *Daizdkyo kyosari*) festival of *Hoshoji*, where the canon, written in golden characters, was sacrificed. Evidently the date of this annual temple ceremony varied, for in A.D. 1103 it took place in the seventh month, and in A.D. 1110 in the fifth. The manner of copying varied also, for in this passage the *Genko Shakusho* adds that "ordinary matters were not written, but the *gathas* were copied many times".³ Shiren's statement, quoted above, is evidence of its having been continued until the fourteenth century.

In A.D. 1272 (Bunei 9, X 25) the *Gion Issaikyo-e* was held, attended by prominent officials. The usual day of this ceremony, however, was hi 15.⁴ The *Gion* shrine was a Shinto temple, made into a Buddhist sanctuary by *Ryobu-Shinto* under the name of *Gionji*. It became a dependant shrine of *Kofukuji* and in later times of *Enryakuji*.

In A.D. 1280 (Koan 3, hi 13) the *Kamo Issaikyo-e* was held together with the beginning of the Vernal *mido(k)kyo* ("August *sutra* reading")- It took place in one of the two famous Shinto shrines of *Kamo*,⁵ to the North of Kyoto, the gods of which (Tamayori-hime and her son Wake-ikazuchi) were selected by Kwammu Tenno as protective deities of his new capital *Heiankyo* (Kyoto, A.D. 794).⁶ From the beginning of the twelfth century

¹ L.I., p. 1099.

² L.I., p. 1100.

³ L.I., p. 1101.

⁴ *Zoku Shigusho*, Vol. I, Ch. ill, p. 86.

⁵ Ibid., Vol. I, Ch. V, p. 140.

⁶ Papinot, s.v. *Kamo*.

the *Issaikyo* festivals were often held in Shinto sanctuaries (Hiyoshi, Kumano, Iwashimizu, Gion, Kamo).

In the seventh month of Koan 4 (A.D. 1281), when Japan was in great danger on account of the attack of the Mongols, and many Buddhist services were held by the Imperial House in the great Buddhist and Shinto shrines, from VII 26 during seven days in the Hachiman temple of Iwashimizu *tendoku* was performed of the *Sonshd-darani* (尊勝陀羅尼) (based upon the *Sonshokyo*, Nos 348—352, esp. No. 351), the *Issaikyo*, 100 *bu* of the *Daihannyakyo*, and the *Ninnokyo*, by 500 Vinaya priests (*risso*) led by the *doshi* Shi-en (思圓) (Eison) of the *Kairitsu* shrine *Saidaiji* in Nara.¹

In A.D. 1283 (Koan 6, HI 3) there was an *Issaikyo-e* in the "August Chapel of Uji" (宇治御堂), probably the *Byodo-in*.² As a thanksgiving service for the war-god Hachiman's divine protection against the Mongols the *Mahayana sutras* (*Daijokyo*, 大乘經, five *bu*, Nanjo Nos. 1—125) were read by means of the *tendoku* system by the Vinaya priest Shi-en of *Saidaiji* and a *hd-e* was held in the great shrine of Iwashimizu, in the presence of the *Shin-in* (the ex-Emperor-Kameyama), in A.D. 1284 (Koan 7, IV 4); in A.D. 1299 (II 25) the same ceremony took place.³ The *Daijo-e* of Hōshōji (法勝寺) is mentioned in A.D. 1284 (XII 17).⁴

In A.D. 1287 (Koan 10) the *Issaikyo-e* of the *Byodo-in* at Uji was held on III 4 and led by the *Keishl* (家司) Fujiwara no Kanenaka.⁵

In A.D. 1290 (Shoo 3, III 15) "on account of the defilement of the Empire the *Rinjisai* of Iwashimizu and the *Issaikyo-e* of Gion were postponed". ° Afterwards the festivals of the Canon

¹ *Zoku Shigusho*, Vol. I, Ch. v (Go Uda Tenno), p. 147.

² L.I., Ch. vi, p. 161.

³ L.I., Ch. vi, p. 174; Ch. XI, p. 323.

⁴ L.I., Ch. VI, p. 187.

⁵ L.I., Ch. VII, p. 208.

⁶ L.I., Ch. IX, p. 256.

are not (or very rarely) mentioned in the *Zoku Shigusho* (A.D. 1259—1779), although we gather from Shiren's statement, given above, that in A.D. 1321—1323 the ceremony of the *Byodo-in* was yet performed.

With regard to the priests who copied or revised the *Issaikyo*, in Washio's *Nihon bukke jimmei jisho* the canon is mentioned in the following biographies.

In A.D. 673 (here Hakuho 2, i.e. A.D. 674, instead of Temmu Tenno's second year) the *Sanron* priest Chizo (智藏) of *Hdryuji* copied the *Issaikyo* in *Kawara-dera*. This was the first time that the Canon was copied in Japan.¹

The famous Chinese *Kairitsu* priest Kanshin (鑑真) (A.D. 688—763), mentioned above, who after Shomu Tenno's death (A.D. 756, V 2) by order of Koken Tenno had erected a *kaidan* (戒壇) or "Commandments-altar" and given her the *Bosatsu-daikai* or "Great Commandments of the Bodhisattvas (as he had done to her Father and his Court), revised the *Issaikyo* in *Todaiji*, although he had lost his eyesight and had to recite it from memory! It was also he who had the first books printed in Japan, namely the *sandaibu* or "three great works" of the *kairitsu* or *Vinaya*, written by the *Nanzan risshi* (南山律師), i.e. Tao-stien, 道宣 (A.D. 596—667), founder of the *Vinaya* sect in China. Kanshin had arrived in Japan A.D. 753 (XII 20), when he was already 65 years old! He had brought many important books with him, especially some concerning the *Vinaya*, e.g. Tao-suen's works.²

The first Japanese monk, who obtained the *Issaikyo* in China and brought it to Japan, was the *Hosso* priest Qembo (玄昉) (f 746), who stayed in China from A.D. 717 to 734. This was a present from the Chinese T'ang Emperor Htien-tsung (玄宗, alias Ming hwang), who, admiring his great knowledge, included

¹ Washio, p. 799,1, s.v. *Chizo*.

² Washio, p. 157,2, p. 158,2 s.v. *Kanshin*; cf. *Daijiten*. p. 646,2, s.v. *Sandal gobu*.

him among the priests of the three ranks (三品) and gave him a purple *kasaya*. He dedicated the *Issaikyo* to *Kofukuji*, the famous *Hosso* sanctuary in Nara.¹

Mention is made above of the *Sanron* priest *Gyokyo* (行教), who in A.D. 859 had the supervision, when *Yoshifusa* ordered the copying of the *Issaikyo* as an offering to *Usa-Hachiman* for the peace of the Court and the country.²

In A.D. 863 (*Jokwan* 5), when a severe pestilence and famine depopulated the country, in a memorial to the Throne the *Tendai* priest *Ken-ei* (賢永) of the *kokubunji* of *Hoki* province requested the Emperor *Seiwa* to have images painted of the 13000 Buddhas (dealt with above, Ch. VIII, § 19, pp. 379, 386 with regard to the *Butsumyo sange*) and *Kwannon*, and to have a copy made of the *Issaikyo*. At the same time he asked an Imperial gift of a hundred *koku* of cereals for the *kokubunji*, to be supplied yearly by the governors of the provinces. His request was granted.³

The *Tendai* priest *Saiho* (西法) (A.D. 1054—1126) of *Enryakuji* also strove to save the country from disease and starvation. He left his monastery and travelled throughout the country, preaching everywhere and repairing chapels and pagodas, and exhorting the monks to copy the *Issaikyo*, in order to put an end to the prevailing plague.⁴

That the *Shingon* sect, too, attached great importance to the blessing power of the *Issaikyo* is clear from the fact that the *Shingon* priest *Qyosho* (行勝) (A.D. 1167—1254) successfully requested the Emperor to sacrifice a copy of the Canon to the *Shingon* shrine of *Amano* in *Kawachi* province.⁵

¹ Washio, p. 308, s.v. *Gembo*.

² Washio, p. 205, s.v. *Gyokyo*.

³ Washio, p. 283,1, s.v. *Ken-ei*.

⁴ Washio, p. 393,1, s.v. *Saiho*.

⁵ *himitsu jirin*, p. 171,2, s.v. *Qyosho*. Washio, p. 208,2, does not mention this fact.

In the Katei era (A.D. 1235—1238) Tankyo (湛慶), Unkyo's son (the famous sculptors of Buddhist images, known in the world as Tankei and Unkei), at the request of Fujiwara no Yoritsune (from A.D. 1226 to 1244 Sei-i-taishogun, the power being in the hands of the Hojo's) made a life-size picture of Śakyamuni, Yoritsune's "*Issaikyo-kuyo no horizon*", i.e. his principal saint to whom he had sacrificed the *Issaikyo*.¹

Six centuries later the *Tendai* priest Ryo-a (了阿) (A.D. 1773—1844) thrice perused the *Issaikyo*,² but offerings of the Canon and the ceremonies devoted to it were not mentioned after the 13th and 14th centuries.

¹ Washio, p. 786,1, s.v. *Tankyo*,

² Washio, p. 1198, 1, s.v. *Ryo-a*.

CHAPTER XVI.

THE LOTUS SUTRA (HOKKEKYO, MYOHO-RENGEKYO) AND ITS FESTIVALS. THE KWANZE_oNQY_o (FUMONBON, CH. XXV OF THE LOTUS SOTRA).

§ 1. *Translations, commentaries and works on miracles, written by Indian, Chinese, Korean, and Japanese priests.*

A. *Chinese translations of the fifth and sixth centuries.*

of the list of translations of the *Lotus sutra*, given above (Ch. I, § 2, p. 6) only Kumarajiva's text (Nanjo No. 134) has always been in frequent use in China and Japan. It is noteworthy that neither Hien-tsang nor I-tsing nor any other great translator of later times (except Jnanagupta and Dharmagupta, A.D. 601) deemed it necessary to give a new version of this celebrated text. As to the *Kwannongyo* (Ch. XXV of the *Lotus sutra*), No. 137 consists of KumarajTva's prose and Jnanagupta's poetry (the *gathGs*). The title of the former's translation of the *Lotus sutra* is *Mydho renekyo*, 妙法蓮華經 (7 fasc., 28 ch.); it was written in A.D. 402—412.

In A.D. 427 the Chinese priest Chi-yen (智儼), a companion of Fah-hien on his pilgrimage to India, translated the *Hokke sammaikyo*, 法華三昧經, "Sutra on the Meditation on the Lotus" (cf. above, *Hokke sembo*, Ch. VIII, § 18, pp. 357, 362).

In A.D. 508 Ratnamati (勒那摩提) (寶意), together with Sang-lang (僧朗) translated the commentary on the *Lotus sutra* (Nanjo No. 1233) by Vasubandhu (天親, 世親, Asanga's

younger brother, who probably lived about A.D. 280—360).¹ In A.D. 508—535 another translation of the same work appeared, written by Bodhiruci I, together with Tan-lin (曇林) and others (Nanjo 1232). The title of the latter work is *Myoho renekyo ubadaisha* (*upadesa*, 優液提舍, translated into *rongi*, 論議, "Sastras and discussions"); in that of the former the character *ron*, 論, is found before *ubadaisha* (*Sastropadesa*).

A Tantric work on "the ceremonial rules for complete meditation upon and knowledge of the King of Sutras, the Saddharma pundanaka", 成就妙法蓮華經王瑜伽觀智儀軌, *jojtt Myoho rene kyo-d yuga kwanchi giki*, *Saddharma-pundarTka-sutaraja-siddhi-yoga-dhyana-jnftna-kalpa* (1 fasc.) was translated by Amoghavajra, the great propagator of the Tantric doctrine in China, between A.D. 746 and 771 (Nanjo No. 1388).

§ 1, B. *Commentaries on the Lotus sutra, written by Chinese priests of the fifth, sixth and seventh centuries.*

The first Chinese commentary on the Lotus sutra, entitled *Hokkekyo-sho* (疏, "commentary") (2 fasc.),² was written in A.D. 432 (Yuen-kia 9) of the Early Sung dynasty by Tao-shang (道生), a disciple of Kumarajlva, one of the "Four Saints of Kwan-chung" (Shensi and adjacent regions) and of the "Eighteen Sages of Lu-shan" (廬山, the mouniain near Kiukiang-fu, Kiangsi province, famous for the White Lotus temple erected there by Hwui-yuen, 慧遠, who lived A.D. 334—416 and who in A.D. 390 (VII 28) with 123 other persons began to worship Amitabha).³

This was followed by the commentary (註), written by Liu-k'iu

¹ Eliot, *Hinduism and Buddhism*, 11, p. 65.

² Jap. Suppl. of the Canon, 乙 XXIII, 4.

³ Matsumoto, *Miroku jddo-ron*, Ch. I, pp. 9 sq. About Tao shang cf. *Daijii* HI, p. 3449,3 s.v. *Ddsho*.

(劉虬) of the Ts'i dynasty (A.D. 479—502), who lived A.D. 436—495¹ (8 fasc.) and by that of Fah-yun (法雲), one of the "Three Great Priests of the Liang dynasty" (A.D. 502—557), who lived A.D. 467—529 (written between A.D. 502 and 529, 8 fasc., 義記).²

A commentary on the 14th chapter of the *sutra* (*Anrakugyo-bori*), entitled *Hokkekyo anrakugyo gi* (安樂行義) (1 fasc., Nanjo No. 1547), was written in the Ch'en dynasty (A.D. 557—581) by Chi-i's famous teacher Hwui-szg (慧思) (Nanyoh tashi, 南嶽大師), the third patriarch of the *Tien-fai* school, who lived A.D. 514—577.

These were, however, only preliminary works, and it was Chi-che ta-shi (Chi-i, 智者大師, 智顗, A.D. 531—597), the great founder of the *T'ien-t'ai* sect, so often mentioned in this book, who in his oral explanations, recorded by his disciple Kwan-ting (灌頂, A.D. 561—632) made this *sutra* the principal text of his doctrine and one of the principal texts of the Canon. These three large commentaries (Nanjo Nos. 1534, 1536 and 1538, *Myoho renekyo gengi* (玄義), "mystic meaning", *mongu* (文句), "text", and *Maha-shikwan* (摩訶止觀), "Great Meditation and Knowledge", are the *Tendai sandaibu*, 天台三大部, or "Three Great Works of the *Tien-Vai* sect" (all three 20 fasc.; No. 1536 spoken in A.D. 587 and its record revised in A.D. 629; No. 1538 spoken in A.D. 594).

In the eighth century commentaries on these three works were written by a famous *Tien-t'ai* priest, Chan-jan³ (湛然), the ninth patriarch of the sect, who lived A.D. 711—782 (Pang dynasty, *Hokke gengi shakusen*, 釋籤; *Hokke monguki*, 記, *Shikwan bugyoden guketsu*, 止觀輔行傳弘訣; and *Shikwan girei*, 義例, Nanjo Nos. 1535, 1537, 1539, 1541; 20, 30, 40 and 2 fasc.).

¹ Daijii III, p. 4479, 3, s.v. Ryukyu.

² Jap. Supp. of the Canon, XLII, 2. Daijii III, p. 4075, 1, s.v. Ho-un.

³ Daijiten, p. 1121,2; Daijii, III, p. 3277,3, s.v. Tannen.

Chi-che ta-shi himself compiled the *Hokke sammai sangi* (法華三昧懺儀) or "Ceremonial rules (*kalpa*) for repentance (*sari*) based on *samadhi* (deep meditation) on the Lotus (*sutra*)" (1 fasc., 5 ch.; Nanjo No. 1510) (between A.D. 589 and 597). "Additional ceremonial rules" of the same kind were given by Chan-jan (4 leaves, Nanjo No. 1511, prior to A.D. 782).

Two commentaries, given orally by Chi-che ta-shi and recorded by his disciple Kwan-ting (before A.D. 632), deal only with the mystic meaning of Ch. XXV, the *Kwannongyo* (*Fumonbon*), that* is Nanjo No. 1555 (*Kwannon gengi*, 觀音玄義) and No. 1557 (*Kwannon gisho*, 觀音義疏). About A.D. 1020 these two works were explained by the *T'ien-t'ai* priest Chi-li (知禮) in Nanjo Nos. 1556 and 1558 (*Kwannon gengi-ki*, 記, and *Kwannon gisho-ki*), who also wrote "Ceremonial rules (*kalpa*) for worshipping the Lotus *sutra*" (*Rai Hokkekyo gishiki*, 禮法華經儀式, Nanjo No. 1518, 2 leaves).

The next great commentator of the Sui dynasty (A.D. 581—618) was Kih-tsang (吉藏), also called Hu (, Mongol) Kih-tsang and Kia-siang Ta-shi, 嘉祥大師, "The Great Master of the Kia-siang monastery", the founder of the *San-lun* (*Sanron*) sect in China, who lived A.D. 549—623. He wrote four commentaries on the Lotus *sutra* (*Hokke genron*, 玄論; *gisho*, 義疏; *yui, 遊意*; *tdryaku*, 統略) and one on Vasubandhu's commentary (*Hokkekyo-ronsho*, 論疏) (10, 12, 2, 6 and 3 fasc.). The *genron* was his last work, and differs a little from his former writings by reason of the influence of Chi-che ta-shi's explanations. In the beginning of the Ta-yeh era (A.D. 605-618) he made 2000 copies of the *sutra*, a very meritorious work.¹

Kw'ei-ki (窺基), alias Ts'zg-ngan Ta-shi (Jion Daishi, 慈恩大師, the "Great Master of the Ts'zg-ngan monastery") (in Shensi province), (A.D. 632—682), in China the founder of a

i *Daijiten*, p. 242,2, s.v. *Kichizd-*; p. 189,3, s.v. *Kajo*; *Daijii*, I, p. 654,2, s.v. *Kichizo*. Jap. Suppl. of the Canon, XLII, 3, 4, 5; XLIII, 1.

third great sect (the *Fah-siang*, 法相, *Hosso* sect), explained the *Lotus sutra* from his point of view. He wrote an enormous number of works, four of which deal with this subject (e.g. the *Hokke gensen*, 玄贊).¹

§ 1, C. *Commentaries based on Chi-che ta-shi's interpretations of the Lotus sutra, written by Chinese T'ien-fai priests of the Sung, Yuen and Ming dynasties (10th—15th cent. A.D.).*

Under the Northern Sung dynasty (A.D. 960—1127) Tao-wei (道威) based his commentary (入疏) on Chi-che ta-shi's *Mongu* (Nanjo No. 1536) and Chan-jan's *Mongu-ki* (Nanjo No. 1537). This work was printed in Japan in Genroku 10 (A.D. 1697) (12 fasc.).² Three commentaries were written on it by the Japanese Tendai priest Kwok 光謙, who lived A.D. 1652—1739.

A work of the Southern Sung dynasty (A.D. 1127—1279), Sheu-lun (守倫)'s *Hokkekyo kwachu* (科註), was printed in China in A.D. 1306 and in Japan in A.D. 1678 (Empo 6) (12 fasc.).³

Two other works of the same title appeared under the Yuen dynasty (A.D. 1295) and in the Ming time (Ying-loh era, A.D. 1403—1425); they were written by Su Sih-shen (徐習善) (Sfasc.) and by Yih-ji (一如) (of the Ying-loh era A.D. 1403-1425), the author of Nanjo No. 1621, the Concordance of numerical terms of the Canon (7 fasc.). In Japan they were printed in Genroku 7 (A.D. 1694) and Genroku 3 (A.D. 1690).⁴

¹ *Daijiten*, p. 888,2, s.v. *Jion*; p. 237,1, s.v. *Kiki*; *Daijii*, II, p. 2054,1 s.v. *Jionji*, I, p. 624,1, s.v. *Kiki*. His portrait, *Kokkwa* No. 114, V (10th cent.). Jap. Suppl. of the Canon, LII, 4, 5. There are four commentaries on the *Hokke gensen*.

Jap. Suppl. of the Canon, XLVII, 1—3. *Daijii* III, p. 4096,2, s.v. *Hokkekyo nyusho* (prov. *nissho*).

³ Jap. Suppl. of the Canon, XLVIII, 2—4. *Daijii* III, p. 4095,1, s.v. *Hokkekyo kwachu*.

⁴ Jap. Suppl. of the Canon, XLVIII, 5, XLIX 1-3. *Daijii*, 11.

Another Ming author, Chi-hiuh (智旭), a very prolific T'ien-t'ai writer who lived A.D. 1599—1654, wrote three works on this subject (*Hokkekyo egi*, 會義, 16 fasc.; *rinkwan*, 綸貫, 1 fasc.; *gengl setsuyo*, 玄義節要, 2 fasc.).¹

§ 1, D. Chinese and Japanese works on miracles ascribed by tradition to the protective power of the Lotus sūtra.

About A.D. 650—710 the Chinese Tang priest Hwui-siang (惠詳) wrote a work of 10 fasciculi, entitled "Traditions about the widely praised Lotus" (*Gusan Hokkeden*, 弘贊法華傳), which in A.D. 942 was printed in Korea. And about A.D. 713—756 (in the K'ai-yuen and Tien-pao eras) Siang Fah-shi (祥法師) wrote the "Records of traditions about the Lotus sūtra"¹ (*Hokkekyo denki*, 法華經傳記) (10 fasc.), which in A.D. 1600 (Keicho 5) was translated and printed in Japan by Enchi (圓智).²

In the Southern Sung dynasty Tsung-hiao (宗曉) (A.D. 1151—1214) wrote a work entitled "Records of manifest favourable answers (to prayers) of the Lotus" (*Hokke ken-o* 顯應錄, 4 fasc.), which with Hwui-siang's *Gusan Hokkeden*, and the *Kaitoden guroku* (海東傳弘錄), written by the Korean priest 眞淨 (*Shinji*), formed the base of the *Hokke reigenden* (靈驗傳) or "Traditions about miraculous manifestations of the divine power of the Lotus", composed by the Korean priest 了圓 (*Ryo-en*) and reprinted in A.D. 1534 (Kia-ting 13) by Miao-hwui (妙慧).³

Two similar works were written in Japan, entitled *Nihon koku Hokkekyo denki* (傳記) "Records of traditions about the Lotus

¹ Jap. Suppl. of the Canon, L, 2 (*rinkwan*). *Daijii* HI, p. 3303 3 s.v. *Chikyoku*.

² *Daijii* III, p. 4096, 2, s.v. *Hokekyo denki*. Jap. Suppl. of the Canon, 乙 VII, 2 and XXII, 1.

³ *Daijii* III, p. 4106, 1; Jap. Suppl. of the Canon, 乙 VII, 4.

sutra in Japan" (3 fasc., Chokyn era, A.D. 1040—1044, by Chingen, 鎮源, and printed in A.D. 1717 by Kwo-ei, 光榮, a pupil of the *Tendai* priest Kwoke, 光謙, who lived A.D. 1652—1739 and explained Tao-wei's *Hokke nyusho*, pron. *nissho*) and *Honcho hokkeden* (本朝法華傳), "Traditions about the Lotus in* Japan", written by the *Nichiren* priest Nissei (日政), the founder of *Zuikwoji* in Yamashiro, who lived A.D. 1623—1668.'

A *Honcho Hokke kenki* (驗記), "History of the miraculous manifestations of the Lotus in Japan", written by the *Hieizan* priest Yakugo (藥恒), is mentioned in the *Fuso ryakki*. There an event of Ninna 4 (A.D. 888) is related. The *Fuso ryakki* itself dates from about A.D. 1150.² It also quotes a *Hokke kenki* written by Chigen (智源) Hoshi (not mentioned by Washio), with regard to the saint Zoga (増賀, A.D. 917—1003), a famous *Tendai* priest and devout reader of the *Hokkekyo*.³

§ 1, E. *Commentaries on the Lotus sutra, written by Shotoku Taishi and Japanese priests of the Tendai, Nichiren and Shingon sects.*

In A.D. 615 (the 23rd year of the Empress Suiko's reign) the great Shotoku Taishi (A.D. 572—622) completed his *Hokkekyo gisho* (義疏), based mainly upon Fah-yun (法雲)'s commentary of the Liang dynasty (written between A.D. 502 and 529, *Hokkekyo giki*). In A.D. 772 (Hoki 3) the *Kegon* priest Kaimyo (戒明) and seven others went to China and brought this book as a present to the Chinese priest Ling-yiu (靈祐) of *Lung-hing-sze* (龍興寺). It consists of four *kwan*, and with his two other commentaries (*gisho* on the *Shomangyo* and *Yuimakyo*, Nanjo Nos. 59 and 146) was called *Taishi sankyusho*, "The three

¹ *Daijii* III, p. 4094,2, s.v. *Hokekyo*.

² *Fuso ryakki*, Ch. xxn, p. 634.

³ *Ibid.*, Ch. XXVII, p. 762 (Choho 5, A.D. 1003).

sutra commentaries of the Crown-prince". After having been printed in A.D. 1247, 1294, 1655 and 1682, it was included in the *Dai Nihon Bukkyo zensho* or "Complete Buddhist works of Great Japan", published in Taisho 3 (A.D. 1914). Commentaries on it were written by the *Kegon* priest Shnsho (宗性) of *Todaiji* (about A.D. 1260) (*Hokkekyo gikishd*, 義記抄, 2 kwan) and by the *Kegon* priest GySnen (凝然) (A.D. 1240—1321) of *Kaidan-in* in Yamato (*Taishi Hokkesho ekwdki*, 惠光記, ace. to Washio 90 kwan, ace. to the *Daijii* 60 kwan). The latter, who wrote an enormous number of books, also made extensive commentaries upon Shotoku Taishi's works on the *Shdmangyo* (18 kwan) and the *Yuimakyō* (40 kwan).¹ Apparently the *Kegon* sect venerated the writings of Shotoku Taishi especially and emphasized the value of his explanations.

Myo-ichi (明 —) (A.D. 728—798), a learned priest of *Todaiji*, wrote a commentary on the *Saishookyo*, a *Hokkekyo ryakki* (畧記, 4 ch.) and a *Hokke-ki* (記, 2 ch.), but his works are lost.²

Dengyo Daishi (Saicho) (傳教大師, 最澄) (A.D. 767-822), the celebrated founder of the *Tendai* sect in Japan, wrote several commentaries on the Lotus sutra and Chi-ch6 ta-shi's works upon it (*Hokke gengi mondo*, 2 kwan; *Kenhokke gisho*, 8 kwan; *Hokke shoki*, 10 kwan] *Tendai mongu onsho*; *Shikwan mongu*; *Hokke shinyo*, 30 kwan; *Hokke shiki* etc.).³

Chisho Daishi (Enchin) (智證大師, 圓珍) (A.D. 814-891), another great author who studied in China from A.D. 853 to 858 and after his return to Japan introduced the mystic *Jimon* (寺門) branch of the *Tendai* sect and built *onjoji* (園城寺, *Mii-dera*, 三井寺, the famous rival of *Enryakuji* on *Hieizan*, the *sammon-ha*, 山門派), devoted more than a dosen works to the Lotus sutra. Washio enumerates them all, but the *Daijii*

¹ *Daijii* hi, p. 4095,1, s.v. *hokekyo gisho*; Washio, p. 215,2, s.v. *Gyonen*.

² Washio, p. 1076,2, s.v. *Myo-ichi*.

³ Washio, p. 403,1, s.v. *Saicho*.

mentions the *NyB-shingon-mon ko-en Hokke-gi*, 入真言門講演法華僕, "Rules of the Lotus, explained as an introduction into the Tantric doctrine", a title which clearly indicates its mystic character.¹

Dohan (道範) of *Shochi-in* on *Koyasan* (A.D. 1184—1252), a *Shingon* priest of the 13th century, a very prolific author, wrote also a *Hokke ongi* (音義).²

In the second part of the seventeenth century, when, especially in the Genroku era (A.D. 1688—1704), under the Shogunate of Tsunayoshi (A.D. 1680—1709), ancient Buddhist cults and ceremonies recovered new life and vigour and, as seen above (§ 1, C, p. 620), the Chinese commentaries on the Lotus *sutra*, based upon Chi-che ta-shi's works, were printed in Japan, the *Tendai* priest Shekel (性慶) (A.D. 1667—1737) wrote four commentaries on this text (*Hokke Shakudai*, 釋題, 1 kwan; *Hokke ryakusho*, 略疏, 10 kwan; *Hokke nyushtl gi-en*, 30 kwan; *Hokke Shushaku*, 20 kwan).³ Kwoke (光謙) (A.D. 1652-1739), who belonged to the same sect, wrote three commentaries on Tao-wei's work of the Northern Sung dynasty (入疏) and one on that of the Ming priest Chi-hiuh (會義) mentioned above (§ 1, C, p. 621) (*Hokke nyusho (nissho) koroku*, 12 kwan, *Hokke egi ronroku* etc.), as well as extensive works on Chi-che ta-shi's *Shikwan* (24 kwan) and *Mongu* (50 kwan). He also wrote an "Introductory explanation to the collection of wide-spread traditions about (the miraculous power of) the Lotus" (*Hokke gudenshu josetsu*) and an "Explanation of the meaning of (the chapter on the Buddha's) length of life".⁴

We see how the *Tendai* priests of that time evidently renewed the ancient glory of the Lotus. of the *Nichiren* sect the priest Nissei (日政) (A.D. 1623—1668), mentioned already above as

• *Daijii hi*, p. 4094,2; Washio, pp. 98 sq., s.v. *Enchtn*.

¹ Washio, p. 887, 1 s.v. *Dohan*.

³ Washio, p. 596, 1, s.v. *Shekel*.

⁴ Washio, p. 345, s.v. *Koken*.

the author of the *Honcho hokkeden*, wrote also a "New commentary on the Lotus sutra" (*shinchu*, 新註) (12 kwan), like Shokei's *ryakusho* based upon Chi-che ta-shi's explanations.¹ of the *Shingon* sect Ryota (亮汰) (A.D. 1622—1680) made a study of the *Kwannongyo* and wrote a work entitled *Kwannongyo senchu* (選注, "selected commentaries", 3 kwan).²

A comparative work on the Lotus sutra, containing the differences in reading of 17 kinds of the text of seven kwan and 59 of that of eight kwan, was published in A.D. 1840 (Tempo 1) by the *Tendai* priest Shu-en (宗淵) (alias Shin-a, 眞阿, A.D. 1786—1859), who gave himself the greatest trouble to find all these manuscripts by travelling about and visiting all the monasteries and temples where those precious relics of the past were preserved. He copied them carefully, and published not only the *Hokkekyo koi* (考異) (2 kwan, comparative work), but also the *Sankehon Hokkekyo* (山家本, 8 kwan), with a *batsu* (跋) or writing in praise thereof at the end of the work by the *Tendai zasu*, the Imperial Prince Joshin (承眞). This great collector of books (Shn-en), who built three libraries to contain his treasures, was much honoured by the great of Kyoto and Nikko. And he deserved it for his great enthusiasm and activity for the world-wide fame of the Lotus!³

§ 2. Contents of the Lotus sutra.

The contents of this famous Mahayana text, which was the principal sutra of the *T'ien-tai* school and gradually obtained a predominant position in the Buddhism of China and Japan, are well-known through Burnoufs version entitled "Le Lotus de la

¹ *Daffii* III, p. 4094,2; not mentioned in the list of his works given by Washio, p. 975,2, s.v. *Nissei*.

² Washio, p. 1210,2, s.v. *Ryota*.

³ *Dayii* II, p. 2799,1, s.v. *Shin-a*; III, p. 4095,2, s.v. *Hokkekyo koi*.

Bonne Loi", and Kern's translation in the *Sacred Books of the East* (Vol. XXI).

It may therefore suffice to point out some details of the work connected with the Tendai cults and ceremonies, and some differences of numeration between Kern's text and the Chinese translation of Kumarajiva (A.D. 402—412), which down to the present day has remained in constant use among the Chinese and Japanese Buddhists.

The Chinese text is divided into 8 *kwan* (卷), fasciculi, and 28 *hon* (品), chapters. Kern's Ch. XI contains Kumarajiva's Ch. XI and XII, which renders all the numbers of the following Chinese chapters different from those of the corresponding parts of the English version. This is the reason that the famous *Kwanzeon Bosatsu fumonbon* (普門品), devoted to Avalokitesvara, is the 25th chapter of the Chinese and the 24th of the English text ("The all-sided one"). It is the first chapter of the 8th Chinese fasciculus, the further chapters of which are the *Darani-bon* (26th chapter, on magic formulae, Ch. XXI of the English text), the *Myoshogon-0 honji-bon* (on King Śubhavyuha, 27th chapter, Kern's Ch. XXV, entitled "Ancient devotion", and, as the last chapter, the *Fugen Bosatsu kwanhotsu-bon*, "Encouragement of Samantabhadra" (28th chapter, Kern Ch. XXVI). Only the last sentence of Kern's final chapter (the 27th) about all the Buddhas, Bodhisattvas, disciples, devas, men, demons and oandharvas applauding the words of the Lord, is found at the end of the Chinese Samantabhadra chapter (the 28th, the end of the work). As to the Buddha's committing and entrusting the *sutra* to the "young men of good family", this is found, as always, in Kern's last chapter, but, curiously enough, it forms the 22nd chapter (*zokurui*, 囑累) of the Chinese version instead of the "spells", *dharani* (Kern Ch. XXI), given here in the 26th chapter. It is clear that, as Prof. Kern says (Introd., p. XXI), the succeeding chapters are later additions. KumSrajTva seems to have used older manuscripts than Dharmaraksha I, by whom the earlier translation,,

Nanjo No. 138, was made (A.D. 266—313). There the epilogue is placed at the end of the *sūtra*, after the additional matter; in Kumrajīva's text it is still in its original position.

The *Hokkekyō* is sometimes called the *Ichijōkyō* (一乘經, *Ekayana sūtra*), "Sūtra of the only Vehicle", because the doctrine of the "only Vehicle" (the *Buddhāyana*) is the main thesis of this *sūtra*. For this reason the *Tendai* sect is sometimes designated by the laudatory term of *Ichijō enshū*, 一乘圓宗, "The Perfect Sect of the only Vehicle".¹ This doctrine, which is often mentioned in the Imperial ordinances and memorials to the Throne, recorded in the Annals, is explained by the Buddha in the second chapter of the *sūtra* ("Skillfulness", *hoben-bon*, 方便品; *upāya*, *hoben*, means an expedient, a convenient way, namely of saving mankind). There the Lord, in answer to Śāriputra's question as to the reason that he so repeatedly extolled the skill, knowledge and preaching of the Tathagata and praised the profundity of his Law, says that the exposition of the mystery of the Tathagata is so difficult to understand, that he uses "hundred thousand various skillful means, such as divers interpretations, indications, explanations, illustrations". The sole object of his appearing in the world is to teach all creatures Tathagata-knowledge. "By means of one sole vehicle, to wit, the Buddha-vehicle, Śāriputra, do I teach creatures the Law; there is no second vehicle, nor a third. This is the nature of the Law, Śāriputra, universally in the world, in all directions". "All Buddhas have preached the Law by means of only one vehicle, the Buddha-vehicle, which finally leads to omniscience". "There is but one vehicle, Śāriputra, and that is the Buddha-vehicle".²

With regard to the *Tendai* cults and ceremonies the following chapters of the *sūtra* are also of special importance.

Ch. VIII (五百弟子受記品, *Gohyaku deshi jūki-bon*,

¹ *Daijiten*, p. 73,2, s.v. *Ichijō*.

² Kern's translation, Ch. 11, pp. 40 sqq.; *hoben-bon*.

"The Five hundred disciples receive the prophecy" (of their future Buddha-ship from the Buddha) ("Destiny of the 500 monks"). Although the *Rinzai* branch of the *Zen* sect was the propagator of the cult of the 500 Arhats in Japan, the celebrated priest Eisai, who in A.D. 1191 returned from China and began to preach the *Rinzai* doctrine, belonged originally to the Tendai sect and introduced the cult of the 500 Arhats directly from T'ien-t'ai-shan. There they were worshipped in a temple dedicated to them, and men deemed that they wandered about in the neighbourhood of the famous Rock Bridge and performed numberless miracles. It is no wonder that this T'ien-fai centre was also their chief place of worship, because in Ch. VIII of the Lotus *sutra* the Buddha announces their future Buddhahood. In this way the Mahayana doctrine made them active preachers before they could attain the highest aim, Parinirvana. With regard to this chapter and the 500 Arhats of T'ien-t'ai-shan we may refer the reader to the present writer's treatise on "*The Arhats in China and Japan*", Ch. II, §§ 7 and 16, pp. 26 and 36.

Ch. X (法師品, *Hdshi-bon*, "The Preacher"). Here supreme and perfect enlightenment is predicted by the Buddha to all those "who shall take, read, make known, recite, copy, and after copying always keep in memory and from time to time regard this Dharmaparyaya, even though it be but a single stanza thereof; to those who through that book shall feel veneration for the Tathagatas, treat them with the respect due to Masters, honour, revere, worship them; to those who shall worship that book with flowers, incense, perfumed garlands, ointment, powder, clothes, umbrellas, flags, banners, music, etc., and with acts of reverence such as bowing and joining hands". The preacher of this *sutra* shall always see the Lord, whether he be preaching or living in mountain caverns and studying his lesson; he shall be inspired by the Buddha.

Ch. XI (見寶塔品, *Ken-hmo-bon*, "Apparition of a Stupa"). Here a great *stUpa*, consisting of seven precious substances, arises

from the earth and appears in the sky, worshipped by all those present. The Buddha opens it and then the Buddha Prabhn-taratna (*Taho*, 多寶) is seen sitting within the stupa and is heard praising the Lord Śakyamuni. When about to be completely extinct, this Buddha had declared that his stupa would arise "wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyaya of the Lotus of the True Law should be propounded", and that the Buddhas then preaching the Lotus must open the Stupa containing the frame of his body and show it to the four classes of hearers.

Therefore in his stupa *Taho Butsu* is worshipped as the protector of the Lotus sutra.

"Seated on a centifolious lotus, as large as a chariot yoked with four horses, surrounded and attended by many Bodhisattvas, Manjusri, the prince royal, arose from the depths of the sea, from the abode of the Naga king *Sagara* (i.e. the ocean)". He caused to appear from the sea and arise to the sky all the numberless Bodhisattvas, trained by him by expounding the Lotus sutra, and the virtuous daughter of *Sagara*, eight years of age, who understood it all and who, after presenting a most precious gem to the Buddha, in the presence of the whole assembly then became a male Bodhisattva and went to the South to preach the Law in the world *Vimala* (spotless).

Manjusri and Maitreya, who are introduced speaking and uttering many stanzas in the Introductory chapter, are often addressed by the Buddha in other parts of the sutra, and question him about divers matters or praise his Law.

Ch. XIII (勸持行品, *kwanjigyo-bon*, "Encouragement to keep and put into practise" (this sutra), Kern Ch. XII, "Exertion"). By regarding the Bodhisattvas the Buddha causes them to promise that they will endure and do all things to proclaim this sublime sutra to the world and deliver his message. It is "the last sutra proclaimed in the world, the most eminent of all my sutras, which I have always kept and never divulged" (Ch. XIV, *anrakugyo*, "Peaceful life").

In Ch. XVI (**如來壽量品**, *Nyorai-juryD-bon*, "Duration of life of the Tathagata", Kern Ch. XV) the Buddha preaches the eternity of his existence. He points out that his extinction is only a device, to induce mankind to follow his doctrine. "So am I the father of the world, the Self-born, the Healer, the Protector of all creatures. Knowing them to be perverted, infatuated and ignorant, I teach ultimate rest, not being myself at rest". This chapter is one of the so-called *shiyobon* (**四要品**), "four important chapters" (of the Lotus *sutra*); the three others are Ch. II (**方便品**, *hoben-bon*, devices, Kern Ch. II, "skilfulness", "able management, diplomacy", *upayakausalya*, of the leaders); Ch. XIV (*anrakugyo-bon*, Kern Ch. XIII, "Peaceful life"); Ch. XXV (*Kwanzeon Bosatsu fumonbon*, Kern Ch. XXIV, "Universal gate of Avalokitesvara").¹ These are the *shiyobon* of the *Tendai* sect; those of the *Hokke* sect of Nichiren (founded in A.D. 1253 and based upon this *sutra*, are the *hdben*, *juryo*, *Nyorai jinriki* (**如來神力**, "Divine power of the Tathagatas", Ch. XXI, Kern Ch. XX) and the *Darani-bon* ("Spells", Ch. XXVI, Kern Ch. XXI).²

The worship of the *sutra*, as representing the Buddha himself and his disciples (well-known in Japan through the cult of the *Nichiren* sect), is preached in Ch. XVII (**分別功德品**, *bunbetsu kudoku-bon*, "the meritorious virtue of discrimination", Kern Ch. XVI, "of piety"). "Though one be ever so good in disposition, much greater merit will he obtain who shall keep or write this *Sutra*. A man should cause this to be written and have it well put together in a volume; he should always worship the volume with flowers, garlands, ointments, and constantly place near it a lamp filled with scented oil, together with full-blown lotuses and suitable oblations of *Michelia Champaka*. The man who pays such worship to the books will produce a mass of merit which cannot be measured".

¹ *Daljiten*, p. 685,2, s.v. *shiyobon*.

² *Daijii*, hi, p. 4094,1, s.v. *hokekyo*.

The "meritoriousness of joyful acceptance" (*zulki kudoku*, 隨喜功德) of this *sūtra* and the blessings obtained by it, and the "meritorious virtues of the priest" (who preaches this *sūtra*) (*hdshi kudoku*, 法師功德, Kern Ch. XVIII, "the advantages of a religious preacher", i.e. all the divine powers attained by him) are dealt with in the two following chapters, Ch. XVIII and XIX of Kumarajiva's translation.

In Ch. XXI, devoted to the "transcendent power of the Tathagatas" (*Nyorai jinriki*, 如來神力) we read that „he who keeps this *Sūtra*, the veritable Law, will fathom the mystery of the highest man; will soon comprehend what truth it was that was arrived at on the terrace of enlightenment. The quickness of his apprehension will be unlimited; like the wind he will nowhere encounter obstacles; he who keeps this exalted *Sūtra* knows the purport and interpretation of the Law". . . . "He resembles the moon and the sun; he illuminates all around him, and while roaming the earth in different directions he rouses many Bodhisattvas. The wise Bodhisattvas who, after hearing the enumeration of such advantages, shall keep this *Sūtra* after my complete extinction, will doubtless reach enlightenment".

In Ch. XXIII (the 22th of Kern's translation) (*Yaku-D Bosatsu honji-bon*, 藥王菩薩本事品, "Ancient devotion of Bhaiśajyārāja") this *sūtra* is called the "king of *Sūtras*" (a term applied also to the *Saishōkyō* and the *Ninnokūdō*); "it saves all beings from all fear, delivers them from all pains". Again the Buddha lays stress upon the enormous merit of teaching, learning, writing and worshipping this text. And he adds that any female who in the last five hundred years of the millennium shall hear and penetrate this chapter of the Ancient Devotion of Bhaiśajyārāja, shall be reborn as a man in *Sukhāvatī*, Amida's heaven, and as a Bodhisattva shall see innumerable Buddhas and be praised by them.

Hokke sammai (法華三昧) "Meditation (*samādhi*) on the Lotus" (cf. above, chapter VIII, § 18, pp. 355 sqq., on the *Hokke*

sembo) is mentioned in Ch. XXIV (*Myo-on Bosatsu-bon*, 妙音菩薩品, "Chapter on the Bodhisattva *Gadgadasvara*") (Kern Ch. XXIII), where numberless lotus flowers, on gold stalks with silver leaves, suddenly appear on account of this Bodhisattva's deep meditation, and where the Buddha states that *Gadgadasvara* preaches this *sutra* in every kind of shape, from that of *Indra* to that of a demon, in order to save all beings.

Ch. XXV (Kern's 24th chapter) is the famous *Kwanzeon Bosatsu fumonbon*, often abbreviated into *Fumonbon* (普門品, "Chapter of the universal gate") (of *Avalokitesvara*) (Kern: "The All-sided one"). Here the Lord describes the prodigious saving power of this Bodhisattva in all possible dangers produced by fire, water, demons, men (in case of capital punishment "the swords of the executioners shall snap asunder", as in the case of *Nichiren*; robbers and enemies are driven away by the invocation of his name), and passions. He is a giver of male and female offspring and of unfailing profit; he who adores him and cherishes his name accumulates a mass of merit equal to that produced by him who adores innumerable Buddhas. He preaches the Law in every shape, from that of a Buddha, *Brahma*, *Indra*, *MaheSvara* (*Śiva*), *Kubera*, to those of a goblin or an imp, in order to convert and to save all beings. So great are his faculty of transformation and his compassion, which he showed also by accepting a pearl necklace, offered to him as a decoration of piety by the Bodhisattva *Akshayamati* (無盡意, *Mujini*), and which he divided into two parts, one for the Lord *Sakyamuni* and one for the Lord *Prabhutaratna*.¹

Then follow the stanzas in praise of *Avalokitesvara*'s protective power, which saves mankind from all dangers, also from those caused by spells, beasts, lightning and diseases, and from all troubles and sorrows of the world. To all beings, including the gods, he is a saviour, and by means of his great magic power

¹ The Chinese text gives *Tahoto*, 多寶塔, *Prabhutaratna*'s pagoda.

and his vast knowledge and skilfulness he shows himself in all regions.

Amitabha and his Western Paradise are again praised, and AvalokiteSvara, the great Compassionate One, the Universal Lord, is said to be his attendant, "at one time standing to the right, at another to the left of the Chief Amitabha".

"And while this chapter was being expounded by the Lord, 84000 living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared".

In Ch. XXVII (Kern's 25th chapter), entitled *Myoshogon-o honji-bon* (妙莊嚴王本事品), "Chapter on the original matter of King Śubhavyuha", the two devout sons of this king are said to have been former incarnations of the Bodhisattvas Bhaishajyaraja and Bhaishajya(raj)amudgata (*Yaku-o* and *Yakujo*, 藥王, 藥上) (both belonging to Amitabha's retinue). "All those who shall cherish the names of these two good men shall become worthy of receiving homage from the world, including the gods".

The last chapter, Ch. XXVIII (Kern's 26th chapter), entitled *Fagen Bosatsu kwanhotsu-bon* (普賢菩薩勸發品, "Encouragement of Samantabhadra", is very important. Accompanied by hundred thousands of Bodhisattvas Mahasattvas he comes from the East, producing by his magic a great escort of gods, Nagas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and non-human beings. He comes to hear the Lord Śākyamuni expounding this *sutra*. Then the Buddha states that this text (although, as a general rule, fit for males only) may also be entrusted to females, provided they are possessed of four requisites, to wit: if they are under the superintendence of the Lords Buddhas, if they have planted good roots, if they keep steadily to the mass of disciplinary regulations, and if, in order to save creatures, they have their thoughts fixed on supreme and perfect enlightenment.

Then Samantabhadra promises to protect the monks who keep this *sutra*. "Incessantly and constantly, o Lord, will I protect

such a preacher. And when a preacher who applies himself to this Dharmaparyaya shall take a walk, then, o Lord, will I mount a white elephant with six tusks, and with a train of Bodhisattvas betake myself to the place where that preacher is walking, in order to protect this Dharmaparyaya". In the same way he will encourage those priests, who, after beholding him, shall acquire meditation and obtain spells, and lay devoties as well as monks and nuns who study this *sutra*. If they do so for 3X7 days, on the 21st day he will appear to them, mounted on his white elephant with six tusks and surrounded by Bodhisattvas, and he will stimulate the preachers and protect them by giving them spells which shall make them inviolable. He promises heavenly felicity after death to those who shall write and keep this *sutra* and comprehend it. "He who writes it with undistracted attention shall be supported by the hands of a thousand Buddhas, and at the moment of his death he shall behold another thousand Buddhas face to face". And he shall be reborn in the Tushita heaven, where Maitreya preaches the Law.

Then the Buddha praises Samantabhadra for these words and says that those who shall cherish this Bodhisattva's name may rest assured that they have seen him, the Tathagata, himself, and have heard him preach this *sutra*, and have paid him homage. The monks who keep this *sutra* and preach it, will not be covetous; they will be honest and refrain from worldly business. And those who treat them badly shall be punished by being reborn with ugly faces, deformed bodies and disgusting diseases. "Therefore, Samantabhadra, even from afar people should rise from their seats before the monks who keep this Dharmaparyaya, and show them the same reverence as to the Tathagata".

The expounding of this chapter caused a hundred thousand of kotis of Bodhisattvas to acquire the talismanic spell *Āvarta* (旋陀羅尼, *sen-darani*). As to these protective spells, in Ch. XXVI (Kern's 21st chapter) (*darani-bon*, "Spells") they are

given for the protection of those who keep this *sutra* and preach it by the Bodhisattvas *Bhaisajjaraja* (*Yaku-ti*) and *Pradanasara* (**勇施**, *Yuse*), by two of the Four Deva Kings, *Vaisavana* and *Dhrtarastra* (*Bishamon* and *Jikoku*, **持國**; instead of the latter *Virudhaka* is given in Kern's text), and by ten giantesses with their children and followers (*rasetsunyo*, **羅刹女**, *Raksast*; eleven, amongst whom *Kuntl* and *Harlti*, are enumerated in Kern's text). Then the Buddha praises them and says that those especially who keep this *sutra* "wholly and entirely" and who worship it with flowers, incense, fragrant garlands, ointment, powder, cloth, flags, banners and lamps with all kinds of fragrant oil, shall deserve to be guarded by them. "And while this chapter on spells was being expounded, 68000 living beings received the faculty of acquiescence in the Law that has no origin" (**無生法忍**, *mushoho-niri*).

Upon recapitulating the above facts we see that besides the Buddha himself the principal figures of this *sutra* are the Buddha *Prabhutaratna* (*Taho*) and the Bodhisattvas *Samantabhadra*, *Manjusri*, *Avalokitesvara*, *Maitreya*, *Bhaisajjaraja* (*Yaku-o*), *Bhaisajyamudgata* (*Yakujo*) and *Gadgadasvara* (*Myo-on*). Worship is to be paid also to the 500 Arhats and especially to the *sutra* itself.

Of the disciples *Śariputra* is addressed by the Lord and said to be a future Buddha called *Padmaprabha*, and in stanzas he utters his joy about the Lord's expounding the wonderful Law (Ch. II and III, Skillfulness, *Hoben-bon*, **方便品**, and A Parable, *Hiyu-bon*, **譬諭品**).

Ānanda and *Rahula* are mentioned particularly in Ch. IX, where their future Buddhahood is predicted as well as that of 2000 other disciples. *Maha-Kasyapa* is addressed in Ch. V (On Plants, *Yakusoyu-bon*, **藥草諭品**, "Instruction with regard to medicinal herbs"), and his Buddhahood is prophesied in Ch. VI (Announcement of Future Destiny, **授記品**, *Jukibori*). There the Buddha gives the same prediction to his senior disciples *Subhnti*, *Maha-*

Katyayana, and *Maha-Maudgalyfiyana*, who in Ch. IV (Disposition, 信解品, *Shinge-bon*, "Explanation of Faith") humbly compare themselves to the poor, foolish son of a rich father, who, after having been forsaken by his son in his youth, finds him after fifty years and by several devices convinces him of his own position and wealth. In the same way they, thinking themselves unable to obtain supreme perfect enlightenment, to-day suddenly have heard from the Lord that disciples, too, may be predestined for it. Thus they have acquired a magnificent and incomparable jewel.

Finally, *Purna* is praised in Ch. VIII (on the 500 Arhats) as "the foremost of preachers in this assembly", who shall become a famous Buddha by the name of *Dharmaprabhasa*.

Amitabha and his Western Paradise, *Maitreya* and the Tushita heaven where he preaches the Law, *Avalokitesvara* as *Amitabha*'s attendant, are all found in this important *sutra*. Meditation on the lotus (*Hokke sammai*) is described as having a wonderful effect, and magic formulae are given by two Bodhisattvas (*Bhaisajyaraja* and *Pradanasura*, *Yaku-o* and *Yuse*), two of the Four Deva Kings (*Vaisravana* and *Dhrtarastra*, *Bishamon* and *Jikoku*) and by ten *Raksasi*, for those who keep and expound this text. Worship, meditation and magic are therefore combined in the ceremonies, based on this "King of *Sutras*".

§ 3. *The Hokkekyo, the Kwanzeongyo, and the Kwannon cult in the seventh and eighth centuries.*

A. *The seventh century.*

As seen above (Ch. I, § 2, p. 6), in the seventh century the *Hokkekyo* was only mentioned in A.D. 606, the fourteenth year of the Empress Suiko's reign, when Shotoku Taishi lectured on the *Shdmangyo* and this *sutra*. He explained the *Hokkekyo* in the Palace of Okamoto, and the Empress was so greatly pleased

that she bestowed upon him 100 cho of "water-fields" (wet rice-fields) in Harima province, which were added to the *Ikaruga* temple (*Horyuji*).¹ According to the *Genko Shakusho* this happened in the tenth month, and the size of the land was 1000 se, i. e. 10 cho.²

In A.D. 680, the ninth year of Temmu Tenno's reign, we find two Kwannon images and Amida with his two attendant Bodhisattvas Kwannon and Daiseishi mentioned among the images placed in *Yakushiji*.³ Six years later (A.D. 686, Shucho 1, VII28), when the Emperor Temmu was very ill, "the Princes and Ministers made images of Kwannon, for the Emperor's sake. Accordingly the *Kwanzeongyo* was expounded in the Great official Temple". And some days later (Vhi2) "100 Bosatsu (those Kwannon images) were set up within the Palace, and 200 volumes (*kwan*) of the *Kwannongyd* were read".⁴

In A.D. 689, the third year of the Empress Jito's reign (IV 20), an ambassador came from Shiragi (one of the three kingdoms of Korea) with a letter of condolence upon Temmu Tenno's decease and a present of gold-copper images of *Amida*, *Kwanzeon* and *Daiseishi* (probably to be worshipped on behalf of his soul).⁵

§ 3, B. *The Kwannon cult and the Kwanzeon sutra in the eighth century.*

The eighth century witnessed the gradual rise of the *Hokkekyo* and, in connection with the constantly increasing *Kwannon* cult, one single time the *Kwanzeongyo* was copied separately (A.D. 740, IX 15). *Amida* and his two attendant Bodhisattvas *Kwannon* and *Daiseishi* also appeared on the stage of the official cults (A.D. 760sq.),

¹ *Nihongi*, Ch. XXii, p. 381; Aston II, p. 135.

² *Genko Shakusho*, Ch. xx, p. 982.

³ *Fuso ryakki*, Ch. V, p. 527.

⁴ *Nihongi*, Ch. xxix, pp. 542 sq.; Aston II, p. 379.

⁵ *Nihongi*, Ch. xxx, p. 551; Aston II, p. 391.

represented in their Pure Land (*jodo*, *Sukhavati*) or as three images (*Amida sanzori*). This Western Paradise was, as stated above, twice mentioned in the Lotus *sutra*: in the 23rd chapter ("Ancient devotion of *Bhaisajyaraja*, *Yaku-o*"), where rebirth in that heaven is promised to all females who shall hear and fathom this chapter, and in the 25th (the *Kwanzeongyo* or *Fumonbori*), where *Amida* and his *Jodo*, as well as his chief attendant, the great compassionate *Kwannon*, are praised and the latter is glorified as the Saviour of the world.'

An important centre of the *Kwannon* cult was *Kwanzeonji* in *Tsukushi*. This is the popular name, used also in the annals, of *Kiyomizu-san Fumon-in* (清水山普門院), the *Tendai* shrine still existing near Mizuki village, *Tsukushi* district, *Chikuzen* province.² Although in A.D. 709 (*Washo* 2, II 1) the Empress *Gemmei* gave orders to make haste in fulfilling the vow of erecting this temple, made by *Tenchi Tenno* on behalf of the soul of his mother, *Saimei Tenno*, who died in *Asakura* (*Chikuzen* province) on her way to *Korea*, the shrine was not built until A.D. 723 (*Yoro* 7, II 2). The Empress *oensho* then sent a high nobleman, the Buddhist priest *Mansei* of *Nara* to *Tsukushi*, in order to erect the sanctuary.³ Her successor, *Shomu Tenno*, granted a fief of 100 houses to this temple, for a period of five years, beginning with A.D. 738 (*Tempyo* 10, III 4). Seven years later (A.D. 745, *Tempyo* 17, XI 2) we read that by order of *Shomu Tenno* the shrine was built (anew) by *Gembo* (玄昉), a *Hosso* priest of *Kofukuji* *

In A.D. 749 (*Tempyo* *Shoho* 1, VII 13) the Empress *Koken*, who had just ascended the throne, fixed the extent of the new rice-fields of the Buddhist temples: 4000 cho for the *Kokubun-*

¹ Cf. *De la Vallée Poussin, Bouddhisme*, Ch. V, pp. 260—273.

² *Yoshida Togo*, Vol. I, p. 1486, s.v. *Kwanzeonji*.

³ *Shoku Nihongi*, Ch. iv, p. 59; Ch. ix, p. 143; some of *Mansei's* poems are found in the *Manyōshū*.

⁴ *Ibid.*, Ch. xii, p. 215; Ch. xvi, p. 261.

Konkwomyoji of Yamato (*Todaiji*); 2000 chs for *Gwangdji*; 1000 chs for each of the other *Kokubun-Konkwomyoji* (provincial state monasteries, established in A.D. 741), the *Hokkeji* of Yamato (the main provincial state nunnery, *kokubun-niji*), *Daianji*, *Fakushiji* and *Kofukuji* (the latter three with *Gwangoji* being the Four Great Temples of Nara, two of the *Hosso* sect, namely *Yakushiji* and *Kofukuji*, and two *Sanron* shrines); 500 cho for *Gufukuji*(弘福寺), *Horyuji*, *Shitennoji*, *Sufukuji*(崇福寺), *Shin-Yakushiji*, *Konkoji*(建興寺),¹ *Yakushiji* in Shimotsuke province and *Kwanzeonji* in Tsukushi; 400 cho for the *Hokkeji* of all the other provinces (the provincial state nunneries, devoted to the *Hokkekyo*); and 100 cho for each of the other *jogakuji*(定額寺, officially authorized Buddhist temples).²

This important ordinance shows us the relative position of the different important Buddhist sanctuaries of that time, and we see the comparatively high rank of the *Hokkeji* (especially that of Nara) and of *Kwanzeonji* in Tsukushi. In A.D. 762 (*Tempyō* *Hōji* 5 (6), I 21),³ under Junnin Tenno's reign, a *kaidan*(戒壇) or "altar of commandments" was erected in *Kwanzeonji*, which by this act became one of the *sankaidan*, "three altars of commandments" of Japan. These altars were erected by Kanshin osho, 鑑真和尚, a Chinese *Vinaya* priest, who in A.D. 754 came to Japan and, residing in *Todaiji*, founded the *Ritsu* or *Kairitsu* (*Vinaya*) sect and gave the ten commandments to the Emperor Shomu and his Court. He chose *Todaiji* (*Kegori*), *Yakushiji* in

¹*Konkoji* was *owarida*(小壱寺) also called *Toyora-dera*(豐浦寺), *Kwogonji*(廣嚴寺) and *Kogenji*, 向原寺, the oldest Buddhist sanctuary originally built in A.D. 553 by Soga no Iname at Asuka and destroyed at the fall of the Soga's in A.D. 645. Cf. *Daijii* I, p. 1180,1, s.v. *Kogenji*.

²*Shoku Nihongi*, Ch. xvll, p. 288.

³*Genkō Shakusho*, Ch. xxll, p. 1026; evidently *Tempyō Hōji* 5 here is A.D. 762 instead of 761 (cf. *Nihon kiryaku*, *Zempen*, Ch. XI, p. 312, events of A.D. 762).

Shimotsuke province and *Kwanzeonji* in Tsukushi as sites for the three altars; this shows again the importance of the Kwannon temple.' *Dan* is the translation of *mandala*; *kaidan* is an elevated place of worship, where the commandments are given to other priests or laymen. That of *Todaiji* was erected by Kanshin in A.D. 754 (IV), three months after his arrival from China; those of *Yakushiji* and *Kwanzeonji* were established by him in A.D. 762. These three altars belonged to all sects; in A.D. 822 (Konin 13), however, the Emperor Saga had a special *Tendai-kaidan* erected on *hieizan*, and thenceforward there were "four *kaidan* of Japan" (*shikaidari*). In China such altars were known even in the third century (A.D. 249—256); they are mentioned further in the Ying-ming era (A.D. 483—494) and in the beginning of Tang (A.D. 618).²

As to the Kwannon cult, in A.D. 728 (Jinki 5, VIII 21), when the Prince Imperial was ill, Shomu Tenno had 177 Kwannon images made and 177 chapters (*kwan*) of *sutras* (probably the *Kwannongyo*) read by means of the *tendoku* system, with worship of the Buddha and circumambulations (*gyodo*) during a whole day, in order to obtain his recovery by the blessing power of these meritorious works. He also granted a great amnesty to the country, which, as seen above (Ch. VI B, § 4, pp. 202 sqq.) formed part of the *hojo* ceremonies.³

In A.D. 740 (Tempyo 12, IX 15) the same Emperor issued an ordinance to the effect that in every province a Kwannon image, seven shaku high, should be made, and ten *kwan* of the *Kwanzeongyo* copied (i.e. ten copies of the *Fumonbon* to be made), in order to suppress the rebellion in Tsukushi and to give rest to the people.⁴

In A.D. 757 (Tempyo Hoji 1, VII 12) the Empress Koken in one of her lengthy and devout proclamations magnified the wonder-

¹ *Daijiten*, p. 606, s.v. *sankaidan*.

² *Daijiten*, p. 166, s.v. *kaidan*.

³ *Shoku Nihongi*, Ch. x, p. 167.

Ibid., Ch. XIII, p. 225.

ful, majestic, divine power of *Vaifocana*, *Avalokitesvara*, *Brahma*, *Indra* and the *Four Deva Kings*.'

In A.D. 761 (Tempyo Hoji 5, in the *Gukwansho* 4, II) (the year after the official Amitabha cult began with pictures of his Pure Land in all provinces, copies of his *sutra* (Nanjo No. 199), and worship in the *Kokubun Konkwomyoji*, for the soul of the Empress Dowager, Kwomyo-ko, the Consort of the late Emperor Shomu, who died the previous year) Emi no oshikatsu (Fujiwara no Nakamaro), the powerful minister of Junnin Tenno established a Kwannon shrine with an image of this Bodhisattva in the compound of *Kofukuji* (Hosso). Beautiful embroideries representing Kwannon's heaven, Mount *Potala* (*Fudaraku-san*, 補陀落山) or *Potalaka* (*Fudaraka*, 補陀落迦)² and Amida's Paradise decorated the Western and Eastern walls of this chapel, which was originally the *To-in* or Eastern building of *Yamashina-dera*. In the sixth month of this year the *Jodo-in* (淨土院) or "*Sukhavatt* shrine" was erected in the south-western corner of the compound of the *Hokkeji* nunnery, with an Amida image, sixteen feet high, on behalf of the soul of the Empress Dowager. In all provinces such an image and those of his two attendant Bodhisattvas were placed in the *kokubun-niji*, the provincial state nunneries (*Hokkeji*); to the principal *Hokkeji* (in Nara) 10 cho of rice-fields were given, and a yearly Amida service of seven days, to be held there by ten priests on the day of the Empress Dowager's death and six following days, was established for the benefit of her soul. Here we see the close connection of the *Hokkekyo*, to which the *Hokkeji* were dedicated, and the cult of *Amida* and *Kwannon*. In the tenth month the ambitious Hosso priest Dokyo performed an offering service (*gu*) in worship

¹ Ibid., Ch. XX, p. 333.

² *Daijiten*, pp. 1531,2,3; 1584,2(*Hoda-gan*)\ 1588,1 (*Hota*), an octagonal mountain on the Southern coast of South-India, said to be *Avalokitesvara*'s resort. Cf. Eitel s.v. *Potala*. In A.D. 813 the *Nanendo* of *Kofukuji*, dedicated to *Fukukensaku Kwannon*, was therefore built in this form.

of Nyoirin Kwanjizai (— Kwannon) (如意輪觀自在供), *Cintfṣṭamāni-cakra-Avalokitesvara*.¹

Another famous Kwannon sanctuary of the eighth century was *Hase-dera* (*Chokokuji*, 長合寺, also called *Buzanji*, 豊山寺, and *Hatsuse-dera*, 泊瀬寺) in Yamato. In A.D. 727 (Jinki 4) or A.D. 733 (Tempto 5) this temple was dedicated to *Juichimen Kwannon*, the Eleven-faced Avalokitesvara (a Tantric image in those early days!), whose image, 26 feet high, had been made of the wood of a holy tree. This was a so called Thunder-tree,² which had drifted ashore at the Mino promontory in Takashima district, ōmi province. There it had caused pestilence,, but after having floated away to the coast of Yamato, Katsuragi district, it was taken by two Buddhist priests, Domyo (道明) and Tokudo (徳道), who made it into a Kwannon image. At Fujiwara no Fusasaki's request the Emperor Shomu ordered Tokudo to build this shrine, which was made a *chokugwansho* or "place of Imperial vow". This happened in A.D. 727 and in the same year (III 30) (or according to the *Daijii*, six years later) the famous *Hosso* priest Gyogi Bosatsu led the ceremony of "opening the eyes" of the image.³ In A.D. 768 (Jingo keiun 2, X) the Empress Shotoku visited the temple and presented it with 8 cho of rice-fields, and in A.D. 847 (Showa 14, XII 25) the Emperor Nimmyo on account of the miraculous power manifested by the image (*reigeri*) made it an officially authorized temple (*jogakuji*) with an official leader who filled the function of *kengyo* (檢校), superintendent.⁴ In the Engi era (A.D. 901—923) a

¹ *Genko Shakusho*, Ch. xxll, p. 1026; *Shoku Nihongi*, Ch. xxlll, p. 391.

² *Hekireki-moku (gi)*, cf. the present writer's treatise on "Fire and ignes fatui in China and Japan", Ch. v, § 3, p. 91. (Mitt, des Sem. f. or. Spr. zu Berlin, xvll (1914), Abt. I, ostas. Studien).

³ *Fuso ryakki*, Ch. vi, p. 552 (where the date of Tempto 5 is mentioned in a note); *Daififen*, pp. 1396 sq., s.v. *Hasedera*; *Daijii*, hi, pp. 3337 sq., s.v. *Chokokuji*

⁴ *Genko Shakusho*, Ch. xxlll, p. 1029; *Shoku Nihon koki*, Ch. xvn., p. 389.

yearly amount of 2400 koku of rice was fixed for this shrine, and in A.D. 990 (Shoryaku 1) it was placed under the jurisdiction of the Hosso sanctuary *Kofukuji*; before that time it had been under the control of *Todaiji*, the *Kegon* shrine. Afterwards it became a *Shingi Shingon* temple, and one of the 33 celebrated Kwannon shrines in the provinces near Kyoto (*sanjusansho Kwannon*); this number was in accordance with the so-called *sanjusanshin* (身, bodies), the 33 shapes in which in the *Fumondon* (*Hokkekyo* Ch. XXV) Avalokitesvara is said to manifest himself. of these temples, which were selected by the Emperor Kwazan after his abdication (he was *Ho-o* from A.D. 986—1008), 17 are dedicated to *Senju Kwannon*, 6 to *Nyoirin*, 5 to *Juichimen*, 2 to *Sho Kwannon*, 1 to *Bato Kwannon*, 1 to *Jundei* and 1 to *Fukuken-saku Kwannon*.¹

The *Kwanzeongyo* is mentioned in A.D. 705 (Keiun 2, IX 26) in the *Fuso ryakki*, where its copying is spoken of.² The same work relates, how by praying to *Nyoirin Kwannon* Ryoben obtained 900 ryo gold for the *Daibutsu* of *Todaiji* from Riku-oku province. The oracle of *Usa Hachiman* had said that the gold should not be brought from China but from Japan itself,³ and when the Emperor then sent a messenger to *Kimbusen* (Yoshino san, Yamato, *Kongo Zao* (*Zoo*) *Bosatsu*) in order to pray for it, the latter learned by an oracle (or in a dream) that the gold of this mountain could be taken and used when Maitreya had appeared in the world (from the *Tusita* heaven); but that the gold required for the *Daibutsu* would come of itself, if prayers were said to a Kwannon image, to be made upon the stone seat of an old man on the bank of the Seta river in Shiga district, Ōmi province. Then the spot was sought, and a *Nyoirin Kwannon* image dedicated; this

¹ *Daifi* III, p. 3337,3 s.v.*Chdkokuji; Daijiten*, pp. 633sq., s.v. *Sanjusansho Kwannon*, and *sanjusanshin*. Cf. *Butsuzo zui* II, pp. 13 sqq., *sanjusantai no Kwannon* (another group of 33 shapes).

² *Fuso ryakki*, Ch. v, p. 538.

³ Cf. above, Ch. vi B, § 5, p. 214.

was the *honzon* of the celebrated *Ishiyama-dera*, built by Ryoben in A.D. 749 by order of Shomu Tenno. At the present day it is a *Shingon* shrine, belonging to the 33 holy Kwannon places mentioned above. Within a few days Ryoben's prayers were answered and Rikuoku province presented the gold.¹

In A.D. 759 (Tempyo hoji 3, VIII 3), when the Chinese Vinaya priest Kien-chan (鑑真, Kanshin osho, cf. above, Ch. XIV, § 3 A, p. 546) erected *Td-Shodaiji* in Nara, a *Kensaku-do* was dedicated to the images of *Fuku-kensaku Kwannon* (*Amoghapasa Avalokitesvara*, a gold-coloured image) and the *hachibushu* (Devas, Nagas etc.).²

In A.D. 798 (Enryaku 17, VII 2) the general Sakanoe no Tamuramaro (758—811) had a gold-coloured image of the Forty-armed Kwannon (i. e. the Thousand-armed, *Senjiti*) made for *Kiyomizu-dera*, the famous *Hosso* shrine (sometimes called *Kwanzeonji*, as in the *Genji monogatari*), East of Kyoto, built at his expenses by the *Hosso* priest Enchin (延鎮). This temple, like *Hase-dera*, depended originally upon *Todaiji*.³

There are many ancient Kwannon images in the temples of Japan. The oldest specimens are the beautiful bronze statuettes of the Imperial Household Collection, formerly in the Golden Hall of *Horyuji* (N. Wei style, 6th or 7th cent., *Kokkwa* Nos. 180, I; 199, II, *Nyoirin Kwannon*; 288, I). The famous *Kudara Kwannon* of *Horyaji* belongs to the same period, an extremely slender figure, a "survival in wood of stone statues, found in earlier Chinese cave temples; archaic, but very graceful". The Bodhisattva's right hand is stretched forward in *varada* mudra, the left hand, hanging down, carries an *amrta* vase. It is made in the style of the Asuka or Suiko period, called after the Empress Suiko (A.D. 593—628), who had her residence in Asuka. It is painted with chalk and vermilion, and under the paint its upper

¹ *Fuso ryakki*, *bassui*, Shomu Tenno, Tempyo 21 (A.D. 749, 1,4), p. 565.

² *Ibid.*, *bassui*, Junnin Tenna, Tempyo hoji 3, p. 573.

³ *Ibid.*, *bassui*, Kwammu Tenno, Enryaku 17, p. 585.

part is covered with lacquer (*Kokkwa* No. 380, III). The *Nyoirin Kwannon* of the Shingon shrine *Kworyuji* in Yamashiro (*Kokkwa* No. 141, VI) and the *Juichimen Kwannon* of a temple in Isumi province (*kokkwa* No.20,II)(both of wood) also belong to the seventh century.

Wooden Kwannon statues of the eighth century (Tempyo and following eras, combined in art under the term Tempyo) are those of *To-Shodaiji* in Nara (mentioned above, *Kokkwa* Nos. 168, VII; 175, VII, a beautiful figure standing on the lotus, with the *amrta* vase in the left hand, the right hand hanging down; round halo behind the head); *Sho Kwannon* (*Arya-Avalokitesvara*) of *Yakushiji* in Nara (*Kokkwa* No. 55, IV, standing, preaching with both hands); *Juichimen Kwannon* of *Hokkeji*, Nara (*Kokkwa* No. 224, VI); the famous Kwannon of the *Yumedono*, *Horyuji* (*Kokkwa* No. 174, VI, standing on the lotus, with a jewel in his hands and a magnificent crown on his head; placed there in A.D. 739 (Tempyo 11) by the Hosso priest Gyoshin (行信), who made Shotoku Taishi's palace into a temple).

The lacquered statue of *Fukukensaku Kwannon* of the *Sangwat-sudo* (三月堂, the *Hokkedo* of *Todaiji*, erected A.D. 733 (Tempyo 5) by Ryoben, to whom this image is ascribed; *Kokkwa* No. 231, VII) wears a silver crown, adorned with jewels (*Kokkwa* No. 157, VII). As to the small bronze image (seated with the right leg resting on the knee and the fingers touching the right cheek), enclosed by Kobo Daishi within a large Kwannon statue, this is said to have been made by a Chinese artist in *Ryugaiji* (Yamato), where it is still preserved (*Kokkwa* No. 178, VII). The Hosso priest Dokyo (道鏡, who nearly usurped the throne) asked him to make this statuette and presented it to the Empress Koken, who had it enshrined. It is evident that during the eighth century the Hosso and Kego priests were the main propagators of the Kwannon cult.¹

¹ With regard to Kwanyin worship in China cf. De Groot, *Files annuellement ctebrtes a Emoui*, I, pp. 178—200 (19th of the second month); Edkins, *Chinese Buddhism*; Chavannes, *Le T'ai-chan*; Boerschmann, *P'u-t'o-shan*; Hackmann, *Laien-Buddhismus in China*, etc.

§ 3, C. *The Hokkekyo in the eighth century.*

In A.D. 726 (Jinki 3, VIII 15) Shomu Tenno copied a picture of Śakyamuni and the Lotus sutra, and gave a vegetarian entertainment to the monks in *Yakushiji*, in order to cause the recovery of his aunt, the Empress Gensho, who in A.D. 724 (II4) had abdicated in his favour. She had been ill since the sixth month (VI 15), and by order of the Emperor animals were let loose in all provinces (*hojo*) 28 men became monks and two women nuns (VI 21), a great amnesty was granted throughout the Empire (VII 18), and once more 15 men and 7 women entered religious life (VII 19). In short, everything was done to make her recover and this was actually the case, for she did not die until A.D. 748, many years later.¹

In A.D. 734 (Tempyo 6, XI 21) the *Dajokwan* reported to the Emperor Shornu, that the propagation of the Buddhist doctrine was the necessary task of the monks and nuns. Therefore henceforth the knowledge of those who wished to enter religious life should be tested and only those accepted who during three or more years had recited from memory the whole Lotus sutra or the *Suvarnaprabhasa sutra* (*Saishookyo*), at the same time explaining the worship of Buddha and leading a pure life.²

In A.D. 740 (Tempyo 12, VI 19) the Emperor Shomu ordered 10 copies of the *Hokkekyo* to be made and a seven-storied pagoda erected in all provinces. The same year in every province he had a Kwannon image and 10 copies of the *Kwanzeongyo* made, in order to obtain the suppression of the Tsukushi rebellion and give the people rest (IX 15).³

In A.D. 741 (Tempyo 13, hi 24) Shomu Tenno's famous ordinance about the provincial state temples (*kokubunji*) was issued. After

¹ *Shoku Nihongi*, Ch. ix, p. 157.

² *Ibid.*, Ch. XI, p. 196.

³ *Ibid.*, Ch. xlll, p. 225.

stating that the making of golden images of Shaka and copying of the whole text of the *Daihannyakyo* (600 *kwari*) had caused good weather and abundant crops throughout the Empire, and that according to the (*Suvarna-prabhasa*) *sutra* the Four Deva Kings had promised protection against all calamities, sorrow and pestilence to those countries where that king of *sutras* was expounded and read, respectfully sacrificed and extended, he further ordered all provinces to build a seven-storied pagoda and to make ten copies of the *Saishookyo* and the *Hokke-rengakyo*. Moreover in each of those pagodas a copy of the *Saishookyo*, written in golden characters, was to be deposited. He thus hoped to promote the glory of the Holy Law and its eternal extension in Heaven and on Earth, and to obtain the favour of its protection. As the monasteries, connected with those pagodas, were to be the flower of the country, good sites should certainly be chosen for them, and the heads of provinces should adorn them well and cause them to be entirely pure, so that all the devas might descend and protect them. The monasteries, called *Konkwomyo Shitenno gokoku no tera*, "Monasteries for the protection of the country by the Four Deva Kings, (to be obtained) by means of the *Suvarna-prabhasa sutra*", were to be inhabited by (at least) 20 monks, and a fief of 50 houses and 10 *cho* of wet rice-fields was granted to them. The nunneries, called *Hokke metsuzai no tera*, 法華滅罪之寺, "Monasteries for the extinction of crime by means of the Lotus *sutra*", had to house (at least) 10 nuns; and a fief of ten *cho* of wet rice-fields was given them.¹ Both together had to receive the commandments of the doctrine and if there were monks or nuns lacking, their number must of necessity be filled up. on the eighth day of every month those monks and nuns had to perform *tendoku* of the *Saishookyo* (this must be a mistake, since the text to be read by the nuns was, of course, the *Hokkekyo*, the name of which must have been

¹ In A.D. 747 (Tempyo 19, XI7) this was changed into 90 *cho* of rice-fields for the monasteries and 40 for the nunneries.

omitted after that of the *Saishodkyo*), and on the 15th of every month the *kai-kamma*, the commandments, had to be read. As to the six fast-days of the month (*rokktsainichi*, 8,14,15,23, 29, 30), all public or private fishing, hunting or killing animals was then forbidden, and the heads of provinces had to exercise constant control over their subjects with regard to this matter. These monasteries and nunneries were the so-called *kokubunji* and *kokubun-niji*¹; in the Tempyo-Shoho era (A.D. 749—757) *Todayji* was made into the *Sokokubunji* or "General State monastery" and *Hokkeji* (also in Nara, erected in the Tempyo era (A.D. 729—749) by the Empress Kwomyo (Fujiwara no Fuhito's daughter, Shomu Tenno's Consort and Koken Tenno's mother, who lived A.D. 701—760) in the compound of her palace) was made into the *Sokokubun-niji* or "General State Nunnery". The Empress had established the rule that no men should be admitted into this place of worship (evidently only into its main building, for in the *Jddo-in*, dedicated to Amida worship in A.D. 761, ten monks had to perform the service for her soul), because Shomu Tenno had forbidden women to enter *Todayji*.²

The nun, priestess of Usa Hachiman, who was possessed by this god and represented his own person, was, of course, an exception to this rule and was received with great ceremonial pomp when she visited *Todayji* in A.D. 749, XII 27.³ In the middle-ages *Hokkeji* was neglected, but in the Kwangen era (A.D. 1243—1247) Shi-en Shonin (思圓上人) of *Saidaiji*, i.e. the *Kairitsu* priest Eison (睿尊) (A.D. 1201—1290),⁴ restored its ancient glory and placed it under the rule of *Saidaiji*.

In A.D. 1601 (Keicho 6) its main hall was rebuilt, and in the course of the centuries many a nun belonging to the families of the Imperial Guards (*konoe-ke*) lived in this nunnery. Its territory

¹ Cf. above, Ch. xi, § 7, A, pp. 446.

² *Daijii* III, p. 4098,2, s.v. *Hokkeji*.

³ Cf. above, Ch. vi, B, § 5, p. 215.

⁴ Washio, p. 77,2, s.v. *Eison*.

covers more than 3000 tsubo, and there are several other buildings in its compound besides the *Hondo*, Its treasury contains the wooden *Jaichimen Kwannon* of the eighth century, mentioned above, a *kanshitsu* (dried lacquer) image of *Yuima koji* (*Vimalakirti*), wooden heads of *Brahma*, *Indra* and *Buddhas*, and paintings on silk representing *Amida sanzō* and *doji* (attendant boys), all belonging to the national treasures.¹

The following month (A.D. 741, Interc. Ill 24) the Emperor Shomu presented to the *Hachiman* temple of Usa one silken cap, one copy of the *Saishookyo* and one of the *Hokkekyo*, both written in golden characters, 18 converts (who entered religious life) and five horses; he also ordered a three-storied pagoda to be built here, in order to offer thanks for favourable answers to prayers received in former lives (*shukuto*).²

In A.D. 748 (Tempyo 20, VII 18) Shomu Tenno gave orders to write out a thousand copies of the *Hokkekyo* for the sake of the soul of the late Empress Gensho, his aunt, who died on IV 21. Her cremation had taken place 7 days after her death in the Mausoleum of Saho-yama, Yamato province, and *sutras* had been read for her in *Daianji* (two days after her death), in *Yamashina-dera* (*Kofakuji*) (two days later), in *Asuka-dera* (*Gwangoji*) (on the first seventh day after her death), in the temples of the capital (on every succeeding seventh day until the 49th day after her death) and in one temple of every province, the monks and nuns of all the monasteries being there assembled (on the 3rd—7th seventh days). The writing out of a thousand copies of the *Hokkekyo* on behalf of her soul is said to have been the origin of the *Hokke sembu-e* (千部會), performed in later times by a thousand monks who read a thousand copies of the *sutra*.³

¹ *Daijii*, 11.

² *Shoku Nihongi*, Ch. xiv, p. 235.

³ *Ibid.*, Ch. xvii, p. 276; *Genko Shakusho*, Ch. xxll, p. 1021. *Daijiten*, p. 1598,1, s.v. *Hokke sembu-e*.

We may be certain that the *Hokkekyo*, as well as the *KwanzeongyG*, the *Nehangyo*, the *Kegonkyo* and other *sutras*, were among the texts recited on those days, and also after the death of Shomu Tenno (A.D. 756, Tempyo Shoho 8, V 2). These ceremonies were performed in the seven great temples of Nara on two days and on the first and second seventh days after his death. on the 19th day of the fifth month his body was cremated in the Mausoleum of Saho-yama, and on the 3rd seventh day after his death *sutras* were read in all the temples of the capital. Vegetarian entertainments of monks took place on the fifth seventh day in *Daianji* (more than 1000 monks and novices), on the sixth in *Yakushiji*, and on the seventh in *Kofukuji* (1100 monks and novices). on the first anniversary of his death (A.D. 757, V 2) the *shaki gosaie* was held in *Todaiji* (more than 1500 monks).¹

In A.D. 760 (Tempyo Hoji 4, VI 7) Kwomyo Kwogo, Shomu Tenno's widow, died. Then, as seen above, for the first time the "*Sutra in praise of the Pure Land*" (*Shosanjodo kyo*, 稱讚淨土經, Nanjo No. 199, translated A.D. 650 by Huen-tsang) took the place of the *Hokkekyo* and other *sutras*, copied and recited on behalf of the souls of the dead. on the 49th day after her death, when a entertainment of the monks took place in *Todaiji* and in the small temples of the capital, in all provinces pictures were made of *Amida's* paradise, monks and nuns copied the *sutra*, and in all the provincial state monasteries *Amida* was worshipped. The following year (A.D. 761, VI7) the *Amida jddo-in* was erected in the S. W. corner of *Hokkeji* and used for Kwomyo Kwogo's *shuki gosaie*, and images of *Amida sanzou* were placed in all provincial state nunneries. The following day the Emperor Junnin commanded that every year on the anniversary of her death the *Bommokyo* (*Brahmajala-siitra*, Nanjo No. 1087, translated in A.D. 406 by Kumarajiva) should be expounded in *Yamashinadera* (*Kofukuji*), whereas the Buddha Amitabha was to be worshipped

¹ Ibid., Ch. XX, pp. 314 sqq., 322.

each year for seven days (on the anniversary itself and on the six following days) by ten priests in the *Amida-jddo-in* of *Hokkeji*. In this case the *Hokkekyo* was not mentioned.

In A.D. 770 (Hoki 1, VIII8) the Emperor Konin (A.D. 770—781), who succeeded the Empress Shotoku, on the first seventh day after her death had *sutras* read for her soul in *To-Saidaiji* (i.e. in *Todaiji* and *Saidaiji*, two of the seven great tempels of Nara); on the second seventh day in *Yakushiji*, on the third in *Gwan-goji* on the fourth he gave a vegetarian entertainment to the monks in *Daianji*, on the fifth in *Yakushiji*, on the sixth in *Saidaiji* and on the seventh in *Yamashina-dera* (*Kofukuji*). on the last day in every province the monks and nuns were invited to the *Konkwomyoji* and *Hokkeji* (the *kokubunji* and *kokubun-2/70*, in order to hold a service and read the *sutras* (in the former the *Saishookyo* and the *Kongo-hannyakyo*, added to it in A.D. 758 (VII 28) by the Empress Koken, and in the latter the *Hokkekyo*).²

In A.D. 781 (Ten-o 1, IV 1) Konin Tenno abdicated on account of illness in favour of his eldest son, Kwammu Tenno. He died the same year (XII 23), and on the first seventh day *sutras* were read for his soul in the Seven Great Temples of Nara, on the 2nd—6th seventh days in all temples of the capital, and on the 49th day vegetarian entertainments were given to the monks and nuns of the provincial state monasteries and nunneries, in order to promote his felicity after death (*tsuifuku*, 追福). The following year (A.D. 782, XII 23) the Emperor Kwammu issued an ordinance concerning the reading of *sutras* (doubtless the *Saishookyo* and the *Hokkekyo*) by the monks and nuns of all the *kokubunji* and *kokubun-niji* on the anniversary of his father's death.³

In A.D. 789 (Enryaku 8, XII 28) Konin Tenno's mother, the Empress Dowager, died, and the following day an Imperial ordinance prescribed the reading of *sutras* on the 49th day in

¹ Ibid., Ch. xxin, pp. 384, 391.

² Ibid., Ch. xxx, pp. 527 sqq.

³ Ibid., Ch. xxxvi, p. 671; Ch. xxxvii, p. 682.

all provincial state monasteries and nunneries. on each of the seven seventh days messengers were sent to all Buddhist temples, in order to read *sutras* for her felicity after death. on the anniversary of her decease a vegetarian entertainment took place in *Daianji*.¹

It is evident that Shomu Tenno was a devout believer in the blessing power of the Lotus *sutra* in driving away the demons of disease, propagating the Law, suppressing rebels and giving rest to the people, extirpating sin (*metsuzai*) (by means of the *Hokkeji*, provincial state nunneries), and procuring felicity for the souls of the dead. his successors, however, used it exclusively for the last purpose, causing the nuns of the *Hokkeji* to read it on behalf of their deceased parents and predecessors, and probably counting it among the *sutras* to be read for the same end in the great temples of the capital. It was especially connected with females (nuns) and with masses for the dead. The former idea may have arisen from the Lord's statement in Ch. XXVhi, "Encouragement of Samantabhadra" (Kern Ch. XXVI) as to the possibility of entrusting this *sutra* to females, provided they are possessed of four requisites: abide under the superintendence of the Buddhas, have planted good roots, steadily observe the disciplinary rules, and constantly think upon perfect enlightenment, in order to save creatures (cf. above, § 2, p. 633). In Ch. XXhi (Kern Ch. XXII) ("Ancient Devotion of *Bhaisajyara*, *Yaku-o*") the Buddha promises rebirth as a male Bodhisattva in Amitabha's heaven to any female who shall hear and fathom this chapter. In Ch. XI ("Apparition of *Prabhutaratna's* stupa") the virtuous daughter of the Naga king Sagara, the Lord of the Sea, is said by Manjusri to have completely understood his expounding of the Lotus *sutra*; and appearing before the Buddha she declares to have obtained enlightenment according to her wish, and presents to him "a gem which in value outweighed the whole universe". She then becomes a male Bodhisattva and

¹ Ibid., Ch. XL, pp. 756, 768.

goes to the South to preach the Law in the "spotless" (*Vimala*) world. this passage, too, may have created a certain connection between this *sutra* and the female sex.

this *sutra*'s great importance for the ceremonies celebrated on behalf of the dead and its great blessing influence with regard to their felicity lies in its power of extirpating sin (*metsuzai*). this was considered to be its special function, as we learned above from the *Hokke sembd*, the "Rites of Repentance celebrated by means of the Lotus", called also *Hokke sammai gyobo*, "Rites performed by means of *samadhi* on the Lotus" (see above, Ch. Vhi, § 18), and from Shomu Tenno's institution of the *Hokke metsuzai no tera*, the provincial state nunneries or *Hokkeji*, especially established to extinguish the sins of the people. We have seen how the *Hokke sembo* became masses for the dead, and how the *Hokkedo*, the chapels where they were performed, were the mortuary chapels of the highest persons; how these ceremonies were connected with the Amitabha cult and, in the 13th and 14th centuries, with the *higan* festival. *Metsuzai* and *meifuku* ("happiness in the dark world" of ancestors, parents and relatives) were the two great aims of the Lotus *sutra*, and the latter idea was based upon the former. To take away the sins of the dead is to give them felicity. Moreover, rebirth in the heaven of Amitabha or Maitreya was promised by the Buddha and by Samantabhadra to the faithful readers of this text (ch. 23 and 28, Kern ch. 22 and 26). And the *Hokke sammai*, the meditation on the Lotus, so powerful a means of extinguishing sin in the *Hokke sembo*, is found in the 24th chapter (Kern ch. 23), where *Myd-on Bosatsu* (*Gadgadasvara*) is said to convert and save innumerable living beings, even those in hell, by the vast knowledge obtained by this meditation. Through his preaching in manifold shapes they are converted, saved and reborn in a felicitous state. Thus it is clear why the Lotus *sutra* was believed to be one of the most powerful texts for promoting the felicity of the dead as well as of the living.

§ 4. *The Hokkekyo in the ninth century. The Hokke sembo and Hokkedo. The three sutras protecting the state.*

The reader is referred to Ch. VIII, § 18 (pp. 355 sqq.) with regard to the "Rites of Repentance of the Lotus"¹ (*Hokke sembo*), called also *Hokke-sammai-gyobo*, "Rites (performed by means of) *samfidhi* on the Lotus", or *Semboko*, "Meetings for expounding the Rites of Repentance", based upon Chi-che ta-shi's work entitled *Hokke sammai sengi* or "Ceremonial rules (*kalpa*) for repentance by means of *samadhi* on the Lotus" (A.D. 589—597), and practised for the first time in Japan by jikaku Daishi (A.D. 829 and again after his return from China in A.D. 847), as well as with regard to the *Hokkedo*, the chapels where these rites were performed.

In A.D. 822 (Konin 13, VI 3) Saicho (Dengyo Daishi) requested that each year on the anniversary of the Emperor Kwammu's death (III 17) according to the rule of the *Hokkekyo* two new members of the religious order should be obtained by the *Tendai-Hokkeshu* and should receive the commandments. They were to be obliged to remain on *Hieizan* for twelve years and to practise the four kinds of *samadhi* (*joza*, *jogyo*, *hangyo hanza*, *higyo hiza sammai* of the *Tendai* sect, "constantly sitting", "constantly moving", "half moving half sitting", "neither moving nor sitting").¹ In A.D. 826 (Tencho 3, III 10) a festival for expounding the *Hokkekyo*, to last seven days (III 11—17, the last day being, as nearly always, the anniversary of the death) was given by the Emperor Junna, Kwammu's third son, on behalf of his father's soul. It took place in the *Shingon* (later *Jodo*) shrine *Saiji* near Kyoto (dedicated to *Amitabha* by Kwammu Tenno, who gave it in A.D. 796 to Shubin 守敏) the *Shingon* priest, because Kukai had obtained *Toji*, both temples protecting the two capitals).²

¹ *Nihon kiryaku*, *Zempen*, Ch. xiv, p. 438. As to the four kinds of *samadhi* cf. *Daijii*, II, p. 2171,2, s.v. *shishu sammai*.

² *Daiji* II, p. 1474,3, s.v. *Saiji*.

The *Daisozu Gomyo* (護命, a Hosso priest, who lived A.D. 750—834)' was the *kdshi* or "Expounding Master" of the ceremony, and the entire Court made offerings. The text itself was a beautiful copy, written in golden characters by the *Dajo Tenno* himself (the Emperor Saga, Junna's elder brother, Kwammu Tenno's second son, who had abdicated in A.D. 823), richly illustrated² and provided with axes of jade, and embroidered covers, a really Imperial offering! Moreover, the Buddha Hall (with Amitabha's statue), was beautifully decorated and furnished with all kinds of ceremonial utensils. It was extremely wonderful!³

In A.D. 836 (Jowa 3, XI1) the Emperor Nimmyo (A.D. 833—850), issued an ordinance, stating that the protective power of *Shinto* was not equal to the power of the *Ekayana*, which turned misfortune into felicity. Relying also upon the efficacy of the practise of virtue, he deemed it proper to send a Buddhist priest to each of the provinces of the country, in order to read one copy of the *Hokkekyo* in every famous *Shinto* shrine. If the governors of the provinces regulated the matter and the task was accomplished in pure faith, *reigen* (manifestation of miraculous power) might of certainty be expected !

In A.D. 839 (Jowa 6, VI 28) in an ordinance this devout Emperor accused the Buddhist clergy of not keeping the rules, established in former times (in A.D. 741, by the Emperor Shomu) with regard to the *Kokubun niji* (the provincial state monasteries and nunneries). Latterly only the *Saishookyo* was expounded at the meetings of the Retreat (*ango*) in those monasteries, but in the nunneries, intended to extirpate sin (*metsuzai*), no one explained the *Hokke myoten*, the "Wonderful text of the Lotus"! And the canons explained were not the same. This was lack of virtuous

¹ Washio, p. 336, 2, s.v. *Gomyo*.

² Cf. *Kokkwa* Nos. 15, I, II; 113, I; 16, III; 106, I; 114, I; 209, I; 218, III, IV; 313, I; 353, I—III; 261, VI; 419, I, II, all illustrations of the *Hokkekyo* of the 11th, 12th and 13th centuries.

³ *Nihon kiryaku, Zempo*, Ch. xiv, p. 452.

action, and for this reason thenceforth at the meetings of Retreat of all provinces first the *Saishookyo* had to be expounded in the monasteries, and thereupon the *Hokkekyo* in the nunneries. Then the whole people would be freed from calamities, and roots of felicity would be planted by this most virtuous action.¹

In A.D. 847 (Showa 14, VII 15), on the anniversary of the Emperor Saga's death (A.D. 842), Nimmyo Tenno (his son) invited famous priests to the *Seiryoden*, where they explained the *Hokkekyo* and after the ceremony received Imperial robes.² The following year (Kasho 1, VII 15) the same meeting was held; the annalist enumerates four names of officiating priests, namely the *Risshi* Jitsubin (實敏, A.D. 785—853, *Sanron*, of *Saidaiji*), the *Daihoshi* Gwargon (願勤), Dusho (道昌, A.D. 798—875, *Shingon*, founder of *Horinji*) and Kwojo (光定, A.D. 779—858, *Tendai*, of *Hieizari*). The second priest, Gwargon, who is not mentioned by Washio, must have been a *Hosso* priest, because this sect must have been represented as well as the *Sanron*, *Shingon* and *Tendai* sects. At the same time the Court nobles and lower officials fasted and prayed (or gave a vegetarian dinner to the priests) in the Buddhist temple on *Takao-san* (高雄山寺) in Kadono district, Yamashiro, where, as stated below (§ 12), in A.D. 802 the first *Takao Hokke-e* had been celebrated by Saicho and nine other eminent priests.⁴

In A.D. 847 (XI 21) *Juichimen Kwannon* was worshipped by means of three nightly services (*Juichimen-hd*), celebrated by 50 priests in the *Seiryoden*, where in the day-time they performed *tendoku* of the *Kongd-hannyakyo*. During the same three days

¹ *Shoku Nihon koki*, Ch. viii, p. 258.

² *Ibid.*, Ch. xvii, p. 386.

³ Washio, p. 442,1, s.v. *Jitsubin*; p. 878,1, s.v. *Dosho*; p.353, 1,s.v. *Kojo*.

⁴ *Shoku Nihon koki*, Ch. xviii, p. 402. Here the term 齋祝, *saishU*, is used; the *Nihon kiryaku* (*Zempen*, Ch. xvi, p. 529), however, gives 設齋, *sessai*, *sat wo mokuru*, the usual term for vegetarian entertainments of monks.

14 priests practised the *sokusaiho* (息災法) or "ceremony for stopping calamity" in worship of the Five Wisdom Buddhas in the *Shingon-in*, the *Shingon* chapel in the Palace, erected by Kobo Daishi in A.D. 834. These measures were taken against the evil influence of a meteor, seen on the previous day.¹ Thus the *Hokkekyo* was used for the benefit of the dead, and the mystic *Kwannon* rites with the *Kongo-hannyakyo* to avert evil from the living. In A.D. 849 (Kasho 2, II 14) nightly *Kwannon* services, with daily *tendoku* of the "King of Sutras"¹ (*Saishddkyd?*), were performed for seven days in all *kokiibunji* and *kokubun-niji*, and in *thejogakuji* (定額寺), against the prevailing pestilence.²

In A.D. 850 (Kasho 3, II 22), shortly before Nimmyo Tenno's death (III 21), he convoked a congregation, to be held in the *Setryoden* under the leadership of the *Sanron* priest Jitsubin (then *Shosozu*), the *Hosso* priest Myozen (明詮, A.D. 789—868, a *Daihoshi* of *Gwangoji*),³ the *Tendai* priest Kwojo (of *Hieizan*, a *Daihoshi*, who, like Jitsubin, had taken part in the Palace meeting of A.D. 847), and the *Sojimon* (總持門, "Dharam doctrine, i.e. *Shingon*)⁴ *Daihoshi* Enkyo (圓鏡). Three or four eminent priests of all sects were present and held a great discussion on the *Hokkekyo*, which was explained during three days; seated behind the Imperial *sudare* (a bamboo blind) the Emperor listened to the dispute.⁵

In A.D. 851 (Ninju 1, III 10) the *Udaijin* Fujiwara no Ason Yoshifusa (良房, A.D. 804—872) (the author of the *Shoku Nihon koki*) invited famous priests to his mansion in the "Eastern capital" to expound the Lotus *sutra* on behalf of the soul of his deceased Imperial Master, who the preceding year having heard about the great beauty of the cherry trees in the Minister's garden,

¹ *Shoku Nihongi*, Ch. xvii, p. 388.

² *Ibid.*, Ch. xix, p. 410.

³ Washio, p. 1083, 1, s.v. *Myozen*.

⁴ *Daijifen*, p. 1077, 2, s.v. *sojimon*.

⁵ *Shoku Nihon koki*, Ch. xx, p. 429.

had jokingly promised to come to see their blossoms in the following spring. But suddenly "the car of the Genius" (the Emperor) had gone away for ever, and now spring had come, the blossoms had opened, but the Genius did not return. So he spoke, full of sorrow about the loss of his beloved Master, so good and so devout, and all those present, priests as well as laymen, burst into tears; some of the Court-nobles uttered their grief in Chinese, others in Japanese poetry.¹

In A.D. 859 (Jokwan 1, IV 18) three extremely important *sutras*, the *Hokkekyo*, the *Saishookyo* and the *Ninnokyo* (the Three State-protecting *sutras*, *sangokoku-kyo*), are mentioned together in a lengthy *gwammon* or votive text, accompanying the Imperial gift of three *dosha*, new members of the religious order, to *Anjoji* (安祥寺), a *Shingon* shrine, erected by Montoku Tenno in Uji district, Yamashiro. The Emperor Seiwa (A.D. 858 VIII 27—876 XI 29) did this in accordance with a vow of his mother (since he was only nine years of age, the Regent (*Sesshd*), his maternal grandfather Yoshifusa, was probably the real author of the text). The new monks had to stay there for seven years, and during the three months of summer (in the Summer Retreat) they must expound those three *sutras*.²

In the same year (VIII 21) the Empress-Dowager invited 60 monks to *Sdkyuji* (雙丘寺) and requested them to expound the *Hokkekyo* for five days, on behalf of the soul of her deceased Consort, Montoku Tenno, who died the previous year (VIII 27). On the anniversary of his death a *shuki gosaie* took place in this temple, where the Imperial Princes, the Court-nobles and high officials of the Department of Ceremonies assembled. On the preceding days all the Ministers and other officials had attended the meeting.³

According to the petition of the *Tendai* priest Eryo (惠亮)

¹ *Montoku Tennd jitsuroku*, Ch. III, p. 473.

² *Sandai jitsuroku*, Ch. 11, p. 30.

³ *Ibid.*, Ch. III, p. 42.

of *Hieizan*,¹ the following day two *dosha* were placed in *Enryakuji*; thenceforth this was done each year. one of these two *dosha* was to be examined on behalf of the *Shinto* god of Kamo concerning the *Daianrakukyo* (大安樂經, Nanjo No. 1034, devoted to the Bodhisattva Vajrasattva, and translated A.D. 746—771 by Amoghavajra; a Tantric *Prajnaparamita* text), the *Hokkekyo* and the *Konkwmdmyokyo*. The other *dosha* was to be examined on behalf of the *Shinto* god of *Kasuga* concerning the *Yuimakyo*, the *Hokkekyo* and the *Konkwomydkyo*. In this way these great *Shinto* deities would become mighty protectors of the state.²

In A.D. 860 (Jokwan 2, IX 20) the Emperor Seiwa granted the request of the *Shingon* priest Sancho (三澄) and made the temple, erected by the latter on behalf of the state in Shimanoshimo district, Settsu province, a *Gogwan Shingonin*, called *Ninchoji* (忍頂寺). Thus it became a *Shingon* shrine "founded by Imperial vow". In the spring the *Saishookyo*, in the autumn the *Hokke myoten* had to be expounded in this sanctuary, in order that these two great texts might protect the country during the first and second halves of the year.³ Here we see the great protective power, ascribed also by the *Shingon* sect to these two *sutras*. In the same year (V 7—11) a *sai-e* was arranged by Junna Tenno's Consort, assisted by the Emperor and Empress, at which the *Hokkekyo* was expounded for five days.⁴ This was performed on the anniversary of Junna Tenno's death, for he died in A.D. 840 (V 8). The great *Tendai* priest Ennin (Jikaku Daishi, A.D. 794—864) (who even in his childhood had sworn to fathom the *Kwanzeongyo*) was the main leader of the ceremony, and at its close he gave Junna Tenno's widow the Great Bodhisattva commandments and (as a nun) the religious name of Ryozo. The following year (A.D. 861, VI) Nimmyo

¹ Washio, p. 58,1, s.v. *Eryo*.

² *Sandal jitsuroku*, Ch. HI, pp. 42 sq.

³ *Ibid.*, Ch. IV, p. 63.

⁴ *L.I.*, p. 59.

Tenno's widow invited him and other famous high-priests to her palace in Gojo district, Kyoto, where they expounded the *Hokkekyo* for four days; she received from him the Great Bodhisattva commandments (*Bosatsu daikai*), the *Samaya* (Jap. *sammaya*) commandments, and the "altar-baptism" (*dan-kwanjo*), and performed the "Upasatha of Mahayana" (*Daijo fusatsu*).¹

In A.D. 865 (Jokwan 7, III 25) the *Shingon* priest Eun (慧運, A.D. 798—869, the founder of *Anjoji*) in a written petition to the Emperor Seiwa about the examinations and study of new members of the Buddhist clergy, mentions as the main subjects of examinations the *Hokkekyo*, the *Saishookyo* and the Igi (威儀, i.e. the 大比丘三千威儀, *Daibiku-sanzen-igi*, "the 3000 rules of behaviour of great monks", Nanjo No. 1126, translated by An Shi-kao in A.D. 148—170).²

The same year (IV 15) the *Tendai* priest Entei (延庭) reported to the throne that in A.D. 860 he had erected *Koryuji* (興隆寺) on Kitayama, Katono district, Yamashiro, with the images of *Senju Kwannon*, *Brahma* and *Indra*, and the Four Deva Kings. In the spring he explained the *Saishookyo*, and in the autumn the *Hokkekyo*;³ during the Retreat (*ango*) the *Daihannakyo* was read by means of the *tendoku* system. He swore that this would protect the state to the end of time, and requested that the Emperor might make it a *gogwanji* ("temple of Imperial vow") for the practice of the *Kairitsu* (*Vinayd*) and *Shingon* doctrines, but without the direction of *sogo* (high-priests) and *koshi* ("expounding-masters"). The Emperor Seiwa complied with this petition.⁴

In A.D. 868 (Jokwan 10, II 18) Fujiwara no Ason Yoshinawa died, aged 55 years. Until his death he expounded the *Hokkekyo*,

¹ Ibid., Ch. viii, pp. 145, 148 (Ennin's live).

² Ibid., Ch. x, p. 176.

³ Cf. also Ch. xviii, p. 325 of the same work (spring and autumn, *Saishookyo* and *Hokkekyo*).

⁴ L.I., p. 179.

yearly in the eighth month, on the anniversary of Montoku Tenno's death for the felicity of this Emperor's soul.¹

In A.D. 877 (Genkei 1, V23) the Emperor Yozei, Seiwa Tenno's eldest son, who was only ten years old and whose Regent (*sessho*) was Fujiwara no Mototsune (A.D. 836—891) issued an ordinance to the effect that the *koshi* of the Retreats of all provinces should necessarily expound the *Hokkekyo*, *Saishookyo* and *Ninnokyo*. It was a year of terrible drought, and many ceremonies were performed against this calamity.²

In A.D. 878 (Qenkei 2, IX 25), on the occasion of the Empress-Dowager's 50th year, the *Dap Tenno* Seiwa gave a great vegetarian entertainment to 50 high-priests in the *Seiwa-in*; and made them explain the *Hokkekyo* for three days.³ The following year (III 24) he did so again, this time during five days, and, as in the preceding year, the Imperial Princes and Court-nobles all attended the meeting; it was intended to promote the "felicity in the dark world" (*meifaku*) of Fujiwara no Masako, Junna Tenno's Consort, who died the preceding day, aged seventy years.⁴

In A.D. 880 (Genkei 4, XII 4) Seiwa Tenno died, and on XII11 (the first seventh day) 50 priests were invited to *Engakuji* (圓覺寺), where thenceforth until the 49th day after his death they read the *Hokkekyo* in the day-time and the *Kwomyo shingon* at night. This was a magic formula by means of which the Buddha's light (*kwomyo*, 光明) was obtained and all sins were "extinguished";⁵ *metsuzai* was also, as stated above, the great aim of the *Hokkekyo*, and in this way they both brought *meifuku* to the deceased. ° The following year (XI26—XII1) Seiwa Tenno's *shuki-gosaie* was performed by the Empress-Dowager, in the

¹ Ibid., Ch. XV, p. 269.

² *Fuso ryakki*, Ch. xx, p. 597.

³ *Sandal jitsuroku*, Ch. xxxiv, p. 500.

⁴ Ibid., Ch. xxxv, pp. 513 sq.

⁵ *Daijiten*, p. 325, 3, s.v. *kwomyo shingon*.

⁶ *Sandal jitsuroku*, Ch. xxxvhi, p. 554.

Somedono palace, and during five days high-priests from all the great monasteries expounded the Hokkekyo. on the anniversary of his death (XII 4) the Issaikyo, copied during his reign, was sacrificed in Engakuji¹

In A.D. 885 (Ninna 1, III 21) the ryugi (立義) of the Minazuki-Hokke-e (六月法華會), dealt with below (§ 9, *Hokke jukd*), are mentioned in a petition sent to the Throne by the Tendai priest Hensho (遍照), Gonsojo and Zasu of Gwangeiji (A.D. 817—890) (元慶寺, also called Kwazanji, 花山寺, erected in A.D. 876 in Uji district, Yamashiro).² This was the Hokke festival of the sixth month, established in A.D. 823 to celebrate the anniversary of Dengyo Daishi's death (A.D. 822, VI 4).³

In A.D. 886 (Ninna 2, IV 3) the Emperor Kwoko commanded the Konkomydkyo of four kwan (i.e. Nanjo No. 127, Dharmaraksha's translation of the *Suvarnaprabhasa sutra*, dating from the beginning of the fifth century) to be read by means of *tendoku* yearly on HI 21, the anniversary of Nimmyo Tenno's death (A.D. 850), in Unrin-in (雲林院), and the Myoho-rencekyo to be expounded during the whole Summer Retreat (three months).⁴

The same year (VII 5) the three state-protecting *sutras*, Hokkekyo, Ninnokyo and Konkwdmyo-Saishdokyo, are mentioned in a petition to the Emperor, sent by the Tendai high-priest Ensai (延最) of Hieizan. According to Daicho (Dengyo Daishi)'s request they were expounded daily in *extenso* (choko, 長講) in the Toto-in (東塔院) and the Saito-in (西塔院) (Eastern and Western pagodas) of Enryakuji, where the images of Yakushi and Shaka had been placed. This priest, being the head of Saitd-in, then asked for five monks, to be charged with the task of performing regular services in this shrine, namely *tendoku* of

¹ Ibid., Ch. XL, p. 573.

² Yoshida Tsgo, I, p. 157, s.v. GwangeijL

³ Sandai jitsuroku, Ch. XLVII, p. 659.

⁴ Ibid., XLIX, pp. 684 sq.

the *Daihannyakyo* in the day-time and invocation of Shaka's holy name at night.¹

§ 5. *The Hokkekyo in the tenth century. Hokkedo (Ch. VIII, § 18, Hokke-sembo). Hokke hakko (this Chapter, § 8).*

In A.D. 902 (Engi 2, VIII 15) Uda Tenno, who had abdicated five years previously, invited more than 150 Buddhist nuns to *Danrinji* (檀林寺) in Saga, to the West of Kyoto, the first Zen temple of Japan and one of the five great nunneries of the country. This nunnery was founded in A.D. 850 (Kasho 3) by the Chinese priest Giku (義空) of the Southern Zen sect, in fulfilment of a vow of the Emperor Saga's Consort Danrin.² The *Hokkekyo* being the special text of women (e.g. of all the provincial state nunneries, *kokubun-niji*), it is no wonder that this meeting, which was a *fuse-kayo* (布施供養, *dand*) ceremony (intended to give offerings to the nuns), was mainly devoted to this *sutra*. It was expounded in the morning, and the *Saishookyo* (also a *kokubunji* text) in the evening, when two of the nuns were made *doshi* (leaders).³

In A.D. 903 (Engi 3, VIII 5) Daigo Tenno, for the sake of the soul of his deceased mother, Uda Tenno's concubine (*nydgo*) Fujiwara no Tane-ko, who had received from her son the title of Empress Dowager, sacrificed the *Hokkekyo*, written by himself. This ceremony took place in *Kwanshuji* (勧修寺, pronounced *Kajuji*, a *Shingon* (and *Sanron*) shrine in Yamashina village, Uji district, Yamashiro province, founded by order of Tane-ko in A.D. 900 (Shotai 3) by the Udaijin Fujiwara no Sadakata. The *Hosso* priest Shoshun, 承俊, of *Kofukuji*, was the leader of

¹ L.I., p. 692; Washio, p. 108,1.

² *Daijiten*, p. 1187,2, s.v. *Danrinji*; Washio, p. 168,2, s.v. *Giku*.

³ *Fuso ryakki*, Ch. xxlll, *uragaki* (postscriptum), p. 669.

the dedicatory ceremony of the temple and its first abbot);¹ it was performed by 170 monks, high-priests and monks of lower rank, whom the Emperor had invited to this congregation.² In A.D. 925 (Encho 3, VIII 23) the Emperor again celebrated a similar service for her soul in the same temple, with offerings of the *Hokkekyo*, copied by himself, and an embroidered *mandara* of the *Nai-in* of the *Taizo-kai*. The *betto* of the temple, the priest Saishn was appointed *Gon-Risshi*, a hundred monks were invited, the *Shingon* priest Eri of *Toji* said the prayer (for her soul) (*jugwan*, 咒願), and the *Sojd* *Zomyo* (増命) (a famous *Tendai* priest of *Hieizan* (A.D. 843—927), who baptized Uda Tenno in A.D. 905 and became *Tendai zasu* in A.D. 906),³ performed the function of *koshi*, "Expounding Master".⁴

In A.D. 906 (Engi 6, X 23) the *Hoo* (Uda Tenno) celebrated his fortieth birthday, and three days later the Court on account of this event copied the *Hokkekyo* in golden characters in *Ninnaji*, the great *Shingon* sanctuary where he lived after his abdication under the name of *Kongo-ho*; this ceremony, like the *Hokke hakko* (dealt with below, § 8), lasted four days and was divided into eight sessions (*hachiza*).⁵

In A.D. 918 (Engi 18, VIII 14) in the pine wood at the palace of the *Gojo no kisaki* (五條后, Montoku Tenno's mother, who died in A.D. 871)⁶ a *Bupposo* or "Buddhist priest" bird (sometimes mentioned as having appeared and been heard during *Hokkekyo* rites) was heard at night. This was thought strange, and it was connected with the fact that the *Lotus sutra* had been expounded there since the third day of the month.⁷

¹ *Daijii* I, p. 565,1, s.v. *Kashuji*. one of the six branches of the *ono* section of the *Shingon* sect is called after this temple. Washio, p. 625,1, s.v. *Shoshun*.

² *Ninon kiryaku*, *Kohen*, Ch. i, p. 782.

³ Washio, p. 749,2, s.v. *Zomyo*.

⁴ *Nihon kiryaku*, I.1., p. 808; *Fuso ryakki*, Ch. xxiv.

⁵ *Nihon kiryaku*, I.1., p. 786.

⁶ *Kokushi daijiten*, p. 1088,1, s.v. *Gojo no kisaki*.

⁷ *Fuso ryakki*, Ch. xxiv, *uragaki*, p. 692. Cf. *Nihon kiryaku*, *Kohen*, Ch. I, p. 785 (A.D. 906, VIII, *bupposo*); p. 802 (A.D. 918, VIII 13, *idem*).

In A.D. 919 (Engi 19, VII 5) the Emperor Daigo called the *Tendai zasu* Zomyo (mentioned above) to the *Jijuden* of the Palace, in the Western wing of which he listened to his explanations of the *Kongo-hannyakyo*. Two days later they begun to read the *Hokkekyo*, and the Emperor commanded two officials, Minamoto no Kintada and Fujiwara no Arihira to listen to the expounding of this *sutra*. It lasted until VIII 3; then Zomyo returned to Hieizan with a large number of presents from His Majesty. According to the *Fuso ryakki* these donations consisted of priestly robes, *maki-e* lacquer boxes, and pieces of silk and brocade.¹ The *Nifion kiryaka* does not mention this ceremony, but states that there was great rejoicing on VII 7, because it rained for the first time after a long drought. Probably the *tendoku* of the *Ninnokyo*, performed on VI 30 by 100 priests in the *Daigokuden*, was intended to cause rain; and it was perhaps for the same reason that the Emperor summoned Zomyo to the Palace and let him explain the *Kongo-hannyakyo*. At the advent of rain the *Hokkekyo* was expounded.²

In A.D. 955 (Tenryaku 9, I 4) the Emperor Murakami copied the *Hokkekyo* in golden characters and invited famous priests to the *Kokiden* (弘徽殿) of the Palace (were the Imperial concubines lived), in order to explain the *sutra* and receive rich presents of gold and jade and silk from the Imperial Princes and Court nobles, who ascended the stairs leading to the building and made their offerings to the priests on behalf of the soul of the late Empress Dowager, the Emperor's mother. Besides the text of the *sutra*, copied by himself, he offered an embroidered *Hokke mandara* for her sake.³

In A.D. 963 (ōwa 3, VIII 21) the same Emperor issued an ordinance by which he chose and invited 20 famous priests, 10 of the *Tendai* sect (of *Hieizan*) and 10 of Nara, to the

¹ *Genko Shakusho*, Ch. xxiv, p. 1064; *Fuso ryakki*, Ch. xxiv, p. 675.

² *Nihon kiryaku*, *Kohen*, Ch. I, p. 802.

³ *Genko Shakusho*, Ch. xxv, p. 1070; *Fuso ryakki*, Ch. xxv, p. 717 sq.

Seiryoden of the Palace, where they expounded the Lotus *sutra* for five days. After the reading of the text a *rongi*, discussion, took place between the two groups. of the *Tendai* priests the *Daihoshi* Ryogen (良源, Jie Daisojo, A.D. 913—985, who became *Tendai zasu* in A.D. 966), and of the *Hosso* priests the *Daihdshi* Hozo (法藏, A.D. 904—968)' of *Todaiji* discussed the hidden meaning of the *sutra*; the Emperor and his Court revered the secret purport of the *Ekayana* and praised the mystic power of *Tendai*.² According to the *Genko Shakusho*³ the meeting was divided into ten sessions (*juza*), with different *doshi* and *monja* in the mornings and evenings of the five days; thus it was a so-called *Hokke juko*, dealt with below, § 9.

In A.D. 964 (ōwa 4, III 15) the students of the *Hokudo* of the *Daigakuryd* (大學寮北堂) in Kyoto⁴ held a *Kwangaku-e* (勸學會, "Meeting for the encouragement of study"), because they liked to hear the Law and to enjoy and praise it. It took place at the foot of the Western acclivity of *Hieizan*, and the *Hokkekyo* was expounded. Taking one line of the *sutra* as subject they made Chinese poems and composed *utas*. III 15 and IX 15 were indicated as the dates of their meetings, but the places were not fixed.⁵

In A.D. 980 (Tengen 3, VII 5), at the death of the Court noble Takashina Yoshitomi, the work entitled *ojoki* (往生記, "Records of rebirth in (Amitabha's) Heaven") is quoted, which states that this man (who had the high title of *Mabitd*) cherished such a devout belief in Buddha's doctrine, that he spent the daytime in reading the Lotus *sutra*, and prayed to Amitabha at night. Three days before his death he became a monk and received the commandments. A fragrant odour filled his house, and beautiful

¹ Washio, pp. 1175,1 and 1053,1, s.v. Ryogen and Hozo.

² *Fuso ryakki*, Ch. xxvi, p. 734; *Nihon kiryaku*, Kohen, Ch. IV, p. 898.

³ *Genko Shakusho*, Ch. xxv, p. 1071.

⁴ Cf. *Kokushi daijiten*, p. 1607,3, s.v. *Daigakuryo*.

⁵ *Fuso ryakki*, Ch. xxvi, p. 735.

music announced the arrival of Amida's heavenly retinue, welcoming him to Paradise. Several days after his death he was still as if alive, his body showing no signs of decay. * .

With regard to the *Hokke sembd*, the "Rites of Repentance (by means) of the Lotus *sutra*", and the *Hokkedo* or *Hokke-sammai-do*, the chapels devoted to those rites and to the *samadhi* on the Lotus, many of which were erected in the tenth and eleventh centuries, the reader is referred to Chapter VIII, § 18, pp. 357 sqq.

The *Hokke hakko*, "Eight expoundings of the Lotus", which were also frequent in those days, are dealt with below, § 8.

§ 6. The Hokkekyo and the Kwanzeongyo in the eleventh century.

In A.D. 1007 (Kwanko 4, V 17—21) the *Hokkekyo* was expounded in the *Naiden* of the Palace by learned priests invited for this purpose. The ceremony lasted for five days.²

In A.D. 1018 (Kwannin 2, III 16) a foreign Tendai priest from *Chansi* (鎮西) (in Central-Asia), Kawa Shonin, 皮聖人, "The Holy Man with the furs" (cf. below, § 8 C, A.D. 1005, and § 11, A.D. 1010), whose name was Gyoen (行圓) and who was also called 革上人, Kawa Shonin, "The Reverend with the skin",³ "began to perform an offering of more than 69300 lamps, thus completing (the number of) the characters of the *Hokkekyo*". Probably this offering of as many lights as there were Chinese characters in the *Hokkekyo* (Kumarajiva's translations, Nanjo No. 134), which took place in Gyogwanji (行願寺, founded by him in Kyoto in A.D. 1005, with Senju Kwannon as its *honzon*) was a kind of *Hokke-sembo* or "Rite of Repentance by means of the Lotus *sutra*". *

¹ Ibid., Ch. xxvii, pp. 744 sq.

² *Nihon kiryaku*, *Kohen*, Ch. xi, p. 1069.

³ *Dai'it* I, p. 706,2, s.v. Gyogwanji.

⁴ Cf. above, Ch. vii (*Mandoe*); Ch. viii, § 3 (*Bosatsu-zo-kyo*). Cf. below, this paragraph, A.D. 1044, the number of copies, 69384.

In A.D. 1021 (Chian 1, V 8), when pestilence prevailed, and seven days previously Michinaga had commenced a *Hokke sanjuko* (cf. below, § 10), a *fudan tendoku* or uninterrupted partial reading of the *Hokkekyo* was held in the *Goden* (御殿), i.e. the *Seiryoden* of the Palace.¹

In A.D. 1022 (Chian 2, VI 4) there was a *midokyo* or "August *sutra* reading" of the *Daihannyakyo* and the *Hokkekyo* in the Palace, in *Todaiji* and in *Kofukuji* (*Kegon* and *Hosso*), because the Emperor Go Ichijo was indisposed.²

In the same year (VII 14) Michinaga dedicated the *Kondo* of *Hoji* (法成寺, *Tendai*) with a gold-coloured image of *Dainichi Nyorai* (*Mahavairocana*), 32 feet high, a hundred *Shaka*'s being represented upon the lotus leaves of his throne; gold-coloured images of *Shaka* and *Yakushi* (his attendants), both 20 feet high, of the Bodhisattvas *Monju* and *Miroka* (*Manjusri* and *Maitreya*), and of *Brahma*, *Indra* and the *Four Deva Kings* as maintainers of the Buddhist Law and protectors of the state. He also erected a *Godaido* (五大堂) with the images of *Fudo Myoo* (*Acala Vidyaraja*) and the four other *Myoo* of the group of the *Godaison*, in order to suppress angry spirits of the dead. Moreover, he copied and sacrificed the *Myohd-rencekyo* in golden characters, and presented 150 copies of this *sutra* in black characters. Each of the 150 priests, invited for this ceremony, received a set of priestly robes. The Emperor Go Ichijo, the Heir-apparent and the three Empresses (Michinaga's daughters) came to the temple and praised the leader; and a general amnesty was proclaimed in the Empire.³

In A.D. 1023 (Chian 3, X 23) Michinaga visited *Kongobuji* and *Kobo Daishi's* mausoleum on *Koya-san*, where he made an offering of the *Hokkekyo* and 30 *kwan* of the *Hannya rishukyo* (*Prajnaparamita ardhasatika*, 般若理趣經, Nanjo No. 1034,

¹ *Nihon kiryaku*, *Kohen*, Ch. xlll, p. 1126.

² *L.I.*, p. 1130.

³ *Fuso ryakki*, Ch. xxvlll, p. 776.

a famous Tantric text translated A.D. 746—771 by Amoghavajra; 9 leaves). The *Gonshosozu Shinyo* (心譽) was the leader (*koshi*) of the ceremony, which was performed by 30 monks of *Kongobuji*. This was a *Tendai* priest of *onjoji* (*Miidera*, mystic branch of the sect), who lived A.D. 957—1045; in A.D. 1022 he had been appointed head of *Hojoji* by Michinaga.¹

In A.D. 1027 (Manju 4, VIII 22), shortly before his death (XII 4), Michinaga dedicated the *Shakado* of *Hojoji* with images of *Śakyamuni*, *Brahma*, *Indra*, the *Four Deva Kings*, the *Ten Great Disciples*² and the beings of the eight departments (*hachibushu*: *Devas*, *Nagas*, *Yakshas*, *Qandharvas*, *Asuras*, *Garudas*, *Kinnaras* and *Mahoragas*);³ further a hundred gold-coloured figures of *Śakyamuni*, one *bu* in ten rolls (*kwan*) of the Lotus sutra, written in *kondei* (gold paint), and a hundred copies (*bu*) of the same text, amounting to a thousand sticks (*jiku*, 軸), written in black characters. He invited 50 priests to perform the dedicatory rites and deliver the lectures.⁴

In A.D. 1030 (Chogen 3, VIII 21) Joto-Monin, Michinaga's daughter Akiko (A.D. 988—1074, Ichijo Tenno's Consort and Go Ichijo Tenno's mother, who had become a nun in A.D. 1026) dedicated *Tohoku-in* (東北院), with a *Jogyodo* or "Chapel of constant service" and images of *Amida*, *Kwannon* and *Seishi*, *Jizo* and *Ryuju* (*Nagarjuna*), a hundred copies of the *Myohorengekyo* and images of the *Twelve Spirits* (*juni jin*, 十二神, protectors of the twelve zodiacal signs). That day they began to celebrate the constant "service for obliterating (litt. extinguishing) sin and producing virtue" (*metsuzai shozen no gyoho*).⁵

In the same year (V 24) the Emperor Go Ichijo ordered all

¹ L.I., p. 778; Washio, p. 471,1, s.v. *Shinyo*.

² Cf. the present writer's treatise on "*The Arhats in China and Japan*", Ch. n, § 11, p. 29.

³ *Daijiten*, p. 1416, 3, s.v. *hachibushu*.

⁴ *Fuso ryakki*, Ch. xxxviii, p. 781.

⁵ L.I., p. 782.

provinces to have *Kwannon* images painted, sixteen feet high, and *tendoku* performed of the *Kwanzeongyo* (the 25th chapter of the Lotus *sutra*), in order to put a stop to the prevailing plague.¹ Two years later (A.D. 1032, Chogen 5, VI27) he invited a thousand priests to the *Daigokuden* and caused them to read the *Kwannongya*, in order to pray for rain; since from the second month to the end of the sixth there had been a continual drought.² Also in A.D. 1071 (Enkyu 3, I 16) a thousand priests read the *Kwanzeongyo* in the Palace in order to drive away the plague.³ Apparently this text was always used against great calamities, such as pestilence (also in A.D. 1099, Kowa 1, V 27, 1000 priests in *Tddaiji*, in the presence of an Imperial messenger and other officials),⁴ unrest in the world (same year, II 24, 1000 priests in the *Daigokuden*)⁵ and the appearance of a comet (A.D. 1145, Kyuan 1, V8, 1000 priests in *Todaiji* and *Enryakuji*; at the same time 60 priests read the *Daihannyakyo* in the *Nanden*, with copying and offering of this enormous text in one day!). For the same reason the *Ninndkyo* was read by 1000 priests in *Hoshoji* (V 6). ° Another *Kwannon* ceremony was the *Kwannongu* (供, offering), instituted by Kobo Daishi in A.D. 834 and performed by the abbot of *Toji* on the 18th of every month in the *Jijuden* of the Palace.⁷ In A.D. 1080 (Shoryaku, also called Joreki, 4, II), a big fire in the Palace put an end to this rite, but in A.D. 1092 (Kwanji 6) the *Sozu Kyohan* (經範, a *Shingon* priest who lived A.D. 1031—1104 and became head of *Toji* in A.D. 1092)⁸ requested the Emperor Horikawa

¹ *Nihon kiryaku*, *Kohen*, Ch. xiv, p. 1155.

² L.I., p. 1163.

³ *Genko Shakusho*, Ch. p. 1089.

⁴ *Honcho seki*, *Kdwa* 1, V, p. 342.

⁸ L.I., p. 339.

⁶ *Ibid.*, *Kyuan* 1, V, p. 505.

⁷ *Daljiten*, p. 338, 3 s.v. *Kwannongu*. It was also called *Futa-ma-gu*,

二 間 供

⁸ Washio, p. 187, 2, s.v. *Kydhan*.

to have it celebrated in the *Seiryoden*, and this was commenced in A.D. 1096 (Eicho 1, I) under Kyohan's leadership.¹

In A.D. 1040 (Choryaku 4, X 20) a member of the Kwampaku Sadaijin Fujiwara no Yorimichi's family dedicated the *jogyodo* (常行堂) of *Miidera*, with a gold-coloured *Amida* (16 feet high), the Six *Kwannons* (life-size), and a *kondei* (gold-paint) copy of the *Lotus Sutra*.² Here, as often, this text was closely connected with the *Amida* and *Kwannon* cults.

In A.D. 1044 (Chokyu 5, III 23) a "Saint" (阿古也聖) (evidently a foreigner) exhorted all the people, of both high and low rank, men and women, to make 69384 copies of the *Hokkekyo* (this was the number of the characters of the text, mentioned above with regard to Kawa Shonin's light offering in A.D. 1018), and to transport them to *Hieizan*.³

In A.D. 1052 (Eisho 7; III 28) Yorimichi made his villa at *Uji* in Yamashiro into a Buddhist temple and called it *Byodo-in* (平等院). Its *Butsuden* is the famous Phoenix-hall (*Hoddo*), with an image of *Amida*, 16 feet high, as its *honzon*. It is a *Tendai* shrine, belonging to *Miidera*; but also the *Jodo* sect considers it one of its temples, being Yorimichi's *bodaisho* ("bodhi place"). Like his father Michinaga was called the "*Hdjoji no Kwampaku*", Yorimichi's popular name was *Uji no Kwampaku*. When he founded the temple, he had *Hokke sammai* rites performed there. In A.D. 1056 (Tenki 4) he added a *Hokkedd* to it, and in A.D. 1061 (Kohei 4) a *Tahott* or *Prabhutaratna pagoda*. Afterwards, when he was ill, his son Morozane erected a *Godaido* (chapel of the Five *Vidyafirajas*) and a bell-tower on his behalf, and held a large religious meeting (*daihoe*).⁴

In A.D. 1060 (Kohei 3, XI 26) Yorimichi celebrated the 90th

¹ *Genko Shakusho*, Ch. xxvi, pp. 1095 sq.

² *Fuso ryakki*, Ch. xxvhi, pp. 787 sq.

³ L.I., p. 790.

⁴ *Ibid.*, Ch. xxix, p. 796; *Daijiten*, p. 1494, 1. *Daijii* hi, p. 3937, 2, s.v. *Byodo-in*.

birthday of the *Daisojō Myōson* (明尊, a learned *Tendai* priest of *onjōji* (Miidera), who lived A.D. 971—1063) by making a picture of *Shaka* and having 90 copies of the Lotus *sutra* written. He congratulated him in a large assembly of priests of all sects, held in his Shirakawa village.

In A.D. 1063 (Kohei 6, X 29) by order of the Court on *Hieizan*, in the compound of *Enryakuji*, a chapel was erected, called *Jisso-in* (實相院), with gold-coloured images of *Yakushi*, *Nyoirin Kwannon* and *Monju*; and a *Sammaido*, with a *sapta ratna* (*shippo*) *stupa*, containing a gold-paint (*kondei*) copy of the Lotus *sutra*, for *Hokke sammai* rites, in order to extirpate crime and to produce virtue.²

In A.D. 1065 (Kohei 8, IX 25) the Court, on behalf of the soul of the former Emperor Go Suzaku, the father of the reigning Emperor Go Reizei (A.D. 1045—1068), who died in A.D. 1045, held a *hachiza-hoe* or "meeting of eight sessions", lasting four days. The offerings, made by His Majesty, were a copy of the *Hokkekyō*, written by himself in golden characters, and images of *Shaka*, *Monju* and *Fugen* (*Shaka sanzō*), made of white sandalwood. The ceremony took place in the Palace, in the Eastern wing of the Emperor's residence.³

In A.D. 1070 (Enkyn 2, XII 26) (cf. above, Ch. XI, § 8, C), when the Emperor Go Sanjo erected *Enshuji*, a *Tendai* temple situated to the South of *Ninnaji*, a copy of the *Hokkekyō*, written in golden characters, was laid in a *kondo* (gold-copper) pagoda, three feet high, and placed in the *Hokkedo* of that sanctuary. Six priests had to practise the *Hokke sammai* in that chapel, namely the *hangyō hanza* (partly moving, partly sitting) *samadhi*, "in distant expectation of the days of the Dragon-flower*", i.e. of the Buddha Maitreya's arrival on earth, when he shall hold his three meetings under the Dragon-flower tree in the presence of

¹ *Fuso ryakki*, 1.1., p. 801; Washio, p. 1084,1, s.v. *Myōson*.

* *Fuso ryakki*, 1.1., p. 806.

³ L.I., p. 808.

all those wh6 in their former lives have believed in him and worshipped him. These "three meetings of the Merciful Saint" (*Jison no sanne*) were also mentioned in A.D. 1063 (X 29) at the erection of the *Sammaido* of *Enryakuji*; there the *hangyo hanza* rites of *samadhi* on the Lotus were said "to extinguish crime and produce virtue", here protection of the State and guidance to salvation (*insho*, 引接) are indicated as their sublime results. ¹

In A.D. 1073 (Enkyu 5, V 1) 500 priests were invited to the Palace, in order to sacrifice and read (by means of the *tendoku* system) 1000 copies of the *Hokkekyo* (such meetings were called *Hokkesembu-e*). It is not said that this was done because the Dajo Tenno (Go Sanjo) was very ill; but this was probably the case, since he died six days later, at the age of forty. ²

In A.D. 1085 (ōtoku 2, V 10) the Emperor Shirakawa, who abdicated the next year, summoned the *Tendai* priest Zoyo (增譽, A.D. 1032—1116) of *Miidera* (who in A.D. 1105 became *zasu* of *Enryakuji*) to his private apartments in the Palace, and received from him the doctrine of the Lotus *sutra*, i.e. he listened to his explanations of the deeper meaning of this text. As a reward he conferred upon him the title of *Hd-in*, "Seal of the Law". ³

In A.D. 1092 (Kwanji 6, VII 13) the Emperor Horikawa (then only 12 years old) went to *Kimbusen* (金峯山), whither his father, Shirakawa Tennoc5 (the *Dajd Tennti*), had gone 11 days previously. *Kimbusenji* is a *Tendai* shrine near Yoshina village, Yoshino district, Yamato; it is also called *Konrin-o-ji*, 金輪王寺. In olden times it belonged to the *Shingon* sect as well as to the *Tendai*. Its main building in Yoshino, at the foot of the mountain, is called *Zao-Gongen-do* (藏王權現堂) or *Zad-do*, and its *oku-no-in* or "Inner temple", dedicated to the

¹ L.I., pp. 817 sq.

² L.I., p. 824.

³ *Genko Shakusho*, Ch. xxv, p. 1093; Washio, p. 750,1, s.v. Zoyo.

same deity (*Kongo Zao*, *Vajragarbha*), is situated on the summit. Since the middle-ages a great many monks lived on the mountain, where there were hundreds of buildings, both large and small. It was an ancient sanctuary, founded in the seventh century by En no Shokaku (役小角, the famous hermit of mount Katsuragi, banished in A.D. 699 to Izu because he was accused of sorcery). *Zao Gongen* is also called (金剛藏王, *zad* being the usual pronunciation instead of *zoo*). Like Śākyamuni he is considered by the Tantric School to be a transformation of *Kongdsatta* (*Vajrasattva*)-, in this respect he may be said to be identical with Śākyamuni. He is represented as an angry deity, standing on two lotus seats in a trampling attitude, with his right leg raised. In his right hand he brandishes a three-pointed vajra, and the fingers of his left hand are outspread. Some authors identify him with *Kongdzo Bosatsu*, the Bodhisattva *Vajragarbha*.¹ In this temple Horikawa Tennō sacrificed 100 copies of the *Hokkekyō*, five written in *kondei* (gold-paint) characters, one copied by himself in golden writing, and (according to the *Genko Shakusho*) five copies of the *Daijōkyō* (the *Mahayana sutras* of the Canon; here, however, it gives the impression of being the abbreviated title of a special *satra*, since the title of many *sutras* begins with *daijō*). He invited 100 priests, to whom he distributed 100 priestly robes (*kdsaya*). The *ddshi* or leader of the ceremony was the *Gonsojō Rynmyō* (隆明) (A.D. 1020-1104) of *onjōji* (*Miidera*), who three days previously, when His Majesty suddenly felt indisposed while in the "precious pagoda" at the foot of the mountain, had cured him by means of incantations (*kaji*).²

With regard to the *Hokke* festivals, rites of repentance and *samfidhi* chapels, so numerous in this and the following centuries,,

¹ *Daijiten*, p. 484,1, s.v. *Kongo zoo* \ *DapII*, p. 1493, 1, s.v. *Zao Gongen*.

² *Fuso ryakki*, Ch. xxx, p. 844; *Genko Shakusho*, Ch. xxvi, p. 1095,, Washio, p. 1159,2, s.v. *RyUmyd*.

the reader is again referred to § 8 of this chapter and to Ch. Vhi, § 18.

§ 7. Japanese sects in connection with the Hokkekyo.

Among the many Japanese priests in whose biographies the Lotus *sutra* is specially mentioned, the majority belonged, of course, to the Tendai sect. In a list of 66 names, made after studying the biographies given by Washio, we find 32 Tendai, 19 Shingon, 10 Hosso, and 3 Kairitsu priests; only one *Sanron* and one *Kegon* monk.

The series begins with Shotoku Taishi (A.D. 574—622). Then follows Hodo (法道) (A.D. 650), said to be an Indian priest, who came to China and Japan, borne by a purple cloud. He was a hermit who lived on *Hokkesan* in Harima province, always read the *Hokkekyo*, and worshipped *Senju Kwannon*, whose copper image he placed in the chapel, erected there by order of the Emperor Kotoku, whom he had cured by his prayers in A.D. 649. During the seven days of his stay in the Palace he explained the Law and held a *mussha-e* or "unlimited meeting". The following year, as the chapel had been completed, the Emperor himself went to the mountain and held a *kuyo-e* or dedicatory meeting. In A.D. 651 the hermit led a *Daizokyo-e* and a *Sai-e* in the Palace; then, having declared himself to be a *rsi* (*sennin*) from the Vulture Peak in India, whose only aim in coming to Japan had been to lead the people to salvation, he pronounced a *gatha* and flew away through the air.¹

In the eighth century the nun Shari-ni or "Sanra-nun", called *Shari Bosatsu*, who was born in A.D. 750, was a devout reader of the *Hokke* and *Kegon sutras*.² Myoichi (明一) (A.D. 728—798) of *Todaiji*, whose sect is not given (probably *Hosso* or *Kegon*),

¹ *Genfco Shakusho*, Ch. xvlll, pp. 950 sq.; Washio, p. 1054,1, s.v. Hodo.

² Washio, p. 485,1, s.v. Shari-ni.

wrote commentaries on the *Hokkekyo* and the *Saishookyo*.¹ The Hosso priest JorS (常樓, A.D. 741—814), having made avow, during 40 years performed *tendoku* of the *Hokkekyo*, thus reading 124960 *kwan*. At the same time he read the *Hannya-shinkyō* daily, perusing it 108 times (the sacred number of Buddhism, cf. the beads of the rosary). As to the number of the *kwan* of the *Hokkekyo*, if he performed daily *tendoku* of 8 *kwan* (i. e. the whole *sutra*), without the intercalary months this would have made 115200 *kwan* in 40 years.²

In the ninth century Dengyo Daishi, Jikaku Daishi, SUo and other great leaders of the Tendai sect propagated the Lotus *sutra* and its main doctrine of the "only Vehicle" (*Ekayana*) and made it one of the principal texts of Japanese Buddhism. At the same time the Hosso priest oomyo (護命, A.D. 750—834) of GwangDjiy who in A.D. 805 and in A.D. 808 explained the *Saishookyo* in the *Daigokuden*, and the Yuimakyo in *Yamashinadera* (Kdfukuji), in A.D. 826 (III 10) expounded the *Hokkekyo* in the *Shingon* shrine Saiji, as *kdshi* of a meeting of learned priests from Nara and Kyoto, held by the Emperor Junna.³ In A.D. 850 (II 22) the Sanron priest Jitsubin, the Hosso priest Myozen, the Tendai priest Kwojo, and the Shingon priest Enkyo explained the *Hokkekyo* in the *Seiryoden* in the presence of Nimmyo TennS, and for three days a great discussion took place between the eminent scholars of these sects.⁴ Two years earlier (A.D. 848, VII15), on the second anniversary of the Emperor Saga's death, the Shingon priest Dosho, the Tendai priest Kwojo, the Sanron priest Jitsubin and the (probably Hosso) priest Gwangan, expounded the Lotus *sutra* in the *Seirydden* for the sake of that Emperor's soul.⁵ This is evidence of the fact

¹ L.L., p. 1076,2.

² L.I., p. 674,1.

³ L.I., p. 337,1; see above, § 4, p. 655.

⁴ See above, § 4, p. 657.

⁵ See above, *ibid*.

that the Hosso, Sanron, Tendai and Shingon sects studied, explained and discussed this *sutra* from their different points of view as a text of the utmost importance and blessing power.

In the tenth century the HossQ priests were still prominent in this respect, although, of course, the Tendai sect was by far the greatest propagator of the *Hokkekyo*. In later ages, however, (in the 11th, 12th and 13th centuries) the Shingon sect paid much attention to this *sutra*, besides the Tendai, Nichiren and Amida sects. Kairitsu priests are also sometimes mentioned in connection with this *sutra*, e.g. in A.D. 1286 Soji (*Hokke sembd*).¹ In the seventeenth century we notice a revived action with regard to the *Hokkekyo* in the Shingon sect, and also a Keron priest (Eisho, A.D. 1611—1677, a learned monk of *Tddaiji*, one of the leaders of the *Hokke hakko* in the Palace in the Manji era, A.D. 1658—1661, who restored the glory of the *Hokke-e* and the *Yuima-e*) distinguished himself in this respect.² In short, like the *Amitabha* sutras the *Hokkekyo* was generally venerated by all sects, from olden times down to the present day.

§ 8. The *Hokke hakko* (法華八講) or "Eight Expoundings of the Lotus". The *Enshuji*, *Hoshoji* and *Sonshoji Go-hakko*.

The so-called *Hokke hakko* are festivals devoted to the eight *kwan* (fasciculi) of the Lotus *sutra*, which are explained in eight sessions (za, 座). They are also called *Go* (or *MI*) *hakko* or simply *Hakko*. By adding the so-called *kaiketsu nikyo* (開結二經), the "opening and closing sutras", namely the *Muryo-gikyo* (無量義經, *Amitartha-siitra*, Nanjo No. 133) and the *Kwan-Fugengyo* (觀音賢經, *Sutra* on the meditation on

¹ Washio, pp. 745 sq.

² L.I., p. 75, 2,

Samantabhadra, Nanjo No. 394),¹ expounded by the *Tendai* sect before and after the *Lotus sutra* (Nanjo No. 134) and together with it called by the collective term of *Hokke samba* (三部), the *Hokke juko* (十講, "Ten expoundings") are formed, meetings of ten sessions. As to the *Hokkesanjuko* (三十講, "Thirty expoundings")* these are divided into 30 sessions, in which the *Murydgikyd* (1 fasc.), the 28 chapters of the *Lotus sutra*, and the *Kwan-Fugengyo* (1 fasc.) are explained. The *hakko*, *juko* and *sanjuko* are all *Hokke-e* or *Hokke mondo-ko* (問答講, "Expoundings with questions and answers").

In China the priest Hwui-ming (慧明, Emyo) is said to have been the first to expound the *Lotus sutra* in eight sessions, due to the fact that, according to the *T'ien-fai* sect, the Buddha explained the *Lotus* during the last eight years of his life (*Hokke hachinen*, 八年, "eight years of the Lotus", from his 72th to his 80th year). The *Sanron* and *Hosso* sects, however, consider this supreme preaching to have taken place during the last five years before the Lord's *Parinirvana*.²

§ 8, A. *Hokke hakko of the ninth century.*

In Japan this kind of *Lotus* meeting became very frequent. In A.D. 796 (Enryaku 15) the *Sanron* priest Gonzo (勤操) (A.D. 758—837), a learned and virtuous monk, who in A.D. 810 expounded the *Saishookyo* in the *Daigokuden* of the Imperial Palace, and in A.D. 826 became *Daisozu*,³ was the first to preach on the eight fasciculi of the *Lotus sutra* during four days in eight sessions (one in each session), in order to promote the *meifuku* ("felicity in the dark world") of the priest

¹ Cf. above, Ch. VIII, § 8, p. 270.

² *Daijiten*, p. 1598,3, s.v. *Hokke hachinen*.

³ Washio, p. 387,2, s.v. *Gonzo* (in the *Daijii* called *Gonzo*; the *nigori* is omitted or used by Japanese authors in a very arbitrary way).

Eiko's mother, who died after hearing of her son's death. Being a *Sanron* priest, he could not have thought of the *Hokke hachinen*, but the number of the fasciculi was, of course, the only reason for this division. It was again a *meifuku* ceremony; he performed it with 7 other monks (8 men, 8 sessions; each of them explained one fasciculus, *kwari*) in his monastery, *Iwabuchi-dera* (石淵寺) in Yamato; hence it is known as *Iwabuchi-hakko*.¹ He himself named it *Hokke hakko-e*, but the monks of the other monasteries, who emulated his example, called it after his monastery. The *juku* and *sanjuku* were also derived from this ceremony.²

In A.D. 889 (Kwampyo 1, IX 24) a *Hokke hakko* was performed in the *Shingon* shrine *Kajoji* (嘉祥寺),³ which in Kasho (Kajo) 3 (A.D. 850) by order of Nimmyo Tenno was founded by the famous *Shingon* priest Shinga (眞雅, A.D. 801—879). Nimmyo Tenno died the same year (III 21); it is possible that Uda Tennō (A.D. 888—897) had this ceremony held for the sake of his grandfather Nimmyo's soul, because in A.D. 851 the *Seiryoden* of the Palace, where he died, was made into a Buddhist chapel and *Kajoji* was transferred to that place. Its *honzon* was *Daisho Kwangiden*, 大聖歡善天, i.e. *Ganesa*. Afterwards it became a *betsu-in* (a detached shrine) of the great *Shingon* sanctuary *Ninnaji*, or, according to others, of the *Tendai* shrine *Anrakugyd-in*. In many respects the two great sects, *Tendai* and *Shingon*, were joined and mixed up at ceremonies, as was also the case with the Amida doctrine. Especially the mystic branch of the *Tendai* sect was, of course, liable to be connected with the *Shingon* sect, whose priests were often the leaders of *Tendai* ceremonies. As to *Kajoji*, by its name it was associated with the Lotus *sutra*, because Kih-tsang (吉藏), alias the "Great Master of the Kia-siang monastery" (Kia-siang Ta-shi, Kajō Daishi), the founder of the *San-lun* (*Sanron*) sect in China,

¹ *Genko Shakusho*, Ch. n, Gonzo's biography, p. 669.

² *Nihon kiryaku*, Zempo, Ch. xx, p. 752.

³ *Dai/ii*, I, p. 566,3, s.v. *Kajoji*.

who lived A.D. 549—623, was, as seen above (§ 1, B), one of the greatest Chinese commentators of this *sutra*.

§ 8, B. *Hokke hakko and Go hakko of the tenth century.*

In A.D. 901 (Engi I, VIII 23) the *Dajo Ho-o* (Uda Tenno, who in A.D. 897 (VII 3) had abdicated in favour of his son Daigo Tenno and had become the first *Ho-d*) opened a *Hokke hakko* in *Ninnaji* (仁和寺, *Shingon* temple N.W. of Kyoto, founded in A.D. 886); it lasted four days (2 sessions every day). Thus the *Shingon* sect, represented by its devout Imperial follower, showed once more its close attachment to the Lotus text.¹

The following year (IX 17) a *Hokke-e* was held in the same shrine,² and in A.D. 906 (Engi 6, VIII, before the 7th day) the Udaijin (one of the Fujiwara's) performed a *Hokke hakko*; the place is not mentioned. "*Bupposd* (佛法僧, "Buddhist priest") birds (a certain species, according to Brinkley s.v. *Eurystomus orientalis*) came there and sung", says the annalist, who evidently considers this as an omen concerning the ceremony.³ In A.D. 918 (Engi 18, VIII 13) he relates the same fact at a *Hokke juko*.*

In A.D. 909 (Engi 9, HI 9) the *Dajo Hod* (Uda Tenno) practised a *Hokke hakko* in *Ninnaji*. He did so to perform a meritorious work for the sake of his soul after death, a so-called *gyakushu no kudoku* (逆修之功德). The word *gyaku* is to be taken here in the sense of *arakajime*, "beforehand"; therefore the term is also written 豫修, *yoshu*. It means *meifaku* ceremonies celebrated by a man himself before his death.⁵

In A.D. 948 (Tenryaku 2, X 22) we read the term *Go hakko*,

¹ *Nihon kiryaku*, *Kohen*, Ch. I, p. 780.

² L.I., p. 781.

³ L.I., p. 785.

⁴ L.I., p. 802.

⁵ *Daijiten*, p. 272,3, s.v. *gyakushu*; *Nihon kiryaku*, *Kohen*, Ch. I, p. 789.

御八講, "Imperial Eight Expoundings", for the first time. It began on X 22 and took place in *Hoshoji* (法性寺). This was a *Tendai* shrine, situated in the South of Kujo, East of the Kamo-gawa (Kyoto), and founded by Teishinko (貞信公) (Fujiwara no Tadahira) (A.D. 880—949). In A.D. 934 it became a *jogakuji* (定額寺), i.e. it was added to the fixed number of Buddhist temples, officially sanctioned by the Emperor. For nine generations its leaders belonged to the mystic branch of the sect, initiated by Jikaku Daishi (Ennin) (A.D. 794—864).¹ According to the *Ranjoshō* in Tentoku 4 (A.D. 960, I 4) the *Hoshoji hakko* were begun by the *Kuge*, the Court.² This seems to indicate two different ceremonies of the same name, both *Hokke hakko* and both celebrated in *Hoshoji* but since this is not very likely, we suppose the author of the *Ranjoshō* to be mistaken. Yet it is strange that even the months are different (X 22 and I 4), and that the word *go*, "August", "Imperial", is omitted in the latter passage.

In A.D. 954 (Tenryaku 8, XII 5) the *Tendai* priest Ryogen (良源), i.e. Jie Daisōjō (慈惠大僧正) (A.D. 913—985), of *Enryaknji* on *Hieizan* (appointed *zassu* in A.D. 966)³ invited the *Hosso* priest Gishō (義照) (A.D. 920—969), a learned monk of *Gwangōji* (*Sanrōri*), who was versed in *rongi* (discussions on the Law and the meaning of passages of holy scriptures), to *Enryaknji*, in order to perform the *Hokke hakko* for four days. one of the high officials, the *Ubokuya*, ascended the mountain and listened to the explanations of the text.⁴ The *Fuso ryakki* adds as further details that there were 15 or 20 *monja* (問者), "priests who put questions", and that the Right Minister Fujiwara

¹ *Daijii*, III, p. 4125,1; *Daijiten*, p. 1603,1, s.v. *Hoshoji*.

² *Ranjoshō*, 鑑鵠抄, written after A.D. 1252, *Ganshō ruiju*, Ch. 465, Vol. XVI, p. 989 (Ch. 下).

³ Washio, p. 1175,1, s.v. *Ryogen*.

⁴ *Genkō Shakushō*, Ch. xxv, p. 1070.

no Morosuke (A.D. 908—960), Tadahira's son (Kujo dono), attended the meeting.¹

In A.D. 955 (Tenryaku 9, I 4) the Emperor Murakami had a *Go hakko* held in the *Kokiden* (弘徽殿), a building of the Palace, for the sake of the soul of his deceased mother. It lasted four days, and there were four *shffgi* (證義) (also called *shdgisha*, 證義者, 精義者, "those who verify, give evidence of the meaning", or "those who give the essential meaning", who, having ascended the pulpit, decide the Tightness or wrongness of the questions and answers (*mondo*) of the *ryugi*, 豎義),² four *koshi* (講師, "Expounding Masters"), twenty *choshu* (聽衆, "hearers"), fourteen (2 X 7) *bon-on* (梵音, "Brahman sounds"), singers of the *gathas* in praise of the Buddha), and fourteens *shakujo* (錫杖, "khakkharas", i.e. priests who carry and swing the magical staffs with metal rings), in all sixty persons.³

In A.D. 998 (Chotoku 4, XII21) Higashi-Sanjo-In (東三條院, i.e. Fujiwara no Senshi, 詮子, A.D. 967—1001, Consort of Enyu Tenno, mother of the then reigning Emperor Ichijo; the first Empress who after the death of her Consort in A.D. 991 had become a nun under the name of Higashi-Sanjo-In) performed the *Hokke hakko*; but it is not stated where she led this ceremony.⁴

§ 8, C. *Hokke hakko and Gohakko of the eleventh century, Michinaga, Joto-Monin. Tendai ni-e and sanne. Enshuji Gohakko.*

In A.D. 1000 (Choho 2, V 14) "Higashi Sanjo-In commenced a *Hokke hakko*; it lasted five days". Twelve days later there

¹ *Fuso ryakfci*, Ch. xxv, p. 717. There is a hiatus in the *Nifion kiryaku* from A.D. 950 to the beginning A.D. 957.

² *Daijiten*, p. 845,1, s.v. *shdgisha*.

³ *Daijii*, III, p. 4104,2, s.v. *Hokke hakko*, quoting the *Shoreisho*, 初例抄, 卷下.

* *Nihon kiryaku*, *Kdhen*, Ch. x, Ichijo Tenno, p. 1037.

was a similar ceremony in the palace of the *Sadaijin* Fujiwara no Michinaga (A.D. 966—1027), because the Empress-Dowager (Higashi Sanjo-In) and Michinaga himself were ill.¹

In A.D. 1001 (Choho 3, IX 14) Michinaga offered his congratulations to Higashi Sanjo-In and celebrated her 40th birthday by beginning to perform a *Hokke hakko*; his *jishin* (侍臣, attendants) accompanied the ceremony by dancing.² The following year (Choho 4, III 1) Michinaga again led a *Hokke hakko*,³ and from X 23 to 25 a *Go hakko* was celebrated. The *koshi* of the morning sessions was the Risshi Ingen (院源, a *Tendai* priest of *Enryakajiy* who lived A.D. 954—1028 and in A.D. 1020 became *zasu*)⁴ and was now appointed *Gon-shosozu*, and the *koshi* of the evening sessions was Josho (靜昭), who obtained the title of *Hokkyo*, 法橋, "Bridge of the Law". on the second day the Court and the Empress (*kuge* and *chugu*) (Fujiwara no Akiko, Michinaga's daughter, after A.D. 1026 Joto-Mon-in), sent their offerings (*mi-sasage-mono*, 御捧物). on the 25th the *kechigwan* (結願, "finishing the vow") took place, and 60 *dosha* (new members of the religious community) were introduced.⁵

In A.D. 1004 (Kwanko 1, V 19) Michinaga performed a *Hokke hakko* on behalf of the soul of the late Higashi-Sanjō-In, who died in A.D. 1001 (Choho 3, Interc. XII 22).⁶ on the third day the offerings of the House of Michinaga, the Imperial Princes and the Court nobles were sent, in connection with the expounding of the fifth *kwan* of the *sutra*. His Majesty (Ichijō Tenno) sent his offerings through the *Shikibujo* (式部丞, Vice-Minister of Ceremonies) Fujiwara no Tadataka, and the *Hoo Kwazan* (who

¹ L.I., p. 1042.

² L.I., p. 1047.

³ L.I., p. 1050.

⁴ Washio, p. 17,2, s.v. *Ingen*.

⁵ *Nihon kiryaku*, 1.1, p. 1052.

⁶ L.I., p. 1049.

had abdicated in A.D. 986) also sent *sasage-mono*. The ceremony was accompanied by music and dances, and the Imperial messenger as well as the Imperial Princes and the Ministers gave *hikide-mono* (引出物, presents) to the priests). *

In A.D. 1005 (Kwanko 2, VII 25) *hakko*, celebrated at the erection of *Gyogwanji* (行願寺) in Ichijo district, Kyoto, were attended by many persons of high and low rank, in order to "form relations" (*kechi-en*, 結縁, namely relations with the Buddha road in future lives).²

In A.D. 1012 (Chowa 1, V 15) the Empress-Dowager (Fujiwara no Akiko), whose Consort Ichijo Tenno had died the previous year, held a *Hokke hakko*, evidently for the felicity of his soul. This ceremony took place in the *Biwa-dono* (枇杷殿), Fujiwara no Mototsune's palace in the East of Muromachi, Kyoto, and was on V 27 followed by a *shuki-hoe* in *Enkyoji*.³

In A.D. 1013 (Chowa 2, V 4) there was a *Hokke hakko* in Michinaga's palace, and in A.D. 1018 (Kwannin 2, XII 14) he performed a similar ceremony in *Kyogokuin* (京極院), a temple in *Sanjo-kawara*, Kyoto.⁴

In A.D. 1022 (Chian 2, VIII 22) Michinaga and the highest officials visited *Hojoji* (法成寺), the *Tendai* sanctuary erected by him and dedicated the preceding month in the presence of the Emperor Go Ichijo and his whole Court (VII 14). They went then to this temple to hear the expounding of the *fifth kwan* (of the *Hokkekyo*, on the third day) of the *Hokke hakko*. A month later (IX 15) he again celebrated the *Hakko* in the same shrine.⁵

In A.D. 1026 (Manju 3, III 20) a *Go hakko* took place in the

¹ L.I., Ch. XI, pp. 1057 sq.

² L.I., p. 1062. As to the Central-Asiatic founder of this shrine cf. below § 11 (*Hokke Sembu-e*); above § 6, A.D. 1018.

³ L.I., Ch. xll, p. 1088.

⁴ L.I., p. 1092; Ch. xlll, p. 1118.

⁵ L.I., pp. 1130 sq.

Imperial Palace; on the same day the *Atnida-do* of *Hojoji* was dedicated. In the same year (V 19) the Empress (Michinaga's daughter Ishi, 威子, A.D. 999—1036) performed a *Hokke hakko* on behalf of the soul of the late Sanjo Tenno, who died in A.D. 1017.¹

In A.D. 1027 (Manju 4, VII 2) the *Gohakko* of *Hokoin* (法興院), a *Hosso* temple in the North of Nijo district, Kyoto, was held in *Hojoji*, because the former shrine had burnt down in the first month of that year (I 3). The following month (VIII 22) the *Hokke hakko* of the *Shakado* of *Hojoji* took place.²

In A.D. 1028 (Chogen 1, XII 4), on the anniversary of Michinaga's death, in the *Muryojain* (dedicated to Amitabha) of *Hojoji*, where he died, *rydkai-mandara*'s (mandates of the *Kongokai* and the *Taizokai*, *Vajradhatu* and *Garbhadhatu*) were dedicated, and ten eminent priests (*ryuzo*, 龍象, "Nagas and elephants") were invited to perform the *Hokke hakko* on behalf of his soul.³ According to the *Sakyoki* (左經記) the *Go hakko* had been celebrated for many years past, but thenceforth 40 hearers (*choshu*) were invited, and learned priests from Nara and Kyoto (*namboku gakusha*) were appointed *ryugi* (豎義). Thus the *Go hakko* were enlarged and made analogous to the *Yuimae*, which had *ryugi* even before A.D. 834 (cf. above, Ch. XV, § 4 C, p. 602). The *Daijii* deduces from this passage that the *Go hakko*, celebrated for Michinaga's *meifuku*, became an annual festival, and we actually find it mentioned as the *Hdjoji Mido Hakko* in A.D. 1276 (XI 30—XII 4).

In A.D. 1029 (Chogen 2, Interc. II 13) Joto-Monin, the Empress-Dowager Aki-ko, who had become a nun in A.D. 1026, attended a *Hokke hakko* held by the *Kwampaku* Fujiwara no Yorimichi, Michinaga's eldest son and successor, in his mansion on behalf

¹ L.I., p. 1140.

² L.I., pp. 1143 sq.

³ L.I., Ch. xlv, p. 1150.

⁴ *Daijii* III, p. 4104,2, s.v. *Hokke hakko*.

of their father's soul; at the same time Yorimichi sacrificed a copy of the *Hokkekyo*, written out by himself.¹ The same year a *Ninno* (仁王八講) (V 13—16) was held for four days in the *Seiryoden* of the Palace; this was also called *Go hakko*. This indicates the constant rise of the influence of the *Ninnokyo* and its festivals.²

In A.D. 1035 (Chogen 8, III 25) Joto-Monin began to perform *Hokke hakko* and dedicated (*kayo*) a silver image of *Amida Butsu*, three *shaku* (feet) high.³

In A.D. 1065 (Chiryaku 1, IX 25-28) a *hachi-za-ko* or "Expounding in eight sessions" was arranged in the Imperial Palace by the Emperor Go-Reizei (A.D. 1045—1068), in praise of the "King of *Sutras*" (*kyd-o*) written in golden characters by His Majesty and dedicated by him for the sake of the soul of the former Emperor, his father Go-Suzaku Tenno (died in A.D. 1045), together with altar images of *Shaka sanzō* (Śākyamuni, Manjusri and Samantabhadra).⁴

In A.D. 1072 (Enkyu 4, X 25) the *Fuso ryakki* mentions the *Nie-hakko*, 二會八講, the "Eight expoundings of the two festivals"¹ of *Enshuji*, but this was only the *Hokke-e*, which began on X 25 and ended X 29 (*ketsugwan no za*), and was attended by the Emperor Go-Sanjo on the first and third days. These "two festivals" were the *Hokke-e* and the *Saisho-e*. It was the first time such a *Hokke hakko* took place in *Enshuji*, and, as usual, on the day of the expounding of the fifth *kwan*, the Emperor (who attended the meeting in person), Court nobles and attendants performed circumambulations (*gyodo*) and gave beautiful presents of ornaments and garments to the priests.³

Enshuji (圓宗寺) was a *Tendai* shrine, for its festivals, the

¹ *Nihon kiryaku*, *Kotien*, Ch. xiv, p. 1151.

² L.I., same page.

³ L.I., p. 1171.

⁴ *Genko Shakusho*, Ch. xxv, p. 1088.

⁵ *Fuso ryakki*, Ch. xxix, pp. 820 sq.

Hokke-e (instituted A.D. 1072, X 25) and the *Saishd-e* (performed for the first time in A.D. 1082, II 19), together with the *Daijō-e* (大乘會, "Mahayana festival") of *Hoshoji* (instituted A.D. 1078, X 3), were called the *Tendai sanne* (天台三會) or "Three *Tendai* Festivals" of Kyoto, counterparts of the *Nanto sanne* or "Three Festivals of Nara" (the *Yuimae* of *Kofukuji*, X 10—16; the *Gosaie* of the *Daigokaden* in the Imperial Palace, I 8—14; and the *Saisho-e* of *Yakushiji*, III 7—13, dating from A.D. 712, 802 and 830).¹ In A.D. 1070 (Enkyu 2, XII 26) *Enshuji* was dedicated by the Emperor Go Sanjo. With regard to this temple and its festivals we may refer the reader to Ch. XI, § 8, C, pp. 481 sq., where the important tasks of Shingon priests (Imperial Princes) at these *Tendai* ceremonies and in the modern *Tendai* temples of those days were indicated. We do not read about *Enshuji* after A.D. 1268; it seems to have decayed thereafter, and in the ōnin war (A.D. 1467—1477) both temples, *Enshuji* and *Hoshoji*, were destroyed.² Imperial ordinances concerning the *Tendai nie* and *Tendai sanne* were issued in A.D. 1078 (Shoryaku 6, X 3, *Daijōe*) and 1082 (Shoryaku 10, II 19, *Saishoe*) by the Emperor Shirakawa, Go Sanjo's son and successor.³

The *Enshuji Hokke-e* or *Enshuji Go hakko* was an annual festival of the 12th month, lasting five days, and was celebrated in the *kodo* (expounding hall) of the sanctuary before the images of *Shaka*, *Monju*, *Fugen*, *Kwannon* and *Mifoku*. According to the *Daljil* the *Muryogikyo* and the *Fugen-kwangyo* were also dealt with;⁴ in that case it was a *juko* rather than a *hakko* meeting, and the number of days, as often five instead of four, points to the same fact. It took place in the second half of the 12th month,

¹ Cf. above, Ch. XI, §§ 6 and 8, pp. 443 sqq. and 481 sqq.

² *Daijii* I, p. 398, 1, s.v. *Enshuji*.

³ *Genko Shakusho*, Ch. xxv, pp. 1091 sq.; *Faso ryakki*, Ch. xxx, pp. 828 sq.; *Daijii* III, p. 3399, 3, s.v. *Tendai sanne*.

⁴ *Daijii* I, p. 398, 1, s.v. *Enshuji Hokke-e*.

the exact dates being fixed each year by an Imperial ordinance. In A.D. 1087 it began on XII 22,¹ in A.D. 1103 the dates were XII 19—23;² in A.D. 1142 the *Daijoe* of *Hoshoji* was held on those days, because it had been postponed in the tenth month (X 2); therefore the names of the officiating priests of the *Enshuji Hokke-e* were not fixed until XII 24. In A.D. 1143 it took place on XII 22—26, and was, as usual, attended by high officials.³ *Ryugi* were only appointed for the *Enshuji Hokke-e*, not for the two other *Tendai* festivals.⁴

§ 8, D. *Hokke hakko and Gohakko of the twelfth, thirteenth and fourteenth centuries.*

In A.D. 1104 (Choji 1, VIII) the Emperor Horikawa sacrificed a copy of the Lotus *sutra* which he himself had written out, and held a *Hokke hakko* (in the Palace). The following year (II) a similar ceremony took place in the Toba palace. Probably his illness, which in A.D. 1107 caused his death, was the reason that he performed these rites.³

In A.D. 1142 (Koji 1, VII 19) the *Sonshoji* (尊勝寺) *gohakko* began, and the first day the *Hoo*, Toba Tenno, went there in person, accompanied by high officials, who also attended the ceremony on the four following days.⁶ The following year (A.D. 1143, VII 3) the *Hoo* visited *Hoshoji* (法勝寺), where a *gohakko* was held in the *Amida-do*. Four months earlier (HI 16) he performed a *Gohakko* in the *Toba-jdbodai-in* (鳥羽成菩提院) for the *bodai* (*bodhi*) of his grandfather, Shirakawa Tenno,

¹ *Honcho seki*, Kwanji I, XII, p. 330.

² L.I., Kowa 5, XII, p. 386.

³ L.I., Koji 1, XII, p. 449; Koji 2, XII, p. 490.

⁴ *Daijii hi*, p. 3399, 3, s.v. *Tendai sanne*.

⁵ *Genko Shakusho*, Ch. xxvi, p. 1097.

⁶ *Honcho seki*, Koji 1, VII, p. 424; cf. p. 543 (A.D. 1146, VII 21).

who died in A.D. 1129. It lasted five days (III 16—20), and presents to the priests were given by the *Hod* and his attendant court-nobles.¹ The festival of the seventh month, celebrated in *Hoshoji*, was also intended to promote his felicity after death, for already in A.D. 1131 (VII 3—7) his *shuki* (周忌) was performed in that shrine by means of *go hakko*,² and in A.D. 1276 (Kenji 2, VII 7—11), the anniversary of his death, still a day of national mourning (*gohokki*) (VII 7), was celebrated in the same temple by priests of *Enryakuji* and *onjoji* (*Miiderd*). The *Kegon* priests of *Todaiji*, who on VII 5 had been commanded to come to the meeting, had not arrived, and for this reason the festival had been postponed to VII 7, the anniversary itself, which as a rule was the last day of the festival instead of the first. *Kyokai Sojo* (經海), a learned priest of *Enryakuji*, was the *shogisha* (證義者), and the *Shin-in* (Kameyama Tenno), the Ministers and Court-officials were present at the meeting and made offerings to the priests.³ It is described in the same way in A.D. 1294 (Einin 2, VII 3—7)⁴ and in A.D. 1346 (Teiwa 2, VII 3—7).⁵ In A.D. 1351 (Kwano 2, VII 3) it was postponed on account of complaints by the monks of *Kofukuji*,^o and afterwards we do not read of it any more. This festival for Shirakawa Tenno's *meifuku* was always held in *Hoshoji*, because this was his *gogwanji*, i.e. it was erected by him in consequence of a vow (in the Shoryaku era, A.D. 1077—1081). Although it was a *Tendai* shrine, in A.D. 1098 the Imperial Prince Kakugyo (覺行, A.D. 1075-1104, Shirakawa's third son, a *Shingon* priest of *Ninnaji*, was charged with the superintendence (*kengyo*, control) of *Enshuji* and *Hoshoji* and in A.D. 1102 (VII) he led the dedicatory ceremony of *Sonshdji*.

¹ L.I., Koji 2, III, p. 465.

² *Genko Shakusho*, xxvi, p. 1101.

³ *ZokuShigusho*, 續史愚抄, Ch. IV, p. 111.

⁴ *Ibid.*, Ch. X, p. 293.

⁵ *Ibid.*, Ch. xxll, p. 620.

⁶ *Ibid.*, Ch. xxlll, p. 668.

The so-called *Kokushoji* (六勝寺) or "Six Superior Temples" were *Hdshdji* (Shirakawa's *gogwanji*, A.D. 1077, XI), *Sonshoji* (Horikawa, A.D. 1102, VII), *Saishoji* (最勝寺, Toba, A.D. 1118, XII), *Enshoji* 圓勝寺, Toba Tenno's Consort Fujiwara no Tama-ko, Taiken-Monin, A.D. 1128, III), *joshoji* (成勝寺, Sutoku, A.D. 1139, X), and *Enshoji* (延勝寺, Konoe, A.D. 1149, III). All these temples were under the general control (*sokengyo*) of the great *Shingon* sanctuary *Ninnaji*. In A.D. 1219 four of them burned down and were not rebuilt; *Hoshoji* is, as seen above, still mentioned in A.D. 1351, but it was destroyed in the onin war (A.D. 1467—1477); *Sonshoji* seems to have decayed in the thirteenth century.¹

In A.D. 1276 (Kenji 2, VIII 1—6), on the anniversary of the death of Go Horikawa Tenno (A.D. 1234) a *Gohakko* was performed by the Court for the sake of his soul. This festival took place in *Anrakkwain* (安樂光院), also called *Muromachi-in*, in the Imperial Chapel of *Hoji* (XI 30—XII 4) (cf. A.D. 1028, XII 4); a similar festival was carried out on the anniversary of Michinaga's death. This was followed by an *Autumnal Gohakko* (秋季, *shuki gohakkti*) in the *Kasuga* shrine (XII 4), and, as seen above, in the seventh month of the same year (VII 7—11) a *gohakko* was held for Shirakawa Tenno's soul as a solemn *gokokki* or national mourning.²

Similarly in A.D. 1294 (Einin 2, II 13—17) the *Go Saga-In Gohakko* was celebrated by the Court in the *Tadasho-in*, a chapel in the *Kameyama-dono*, for the Emperor Go Saga's "felicity in the dark world" (he died in A.D. 1272),³ and in the fourteenth century we find mention of the same festival (A.D. 1311, ocho 1, 11 13—17), followed by the *Saga-dono Tadashd-in gohakko*, the Emperor Go Toba's *gokokki* (II 18—22) (he died in A.D. 1239). In the same year on III 13—17 the *Chokodo* (長講堂, the

¹ *Daijii* III, p. 4602, 1, s.v. *Rokushoji*.

² *Zoku Shigasho* Ch. iv, Go Uda, pp. III sqq.

³ *Ibid.*, Ch. x, p. 288.

Hokkedo of Go Shirakawa Tenno) *Gohakko* were held for the sake of that Emperor's soul, and on VII 12—16 in the same chapel the anniversary of Go Fukakusa Tenno's death (A.D. 1304, VII 16) was celebrated by this ceremony.¹

It is clear that the *Hokke Gohakko* were usually intended to promote the *meifuku* or felicity after death of deceased Emperors or great statesmen like Michinaga. As stated above (Ch. VIII, § 18, p. 361), the *Hokke sembo* were also masses for the dead, and the *Hokkedo* were mortuary chapels. Yet the *Hokke hakko* and *gohakko* were sometimes performed in case of illness (A.D. 1000), or on the fortieth birthday of an Empress (A.D. 1001), or at the dedication of a new shrine (A.D. 1005), or as an Autumnal festival (A.D. 1276). In the 14th and 15th centuries we also find so-called *Bukehakko* (武家八講) or "Eight expoundings of the Military Class", performed on XII 2—6 (A.D. 1381, Koryaku 3; 1426, ōei 33) or XII 8—12 (A.D. 1491, Entoku 3) in *Tojiji* (等持寺), situated in the Sanjo district of Kyoto; many Court-nobles attended these meetings.²

In A.D. 1598 (Keicho 3, VII20—24) *Hokke hakko* were performed in the *Seiryoden* of the Imperial Palace, to celebrate the 13th anniversary of the death of Yokwoin, an Imperial Prince who, dying in A.D. 1585 (VII 24), had received this posthumous title.³

§ 9. The *Hokke juko* (法華十講) or "Ten Expoundings of the Lotus". The *Shimotsuki-e* of Enryakuji on Hieizan (XI14—24).

The *Minazuki-e* of the same temple (VI 4—8).

As stated above, the *Hokke juko* consisting of the *hakko*, preceded by a session (*za*) devoted to the „opening *sfttra*" (*kaikyo*) of the Lotus, i.e. the *Muryogikyo* (Nanjo No. 133), and

¹ Ibid., Ch. XV, pp. 436 sqq., 442.

² Ibid., Ch. XXVIII, p. 820; Ch. xxxiv, Vol. II, p. 180; Ch. XLI, p. 430.

³ Ibid., Ch. L, p. 658; II, p. 684.

followed by a session in which the "closing Sutra" (*kekkyo*) of the Lotus, i.e. the *Fugen kwangyo* (Nanjo No. 394), both texts of one *kwan*, was explained. Instead of eight expounding priests (*koshi*) ten were invited.

The first to perform such a ceremony was Dengyo Daishi (Saicho), who in A.D. 798 (*Enryaku* 17, XI 14) invited ten priests of the Seven Great Temples of Nara (belonging to the *Kegon*, *Sanron* and *Hosso* sects) to *Enryakuji* on *Hieizan*, founded by him ten years previously. This was the origin of the *Shimotsuki-e* or "Festival of the Frosty (the eleventh) Month", 霜月會, usually written 十一月會, celebrated on the anniversary of the death of Chi-che tashi (Chi-i), the great founder of the *Tien-Vai* sect in China (A.D. 531—597).¹ It was a festival of ten days, the last of which was (as nearly always) the anniversary (*man-e*, 滿會, XI 24). It was also called *Hokke-e*, and once within five years a so-called *Hokke dale* was celebrated with extraordinary splendour. In the beginning it took place in the *Shikwan-in* (止觀院), afterwards in the *Daikodo* or "Great Expounding Hall",¹ of *Enryakuji*. From A.D. 809 (*Daido* 4) an Imperial messenger (*chokushi*) was sent to attend the meeting, as the Emperor used to send a representative to the *Gosaie* (I 8—14, in the Palace).²

In A.D. 823 (*Konin* 14, VI 4) the *Minazuki-e* or "Festival of the Waterless Month" (水無月會, mostly written 六月會, i.e. the sixth month) was instituted (also in *Enryakuji*) to celebrate the anniversary of Dengyo Daishi's death (A.D. 822, VI 4); it was therefore also called *Daishiko* (大師講). It lasted 5 days (VI 4—8, contrary to the custom of ending the festival on the anniversary itself); according to a note in the *Zoku Shigusho*,³ *Empo* 7 (A.D. 1679), when it was postponed to X 1, it lasted

¹ *Ranjoshō* II, *Ganshō ruijā* No. 465, Vol. XIV, p. 979.

³ *Fuso ryakki*, *bassui*, *Kwammu*, *Enryaku* 17, p. 586. *Daijii* II, p. 2374,3, s.v. *Shimotsuki-e*; *HI*, p. 4099,3, s.v. *Hokke juko*; *Daijiten* p. 1599,1 s.v. *Hokke-e*.

⁸ *Zoku Shigusho*, Ch. LXII, Vol. III, p. 180.

four days, VI 4—7, but this must be a mistake. In A.D. 846 (Showa 13) *ryugi* (豎義) were added, and thenceforth priests of Nara and Kyoto were invited to perform this function at the *Shimotsuki-e* and *Minazuki-e*.¹ Since Ryogen (良源) (Jie Daishi) (A.D. 912—985) ruled *Hieizan* (from A.D. 966) only priests of the same branch of the *Tendai* sect were appointed *tandai* (探題), supreme leaders of these festivals by the Emperor; before that time they were only Nara priests. The rites of both meetings were the same. In A.D. 1212 or 1213 (Kenryaku 2 or 3) the *Gon-Uchuben* (權石中辨) Fujiwara no Tsunetaka Ason was sent by the Emperor Juntoku as the first Imperial messenger to the *Minazuki-e* of *Hieizan*, in accordance with the ancient rule followed at the *Gosaie* and the *Shimotsuki-e*.²

In A.D. 1017 (Chowa 6, X 29) in *Mlidera* the first *Hokke juko* was held to celebrate the anniversary of the death of Chisho Daishi (智證大師) (Enchō 圓珍, D. 814—891, who in A.D. 858 introduced the *Jimon* (寺門) branch of the *Tendai* sect into Japan). This great priest died A.D. 891, X 29; the festival lasted for five days, and the function of *ryugi* was filled by the priest Rensho (蓮昭). There were ten *monja* (問者) to put questions. Fujiwara no Michinaga himself, accompanied by the Court-nobles, went there to attend the meeting. At the time of the eighth question suddenly a large stag ran through the central western gate into the courtyard. Although priests and laymen tried to drive it away, it was impossible to do so, and the stag quickly ascended the hall, much to the consternation of those present. It was thought to be a very strange and ominous event, and Michinaga forthwith retired and left the monastery.³

We learn from these passages, that, like many *hakko*, these *juko* were ceremonies performed on the anniversary of the death

¹ As to the *Minazuki Hokke-e* cf. *Sandal jitsuroku*, Ch. XLVII, p. 659 (A.D. 885, Ninna 1, hi 21), above this Chapter, § 4, p. 662.

² *Ranjoshō*, Ch. n, p. 1003; *Daijii* hi, p. 4285,2, s.v. *Minazuki-e*.

³ *Fuso ryakki*, Ch. xxvhi, p. 772.

of prominent men, namely of the great *Tendai* founders Chi-che ta-shi, Dengyo Daishi and Chisho Daishi, in order to promote the felicity of their souls. Sometimes also the *Hojoji hakko*, celebrated on the anniversary of Michinaga's death (XI30—XII4), were called *juko*. They were all *hakkd* with an opening and closing ceremony, devoted to the *Muryogikyo* and the *Fugen kwangyd*.¹

A meeting of quite a different character although, also a *Hokkeko* of ten sessions and five days, was the celebrated congregation, held in A.D. 963 (owa 3, VIII 21—25) in the *Seiryoden* of the Palace. Twenty famous priests, learned men of the Southern capital (mostly *Hosso* monks of *Kofukuji*, one priest of *Todaiji*) and of the Northern residence (nearly all *Tendai* priests of *Enryakuji* on *Hieizan*, and a single *Shingon* monk) were summoned to the Palace by the Emperor Murakami. A morning and an evening session (sometimes lasting till late in the night) were held each day. In the four sessions of the first and the second days a Southern priest was *doshi* and disputed with a Northern *monja*; then followed three sessions with Northern *ddshi* and Southern *monja*, one vice-versa, and at the disputes of the last day Northern *doshi* had again to answer the questions of Southern *monja*. on the 26th of the month the meeting was closed by Kwanri (觀理), who, although a *Shingon* priest of *Daigoji* near Kyoto, had studied the *Hosso* doctrine in *Kofukuji* in Nara,² and therefore opened and closed this congregation in his function of Southern *doshi*. This solemn Palace assembly with its extremely animated discussions indicates the great importance attached by the Court and different sects to the tenets of the Lotus *sfttra*, especially to the celebrated doctrine of the *Ekayftna*, *ichijid*, "one Vehicle", instead of two, which formed the topic of a fervent discussion, held in the evening session of the second day by the Southern *doshi* Hozo (法藏) of *Todaiji*

¹ *Daijii* HI, p. 4099, 3, s.v. *Hokke jako*.

² *Washio*, p. 253,2, s.v. *Kwanri* (A.D. 894-974).

(although Hosso sect) and the Northern monja Kakkyo (覺慶) of Enryakuji.¹

§ 10. The Hokke sanjuko (法華三十講) or "Thirty Expoundings of the Lotus", commenced by Michinaga and afterwards performed by the Emperors in Hdjoji and Hoshoji.

In A.D. 1008 (Kwanko 5, V 5) we read for the first time about the *Hokke sanjuko*, consisting of 30 sessions (*za*), in which in 15 or 30 days the 30 chapters of the *Tendai sambu*, i.e. *Murydgikyō*, the Lotus *sutra*, and the *Fugen kwangyo*, were expounded. The festival took place in Michinaga's house, and on the day of the fifth *kwan* (of the Lotus) (V 5) the Court-nobles and high officials (*kuge*, *denjo-bito* and *gekishi*) brought presents (*sasagemono*) to the priests. At the same time (V 7—14) 40 monks were invited by the Emperor Ichijo in order for seven days to read the *Hokkekyō* incessantly (*mido(k)kyō*).²

The following year the expounding of the fifth *kwan* of the *Hokke sanjuko* of the *Sadaijin* (Michinaga) took place on V 9, and all the *ben-shonagon* made circumambulations with presents for the priests in their hands.³ In A.D. 1011 (Kwanko 8) the *gokwan* ceremony of this festival was celebrated on V 16.⁴ In A.D. 1013 (Ch(5wa 2, V 4—15) it is called the "*Hokke hakko* of the *Sadaijin's* House¹", but in A.D. 1014 the day of the fifth *kwan* of the *sanjuko* was V 8, and in A.D. 1016 it was V 7; the festival itself began on V 1, which was also the case in A.D. 1021.⁵ In A.D. 1022 (Chian 2) it was held by Michinaga in the eighth

¹ *Genko Shakusho*, Ch. xxv, pp. 1071 sq.; Washio, p. 1053, 1, s.v. *hozō* (A.D. 904-968); p. 135, 1, s.v. *Kakkyō* (A.D. 927-1014).

² *Nihon kiriyaku*, *Kdhen*, Ch. xi, p. 1073.

³ L.I., p. 1076.

⁴ L.I., p. 1083.

⁵ *Ibid.*, Ch. xii, pp. 1092, 1095; xii, pp. 1104, 1126.

month, in the *JdWmon* mansion, and literati were summoned to compose Chinese poems on a certain subject; in A.D. 1023 it began on IX 10, and again Chinese poetry was required. In A.D. 1024 (Manju 1) we read that the closing day (*kechigwan*, 結願) of Michinaga's *sanjuko* was V 21.¹ After Michinaga's death (A.D. 1027, XII 4) his eldest son Yorimichi performed a *Hokke sanjuko*, which began in A.D. 1030 (Chogen 3), VII 20, in the house of Fujiwara no Nariie Ason; A.D. 1032 it began on V 12, in A.D. 1033 on V 7, in A.D. 1034 on V 5 (with Chinese poetry on V 16, on the subject of "the moon is the flower of the pine trees"), in his own house. In A.D. 1035 (Chogen 8, V 17) at this festival in his palace a competition in poetry took place.²

In A.D. 1023 (Chian 3, VII 10) Go Ichijo Tenno began to perform Michinaga's *sanjuko* in *Hojoji*, where it became *achoku-e* or Imperial festival, attended by a large number of Court-nobles. Afterwards Toba Tenno celebrated it in *Hoshoji* (法勝寺) and went there in person (A.D. 1112, Tenei 3, VI 5). It is not known when the yearly *sanjukd* of these two temples were abolished; they lasted 30 or 15 days.³ Evidently it was a special Fujiwara ceremony, intended to promote the felicity of the House. In A.D. 1304 (Kagen 2, V 10, its *kechigwan*) that of *Hdshoji* is still mentioned.⁴

§ 11. *The Hokke sembu-e or "Festival of a thousand copies of the Lotus", sacrificed and read by a thousand priests.*

We saw above (§ 3, C, p. 649) that in A.D. 748 (Tempyo 20, VII 18) by order of Shomu Tenno a thousand copies of the

¹ L.I., pp. 1130, 1132, 1134.

² Ibid., Ch. XIV, pp. 1156, 1162, 1166, 1168, 1171.

³ *Ranjdscho*, II, p. 993, s.v. *Hojoji sanjuko*; II, p. Km, s.v. *Hdshdjisanjutcd*; *Daijii* III, p. 4098, 1, s.v. *Hokke sanjukd*. *Genko Shakusho*, Ch. xxvi, p. 1098 (*sanjafcd* in *Hdshdji* in A.D. 1111, V).

⁴ *Zoku Shigusho*, Ch. xm, p. 374.

Hokkekyo were written out on behalf of the soul of the Empress Gensho, his aunt, who had died on IV 21. This is said to have been the origin of the *Hokke sembu-e* of later times.¹ Yet we do not find this ceremony mentioned again until A.D. 992 (Shoryaku 3, X 23), when the Regent (*Sessho*) Fujiwara no Michitaka (A.D. 953—995), who the following year after Ichijo Tenno's *gembuku*, became *Kwampaku*, sacrificed a thousand copies of the *Hokkekyo* in *Hoko-in* (法興院).² This sanctuary had been his father Kaneie's residence, which in A.D. 991 the latter had dedicated as a temple. Since the leader of the dedicatory ceremony (*kayo doshi*) of the shrine was the *Hosso* priest Shinki (眞喜, A.D. 932—1000), it appears to have been a *Hosso* temple. In A.D. 994 (Shoryaku 5, II) Michitaka consecrated *Shakuzenji* (積善寺) within its compound, with an image of *Vairocana*, 16 feet high, with his attendant Buddhas Śākyamuni and *Bhaisajyaguru*, the Six Deva Kings and a painting of the 10000 bodies of Śākyamuni.³ When in A.D. 992 the thousand copies of the *Hokkekyo* were sacrificed, the Left and Right Ministers and the *Naidaijin* Michikane (all Fujiwara's) with minor officials went to the temple and made offerings on behalf of their ancestors.⁴

In A.D. 1010 (Kwanko 7, III 21) the so-called "Holy Man with the furs"⁰, Kawa Shonin, 皮聖人, "His Holiness" (a very high Buddhist title) "clad in furs", i.e. Gyoen (行圓), the founder of *Gyogwanji* (行願寺) in Kyoto (A.D. 1005, in Ichijō district; *Sen/a Kwannori*) made an offering of 1000 copies of the *Hokkekyo* and paintings of more than 3000 Buddhist figures. This Gyoen was a Western foreigner from *Chan-si* (鎮西, in Central Asia), who wore a Buddha image on his head and a fur robe. He was

¹ *Shoku Nihongi*, Ch. xvll, p. 276; *Genko Shakusho*, Ch. xxll, p. 1021; *Daijiten*, p. 1598,1, s.v. *Hokke sembu-e*.

² *Nihon kiryaku*, *Kohen*, Ch. ix, p. 1014.

³ Washio, p. 455,2, s.v. *Shinki*; *Daijii* HI, p. 4109, 3 s.v. *Hokdin*.

⁴ *Nihon kiryaku*, 1.1.

more than sixty years of age. He worshipped *Sen/a Kwannon* especially and made use of the magic formulae of this Bodhi-sattva (*Senju Kwannon darani*).¹

In A.D. 1099 (Kowa 1, II 24) a *sensd* (1000 priests) *midokyo* was held in the *Daigokuden* of the Palace; the *Kwannongyo* was read, in order to calm the unrest of the world, and with the same purpose the *Ninndkyo* was read by a thousand priests in *Enryakaji*. In the fifth month (V 27) a *senso-midokyo* of the *Kwannongyo* in *Tddaiji*, against the prevailing pestilence, was attended by the Right *Chuben* Fujiwara no Arinobu and lower officials, and the Right General Minamoto no lesada was the Imperial messenger to the meeting (i.e. the Emperor's representative).

A.D. 1103 (Kowa 5, X 25) brought two of these meetings, one in *Enryakaji* and one in *Todaiji* (X 28), both attended by high authorities. These ceremonies were performed on account of special prayers to be said for the Emperor Horikawa, who with his Court kept *mono-imi*, i.e. fasting and retirement, perhaps because his health was very bad; he died four years later, at the age of 29 years.³

In A.D. 1142 (Koji 1, 119) there was a *senso* (千僧, a thousand priests) *mido(k)kyo* in *Hoshoji* (法勝寺), attended by both *In* (院, the abdicated Emperors Toba and Sutoku), the *Sesshd* (Regent of Konoe Tenno, Fujiwara no Tadamichi), the Left and Right Ministers and many other high authorities. The general leader (*sdkdshi*) was the *Tendai zasu*, the *Sojo Gyogen* (行玄, A.D. 1097—1155). Towards night the *Gon-Dainagon* Fujiwara no Munesuke came to the meeting.⁴ The following years (1143, II 27; 1144, II 22; 1145, II 17) the same ceremony took place in *Hoshoji*.⁵

¹ *Nihon kiryaku*, *Kohen*, Ch. xi, p. 1079; *Daijii I*, p. 688,2, s.v. *Gyo-en* I, p. 706, 2, s.v. *Gydgwanji*.

² *Honchd seki*, Kowa 1, pp. 339, 442.

³ *Ibid.*, Kowa 5, p. 382.

⁴ *Ibid.*, Koji 1, p. 399.

⁵ *L.I.*, pp. 463, 493, 502.

In A.D. 1144 (Tenyo 1, V11I 23) a similar *senso mido(k)kyo* was held in *Enryakuji*, but afterwards we do not find this autumnal ceremony mentioned again.¹ As to the vernal rites of the second month, these were continued, for they were celebrated in A.D. 1152 (NimpyS 2, II 20) in the presence of the Emperor Konoe and his Court, in *Hoshoji*, but the following year (the last of the *Honcho seki*) only the vernal *Ninnoe* (II26) is spoken of, and its votive text is given in extenso.²

In A.D. 1145 (KyGan 1, V 6) the text read by the thousand priests of the *senso midokyo* of *Hoshdji*, against the evil influence of a comet which had appeared, was (according to a note of the *Honchd seki*) the *Ninnokyo*; further, sixty priests read the *Daihannyakyo* in the *Nanden* of the Palace (the text was also copied and sacrificed), and a thousand monks read the *Kwan-nongyo* in *Todaiji* and *Enryakuji* (V 8—10).³

In later times this particular kind of ceremony seems to have fallen into disuse, for we did not find it in the annals of succeeding centuries.

§ 12. *The Hokke-e of Todaiji* (III16, A.D. 746—789), *Takao* (III 10, A.D. 802—13th cent.), and *Kofakaji* (IX 30—X 6, A.D. 817—1868).

In A.D. 746 (Tempyo 18, II 16), when Ryoben Sojo founded the *Todaiji Daibutsu*, at his request the *Hokke-e* were instituted as a *choku-e* or Imperial festival, celebrated in *Todaiji*. He was the first to perform it, but after Empo 8 (A.D. 789) it was not continued.⁴ The *honzon* of the *kodo* of *Todaiji*, also called *Temborin Shogiden* (轉法輪勝義殿), was *Senju Kwannon* with his attendants *Kokuzo* and *Jizo*.⁵

¹ Ibid., pp. 497.

² Ibid., pp. 893, 933.

³ Ibid., p. 505.

⁴ *Daijii* III, p. 4093,1, s.v. *Hokke-e*.

⁵ *Daijii* III, p. 3461,1, s.v. *Todaiji*.

In A.D. 802 (Enryaku 21, I 19) Wake Ason Hiroyo (和氣廣世) invited more than ten virtuous and learned priests to the Buddhist temple on *Takao-san* (高雄山), *Jingoji* (神護寺), in Kadono district, Yamashiro province, in order to perform a *Hokke-e* and to expound the *Tendai* doctrine, under the leadership of Saicho (Dengyo Daishi). The Emperor Kwammu issued a proclamation to express his approval and sent another member of the Wake family to the shrine with an Imperial message.* In A.D. 805, when Saicho had returned from China, he performed the first *Sammaya-kwanjo*, a baptismal ceremony in this temple. In A.D. 810 (Konin 1) Kukai (Kobo Daishi) celebrated the mystic rite of the *Ninnokyo* there. Afterwards it became a *Shingon* shrine, belonging to the *Toji* branch of that sect.²

In later times the *Hokke-e* of this temple were blended with a *Shinto* festival, called *Yasurai-bana* (安樂比花) or "Flower of Repose" (the Lotus), intended to avert the evil demons of pestilence; it was celebrated by many people who danced and played on flutes at the *Shinto* shrine of *Murasaki-no* (紫野), with *eboshi* on their heads and clad in white silken robes. The *Hyakarenscho* mentions this festival in A.D. 1155 (Kyuju 2, IV), while the *Takao engi* says that it was celebrated on III 10. The fact that it was ascribed by some authors to the *Jodo* priest Jakuren (寂蓮) of the Bunei era (A.D. 1264—1275) proves its existence after that time.³

We saw above that most of the Lotus festivals were *meifuku* or *tsuifuku* (追福) *hoe* (法會), celebrated in order to bring felicity to the souls of the dead, and usually ended on the anniversary of their decease. This was also the case with the last ceremony to be mentioned, the *Hokke-e* of the famous *Hosso* sanctuary *Kofukuji* in Nara.

In A.D. 817 (Konin 8) Fujiwara no Fuyutsugu (冬嗣, A.D.

¹ *Faso ryakki bassui*, Kwammu Tenno, Enryaku, p. 586.

² *Daijii*, II, p. 2828,3 s.v. *Jingoji*

³ *Daijiten*, p. 1109,3, s.v. *Takao no Hokke-e*.

775—826), the left General, is said to have instituted these *Hokke* rites for the sake of the soul of his father Uchimaro (内膳), who died in A.D. 812 (Konin 3, X 6). They lasted seven days, from IX 30 to X 6, the *kechigwan* taking place, as usual, on the anniversary of his death. Fuyutsugu's daughter Nobuko was Nimmyo Tenno's Consort and Montoku Tenno's mother. Another tradition ascribes it to Fuyutsugu's eldest son Yoshifusa (A.D. 804—872), the grandfather and regent of Seiwa Tenno, but this is a mistake, due to the fact that it was restored in later times together with the *Chokoe* (長講會), another *tsuifuku* festival, established in A.D. 846 by Yoshifusa and also celebrated in *Kofukuji* (devoted at first to the *Nehangyo*, but afterwards extended to the *Issaikyo*).

originally the number of *ryugi* was five, but it became seven by adding two *Sanron* priests. Until the *Enin* era (A.D. 1467-1469) it took place every year, but after that time it was performed once in two, three, five or eight years. Its *dojo* (道場) or place of worship was the *Nanendo* (南圓堂) of *Kofukuji*, with an image of *Fukukensaku Kwannon* (*Amoghapasa Avalokitesvard*) as its *horizon* in accordance with Uchimaro's original vow. Together with Kobo Daishi Fuyutsugu erected this octagonal chapel in A.D. 813 (Konin 4), in order to pray for the welfare and glory of the House of Fujiwara.¹

Although it was one of the *Nankyo Suiko no sanne* (南京遂講三會) or "Three Festivals of the Southern Capital (Nara), accomplishing the expounding (of *sutras*)", because the priests who had taken part in these ceremonies were *suiko* (遂講), "fulfillers of the expounding", it never became a *choku-e* or "Imperial Festival", like the *Yuima-e*, *Gosaie*, *Saishoe* etc.²

This festival, which was continued for more than ten centuries and was not abolished until the Restoration (A.D. 1868), plainly

¹ *Daijiten*, p. 1307,1, s.v. *Nanendo*.

² Cf. above, Ch. XL, § 6 (the Three Festivals of Nara), p. 211.

proves the fervent belief of the adherents of the *Hosso* sect in the blessing power of the Lotus. As a matter of fact from olden times this King of *Sutras* was worshipped together with the *Ninnokyo* and the *Saishookyo* as the *chingo kokka no mydten* (鎮護國家妙典, "Wonderful texts protecting the state"), not only by the *Tendai* sect, but by all the sects of the Southern and Northern Capitals, Nara and Kyoto. More than all other great *sutras* it has maintained its honoured place and wide renown, in tales of wonder, in ceremonies and cults, and in the hearts of men.

GENERAL INDEX

The numbers refer to the pages of the text

The titles of works are printed in italics

Chinese words are transcribed according to Wells Williams' dictionary

- A, 128, 174.
 Abhaya-dasabala-nada, 143, 147, 150.
 Abhayamdada Buddha, 80, 82, 111.
 Abhaya mudra, 335, 543, 544, 565, 566, 571.
Abhidharmakosa, 130, 291.
 Abhidharma's, 469.
 Abhijna's (six), 68.
 Absolute Nature (Shinnyo, cf. Emptiness), 107, 168, 174, 271, 280, 282—286, 290, 324, 328, 396, 398, 399.
 Acala, 268.
 Acala Vidyaraja, see Fudō Myō.
 Adhiṣṭhāna 170.
 Āgama sūtra's, 287, 400.
 AinQsho, 380, 383, 389.
 Air (element), 80, 146.
 Aizen Myō, 516.
 Ajari, 197.
 Ajatasatru, 249, 331, 344, 394.
Ajatasatru-raja-vyakarana-sutra 238.
 Ajifu palace, 8, 237.
 Aka (argha), 171.
 Ākaśagarbha, 139, 149, 151 sqq., 285, 287, 346, 378, 397, 400, 473, 490, 552, 554, 555, 562, 604, 699.
 Aka"samaya (?) (Bodhisattva), 128.
 Akayama, 374.
 Akiko (Fujiwara no) (Seiwa-In), 43, 608.
 Akiko (Fujiwara no), see Jōtō Monin.
 Aki no higan, 367.
 Akishino-dera, 38, 524.
 Akitada (Fujiwara no), 341.
 Aksayamati, 378, 555, 632.
 Aksobhya Buddha, 79, 82, 111, 145, 153, 170, 264, 268, 378, 433, 543, 545, 564, 565, 592.
 Almsbowl (patra), 250, 566, 571.
 Altar, 41, 108, 161, 547, 639, 640.
 Amacha, 55.
 Amagoi, 25, 183, 510.
 Amano, 614.
 Amaterasu, 515.
 Amida, 7, 20, 35, 82, 111, 146, 170, 224, sqq., 246, 264, 268, 276, 277, 283, 288, 293, 318-350, 361, 364, 367, 368, 372, 376, 380, 388, 398—401, 407, sqq., 423, 433, 460, sqq., 480 sqq., 483, 512, 535, 542, 546, 549, 552-555, 557, 562, 564, 567, 569, 574, 582, 604, sqq., 631, 633, 636, sqq., 641, 648-655, 666, sqq., 669, 671, 677, sqq.
 Amida-do, 343, 360, 549, 685, 688.
 Amida gobutsu, 335, 343.
 Amida-ji, 582.
 Amida-jōdo-in, 35, 325, 326, 340.
 Amida-kekwa, 318—322, 343—350, 391, 400, 403.
 Amida-kyō, 319, 423.
 Amida-kyō-sembo, 350.
 Amida sanzō, 224, 228, 324, 329, 332—337, 340, 343, 348, 359, 461, 480, 545, 546, 637, 638, 649, 669.
 Amita-bala-nada, see Murayōriku-ku.
 Amitārtha sHtra, 270, 342, 677, 678, 687, 691, 695.

- Amitayus sutra, see Amida-kyo'.
 Amnesty, 25, 31, 33, 204,205,208,210,
 295, 299-301, 437, 464,515,523,538,
 550, 558, 559, 640, 646, 668.
 Amoghapasa AvalokiteSvara, see Fu-
 kUkensaku Kwannon.
 Amoghasiddhi Buddha, 80,82,110,144,
 147, 154, 170, 264, note 3, 491, 545.
 Amoghavajra, 7, 12, 16, 24, 76, 79, 84,
 110, 120, 124, 125, 141, 145,148,156,
 159, 160, 176, 194, 254, 280,320,527,
 563, 588, 617, 659, 669.
 AmrapIT, 592.
 Amṛta, 81, 83, 109, 476, 644, 645.
 Amṛta-dhSraṇT, 108.
 Anagamin, 156.
 Ana Hachiman (Yedo), 225.
 Ananda, 76, 199, 272, 368, 441, 515,
 537, 538, 539, 540, 593, 635.
 Ananda-paritrana-dharam-preta-kal-
 pa-sutra, 81.
 Anathapindada's park, 492.
 Ancestors, 60, 62, 63, 66, 89, 99, 105,
 357, 361, 365, 372, 408, 469,697,698.
 Anden (Imp. Palace), 497.
 AndTra, see Anteira.
 AndS Tameaki, 112.
 Angels, 353, 373, 480.
 Ango, see Retreat.
 Ango-k5 (kBsetsu), 412, 416.
 Ango-kSshi, 444, 602.
 Anira, 539, 540, 551, 553, 554.
 Aniruddha, 593.
 Anjoji, 422, 658.
 Annen, 562.
 Anniversary of death of Emperors, etc.,
 34-37, 39, 43, 301, 325, 363, 376,
 407, 418, 460—463, 465, 572, 574,
 608, 649, 650, 651, 652, 653, 654,658,
 661, 662, 685, 689, 690-694, 701.
 Anraju-on, 592, 594.
 Anrakkw3-in, 690.
 Anrakugyo-in, 679.
 Anrakushu, 320, 323.
 An Shi-kao, 256, 660.
 Anshu, 219, 608.
 Antaku-kyo, 9, 30, 237.
 Anteira (AndTra), 539, 551, 552, 553.
 Anuttara samyaksambodhi, see Wisdom.
 An-yang, 319.
 Aparavarana, 224.
 Apatti, 253.
 Apatti-pratidesana, 253.
 Aragami, 226.
 Argha, 171.
 Arhats, 125, 156, 179, 201, 386, 391,
 408, 492, 580, 593, 626.
 Arifusa (Fujiwara no), 347.
 Arima, 562, 563.
 Arinobu (Fujiwara no), 698.
 Arisugawa-dono (palace), 363.
 Arrow (attribute), 553.
 ArUpaloka's, 126.
 Arya's, 156, 284.
 Asamskṛta-dharma's, 282, 286, 399.
 Asanga, 17.
 Asa-sembo". 345, 358, 404.
 Āśadhā, 94, 410, 411.
 Ashara, 591.
 Ashikaga no Yoshimasa, 107.
 Ashikaga no Yoshimitsu, 517.
 Ashiku (Ashuku)-ho, 564, 565.
 Asoka, 191, 293.
 Asuka, 644.
 Asuka-dera, (cf. GwangSji), 9, 11, 16,
 28, 30, 53, 58, 196, 597, 606, 649.
 Asura's, 29, 126, 136, 140, 154, 433.
 Āsvaghosa, 319, 335.
 Āsvina, 74, 86, 93.
 Atago san, 563.
 Atsuta, 374, 589.
 Autumnal festivals: Chung-yuen, 99,
 101, 469; Ninno-e, 180; Iwashimizu-
 h5j5-e, 234; Daihannyakyo-e of To"-
 daiji, 245, 505, 513-515; higan,362,
 366-373, 406, 423; MidokyS, 473;
 Hokkekyo, gohakks, 482, 659, 660,
 690, 691.
 Avaivartya 135, 333.
 Avalambana sutra, see Urabongyd.

- Avalokitesvara, 489, 490, 555; see
 — Kwannon.
 Avarta-dharanI, 634.
 Avatamsaka school, see Kegon-shU.
 Avatara, 233, 298, 503.
 Avidya, see mumyo".
 Avijnapti, see musa-zai.
 Awada-in (Engakuji), 608.
 Awaji, 180, 217, 303, 371, 467.
 Awaji haitei, 459.
 Axe (attribute), 553.
 Azuma kagami, 222, 234, 372, 516.

 Bai (cf. bombai hymns), 109, 349,420,
 568, 583.
 Bali (demon), 93.
 Ban (tsugai), 471, 472.
 Banners (cf. Flags), 161, 226, 295.
 Baptism, 171, 660, 700.
 Barabudur, 47.
 Baramon-sen, 77.
 Basera, 539, 552.
 Bathing, 446, 570.
 Bato" Kwannon (HayagrIva), 643.
 Belief, 129, 141, 318.
 Bell of enlightenment, 139, 147, 152.
 Ben-en, 354, 450, 451.
 Bengal, 94.
 Benkwan (cho'), 471, 531.
 Benzai Ten, 20, 309, 432, 433, 440.
 Betsu-gedatsu, 281.
 Betsu-in, 679.
 Betto, 223, 232.
 BhadracarI, 254.
 Bhaisajyaguru Buddha, see Yakushi
 Nyorai.
 Bhaisajyamudgata, see Yakujo".
 Bhaisajaraja, see Yakuo".
 Bhutatathata, see Shinnyo.
 Bidatsu Tenn5, 27, 213.
 Bikara, 539, 552, 553.
 Bimbisara, 249, 331.
 Birthoay of Buddha, 28, 29, 31, 45-57,
 201, 415.
 Birthoay (of gods), 98, 99.

 Birthoays (of Emperors, Empresses etc.),
 43,197,341, 464,548,567,664,671,683.
 Birushana-ho", 470.
 Bishamon Ten, 155, 167, 211, 635, 636.
Bishamon Tenno-kyo, 16.
 Biwa-dono, 684.
 Biwa-hoshi, 377.
 Bodaishin 329.
 Bodaisho, 671.
 Bodhi, 152, 166, 168, 174, 265, 280,310,
 490, 534, 535, 671, 688.
 Bodhidharma, 25.
 Bodhidpa, 352.
Bodhisattva-pitaka-sutra, 33, 239, 251,
 257, 258, 259, 294, 340, 394, 428, 667.
 Bodhi tree 441.
 Bombai, 390, 391, 583.
 Bommo" fusatsu, 453, 575.
Bommokyo, 35, 197, 269, 325, 418, 430,
 453,461,561,572-576,606.
Bommokyo-sange-gyoho, 269, 325.
 Bommo" sembo', 269, 325.
 BSmonteI, 568.
 Bonn<5, 260, 261, 276, 280, 285, 290,
 369, 378, 398, 632.
 Bonn6-d<5, 285.
 Bon no ichi, 90.
 Bon-odori, 90.
 Bon-on, 390, 391, 580, 583, 682.
 Bonshakuji, 39.
 Bonso", 474,
 Bonten, see Brahma.
 Bosatsu-bu, 169.
 Bosatsu-daikai, 41, 613, 659, 660.
Bosatsu-kai hongyo, 524.
Bosatsu-zo-kyo, see Bodhisattva-pitaka-
 stitra.
 Bow (attribute), 226, 553.
 Boys' dances (d5bu), 584.
 Brahma, 203, 369, 433, 440, 457, 473,
 592, 632, 641, 649, 660, 668, 669.
BrahmajUla sutra, see *Bommokyo*.
 BrahmaloKa's, 369.
 Brahman-r5i's, 77, 81, 109.
 Buddhaghosa, 65.

- Buddha-lands, 127, 140, 174, 592, 593.
Buddhanama-sutra's, see *Butsumydkyo*.
 Buke hakko, 691.
 Bukko, 561.
 Bukkoku, see Buddha-lands.
 Bukkwa, 172.
 Bukunin, 130.
 Bunsei (Bunsho), 595.
 Buntokusui, 583.
 BuppSso, 664, 680.
 Burakuden, 178, 474.
 Busshi, see BukkS.
 Busshin-in, 42.
 Bussh5-e, see Kwambutsu-e.
 Bussho-nichi, see Kwambutsu-e.
Basso toki see *Fuh-tsu. fung-ki*.
 Butokuden (Imp. Palace), 178.
 Butsubu-sammaya-in, 168.
 Butsu-dai, 179.
Butsu-e kiyo, 483.
Batsu hongyo shakyo, 45.
Butsumydkyo, 377.
 ButsumyS sange (ButsumyS-e), 219,
 306, 350, 360, 377-393, 400, 402,
 408 sq., 506, 527, 614.
Batsamyō zui, 20, 46, 146, 225, 330,
 551, 554, 555.
 Buzanji, 642.
Buzenkokashi, 223, note 2.
 Byakugwatsu, 202.
 Byakujo-in, 170.
 By6, 220.
 BySdo, 40, 168, 174.
 Byodo-in, 336, 610, 612, 671.
 Cabul, 355.
 Caitra (month), 411.
 Caitya, 520.
 Cakra Deva, 126.
 Calamities averted or stopped (sokusai),
 19, 20, 26, 132, 137-140, 146, 161,
 165 sqq., 181, 310 sq., 419 sq., 436,
 439, 448, 464, 466, 494, 495, 523, 564,
 570, 647.
 Campa, 140.
 Candraprabha, see GwakkQ.
 Caritramati(?), 127.
 Catura, see ShStora.
Caturdaraka-samadhi-sutra, 585.
 Catur Maharaja's, see Shitenno.
Caturvarga-vinaya-pitaka, 250.
 Central Asia, 67, 335, 522, 566, 667, 697.
 Ceremonial caps, 29; cerem. repen-
 tance, 287, 346-350; cerem. rules
 (giki), see kalpa's.
 Ceylon, 410.
 Ch'ang-an, 6, 194, 496.
 Ch'ang-hoh palace, 50.
 Chang-kwan, 353.
 Chan-jan, 356, 586, 618, 619, 620.
 Chānsi, 667, 697.
 Charms, 56, 145, 339, 458, 459.
 Cheng-ti, 158.
 Ch'eng-tsu, 352, 521, 581.
 Chen-tsung, 201.
 Ch'en Tsze-wang, 391.
Cheu-li, 101.
 Chi-che ta-shi (Chi-i), 16, 17, 22, 119,
 159, 200, 250, 275, 285-288, 319, 355,
 356, 397, 399, 405, 435, 441, 490, 522,
 525, 618-620, 624, 625, 654, 692, 694.
 Chigen, 622.
 Chigyoku, see Chi-hiuh.
 Chi-hiuh, 269, 317, 403, 621, 624.
 ChihS, 598.
 Chi-huen, 351.
Chikamoto nikki, 113.
Chikanaga kyoki, 112, 113.
 Chi K'ien, 8, 11, 46.
 ChikwS, 327.
 Chl-li, 16, 22, 202, 251, 255, 268, 276,
 288, 435, 441, 619.
 Chimo, 491.
 Chingen, 622.
 Ch'ing-kwan, 577.
 Chingo kokka, 310, 471, see Protection
 of State.
Chingo kokka samba myoten, 442, 446,
 702.
 Chinjufu, 316.

- Chinkoku josai, 494.
 Chinro zenaku, 250.
 Chinu, 311, 459.
 Chion-in, 336, 338.
 Chi-p'an, 50, 51, 194.
 Chishikiji, 215.
 Chishiki kegon, 583.
 Chishin, see Ippen Shonin.
 Chisho- Daishi, 121, 122, 442, 474, 524,
 531, 600, 608, 623, 693, 694.
 Chitatsu, 597.
 Chitde, 237.
 Chitsu Sojo, 597.
 Chi-yen, 355, 616.
 Chi-yuen, 586.
 Chizo, 613.
 Choagonkyo, see *Dirghagama sutra*.
 Cho Densu, 590.
 Chodo, Chodo-in, 177,184,469,499,500.
 Cho-e, 350, 382.
 Cho"gen, see Siang-yuen.
 Chogi, 524.
 Choho, 329.
 Chohoji, 339.
 Cho-ja, 198, 199, 239, 432, 592, 593.
 Chokai, 599.
 Chokei, 348.
 Choken, 599.
 Choki, 283, 378.
 ChokS, 662.
 Choko-d(5, 690.
 Choko-e, 701.
 Chokokuji, 642.
 Choku-e, 443, 446, 507, 604, 699, 701.
 Chokugwansho, 642.
 Chokushi, 213, 692, 693, 698.
 ChSsairoku, 345, note 1; 350.
 Cho-shu, 447, 485, 602, 682, 685.
 Chuai Tenno", 220.
 Chu-ango, 412.
 ChUbon, 330.
 Chhoen, 178, 181.
 ChudS, 547.
 Chngen, see Chung-yuen.
 Chugti's Palace, 117, 179.
 Chuh Fuh-nien, 249, 255, 279.
 Chujiitsu(4thdayofhigan),367,368,373.
 Chujo-hime, 326.
 Chukei, 234.
 Chuko, 247, 393, see Revival.
 Chukon 283, 399.
 Chung-yuen, 92, 99—104.
 Churon, 323.
 Chushnsai, 236.
 Chuyo-in, 369.
 Chu Yuima, see *Yuimakitsu shosetsu*
 kyo chu.
 Chwang-yen sze, 435.
 Cintamani, 440.
 Cintamanicakra Avalokitesvara, 555,
 642.
 Circumambulations, 36, 209, 211, 241,
 247, 288, 299, 301, 348, 364,401,408,
 458, 464, 537, 559, 590,640,686,695.
 Cittabhumi, 279.
 Cloud, 35, 155, 195, 314, 321, 404, 675.
 Comet, 137, 185, 186, 204, 307, 504,
 514, 515, 525, 527, 579, 670, 699.
 Commandments, 41,44,198; 203 (eight);
 282 (first, of purity); 449 (kaikamma);
 198, 547, 574,, 606 (ten); 613 (Bo-
 satsu daikai); 639 (3 kaidan); 648,659.
 Committing the sutra, 137, 156, 432,
 441, 592, 626.
 Compassion, 36, 128, 141, 169, 302,
 329, 465, 477, 498, 560, 593, 632.
 Conch (attribute), 553.
 Confession, 251, 258, 259, 281, 282,
 285, 394, 395.
 Cormorants and falcons set free, 208,
 296, 297, 497.
 Correct Law (Saddharma), 144, sq.
 Court ceremonies, 111, 112, 113, 177,
 officials, 53, 112; ranks, 215.
 Crops, 101, 181, 306, 311,313, 316, 403,
 448, 457, 463, 473, 475, 497, 501,
 525-527,539,647.
 Crown, 163, 172, 645.
 Crows, 500.
 Cullavagga, 65.

- Cunti Avalokitesvara, see Jundei Kwan-non.
 Curse, 112, 463, 467.
- Dai (the mystic character), 106.
 Dai (subjects), 472.
 Daianden (Imp. Palace), 196.
 Daianji, 16, 21, 22, 32, 34, 37, 38, 42, 225, 228, 351, 405, 418, 437, 462, 479, 494, 496, 497, 503, 507, 573, 575, 578, 587, 637, 639, 649, 651.
Daianrakutcyd, 659.
 Daiban, 55.
 Dai Bentenjin, Dai Benzai Ten (nyo) see Benzai Ten.
Daibiku sanzen igi, 660.
Daibosatsuzokyo, see *Bodhisattva-pitaka-sUtra*.
 Daibutsu, 33, 39, 196, 213, 215, 299 (Todaichi) 336 (Amida at Kamakura), 473, 509, 581, 589, 643 (Todaichi).
 Daibutsu-den, 34, 245, 584.
 Daichi, 329.
Daichidoron, 370, 492, 586.
 Daichi-in, 242.
 Daichi-kwan, 329.
 Daihenjo no Buda, 245.
 Dai-e Kongo, 491.
 Dai-fuse, 256, 258.
 Daigakuryo", 666.
 Daigo, 476.
 Daigoji, 143, note 2; 358.
 Daigokuden, 37, 39, 40, (Gosaie), 178, 180, 181, 184-186, 188, 189, 230, 306, 315, 316, 385, 387, 403, 444, 471, 474, 475, 477, 478, 496, 499, 500, 501, 503, 504, 506-508, 510, 512-14, 525, 528, 566, 599, 665, 670, 678, 687, 698 (Gosaie, Ninnoe, Daihannyakyo", Hokkekyo").
 Daigokuden-in, see Cho'dd"-in.
 Daigo Tenno, 197, 220, 317, 346, 389, 531, 663, 665.
Daihan Nehangyo, see *Nehangyo*.
 Daihannya-e, 494-507 (Ch-XII §§ 2 a. 3).
 Daihannya koshiki, 517.
 Daihannya kuyo", 493.
 Daihannyakyo", 5, 17, 22, 173, 184, 186, 209, 221, 245, 292, 297, 302, 304-306, 384, 387, 429, 447, 451, 455-470, 489-519, 522, 525-532, 559-563, 566, 567, 578, 579, 612, 647, 660, sqq.
Daihannyakyo-e, 245.
 Daihi, 288.
 Daihi-ju, 288.
 Daihi-kwan, 329.
 Daihi-sen, 288.
Daihoben-Butsu-hoonkyo, 368.
Daihodd-darani-kyo, 194, 355.
Daihodd-musd-kyo, 24.
 DaihSe, 176, 671.
Daihokwo Butsu Kegonkyo Fugen Bosatsu gyogwan-bon (Ch. Vhi § 9), 272-77.
Daiho shokyo, 332.
 Daiichi-gi, 130, 271.
 Daiichi shojo-kai, 282.
 Daiitoku Myoo, 144-154, 183, 549, sqq.
 Daijoe, 445, 483, 484, 688; (IssaikyoS-e), 9, 605-615.
 Daijo fusatsu, 660.
Daijo honsho shinji kwangyo, 279 sq., 397, 433, 511.
 Daijokai, 44.
Daijokyo, 23, 674.
Daijokyoten, 3, 22, 23.
Daijd sanju sange-kyo, 257, 260.
 Daikagonji, 582.
 Daikodo, 692.
 Daikokushi, 450.
 Daikuyo, 240, 258 (10000 lamps).
 Daikwandaichi, 16, 21, 22, 637, see Daianji.
 Daimoji no hi, 106.
 Daimyojin, 224.
 Daimyoso Bosatsu, 545.
 Dainembutsuji, 338.
 Dainichi-in, 510, 562.
Dainichikyō, see *Mahavairocana sutra*.
 Dai Nichi Nyorai, see *Mahavairocana*.
 Dairi shuho', 509.
 Daisai no kekwa, 294.
 Daisange, 290.

- Daise-e, 191.
 Daiseishi Bosatsu, see Seishi.
 Daishiko, 692, 693.
 Daishojin, 368.
 Daisho Kwangi-den, 518, 679.
Daishukyo, 33, 295, 428, 497, 573.
 Daitasho-in, 590.
 Daitsn-hokws-kekwa, 350, 405; daitU-
 hokwo-sammon, 292; daitsu-hokwo-
 sange no ho, 351, 382, 400.
*Daitsu-hokwo-sange-metsuzai-shogon-
 jobutsu-kyo*, 350, 382.
 Daiunji, 590.
Daiunkyo (*Shoukyo*), see *Mahamegha-
 sutra*.
 Daizo, 9, 606.
 Daizokyo, see *Issaikyo*.
 Daizokyo-e, 9, 195, 675.
 Daizokyo kyosan, 609, 610.
 Dajokwan, 177, 179, 417-420, 437, 471,
 474, 646.
 Dakkhina, 66.
 Dan (mandala), 640.
 D3na, 54, '81, 663.
 Danapati, 414.
 Dances, 34, 42, 89, 232, 234, 245, 298, 300,
 584 (kembu, dobu), 591, 683, 684, 700.
 Dan-kwanjo, 660.
 Dan-otsu, 414.
 Danrin Kwogo, 663.
 Danrinji, 663.
 Darani, see Dharani; *darani-bon* (ch.
 26 of the Lotus), 626, 634; *darani-h5*
 (ceremony), 504.
 Daiabhnmi, 128, 130, 134, 136, 141,
 439, 574.
DaSabhumika sutra, 128, note 3; 136,
 note 1; 279, note 2.
 Dazaifu, 217, 219, 223, 229 (Kwannonji);
 296, 317, 422, 495, 523, 548, 564, 608.
 Dazai Jun, 235.
 Dead (Festival of the) (Urabon), 58 sqq.,
 415; offerings to them, 65, 66, 89,
 99, 105, or on their behalf, 59, 106,
 134; services for the sake of their
 souls, 31 sqq., 58 sqq., 196, 293, 307,
 324, 326, 340, 342, 358, 361, 363, 365,
 366, 372, 382, 406, 407, 409, 462, 465,
 493, 573, 574, 596, 597, 608, 649, 651,
 652, 655, 657, 662, 663, 665, 672, 679
 sqq., 689 sqq., 700.
 Death, 536, 538, 539.
 Dedication of images and temples
 (kuyoe), 31, 38, 53, 195, 238, 481,
 675, 689, 691 and passim.
 Demon king (Safijaya), 432, 434, 440.
 Demons, 47, 138, 146, 149, 151-155,
 165, 166, 272, 394, 401, 432 (28 kinds,
 subjects of the Shitenno), 447, 516,
 536, 538, 539, 546, 606, 632, 652, 700.
Denchu moshitsugi no ki, 114.
 DengyS Daishi, 20, 121, 223, 225, 303,
 344, 364, 419, 442, 470, 471, 507, 524,
 547, 562, 564, 601, 609, 623, 654, 662,
 676, 692, 694, 700.
 Denjo-rongi (cf. Uchi-rongi, Tsugai
 -rongi), 471.
 Dent5-daih5shi, 476, 477.
 Dent5-h5shi, 385.
 Deřana, 253.
DeSantapalapati-dharani-sutra, 421.
 DeSayati, 250, 253.
 Deshi, 592, 593.
 Deva, 323.
 Devadatta, 278, 331.
 Devala, 133.
 Devaloka's, 125, 126, 369.
 Devanagari, 83, 110.
 Devaraja's (Four), see Shitenno.
 Deva's, 29, 45, 69, 126, 138, 154, 155, 157,
 158, 163, 280, 309, 432, 433, 440, 546,
 550, 593, 635, 647.
 Devi's, see Benzaiten, KichijQ Ten,
 MarlcT.
 DharanT, 4, 12, 76, 78, 81, 83, 108, 109,
 122, 125, 140, 149, 155, 159, 160, sqq.,
 288, 289, 294, 319, 321, 378 (108 in
 number), 400, 439, 440, 441, 458, 476,
 510, 512, 516, 542, 562, 568, 570, 626,
 631, 634, 636, 661, 698.

- DharanT doctrine, 657.
DhSranT-pitaka, 476.
DharanT-sangraha-sBtra, 516.
 Dharantsvara-raja, 378.
 Dharma's, 284.
 Dharmacakra-mudra, 336.
 Dharmacakra-pravartana, see TemB-rin Bosatsu.
 Dharmadhatu, 168, sqq.
Dharmagupta vinaya, 250, 410, note 2.
 Dharmajnana-mudra, 242.
 Dharmakaya, 56, 245, 284, 328, 349, 367, 399, 439, 490, 593.
 Dharmaparyaya, 628, 629, 634.
 Dharmasflra(?), 128.
 Dhrtarastra, see Jikoku Ten.
 Dhyana (zenjS), 370, see Meditation;
 — heavens, 280; — masters (zenji, jHzenji), 462; — mudra 565; — school, see ZenshH.
Dighanikaya, 65.
Dirghagama sutra, 46, note 1; 249, 278, 394.
 Discussions (on the law), see Rongi, Uchi-rongi, Tsugai-rongi; 657, 675.
 Dlvaïi (Dipaii), 67, 92,-96, 110.
 Divination, 303, 352, 400, 401, 463, 530, 531.
 Divyavadana, 190.
 D6bu, 584.
 Dog, 500; dogs set free, 211, 303, 467.
 Dohan, 122, 624.
 Doi, 517.
 Doji, 442, 473, 474, 496.
 Doji, (attendant boys), 20, 649.
 Dojo, 518.
 Dokyo, 210, 216, 298, 459, 462, 546, 641, 645.
 Domyo, 642.
 Donran Daishi, see T'an-lwan Ta-shi.
 Dosen, 575.
 Dosh, 15, 30, 31, 42, 213, 222, 308, 383, 416, 509, 646, 650, 658.
 Doshaku, see Tao-ch'oh,
 Doshi, 42, 229, 245, 347-349, 382, 663 (nuns), 666, 694, cf. koshi.
 Dosho, 324, 480, 597.
 Dosho, 42, 365, 382, 656, 676.
 Dosojin, 103.
Dosoku-kyo, 9, 30, 237.
 Doyle, 563.
 Dozo, 26.
 Dragon-festival, 510.
 Dragon flower-tree, 672.
 Dragon-hole on Mount Murobu, 508—510.
Dragon in China and Japan (de Visser), 19, note 1; 24, note 2; 57, note 1; 461, note 3; 508, note 2; 509, note 2.
 Dragons, 46, 54, 57, see Naga's.
 Drdha, 162, 266, 432, 433, 440.
 Dream-kings, 289, 400.
 Dreams, 226, 228, 264, 266, 290, 327, 353, 373, 407, 439, 571, 643.
 Drought (ceremonies and prayers against), 22, 25, 32, 39, 117, 137, 183, 196, 201, 204, 302, 305-308, 314, 316, 401, 453, 459, 461, 466, 497, 498, 501-503, 507-511, 513, 516, 525, 528—530, 538, 560, 568, 573, 578, 661, 665, 670.
 Drum, 90 (Bon-odori); Golden drum of repentance, 264, 267, 395, 439.
 Dundubhisvara, 268.
 Earth, 80, 109, 145; official of the Earth, 100, 101; Goddess of the Earth, see Drdha.
 Earthquakes, 187, 220, 358, 455, 497, 501, 503, 507, 525, 529, 550.
 East, 162, 165, 166.
 Eastern Buddha, 78, 82, 111, 144—147, 150, 155, 264, 378, 433, 553; Buddha's, 543, 564; Bodhisattva, 13, 127, 139, 144, 149, 151, 153, 156, 165; Vidy-araja, 145, 148—151, 153, 155, 156; Deva king, 153; Paradises, 541; Pagoda, 662; Palace, 196.
 Easy Ways, 318—322, 326.

- Eclipses, 137, 182, 185, 187, 206, 496, 525, 528, 538.
 Efuku, 375.
 Egoro, 348, 349.
 Egwa ajari, see Hwui-kwo.
 EichH, 39.
Eigaku yoki, 374.
 Eight arms (Gozanze, Gundari), 153; assemblies (Kegonkyo"), 576; banners (Hachiman), 212, 226; baptismal flags, 573; Benten images 604; Bodhisattva's, 535, 543, 554; chapters of *Konkwomydkyo*, 43T, classes of beings, see hachibu, hachibushu; commandments and fasts (hakkai), 203, 368, 535, 536, 570; points of insight, 141; see Hokke hakko", Gohakko; fasciculi of the Hokkekyo", 482, 483, 627, 675-677; groups of 13000 Buddhist figures, 219, 386; last years of Buddha's life, 678; mantra's, 511; monks, 678, 692; mudra's, 83; officiating priests, 421, 422; paths of the Arya's, 226; portions of offerings, 165; priests, 357; quarters 227; sects (hasshn), 474; sessions, 664, 672, 677-691; ties, 261, 332; vows, 541.
 Eighth day of every month (first of the six fast days, rokusainichi), 202, 204, 272, 313, 365, 446, 448, 452, 648 (kokubuyi); 8th-15th of every month, 570; 8th day of the 4th month, 28; 8th day of second and eighth months, 368; 8th month, 351, 368, 369, 372, 406, 469, 505, 524.
 Eighteen Brahmaloaka's, 369; sages of Lu-shan, 617.
 Eighteenth of every month (Kwan-nongu) 670; 18th of the 48 original vows of AmitSbha, 339.
 Eight hundred days (repentance in worship of ĀkSsagarbha), 287; monks, 186.
 Eighty two boxes of willow-wood, 572.
 Eighty four thousand paramita's, 136; living beings converted, 633.
Eigwa monogatari, 358, note 1; 486.
 Eisai, 353, 405, 628.
 Eisen, 350, 352, 400.
 EishS, 601, 677.
 Eison, 183, 488, 517, 612, 648.
 Eji, 7, 322, 517.
 Ekayana, 359, 655, 666, 676, 694.
Ekayana sutra, 627.
 Ekigami, 306, 463, 512.
 Eko, 263, 273 (5th of the Shingon goke), 275 (4th of the Tendai goke), 398.
Ekottaragama sutra, 249, 370, 394, 413.
 EkH, 105.
 Elements, see Five elements.
 Elephant, 270, 359, 396, 549, 634, 566.
 Eleven faces, see Juichimen Kwannon; kamaloka's, 369; monzeki, 364; priests, 40, 315 (Gosaie, Uchirongi).
 Eleventh day of every month, 225; XI 14-24, 603, 692, 693; XI 30-XII 4, 685.
 Eleven hundred monks and nuns, 34, 650.
 Eleven thousand and ninety-three Buddha's, Bodhisattva's and Pratyekabuddha's, 377, 408.
 Elura Caves (India), 554.
 Embroideries, 28, 326, 480, 664, 665.
 Emi no oshikatsu (Fujiwara no Nakamaro), 216, 459, 462, 546, 641.
 Emishi (Soga no), 22.
 Emmei, 310; Fugen Bosatsu, 359, 548; Emmei-ho", 264; shingon, 530.
 Emptiness, 128, 129, 134, 169, 243, 271, 284, 287, 396, 399, 400, 432, 434, 440, 489, 490, 593.
 Emyo", see Hwui-ming.
 Enchi, 621.
 Enchin, 644.
 Enchin, see Chisho" Daishi.
 End of the year (purification from sin), 15, 30, 32, 113, 195, 201, 237, 241, 243, 248, 307, 350, 381, 385, 389, 393, 401, 405, 413 (end of the ecclesiastical year), 558, 606.
 EngakuJT, 43, 608, 661, 662.

- Englishiki*, 53, 245, 317, note 2; 351, 389, note 1; 421-423, 478.
 Enkwo Daishi (Qenku) see Honen Shonin.
 Enkyo, 657, 676.
 Enkyoji, 684.
 Ennen (cf. emmei), 584.
 Ennin, see Jikaku Daishi.
 Enno', 562.
 En no ShSkaku, 674.
 Enryakuji, 183, 184, 197, 344, 364, 420, 474, 478, 485, 515, 547, 550, 557, 569, 579, 603, 611, 659, 662, 670, 672, 673, 681, 683, 689, 692, 694, 698, 699.
 Ensai, 507, 662.
 Ensh(5, 580.
 Ensho, 477, 587.
 Ensho" Daishi, see Ippen Shonin.
 Enshoji, 690.
 Enshuji, 360, 445, 481-484 (Ch. XI § 8 C), 487, 686-689.
 Enshuji Gohakko", 682, 687.
 Enshuji Hokkee, 482-484, 686-688.
 Enshuji Saishoe, 482-484, 487, 686, 87.
 Entei, 507, 660.
 Entsn Daiji, 354.
 Entsu (Enzfl) Sonja see Chan-jan (Tannen).
 Enyuji, 358, 549.
 Enyn Tenno, 197, 232, 233, 548, 581, 682.
 Eon, 7, 29, 323, 586.
 Eon ongi, see Hwui-wen yin-i.
 Equality, 168, 174, 336.
 Equinoxes, 367, 406.
 Eri, 664.
 Eryo, 658.
 Eshin sozu, 334-336, 338, 340, 343, 347, 364, 404.
 Eshi zenji, see Hwui-sze Shen-shi (Nanyoh Ta-shi).
 Esho, 442.
 Etatsu, 243, 247.
 Eternity (of the body and nature of the Buddha), 585-587, 630.
 Ether, 80, 109, 146.
 Eun, 660.
 Evil omens, 137, 138, 182, 185, 186, 220, 230, 304, 305, 314, 371, 401, 464, 467, 496, 498, 499, 503, 504, 506-508, 511, 515, 523, 525, 527-531, 538, 539, 566, 579, 657, 670, 693, 699.
 Ezai, 290.
 Fah-hien I, 50, 192, 355, 415, 489, 490, 585, 616.
 Fah-hien II, 8, 321.
 Fah-ktt, 239.
 Fah-shang, 450.
 Fah-siang, 21, 442.
 Fah-t'ien, see Fah-hien II.
 Fah-tsang, 577.
 Fah-yuen chu-lin, 48, note 1.
 Fah-yun, 61, 64, 255, note 3; 370, note 1; 618, 622.
 Falcons set free, 208, 211, 219, 296, 297, 303, 467, 497 (h5jo).
 Famine (averted or stopped), 117, 183, 305, 307, 311, 314, 402, 403, 448, 463, 525, 539, 614 (*Ninnokyo*, *Saishookyo*, *Hokkekyo*, *Issaikyo*, *Kichijo kekwa*).
 Fan-yih ming-i-tsih, see Fah-yun.
 Fast days (rokusainichi), see the Six fast days.
 Fasting, 302, 368, 504, 535, 536, 570, 698 (mono-imi, cf. the 8 fasting regulations).
 Felicitous omens, 35, 39, 160, 204, 207, 211, 314, 680.
 Felicity of Court, people and country, 78-79; 34 (sessai), 385 (fasting), 402-404 (Kichijo- kekwa), 408 (Butsumyo" sange), 419 (*Ninnokyo*, *Retreat*), 438, 440, 454, 457, 473, 475 (*Saishookyo*), 537 (*Yakushikyo*), 578 (*Kegonkyo*), 655, 656 (*Hokkekyo*), 696 (*Hokke sanjinko*, *Fujiwara family*); Goddess of Felicity, see Kichijo Ten; felicity of the dead (meifuku, tsui-fuku), see Dead; fields of felicity, see Fukuden; grass of felicity, 414.

- Fiefs of houses or land, 200, 216, 448, 452, 455, 463, 475, 569, 647.
- Fifteen great Buddhist temples, 178, 184, 305, 418, 419, 421, 422, 501, 502, 505, 531, 545.
- Fifteenth of every month, 252; (third of the Six fastdays), 165, 202, 204, 272, 446, 447, 449, 648; of the second month, 589; of the second and eighth month, 371; IV 15—VII 15, 421; of the seventh month, 28, 85, sqq., 112, 113, 366.
- Fifth day of the Hokke-hakkō, 603; fifth kwan of the *Hokkekyō*, 684, 686, 695, 696.
- Fifty Bodhisattva's of Amitabha's retinue, 328; days, 510; monks, 307, 385, 503, 527, 656, 661, 662, 669; śrīmanera's, 469; fifty-swords-wheel, 143.
- Fiftieth birthoay, 43, 548, 661.
- Fifty-five places of pilgrimage of Zenzai dōji, 576, note 4.
- Fire, 80, 91, 99, 100, 105, 108, 137, 145, 182, 308, 394, 399, 530, 560, 632, see Lights.
- First commandment of purity, 282; first day of every month, 204; first degree of Shinto gods, 215; first seven days of the year, 311—314, 455; first month, 15, 37, 39, 40, 41, 312, 315, 316, 403, 436, 444, 449, 456, 463, 473, sqq.
- Fishing prohibited, 201, 205, 208, 449, 648.
- Five altars, 197, 517, 570; figures of Amida group, 335, 342; Ancestral Saints of the Jcōdo sect, 336, note 1; basins of five-coloured water, 54; Buddha's, 78—85, 108, 110, 111, 142, sqq., 168, 564, 565 (Kongskai), 657; cereals, 310, 313; colours, 145; five-coloured flags, 299, 300, 538, 539; five-coloured lustre, 155; five-coloured silk threads, 164, 327, 540; five commandments of purity, 279; couples of subjects, 472; days, 41, 43, 323, 366, 484, 504, 508, 531, 658, 659, 661, 662, 666, 667, 682, 687, 689, 692, 693; defilements, 55; degrees of priests, 420, 444, 472, 478; Departments, 179; Dragons-festival, 510; elements 80; kinds of Forbearance, 129, note 1, 134, 136; kinds of fruit, 69; horses offered to Hachiman, 454, 649; leading priests, 383; Imperial Mausolea, 508, 510; members of the community, 411; months, 501; great nunneries, 663; Great officers, 143, sqq.; parts of the body, 167, 262, 395; paths, 126; periods of Buddha's teaching, 490; five-pointed vajra, 163; powers, 142, note 2; priests, 526; principal noble houses of Kyōto, 364, 408; quarters, 13, 80, 111, 139, 140, 144, sqq., 162; kinds of questions and answers, 603; kinds of repentance, 250, note 5; 262, 270, sqq., 397; rites of repentance of the hinayānist, 259, note 1; 283, note 1; roots, gokon, 266, 282; ryōgi, Hokke of Kōfukuji, 701; kinds of sacrifice, 238; stages of the Tendai disciples, 273, note 1; five-storied pagoda, 549; five tastes, 476; principal Buddh. temples, 196; Great Temples of Kara, 437; times of reading a tantra, 172; 5 X 7 days (revival), 538; wheels, 80, 109, 145; five-yearly meetings, 191, 192; five years, 692.
- Five hundred Arhats, 593, 628, 636; dosha, 308; priests, 673; Vinaya priests, 517, 612.
- Five thousand chapters of *Ninnokyo* read for rain, 184; monks, 298; Great Spirits, 143.
- Flags, 33, 42, 138, 142, 163, 375, 389, 493, 536, 539, 561, 628, 635.
- Flowers, 48, 52, 56, 57, 81, 109, 126, 129, 132, 138, 141, 142, 161, 162, 164, 165, 168, 179, 199, 240, 242, 243, 262, 264, 294, 348, 364, 374 (ke, first of the ten kinds of sacrifices), 380, 386, 389—391, 394, 409, 420, 422, 458, 485, 493, 536, 539, 562, 583, 628, 630, 635.

- Flute playing, 90, 700.
- Food offerings, 69-71, 76, 77, 79, 81, sqq. (to Preta's), 113, 114 (to living spirits), 162, 165, 238.
- Forty-armed Kwannon, 604, 644.
- Forty hearers, 685; monks, 214, 298, 302, 307, 311, 401, 467, 560, 695; n5ko, 583; singers of bon-on, 583; years of tendoku of *Hokkekyo*, 676.
- Fortieth birthoay, 341, 567, 664, 683.
- Forty-one khakkhara-carriers, 583.
- Forty-eight secondary commandments for Bodhisattva's, 198, 269, note 3; 574; temples, 295, 558 (*Yakushikyo*), vows of Amitabha, 335, 339, sqq.
- Four altars, 166; arms, 154; attendants of Amida, 359; white and red banners, 226; Buddha's of the four quarters, 78-80, 264, 432, 545; classes of Buddha's hearers, 629; corners of the house, 145; days (Hokke hakko), 660, 664, 672, 678, 680-682, 686; Dhyana heavens, 280; favours, 241, 271, note 2; heads, 153; kaidan, 640; kalpa's, 564; khakkhara's, 389; Kongo Bosatsu, 359, 549; koshi, 682; lines of the sangemon; lines of gatha, 398, 520; 521; kinds of mandate's, 242; monks, 281; monthly fasts in Ceylon, Burma and Nepal, 204; great oaths of the Bodhisattva's, 275, 398; parts of the month (1-8, 9-15, 16-22, 23-30), 166; quarters, 379, 492; places with 16 meetings, 492; great Prajna-paramita sutra's 502; requisites for females (Lotus sutra), 633, 652; Saints of Kwan-chung, 617; kinds of samadhi, 287, 344, 373, 407, 654; seasons (festivals of), 100, 115, 245, 506; shogi, 682; Great Śravaka's, 492; Great Temples of Nara, 32, 437, 494, 495, 573, 639; three-pointed vajra's combined, 163; vases of virtue, 163; Wisdom mudra's, 242.
- Fourteen (2X7) bon-on, 682; kinds of Forbearance, 129; priests, 526, 657; shakujo, 682; Shinto shrines, 510.
- Fourteenth of every month (second of the six fast days), 165, 202, 203, 204, 446; and 15th of the bright half-month, 411.
- Fruits offered, 165, 240, 294, 394; from heaven (curing), 373.
- Fubito (Fujiwara no), 10, 295, 443, 451, 558, 597, 598.
- Fudan nembutsu, 346, note 1.
- Fudan tendoku, 668.
- Fudaraku san, Fudaraka, see Potala, Potakala.
- Fudo Butsu, 268 sqq.
- Fudo Myo, 144, 227, 346, 510-512, 516, 517, 549, 562, 591, 668.
- Fudo shingon, 512, 588.
- Fugen Bosatsu, 10, 23, 29, 151, 189, 224, 270-272, 275, 321, 330, 346, 359, 361, 378, 395-398, 406, 451, 481-483, 496, 515, 530, 549, 552-555, 576, 596, 598, 626, 633-635, 653, 672, 678, cf. Shaka sanzōn.
- FugendS, 362.
- Fugen kwangyo, see Kwan Fugengyo.
- Fuh-kwoh-ki, see Fah-hien-chw'en.
- Fuh-tsu fung-ki, 50, 194, 201, 355, note 1; 414.
- Fuichi-kokushi, 581.
- Fuji, 173.
- Fuji san, 314.
- Fujiwara family, 359-361, 445, 596, 693, 700, 701. See the personal names of the Fujiwara's.
- Fukai-ek5, 273.
- Fukakusa cemetery, 341.
- Fuko, 663.
- Fukuden, 36, 301, 464, 560.
- Fukujoju, 264, note 3.
- Fukukensaku Kwannon, 516, 546, 549, 562, 641, note 2; 643-645, 701.
- Fukuryo, 10, 443, 597.
- Fukuyo-in, 172, 174.
- Fukuzo, 260, 265.

- Fumonbon*, see *Kwanzeongyo*.
 Funerals, 105.
 Fusasaki (Fujiwara no), 642.
 Fusatsu, see *Uposatha*.
 Fuse, fuse-kuyo, 54, 416, 496, 526, 663.
 Fusho, 330.
Fuso ryakki, 10, note 1 and 2; 11, note.
 1; 12, 23, 116, 177, 181, 203, 207,
 214, note 2; 231, 232, note 1; 233,
 note 3.
 Futai, futaiten, see *Avaivartya*.
 Futama-gu, 670, note 7.
 Fuyutsugu (Fujiwara no), 446,700,701.
 Fuzoku, see *Committing the sutra*.

 Gadgadasvara, 632, 635, 653.
 Gagakuryo, 42, 232.
Gaijasho, 368, note 3.
 Gai-o" shurai, 250.
 GandhakastI, 378.
 Gandhalaya, 592.
 Gandhara, 140.
 Gandharva's, 29, 126, 154, 633.
 Ganesa, 518, 679.
 Garbhadhatru, see *Taizokai*.
 Garbhakosadhatu, see *Taizokai*.
 Garuda's, 29, 126, 433, 633.
 Gassho, 375.
 Gatha, 5, 6, 22, 55, 134, 162, 188, 195,
 260-265, 271, 276, 278,349,398,440,
 441, 520, 611, 675, 682.
 Gati, 126, 198.
 GautamI, 368.
 Ge-ango, 413.
 Gebon, 330, 331, 344.
 Gedan, 412.
 Gedatsu, 229, 278.
 Gege, 412, 413.
 GegekyS, 413.
 Gegen, see *hia yuen*.
 GegesB, 413.
 GegyS, 412.
 GekichS, 179.
 Gekon, 283, 399.
 GekyS, 413.
 Gekyo, 412.
 Geman, 413.
 Gematsu, 413.
 Gemb5, 613, 638.
 Gemmei Tenno, 32,295,543,573,587,638.
 Genei, 562.
 Genei, 600.
Genji Monogatari, 358, note 1; 370,
 372, note 2.
 Genjo kugyo, 274.
 Genkan, 379, 389.
Genko Shakusho, 5, 7, 9, 12, 23, 123,
 note 3; 177, 195, 203, note 3; 207,
 223, note 3; 226, note 3.
 Genku, see *Honen Sho'nin*.
Gen-o ongi, see *Huen-ying yin-i*.
 Genshin, see *Eshin Sozu*.
 Gensho" Tenno", 32, 33, 208, 209, 241,
 295, 365, 546, 557, 558, 572, 587, 638,
 646, 649, 697.
 Genwa embu, 479.
 Cero, 412.
 Gesei (cf. Gege, Gekyo, Geman, Ge-
 matsu), 413.
 Gesho, 412.
 Geshu, 413.
 Geza, 412.
 Gigaku, 375.
 Gijo, 546.
 Gike, 332.
 Giki, see *Kalpa's*.
 Giko (cf. iko), 445.
 Giku, 663.
 Ginkakuji, 107.
 Gionji, 611, 612, (*Issaikyo-e*).
 Gishin, 600.
 Gisho, 681.
 Gltamitra, 269.
 Gizan, 46, 146.
 Go-ango, 412.
 Gochi Nyorai, 80, see *Five Buddha's*.
 Godai, see *Five, elements, Five Wheels*.
 Godatdo, 359, 360, 668, 671.
 Godaigo Tenno", 362, 479.
 I Go Daimyoo", see *Go Daison*.

- Haitei, see Junnin Tenno.
 Hakkai sainichi, 198, cf. Six fast days,
 Eight commandments and fasts.
 Hakkakudo, 360, 550, note 7; 641, note 2.
 Hakko, see Hokke hakko.
 Halberd (attribute), 553.
 Haloes (of sun and moon), 137.
 Hana-mi-do", 56.
 Hana-tei, 56.
 Hangyo-hanza-sammai, 287, 654, 672.
 Hanju-zammai, 287 (sembo").
 Hankaza, 168, note 1.
 Hannya, 370, 489.
Hannya-bonko, 172.
 Hannya Bosatsu, 149, 388, 490.
 Hannya-bu, 483.
 Hannya-haramita-kombon-in, 172.
 Hannya midokyo", 506.
Hannya-rishukyo, see *Rishukyo* (No.
 1034).
Hannya-shinkyo, 18, 491, 492, 502-504,
 518, 519, 525-530, 548, 567, 676.
 Hansha-ushitsu, 191.
 Hansoku-5, 133, note 1.
 Hanten-baramon, 78, note 1.
 Hanya, 387, note 1.
 Harada-mokusha, 281, note 3.
 Haritl, 433, 635.
 Harivarman, 323.
 Harp music, 387, 409.
 Harsa (Śliaditya), 190.
 Haru no higan, see Vernal equinox.
 Haru no miya, 468, see Togu.
 Hase-dera, 642, 644.
 Hashira-taimatsu, 591.
 Hasshndo, 256.
 Hassho-in, 184, 185, 500, 501, 508, 512,
 529.
 Hasshoshō, 141.
 Hasshu, 474.
 Hasu-meshi, 91, 111.
 Hatsuse-dera, see Hase-dera.
 Hatten, 261.
 Heavenly flower rain, 243, 493; music,
 335, 667; odour, 197, 493, 666.
 HeijQ no ChogH, 498.
 Heijo TennB, 315, 418, 500.
Heike monogatari, 377.
 Heiza, 348.
 Hekireki-moku, 642.
 Hells, 81, 83, 86, 87, 93, 103, 265, 277,
 278, 386, 653.
 Hensho, 662.
Hensho hokki shoryoshu, 243, note 1.
Hetuvidya", 482.
 hiao-wan (Kao-tsu hiao-wan), 50.
 hiao-wu, 51.
 hia-yuen, 97, 100, 104, 244.
 hibutsu, 221, 225.
 heizan, 20, 183, 197, 256, 308, 338,
 344, 345, 357, 358, 364, 372, 373, 407,
 472, 474, 478, 483, 485, 487, 507, 513,
 531, 547, 550, 557, 562, 568, 569, 581,
 603, 609, 640, 654, 659, 662, 665, 666,
 671, 672, 681, 689, 692, 694, 698, 699.
 Cf. Enryakuji.
 hien-sheu, 577.
 higan(-e), 362, 363, 366-373, (Ch. Vhi
 § 18 C and D), 406, 469, 489, 524, 653.
 higan-gosembo, 363.
higan-kudoku-joju-kyo, 368.
higansho, 368, note 2.
 higashi Hongwanji, 339.
 higashi-Nijo-In, 363.
 higashi-Sanjo-in, 682.
 higashi-yama-dono, 107.
 higyo-hiza-sammai, 287, 654.
 hikide-mono, 684.
 hiko-hohodemi no Mikoto, 212.
 hime-gami, 216.
 Hlnayana, 277, 286, 394, 400, 490, 534,
 584.
 hing-shen-sze, 160.
 hirano, 230, 374.
 hirohata no Hachiman daijingu, 213.
 hirohata no Yahata no ohokami, 215.
 Hirose, 25, 374, 509, 510.
 Hirota, 374.
 hishikata yama, 213, 223.
 hiyoshi jinja, 375, 610, 612.

- hizofcl*, 80, 148, 149.
 Hoben, see Upaya's.
 Hochi-in, see Dharmajriana-mudra.
 H5chi-kwan, 329.
 Hoda gan, see Potala, Potalaka.
 Hodange, 555.
 Hodo-, 195, 675.
 Hodo-bu, 483.
 Hodo-darani-ho, 194,355; *Hodo-darani-saisammon*, 292.
 Hodo-sammai, sange, sembo", 310, 356.
 Hogwatsu Chigon Kwo-on Jizai-o Ny-orai, 541.
 Hogyo, 260.
 Hoin, 673.
 Hoji, 136, sqq.
 Hoji-kwan, 329.
 Hojo (Liberation of living beings), 13, 25,52,117,198, sqq. (Ch. VI, B, § 1-5), 296, 372, 406, 464, 467, 538, 539, 546, 564, 640, 646; Hojo-chi, 52, 199, 200, 221, 222.
 Ho-jo-e, 52, 199, sqq., 372, 406, 564, 640.
 Hojo-ji, 200.
 Hojo-ji, 308, 342, 343, 359, 512, 549, 569, 668, 684, 685, 690, 694, 696.
 Hojo-ji-Amida-do, 342, 549, 684.
 Hojo-ji-hakko-, 603, 685, 694.
 Hejo-ji-Mido-Hakko, 685, 694.
 Hojoji no Kwampaku (Michinaga), 671.
 Hojoki, 112.
 Hojo Nyorai, 78.
 Hojuji, 359, 548.
 Hojukwan, 329.
 Hokaiji, 565.
 Hokaijo-in, 565.
 Hokin, 217.
 Hokke-bu, 483.
 Hokkedo(Chapels of the Lotus), 357-363, 406, 417, 482, 548, 645, 653, 654, 662, 667, 671, 672, 691.
 Hokke-e (Lotus festivals in general, hakko, jnko, sanjuko), 678; of En-shuji, 445, 482, 517, 686, 687; of hieizan, 472, 487, 603, 662, 692,693; of Kofukuji, IX 30—X 6, Fujiwara festival, 445, 517, 677, 700, 701; of Todaiji, 699; Hokke-e no tsugai rongi, 472.
Hokke gengi shakusen, 618.
 Hokke gonen, 678.
 Hokke hachinen, 678, 679.
 Hokke hakko, 343, 482, 486, 512, 531, 662, 664, 667-691, 695.
 Hokkeji (Nara), 35, 325, 326, 340, 365, 449, 452, 461, 574, 578, 594, 599, 639, 641, 648—651.
 Hokkeji (all kokubun-niji), 651, 653.
 Hokke jHk5, 603, 666, 678, 679, 687, 691, 693.
Hokkekyo, 3, 5, 6, 22, 29, 37, 38, 41, 43, 78, 195, 197, 213, 221, 223, 256, 270, 288, 296, 310, 342, 353, 355, sqq., 400, 405—408, 418-422, 429, 435, 436, 442, 446, 448, 451, 454, 462, 465, 469, 482, 483, 488, 490, 511-516, 524, 527, 531, 532, 548, 560, 561, 567, 573, 578, 579, 587, 601, 617—701; its contents, 625—636; commentaries and works on it, 619—625.
Hokkekyo anraku-gyogi, 618.
Hokkekyo denki, 621, 625.
Hokkekyo-sho, 617.
 Hokke-metsuzai-ji, 313, 365, 420, 423, 448, 452, 647, 648,653, see Kokubun-niji.
 Hokke-mondo-ko, 678.
Hokke mongu ki, 618.
Hokke myoten, i. e. *Hokkekyo*, 659,660.
 Hokke-rin Bosatsu, 545.
Hokke sambu, 270, 342, 396, 483, 677.
 Hokke-sammai, 270, 396, 482, 631, 636, 653, 654, 671, 672.
 Hokke-sammai-do', 406, 549, 667, 671, 672, see Hokkedo".
 Hokke-sammai-gy5b5,270,288,355,405, 653, 654, see Hokke sembo".
Hokke-sammai-gyobo, 356, 653, 654.
Hokke-sammai-gyoji-unso-fujogi, 356.
Hokke-sammai-kyo, 355, 616.

- Hokke-sammal-sengi*, 288,355,619,654.
 Hokkesan, 195, 675.
 Hokke sanjflko', 270, note 1; 342, 512, 668, 678, 679, 693, 695.
 Hokke sembC, 7, 194, 256,270,310,345, 354-377, 392, 393, 396, 400, 404, 406-408, 631, 653, 654, 662,667,691.
 Hokke-sembu-e, 365, 514, 549, 649, 673, 697—700.
 Hokke-shfl, 368, 677.
 Hokki-shu, 267.
 Hokkyo" sanne, see Tendai sanne.
 Hoko-in, 246, 247, 301, 685, 697.
 Hokoji (built A.D. 539), see Gwangoji.
 Hokudo", 666.
 Hokurei choku-e, 604.
 Hukurikudo, 219.
 Hokwoji, 10, 596, 597, see Kofukuji.
 Hokwo" kekwa, sembo", 310, 350, 381, 400, 405.
 Homa, see Goma,
 Homanji, 11, 28, see Gwangoji.
 Hommaru-dono, 113.
 Homon, 276, 398.
Homotsnshu, 247.
 Homyo-, 10, 443, 596.
Honcho kosoden, 195, note 2.
Honcho seki, 187, note 3; 188, 234,389, 392, note 1 and 2; 484, note 2; 513, note 2; 514, note 2; 569, note 4; 670, note 4; 688, note 1 and 6; 698, note 2; 699.
 Honda Hachiman, 226.
 Honen Shonin, 23,334,338,350,376,407.
 Hongwan, honzei, see original vows.
 Hon-Gwangoji, 418.
 Hongwanji, 339, 354, 398, 404; branch of Jodo Shinshn, 347, 423.
Hongwanji tsuki, 347, note 5.
 Honjaku Zenji, see Pan-tsih Shen-shi.
 Honji, 149, 225, 226, 554, cf. Suijaku.
 Honzon, 243, 348, 357, 361, 386, 406, 409,464,473,481,491,548,557,562, 565—567, 603, 605, 615, 644, 679,699, 701.
 Hoo", 337 and passim.
 Hoodo-, 336, 671.
 H5-on, 329.
 Hoonji, 590.
Hoonkyo, see *Daihoben-Butsu-hoonkyo*.
 Horikawa Tenno, 392, 610, 670, 673, 674,688,690,698.
 Horinji, 382.
 Horo-kwan, 329.
 Horses offered to Hachiman and to Shinto rain gods, 222, 232, 454, 461, 466, 508, 649; Nikko, riding on a horse, 566.
 Horyuji, 32, 34, 53, 246, 415, 418, 420, 478, 543, 561, 565, 578, 594, 599,637, 639, 644, 645, cf. Ikaruga-dera.
 Ho-sangi, 211.
 Hose, 190, 194.
 Hoshi-bon, 374.
 Hoshin, see Sambhoga-kaya.
 Hoshin, see Dharma-kaya.
 Ho'shin-kwan, 329.
 Ho'sho, 290.
 Hoshoji, 360, 550, 588, 681.
 Hoshō-ji, 360, 445, 483, 484, 548, 610, 670,687,689,696-699.
 Hoshō Nyorai, see Ratnasambhava Buddha; another Hoshō Nyorai, see Ratnagikha Buddha.
 Hosō Nyorai, see Ratnaketu Buddha.
 Hosso sect, 10, 21, 32—36, 38, 39, 42, 53, 120, 189, 210, 211, 216, 217, 219, 244, 246, 301, 311, 314, 324, 325, 327, 333, 341, 343, 403, 409, 437, 442, 443, 452, 459, 462, 469, 474, 477, 479, 480, 508, 510, 524, 525, 546, 547, 561, 563, 575, 578-583, 587, 589, 596, 598-601, 613, 638, 639, 641-645, 656, 663, 668, 675-677, 685, 692, 694, 697, 700, 702.
hotatsu-Bosatsu-mon-hod-shamon-kyo, 379.
 Hotsu-bodaishin, 274.
 Hotsugwan, 275, 398.
 Hotsuro, 251, 252, 265, 275, 283, 393.
 Hoyo, 109.

- Hōyo**, 421.
 Hoza-kwan, 329.
 Hozo, 666, 695, note 1.
 Hri-apatropya, 277.
 Ihien-hioh Shen-shi, see Fah-hien II.
 Ihien-tsang, 5, 11, 17, 19, 21, 35, 75, 192, 325, 410, note 3; 412, 414, 427, 429, 430, 460, 491, 493, 502, 521, 533, 541, 542, 551, 564, 592, 597, 650.
 Ihien-tsung, 613.
 Ihien-ying, 60, 64, 68, 191, 252.
Ihien-ying yin-i, see Ihien-ying.
 Ihien yuen, 51.
 Hu Kih-tsang, see Kih-tsang.
 Human fire, 137.
Hu-mingfang-shaigkwiti-ifah (Gomyo hojo kigi ho), 200.
 Hundred copies of Konkwo-myokyo, *Daihannyakyo*, *Ninnokyo*, *Kongo-han*, *nyakyo* and *Hokkekyo*, 297, 436, 449, 498, 517, 531, 612, 669, 674; dishes, 63, 69, 71; dosha, 240, 295, 494; figures; of Amida embroidery, 324; gold-coloured images of Shaka, 668; images of Kwan-on, 522, 637; of Shaka on Dai Nichi's lotus throne, 669; leaves of Manjusri's lotus seat, 629; lotus stems for Taema mandara, 327; monks, 12, 33, 117, 123, 132—134, 160, 175, 179, 184, 186, 306, 436, 447, 466, 497, 500, 502-504, 506, 510, 512, 525, 588, 664, 665, 674; pictures of B. figures, 188; places of worship, 178, 188, 189 robes, (no-gesa presented ad the NinnSe), 12, 177; seats, 12, 116, 123, 132, 134, 160, 175, 176, 179; sramanera's, 447, 464, 473, 449, 500; steps before the *Ninnokyo* tables, 142; times of ten-doku of the *Daihannyakyo*, 495.
 Hundred and eight beads of the rosary, 173, 378, 676; Buddha names, 378; klesa's 378; lines of hymn (Preface of *Konkwomydkyo*), 433; magic formulae, 162 (tantra of the Earth, *Ninno'kyo'* rules), 570; mudra's, 378; nembutsu's, 378; times of reading the *Hannya Shinkyo*, 676.
 Hwai-tsih, 321.
 Hwa-yen, sect in China, 201, 522, 577.
Hwa-yen-king, see *Kegonkyo*.
Hwa-yen-king yin-i, 253, 577.
 Hwui-chao, 442.
 Hwui-kiao, 120, 434, note 1.
 Hwui-kwo, 148, note 1.
 Hwui-ling, 160.
 Hwui-ming, 678.
 Hwui-shih, 353.
 Hwui-siang, 621.
 Hwui-sze shen shi, 356, 405, 618, 619.
 Hwui-wen, 253, 577.
Hwui-wen yin-i, see *Hwa-yen-king yin-i*.
 Hwui-yen, 252, 585.
 Hwui-yuen, 319, 617, 586.
Hyakka setsurin, 112, note 2.
Hyakkwansho, see *Kakuzensho*.
Hyakurensho, 246, note 1; 360, note 2 and 3; 361, note 1 and 2; 700.
Hyakuron, 323.
 Hyakuza-Ninnoko", 512.
 Hymns of praise (bai, sambai), 277, 292, 349, 354, 364, 390, 408, 409, 421, 433, 434, 440 (?), 441, 476, 485, 537, 568, 583.
 Hymns of Repentance, 265, 268, 276, 278, 279, 357, 395, 442, 575.
 Hyogwan, 197.
 Ice, 329.
 Ichidai-ichido-Ninnoe, 176, 177, 181.
 Ichi-en, 525, note 2.
 Ichigaya Hachiman, 225.
 Ichiji Kinrin, 481, 550, 570.
 Ichiji-Kinrin-bo", his rite, 570.
 Ichijo", see Ekayana (only Vehicle).
 Ichijo-do, 359.
 Ichijo-enshfl, 627.
 Ichijo-in, 114, 609.
 Ichijokyo, 627.

- Ichijo no Kaneyoshi, 387.
 Ichijo Tenno, 180, 485, 549, 557, 609, 683, 695.
 Ichijfl, 348.
 Ichimon, 482.
 Ieyasu, 518.
 Igodo, 318.
 Ikaruga-dera, 561, 637.
 Ikenobe no hida, 27.
 Iki-mitama, see Ikitama-e.
 Ikimono wo hanatsu, 117,204, see HoJo.
 IkiryG, 112.
 Ikitama-e, 111-115.
 Iko, 41, 445, 478, 480, 482.
 Illness of the Emperor, Empress or other members of the Court, 4,5,10,16,18, 31, 33, 38, 39, 195, 197, 206, 210,214, 294, 295, 297, 299, 303, 307,315,343, 351, 352, 371, 401, 406, 436,437,439, 443, 465-469,497-499,508,512,513, 518, 519,522—524,526-531,545,546, 558, 559, 568, 571, 579, 588,596,640, 671,673,674,683,698.
 Illness in general, 101,148,154,182,432, 476, 523, 534, 538-540, 564, 570,593, 594, 632, 652. see Pestilence, small-pox.
 Illuminations, 67,93,100, see Lamps.
 Imi-bi (days of mourning and abstinence, e.g. II 15, Buddha's death), 589.
 Immyo, 482.
 Imperial Festivals, see Choku-e; mausolea, see Misasagi; Palace, see Palace; Princes (as heads of temples and leaders of ceremonies), see Monzeki; messengers, see Chokushi; prefaces (to compilation of comm. on s. text of *Nehangyo*, 586); presents to priests or temples, see sacerdotal robes, sustenance fiefs; sudare,567,657;votive temples, see oogwanji; votive text, 481; vows, 471, 483.
 Imusa-zai, see Musa-zai.
 In (Toba-in) no saishQks, 487.
 Iname (soga no), 639.
 Inamura-yama, 183.
 Inari jinja, 230, 374.
 Incantations, 80, 81, 88, 526, 540, 674.
 Incense, 48, 49, 81, 86, 88, 91, 129, 142, 162, sqq., 179, 187, 240, 258,262,348, 349, 364, 374, 375, 380, 386, 389, 391, 409, 458, 485, 536, 539, 562, 583, 628, 635.
 Incense-burners, 98, 164, 324, 348,349, 391, 409, 561.
 Incense-water, 46, 47, 54, 55, 171.
 Indara, 440, 441, 539, 552, 553.
 Ind5 (two leaders at the Tsdaiji Kegon-e), 583.
 Ind5 Jizc5, 225, 440, 441 (*saishookyo*).
 Indra (sakra Deva), 133, 138, 142, 155, 203, 369, 457, 473, 632, 641, 649, 660, 668.
 Indra, see Indara.
 Indra, 595.
 Indriysni, see Five roots (gokon).
 Ingen ssjo, 187, 308, 342, 568, 569,683.
 I-no-hana llhi, 233.
 Inoue no Naishinns, 371, 468.
 Inshs, 673.
 Inshs *Amidakyo*, inshs gysds, inshs nembutsu, 345.
 Inundations, 137, 182, 436, 529, 632.
 Ippen shonin, 339, 340.
 Ise Daijingii, 206, 230, 305, 373, 509, 510,515.
 Ishi, 512, 588, 685.
 Ishigami jinja, 374, 470.
 Ishikawa, 27, 322.
 Ishi-Yakushi, 557.
 Ishiyama-dera, 589, 644.
 Issaikyo, 4, 8, 9, 30, 43, 219, 223, 229, 237, 430, 514, 517,547,572,588,605-615, 662, 701.
 Issaiky5-e, 605-614 (Ch. XV § 5).
 Issaikys-kuy5 no honzon, 615.
 Issaikyo-ongi, see *Ihien-ying yin-i*.
 Issai kyo-ritsu-ron, 9, 605.
 Issai kyoron, 609.

- Issaikyo'-zo", 547.
 Isshin busho, chorai, kyorai, 354.
 Itadaki-mochi, 57.
 I-ts'ao, 148, note 1.
 I-tsing, 14, 15, 17, 19, 21, 37, 49, 72, 75, 200, 252, 267, 309, 395, 402, 410, note 3; 412, 413, note 1; 200, note 2; 431, 437, 441, 491, 521, 533, 541, 542, 546.
 Itsukushima jinja, 374.
 I-tsung, 351.
 Iwabuchi-dera in Yamato, 679.
 Iwabuchi-hakko", 679.
 Iwashimizu Hachiman, 183, 212, 219, 220, 227-235, 373, 375, 508, 510, 512, 515, 608, 611, 612.
 Jade, 142.
 Jakumetsu-nin, 129, note 1.
 Jakuren, 581.
 Jalavshana, 198, 432.
 Java, 47.
 Jayapratigraba (?), 127.
 Jetavana park, 520.
 Ji (Matter, cf. Ri), 282, 284, 398.
 Jibusho", 417.
Jibutsa kigen, 111.
 Jido, 570.
 Jie Daishi, Jie Daisj5j, 189, 197, 334, 347, 404, 568, 666, 681, 693.
 Jigoku-hen no bysbu, 386.
JIM dojo sembo 352.
 Jihi sembo, 350—353, see *Jihi dojo sembo*.
Jihi suisembo, 351, 400.
 Jijuden, 362, 386, 388, 477, 510, 530, 665, 670.
 Jikaku Daishi, 41, 256, 337, note 1; 344—347, 357, 364, 373, 391, 403, 404, 406, 407, 474, 587, 588, 654, 659, 676, 681.
 Jikoku Ten, 154, 166, 635, 636, cf. shitenno.
 Jikongo, 570.
 Jikun, 311, 459, 580.
 Ji-kuyo, 274.
 Jimmu Tenno", 212.
 Jimon branch of Tendai sect, 485, 590, 600, 608, 693.
 Jimyo-in, 490.
 Jingi-kwan, 526, 530.
 Jingoji, 544, 700.
 Jingo Kwo-go, 212, 220.
 Jinguji, 215.
 Jinkaku, 342.
 Jinriki jizai, 229.
 Jion Daishi, see Kw'ei-ki.
 Jiri, 273, note 1.
 Jiriki, 318.
 Jirin-kwan, 160.
 Jisan, 252, note 1; 282 sqq., 398, 399.
 Jishaku, 262.
 Jishi, 71, 72, 281, 413.
 Jishin darani, 457.
 Jishin Kenro zennyoten, 266, see *Drdha*.
 Jishin-kwan, 330.
 Jisho, 515, 562.
 Jishoji, 107.
 Jisho"rinshin, 144, 148.
 Jishu, 339, 340.
 Jishu, 519, 532.
 Jison no sanne, 673.
 Jissai, 174.
 Jisss, 174, 271, 283-286.
 Jisso-in, 550, 672.
 Jitoku, 561.
 Jito Tenno, 13, 14, 26, 31, 32, 203, 206, 324, 416, 494, 561.
 Jitsubin, 365, 383, 599, 656, 676.
 Jitsu-e, 392.
 Jiun senshu, see Ts'zg-yun ch'an-chu, Tsun-shih.
 jTvaka, 252.
 Jizo" (Ti-tsang, Ksitigarbha Bodhisattva), 42, 103, 225, 293, 335, 378, 400, 405, 552—555, 562, 669, 699, see *Ti-tsang*.
 Jizo-in, 336.
 Jizo-kekwa, 310, 350, 351, 400, 405.
 Jfisnayaśas, 24.
 jCan, 53, 383, 385.

- jobon, 330.
 Jobyo, 432.
 jocho, 336.
 Jodo, 224, 318, etc., see Paradises,
 Buddha-lands.
 Jodo-henso, 328.
Jodo-homon-Genrusho, 344, note 1.
 jodo-in, 574, 641, 648, 650, 651.
 Jodo-ji, 106, 195.
 Jodo-mon, 318.
Jodo-ron, see *Ts'ing-fu-lun*.
Jodo sambukyo, see *Mida sambu*.
 Jodo sect, 319, 320, 335, 338,347; 350,
 373, 376, 398, 404, 406, 453,517,591,
 654, 671.
 Jodo shinshu, 56,105,276,284,321,347,
 354,398,399,404,423,483, note 1; 590.
 Jsfukuji, 336.
 Jogakuji, 500, 530, 639, 642, 657, 681.
 Jsgon, 518, 563, 576.
 Jogo Taishi, see shstoku Taishi.
 Jogyo-do,287,345,346,357,549,669,671.
 Jogyo-sammai, 287, 345, 654.
 Jogyo-sammai-do, see Jogyo-do.
 Joho, 581, 584.
Jojitsu-ron, 323.
 jojitsu-shu, 323.
 Joju, 167.
 Joju, 281.
Joju-Mydho-renge-kyo yuga kwanchi
 giki, 617.
 Jokai, 283.
 Jokai, 143, note 2.
 Jokai, 183.
 joken, 110, 584.
 jokon, 282, 399.
 Jokongo-in, 375.
 jokwanji, 41.
 Jomei Tenno, 7, 29.
Jomyō koji, 604,
JomyōJomyoji,360.
 joneiden, 306, 388, 504, 527, 566.
 Joraku-e, 589, 591.
 Joren, 597.
 Jorenge-in, 337.
 Joro, 442, 676.
 Joruri-in, 308, 569.
 Josaimon-in, 178.
 Josan, 291.
 Josen, 575.
 Joshin, 625.
 Joshin Kongto, 154.
 Jssho, 683.
 Jsshoji, 690.
 Jo-shutara-shn, 587.
 Jotatsu, 598.
 Joto, 36,
 Joto-Monin, 233, 335, 343,374, 512, 588,
 669, 683, 686.
 Jotomon mansion, 696.
 Joyo, 281.
 Joza-sammai, 287, 344, 654.
 Joza-sammai-d5,344.
 Joza-shami, 421, 422.
 Jozo, 182.
 Jozui Butsugaku, 273.
 Ju, see Dharam, Magic formulae.
 Judo, 274.
 jugen, see Kwangyo mandara.
 Jugishi, 603.
 Jugu, 392.
 Jugwammon, see Gwammon.
 Juichimen-bo, 307, 527 (530), 656.
 Juichimen Kwannon, 224, 307, 334,527,
 604, 642, 643, 645, 649, 656.
 Ju-issai-sho, 141.
 jnjl, 52.
 Jukanro-ju, 109.
 Juki, 400, 432, 627, 635.
 Juki-bon, 635.
Jukkwaisho, 345, note 1.
 Jummyokyo, 222, 512—514, 527, 532,548,
 568, 588.
 Jundei-do, 360.
 Jundei-ho, 570.
 Jundei Kwannon, 360, 570, 643.
 Junijin, 544, 551, 669.
 Juni-kwo raisaho, 277.
Junimon-ron, 323.
 jnni mu-s, 289, 400.

- jnni shin, 516, 540, 542, 546, 551, 554-557, 566.
 Junna-in, 41, 480.
 Junna Tenno, 41, 315, 350, 366, 475, 479, 480, 526, 562, 654, 659, 676.
 Junnin Tenno', 35, 216, 311, 324, 325, 340, 459, 498, 574, 639, 641, 650.
 Juntoku Tenno", 693,
 Juroku zenjin, 516.
 Juryo", 432.
 jnsaide, 360.
 jnshi, 30.
 Jushu gysgwan, 272.
 jushu kuy5, 363, 375, 407, 517.
 Juza, 666.
 Juzenji, 462.

 Kagen, see hia-yuen.
Kagero nikki, 370, 371.
 Kagiri-naki ogami, 196.
 Kaguyama Yakushiji, 578.
 Kaidan, 613, 639.
 Kaido, 164.
 Kaigen, 34, 39, 299, 324, 481, 582, 605, 642.
 Kaihon, 281, note 3.
 KaijQ, 226.
Kaikamma, 449, 648.
Kaiketsu nikyo, 270, 677, 692, 694.
Kaikyo, 270, 677, 691, 694.
 Kaimyo", 581, 622.
 Kairitsu, 281, note 3.
Karitsu sandaibu, 613.
 Kairitsu-shn, 36, 183, 361, note 3; 453, 462, 488, 517, 546, 575, 605, 613, 639, 648, 660, 675, 677.
KairyU-d-kyo, 505, 527.
Kai-yuen-luh, 353, note 3; 379, 609.
 Kaji, see Incantations.
 Kaji-riki, 168.
 Kajs Daishi, see Kih-tsang.
 Kajsji, 41, 351, 531, 649.
 Kajuji, 663.
 Kakkys, 189, 695.
 Kakuban, see KsgyD Daishi.
 Kakuchs, 121.
 Kakugyo Hoshinno, 360, 484, 689.
 Kakuho, 484.
 Kakunin, 568.
 Kakunyo, 368.
 Kakuzen, 568, note 2.
Kakuzensho, see Kakuzen.
 Kalpa's, 20, 76, 83, 160, sqq., 355, 356, 563, 564, 654.
 Kamadhatu, 481.
 Kamado-yama-dera, 548, 564.
 Kamakura, 557.
 Kamaloka's, 369.
 Kamatari, 9, 10, 323, 443, 595—598.
 Kambe, 223.
 Kameyama-dono, 362, 363, 374-376, 590, 690.
 Kameyama Tenno, 180, 235, 362, 363, 376, 570, 590, 612, 689.
 Kami no miya, 222.
 Kamisage-mushi, 56.
 Kamma-clhin, 242.
 Kamma-kongo", 163.
 Kamma no ho", 547.
 Kamo Chsmei, 112.
 Kamo-gawa, 43, 106, 197.
 Kamo Issaikyo-e, 611.
 Kamo jinja, 184, 230, 297, 305, 373, 498, 501, 503, 508, 528, 611, 659.
 Kanaka Bharadvjsja, 351.
 Kanauj, 190.
 Kane-ie, 246, 697.
 Kanenaka, 612.
 Kannushi of Usa Hachiman, 230.
 Kanro, see amrta.
 Kanro-darani, see Amrta-dharanT.
 Kanshin osho 546, 547, 606, 613, 639, 644.
 Kanshitsu, 544, 594, 649.
 Kan-zukasa, 217.
Kao-sang-chw'en, 434.
 Kao-tsu, see Wu Ti (A.D. 502-549).
 Kao-tsung, 75, 493.
 Kapilavastu, 140.
 Karabitsu, 515.

- Karanda-Venuvana, 492.
 Kari-do, 56.
 Karmajfiana-mudra, see Kamma chun.
 Karttika, 74, 75, 93, 94, 410, 411, 412.
Karuyika-raja-prajnaparamita-sutra,
 see *Ninnokyo*.
 Kasana, 414.
 Kasaya's, see sacerdotal robes.
 Kaslhi, 218, 220.
 Kashiwabara, 38, 230.
 Kasuga-dera, 10, 596.
 Kasuga-jinja, 516, 596, 659, 690.
 Kasuga no Miya no Tenno, see shiki
 no oji.
 Kasypa Matanga, 434.
 Kathina, 75, 411.
 Kawa-biraki, 89.
 Kawa-higashi no oshikoji, 9, 16, 18, 31,
 32, 196, 238, 294, 462, 558, 606, 613,
 see Gufukuji.
 Kawashimo jinja, 184.
 Kawa shsnin, see Gyo'en.
 Kayanashi no kwampai, 390, note 1.
 Ke, 374.
 Ke-ango, 282, see Retreat.
 Keba-gawa, 222.
 Kechi-dan, 476.
 Kechi-en, 684.
 Kechi-ge, 413.
 Kechi-gwan, 363, 446, 485, 683, 686,
 696, 701.
 Kego, 261, 279, 332.
 Kego, 483.
 Kego-e, 579; of Todaiji, 245, 581, 583.
Kegonkyo (*Hwa-yen-king, Avatamsaka-*
sutra), 33, 244, 245, 253, 254, 272,
 276, 295, 310, 390, 397, 428, 469, 490,
 572, 573, 576-584, 586-588, 650,
 676, 677.
Kegonkyo-ongi, see *Hwa-yen-kingyin-l*
 Kego no dai-e, 245, 582, 583.
 Kego-shn, 18, 39, 53, 61, 118, 120, 201,
 240, 244, 344, 453, 473, 478, 485, 515,
 522, 575-584, 599-601, 643, 645,
 668, 675-677, 689, 692, 694.
 Keho, 276.
 Ke-i, 261, 332.
 Kekka fuza, 168, note 1.
 Kekkai, 174, 305, 476.
 Kekkai-in, 174.
 Kekkai-kekwa, 305.
 Kekkyo, 270, 677, 692, 694.
 Kekwa, 22, 32, 249-409, 522.
 Kekwa-mon, 291.
 Kembu, 584, cf. Dances.
 KembyD, 163.
 Ken-aka-kosui-in, 171.
 Kenei, 614.
 Kengo, 219, 386.
 Kengwatsu sh<5nin, 590.
 Kengyo, 232, 642, 989.
 Ken-hoza-in, 171.
 Kenjin, 392.
 Kenkei, 547, 606,
 Kenninji, 353.
 Kenreimon, 511, 528.
 Kenrs Jishin, see D.rdha.
 Kensaku-ds, 546, 644.
 Kenshin Daishi, see shinran shsnin.
 Kenshun, 183.
 Kenshun Mon-in, 361, 584, cf. 178.
 Keshin, 330, 438, 585.
 Kesho", 333.
 Kessei, 413.
 Keta jinja, 529.
 Kezai, 291.
 Khakkhara's, 225, 226, 245, 389-391,
 566, 583, 682.
 Khakkhara-gstha, 390, 409.
 Khotan, 51, 76.
 Ki family, 228, 230.
 Kia-sheu-tien, 493.
 Kia-siang, see Kih-tsang.
Kia-pai p'u-fang-luh, 414.
 Kia-t'ai, 320.
 Kibetsu, 267.
 Kibitsu jinja, 374.
 Kibune jinja, 184, 501, 508.
 Kichijo-byo, 163, note 4.
 Kichijo'-kekwa, 16, 268, 297, 299, 301,

- 309—317, 396, 400—403, 421, note 3;
431, 434, 453, 456—459, 462, 463, 465,
467, 473.
Kichijo"-sen, see Kichijo" kekwa, Kon-
kwo"myo"-sammai-sen, Konkwsmyo"-
sen and sembo".
Kichijo-so", 414.
Kichijo-sui, 49.
Kicijo Ten, 309-317, 400-403, 431—
434, 440 (Konkwsmyskyo).
Kichizo", see Kih-tsang.
Kien-cha'n, see Kanshin ōsho".
K'ien-k'ang, 75.
Kih-tsang, 120, 436, 619, 679.
Kijin, 432.
Kijitsu, 460.
Kiki, see Kw'di-ki.
Kimbussen, 643, 673, 674.
Kii (Ason) Mitoyo, 230.
Kimyo, 273, 378.
Kindan sessho, 203, 502, 526, 529.
K'ing-k'i ta-shi, see Chan-jan.
King of sutra's (kyo-o), 181, 184, 219,
263, 309, 421, 433, 434, 488, 511, 631,
636, 657, 686, 702.
Kings of countries, 137, 138, 539; of
Hell, 104.
King-teh chw'en-fang-luh, 414.
Kinnara, see shindara.
Kinnara's, 29, 126, 433, 547, 633.
Ki no mido(k)kyo, 506, 514, 569.
Kinryfishu, 268.
Kinryu-son, 266, 268.
Kinsue (Fujiwara no), 360.
Kinzoku Nyorai, 594, note 2.
Kioh-gan, 75.
Kiriko-doTo", 91.
Kisa, 274.
Kisai, see shukisai.
Kishin, 210.
Kishin (shingon pr., a man of the
Chuko), 247.
Kita-Matsuri, 236.
Kitayama, 517, 660.
Ki-u, 183.
Kiyokawa (Fujiwara no), 547.
Kiyomizu-dera, 644.
Kiyomizu-san Fumon-in, see Kwan-
zeonji.
Kiyozane (Fujiwara no), 548.
Kiz5, 603.
Klesa's, see Bonno".
K5, 374.
Kobata, 361, 406.
Koben, 575.
Ksbo- Daishi, 143, note 2; 148, note 1;
196, 225, 242, 246, 248, 271, note 2;
351, 382, 442, 471, 476, 555, 561, 574,
note 2; 645, 657, 668, 670, 700,
701.
Ksbun Tenno, 324.
K6chi, 600.
Ksden, 599.
Kofukuji, 10, 32, 34, 35, 41, 42, 311,
315, 326, 327, 343, 351, 403, 405, 418,
437, 443—445, 459—462, 470—474, 478,
479, 482, 485, 494, 497, 503, 507, 513,
516, 546—550, 555—557, 573, 574, 578,
579, 589—591, 595—605, 611, 639—643,
650, 663, 668, 687, 689, 694, 699—702.
Kofukuji Hokkee, 445, 516, 676, 700,
701.
Kogaji, 296.
Ksgenji, 639, note 1.
KQgo", 569.
Kogys Daishi, 109.
Kojidan, 580.
Koken Tenno", 33, 34, 209, 210, 214—
216, 298—301, 311, 313, 401, 417, 418,
452, 456, 458, 473, 498, 523, 545,
note 1; 559, 560, 574, 598, 613, 638,
640, 645, 651.
Kobe shidai, 55, note 1; 179.
Koki, 348.
Kokiden, 338, 507, 665, 682.
Kokki, 33, 34, 37, 460, 465, 468, 574,
689, 690.
Kokon chomonshu, 327.
Kokon-mokuroku-shfi, 543.
Koku, 263.

- Kokubunji, 35, 118, 177, 229, 303, 304, 306, 313, 316, 317, 340, 372, 401, 403, 418-420, 422, 423, 434, 438, 446-457 (Ch. XI § 7 B), 462, 465, 466, 500, 523, 560, 575, 614, 639, 641, 646, 648, 651, 657; kokubun soji, 449.
- Kokubun-Konkwo'my6jT, 35, 118, 325, 457, 460, 473, 638, 639, 641, 651, see Kokubunji.
- Kokubun niji, 37, 39, 40, 229, 308, 449, 453, 523, 648, 655.
- Kokubun-niji, 35, 325, 365, 420, 449, 452, 453-457, 462, 466, 574, 639, 641, 651, 652, 655, 657, 663.
- Kokugwatsu, 202.
- Kokuko, 151.
- Kokushi, 446, 450, 451, 465.
- Kokushi, 450.
- KokutQ, 518.
- Kokiizo Bosatsu, see Āka&agarbha.
- Kokuz5-d6', 346.
- Koknz5-in, 490.
- Kokuz5-zushi, 287.
- K6kwa, 280.
- Koma, 28, 232, 322.
- Kombon shudo ichijo shikwan-in*, 547.
- Kombon darani, 457.
- Kondei, 53, 550, 669, 671, 674.
- Kondo", see Gold-copper.
- Kongo Bosatsu, 359, 549.
- Kongobu, 169.
- Kongsbuji, 241-244, 668.
- Kongo-ge Bosatsu, 147, 152, 163, note 2.
- Kongo-go Bosatsu, 491.
- Kongd-hannya-kyo*, 4, 5, 16—18, 186, 296, 303-308, 370-372, 402, 421, 429, 452, 467, 469, 491, 493, 495, 499, 502, 508, 511, 519—532 (Ch. Xhi), 560, 567, 651, 656, 665.
- Kongo-hannya-sammon*, 292.
- Kong5-haramitta, 139, 152.
- Kong5-hc5, 664.
- Kong<5-ho", 13, 139, 144-156, 163.
- Kongo-hogu-hokai-in, 170.
- Kong5-ju, 280.
- Kongo-jumyo-darani-kyo*, see *jumyokyo*.
- Kongd-jumyo-darani-nenju-ho*, 280, note 1.
- Kong5-kai, 80, 155, 159, 170, 242, 359, 549, 564, 685, cf. Kongo-mandara.
- Konge-ken, 139, 147, 152, 163.
- Kongs-k5, 164, 359, 549.
- Kongs-ku, 143, 147, 150.
- Kongs-mandara, 491, 685, cf. Kongs-kai.
- Kongo-mani, 139, 152.
- Kong5-rei, 139, 147, 152, 163, 164, 170; Bodhisattva, one of the 4 Kongo-Bosatsu's of the Kongs-kai, 359, 549.
- Kong?5-ri, 13, 139, 151, 152.
- Kongo-rikishi, 546.
- Kongo-rin, 139, 147, 152, 163.
- Kong5-sa, 359, 549.
- Kongo-saku, 359, 549.
- Kongo-satta Bosatsu, 151, 530, 659, 674.
- Kongo-shi, 242.
- Kong5-shin, 284.
- Kong5-sho, 139, 143, 147, 152, 163, 164, 170, 553, 674.
- Kong5-shu, 139, 149, 151, 553, 554, 570.
- Kongs-yasha, 139, 144—156.
- Kongo-za5 Bosatsu, 643, 674, cf. Kongs-zo Bosatsu.
- Kongo"-z5 Bosatsu, 151.
- Kongs-ZaC-Gongen-do", 643, 673, 674.
- Konin Tenno., 36, 211, 213, 217, 223, 301, 314, 350, 381, 403, 459, 462-469, 498, 557, 560, 651.
- Konjaku monogatari*, 176, note 2.
- Konkoji, 578, 639.
- KonkwB, 267.
- Konkwo"myo-e, see Gosaie.
- Konkwomyoji, 417, see Konshoji.
- Konkwomyo-ku, 268, 396.
- .Konkwdmydkyo*, 4, 13, 14, 37, 116, 194, 198, 200, 209, 250, 254, 255, note 3; 256, 263-269, 286, 292, 297, 309, 311, 312, 353, 395, 399, 402, 416, 427, 431-438, 449, 512, 522, 543, 588, 646, 647, 659, 662.
- Konkwomydkyo mongu*, 286, 291, note 2.

- Konkwomyokys-shitenno-gokokuji,
 Temples of the protection of the state
 by the Four Deva Kings, based upon
 the sUtra of the Golden Light, 434,
 438, 448, 452, 647, see Kokubunji.
Konkwomyd saishodkyo, see *saishoo-*
kyo.
Konkwomyo saisho sengi, 268, 442,
 note 1.
 Konkwo'myo'-sammai-sen, 268, 291, 310,
 396, 435.
Konkwomyo-sembe-d-chojo-gi, 268, 321.
 KonkwoTnys-sen, 194, 256, 268, 310,
 355, 396, 402-404, 435.
 Konkwomyo-sendo, 322.
 Konoe-dono, 569.
 Konoe Tenno, 690, 699.
 Konrin-6-ji, see Kongo"-Zao"-Gongen-do".
 Konrints, 143.
 Konryu, 267.
 Konsho" gyoja, 240, see Rysben.
 Konshsji, 241, 297, 417, see Konkwo-
 myo'ji.
 Korai, see Koma-
 Korean musicians and dancers, 232, 235.
 Korean nun, 443.
Koroden, 580.
 Koryuji, 517, 660.
 Kosala, 140.
 Kssan, 583.
 Kose, 556.
 Ksshaku Butsu, 592.
 koshi (palanquin), 214.
 koshi, 41, 189, 415, 419-422, 443-447,
 450, 453, 471-474, 478-483, 569,
 580, 599-603, 655, 660, 664, 669, 676,
 682.
 Koshiki, 383.
 Kosho bodai, 310.
 Kosho' Bosatsu, 575.
Kosooen, see *Kao-sang-chw'en*.
Koso wasan, 284.
 Kosu, see Kusu.
 Kotoku Tenno", 8, 29, 195, 237, 294,
 323, 605, 675.
 Ko-Yakushi, 543, 565.
 Ksyasan, 143, note 1; 241, 246, 247,
 334, 336, 342, 668.
Koyasan Mandde gwammon, 242.
 Kszanji, 544, 556, 566, 582.
 Ksamayati, 240, 249, sqq., 393.
 Ksanti, 129.
 Ksatriya's, 271, 538, 539.
 Ksitigarbha, see Jizo, Titsang.
 Kn, see Emptiness.
 Kubera, 155, 632, see Bishamon Ten.
 Kubira, 539, 552, 553.
 Kublai Khan, 488.
 Kudara, 10, 26, 27, 203, 322, 443.
 Kudara-dera, 22, 203, see Daianji, Dai-
 kwan daiji.
 Kudara Kwannon of Horyuji, 644.
 Kudatsu Bosatsu, 537.
 Kudoku angos, 415.
 Kudoku Ten, 309, 432, 434 (*Konkwom-*
mydkyo), see Kichijo" Ten.
 Kue-mandara, 155.
 Kuge-dai, 91.
 Ku-hoben, 274.
 Kuhonji, 151, note 1.
Kuhon ojo, 334.
 Kujakukyo-ho, 508—513.
 Kujaku Myoo, 510-512.
Kujakuokyo, 122, 125, 508, 510—517,
 528, 530, 532, 567, 569.
Kuji kongen, 227, note 2; 233, 382,
 note 1; 386-390, 480, 485.
 Kujo family, 568.
 Kujo-in, 179.
 Kujo shakujō-, 390, 391.
 Kukai, see Kobo Daishi.
Kuke-kyo, 227, note 2.
 Kulapati's, 271.
 Kumano jinja, 375, 611, 612.
 Kumbhsnda's, 154.
 Kumbhlra, see Kubira.
 Kunaisho, 179, 417.
 Kuncjali Vidyaraja, see Gundari Myso".
 Kunti, 635.
 Kure, 224.

- Kurodo, 55.
 Kuroto, 518.
 Kus'a, 413, see Gege-so.
 Kusakabe no Miko, 416.
 Kusa no ichi, 90.
 Kflsei, 508.
 KHsh8, 518.
 Kusinagara, 140, 293.
 Kusu, 51.
 Kutaiji, 556.
 Kuya shsnin, 334, 338, 343.
 Kuy5-e, 195, 675.
 Kuyo-mon, 348, 422.
 Kwa-i, 172.
 Kwaison, 576.
Kwako genzai ingwa kyo, 45, note 3; 370.
 Kwambutsu-e, 28,31,33,45-57 (Ch. hi).
 Kwammu Tenno, 36,38,39,180,211,230, 302, 314, 315, 371,401,406,418,465-470, 474, 499, 500, 523, 524, 558, 560, 578, 587, 589, 599, 606, 611, 651, 654, 655, 700.
 Kwampu, 177.
 Kwan-ango, 415, 417, 420.
 Kwan-ango-k5shi, 420.
 Kwanchi, 597.
 Kwanchs, 581, 584.
Kwan-Fugengyo, 251, 270,271,285,342, 356, 395, 400, 483, 677, 692, 694,695.
 Kwangaku-e, 666.
Kwang-hung-ming-tsih, 291.
 Kwangiji, 136.
 Kwangys, 564.
Kwango, 319, 326, 328 sqq., 340, 341, 344, 349, 367, 404, 406, 423, 524.
 Kwangy5-mandara,326, cf.Taema mandara.
Kwangyo-sho, 320, note 2; 328.
Kwan-hojde-ki, 235.
 Kwanji-metsuzai-mon, 282.
 Kwanjincho, 340.
 Kwanjo, 263, 274, 275, 397.
 Kwanjodo, 359.
 Kwanjo toku-un, 274.
Kwan-Kokuzo-Bosatsu-kyo, 285, 397 (repentance).
 Kwanko, 509, 510.
 Kwankn-sen, 287, 400.
 Kwannon, 22, 35, 42, 43, 195, 228,288, 296, 302, 303, 307, 315, 326, 327, 329, 334, 353, 354, 359—361, 378, 392, 400, 405, 406, 458, 473, 482, 489, 490, 516, 522, 527, 545, 549, 551, 554, 555, 557, 562, 570, 591, 597, 604, 614, 626, 632, 633, 636-645 (Ch. XVI § 3), 649, 656, 660, 667, 669,672,675,687,697—701. see Amida sanzō, Entsu Daiji, Fukuken-saku Kwannon, Juichimen Kwannon, Nyoirin Kwannon, senju Kwannon.
 Kwannongu, 670.
Kwannongyo, see *Kwanzeongyo*.
Kwannongyo commentaries, 619, 625.
 Kwannon-in, 358.
 Kwannonji, see Kwanzeonji and Uetsuki-dera.
 Kwannon kekwa, 400.
 Kwannon sembs, 310, 350, 353, 354, 393, 404, 405.
 Kwannon-z5, 111.
 Kwanri, 694.
 Kwanri-metsuzai-mon, 282.
 Kwanro-s Butsu, 83, 111.
 Kwanshuji, see Kajuji.
 Kwan-ting, 16, 18, 22, 119,159,250, 286, 356,397,435,441,522,525,585,618,619.
 Kwantochs, 531.
Kwan-Yaku-o Yakujo ni-Bosatsu kyo, 294.
 Kwanyin, 86.
Kwanzeongyd, 5, 6, 21, 33, 221, 295, 353, 405, 428, 513-515, 522, 563, 568, 573, 579, 632, 637-643, 650, 659, 667, 670, 698, 699.
 Kwanzeonji, 223,229,317,422, 637-639.
 Kwasha, 391.
 Kwazan-in Chunagon, 374.
 Kwazanji, see Gwangeiji.
 Kwazan Tenno, 364, 548, 581, 643, 683.

- Kwei-fan Ta-shi, see Tsung-mih.
 Kw'ei-ki, 21, 442, 597, 619.
 Kws-e, 223.
 Kwo-ei, 622.
 Kwo-en, 23, note 2; 335, note 2.
 Kwofu, 223.
 Kwsgonji, 639.
 Kwogyoku Tenno, 22.
 Kwshakushin Nyorai, 79, 82, 111.
 Kwoh-ts'ing-szg, 321.
 Kwsjs, 366, 382, 656, 676.
 Kw5kamon-in, 178.
 Kwoken, 121, 620, 622, 624.
 Kwoko Tenno, 220, 388, 530, 601, 603, 662.
 Kwomoku Ten, 154, 167.
 Kwsmys Kwogo, 35, 300, 325, 340, 417, 460, 559, 641, 648-651, 653.
 Kworynji, 336, 557, 645.
 Kwosen, 352.
 Kwosho, 541.
 Kwssho, see Kuya shsnin.
 Kwsshn kuys, 273.
 Kyogoku-in, 684.
 Kyohan, 670, 671.
 Kyoji, 473.
 Kyskai s5jo, 689.
 Kyski, 348.
 Kyonin, 580.
 Kyoo, see King of sntra's.
 Kyorai-mon, 348.
 Kysrysrinshin, 144, 148.
 Kyssanshiki, 610.
 Kyu-in, 590.

 Lacquer tables, 389.
 Lah (ro), 413.
 Lakšana's, 288.
 Laksmi (sri), see Kichijo Ten.
 Lalitavistara, 46.
 Lamps, lantern festivals, light offerings, 9, 30, 31, 67, 72, 85-105, 132, 138, 142, 143, 164, 172, 210, 237-248 (Ch. VII, MandBe), 258, 259, 262, 294, 307, 394, 395, 401, 538, 539, 605, 635, 667.

 Lanja writing, 522.
 Last day of the year, see End of the year.
 Last month of the year (lamps offered), 241, 297, 408, see End of the year.
 Lengthening of life, 31, see Emmei; 559, 584 (ennen).
 Liang-pi, 120, 122.
 Lightning, 440, 496, 632.
 Ling-fung, see Chi-hiah.
 Ling-yiu, 622.
 Lions, 546.
 Lion seats, 126, 128, 132.
 Liu-k'iu, 617.
 Liu khin, 202.
 Locana Buddha, 34, 39, 215, 546, 574, 643, see Daibutsu, Mahsvairocana.
 Loh-yang, 50, 68, 158.
 Longevity, 43, 201, 464, 482, 537, 539, see Lengthening of life, emmei.
 Lotus flowers, 47, 56, 57, 172, 197, 227, 439, 536, 632.
 Lotus group, 155.
 Lotus leaves, 90, 111.
 Lotus, 197, 333, 334.
 Lotus sUtra, see Hokkekyo, 224, 273, note 1; 396, note 1; 429, 625-636.
 Luh, 74, 291.
 Lii-shan, 319, 391, 617.
 Lustration, 99, 187.
 Lute, 163.

 Magadha, 50, 77, 80, 140, 249, 331.
 Mahabharata, 62, 72.
 Maha-Brahma, 433, see Brahma.
 MahagandhahastI, 378.
 Mahajnana-mudra, see Daichi-in.
 Mahakaia Deva, 134.
 Mahakssyapa, 441, 515, 593, 635.
 Maha-Katyayana, 593, 635.
 Mahamayuri, see Kujaku Myoo.
 Mahomayilri-siitra, see Kujakudkyo.
 Mahamegha-sutra, 24, 184, 509, 513, 530, 532, 568.
 Mahamoksa-parisad (musha-daie), 190.
 Mahsparinirvaria-siitra, see Nehangyo.

- Mahaprajapato, 368.
 Mahaprajñāparamita, see Prajñāpara-
 mita.
 MahoprajMpnramita-sostra, see Dai-
 chidoron.
 MahBprajñāparamita-sutra, see Dai-
 hannyakyo.
 Mahaprajna repentance, 292.
 Maharatnakuta-sutra, see Daihoshokyo.
 Mahasattva sutra, 47.
 Mah3sthanapr3pta Bodhisattva, see
 seishi.
 Mahavagga, 410.
 Mahavaipulya-Buddhavatamsaka-sutra,
 see Kegonkyo.
 Mahavaipulya-dharanT-sutra, see Dai-
 hodo-darani-kyo.
 Mahnvaipulya-mahamegha-sutra, see
 Mahamegha-sutra.
 Mahavairocana, 79, 82, 111, 144, 149,
 170, 215, 224, 228, 239, 241, 245-247,
 296-301, 303, 311, 346, 401, 456, 457,
 470, 473, 481, 483, 510, 515, 546, 548-
 557, 564, 573, 641, 643, 668, 697, cf.
 Daibutsu, Locana.
 Mahāvairocana-sutra, 149, 224, 697.
 Mahāvairocana trinity, 549, 668.
 Mahavastu, 46.
 Mahodyna-buddhi-satparamita-sutra,
 352, 421.
 Mahayana-jataka-cittabhumi-parTksa-
 sutra, see Daijd honsho shinjikwan-
 gyō.
 Mahayana-sraddhotpada-Eastra, 320.
 Mahayana sutra's, 22; vinaya's, 198.
 Mahesvara, 153, 369, 632.
 Mahiddhika peta, 66.
 Mahopaya, 368, see Upaya's.
 Mahoraga, see Makora.
 Mahoraga's, 29, 126.
 Maigre entertainments of monks and
 nuns, 7, 27-44, 58, 118, 175, 195, 229,
 245, 298-302, 325, 411, 418, 460-466,
 471, 494, 500, 522, 548, 559, 569, 572,
 574, 606, 608, 646, 650, 651, 656, 661.
 Maitreya, 21, 27, 38, 158, 222, 223, 260,
 261, 318-326, 333, 337, 346, 378,
 395, 400, 405, 441, 482, 545, 546, 549,
 552-556, 593, 604, 607, 629, 634, 635,
 643, 653, 668, 672, 687, cf. Jison.
 Maka-hannya-sammon, 292.
 Makara-samkranti, 94, 110.
 Makasetsuzukyo, see Mahasattva sutra.
 Maka shikwan, 250, note 5; 275, 285,
 note 2; 397, 618, 624.
 Maki-e, 665.
 Makimono, 576, note 4.
 Makko, 375.
 Makomo, 91.
 Makora, 539, 552, 553, 556.
 Mampuku, 300, 559.
 Mandah, see Daigo.
 Maṇḍala, see Mandara's.
 Mandara's, 143, note 2; 160-162, 183,
 224, 242, 322, 326, sqq., 490, 556, 562,
 564, 566, 640, 664, 665, 685.
 Mando-e, 92, 235-248 (Ch. VII), 271,
 note 2; 301, 341, 394, 511, 667,
 note 4.
 Man-e, 692.
 Mani, 280, see Precious gems.
 Manifestations, 326, 571; see further
 Avatara, suijaku.
 Manjuśn, 489-492, 554, 555, 592-595,
 629, 635, 652, see further Monju Bo-
 satsu.
 Manjuśn ksama (?) sutra, see Monju-
 kekwa-kyo.
 Manke-e, 243, 245, 271, note 2.
 Manso" kuyo, 588.
 Margaśīra, 411.
 Marīci Devi, see Marishi Ten.
 Marishi Ten, 551.
 Masako, 41, 43, 220.
 Masako Naishinno, 661.
 Masses for the dead, see Dead, Hok-
 kedo, shukisai, shuki-gosaie.
 Masu-kagami (A.D. 1340-1350), 374,
 375, 486, 570.
 Mathura, 489, 490.

- Matsu-no-o jinja, 184,230,297,305,373,
 498, 501, 503, 528.
Matsu-no-ya-hikki, 114, note 2,
 Matsuzaki, 107.
 Matter (Ji, opp. to Absolute Nature, Ri),
 282, 398.
 Maudgalysyana, 61, 63, 68, 70, 71, 111,
 331, 593, 636.
 Mausolea, 361, 376, 384, 460, 468, 508,
 650.
 Medicine box, 227, 543, 565, 571.
 Meditation, 108, 126, 128, 134, 136,160,
 167, 173, 174, 194, 268, 270, 271, 280,
 284-289, 344,345,352,355,sq., 365,
 368, 373, 396, 398, 400, 404-407,412,
 464, 564—566, 592, 631, 634,636,653,
 654, 667.
 Meghadundubhi-nada (?), 143, 147,150.
 Meifuku, 365, 652, 661, 679, 680, 685,
 689, 690, 691, 700.
 Meiji Restoration, 366, 408.
 Meikira, 539, 552, 553, 555.
 Meteor, 657.
 Metsugssho", 439.
 Metsuzai, 365, 652, 653, 661; metsuzai
 shoen no gyoho, 310, 669.
 Mi-akashi, 237—248, 394.
 Miao-hwui, 621.
 Mi-Butsumyoe, 383, 392, 409, see But-
 sumys-sange.
 Michikane, 697.
 Michinaga (Fujiwarano), 246, 342, 359,
 406, 512, 514, 568, 588, 610, 668, 671,
 683-685, 690, 695, 696.
 Michitaka (Fujiwara no), 246, 697.
 Mida-Butsu-sembs, 350, see Amida
 sembo".
 Mida-nembutsu,345,404,see Nembutsu.
 Mida-sambu, 376, 406, 423.
 Mida sanzou, see Amida sanzou.
 Midnight, 85, 166.
 Mido Kwampaku, 342.
 Mido(k)kyo, 668, 695.
 Mi-fude-tate, 376.
 Mi-hakko, see Hokke Hakko.
 Mihira, see Meikira.
 Miidera, 474, 482, 485, 600, 669, 671—
 674, 689, 693.
 Mikami jinja, 374.
 Mikoshi, 216, 233.
 Mi-muro-in, 31.
 Mimyoshs, 264, 268, 433.
 Minabuchi, 23.
 Minami-matsuri, 236.
 Minamoto family, 212,213,233,515,604;
 see further their personal names.
 Minamoto no lesada, 698; Masasuke,
 233; Nobumitsu, 232; saneyo, 480;
 sskemichi,223; Taka-aki,233;Taka-
 kuni, 233; Tsunenobu, 233; Yoriobtf,
 233; Yoritomo, 221,234,515; Yoriyo-
 shi, 221, 234.
 Minazuki Hokke, 603, 662, 691—693.
 Minchs, 590.
 Mi-ogami su, 29.
 Miracles, 135, 197, 580, 592-594, 628.
 Miroku, see Maitreya.
 Miroku Bosatsu shomon-e, 260, 261.
 Miroku-ds, 358.
 Miroku-e, 545, note 1.
 Mirokuji, 219, 222-226, 607.
 Miroku-jodo, 546, 604.
 Miroku-jodo-in, 604.
Miroku-jodo-ron, 320, note 1; 617, note 3.
 Miroku-kekwa, 310, 318, 350, 351, 400,
 405.
Miroku-kyo, 561.
 Miroku sanzou, 545, 546.
 Mirror, 173, 280.
 Mi-saie, see Gosaie.
 Misasage-mono, 683, 684, 695.
 Misasagi, 460, 468, 508.
 Mishiho, 392.
 Mi-t'o-shan, 458.
 Mitsuzo-in, 562.
 Miyoshi Tameyasu, 371.
Miyu-dono jonikki, 113.
Mizu kagami, 53.
 Moksa, 64, 191, 292.
 Moksa-mahaparisad, 190.

- Moku-funi, 594, note 2.
 Moku-nen, see Moku-funi.
 Mokusha, 281, note 3.
 Mommu Tenno, 32,324,437,443,480,494.
 Momosono-dono, 548.
 Mondo, 472, 682.
 Mongols, 183, 235, 516, 531, 569, 612.
 Mon-in, 343.
 Monja, 602, 666, 681, 693.
 Monjitsu, 392.
 Monju Bosatsu, 10, 23, 29, 151, 189,
 224, 361, note 1; 378, 395, 441, 451,
 481-483, 489-492, 496, 515, 527,
 533,536,547,549,552-555,562,592-
 596, 598, 604, 629, 635, 652, 668, 672,
 cf. shaka sanzō.
 Monjuds, 547.
 Monju-e, 527.
 Monju-hachiji-h5, 527.
 Monju-kekwa, 395.
 Monju-kekwa-kyo, 249, 261, 263.
 Monju kombon giki kyo, 155.
 Monnan, 7.
 Mono-imi, 389, 698.
 Mono-no-ke, 504.
 Months, 202, 226.
 Montoku Tenno, 42, 227, 384, 501,505,
 528,607,658,661,664,701.
 Montoku Tenno jitsuroku, 218, note 4;
 384, and passim.
 Monzeki jiin, 363, 408.
 Moon, 15, 137, 182, 185,187,538; Moon
 of the Buddha, 434.
 Moritane, 366.
 Morning rites and sessions, 165,345,358,
 404, 406, 486, 663, 666, 683, Cf. Asa
 sembo.
 Moronaga (Fujiwara no), 376.
 Morostike (Fujiwara no), 682.
 Morotsugu (Fujiwara no), 374.
 Moroyuki (Fujiwara no), 233.
 Morozane (Fujiwara no), 671.
 Mother Goddess, 244.
 Mother of Buddha's, 135, 172, 459,489,
 498; Mother of Wisdom, 491.
 Motoaki Ason (Fujiwara), 590.
 Mototsune (Fujiwara no), 246, 341,506,
 608, 661, 684.
 Mountains, 54,331,333,508, see sumera
 (shumi, shumi-dan, shumi-za).
 Mudrs's, 76, 81, 83-85, 168-175, 242,
 340, 400, 543, 544, 565, 566, 644,645.
 Muge-daie, 191,292,293, see Musha-daie.
 Muge-e shashin sammon, 293.
 Mu-i-ho, 282.
 Mu-i-in, see Abhaya-mudra.
 Mui-jnriki-ku, 143, 147, 148.
 Mujin-i, see Aksayamati.
 Mukae-bi, 91, 105.
 Mukegon-shin, 279.
 Muku-jokwo'dai-darani-kyoy 458.
 Mukusht), 592.
 Mula-sarvastivada-nikaya-vinaya, 253,
 note 1.
 Mumyo, 290.
 Munesuke (Fujiwara no), 698.
 Murakami Tenno, 232, 508, 510, 609,
 665, 682, 694.
 Murasaki-no (shinto shrine of), 700.
 Murasaki shikibu, see Genji Monogatari.
 Murobu, 508-510.
 Muromachi-in, 690.
 Muryogi-kyo, 270, 342, 483, 677, 687,
 691, 694, see *Hokke samba*.
 MuryCju Butsu, see Amida.
 Muryoju-in, 342, 512, 569.
 Muryoju-Nyorai-e, 332.
 Muryoju-Nyorai-in, 340.
 Muryoju-kyo, 3, 7, 29, 35,319, 323,340,
 423.
 Muryoju-sembo, 350.
 Murysriki-ku, 143, 147, 150.
 Musa-zai, 291.
 Musha, 190, 191.
 Musha-daie, 64, 176, 191-197, 229,256,
 292, 355, 675.
 Musha-se, 196.
 MushohC-nin, 129, note 1; 141, 635.
 Musho-jodo zemmyosho-kichijo-o Nyo-
 rai, 547.

- Musho-sen, 286, 290, 399, 400.
 Music, 34, 42, 89, 161, 187, 215, 231,
 233, 245, 264, 298, 300, 335, 364, 377,
 380, 387, 409, 434, 461, 497, 507, 536,
 591, 628, 666, 684, 700.
 Musical instruments, 364, 375, 536.
 Musicians, 231, 507, 583.
 Muso" no chie, 370.
 Muso-shogaku-shinshn-kokushi (title
 given in A.D. 1346 and 1351 to the
 Rinzai pr. soseki, A.D. 1275-1351),
 451.
 Muzaiso-sange, 291, see Musho-sen.
 Myods, 267, 441, 481.
 Mys-etsu, 391.
 Myoho, 541.
 Myoho-in, 361.
 Myoho-rengé-kyo, see *Hokkekyo*.
 Mydho-rengé-kyo *gengi*, 618.
 Mydho-rengé-kyo *mongu*, 618, 624.
 Mydho-rengé-kyo *ron-ubadaisha*, 617.
 Mydho-rengé-kyo *ubadaisha*, 617.
 Mydho-rengé-kyo *sammon*, 292.
 Myo-hsshin, 284.
 Myo-ichi, 442, 623, 675.
 Myojin, 500, 502, 609.
 Myojitsu, 483, 562.
 Myokichijis Tenshi, 441.
 Myonyo, 483, note 1.
 Myo-on Bosatsu, see Gadgadasvara.
 Myo-on-in Nyudo, see Moronaga.
 Myosen, 352.
 Myoshikishin Nyorai, 79, 82, 111.
 Myo-shs, 568.
 Myoson, 672.
 Myotetsu, 581.
 Myozen, 657, 676.
 Mystic branch of Tendai sect, 346,
 357, 404, 562, 568-571, 600, 679.
 Mystic chants, 337, 345, 346, 357, 391, 404.
 Mystic rites, 306-308, 346, 401, 402,
 504, 505, 564-571, 700.
 Nagaoka, 599.
 Nagrabha (?), 130.
 Nagaraja's, 432, 433, 516, 629; Naga's,
 29, 46, 54-57, 126, 138, 154, 633.
 Nagaraja-nada, 143, 147, 148.
 Nagarasmi (?), 130.
 Nagarjuna, 319, 323, 369, 492, 669.
 Naiden, 53, 362, note 1; 384, 387, 506,
 528, 546, 667.
 Nai-in of Taizokai, 664.
 Naikubu juzenji, 463.
 Nairafijana, 433.
 Nakamaro, see Emi no oshikatsu.
 Nakatomi no Asomaro, 217.
 Nakatsukasa, 179.
 Nambokucho", 444, 605.
 Namboku gakusha, 685.
 Namu, namu, 583.
 Namu Amida Butsu, 337-339.
 Nanatsu-dera, 515.
 Nanda, 46, 54-57.
 Nandana, 156.
 Nandapratigraha (?), 127.
 Nanden, 117, 178, 181, 510-516, 528,
 549.
 Nanends, 641, note 2; 701.
 NangakuDaishi, see Hwui-szg shen-shi.
 Nangyods, 318.
 Nan-hat ki-kwei nei-fah-chw'en, 49,
 252, 253, 413, note 1.
 Nan-hu, 202.
 Naniwa Palace, 203, 237; shitennoji,
 561, 591.
 Nanja, see Monja.
 Nankys sanne, 40, 443-445, 471, 478,
 481-484, 687.
 Nankyo suigo no sanne („Three Nara
 festivals, accomplishing the task") (of
 the leading priests), 445, 602, note 6.
 Nankyo suiko no sanne („Three Nara
 festivals, accomplishing the expound-
 ing, of sutra's"), Yuimae, Gosaie,
 Hokke, 444, 701.
 Nan-shan ta-shi, see Tao-sien.
 Nanto choku-e, 604.
 Nanto sanne, see Nankyo" sanne.
 Nan-yoh Ta-shi, see Hwui-szg shen-shi.

- Nanzan Daishi, Risshi, Risshu, see
 Tao-stien.
 Nanzen-in, 590.
 Narendrayasas, 24
 Nari-ie (Fujiwara no), 696.
 Nashiwara no miya, 214, 298.
 Nazuna, 56.
 Negi, 214.
 Nehan-bu, 483.
 Nehan-e, 584-590 (Ch. XV, § 3).
 Nehan-e no neri-kuyC, 590.
Nehangyo, 33, 251, 279, 428, 450, 469,
 476, 512, 568, 572-578, 584-591
 (Ch. XV, § 3), 650, 701.
Nehangyo shuge, 586.
 Nehan-in of Daikegonji, 587.
 Nehanks, 586, 590.
 Nehan-san, 292.
 Nehan-shE, 586.
Nei-tien-luh, 353, note 3.
 Nembutsu, 338-346, 349, 50, 378, 404, 581.
 Nembutsu fuda, 339.
 Nembutsu-mon, 368,
 Nembutsu ojo, 339.
 Nembutsu raisan, 376.
 Nembutsu sammal, 341, 345, 404.
 Nenju, 564.
Nenjugydji, 317.
 Nento kuyo, 31, 238, 240.
 Nenzan kibun, 112.
 Neri-kuys, see Nehan-e no neri-kuyo.
 Net, 143.
 New-Year's festivals, 39, 297, 312, 385,
 402, 444, 456, 457, 463, 474, 475 (Go-
 saie, I, 8—14; *saistiodkyo*, *Konkwo-
 mydkyo*, Kichijo-kekwa),
 New-Year's sutra's, 413.
Ngan-loh-tsih, 320.
 Nibu Kawakami, 184, 306, 461, 466,
 501, 508.
 Nichi-in, 515.
 Nichiren, 368, 630.
 Nichiren sect, 368, 677.
Nichureki, 316.
 Nidana's, 129.
 Ni-e, 482, 599, 682, 686, 687.
 Nie-hakks, see Ni-e.
 Nieh-p'an-tsung, 586.
 Niga byakuds, 320.
 Nihilistic ideas, 520.
Nihongi, 5, and *passim*.
Nihon kiriyaku, 23, 177, 181, and *passim*.
Nihon koki, 371, and *passim*.
Nihon sandai jitsuroku, 53, 178, and
 passim.
 Nikk(w)6, 481, 535, 543-550, 566, 604,
 cf. Yakushi sanzou.
 Nimmye TennB, 41, 184, 243, 256, 303—
 307, 315, 382, 384, 402, 475, 477, 501,
 505, 526, 560, 567, 602, 655-657, 659,
 662, 676, 679, 701.
 Ninai-d5, 158.
 Ninchsjj, 659.
 Nine bottom scenes of Taema
 mandara, 328—330; classes of
 believers in Amida, 328-331,
 335; nine coloured flags, 142;
 nine kinds of untimely death,
 539; dragons of the air, 47;
 Monju pictures, 562; ryngi, 472,
 601; nine-storied pagoda, 550;
 nine upaya's, 274, 397 (ku-h5ben);
 458, note 1.
 Ninth month, 245, 445, 701.
 Nineteenth day of the month, 226; of
 the 2nd and 8th months, 371; 19th
 of the 48 original vows of Amida, 339.
 Ninety copies of *Hokkekyo*, 672;
 days, 414, 415, 418.
 Ningai, 564.
 Ninnaji, 360, 514, 664, 672, 679, 689.
Ninniku zakki, 350, note 1.
 Ninno daisai, 175.
 Ninno-e, 12, 116, 123, 124, 176-189
 (Ch. V), 308, 457, 460, 463, 510, 515,
 699.
 Ninno-gu, 124.
Ninno-gokoku-kyo dojo nenju giki, 122,
 note 4; 160-175 (Ch. V, § 3, C).
 Ninno hakks, 686.

- Ninno-hannya-daiho, 518.
Ninno-hannya-darani-shaku, 4,122, note 2; 149, 159.
Ninno-hannya-nenju-ho, 122, note 3; 175.
 Ninn5k5, 515, 517.
Ninnokyo, 4, 12-14, 34, 41, 116-189, 194, 221, 300, 418, 420, 429, 432, note 1: 435, 436, 442, 446, 447, 456, 461, 466, 470, 488, 491, 496, 501, 502, 507-518, 527, 528, 530, 532, 567, 576, 612, 631, 658, 665, 670,698, 699, 702.
Ninnokyo-bo, 122, 124.
Ninnokyo-kaidai, 122.
Ninnokyo-mandara, 143, note 2; 160—162, 183.
Ninnskyo mido(k)kyo, 506.
 Ninsho, 183.
 Ninso, 392.
 Nintoku Tenno, 224.
 Ni-o, 546, 556.
 Nirmana koya, 330, 438, 585.
 Nirwana, 82, 128, 130, note 1; 136,152, 174,226, 243, 280, 292, 362, 367, 369, 370, 406, 476, 489, 547, 584-591.
 Nishi Hongwanji, 339.
Nishi no miya no ki, 181.
 Nishiyama-dono, 113, 114.
 Nissei, 622, 624.
 Nisso-kwan, 328.
Nisulki, 112.
 Nitai, 131, note 1.
 Nittabe no oji, 33.
 Nitto hakke, 357.
 Nobuko (Fujiwara no), 701.
 Nocturnal festivals of light, 67,72,92, sq.
 Nocturnal rites, 108,166,167,231,258-263,271,304-308,334,346, note 1; 358, 387, sq., 394, 401, 408, 409,502,511, 526, 530, 560, 566, 567, 590,656,661, 663, 666, 667.
Nddan-hannya-haramitsu-kyo, see *Kongo-hannyakyo*.
 No-e, No-gesa, 12, 116, 177.
 NCks, 583.
 nokyo suru, 454.
Nomori no kagami, 347, 358, note 1.
 Nsmu, 583.
 Northern B u d d h a, 80,82,110,111,144-156,264,433,545; Bodhisattva,13, 127,139,144-156,165; Deva-king, 155; Vidyarsja, 145-156; dsshi, 694; Festival, see Kita-matsuri; Text, see *Nehangyo* (Ch.XV, §3).
 North-Eastern (Western) Bodhisattva, 127.
 Nssai shsfuku, 312.
 Novices, see sramanera's (shami).
 Nunneries, see Provincial nunneries, Kokubun-niji, Hokkeji.
 Nuns, 214, 231, 298, 326, 335, 337,343, 422, 443, 463, 512, 559, 588,596,646, 647, 652, 659, 663, 669.
 Nyogen, 582.
 Nyohs-Butsugen-b5, 570.
 Nyoho-dai-Ninnoe, see Ichidai-ichido-Ninnoe.
 Nyoho-Daihannya-k5, 517.
 Nyohsds, 373, 407.
 Nyohskyo, 363, 373-376, 407,517,575.
 Nyohokyo-jushu-kuyo, 363, 517.
 Nyohskyo-kwssange, 375.
 Nyohokyo-slhigo no sanjin banjin,374.
 Nyoho-nembutsu-sah5, 276.
 Nyoh5-sonsho-ho, 570.
 Nyoi, 389.
 Nyoi-byo, see Kembys.
 Nyoi-ga-take, 107.
 Nyoi-i hoju, 440.
 Nyoi-in, 181.
 Nyoi-in Mi-Butsumys, 392.
 Nyoi-in no Ninnoe, 181.
 Nyoirin-ho, 570.
 Nyoirin-Kwannon, 339, note 1; 359,549, 551, 570, 642-645, 672.
 Nyosho, 575.
 Nyu-ango, 412.
 Ō-arai-isosaki, 566.
 obstacles, 140, 271, 290, 439.

oda Tokuns, 20, note 1; 68, 177, etc.
offerings, 374; offerings of flowers, fruit
and leaves, 258; of food, see Food
offerings; to the Buddha, the Triratna,
the Bodhisattva's, etc., passim; to the
dead, see Dead; to monks and nuns,
29, 41, 51, 55, 63, 132, 179, 188, 190, sqq.,
196, 411, 416, 457, 463, 485, 496, 526,
538, 663, 665, 686, 689, 695, see Alms,
Fuse, Fuse-kuy5, sacerdotal Robes;
to *Daihannyakyo*, 493, 494; to Vidys-
—raja's, 142.
oga hige, 213.
oga hoshi, 233.
oga Tamaro, 213—215.
oga Yashirome, 214.
ogami suru, 29.
ogata Korin, 596.
ohara, 337, 346, 364.
o-harai (Great Lustration), 186, 499.
o-harano, 374.
oho-tarashi hime, see Jings Kwogo.
oho-toneri, 203, 205; cf. Toneri.
oil, 243, 245, 422.
ointment, 628, 630, 635.
ojin, see Nirmsna-kaya, Keshin.
ojin-kwan, 330.
ojin Tenno, 212, 213, note 2; 220, 224,
—226, 233.
oj5-Gokuraku-in, see ohara.
ojo-gokuraku no zui, 341.
ojo-jodo ketsugi gysgwan nimon, 321.
ojo-jodo sengwan-gi, 269, 321.
oJo-M, 666.
ojo raisan, 320, note 2; 339, 398, see
—*Rokujt raisan*.
ojd yoshu, 334, 338.
okagami, 480, note 2.
okamoto palace, 636.
okita-yama, 107.
okura-shindo, 556.
okurashs, Dep. of Finance, 179, 417.
okuri-bi, 91, 105.
omens, see Evil omens, Felicitous
omens.

omiya In, see Yoshiko.
on-doshi, 55, cf. Doshi, Ksshi.
one day or night, 295, 296, 377, 405,
409, 640; one to seven days, 397;
one goten and zuiten, 583; one
nyo-i, 389; one year, 535.
one million small pagoda's, 457.
onin era, war, 393, 409, 687, 701.
onjsji, see Miidera.
ono no Miya, 463, cf. 181.
ono no Miya no nenjtt gyoji, 181.
ono no Takamura, 505.
ono section of the shingon sect, 664,
note 1.
onysrys, 185, 186, 510, 529.
ō-omi Zenji, 462.
oracles of Hachiman, 214, 215, 217,
223, 228, 643.
original Nature, see Jisho-rinshin.
original vows, 159, 480, 533, 537, 701.
otani, 423.
otemmon, 528.
otoko-yama, 184, 228—235, 609, see
—Iwashimizu Hachiman.
otomo no Miko, 324.
owarida-dera, 196 (A.D. 686), 639, note 1.
Padmajina (?), 127.
Padmapani, 127.
Padmaprabha, 627.
Pagoda's, 162, 213, 270, 303, 357, 358,
360, 362, note 1; 373, 386, 407, 448,
451, 454, 457, 458, 463, 467, 482, 503,
545, 547, note 3; 549, 557, 588, 629,
632, 649, 662, 671-674. see Prabh-
taratna pagoda, saptaratna pagoda,
Tah6-ts.
Paintings, 38, 146, 163, 324—328, 334,
335, 359, 381, 386, 460, 514, 548, 549,
562, 564, 589, 590, 594, 595, 596, 614,
641, 645, 650, 669-672, 697.
Paksa, 204.
Palace ceremonies, passim; new Pala-
ces, 9, 30, 237, 238, 446, 467; Retreat,
416.

- Palanquin of Usa Hachiman, 214, 216, 233.
 Panca-varsa-parisad, 190.
 Panca-varṣika, *idem*.
 Pan-tsin shen-shi, 414, note 4.
 Pao-kwei, (no. 130, A.D. 597), 15.
 Pao-liang, 586.
 Paradises, 82, 127, 135, 136, 140, 182, 197, 224, 226, 310, 319, 320, 322, 326, 327, 329-334, 339, 341, 366-369, 380, 408, 535, 541, 542, 546, 547, 554, 555, 592, 593, 650.
 Paramartha-satya, 130.
 Paramatthadlpani, 64, 65.
 Paramita's, 274, 370.
 Paranirmita-vasavartin, 492.
 Parents, 37, 68, 201, 368.
 Parindana, see Committing a sutra.
 Parinirvana, 128, 587, note 1; see *Nehan-gyo*, *Nehan-e*, etc.
 Parisravana, 199.
 Passions, see *Bonno*.
 Pataliputra, 50, 140.
 Perspiration, 399.
 Pestilence, 140, 146, 181, 182, 185, 186, 189, 219, 302-308, 314, 334, 401, 421, 448, 457, 460, 464, 495, 498, 501-503, 506-513, 516, 517, 523-531, 560, 568, 607, 614, 642, 647, 657, 668, 670, 698, 700.
 Peta, petl, 65, 66.
Peta Vatthu, 65.
 Petitions of priests to the Throne, 40, 385, 476, 654, 658, 660, 662, 670.
 Phaiguna, 411.
 Pheasants, 523.
 Pilgrims, see *Rokujfrokubu*.
 Piṇḍa, 63.
 Pindola, 179, 485, 556.
 Pine twigs, 386.
 Pirates, 529.
 Pisaca's, 154, 539.
 Pitara's, 62, 66, note 1; 85.
Pi-tsang ki, see *hizoki*.
 Poetical meetings, 666, 696.
Poh-chang tsfing-kwti, 51, note 3.
 Poh Fah-tsu, 585.
 Poh srimitra, 19, 532, 542.
 Poisonous reptiles averted by means of the *gege-so* and the *Yakushtkyo*, 414, 537.
 Ponds, 302, 305, 314, 329, 401; for liberating living beings, see *Ho"jo"-chi*.
 Posadha, 281.
 Possessed by Hachiman, 214, 648.
 Potala, Potalaka, 326, 550, note 7; 641, note 2.
 Prabhtaratna, 78, 82, 270, 358, 360, 629, 632, 635; his pagoda, 79, note 1; 270, 358, 360, 361, note 1, 373, 407, 588, 629, 630, 671.
 Pradakṣina, see Circumambulations.
 Pradanasura, 635, 636.
 Praise, see Hymns of praise.
 Prajna, 254, 272, 279, 397, 577.
 Prajna, 370, 489.
 Prajna Bodhisattva, see *Hannya Bosatsu*.
 Prajnaparamita, 43, 129, 131-135, 138, 140, 149, 152, 157, 172, 173, 181, 302, 305, 459, 461, 464, 489-519, 490-493, 520-531.
 Prajnaparamita class, see *Hannya-bu*.
 Prajnaparamita mudra, 172-174.
Prajnaparamita sutra, see *Daihannya-kyo*.
Prajñāparamitā-hṛdaya-sūtra, see *Hannya-shinkyō*.
 Prajñāparamita texts, 508, 659.
 Prāṇidhana, 339.
 Prasenajit, 13, 126, 129.
 Pratidesāyāni, 252.
 Pratimokṣa, 198, 281.
 Pratyekabuddha's, 377, 379, 386, 408, 534.
 Pratyekayāna, 240, 258.
 Pratyutpanna samādhi, see *Hanju-zam-mai*.
 Pravaraṇas, 60, 63, 67, 70-74, 190, 253, 281, 286, 394, 400, 411-415.

- Prayers, 52, 165, 166, 201, 235, 277, 321, 334, 337—344, 367, 368, 375, 420, 422, 454, 529, 563, 569, 581, 591, 643, 701, cf. Nembutsu.
- Preaching attitude, see seppoMn.
- Precious gems, 138, 227, 280, 553, 636, - 645, 652.
- Prediction of Buddhahood, see Juki; of extinction of the Doctrine, see s.v.
- Presents to monks, see Alms, offerings to monks and nuns, sacerdotal Robes, Fuse, Fuse-kuyo".
- Preta's, 4, 12, 60, 61, 65, 68-80, 82-88, 92, 103, 108-110, 154, 373, 396, 407, 535.
- Printed sHtra's, 517, 522, 613.
- Processions, 50, 72, 233, 375, 411.
- Prohibition of fishing and hunting, 201, 449.
- Prohibition of killing, 117, 202, 207, 208, 298, 301, 304, 306, 311, 372, 387, 406, 446, 449, 454, 455, 466, 467, 502, 504, 526, 529, 648.
- Prophecy, see Juki.
- Protection against thunder and lightning, see Lightning; of the body, 169, 170, 368; of the two capitals, 654; of countries, 396, 448, 647; of Head of state, 419, 475; of Imperial House, 454; of ships, 505, 548, 564; of the state, 37, 119, 131—135, 140, 142, 154, 155, 160, sqq., 223, 228, 269, 305, 310, 314, 315, 368, 388, 396, 402, 407, 419, 439, 440, 446-448, 451-458, 473, 475, 482, 494-502, 514-517, 523, 524, 526, 527, 568, 578, 607, 640, 652, 698.
- Protectors of all creatures, 628-633; of the capital, 611; of the Emperor; 505; of readers, 433—435, 493, 516; of the Law (the Demon King safijaya), 432; of the state, 659; of the 12 zodiacal signs, 544-546, 551.
- Provincial Masters, see Kokushi.
- Provincial Monasteries and Nunneries, see Kokubunji and Kokubun-niji.
- Pure garments, 284, 368, 394; Pure Lands, see Buddha-lands, Paradises; first commandment of purity, 282; purity mudra, 168.
- Purification of the six senses, see Rokkon shojo; from sin, 25, 204, 281, 284, 307, 309, 332, 350, 353, 381, 385, 408, 446, 537, 558, 559, 570.
- Purna, 331, 636.
- Purna-Maitrayaniputra, 593.
- P'u-shui, 577.
- Putana's, 154.
- Rahula, 198, 593, 635.
- Raiban, 348.
- Raibutsu sange, 293, 384, 409.
- Raiden-ku, 143, 147, 150.
- Raigo, 330, 334-337.
- Raiko (raigo) in, 337, 364.
- Raikys shobutsu, 273.
- Rain ceremonies and prayers, 22, 25, 26, 32, 39, 123, 176, 183-185, 196, 201, 229, 305, 306, 461, 466, 468, 497, 500, 503, 506-516, 529, 530, 538, 564, 573, 578, 665, 670; stopping rain, 19, 26, 206, 463; "Rain-master", 501.
- Rainy season, 74, 410, 411, 414, see Retreat.
- Raishin, 482.
- Raiyu, 122.
- Raizs, 482.
- Rajagrha, 54, 125, 195, 257, 492.
- Rajomon, 178 (Ninnoe).
- Rakan, see Arhats.
- Rakands, 556.
- Raksasa's, 535, 539.
- Raksasi, 635, 636.
- Rakugyo-shiki, see Kyosanshiki, 610.
- Rakusei, 609.
- Ranjs, 584.
- Ranjdscho, 181, 317, note 1; 346, note 1; 351, note 2; 589, note 3; 681, note 2; 692, note 1; 693, note 2; 696, note 3.

- Rasetsu, rasetsunyo, see Raksasa's, Raksasi.
- Rasmiprabhssa, 127.
- Ratnacinta, 49.
- Ratnajaya, 127.
- Ratnaketu, 264, 268, 433, 543.
- Ratnasambhava, 82, 83, 111, 144—147, 150, 154, 170, 227, 264, note 2; 545.
- Ratnasikha, 82.
- Ratnasthuna (?), 128.
- Ratnavisuddha, 78.
- Rddhi-mantra's, 76.
- Reality, 174.
- Real Nature, see Jissu.
- Real Truth, see Paramsrtha-satya.
- Rebellion suppressed, 182, 646.
- Rebirth in Amitabha's Paradise (ojo), see ojo-gokuraku, ojo jodo, ojo raisan, Paradises; exemption from rebirth, 129, 141.
- Reianji, 372, 468.
- Reigen, 231, 642, 655.
- Reiji saho, 345, 404.
- Reinen-in, 503, 607.
- Relics, 27, 161, 195, 570, 590.
- Rendaiji, 223.
- Rengeho-mandara, 562.
- Renge-5-in, 361, 376, 407.
- Rensho, 693.
- Repairing, 468.
- Repentance, 31, 238, 240, 248—409, 431—435, 439, 457—460, 467, 470, 493, 495, 653, 667.
- Restoration of the Imperial Power, 443, 479, 701.
- Retreat, 18, 60, 72—74, 201, 219, 228, 253, 282, 410—423, 452, 558, 574, 655, 658, 660, 662, cf. Pravsrana.
- Revelations, 515, 643.
- Revival of ceremonies, 247, 601, 677; revival of the Imp. power, 393; revival of the dead, 538.
- Ri (Absolute Nature), 282, sqq.
- Rice, 90; rice offered by the Emperor, 188, 243, 245, 422, 468, 578; offered to the dead, 90; to the living spirits, 111.
- Rice-fields, 35, 216, 325, 461, 574, 578, 637, 638, 642.
- Rice-wine, 113, 390.
- RifuNyorai, see Abhayagidada Buddha.
- Rigen Daishi, see shobo.
- Rikkokushi, 312.
- Rikuji, 136.
- Rimotsu, 330.
- Rinji mido(k) kyo, 509.
- Rinji Ninnoe, 180, 181, 308, 506, 515.
- Rinji Ninnokyomidokyo, 506.
- Rinjisai, 234.
- Rints, 245, 307, 567.
- Rinzai branch of Zen sect, 353, 405, 450, 451, 628.
- Riots, 137, 176, 182, 537, 640, 650(7), 670, 698.
- Risan, 271, note 1; 282—290, 398, 399.
- Rishs, 131.
- Rishu *hannyakyo*, 421, 511, cf. *Rishu-kyo*.
- Rishukyo, 352, 563, 659, 668, cf. *Rishu hannyakyo*.
- Rishu raisan, rishu sammai, 352.
- Rissha, see Ryugi.
- River, 81, 89, 90, 93, 87—89; see Nibu Kawakami (shinto river and rain god).
- Robbery (*Ninnokyo*, *Yakushikyo*), 137, 182, 537, 632.
- Roben, see Rysben.
- Rokkakuds, 339.
- Rokkon, 168, 270, 271, 289, 292, 356, 373, 396, 407.
- Rokkon sammon, 292.
- Rokkon sange, 356, 373, 407.
- Rokkon shojo, 250, 270, 289, 356, 396.
- Rokkon shojo sange no ho, 251, 270.
- Roku Amida, 372.
- Rokubon, 115.
- Rokubu, see Rokujuroku-bu.
- Rokudo, 489.
- Rokudo-darani, 457.
- Roku-e-fu, 179.

- Rokujido, 591.
 Rokuji goke, 275, 397.
 Rokuji-ojo-shu, 339.
Rokuji raisan, 277,340,344,398, cf. *ōjo raisan*.
 Rokujin, 168.
 Rokujs-dono, 363.
 Rokujuroku-bu, 453. Cf. *Nokyo*" suru.
 Rokumotsu, 199.
 Rokusainichi, 202-204,208,272,446-449, 648.
 Rokushsji, 690.
 Rokusoku Kongo", 154.
 Rokusui-ns (tai), 199.
 Rokuten, 481, 550; six Devaloka's, 126, 492,
 Rongi, 40,315,471-475,477,602, note 4; 666, 681, cf. *Uchi-rongi*; *rongisha*, 7, 323.
 Rosary (juzu), 173; rosary beads (108 in number), 173, 378, 676.
 Rsi's, 77, 78, 125, 195, 675.
Ruciraketu, 264-267, 395, 441, 481.
Ruiju kokushi, 312.
 Ruri-kws, Ruri-5, 20, 210, 533, 534, 540, 541.
 Rusui choja, see *Jalavahana*.
 Ryo-a (A.D. 1773—1844), 615.
 Ryo-a (A.D. 1800-1882), 121, note 1; 488.
 Ryoben, 240, 577, 589, 643-645, 699.
 Rysbu no mandara, 242, 359, 564.
 Ryobu shinto, 333, 589, 611.
 Ryoen, 621.
 Rysgen, see *Jie Daishi*.
 Ryogon, 488, 519.
 Ryojo, 121.
 Rysjodai, 369.
 Ryokai-mandara, 685.
 Ryokiden, 185, 388, 511.
 Ryonin shsnin, 337, 338, 346, 404.
 Ryoo-ku, 143, 147, 150.
 Rysshin, 550.
 Ryota, 21, 122, 625.
 Ryozo, 41, 659.
 Ryugaiji, 645.
 Ryugi, 444, note 3; 601-603, 662,682, 685, 693.
 Ryukai, 340.
 Ryuketsu jinja, see *Dragon-hole* on Mount Mursbu.
 Ryumyo, 674.
 Ryuz(5, 685.
 saba no okina, 579.
 sacerdotal robes presented to priests, 41, 116, 315, 411, 451, 463, 475,628,656, 665, 668, 674.
 sadakata (Fujiwara no), 227.
 saddharma, 143, sqq.
saddharma-pundafika-sutra, see *Hokkekyo*.
saddharma-pundanka-samadhi-rites, see *Hokke-sammam-gyidji-unso-fujo-gi*.
saddharma-samadhi-siitra, see *Hokke-sammam-kyo*.
 sae no kami, 103, 306.
saezuri-gusa, 225.
 saga-dono, 375, 376.
 saga-dono no Nyoho-gokys-sange, 376.
 saga-dono Tadasho-in go-hakko, 690.
 sagara Nagaraja's daughter, 629, 652.
sagara-Nagaraja-sutra, see *Kairyuokyo*.
 saga Tenno, 218,315,453,475,545, note 1; 561, 583, 640, 655, 656, 67(5).
 saga village, 336, 376, 590.
 sagi, 531.
 sahen-keshin, 80.
 saho-sen, 286, 291, 399, 400.
saho-shu, 110, 584, note 1.
 saho-yama, 649.
 sai, 281.
 saicho, see *Dengyo*" *Daishi*.
 saidaiji, 34, 36, 225, 418, 453,454, 462, 478, 530, 546, 562, 575, 648, 651.
 sai-e, see *Maigre entertainments* of monks and nuns.
 saigen, 341.
 saihC, 614.
saiho nembutsn-shu, 343.

- saiho-sembo, 344.
 saihosshin Tembsrin Bosatsu, see Dhar-
 macakra-pravartana.
 sai-in, saiindo", see Junna-in.
 saiin Nyhos, 518.
 saiji, 179, 185, 418, 422, 504, 654.
 saijs jijokai, 284.
 saimei Tenno, 9, 12, 58, 123, 176, 178,
 443, 638.
 saishse of Daigokuden, see Gosaie
 (I8-14).
 saishoe, of Yakushiji, 41, 315, 316, 324,
 351, 405, 444-446, 471, 472, 478, 480,
 481, 486, 487, 527, 567, 601-603,
 687, 701.
 saishse of Enshuji, 445, 482—484,
 686, 687.
 saishoji, see Rokushoji.
 saishoji no hakko", 486.
 saisho jnko, 486.
 saishsks, 316, 472, 486, 516; no Mi-
 hakk(5, 486, 515; gokwan, 486.
 saishookyo, 13—16, 37, 40, 213, 219,
 263, 267, 270, 294, 296, 301, 309-
 317, 351, 385, 395, 396, 402, 403,
 418-421, 427, 431, 433, 436-488, 496,
 497, 511, 514, 523, 527, 532, 561, 567,
 578, 587, 599, 631, 646-651, 658, 663,
 676, 678, 702.
 saishsokyo choko", 478.
 saishookyo kaidai, 443.
 saishookyo-ko, 40, 315, see Gosaie.
 saishookyo ryakushaku, 443.
 saishn, 656, note 4, see sessai, Maigre
 entertainments of monks and nuns.
 saishn, 664.
 sait5-in, 557, 662.
 sakamoto, 372.
 sakanoe no Tamuramaro, 644.
 sakatsura-isosaki, 566.
 sakra, see Indra Deva.
 sakrdsgsmin, 156.
 sakyamuni, see shaka Nyorai.
 sakyoki, 685.
 sakysshiki, 179.
 saia grove, 293.
 samadhi, see Meditation.
 samadhi-mudra, 173.
 samadhi water, 352, 400, see Jihi sui-
 sembo".
 samantabhadra, 554, 576, 626, 633—635,
 see Fugen Bosatsu.
 samantaprabha, 127.
 samantaprabhasa, 134.
 samatha vipasyana, 250, note 5; see
 Maka-shikwan.
 samaya commandments, 660.
 samaya-jnana-mudra, 242.
 samaya-mudra, 168.
 sambai, see Hymns of Praise.
 sambhoga-kaya, 215, 245, 329, 439.
 sambo", see Triratna.
 sambo-dai, 91.
 sambon sange, 281—284, 398.
 sambutsu, 432.
 samkasya, 140.
 samma, 250.
 sammaido", see Hokkedo", Hokke-sam-
 mai-do.
 sammai-hs, see Hokke sammai.
 sammando"-ku, 247.
 sammaya, 168, 169; sammaya-gyo" of
 Hachiman, 227.
 sammaya-clhin, see samaya-jnana-
 mudra.
 sammaya-kwanjo", 660, 700.
 sammon, 292.
 sammon santo, 365.
 satrjskrta-dharma's, see Asamskrta-
 dharma's.
 samvrti-satya, 130.
 samyaksambodhi, see Wisdom.
 san-ango, 412.
 sancho, 442, 659.
 sandai, 107.
 sandai jitsuroku, see Nihon sandai
 jitsuroku.
 sandan, 432.
 sandan kuyo, 241.
 sandan no Mi-shiho, 392.

- sandalwood, 189, 672.
 sandila, see santeira.
 sanehiro (Fujiwara no), 485.
 sanenzan, see Zejoji.
 sang-chao, 11, 573.
 sange, see Repentance.
 sange, 390, 391, 421, see Flowers.
 sange geju, 265.
 sange gosho", 273.
 sange-mon, 276, 292, 348, 379, 398.
 sange no goho", 259, note 1; 283, note 1.
 sange-raibutsu-mon, 293.
 sange raigyo".
 sangha, 4, 12, 60-73, 114, 156, 190, 411.
 san-gokoku-kyo, 221, 442, 446, 455, 658, 661.
 sangoku-denrai, 328.
 sangwatsudo", see Konkwo"myoji, Kon-shoji.
 sanjaya, 432, 434, 440.
 sanjs Tenno, 308, 568, 685.
 sanjuko", see Hokkesanjuko, Muryo"ju-in mi-sanjanko".
 sanjusangendo, see Renge-s-in.
 sanjusan-shin, 643.
 sanjusan-sho Kwannon, 643.
 san-kaidan, 639.
 san-kaiso, 99, 100, 101, 244.
 sankohan-kongssho, 164.
 sanko sanzen Butsu engi, 380.
 sanko sanzen Butsumyo kyo, 379.
 sanlun, 120, 436, 679.
 sanne, 41, 599, see Nankyo sanne.
 sanns shichisha Gongen, 226.
 sanro, 389.
 sanronshfl, 10, 16, note 1; 32, 34, 36-38, 53, 120, 228, 243, 244, 323, 327, 341, 350, 366, 409, 437, 442, 443, 452, 462, 469, 473, 474, 477-479, 578, 587, 589, 599, 639, 663, 675, 676, 692, 701.
 sansetsu hojo, 201.
 sanshi kijin, see sanjaya.
 sansho", 330.
 sanshu sembo", 286—291, 397.
 santeira, 539, 552, 553.
 San-ts'ai fu-hwui, 75, note 3.
 Sanuki, 338.
 Sanze-jo"gyo"-sammai, 346, note 1; cf. Jo"gyo5-sammai.
 sanzen-in, see ohara.
 sanzen-in monzeki, see sanzen-in, Monzeki.
 sanzou, 292.
 sanzu, 268, 380, 536.
 sapinda's, 62.
 sapindTkarana ceremony, 66, note 1.
 saptaratna, 138, 142; saptaratna stupa's, 362, note 1; 550, 628, 671, 672.
 sarasvati, see Benzai Ten.
 śrīputra, 256, 257, 300, 541, 593, 627, 635.
 śariputra-ksama(?)—sutra, 249, 256, 258.
 sarlra, see Relics.
 sarvanivaraṇaviṣkambhi, 554.
 sasage-mono, 683, 684, 695.
 sashi-saba, 91.
 sas5-sen, 286.
 satyasiddhi-sastra, see Jojitsu-ron.
 saviours of all beings, 631, 632, 635, 637, 638.
 sawara shinno", see sudo" Tenno'.
 sceptre, see Nyo-i.
 sea voyages, 504, 505, 548, 564.
 sechi-e, 232.
 second month, 366-373, 375, 406, 407, 455, 468, 506, 523, 589, 699.
 second week of the year, 452.
 segaki-e, 76-83, 108—110, 194, 235, 372, 407.
 sehei, 561.
 seiho, see Joho..
 seikai, 327.
 seiryūden, 53, 189, 306, 307, 351, 358, 363, 385, 388, 480, 485-487, 504, 506, 510, 514, 518, 527, 566, 567, 609, 656, 668, 679, 686, 691, 694.
 seiryōji, see shoTyoji.
 seirydho, see Ts'ing-lung-shu.
 seishi, 35, 224, 228, 329, 330, 359, 378, 382, 545, 552, 553, 555, 604, 637, 649, 669; see Amida sanzou.

seiwa Genji, 213, 227.
 seiwa-in, 42, 43, 661.
 seiwa-In, see Akiko.
 seiwa Tenno, 41—44, 177, 219, 227, 229,
 230, 308, 346, 384—387, 421, 444, 478,
 505, 528, 560, 588, 600, 603, 607, 608,
 614, 658—660.
 seken jizai Itoku Nyorai, 78, 83.
 semb<5, see Repentance.
 semb5-ko, 354, 355, 362, 363, 393, 406,
 407, 653, 654. see Hokke sembQ.
 sembs no hikyoku, 337, 347.
 sembs-ramo, 143.
 sembo-so"rin, 143.
 sen-darani, see Āvarta-dharam.
 senjugen Daihishin-ju gyobo, 268.
 senju Kwannon, 195, 228, 337, 361, 643,
 644, 660, 667, 675, 697—699; Forty-
 armed Kwannon, 604, 644.
 senju Kwannon darani, 698.
 senju sengen Daihi, 228.
 senjukyo, 288.
 senkwo kokushi.
 sennin, see Rsi's.
 sensatsu-sen, 350, 352, 400.
 sensatsu-zenaku-gyodho-kyo, 352.
 sensha, 377.
 senshi, see higashi sanjo-In.
 senso midokyo, 698, 699.
 senson, 366.
 sento", 472, 487; sento" gosho no sais-
 ho-ko", 362, 363, 376, 408.
 sentQ-e, 237, cf. Mandoe.
 senysdai, 245.
 seppoMn, 173, 645.
 seshu, see DHnapati.
 sessai, see Maigre entertainments;
 sessai gyodo, see Gysdo".
 sessho" kindan, see Prohibition of
 killing.
 sesshu, 329.
 seta river, 643.
 setsu-in, 329.
 setsuri koji, see Ksatriya's and Kula-
 pati's.

seven, 367, 401, 499, 569, 358, 498;
 seven ajari, 570; altars, 20, 567;
 banners, 75; Buddha's, 20, 79—
 84, 134, 358; buildings, 561; bush-
 eis of rice, 383; calamities, 137,
 182, note 3; circumambulati-
 ons, 458; seven-coloured cloud,
 314; seven copies made of *Yaku-
 shikyo*, 297, 498, 559; seven couples
 of subjects, 473; seven days (and
 nights), 33, 34, 39, 165, 184, 195, 214,
 285, 289, 296, 304, 310—313, 326, 340,
 362, 366—372, 376, 385, 401—403, 407,
 455—457, 460, 462—469, 471—478,
 484, 498—503, 513, 517, 518, 523, 525,
 536, 538, 558, 561, 568, 597, 612, 641,
 651, 652, 654, 657, 675, 695, 701,
 (Ākaśagarbha's rites of repentance,
 hod5 sange, Yakushi kekwa, Kichijo"
 kekwa, *Ninnokyo* rites, Gosembo",
 higan, *Nyohokyo*, *Hokkekyo*, *Dai-
 hannyakyo*, Amida worship, Hanto
 sanne, *Kongo-kannyakyo*, *Issaikyo*);
 Deities of Felicity, 309; Eastern
 Paradises, 541; female dosha,
 296; generations of ancestors,
 60, 62, 69—71, 85, 105, 114, 115;
 Healing Buddha's, 19, 20, 297,
 300, 307, 308, 358, 498, 533, 538, 541,
 542, 545—557, 567—571; images,
 297, 498, 538; incantations, 109;
 lamps 538; lotus flowers, 47;
 places, 571; seven places and
 eight assemblies, 576; priests,
 308, 317, 386, 409, 530, 568, 570, 701;
 protectors of the Tendai sect,
 226; ryflgi, 701; sacerdotal robes,
 317; seven seventh days after
 death, 32—37, 324, 462, 465, 500,
 649—651; seven shaku high, 640;
 shinto' shrines near Kysto, 229;
 seven steps, 47; seven-storied
 pagoda's, 78, 448, 451, 646; seven
 Great Temples of Nara, 34, 36,
 184, 186, 197, 302, 351, 463, 465, 479,

- 509, 510, 546, 578, 650, 651; seven temples of Kysto, 197; seven tendoku (or a hundred times, prescribed in the *susiddhiksra sUtra*, 495; 7 X 7 days, 165, 288, 299, 454, 460, 465, 538, 559, 661; 7 X 7 lamps in worship of Yakushi, 210, 300, 538; 7 X 7 eminent priests, 299, 300; 7 X 7 living beings liberated, 538, 564; seven cups of wine, 113; 7 years, 289, 356, 658.
- seventh month, 71, 85, sqq., 365.
- seven hundred monks, 447, 496.
- sezoku-tai, 130.
- shabetsu, 169, note 1.
- shada, 250.
- shaka Nyorai, 10, 23, 27, 29-57, 78—82, 108, 110, 179, 189, 198, 243, 246, 264, 270, 296, 301, 331, 342, 351, 359, 364, 366, 378, 400, 405, 408, 448, 481—483, 495, 497, 515, 521, 533, sqq., 548-555, 557, 564, 571, 573, 586-591, 604, 615, 625-635, 662, 668, 671, 672, 674, 686, 687, 697.
- shaka Nyorai dge jiseki*, 47, note 1, 264, note 5.
- shakads, 359, 669, 685.
- shakade, 336, 590, 591.
- shaka-kekwa, 310, 350, 351, 400, 405, 408.
- shaka sanzou, 364, 408, 451, 481-483, 496, 515, 549, 596, 598, 672.
- shaku, 55.
- shakuji, 390, 391.
- shakujo", see Khakkhara's.
- shakujo-ge, see Khakkhara-gatha.
- shakujs no shomon, 390, 409.
- shakuzenji, 246; Mandoe, 301; picture of 1000 shaka's, 697.
- sha-lo-pa, 20, 565.
- shame, 252, ^272, 277, 278.
- shami, see srsmaṇera's.
- shang Ti, 104.
- shantung Caves, 336 (Amitabha).
- shara sai-sammon*, 293.
- shari (sanra), see Relics.
- sharihotsu-kekwa-kyoy* see *śfiriputra-ksama(?) sutra*.
- shari-ni, 581, 675.
- sharinto, 245.
- shashin, 293, 432.
- shatparamita-siitra*, 476.
- shen (Zen) sect in China, 51, 451, 522, 595, 663.
- shen-pao-ki*, 119, 159.
- shen-tao, 277, 284, 320, 328, 336, note 1; 338, 339, 344, 367, 368, 398, 399, 406.
- shen-yueh, see *shen-pao-ki*.
- sheu-lun, 620.
- sheu-fai, 436.
- shiban, 195, note 2.
- shiba Totto, 27.
- shibun-ritsu-zo*, 250.
- shichibutsu-ajari, 570.
- shichibutsu-Yakushi, 19, 358, 498, 513, 533, 541, 542, 550-557, 568-571.
- shichibutsu-Yakushi-h<5, 20, 307, 308, 513, 567—571.
- shichibutsu-Yakushi-kyo*, 19, 533, 541, 542.
- shichidaiji, see seven Great Temples of Nara.
- shichidan mishiho, 568, see shichibutsu-Yakushi-ho".
- shi-clhin, 242.
- shichijo hachi-e, see seven places and eight assemblies.
- shichijo-Yakushi-mode, see seven places (visiting seven Yakushi temples).
- shichi-shichi-sai, see seven seventh days after death.
- shichido-garan, see seven buildings of a Buddhist temple.
- shi-dokwa, 69.
- shien shonin, see Eison.
- shiga-dera 38, 358, 418, 540, 639.
- shiga district, 226, 643.
- shigeko, see Kenshun Mon-in.
- shi-guzei, 275.
- shigyoku, see Fuichi-kokushi.
- sfih-kta-pu*, 45, note 3.

- shih-shi-kien-ki-lun-lioh*, 75.
shih-shi yao-lan, 51 note 3.
 shihs-butso, 545.
 shih-yin-szs, 158.
 shi-in, 575.
 shijs Tenno, 479.
 shijnhakks, 341.
 shika hoyo, 390, 391.
 shikaidan, 640.
 shikanro-shingon, 109.
 shiki, 383.
 shikibu, 179.
shiki monogatari, 112.
 shiki no oji, 36, 462.
 shikishu, 109, 583.
 shikoraku, 497.
shikwan bugyoden guketsu, 618.
shikwan girei, 618.
 shikwan-in, 692.
shikyogi, 285, note 3.
shimboki, see *shen-pao-ki*.
 shimotsuki-e, 603, 692, 693, Cf. Hokke-e, Minazuki-e.
 shimpukuji, 563.
 shimyo sonja, see Chi-li.
 shin-a, see shn-en.
 shindara, 539, 552, 553.
 shinden, 34, 35.
 shindoku, 495.
 shin-en, 442.
 shinga, 42, 351, 679.
 shingaku, 555.
 shingi-shingon sect, 109, 575, 643.
 shing-kien, 48, note 2.
 shingon, 274, 477.
 shingonds, 359.
 shingon goke, 273, 397.
 shingon-in (Kyoto), 307, 477, 504, 509, 528, 657.
 shingon-in (chapel of Daianji), 587.
 shingonshU, 21, 42, 108-110, 122, 123, 144, sqq., 179, 183, 189, 197, 224-226, 242, 244, 247, 273-275, 328, 335, 337, 342, 350, 351, 357, 358, 365, 372, 392, 397, 407, 409, 442, 453, 463, 472—477, 484, 495, 504, 508-510, 516, 518, 519, 525, 527, 528, 562-564, 570, 575, 581, 588, 600, 601, 614, 644, 654—661, 663, 664, 673—677, 679, 680, 687, 689, 694, 700.
 shin-in, 178.
 shinji, see Cittabhumi.
shinji kwangyo, see *Daijo honsho shinji kwangyo*.
 shinjo, 621.
 shinkaku, 122.
 shinki, 189, 246, 697.
 shinku, 453, 575.
 shinku, 287.
 shinnin, 129, note 1.
 shinno-in, 337.
 shinnyo shonin, 196.
 shinnyo, 107, 174, 328, see Absolute Nature.
 shinnyo-ho, 324.
 shinran shonin, 284, 338, 347, 399.
 shinren, 329.
 shinsai, 243, note 1.
 shinsho, 580, 583.
 shinso, 264—268, 395.
 shintai, see Paramartha-satya.
 shintai (shintō god-body), 225, 229.
 shints gods and shrines, 22, 25, 26, 32, 112, 114, 196, 208, 230, 296, 297, 305-307, 358, 372, 373, 377, 401, 407, 436, 461, 463, 466, 498-503, 508-511, 523, 526-530, 566, 573, 589, 596, 612, 644, 654, 655, 658, 700.
 shin-Yakushiji, 33, 34, 209, 299, 418, 503, 543, 555, 559, 561, 565, 578, note 1; 639.
 shin-yo, 669.
 shinyo kodan, 362.
 shinyomei-Monin, 570.
 shinzen-en, 184, 509, 510, 514.
 shi-on no Mand5 Manke no e, 241, 242, 271, note 2.
 shippo-to, see saptaratna stnpa's.
 shiragi, 529, 598, 637.
 shirakabe no oji, see Ksnin Tenn5.

- shirakawa-dono, 362, 363. Cf. sents.
 shirakawa Tenno, 247, 337, 360, 361,
 483-487, 550, 604, 610, 673, 687-689.
 shiren, 9, 23, note 4; 59, note 2; 323,
 note 1; 610.
 shiromi-gi, see saba no okina.
 shishinden, 185, 308, 315, 363, 475, 477,
 503-506, 518, 528, 529, 531, 567, 571.
 shi-shingon, 491.
 shisho jnroku-e, 492.
 shisho Bosatsu, shishsshu, see Kongs
 Bosatsu.
 shishu mandara, 242.
 shishu sammal, 287, 373.
 shiTenno, 23, 154, 155, 202, 432-435,
 439, 440, 447, 448, 457, 458, 473, 474,
 485, 488, 516, 536, 549, 556, 561, 592,
 604, 635, 641, 647, 660, 668, 669.
 shitennoji, 32, 246, 366, 418, 503, 561,
 578, 591, 639.
 shi-tsu T'ai-wu, 50.
 shiysbon, 630.
 shobo (saddharma), 440.
 shobo (Rigen Daishi), 358, 600.
 shobo kanjin Tenno, 415, see shomu
 Tenno.
 shobs shron-bon, 457.
 shobutsu hiys-mon, 285.
 shobutsu jnse, 273.
 shodaiji, 418, 546, 606, 644, 645.
 shodengu, 518.
 shodo, 318.
 shodomon no sange, 284.
 shogi (sha), 485, 602, 682, 689.
 shogon-sange, 290.
 shogu, 467.
 shogun Jizo, 225.
 shsgwatsu, 37, 478.
 shfflio, 263.
 shohorinshin, see saddharma.
 shsichi Kokushi, see Ben-en.
 shsjinji, 179.
 shojo-in, 168.
 shokai (died between A.D. 1046-1053),
 327.
 shokai (Hosss pr., Kofukuji), 343, 403.
 shskai (shingon pr.), 563.
 shskaiji, 582.
 shekel, 624.
 shoko, 375.
 shskokuji, 354.
 shokoku nenju gyoji, 591, note 2.
 shskokushi, 450.
 shoku Nihongi, 117, note 5; and passim.
 shoku Nihon koki, 244, note 1; and
 passim.
 sho Kwannon, 386, 409, 643, 645.
 shokwo Tenno, 582.
 shsman, 298, 559, 577.
 shomangyo, 3, 5, 29, 601.
 shsmu Tenno, 33, 34, 58, 177, 182,
 208, 209, 213, 222, 240, 295-300,
 310-313, 365, 401, 402, 415-418, 420,
 434, 446, 447, 449, 451, 454-456, 468,
 471, 473, 494-497, 523, 546, 557-559,
 574, 577-582, 598, 606, 607, 613,
 638-650, 653, 655, 696.
 shsmyo bombai, see Mystic chants.
 shomyo hon, 348.
 shsmyoji, 582.
 shoo Daishi, see Rysnin shsnin.
 shoreisho, 597, 682, note 3.
 shoryso, 111-115.
 shoryo-dana, 90, 91.
 shoryoji, see shakads.
 shoryosai, 90, 106.
 shorydshu, see Hensho hokkishoryoshu.
 shssan, 291.
 shosan-jodo-kyo, 35, 325, 326, 340, 430,
 460, 650.
 shssan Nyorai, 273.
 shoshichisai, 33, 38.
 shsshin (Kegon pr.), 600.
 shoshin (shingon pr.), 484.
 shsshin (Hosso pr.), 601.
 shsshinji Gongen, 225, 226.
 shosho gedatsu, 281, note 3.
 shoshoshoshu-ksdan-in, 171.
 shoshun, 663.
 shs-tembCrin, 273.

- shoTenno-hannya-sammon*, 292.
 shotoku Taishi, 5, 6, 25, 28, 123, 202, 203, 246, 322, 366, 367, 415, 420, 543, 560, 601, 622, 636, 645, 675.
 shstoku Tenno, 35, 210, 211, 222, 298, 299, 313, 456-458, 460, 461, 463, 473, 498, 606, 642, 645, 651.
 shmora, 539, 552, 553, 556.
 sho-u, 183.
shoukyo, see *Mahamegha-sutra*.
 shoya, 387, note 1.
 shozai, 291.
 shU, 383.
 shubin, 654, see *saiji*.
 shnei, 588.
 shuen, 625.
shugo-kokkaishu-darani-ho, see *Desan-tapalapati-dharam-sutra*.
shugyo-hongi-kyo, 46, note 1.
shuh Kao-sang-chw'en, 352.
shui-ojo-den, 371, 372, note 2.
 shui-ying hall, 292.
shukaisho, 485, note 2.
 shuki gohakks, 690.
 shnki-gosaie, see Anniversary of death of Emperors, etc.
 shukongs, 570.
 shukujo, 413.
 shukute, 213, 454, 649.
 shumi, sumi, see *sumeru*.
 shumi-dan, shumi-za, 348, 545.
 shun-ei, 556.
 shun-en, 392.
 shunki mido(k)kyo, 188.
 shunsho", 345, note 1.
 shunshu mido(k)kyo, 473.
 shunshn niki, 370, 372, 523; shunshu niki no Ninnse, Rinji NinnJe, 181.
 shuntai, see *Dazai Jun*.
 shuro, 348.
 shuryogon-in, 183.
shurydgonkyo, 354, 490.
shusan yoshi, 276, note 2.
 shusho", 623.
 shusho", see *Kakunyo*.
 shuso-sen, 286, 289, 291, 399.
shutsujin-kudoku-kyo, see *Kwan~Fu~gengyd*.
 shutsuzs-Daihi-sembo", see *Daihi-sen*.
 siang, Fah-shi, 621.
 siang-yuen, 92, 97.
 siao Tszg-liang, 352.
 siddhi, see *Jo"ju*.
 sie Chao-chi, 100, note 2; 104.
 si-hu, 52, 201.
 sikhi, 592.
 silditya, see *Harsa*.
 silence, 165, 166; see further *Moku-funi*, *Moku-nen*.
 silk, 188, 302, 391, 409, 416, 422, 461, 578, 665.
 silver crown, 645.
 silver images, 343, 515, 550.
 si-ming-sze, 160, 175.
 sin, 167, 238, 281, 282, 285, 310, 345, 353, 365, 378, 381, 385, 388, 394, 401, 408, 433, 458, 496, 558, 559, 652, 669.
 singasari, 490.
 singing, see Hymns of Praise, Hymns of Repentance, Khakkhara-gstha, shakya no shsmon, Mystic chants, Bombay, Prayers.
 siva, see *Mahe'svara*.
 six Amida's, 372, 407.
 six arms, 491; kinds of Buddha worlds, 126; bushels of rice, 383; Deva's, Devaloka's, see *Rokuten*; efu, 214; fast-days, see *Rokusainichi*; six-footed Vajra, see *Rokusoku Kongo*"; six gati, 198, 283, 359, 380, 388, 482; heads, 154; Jizs's, 562; Kwannons, 359, 388, 569, 570, 671, Paramita's, 370, 457, 489; priests, 386, 392, 409, 482, 672; rites of repentance daily, 259-263, 270, 271, 275, 277, 285, 339, 340, 344, 368, 394-398, see *Rokuji raisan*, *ojo' raisan*, *Rokuji goke*, *Rokuji d5*; roots, see *Rokkon*, *Rokkon sammon*, sange, shsjö; sacrifices, 238; sects

- of Nara, 315, 444, 470, 474; sides, see Rokkakudo"; Temples, 460; talents, see abhijna's; times a day, 538; vessels, see Rokubon; wine cups, 115; years, 345.
- sixth month, 243, 245, 603, 662, 692, 694.
- six hundred chapters of *Daihannya-kyo*, 297, 447, 489, 491, 494; 600 monks, 35, 297, 447, 464, 481, 494-499, 513, 523, 579.
- sixteen ajari of hieizan, 197; Arhats 351; chapters, 379, 384, 386-389; countries, 137, 140; doji, 20; flags, 389; Good spirits, 493, 516; kings of countries, 13, 125, 128, 134, 138, 140, 141, 157; lines, 348, 349; meditations on Amida and his Paradise, 328-333; meetings in Four Places, see shisho jurokue; sermons of the Buddha, contained in the *Daihannyakyo*, 490; shinto shrines (gods prayed to for rain), 509; sixteenth of 7th month, 105, 107.
- sixty do sha, 683 (Hokke hakko of Mi-Chinaga, A.D. 1002); priests, 221, 384, 387, 504, 506, 512, 515, 658, 682, 699.
- sixtieth birthoay, 197, 548.
- sixty-two priests, 574.
- sixty-six copies of *Hokkekyo*, see Rokujuroku-bu.
- sixty-eight thousand living beings, 635.
- sixty-nine thousand three hundred characters, 667, 671.
- si-yu-ki, 191, note 2; 192, note 2; see *Ta-fang si-yih-ki*.
- slaves, 210, 216.
- small-pox, 508, 519.
- snakes, 95, 287, 353, 529, 537.
- sods branch of the Dhysna sect, see Psn-tsih.
- soga no Emishi, 22; Iname, 639, note 1; Umako, 27, 28, 332.
- sogo, 188, 445, 465, 472, 474, 477, 478, 509, 660.
- sshei, 474.
- so-ichi, 565.
- soji, 361, note 3; 677.
- sojimon, 657.
- sskengys, 690.
- sokokubunji, 325, 449, 639, 648.
- sokokubun-niji, 35, 325, 365, 449, 461, 599, 648.
- sokusaihs, 307, 310, 527, 570, 657.
- sokushutsu-shoji-tohigan-kyoy* 369.
- sokyuji, 668.
- solstices, 94, see higan.
- somedono, 662.
- somen, 91, 114.
- songo, 348.
- son-i, 562.
- sonsho-darani, 517, 612.
- sonshoji, 360, 688, 689, 690, see Roku-sho"ji.
- sonshoji gohakko", 688.
- sonshsa-daiho, 518.
- soo-oshō-, 346, 388, 507, 676.
- sorai sambo, 348.
- sorcery, 468, 535, 674.
- sorin darani, 457.
- sorinshu*, 105.
- soseki, 451.
- south, 165.
- southern Buddha, 82, 111, 144-154, 545, see Ratnaketu; s. Bodhisattva, see Vajraratna; Deva-king, see Virudhaka, shitenno"; Vidyarsja, see Gundarl Myso"; Festival, see Minami-matsuri; monja, 693.
- south-eastern Bodhisattva, 127.
- south-western Bodhisattva, 127.
- soyo, 284, 399.
- spring festivals, 181, 245, 362, 366-372, 406, 414, 423, 468, 472, 482, 506, 514, 569, 611, 660, 699.
- sr5ddha, 63, 66, note 1.
- śramanera's, 295, 447, 472, 577.
- śrsvaka-yana, 240, 258; śravaka's, 534.

- śravarja, 412.
 śravastī, 126, 140.
 sresjhin, see Chōja; name of a son of Mara, 441.
 śri devī, see Kichijō Ten.
 śrīmālā-devī-simhanāda, see *shōman-gyō*.
 srotaapanna, 156.
 stag, 693.
 stars, 137, 182, 538.
 state Masters, see Kokushi.
 storms, 137, 154, 182, 448, 463, 497-502, 529, 538.
 stupa's, see Pagoda's, Prabhutaratna, saptaratna pagoda, Tahots.
 stupidity, 276.
 śubhavyūha, 626, 633.
 subhūti, 520, 593, 635.
 suds Tenno, 180, 302, 314, 371, 406, 467-469, 524, 606.
 suehara, 10, 11, 443, 596, 597.
 stien Tī, 292, 493.
 sufukuji, see shiga-dera.
 sugawara no suketada, 188.
 sugeno no Mamichi, 177, note 5.
 siih-chi, 352.
 sith Kao-sang-chtfen, 352.
 suh-tsung, 200.
 suifuku-issaima-en Bosatsu, 149, 151.
 suigo, see Nankyo suigs no sanne.
 suijaku, 20, 224, 225, cf. Honji.
 suiko period, see Asuka period.
 suiko Tenno, 5, 28, 29, 52, 58, 322, 636, 644.
 suirin-kwan, 108.
 suisembo", see Jihi suisembo".
 sui-so"-kwan, 329.
 sukata-dera, 196.
 sakhavati, 35, 197, 224, 276, 318-341, 366-369, 380, 408, 535, 542, 554, 631, 633, 636, 638, 641, 650, 653, 665.
 sukhavati-vyūha, see *Muryōjukyo*, *Amidakyo*.
 sumangalaviiasinT, 65.
 sumeru, 54, 58, 280, 358, 545.
 sumiyoshi jinja, 306, 374, 500.
 summer Festivals, 100, 245, 411.
 sun Buddha's, 294, 297, 300, 367, 372, 401, 406, 407, 481, 567; eclipses, 137, 182, 185, 187, 206, 525, 528, 538.
 sun of Wisdom, 285, 397; setting sun, 327, 328, 367, 373, 406, 407.
 stmyata, see Emptiness.
 śupratistha(?), 128.
surangama sutra, see *shuryogonkyo*.
 suropakaya Tathagata, see Myō-shiki-shin Nyorai.
 suryagarbha Bodhisattva, 378.
 suryaprabha Bodhisattva, see Nikk(w)Q.
susiddhikara-siitra, 22, note 2; 495.
 sii sih-shen, 620.
 sutoku Tenno, 690, 698.
 suvarna Bhujendra, see Kinryu-son.
suvarna-prabhasa-sutra, see *Konkwo-myokyoj saishookyo*.
 suwa jinja, 374.
 suzaku-mon, 178, 497; suzaku road, 240, 297.
 suzaku Tenno", 358, note 2.
 suzushi, 113.
 swallow, 207.
 swords, 143, 147, 152, 219, 227, 553, 632.
 sze-ming tsun-che', see Chi-li.
 Tachibana no Moroe, 215.
 Tachibana no Naramaro, 545, note 1.
 Tachibana no Yoshimoto, 228.
 Tadahira (Fujiwara no), 53, note 5; 245, note 2; 341, 360, 548, 549, 588, 681.
 Tadamichi (Fujiwara no), 698.
 Tadanobu (Fujiwara no), 343.
 Tadashs-in, see saga-dono Tadasho-in gōhakko".
 Tadataka (Fujiwara no), 683.
 Taema-dera, 224, 326, 328, note 1; 545.
 Taema-mandara (cf. Kwangyo"-mandara), 224, 326-328, 340, 344.
 Ta-hien, 211.
 Taho" Nyorai, see Prabhutaratna.
 Tah5-t<5, see Prabhutaratna.

- Tai, 130.
Talliekl, 454, 486, note 3.
 Taiken Mon-in, 337, 690.
 Taimitsu, 346, 570.
 Taira no Kiyomori, 361.
 Taira no Masakado, 182.
 Taira no shigehara, 604.
 Taira no Yasuyori, 247.
 Taishaku Ten, see Indra.
Taishi Hokkesho ekwoki, 623.
Taishi sankyosho, 622.
Taishi-zut-d-hongi-kyo, 46, note 1.
 Taisho, 333.
 T'ai-tsu, 18, 492.
 Tai-tsung, 12, 75, 121, 123, 159, 160, 175, 194.
 T'ai-tsung (Tang Emp.), 493.
 T'ai-tsung (sung Emp.), 104.
 T'ai-wu, 50.
 Taizskai, 80, 145, 159, 242, 490, 564, 664, 685.
 TaizB-mandara, 490, 685.
 Takada Tomokiyo, 114, note 2.
 Takakata (Fujiwara no), 233.
 Takakura Tenno, 361.
 Takamatsu-in, 179.
 Taka-mi-kura, 179.
 Takano Tenno, 36, 298, 313, 456, 458, 461, 606.
Takao engi, 700.
 Takao Hokkee, 656.
 Takao-san Jingokoku soji, 557, 656, 700.
 Takara-dera, 591.
 Takase-bashi, 467.
 Takashima Yoshitomi, 666.
 Take-jizai-ten, 492.
 Ta-kiMien, 194, 293, 355, 435.
 Takuma Eiga, 595.
 Takuma shsga, 544.
 Taia, see Hannya-bonko.
 Tama-dana, see shoryo-dana.
 Tamako (Fujiwara no), see Taiken Mon-in.
 Tamayori-hime, see Kamo jinja, Kamo Issaikyo-e, 611.
 Tamemitsu (Fujiwara no), 359, 548.
 Tamiko (Fujiwara no), 43.
 Ta-Ming Palace, 194.
 Tamon Ten, see Bishamon Ten.
 Tamuke-yama Hachimangu, 216.
 Tandai, 602, 693.
 Taneko (Fujiwara no), 663.
 Tanetsugu (Fujiwara no), 371, 467.
 Tanikawa Kotosuga, 112.
 Tanjo Butsu, shaka, 45.
 Tankai Ko, see Fubito.
 Tankyo (Tankei), 615.
 T'an-lwan Ta-shi, 319.
 Tansho, 562.
 Tantra's, see Dhsranui.
 Tantric rites of repentance, 306, 307, 401, see shingonshu.
 Tantric school, 76, 108, 110, 121, 128, 143-156, 158-175, 442, 495, 564, 616, 617, 659, 674, see shingonshu.
 Tao-ch'ing, see *shih-shi yao-lan*.
 Tao-ch'oh, see *Anrakushu*.
 Taoist festivals, 97—102, 244.
 Tao-ngan, 318.
 Tao-shang, 617.
 Tao-shi, see *Fah-yuen chu-lin*.
 Tao-suen, 74, 255, note 3; 291, 318, 352, 381, 411, 412, 493, note 1; 613.
 Tao-wei, 620, 622, 624.
 Tara, 490.
 Ta-riki, 224, 318.
 Tarumi, 306.
Ta-T'ang si-yiih-ki, 191, note 2; 192, 412, note 2; 413, note 1; 414.
 Tatsuta, 25, 374, 509, 510.
 Ta-T'szg-ngai-szg, 21, see *Kw'ei-ki*.
 Tawara Tenno, see shiki no oji.
 Taxes, 229, 243, 245, 246, 306, 317, 422, 449, 526.
 Tears, 283, 399.
 Teh-hwui, 51, note 3.
 Teishinks, see Tadahira.
 Temborin Bosatsu, 149-153.
 Temborin-shsgiden, 699.
 Temmu Tenne, 4, 5, 9, 13, 14, 16, 18,

- 21, 25, 30, 31, 183, 196, 204, 206, 238, 294, 324, 401, 436, 522, 558, 597, 606, 637.
- Tempyo" era, 645.
- Ten bñmñ's, see Dasabñmñ; Bodhi-sattva's of the *Nimmokyo*, 197, of Yakushi, 566, Buddha's of ten worlds, 240, 258, 294; chapters, 437, 452, of the *Kongo-hannya-kyo*, 640; commandments for Bodhi-sattvas, 198, 574, 606; copies of sntra's, 448, 451, 452, 456, 523, 646; couples of subjects, 487; days, 692; dharma's, 141; Dhysna masters, 462; Great Disciples, 669; dosha, 308; expoundings of the Lotus, 603, 665, 678, 679, 687, 692, 694; horsemen, 233; Kings of Hell, 104; k5shi, 691; lotus flowers, 258; masters 30; monja(Hokke jñko"), 693; mu-dra's, 168; nuns, 313, 365, 448, 647; offerings, 363, 374, 407, 517; para-mita's, see jñdo; Paramita Bodhi-sattva's, 490; priests, 326, 382, 462, 508-511, 526, 528, 606, 641, 651, 656, 665, 685, 692, 700; quarters, 240, 257, 258, 277, 285, 288, 294, 378, 394-398, 433; RaksasT's, 635, 636; rolls of *Hokkekyo*, 669; ryflgi, 472, 601; sessions, 486, 487, 603, 666, 678, 679, 694; sramanera's, 472; subjects, 471; temples, 458; universal faculties, see Jfl-issai-sho; vows, 272, 275, 397; worlds, 240, 258.
- Tenth month, 10, 244, 245, 443, 471-474, 478, 596-604.
- Ten thousand Bodhisattva's, 594; Deva sons, 199; fishes, 199; flowers, see Mankee; generations, 418; lamps, 92, 239-245, 258, 294, 296, 341, 394, 558; monks, 34, 300, 512, 588, see Manss kuyo"; sha-ka's, 697; times repeated (Em-meì shingon), 530.
- Tenchi-hachiyo-kyo*, 511.
- Tenchi Tenno, 10, 323, 358, 443, 469, 638.
- Tendai gogwanji, 602, note 2.
- Tendai goke, 263, 275, 395, 397.
- Ten-daihannyaky3, 22, note 2; 495, notel.
- Tendai ik5, 482.
- Tendai kaidan, see shikaidan.
- Tendai ni-e, see Ni-e.
- Tendai-san, see hieizan.
- Tendai sandaibu*, 250, note 5; 275, 618, 695.
- Tendai sanne, 445, 482, 483, 487, 603, 682, 686-688.
- Tendai-shu, 20, 23, 41, 108, 120, 182, 189, 195, 197, 225, 250, 263, 270, 273, 275, 287, 303, 308, 310, 331, 334, 337, 346, 361, 364, 372 and note 1; 373, 377, 391, 395-409, 442, 445, 478, 481—485, 488, 507, 514-519, 524, 525, 531, 532, 549, 550, 562, 563, 567—571, 581, 582, 600, 601, 603, 610, 614, 615, 620, 626, 637, 654, 659-666, 671-695, 700, 702.
- Tendoku, 9, 22 and note 2, 494, passim.
- Tenjukoku-mandara, 322.
- Tenku-on, see Dundubhls'vara.
- Tenra-koku, see Devala.
- TenryHji, 376.
- Tensho kenki*, 368.
- Terajima Rysan, 75, note 3; 100, 104, 106, 107 and note 1; 111, 115, 557, 571.
- Thank-offerings, see shukuto'.
- Thanksgiving for the four favours, see shi-on no Mando"-Manke-no-e.
- Thera, 66.
- Third day of the Hokke hakkC, 684, 686, third day of the saishok5, 486; third month, 245, 315, 444, 445, 506, 662.
- Thirteen Buddhist sects in China, 586; Great Temples of Nara, 500; 13th anniversary of death, 407.
- Thirteen thousand Buddha's, 306, 379 386-389, 408, 614.

- Thirty altars, 392; choshu, 474, 602; days, 342, 407, 412, 695, 696; dosha 416; Expoundings of the Lotus, 512, 678, 695; kwan 342, 379, 386, 452, 456, 523; priests, 504, 516, 531, 669; sessions, 512, 678, 695; tutelary shinto gods of the 30 days, 225, 373, 407; years, 414; thirtieth of every month, 202, 252, 272, 447.
- Thirty-two bodily marks, 288.
- Thirty-three Deva's, 433; images of Kwannon, 334; Kwannon shapes in the *Fumonbon* of the *Lotus sutra*, and shrines near Kyoto, 643, 644; temples, 494.
- Thirty-five (5 X 7) Buddha's, 285, 397.
- Thirty-six dhsram's, 140.
- Thirty thousand lamps, 247.
- Three, 367; actions, 168, 276, 285, 353; altars, 164, 392, see sandan noMi-shiho; bodies of Buddha's, 329, 330, 438; books of Amidadoc-trine, Lotus sntra and Tendai sect, see *Mida sambu*, *Hokke sambu*, *Tendaisandaibui Buddha's* of Light, 264; Buddha's, 440; bushels of cereals, 526; choku-e of Kyoto, see Tendai sanne; days and (or) nights, 43, 88, 89, 184, 228, 302-308, 342, 363, 367, 387, 405, 409, 446, 470, 500-516, 524-530, 560, 566, 656, 657, 661; three days of each of the three decades of three months, 504, 526; degrees of each of the three classes of Amida worshippers, see sansho, degrees, of priests, see sankaiso; depart-ments, 171, 175; evil roads, see sanzu; sfeethigh, 672; festivals of Nara, see Nankyo sanne, Nankyo suigo no sanne, Nankyo suiko no sanne; festivals of Kyoto, see Ten-dai sanne; gates of salvation, 141; hoyo, 421; kaidan, 387, 405, 409, 511; meetings of Maitreya, see Jison no sanne; months, 410, 411, 423, 535, 658, 661, 662; pagoda's of hieizan, see sammon santo; parts of thenight, 387, 409; periods of the Indian year, 411; periods of the Retreat, see san ango; three-pointed vajra, 163, 674; ranks, 445, 465; ranks of Chin. B. priests, 614; times of reading a tantra, 173; repentance, see sambon sange, sanshu sembo; sacrificial fes-tivals in India, 411; saints, see sanzou; sin, 353; state pro-protecting books, see *san-gokoku-kyo* three storied pagoda built, 454, 457, 545, 649; three-fold task of B. priests, see Iko, Giko, Nankyo sanne, Hokkyo sanne; three times in the daytime and three times at night, see Rokuji goke, Rokuji-ojo-shU, *Rokuji raisan*; three times a day, 570; three times going around the altar, 170; three times performing hojoe, 201; three times meditating, 173; three times seven, 372; 21 days, 115, 287, 346, note 1; 397, 538, 573, 607, 634; 21 times of recital, 162, 164, 173; 3 vehicles, 167; 21 vows of Amitabha, 339; 3 Wheel, see Wheels; works, see *Kairitsu sandaibu*, cf. 3 Books; Worlds, see san kiai-kiing; Worlds, 280; Worlds, 380, 491; years, 374, 408, 436, 446.
- Three hundred, 463; nuns, 523; priests, 469, 497, 604.
- Three thousand Buddha names, 379, 380, 386, 389, 408; monks, 196; pictures of B. figures, 514, 697; rules of behaviour of great monks, see *Daibiku sanzen igi*; times practised, 591.
- Thousand altar-flags, 33, 572; arms, 154, see senju Kwannon; Buddha's,

- 380; Buddha caves, 566, note 2;
cho of rice-fields, 639; copies
of *Kongo-hannyakyo*, 184, 503, 528,
531; copies of *Hokkekyo*, see *Hok-*
ke-sembu-e; copies of *shosan-Jodo-*
kyo, 326; days, 376, 515; monks,
7, 34, 308, 323, 365, 512-517, 569,
579, 649, 670, 696-699; officials,
160; rolls of silk, 114, 461; rolls
of *Hokkekyo*, 669; thousand-trea-
sures-net and wheel, 143.
- Thundertree, see *Hekireki-moku*.
- Tibet, 522; Tibetan ritual, 65, 67, note 1;
566, note 2.
- T'ien-chuh Ling-shan-szs (Tenjiku Ryo-
sanji), 321.
- Tien t'ai sect in China, 7, 12, 16, 18,
22, 50, 52, 119, 123, 159, 200, 201,
250, 268, 276, note 2; 285-288, 317—
321, 355, 356, 404, 405, 431, 435, 436,
441, 490, 522, 586, 618, 619, 625,
678, 692.
- T'ien-t'ai-shan, 200, 321.
- Ti-tsang, see *Jizo*".
- Toba-in, 472, 487, 688.
- Toba Tenno, 337, 392, 487, 611, 688,
690, 696, 698.
- Tsdaiji, 34, 35, 39, 53, 118, 196, 213,
214, 215, 219, 225, 229, 240, 241, 244,
245, 298, 300, 301, 325, 385, 401, 417—
421, 449, 454-460, 462, 473, 478, 479,
485, 497, 503, 507-515, 547, 556, 559,
574, 576, note 4; 577-584, 589, 604,
607, 613, 639, 643-645, 648-651, 668,
670, 689, 694, 698, 699.
- Tsdaiji Hokke-e, 699.
- Todaiji no Kegon-e, 582—584.
- Todaiji yoroku*, 213, note 3; 214, note 2,
245, note 3.
- Tsfukuji (Rinzai shrine at Kyoto, dedi-
cated in A.D. 1255; Nirvana picture
by Cho Densu, sung painting of
Yuima), 354, 590, 595.
- Togu, 468, 500, 503.
- To-higan, 370, see *higan*.
- T5hoku-in, 669.
- T5-in hymns, 354.
- ToMn, 641.
- Toji, 123, 178, note 1; 179, 183, 185,
225, 342, 418, 422, 504, 544, 565, 654,
670, 700.
- Tsjiji, 691.
- Tsken, 60, note 2.
- Tokihira (Fujiwara no), 53, note 4; 245,
note 2.
- Tokitada (Taira no), 390, 391.
- Tokubyo", see *Kembyo*", *Nyoi-byo*".
- Tokudo", see *Dsmyo*", *Hase-dera*, *Heki-*
reki-moku.
- Tokugawa family, 347.
- Tokugo, see *suigs*, *Nankyo*" *suigo* no
sanne.
- Tokushi, 419-421, 447, 450, 473, 474,
582.
- Tsmitstf, 570.
- ToTnyo", 245.
- Toneri, 31, 214, see *oho-toneri*.
- Tonsha, 377.
- Tooth, see *Kongo-ge Bosatsu*, *Vajra-*
jaksa; relic of the Buddha, see *Ho-*
onji.
- Torches, see *Hashira-taimatsu*.
- Tori, 555, 561.
- Tsri-ten, see *Trayastrimsat* heaven.
- Tosa hidenobu, 48.
- To-shodaiji, see *shodaiji*.
- Toshogu, 518.
- Tosotsu-ten no do", 462, cf. *Tusita*
heaven.
- Toto-in, 662.
- Toyora-dera, 196, 639, note 1.
- Toyotama-hime, 212.
- Transformation, see *sahen keshin*;
transformations of *Kwannon*, 632.
- Trayastrimsat heaven, 199, 373.
- Tree fire, 137.
- Trees, 463.
- Triksya, 330, note 2; 438.
- Trilokya-vijaya Vidyaraja, see *Gozanze*
Myōō.

- Trinities, see Amida sanzō, Yakushi sanzō, Vairocana sanzō, Triratna. Tripitaka, 123.
- Triratna, 9, 12, 25, 29-32, 61, 68-77, 81, 134, 142, 156, 167, 283, 295, 314, 348, 353, 379, 383, 526, 606.
- Ts'ao Tszs-kien, 391.
- Ts'ao-tung, 414, note 4.
- Ts'ing-lung-shu, 122.
- Tsing-fu-lun, 320.
- Tsing-yuen, 120.
- Tsugai-rongi, 40, 471, 472, 479, 487, 603.
- Tsflgen, 576.
- Tsuifuku, 37, 445, 465, 651, 652, 653, 700.
- Tsuige, 278.
- Tsunayoshi (Tokugawa no), 519, 563, 624.
- Tsunetaka (Fujiwara no), 693.
- Tsunetsugu (Fujiwara no), 505.
- Tsung-hiao, 436, 621.
- Tsung-mih, 18, 61, 64, 68, 201, 255, note 3; 577.
- Tsun-shih, 52, 201, 268, 321, 353, 404, 405, *Tsurezuregusa*, 113.
- Tsuru-ga-oka HachimangH, 221, 222.
- Tsuru-ga-oka hojse, 234.
- Tszs-ngAn Ta-shi, see Kw'ei-ki.
- Tszg-shing-szg, 160, 176.
- Tszg-sien, 18.
- Tsze-yun ch'an-chu, see Tsun-shih.
- Tu Fah-shun, 577.
- Tu-kang, 472.
- Tukhara, 58, 68, 458.
- Tung-t'ai-szs, 75, 194, 292.
- Tun-kwang, 47, 566, note 2.
- Tusita heaven, 224, 318, 323, 324, 334, 346, 369, 462, 634, 636, 643, 653.
- Tutelary deities, 212, 233, 374, 376, 386, 407, 409, 561, 596, 612, 614.
- Twelve Buddha's of the East; 556, 557; Deva's, see Junijin; doshi, 245; Dream-kings, see jflni mu-5; gates of the Palace, 512; priests, 221; temples, 457, 578; vows, 534, 541; wheels, 163; Yaksagenerals, 516, 539, 542, 545, 551-557, 566; zodiacal signs, see Junijin.
- Twelfth month, see End of the year.
- Twelve hundred and ninety seven meanings of the juroku-e, 517.
- Twenty copies, 452, 456, 523; feet high, 668; monja, 681; priests, 109, 313, 448, 507, 526, 529, 530, 610, 647, 665, 694; 20th of the 48 secondary commandments, 198.
- Twenty-one, see Three times seven.
- Twenty-third of the month, 202, 327, 446.
- Twenty-four border scenes, 328, note 1; flags, 163.
- Twenty-five Bodhisattva's, 20, 555; monks, 530; 25th ch. of the Lotus sutra, 626.
- Twenty-seven priests and 27 3ma-nera's, 477.
- Twenty-eight chapters of the Lotus sutra, 342, 626, 678; demons, 432.
- Twenty-ninth of the month, 202, 252, 272, 447.
- Twenty-six thousand chapters of the *Jumyokyo* read by tendoku, 512, 588.
- Twice a month, 252, 281; twice or thrice a month reading the *saishookyo*, 446.
- Twice a year, see shunshu niki.
- Two arms, 155; buntoku-sui, 583; days, 411; doshi, 663; gates of meditation, 280, 398; gates of repentance, seeshodomonsange; hoyo, 109; indo, 583; ind5, 583; ladles, 52; Noga kings, 46, 54; preaching, 476; Retreat, 412, 414, 415; ryflgi, 701; sange, 583; seasons, 506; higan, see shunshn niki; sessions at night, 387, notel; shintC gods, 566; singers, 583; Truth (kinds of), 130.
- Two hundred dosha, 466; kwan, 637; monks, 464, 499.
- Two hundred and sixty-five famous priests, 607.

- Two thousand six hundred and thirty-eight monks and nuns (sessai for the soul of the Empress Qemmei, on the first anniversary of her death, A.D. 722, XII 7, 33.
- Two thousand seven hundred lights (3 X 900) (at the Mi-akashi of A.D. 651, XII 30, the consecration of the new Palace of Ajifu), 9, 30, 237.
- Two thousand eight hundred days (4 X 7 X 100) (incense and flowers offered to Yakushi Nyorai by the hieizan monk Mysjitsu; died in A.D. 1093), 562.
- U-ango, see Retreat.
- Ubonsai, 60, note 2; 111.
- Uchimaro (Fujiwara no), 445, 701.
- Uchi no saishoko gokwan no hi, 486.
- Uchi-rongi, see Tsugai rongi.
- Uda TennB, 220, 312, 346, 388, 600, 663, 664, 679, 680.
- Uetsuki-dera, 597.
- U-i-h<3, see samskrta-dharma's.
- Uji, see Byod5-in, Ho6d5.
- Uji no Kwampaku, 671.
- Uji shni monogatari, 580, 584.
- Ukiyo-e, 90.
- UkyGshiki, 179.
- U-lam-b'an, 59, sqq.
- Umayazaka-dera, 10, 596, 597.
- Umbrellas, 628.
- Uninterrupted services, 221.
- UnkyG, 336, 556, 557, 595.
- U-no-hana, 56.
- Unrin-in, 662.
- Unrinji, 339, note 1.
- Unshs, 591.
- U-ny5, see Circumambulations.
- Upananda, 54—57.
- Upaya's, 5, 274, 397, 534, 536, 592, 627.
- Upeksa, 40, 238.
- Upasatha, 67, 204, 252, 281, 286, 394, 400, 411, 453, 575, 660.
- Urabon-e, 12, 29, 31, 52, 58-115, 366.
- Urabon-gti, 59.
- Urabon-gyd (*Ultambana surra*), 4, 11, 59-115, 430.
- Urabon-gyd-sho, 60.
- Urabon-k5, 59.
- Ure, 224.
- Usai, 510.
- Usa-Hachimangu, Usa-jingu, 207-228 (hojse), 297, 298, 386, 454, 478, 498, 607, 611-614, 644, 648, 649.
- Usa *takusenshu*, 218, note 3.
- UšnTsa, 83, 155.
- UsnTsa-raja's, 155.
- Usuzoshi, 110, 584.
- Uta, see Kamisage-mushi.
- Utamai no tsukasa, 42.
- Vaidehi, 331.
- VaidHryaprabhasa, see Rurikws.
- VaidUrya-raja, see Ruri-5.
- Vaidurya seats, 264.
- Vaipulya class, see H0d5-bu; dharanT purification, see H5do-darani-saisammon; repentance, see Hskwo kekwa, Hodo-darani-h8; s am ad hi, see Hodo sammai, sange, sembo; sfltra's, 5, 292.
- Vairocana, see Mahavairocana.
- Vaisaio, 140, 592.
- Vaisravana, see Bishamon Ten.
- Vajra (attribute), see Kongssho.
- Vajra, see Basera, Haira.
- Vajra's, 154, 155, 169.
- Vajra-bell, see Kong5-rei.
- Vajracchedika-prajriaparamita-sfltra, see Kongo-hannyakyo.
- Vajradhara, see shukongs.
- Vajradhatu, see Kong5-kai.
- Vajragarbha, see Kong5z5 Bosatsu, Kong5-zao Bosatsu.
- Vajrajaksa, see Kongo-ge.
- Vajr^nkuša, see Kongo-ko.
- Vajrapani, see Kongo-shu.
- Vajrapasa, see Kongo-saku.
- Vajraraksa, see Kongo-go.

- Vajrasamsdhi, 136.
Vajrasekhara-Yoga-sutra; 148.
 Vajrasphota, see Kongs-sa.
 Vajratantra, 164.
 Vajratiksna, see Kongo-ri.
 Vajrayaksa, see Kongs-yasha.
 Vajrayana, 152.
Vajrayurdrarany-adhyfiya-katpa, see
Kongd-jumyo-darani-nenju-ho.
 Varada-mudra, 543, 565, 566, 644.
 VaranasT, 140.
 Varasvara, see Mimyosho.
 Varsa, Varsika, see Rainy season,
 Retreat.
 Varsopanayika, 410.
 Vases of virtue, see Tokubyo, Kembyo,
 Nyoi-byo.
 Vasubandhu, 7,17,129, note 1; 319,323,
 335, 586, 616.
 Vegetable diet, 258.
 Vegetarian entertainments, see Maigre
 entertainments.
 Vermicelli, see ssmen.
 Vidyadhara, 156.
 Vidyaraja's, see Go Daison, Godamps.
 Vigatarajas(?), 127.
 Vigatasoka, 127.
 Vikaraia, see Bikara.
 Vimala, 629, 653.
 Vimalakirti, 4, 5, 10, 41, 378, 592-604,
 649.
Vimalakirti-n!rde3a-sutra, see *Yuima-*
kyo.
Vimala-suddha-prabhssa-mahadhclra-
pt'sfttra, see *Muktt-jokwo-daidarani-*
kyo.
 Vinaya, 49, 51, 61, 67, note 3; 72,198,
 252, 262, 286, 547; priests in Ja-
 pan, 453; rites, 281,290, 394, 398;
 school in China, 412.
 Vinayaka, see Daishs Kwang-den.
 Viffidhaka, 154, 167, 635.
 Virupaksa, 154, 167.
 Virya, see Dai-shojin.
 Vishnu, 93.
 Visions, 287, 290, 334, 339, 400.
 Viivavajra, see Kamma-kongo.
 Volcanic eruption, 314.
 Votive temples, see Gogwanji.
 Votive texts, see Gwammon.
 Vows, 32, 140, 141, 159, 227, 272, 296,
 339, 342, 346, 355, 374, 399, 415, 440,
 448, 453, 457, 471, 477, 480,534, 536,
 540—542, 546, 557, 561, 591, 611, 658,
 663, 676, 689, 701.
 Vulture Peak, 54, 79, 125, 195, 257,
 255, 331, 492, 675.
 Vyasakaya Buddha, see Kwshaka-shin
 Nyorai.
 Wakahime, 224.
 Wakamiya, 224.
 Wakamiya Hachimangu, see Tsuru-ga-
 oka Hachimangu.
 Wakamiya of Kasuga, 516.
 Wakamiya shijosha, 224.
Wakan sansaizue, see Terajima Rysan.
 Wake-ikazuchi, see Tamayori-hime, Ka-
 mo jinja.
 Wake no Huoyo, 700.
 Wake no Kiyomaro, 217.
 Wake no Tsunenori, 229. .
Wakun no shiori, see its author Tani-
 kawa Kotosuga.
 Wang Jih-hiu, 8.
 Wang K'i, see his work *san-ts'ai fa-*
hwui.
 Wang sang-ju (Liang dyn., 6th cent),
 see *sange-raibutsu-mon*.
 Wan-pi, 148, note 1.
 Wan stten, 450.
 Wan Ti (Chin. Emp., A.D. 560-566),
 191, 194, 256, 292, 355, 405, 435.
 War, 138, 140, 148, 187, 231, 309, 457,
 459, 530, 560.
 War god, see Hachiman, shftgun Jiz5.
 Warriors, 516, see Yaksa's, Juroku
 zenjin, shiTenno.
 Washio Takayasu, see *Nisuiki*.
 Water, 80, 145; meditation on, 379;
 protection against, 632; re-

- pentance, see Jihi sflisembo; samadhi water, see s.v.; sprinklers, see Btftokusui; throwing into pure water, 81; wheel, see suirin-kwan.
 Wealth, 166,309,402,439,539,564,570.
 Weather, 310,314,402,447,457,463,473, 539, 647.
Wei-shu, 50.
 West, Western, 165,166,167; Buddha, see Amidaj Bodhisattva, see Kong5-ri, 165; Deva-king, see Virfl-paksa; Vidyaraja, see Daiitokti My55; Pagoda (on hieizan), see saits-in; Paradise, see Qokuraku, sukhavat.
 Wheels, 143-153, 160, 163, 175; elements, 109; nine on top of pagoda's, 458; note 1.
 Wind-gods, see Hirose, Tatsuta.
 Wine, 113, 390; forbidden, 498.
 Winter festivals, 94, 245, 411,414,423, see End of the year, Mandse, Butsumyo sange.
 Wisdom Buddha's, see Five Buddha's; Bodhisattva's, see seishi, Hannya Bosatsu; Goddess, 491, 499; Perfect Wisdom, 131, 136, 140, 240, 258, 271, 310, 378, 394, 408,521,629, 631, 652; wisdom (chie), 370.
 Wu Ti (Liang Emp.), 75,194, 292, 353, 493, 522, note 3; 586.
 Wu Ti (Ch'en Emp.), 175, 435.
Wu-tshah~tsu, see its author siĕ Chao'chi.
 Yakkha's, see Mahiddhika peta.
 Yakṣa's, 29,126,155, 433, 439,440, 535; see Twelve Yakṣa generals.
 Yakugs, 622.
 Yakujo, 20, 293,378, 555, 604,633,635.
 Yaku-0, 20, 293, 378, 555, 604, 631, 633-638, 652.
 Yakushi Bosatsu mysjin, see ōarai-isosaki and sakatsura-isosaki.
 Yakushi-dC, 360, 512, 549, 550, 557.
 Yakushiji, 32, 34, 41, 42, 196,197, 205, 214, 225, 243, 245, 247, 296, 298, 302, 303, 315, 324, 333, 341, 351, 405, 418, 437, 444, 445, 460-462, 472, 478-481, 487, 494, 497, 507, 523, 543, 545 559, 560, 565-568, 573, 577, 578, 581, 601, 602, 637, 639, 645, 646, 650, 651, 687.
 Yakushiji (in shimotske prov.), 639.
 Yakushi-goma, 563, 571.
 Yakushi-h5, 306, 308, 402, 504, 513, 564, 568, 571.
 Yakushi h5g5, 527, 529.
 Yakushi-kekwa, 19, 208,209,240,294—308, 311, 371, 400, 401, 467, 470,497, 502, 526, 558, 559, 566, 567.
 Yakushi-k5, 571.
Yakushikyo, 5, 18,36,205,209,221,293, 295-307,401,427,455,461,504,506, 513, 522, 527, 548,558-71,587, note 3.
 Yakushi Nyorai, 19, 20,36,38,209,227, 241, 246, 292-308, 359,360,400,402, 461, 467, 470, 480, 481,482,504, 512, 516,527, 530,533—571, sqq.,604,662, 668, 672, 697.
 Yakushi Rurikwo Nyorai, 533,34,540,41.
Yakushi Rurikwo Nyorai shozai jonan nenju giki, 564, 565.
Yakushi Rurikwo shichibutsu hongwan kudoku kyo, see *shichibutsu Yakushiki*.
Yakushi sai-sammon, 292.
 Yakushi sanzōn, 481,543-550,557,604.
 Yakushi shichibutsu, see shichibutsu Yakushi.
 Yakushi shingon, 563.
 Yamada-dera, 32.
 Yama Deva, 85, 87, 94, 537.
 Yamagoshi Amida, 334, 335.
 Yamantaka Vajra, Vidyaraja, see Daiitoku My66.
 Yamashina-dera, 10, 11, 35, 325, 443-445, 546, 574, 589, 591, 596,598,649, see Hokwsji, Kasuga-dera, Ksfukuji, Umayazaka-dera.

- Yamato-e, 336, 556.
Yamato-shi, 597.
 Yamazaki, see Takara-dera.
 Yasuko (Fujiwara no), 588.
 Yasurai-bana, 700.
 Yawata, 218.
 Year, see New-Year's festivals, End of the Year.
 Yedo, 89-91, 225, 347, 350, 372, 407, 563.
 Yen Chen-k'ing, 200.
 Yen-m[^]n sect, 319.
 Yih-hing, 563, 565.
 Yih-jtt, 620.
Yih'ts'ieh-king yin-i, see *Ihien-ying yin-L*
 Yin-fo-lo, see Indra (Dhysna priest).
 Yoga, 20, 163, 166.
 Yogawa, 334, 376, 407, 557.
 Yogwan-in, see Varada-mudrs.
Yokuzo-kudoku-kyQ, 48.
 Y6kw6 In, 691.
 Yomangwan-in, see Yogwan-in.
 Y5mei Tenno, 561.
 Ysmon no sange, 284.
 Ysraku, 199, 374.
 Yorimichi (Fujiwara no), 187, 308, 512, 549, 568, 569, 588, 610, 671, 686, 696.
 Yoritsune (Fujiwara no), 615.
 Yoshida Kenks, see his work *Tsurezure-gusa*.
 Yoshifusa (Fujiwara no), 218, 219, 228, 229, 244, note 1; 505, 607, 608, 614, 657, 701.
 Yoshiko (Fujiwara no), 374.
 Yoshinawa (Fujiwara no), 660.
 Yoshino-san, see Kimbusen, Zao-Gongen-do.
 Yoshizane (Fujiwara no), 375.
 Yoshu, see Qyakushu.
 Yozei Tenno, 219, 387, 393, 420, 506, 557, 661.
 Yu-chang, 158.
 Yuen-chao (A.D. 780), 463.
 Yuen-chao (A.D. 1048-1116), 64, 65.
 Yuen-hiao, 321.
 Yuen-ts'eh, 120.
 Yuen-t'ung tsun-che', see Chan-jan.
 Yugi Mon-in, 363.
 Yugyu shCnin, see Ippen sh5nin.
 Yuh-hwa-szs, 493.
 Yui-ga-hama, see Tsuru-ga-oka Hachi-mangt.
 Yuima, see Vimalakirti.
 Yuima-e of Ksfukuji, 10, 41, 315, 351, 405, 443-446, 470-474, 478, 517, 527, 591, 596-605, 677, 686, 687, 701.
 Yuima-kaihotsu, 601.
 Yuima-ksshi, 599.
Yuimakitsu-shosetsu-kyo-chU, 11.
Yuimakyo, 4, 5, 9, 10, 11, 225, 351, 421, 430, 443, 470, 512, 527, 532, 561, 567, 572, 587, note 3; 591-605, 659, 676.
 Yuima-ryHgi, 472.
 Yuima-saie, 10, 596.
 Yumedono, 645.
 YUreiji, 345, 404.
 Yuse Bosatsu, see PradanasHra.
 Yu-yung, 120.
 YHzH-nembutsu-e, 337.
 YozH-nembutsu-kwanjinchs, cf. Kwan-jincho, 337.
 YUzH-nembutsu-shn, 337.
 Zage, 412.
Zaigo hod kyokejigoku kyo, 379, note 1.
 Zaike, 163.
 Zaise, 190, 194.
 Zangi, see shame.
 Zangi-fuku, 272.
 Za5-ds, see Kong5-ZaC-Gongen-d5.
 Za6 Gongen, see KongC-Zas Bosatsu.
 Zar5, see Lah.
 Za-samasazu no dansho, 221.
 Za-sammai, 287, see jDgyo-sammai.
 Zembys, see Kembyo.
 Zen-ango, see Go-ango.
 Zenden, 38, 514.
 Zends, see shen-tao.
 Zenjo, 370.

- Zenkwan, 575.
 Zenrinji, see Taema-dera.
 Zenrinji-sents, see shirakawa-dono.
 Zenshin-ni, see ChGjs-hime.
 Zenshomys Kichijo-o Nyorai, 541.
 Zenshu, 21, 38, 442, 524, 561.
 Zensho (Dhysna-sect), 18,194,353,372,
 403,407,414, 451, 453, 472, 517, 628,
 663.
 Zenshn (a King), 432.
 Zenshuku, 281.
 Zenten, 583.
 Zenzai doji, see Fifty-five places of
 pilgrimage.
 Zocho Ten, see VirGdhaka.
 Zodiacal signs, see Junijin.
 Zoga, 601, 622.
 Zogai doban, 375.
 Zoichi-agon-kyo, see *Ekottarftgama*
sutra.
- Zojoji, 347, 350,
Zoku Kdsdden, see *suh Kao-sang-*
chw'en.
 Zokumyo-ban, 299, 300.
 Zokurui, see Committing a sotra.
Zoku shigusho, 234, 248, 354, note 4;
 362, note 1; 375,392,516, note 2; 569,
 note 5; 571, note 3; 590, note 1 ;605,
 note 1; 611, note 4; 612, note 1; 689,
 note 3; 690, note 2; 692, note 3; 696,
 note 4.
 Zemys, 664, 665.
 Zoyaku, 570, cf. Wealth.
 Zoyo, 673.
 Zui-i, see Pravarana.
 Zuiki, Zuiki kudoku, 263, 273—275,
 398, 433.
 Zuka, 172, 375.
 Zuko-ki, 164.
-

ERRATA
„ANCIENT Buddhism IN JAPAN"

- P. 29, § 3, *in stead of* „the Empress Jomei", *read:* „the Emperor Jomei".
P. 110, . 6 from below, *in stead of* „Amoghasidhi", *read:* „Amoghasiddhi".
P. 183, . 14 from above, *in stead of* „Kanshun", *read:* „Kenshun".
P. 202, . 6 from above, *in stead of* „Nan-ku", *read:* „Nan-hu".
P. 218, . 5 from above, *in stead of* „jinzi" *read:* „jinzu".
P. 304, . 10 from above, *in stead of* „Ninnyo", *read:* „Nimmyo".
P. 307, . 6 from above, *in stead of* „nichinenbo", *read:* „nichimenbo".
P. 317, . 1 from above, *in stead of* „Daigo Terms", *read:* „Daigo Tenno".
P. 334, . 13 from above, *in stead of* „Kubon" *read:* „Kuhon".
P. 431, . 4 from below, *in stead of* „Konkwmyo'o'kyo", *read:* „Konkwo"-
myskyo".
P. 594, n. 2, *in stead of* „Hyorai", *read:* „Nyorai".
P. 500, l. 11 from above, *in stead of* „day", *read:* „dog".
P. 516, l. 3 from below, *in stead of* „Aizen-o" *read:* „Aizen Myso".
P. 553, nr. 11 *in stead of* „Kongoshu", *read:* „Kongoshu".
P. 566, l. 5 from above, *in stead of* „abhya-mudra", *read:* „abhaya-mudra".
P. 573, l. 1 from above, *dele* „Ganda-vyuha".
P. 617, l. 6 from below, *in stead of* „mounniain", *read:* „mountain".
P. 618, l. 12 from above, *in stead of* „Maha-shikwan", *read:* „Maka-shikwan".
P. 632, l. 3 from above, *in stead of* „stalts", *read:* „stalks".
-

