

REFERENCES • WEB RESOURCES • NOTES

ONLINE BUDDHIST CANON, DICTIONARIES, ILLUSTRATIONS

- [CBETA](#) (Chinese Buddhist Electronic Text Association), Taiwan
- [DDB](#) (Digital Dictionary of Buddhism), Japan; login with user name = guest
- [English Reference Guide for Buddhist Studies](#) (Buswell / Bodiford / Muller), UCLA
- [National Diet Library](#), Japan. Thousands of eBooks, freely available. Search for 大黒天.
- [T](#) (SAT Taishō Shinshū Daizōkyō), Buddhist Canon, Japan ● [English Index of Taishō \(T\) Canon](#)
- [TZ](#) (SAT Taishō Zuzō Image Database), Deity Images, Japan ● [English Index of Taishō Zuzō \(TZ\)](#)

T = Taishō Shinshū Daizōkyō 大正新修大藏經. The 100-volume Taishō is now digitized, searchable, and contains 3,360 old Buddhist texts from China & Japan. Edited by Takakusu Junjirō 高楠順次郎 (1865-1945) and Watanabe Kaigyoku 渡辺海旭 (1872-1933). Published by Tokyo Taishō Tripiṭaka Publication Association 大正一切經刊行会, 1924–1935. Issued in two series: (1) 55 volumes of the Chinese Tripiṭaka; (2) 30 volumes of Japanese commentaries, albeit Vol. 85 consists primarily of texts from Dūnhuáng, China. Twelve volumes of illustrations (aka Taishō Zuzō; see TZ below) were issued in 1932-1934, along with three volumes of research aids, bringing the total to 100 volumes. [Click here for English Index of Taishō \(T\) Canon.](#) Some key texts related to Daikokuten are cited below.

- [Dai Birushana Jōbutsu Kyō Sho 大毘盧遮那成佛經疏](#) (Commentary on the Mahāvairocana Sūtra); aka Dainichikyō Sho 大日經疏, by Chinese monk Yixing 一行 (683–727). [Dainichi Buddha](#) appears as Daikokuten in order to subdue the evil flesh-eating Dakini [[T.39.1796.0687b27](#)]. Also see [Dainichi Kyō Shoen'ō Shō 大日經疏演奧鈔](#) by Gōhō 果實 (1306–1362), [T. 59.2216.0154c16](#).
- [Daikoku-Tenjin-Hō 大黒天神法](#) (Rituals of the Great Black God), [T.21.1287](#). 11th C. CE. Likely a Japanese creation. It is the only text devoted to Mahākāla in the Taishō canon. It describes Mahākāla as a manifestation of Maheśvara (Śiva) who roams the forest at night with a horde of demons that feed on human flesh and blood. Also says Daikoku's other identities include Daijizaiten 大自在天 (aka Śiva) and Kenrō-jiten 堅牢地天 (earth god). [T.21.1287.0355b12](#). See text overview at the [DDB](#) (login = guest).
- [Issaikyō Ongi 一切經音義](#) (Sound & Meaning of All Sūtras), [T.54.2128: 366b14](#). One of the oldest surviving Chinese dictionaries on Buddhism. By central-Asian monk Huilin 慧琳 (737–820). His description of Mahākāla has served for centuries as the “probable” model for Japan's demonic multi-armed/headed Mahākāla. In this text, Mahākāla has one head and eight arms.
- [Keiran Shūyōshū 溪嵐拾葉集](#) (Collected Leaves from Hazy Valleys), [T.76.2410.0637c02](#), by Tendai monk Kōshū 光宗 (1276–1350). Daikoku is described as the “global body” of the Seven Planets, who in turn are described as the essence of the Seven Big Dipper stars.kakuz
- [Liqūjīng 理趣經](#) (Principles of Wisdom Sūtra; J = Rishukyō 理趣經) [[T.8.243](#)] & its commentary [Liqūshì 理趣釋](#) [[T.19.1003.616a11](#)], both by Amoghavajra's 不空金剛 (705-774), says Mahākāla's attendants are the Seven (or Eight) Mothers (mātrkās). This is a textual precedent for Mahākāla and a group of 7 deities. On the 7 (or 8) mothers, see Hōbōgirin 7: pp. 863–864; Iyanaga's [Daikokuten Hensō](#), pp. 246–248, 584–585. In Amoghavajra's Avalokitēśvara Trilokavijaya Vidyādhara Sūtra [[T.20.1033.0011c16](#)], Mahākāla appears with one head & at least two or more arms.
- [Nankai Kiki Naihō Den 南海寄歸內法傳](#) (Record of Buddhist Practices Sent Home from the Southern Sea) by Chinese monk Yijing 義淨 (635–713), [T.54.2125.0209b21](#). This 7th-C. text contains details on Mahākāla's human-like sitting form; it says the deity is always wiped with oil & is thus blackened & called Mahākāla 莫訶哥羅 or Daikoku-shin 大黒神 (lit. great black deity).
- [Renwang Jing 仁王護國般若波羅蜜多經](#), [T.8.246.0840b07](#), translated by Amoghavajra. The heads of 1,000 kings are offered to Mahākāla, the “Great Black God, Mahākāla of the Graveyard.”
- [Yōson Dōjō-Kan 要導道場觀](#) (Procedure for Visualizing the Deities) by Japanese monk Shunnyū 淳祐 (890–953), [T.78.2478](#). 10th century text with details on Daikokuten's human-like standing form.

TZ = Taishō Shinshū Daizōkyō Zuzō 大正新修大藏經圖像 (aka **Taishō Zuzō**). 12 Illustrated Volumes. Published 1932–1934. This supplemental publication provides illustrations of myriad Buddhist deities. It is part of the 100-volume [Taishō Shinshū Daizōkyō](#) (T). Although written in Chinese, these volumes were largely composed by Japanese monk-scholars of the medieval period. [Click here for English index of TZ's illustrated volumes.](#) Some key texts related to Daikokuten are cited below.

- [Besson Zakki 別尊雜記](#) (Miscellaneous Notes on Individual Deities), by Shingon monk Shinkaku 心覺 (1117-1180), [TZ.3.3007](#), online pp. 241-858. Earth gods appear on online pages 841-842.
- [Kakuzen-shō 覺禪鈔](#) (Excerpts of Kakuzen), by Shingon monk Kakuzen 覺禪 (1143–1213). [TZ.4 & 5.3022](#). Vol. 4 online pp. 318-1018; Vol. 5 online pp. 13-760. Comprehensive text on the icons & rituals of Japan's Shingon school. Says one must offer blood/flesh to Daikoku. The notion that Daikoku feeds on flesh/blood is placed just before a section describing him as “father & mother” to all beings.”
- [Shika Shōzuzō 四家抄圖像](#) (Figures Drawn by Four Masters), early 13th C. CE, [TZ.3.3009](#), online pp. 933-1099. Last two images are Mahākāla and Jinjashin 深沙神.
- [Shishu Goma Honzon Byō Kenzoku Zuzō 種護摩本尊及眷屬圖像](#) (醍醐寺 Figures of Main Deities & Attendants in Four Kinds of Homa), early 13-century [TZ.1.2957.F28 \(op. 886\)](#)
- [Shosetsu Fudōki 諸說不同記](#) (Record of Differing Opinions about the Worthies), by Shinjaku 眞寂 (886-927). [TZ.1.2922](#), online pp. 31-148. Abbreviated title. For full title, see [English Index of Taishō Zuzō](#).
- [Shoson Zuzō 諸尊圖像](#) (Iconography of the Venerables), by Shingon monk Shinkaku 心覺 (1117-1180), [TZ.3.3008](#), online pp. 859-932. See also online at [Nat'l Diet Library](#). Last images are Mahākāla.
- [Shoson Zuzō Shū 諸尊圖像集](#) (Collected Images of Various Deities), 12th Century. [TZ.12.3224](#), online pp. 849-952. See, for example, online photos [950](#) and [951](#).
- [Taizō Zuzō 胎藏圖像](#) (Figures in the Womb Realm Mandala). 9th century, [TZ.2.2977](#) [&2987], online pp. 200-337. These two scrolls were brought to Japan by monk Enchin 円珍 (814-891). They are online at the [Nat'l Institutes for Cultural Heritage](#). Also see [Taizō Kyū Zuyō 胎藏舊舊圖樣](#) (Ancient Style of Figures in Womb Realm Mandala). [TZ.2.2981](#), online pp. 486-575. [Online p. 566](#) has image of Jizaiten.
- [Zuzōshō 圖像抄](#) (Iconographic Selections), compiled by Heian-era monks Yōgon 永嚴 (1075-1151) and Ejū 惠什 in the first half of the 12th century, [TZ.3.3006](#), online pp. 15-240. The Zuzōshō is the first comprehensive iconographic treatise produced in Japan. [Last image](#) is Mahākāla.

Citation Examples for Links to Buddhist Canon

- [T.21.1287.355b08](#) = Taishō, Vol. 21, Text 1287, Page 355 / Row b / Line 08. [Example](#).
- [TZ.3.3006.F142 \(op. 240\)](#) = Taishō Zuzō, Vol. 3, Text 3006, Fig. 142 (online page 240)

Page numbering in the online (web) Taishō Zuzō differs from the physical book version. The citation “op” above refers to the “online page” in the web version. Each online volume has continuous page numbers, starting from “op 1” (cover page) in each separate volume. In contrast, the physical volumes employ a very complicated page-numbering scheme.

Anthropomorphic depictions of Buddhist & Hindu deities did not begin in earnest until the 1st century of the Common Era.

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- *Dàhēitiānshén Dàoichéngyí* 大黑天神道場儀 [Rituals of the Bodhimaṇḍa of the Great Black God]. Important 12th-century (?) text from China's Dali Kingdom. See [Bryson, Megan](#).
- *Daikokuten Reigenki* 大黒天靈驗記 Edo era, National Diet Library. [See photos on pp. 7, 8, 9.](#)
- *Daikokuten Kōshiki* 大黒天講式. Liturgical text attributed to Kūkai (774 - 835), wherein Daikokuten is said to be identical to Ugajin. Writes Faure in *Protectors and Predators*, pp. 55-56: [this text says] "When [Daikokuten] tames demons, he is called Dōro Shōgun. When he dispenses wealth, he is called Daikoku Tenjin. He is also identical in substance to Ugajin. His body is that of a male because he is a manifestation of Tamon Tennō. He is black because he can transform the world of darkness. The name Dōro Shōgun (General of the Ways) suggest Daikokuten's affinities with the Dōsojin, the crossroads deity (or deities)." Also see [Niel Guelberg's Kōshiki Database on Daikokuten](#) [starting with #109].
- *Daikokutenjin Shiki* 大黒天神私記, in *Kōbō Daishi Zenshū* 弘法大師全集, Vol. 5. Kōyasan: Mikkyō Bunka Kenkyūjo, 1970–1977. Reprint, 1978. Text attributed to Kūkai, wherein Daishō Kangiten, Dakiniten, Benzaiten, the Dōsojin (crossroads deities), and Dokujin 土公神 (earth-governing deities) are identified as manifestations of Ugajin (aka Daikokuten). In the same text, Daikokuten is considered the "trace" (*suijaku*) of Fudō and of the earth deity. Writes B. Faure in *Protectors and Predators*, p. 56: "A similar view is expressed in the caption for an image of Daikokuten written by the Zen master Genkō Shikei (d. 1475): 'At times he becomes the earth deity, at other times Benzaiten; he also transforms into Maheśvara, or into Dōso Shōgun 道祖將軍. His manifestations, numbering hundreds of millions, are a very deep mystery. He is called Tathāgata King of Awakening, Dainichi of the Central Lotus Dais [of the Taizōkai Mandala], Worthy Fudō of the Vajra Section, and Buddha of the Jewel Trove of the Buddha Section. He is also called the Earth Deity in the Universe of the Lotus Treasure.'"
 - *Daikokuten Zokuhen* 大黒天 続篇, National Diet Library, Meiji 33 [1900 CE]. Identifies Daikokuten with Ōkuninushi.
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 - Also see Iyanaga's [English table of contents](#) and Brian Ruppert's review of Iyanaga's book in the *Japanese Journal of Religious Studies*, 2003, Vol: 30:1-2.
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- [VEGDER'S BLOG](#), by Jerry Vegder, English. Jerry catalogs Japanese artwork found mainly in museums outside Japan. He has a wonderful eye for picking the creme de la crème.

● NOTEBOOK PAGES, ADDEMDUMS

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- [Slide 3. About Iyanaga Nobumi.](#)
- [Slide 14. Origins of Elephant-headed Ganeśa, Elephant Skin, Dual Form, Pairing.](#)
- [Slide 16. Rare examples of Buddhist "Deva" of Hindu origin shown in Japanese garb.](#)
- [Slide 23. Why is Hārītī a Kitchen God?](#)
- [Slide 25. About Daishōgun 大將軍. See Lucia Dolce's "The Worship of Celestial Bodies in Japan \(2006\)."](#)
- [Slide 25. Exchange between scholars N. Iyanaga & B. Scheid about Daikokuten's *kami* form.](#)
- [Slide 28. Daikokuten and Benzaiten correspond to the yin & the yang, the father and the mother, the source of all things.](#)
- [Slides 28, 29, 30, 31, 34. Butsuzō-zui 仏像図彙, or Illustrated Compendium of Buddhist Images.](#)
- [Slide 31. Tenkai. Did He Invent the Group of Seven Lucky Gods? Also see \[Seven Wise Men of the Bamboo Thicket\]\(#\) and \[Eight Daoist Immortals\]\(#\).](#)
- [Slide 34. Ebisu Notebook. Also see \[Ebisu & Daikoku: Lucky Gods with Cheerful Smiles\]\(#\) and \[えびす信仰事典 \\(1999\\)\]\(#\).](#)
- [Slide 35. Kojiki & Ōkuninushi & White Rabbit of Inaba.](#)
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