

Ueshima Motoyuki. “Concerning the “Thirteen Buddhas.”  
植島 基行「十三仏について（上）」『金澤文庫研究』234/21:11（1975/11）：1-18.

*According to an introductory note, Ueshima is the head 住職 of the大室院 temple and works in the Esoteric Department at Kōyasan University.*

(page 1b) **Presently, often hung as triad: Fudō center), Kōbō Daishi (right), 13 Butsu (left).**

[When Fudō is hung in the center, what kind of painting is it?]. If Kōbō Daishi appears in the 13 Butsu painting, then separate scroll need not be hung. The 13 Buddhas probably originated with the Shingon sect, but widely appropriated by other sects. In the case of another sect, naturally Kōbō Daishi painting not hung.

(page 1-2) “13 Buddhas” (十三仏):

◆ 1 <sup>st</sup> week i.e. 7 <sup>th</sup> day	(初七日, <i>shonanoka</i> )	Fudō Myō-ō	“ka-n”
◆ 2 <sup>nd</sup> week i.e. 14 <sup>th</sup> day	(二七日, <i>nihichi nichū</i> )	Shaka Nyorai	“baku”
◆ 3 <sup>rd</sup> week	(三七日)	Monju Bosatsu	“man”
◆ 4 <sup>th</sup> week	(四七日)	Fugen Bosatsu	“an”
◆ 5 <sup>th</sup> week	(五七日)	Jizō Bosatsu	“ka”
◆ 6 <sup>th</sup> week	(六七日)	Miroku Bosatsu	“yu”
◆ 7 <sup>th</sup> week	(七七日)	Yakushi Nyorai	“bai”
◆ 100 <sup>th</sup> day	(百ヵ日)	Kannon Bosatsu	“sa”
◆ 1 <sup>st</sup> year	(一周忌)	Seishi Bosatsu	“saku”
◆ 3 <sup>rd</sup> year <sup>1</sup>	(三回忌)	Amida Nyorai	“kiri-ku”
◆ 7 <sup>th</sup> year	(七回忌)	Ashuku Nyorai	“u-n”
◆ 13 <sup>th</sup> year	(十三回忌)	Dainichi Nyorai	“ban”
◆ 33 <sup>rd</sup> year	(三十三回忌)	Kokūzō Bosatsu	
	“tara-ku”		

(page 2a) When mantra (*shingon*) recited: funeral (葬式), memorial service (年忌法要, *nenki hōyō*), o-higan autumnal equinox cemetery visit (お彼岸), o-bon (お盆). In the Shingon sect, the “kōmyō shingon taishi hōgō” (光明真言大師宝号)<sup>2</sup> is also recited. More commonly, instead of the mantras, just the deities names are recited in order.

Also read as part of *Ekō mon* (廻向文).<sup>3</sup> In addition to Shingon sect, also practiced in Tendaishū (天台宗), Rinzaishū (臨濟宗), Sōtōshū (曹洞宗), and Jōdoshū (浄土宗). Sometimes recited rhythmically with drums and counted on the 100 ten thousand *nenju* (百万遍念珠).

In *Nenki Hōyō* and O-higan, only recited<sup>4</sup> on those specific days, but for funeral recited on any one of the following:

- 1) As the “bedside sutra,” *makura-kyō* (枕経), at the wake, *tsūya* (通夜).
- 2) Before the casket (棺の前)

<sup>1</sup> I need to find out if this really occurs on the third year anniversary by the Western count, or actually on the 2<sup>nd</sup> year anniversary.

<sup>2</sup> Is this the same as the “Kōmyō shingon”? According to Iwanami’s *Electric Bukkyō Jiten* under “Kōmyō shingon:” Comes from the *Fukūkenjaku jinben shingon kyō* (不空羼索神變真言経), Fukū’s translation. Do not really understand explanation, (look up again in English Buddhist dictionary), explains concept of limitless merit and using *shingon* to ensure rebirth in Western paradise.

<sup>3</sup> The following from Iwanami’s *electric dictionary* under “ekōmon.” S: parinamana. Transferring merit to someone else, usually the deceased.

<sup>4</sup> (唱名が行われる). According to Canon *electric dictionary’s Kanjigen: shōmei* means to read a name aloud. This can also refer to *nenbutsu* like “Namu Amida Butsu.” The more common, or perhaps generic, term for *nenbutsu* seems to be *shōmyō* written either (称名) or (唱名).

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- 3) At the time of internment, *maisō* (埋葬)
- 4) At the time of removal to the crematorium, *shukkan* (出棺)
- 5) At the time of *ki-ake* (忌明け), the 49<sup>th</sup> day after death

(page 2b) Six various possibilities when & where the "13 Buddhas" might be hung:

1. only on the day of the funeral, in front of the Buddha [what Buddha?]
2. after "Shukkan" (出棺), i.e. when the casket is brought to the crematorium, and during *chūn* (中陰), the 49 days following the death of the person until they are reborn.
3. on the day of *ki-ake* (忌明け), the 49<sup>th</sup> day when the person is reborn
4. on the day of the *nenki hōyō* (年忌法要), memorial service
5. in the middle of O-bon
6. within the Butsu-dan

### *Gyakushu kuyō*

According to the author, when the use of the "13 Butsu" and recitations began is unclear, but during the Muromachi period "offering tablets," *kuyōhi* (供養碑), were built all around the country. The author believes these were built for the performance of the *gyakushu kuyō*, (lit: reverse performance benefits, 逆修供養), by the ordinary people (庶民). The *gyakushu kuyō* is also known as the (*yoshu*, 預修).

The *Gyakushu* is performed while one is still alive to accrue benefits for oneself after death. In the ordinary performance (*tsuizen kuyō* 追善供養) performed for the dead, the deceased only acquires 1/7<sup>th</sup> of the benefits, while the performers acquire 6/7<sup>ths</sup>. In the *Gyakushu*, the performer acquires the full 7/7 benefits for her/himself after death. For this reason the ritual is also called the *shichibu kentoku* (七分全得).

The author gives quote from the *Jizōbosatsu hongan kyō*, (『地藏菩薩本願經』卷下利益在亡品第七). This quote is suppose to explain the *gyakushu*, but it seems to me it only advises the performance of the 6/7 and 1/7 benefits style, i.e. the *tsuizen kuyō*.

(page 3a) References to the *shichibu zentoku* can also be found on *itabi* stele, (板碑). The author gives an example from an *itabi* from the Jōdoji, Chiba Prefecture, dated 1386:<sup>6</sup>

「浄一禅門並妙蓮尼逆修七分全得或現世安穩後生善所」: "The lay monk, Jōtsu Zenmon, and the lay nun, Myōren Zenni, performed the *gyakushu shichibu zentoku* for peace and quiet in this world and for birth in an auspicious place."<sup>7</sup>

### *Gyakushu kuyōkijitsu*, (逆修供養忌日):

The author believes that with the instigation of the *gyakushu kuyōkijitsu*, the philosophy of the *gyakushu* and the 13 *Butsu* parted. [However, since the 13 *Butsu* continue to be used with the *kijitsu*, I do not understand this statement.] In the *Kijitsu*, the 13 *Butsu* are

<sup>5</sup> Iwanami's electronic Bukkyo Jiten, under "Gyakushu:" Based on the *Kanjōkyō* (灌頂經) and (地藏本願經) sutras. Became popular in the Heian period. [*Gyakushu* does not just refer to "13 Butsu" practices. Apparently there were various *gyakushu*.] Gives two contemporaneous citations:

◆ 太平記. 26. 正行: 「逆修のためとおぼしくて、おのおの鬢髪を切りて仏殿に投げ入れ」

◆ 吾妻鏡 5. 9. 17: 「入滅の年に臨みて、にはかに始めて逆善を修す」

According to same under "*tsuizen kuyō*," the 13 *Butsu* are also used for this ceremony.

<sup>6</sup> 千葉県佐原市大戸川、浄土寺の至徳三年 (1386)

<sup>7</sup> The titles or forms of address, "zenmon" and "zenni" refer to those who have becomes monks or nuns, but remain at home. Jōtsu and Myōren are probably husband and wife.

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prayed to on specific days each month, (once a month for each month of the year, except for November is twice, making 13 in all), instead of on the previously cited memorial days. [It seems to me that if one is performing the *gyakushu* for oneself, one can hardly perform it on memorial days because one is still alive.]

(page 3b) The proper days to perform the *gyakushu kuyō kijitsu* are found in three sources. The specific days vary in some cases, but they are rather similar.

- ◆ *Kōbō Daishi gyakushu nikki no koto* (『弘法大師逆修日記事』) occurs in the central scroll of *Kenmon zuishin shō* (見聞隨身鈔), written by Seishuku (政祝, 1368-1439).<sup>8</sup> ◆ *Kagakushū* (『下学集』数量門第十六), according to Tōroku no Hanō (東麓破衲), written in 1444 (文安元年). This is a dictionary of unknown authorship, but somehow connected to this person's name. The identity of Tōroku no Hanō is also unknown, but Tōroku is a place name.
- ◆ *Fuzaiji shosōshi* (『普濟寺疏草紙』), written approx. 1455. I could not find any reference to this in any of the standard bibliographic dictionaries. Perhaps it is more commonly known by a different name.

**Earliest reference to 13 Butsu painting:**

『補庵東遊続集』：「娑婆界日本国江州瑞石山居住比丘德韶…

*In 1470, the nun, Tokushō solicited and received donations from various people to commission a "13 Butsu" painting and the opening ceremony (kaikō kuyō, 開光供養) was held on 11/9.*

[I could find no exact matching text. It is probably the same text as (東遊続集), which is suppose to be in the (補庵京華集). This latter text was written in the Muromachi period by (横川景三), whose name has two pronunciations Wansen Keisan or ㊦sen Keizan. The author is Japanese, probably a monk, with a purposefully Chinese sounding name.]

(page 4a) **More textual references:**

- ◆ *Inryo kennichiroku* (『蔭涼軒日録』), 1486: Ashikaga Yoshimasa (足利義政) visited the Goshonoma room at the Rokuon-in (Kinkakuji) and lit incense in front of various images including the 13 Butsu installed as the main image. The other images were of the monk Muso Soseki who "opened" the mountain (lit incense), his attendant figures? (sprinkled water), 13 Butsu (lit incense), Ashikaga Takauji (lit incense).
- ◆ The same text, 12/22/1486 lists the "13 Butsu" in conjunction with the "10 Kings as a description of a *sai-e* (齋会) at the Zuishunken (瑞春軒, Rokuon-in (Kinkakuji)).<sup>9</sup> A

<sup>8</sup> There is no modern typeset printing of the *Kenmon zuishin shō* (aka 法書大乘法相宗名録). However, the *Kōbō Daishi gyakushu nikki no koto* can be found in a modern reprint of Kukai's works, *Kōbō Daishi zenshū dai 14 shingi miketsu bu* 弘法大師全集第 14 真偽未決部. This information comes from the reference source, (佛書解説大辞典).

<sup>9</sup> Japanese pronunciation from Iwanami's *Bukkyō Jiten*. The following have variants: Sōtai-ō can be written (宗帝王), I do not know whether this maintains the same pronunciation; Enma-ō can also be written as Enra-ō (閻羅王); and normally the full name of the 10th King is Godōtenrin-ō (五道轉輪王). Compare to the Chinese version of the 10 Kings: (from Teiser, "Once died," p. 433 -434 & 459-460):

1. Ch'in-kuang wang (秦廣王). The Far-Reaching King of Ch'in. (Chn.)
2. Ch'u-chiang wang (初江王). The King of the First River. (Chn.)
3. Sung-ti wang (宋帝王). The Imperial King of Sung. (Chn.)
4. Wu-kuan wang (五官王). The King of the Five Offices. (Chn.)
5. Yen-lo wang (閻羅王). King Yama. (Ind.)

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*Sai-e* is a donation of food to priests and nuns, so I wonder if it is the same as a meagre feast. This seems to have been just a list of the "Buddhas" in the ceremony, not paintings. "A clean copy of this list was presented, and someone (Yoshimasa?) reviewed it," (用引合清書。以堀河殿供台覽。). But what were the circumstances of this occurrence? In preparation for some ceremony? Or just because Yoshimasa happened to be there?

1)	1 <sup>st</sup> week	(初七日)	Fudō Myō-ō	Shinkō-ō, (秦廣王)
2)	2 <sup>nd</sup> week	(二七日)	Shaka Nyorai	Shokō-ō, 初江王)
3)	3 <sup>rd</sup> week	(三七日)	Monju Bosatsu	Sōtai-ō, (宋帝王)
4)	4 <sup>th</sup> week	(四七日)	Fugen Bosatsu	Gokan-ō, (五官王)
5)	5 <sup>th</sup> week	(五七日)	Jizō Bosatsu	Enma-ō, (閻魔王)
6)	6 <sup>th</sup> week	(六七日)	Miroku Bosatsu	Henjō-ō, (變成王)
7)	7 <sup>th</sup> week	(七七日)	Yakushi Nyorai	Taizan-ō, (泰山王)
8)	100 <sup>th</sup> day	(百カ日)	Kannon Bosatsu	Byōdō-ō, (平等王)
9)	1 <sup>st</sup> year	(一周忌)	Seishi Bosatsu	Toshi-ō, (都市王)
10)	3 <sup>rd</sup> year	(三回忌)	Amida Nyorai	Tenrin-ō, (轉輪王)
11)	7 <sup>th</sup> year	(七回忌)	Ashuku Nyorai	
12)	13 <sup>th</sup> year (十三回忌)		Dainichi Nyorai	
13)	33 <sup>rd</sup> year (三十三回忌)		Kokūzō Bosatsu	

## Reference to "13 Butsu" Sculptures

- ◆ *Teningoroku* 『天陰語録』. Found under alternative characters, (天隱語録). Written by Tenin Ryūtaku (天隱竜沢), aka Moku-un(黙雲), (1422-1500).<sup>10</sup> Modern reprinted version available in (続群書類従 13 輯上).

*There was a woman (考女) living in Banshū Samochi (播州佐用).<sup>11</sup> Her religious name was Myōgyoku. (法名妙玉). 5/8/1494. [On that day], for her mother, the lay nun Gian Myōshin Zenni (義庵明信禪尼), [Myōgyoku] held a thirteen year memorial service. Ordered made to be carved 13 Butsu. xxx? From the very beginning first seventh day Fudō Myō-ō (聖無明王) to the final 13<sup>th</sup> year Kokūzō Bosatsu. Gold colored & sparkly. Xxx. xxx. Thus formed a bond with the Buddhas. Xxx. xxx. Merits from living to children and grandchildren. Xxx....*

(page 4b) Actually, Kokūzō is the deity of the 33<sup>rd</sup> year, not the 13<sup>th</sup>. The author surmises that both ceremonies, the 13<sup>th</sup> and the 33<sup>rd</sup>, were held simultaneously. The author also points out that this text substantiates that the making of the "13 Butsu" was not just for the

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6. Pien-ch'eng wang (變成王). The King of Transformations. (Chn.)
  7. T'ai-shan wang (泰山王). The King of Mt. Tai, Shandong. (Chn.)
  8. P'ing-teng wang (平等王). The Impartial King. (Manichean traditions of Iran)
  9. Tu-shih wang (都市王). The King of the Capital. (Chn.)
  10. Wu-tao chuan-lun wang (五道轉輪王). The King who Turns the Wheel [of Rebirth] in the Five Paths. (Chn.)

<sup>10</sup> Not to be confused with the Zen monk Myōtaka (妙沢), aka Ryūshū Shūtaku (龍湫 周沢), (1275-1351). Myōtaka was the deshi of Chūan Bonshi (仲安 梵師, 1346-1434).

<sup>11</sup> Banshū is an alternative name for Harima, which is modern day Hyōgō-ken, near Himeji.

deceased, but for the living of three generations i.e. through the grandchildren. [However, I wonder if this is not just a standard dedication statement like those carved at Longmen that ask for merits to extend to all quarters of the universe and to three generations past and future.]

#### Wood Block for Print of 13 Buddhas:

*13 Butsu no hangi*, (版木). Date: 1514. H: 96.3 x L: 35.5 cm. Location: Saitama-ken, Minami saitama-gun, Kuki-shi, Kukimoto, Kandō-in temple, (埼玉県南埼玉郡久喜市久喜本 甘棠院). It seems has images of the 13 Butsu, but unclear, might only have the names. Know when it was made and who sponsored it because recorded on the block. Date: (『永正十二年巳亥二月彼岸日刊』), second month, 1515, (“carved on the *higan* day of the second month of the 12<sup>th</sup> year of *Eishō*”). Sponsor: (『奉為玉宗純彝公首座施主一路』). Sponsor was head Zen monk, Gyokushū Junikō (玉宗純彝公). (首座) means head monk of the Zen sect, (“首座は禅宗において、一山大衆中の首位の者”). *Seshu* (施主) means sponsored, and I do not know the meaning of (一路). Copies from this block were probably distributed to parishioners. Presently at the same temple copies of the “13 Butsu” written out in *hiragana* are distributed.

(page 5a) There is a text, *Jūsan Butsu honji suijaku kan besshaku* (『十三仏本地垂迹簡別釋』), of the 17<sup>th</sup> c. (5/3/1624) with an inscription, (行光坊賢祐書写), that says it was copied by the monk Gyōkōbōken'yū after an Enchin edition.<sup>12</sup> This was probably an attempt to link “13 Butsu” worship back to Enchin, so that the Tendai sect could also claim an hoary tradition of this practice.

#### Five Theories of the Origin of the “13 Butsu”

- 1) Ennin (794-864), based on the basic principles of esoteric Buddhism, selected the Buddhas and Bodhisattvas most closely connected to this word and created the “13 Butsu” grouping.
- 2) When Manmei Shōnin (満米上人) died and went to the other world, he saw the “13 Butsu” saving mankind and had them depicted.<sup>13</sup>
- 3) Myōe Shōnin (1173-1232) saw, in a dream, the 13 Butsu coming on a cloud
- 4) Mongan Bōkōshin (文観房弘真, 1278-1357) created the “13 Butsu” grouping based on the most popular deities of his time. [Shingon priest, started the Tachikawaryū (立川流)].
- 5) Added three “Butsu” to the 10 “Butsu” described in the *Jizō Jūkyō*, (地藏十王経), as being the *honjibutsu* of the 10 Kings. [Isn't this the sutra supposedly written in Japan?]
- 6) Based on the *Jūan dai-in* (十三大院) of the *Taizōkai mandara*.

(page 5b) The “13 Bustu” could not have come into existence before the philosophy of the *tsuizen* memorial days became common.

<sup>12</sup> I made a copy of this very short text. It can be found in (『大日本仏教全集 28：智證大師全集第 4』), p. 1124. This monk is too little known to be able to look up the correct pronunciation of his name. This is my tutor's, Shimizu-san's, best guess.

<sup>13</sup> Looked up Manmei in *Nihon Bukkyōjinmei jiten*, p. 30. The narrative concerning Manmei's visit to hell is in several texts, but most famously in the *Yatadera Jizō Engi* (矢田寺地藏縁起), which naturally explains the origin of the temple founded by Manmei, the Yatadera. Manmei was a Shingon monk. Manmei's dates are unclear, but he supposed visited hell with Ono no Takamura (小野篁), whose dates are known (802-852). The main narrative concerning Ono no Takamura is recorded in the *Konjaku monogatari*, #31.

### Indian & Chinese Precedents

- ◆ The philosophy of the *Shichi-shichi-nichi chūn* (七七日中陰), the 49 day period between death and rebirth, can be traced back to India. It is explained in the *Yogacara bhumi*, (*Yuga shiji ron*, 瑜伽師地論), v. 1. This text is extant in Chinese, Tibetan, and Sanskrit. Translated by Xuan Zang (602-224).
- ◆ The 100<sup>th</sup> day, 1<sup>st</sup> year, and 3<sup>rd</sup> year memorials can be found in the *Book of Rites*. Apparently the ancient term for the 100<sup>th</sup> day memorial, (百か日), was (卒哭). This can be found in the *Book of Rites*, scroll 21, *zakki-no-ge*, (『礼記』卷二十一・雜記下). The ancient terms for the 1<sup>st</sup> year (一周忌) and 3<sup>rd</sup> year (三回忌) memorials are (小祥) and (大祥), respectively. They can be found in the *Book of Rites*, scroll 37, (・傳).

(page 6a) Author says that other memorial dates (i.e. 7<sup>th</sup> year, 13<sup>th</sup> year, and 33<sup>rd</sup> year) found only in Japan.

### Japanese Precedents

- ◆ **687 AD. 100<sup>th</sup> day memorial.** *Nihon shoki*, (日本書紀), 12/19/687.<sup>14</sup> Records a (無遮大會), the modern pronunciation for which is *mushatai-e*, but apparently the ancient pronunciation was *Kagiri naki ogami*. (無遮大會) means (百か日), or 100<sup>th</sup> day memorial. This was held at five temples: Daikan Daiji (大官大寺), Asukadera (飛鳥寺), Kawaradera (川原寺), Oharida no Toyuradera (小墾田 豊浦寺), Sakatadera (坂田寺). It was held for (天淳中原瀛真人天皇) who was Emperor Tenmu, (天武天皇).
- ◆ **735 AD. 7<sup>th</sup> week memorial.** *Shoku nihonki*, (『続日本記』), 10/5/735 (Tenpyō 7). Date of this text? Records a *shichishichi-sai*, (「七七齋」). For whom, (親王薨)? Held where? It is unclear whether an actual event is being described or a general case prescribed, so it was either when an Emperor's child did die or in the case of the death of an Emperor's child.
- ◆ **757 AD. 1<sup>st</sup> year memorial.** *Shoku Nihonki*, 5/2/757. A 1<sup>st</sup> year memorial (周忌) was held for the Shōmu Emperor at Tōdaiji. Shōmu Emperor, here written Daijō Tennō (太上天皇).
- ◆ **Date? 3<sup>rd</sup> year memorial.** *Shōryōshū*, (性靈集), scroll 7.<sup>15</sup> Mentions a 3<sup>rd</sup> year memorial service for Kūkai (?). Here 3<sup>rd</sup> year memorial service written (7<sup>th</sup> week and 1<sup>st</sup> year memorials are also mentioned in the same text).
- ◆ **Date? 3<sup>rd</sup> year memorial** *Shōryōshū benmō*, (性靈集便蒙), scroll 7.<sup>16</sup> Mentions both a (祥・) and a (大祥). Since these are both alternative terms for a 3<sup>rd</sup> year memorial, perhaps the text is explaining that a (祥・) is a (大祥).

[Is there any idea or written records of what these memorial services consisted of? Whether they were at all connected to Jizō and/or the 10 Kings at this time?]

(page 6b) **Scriptural Sources of the 10 Kings & the 10 Honji Butsu**

- ◆ **12-13<sup>th</sup> c.** *Jizōjū-ō gyō* 『地藏十王經』 aka 『仏説地藏菩薩発心因縁十王經』 . [*Dizan shi wang jing*. In Chinese (Taiwan?) publication of the *Tripitaka* (卅続二乙 23.4). Attributed to a Chinese monk (藏川), but thought to be a Japanese apocryphal text of the 12-13<sup>th</sup> c.] This text explains the relation between the 10 Kings and each memorial day, as well as the 10 Butsu that are the *honji butsu* of each king.

<sup>14</sup> For text see: (日本古典文学大系 : 日本書紀 下), p. 487. This text has *furigana*.

<sup>15</sup> The *Shōryōshū* is information on Kūkai collected by Shinzei, (真濟, 800-860). The quote here can be found in *Kōbō Daishi K ūkai zenshū 6*: "Shōryōshū" v. 71, #63, p. 441.

<sup>16</sup> Authored by Unshō (運叡, 1614-1693). In *Shingonshūzenshū*, 42.

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- ◆ 7<sup>th</sup> c. *Jizōhongen/gan gyō* 『地藏本願經』 「閻浮衆生業感品」 4. [*Dizang ben yuan jing*. T #412 (v. 13, p. 777). Trans. by Siksanda from Khotan in 7<sup>th</sup> c. (Eng: *Sutra of the Past Vows of Earth Store Bodhisattva*. American Bhiksu Heng, Ching, Buddhist Text Translation Society, The Institute for Advanced Studies in World Religions, NY, 1974). Explains that Jizō can take many forms to save the deceased from the “6 Paths.”
- ◆ **Tang Dynasty.** *Jizōjūn kyō* 『地藏十輪經』 . [T #411, v. 13, p. 721. Trans. Xuan Zang, (602-664), Tang dynasty]. Explains that one of Jizō’s transformations is as Enma-ō.
- (page 7a)
- ◆ **Date?** *Nihonryōki* 『日本靈異記』 下卷第 9. [This can be found in either of the following: 『日本古典文学大系』、 『新日本古典文学大系』]. In Japan, Jiz and Enma thought to be co-extensive, the same body (同体). Early Japanese citation.
- ◆ 4<sup>th</sup> c. *Kanjyō* 『灌頂經』 第 12. [T #331, v. 21, p. 495. Trans. (帛戶梨密多羅譯). Period: (東普), 317-385]. Gokan-ō goes back to at least the Six Dynasties. [Of course, Enma is older yet, coming from India].
- ◆ **Date?** *Jōo sanmai kyō*, C: *Ching-to-san-mei-ching* 『淨度三昧經』 . [T 1.87.4. Mentions that below Enra, has 8 lesser kings]. Mentions Gokan-ō and his place as (五官都) and (五官所).
- ◆ 1269. *Busso tōki*, C: *Fo-tsu-t’ung-chi* 『仏祖統記』 第 33 十王供 . [T #2035, v. 49, p. 129. Edited by (志磐) in 1269, Song Dynasty. Concerns important monks of India & China, mainly Tendai-shū.] Includes the legend of Daoming of the Tang dynasty who went to hell and saw the 10 kings.
- ◆ 1237. *Shakamon shōō*, C: *Shih-men-cheng-t’ung* 『釈門正統』 第 4. [T 2 乙 35. Assembled by (宗鑑), a Tiantai monk, in 1237, Song dynasty.] Author of preset text says this says, “depiction of ten kings began with Tang (張果). Is this a person? If so, is he the same person as Chang Hsiao-shih (張 孝師)?

(page 7b)

***Sutra of the Ten Kings***

I believe what happens now, is that the author explains the *Sutra of the Ten Kings* while referring to other texts in the process.

- ◆ **Tang.** *Yoshūjō-ū shō shichi-kyō*, C: *Yü-hsiu-shih-wang-sheng-ch’i ching* 『預修十王生七經』 aka 『十王經』 aka 『閻羅王授記四逆修七往生淨土經』 . [T, iconographic section (*zuzō*), v.7 Photo-reproduction, complete with frontispiece. Modern typeset in 卍 T 2 乙23.4. Author is Ts’ang-ch’uan, (沙門 藏川)、Tang dynasty. According to Pak, this is a Daoist & Buddhist apocryphal sutra. Ts’ang-ch’uan is from Ta-shang-tz’u temple, in Ch’eng-to-fu, Sichuan.<sup>17</sup>] Explains the (齋供) in relation to the development of the ten kings.

<sup>17</sup> Pak, Young-Sook. “Ksitigarbha as Supreme Lord of the Underworld.”

Stephen Teiser (“Having Once Died and Returned to Life”) gives the Chinese pronunciation of the long form of this sutra: Yen-lo wang shou-chi ssu-chung ni-hsiu sheng-ch’i-chai wang-sheng ching-t’u ching (p. 450 & fn. 40). He also lists four versions of the *Sutra of the Ten Kings*, (p. 451 & fn. 41):

- ◆ Stein #3961 (ACA 2:64—whatever that means)
- ◆ Pelliot #2003
- ◆ Pelliot #2870
- ◆ T #3142

A. Von Gabain (“The Purgatory of the Buddhist Uigurs”) mentions that the Legend of Daoming () is included in the following sutra, but it is hard to tell whether this is another version of the *Sutra of the Ten Kings*, or a different sutra all together: Fo-shuo Yen-lo wang shou chi ho ssu chung yü hui sheng ch’i chui kung-te wang sheng ch’ing-t’u ching. He dates this latter sutra as 778. Would need to double check Gabain’s essay for characters.

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- ◆ **Five Dynasties.** *Giso rokujō*C: *I-ch'u-liu-tien* 『義楚六帖』第16の閻羅受記の条 aka 『釋氏纂要六帖』 . [Written by (義楚), Five dynasties, in particular between 945-955. Wonder this period of time was ascertained?] It is from a citation in this text that we know the *Sutra of the Ten Kings* was written before at least 954/5. (From here, I do not know if author is referring to present text or to 10 Kings Sutra). This text also gives the 10 kings in relation to the memorial services for the dead that occur during the chūin period of 49 days, 100<sup>th</sup> day, 1<sup>st</sup> year, and 3<sup>rd</sup> year. However, the connection to Jizō is weak in this text.

The *Sutra of the Ten Kings* prescribes that the *gyakushu* (*yoshu*) be performed while still alive by praying twice a day to the ten kings in order to be reborn in an auspicious place. However, if one of the services is omitted then one will suffer the pains of that particular hell. In this way, the sutra explains the pains of that particular hell of each of the ten kings.

"While young, all good boys and good girls, monks, and nuns, householders, and housewives performing the *yoshu* (預修) 7/7<sup>th</sup> benefits should twice a month donate to the "3 treasures" and pray to the 10 kings..."

(page 8a)

It is in the *Jizō jū-ō kyō* that Jizō was added to the Ten Kings. [But obviously this occurred China as well, hence the multiple depictions of Dizang and the 10 kings]. *Jizō and the 10 Kings* is, like the *Sutra of the 10 Kings*, attributed to Ts'ang-ch'uan, (沙門 藏川). However, it is now believed to have been written in Japan. This was pointed out by Genchi Keiyō (玄智 景耀) in his *Kōshinroku* (『考信録』第 4).<sup>18</sup> **Date?**

**Sources In English**

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**Sutra of the Original Vow of Ksitigarbha. Box 12**

<sup>18</sup> Reproduced in (真宗全集) 64. Shinshū = Jōdo shinshū.



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### List of Images

- ◆ Nelson-Atkins Museum. *13 Buddhas*. 14<sup>th</sup> - 15<sup>th</sup> c. #F74-36/13
- ◆ Kanazawa Bunko. (Oldest?). Also article on this published by Kanazawa Kenkyūjo. ◆  
Okayama-ken Bijutsukan. (Second Oldest?).
- ◆ Print in yellow book

### Thoughts

Teiser worked on ceremony for the dead, I can add *gyakushu* practice for the living

Ask Ariga-sensei:

- ◆ When a painting of Fudō is hung in the center flanked by Kōbō Daishi and the 13  
Butsu, what kind of Fudo is it?
- ◆ What is the term for ink on blue ground Fudō paintings
- ◆ Where/how to find manuals (giki, 儀軌) on actual ritual procedures (gishiki hoho, 儀式  
方法)?