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Jōkei's *Monju Kōshiki* in Five Parts (c. 1196)

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Translator's Note

The most accessible source for Jōkei's five-part *Monju kōshiki* is found in the *Jōkei kōshiki shū* 貞慶講式集, which includes both Chinese (*kanbun* 漢文) and classical Japanese (*yomikudashi* 読み下し) renderings (TAISHŌ DAIGAKU 2000, 143–60). The translation here is based on the Chinese text in the *Jōkei kōshiki shū*. Jōkei's *kōshiki* itself is undated, but it is likely that it was composed around 1196.¹ The *Jōkei kōshiki shū* edition is based on a 1917 copy held by Tokyo University's Shiryō Hensanjo 史料編纂所, with reference to mid-Muromachi-period (1333–1568) copies held by Otani University and Koyasan University (the latter on behalf of Kongō zanmai'in 金剛三昧院).² The Shiryō Hensanjo version is part of a compilation of Jōkei's writings whose original title appears to have been *Gedatsu Shōnin bunsō* 解脱上人文章, but is often referred to as *Shōnin gosō tō* 上人御草等. The texts in this compilation are widely believed by specialists to be authentic writings of Jōkei's. The *Shōnin gosō tō* held by Shiryō Hensanjo is based on a manuscript held by Hanazono University (and formerly Kōzanji Hōbenchi'in 高山寺方便知院). Sugisaki Takahide has investigated the Hanazono manuscript and suggests based on the handwriting style that it was likely made in the Kamakura period not long after Jōkei's death (SUGISAKI 2001, 61).³

1. See Guelberg's analysis of the text's likely dating in *KŌSHIKI KENKYŪKAI* (1994, 124).

2. See TAISHŌ DAIGAKU (2000, 305–306) for more details on these three manuscripts. Guelberg's *Kōshiki Database* also includes a Tokugawa-period copy of a seven-part *Monju kōshiki*, held by Koyasan University, which he indicates is an expanded version of Jōkei's five-part one (GUELBERG 1997–2016, *kōshiki* no. 328). The additional sections include all of the fourth, parts of the fifth, and all of the sixth *dan* 段. Shinkura Kazufumi has recently argued that Jōkei's five-part *Monju kōshiki* should instead be considered a contracted version of the seven-part one, with the seven-part one representing the earlier tradition (SHINKURA 2008, 11). However, the only basis he provides for his view are references to Amida and aspiration for birth in his Pure Land at the end of the text (see note 51 below), and I concur with Guelberg here. For additional comments on this issue, see QUINTER (2011, 293–94).

3. The earliest clearly dated copy of Jōkei's *Monju kōshiki* that I have found is a 1350/4/25 one from Daikōji 大光寺 in Hyūga 日向 Province, also titled *Monju kōshiki* but using different characters for *kōshiki* (講私記). I have also consulted this version, which is printed in MIYAZAKI-KEN (1973, 47–53). The author of the text is unattributed in the Daikōji copy, but the contents show only minor differences with the main *Jōkei kōshiki shū* version (on this point, see also UEDA [1987a, 36, note 9, and 1987b, 15]). Although the Daikōji copy was not referenced in the *Jōkei kōshiki shū*, the three versions of Jōkei's five-part *Monju kōshiki* consulted there are also generally quite similar. I have highlighted only the most significant differences among these four versions in the annotations below.

*Translation*⁴

MONJU KŌSHIKI 文殊講式 (MAÑJUŚRĪ KŌSHIKI)

First, we perform the communal obeisance (*sōrai* 総礼):

Respectfully, we pay reverence to the heavenly beings and to the Honored
Greatly Awakened One,
whose blessings and knowledge are as vast as the grains of sand in the Ganges.
Through the perfection of causes and the fulfillment of the fruits, [he] attained
perfect awakening,
long-dwelling and steadfast, without past or future.⁵

Homage to the Mother of Awakening for the Three Times, the Great Sage
Mañjuśrī Bodhisattva (repeat three times).

[Next,] we perform the essential dharma rites as usual.⁶ Next, the petition to
the kami.⁷ Next, the pronouncement:⁸

Pronouncement of Intentions (Hyōbyaku)

Respectfully, we address the collective body and the separate bodies of all the
three jewels and declare:

We should loathe birth-and-death. We should loathe it, but we do not yet.
We should rejoice in *bodhi*. We should rejoice in it, but we do not yet. We are

4. In the translation that follows, terms in parentheses, except for romanizations, represent interlinear comments in the original text, while terms in brackets are my insertions. Thus, for example, where my translation reads “(paraphrased),” that indication was in the original as an interlinear comment.

5. These four verses are from the *Shinji kangyō* (T 3, no. 159, 294c19; 295a3). The “Honored Greatly Awakened One” (*daikaku son* 大覺尊) is an epithet for Śākyamuni.

6. “Essential dharma rites” translates *hōyō* 法用 (alternatively rendered as *hōyō* 法要). *Hōyō* is an abbreviation of *shika hōyō* 四箇法用, or the four essential dharma rites, which are performed in various rituals. These typically comprise a verse of praise (*bonbai* 梵唄), the flower-scattering rite (*sange* 散華), verses offered to the three jewels (*bon'on* 梵音 or *bonnon*), and the staff-wielding rite (*shakujō* 錫杖). In *kōshiki* performances, these four “rites” refer to four different *shōmyō* 声明 (Buddhist chant) melodies; see GUELBERG (2006, 33).

7. The “petition to the kami” (*jinbun* 神分) generally refers to the chanting of the *Heart Sutra* (*Hannya shingyō* 般若心經) to petition the gods to dispel evil spirits or hindrances at the beginning of a dharma assembly.

8. The “pronouncement” (*hyōbyaku* 表白) refers to the formal statement of the intentions of the dharma assembly before the three jewels and the attendees. Here, it refers to the text which follows, before the five numbered sections, or “gates” (*mon* 門), of the *kōshiki* (for convenience, I have added titles for the *hyōbyaku* and the ensuing five parts, based on Jōkei’s description of the contents). As the editors of the text in TAISHŌ DAIGAKU (2000) point out, the *hyōbyaku* portion of this *kōshiki* is unusually long, composing about one-third of the *kōshiki* (307).

like the children playing in a burning house, unaware and thus unafraid.⁹ Again, we are like the blind approaching a mountain of treasures, unable to see it and thus not longing for it.¹⁰ The follies and delusions of sentient beings are like this again and again. While transmigrating and reincarnating through countless lives since the distant past, we fall into the three paths and the eight difficulties, suffering and anguishing without respite, unable to bear arousing [the aspiration for enlightenment].¹¹ Or we come [to be born] among the heavenly beings, coveting and pursuing, incapable of liberation. The wicked conditions of our favorable and adverse [circumstances] persist before our eyes; the false conceptions of our attachments and aversions blaze in our dreams. The reversal of permanence, bliss, selfhood, and purity is endless; the cycle of birth, old age, sickness, and death is limitless. Affections and attachments are like shackles and chains; we are long bound in the prison of the three worlds. Fame and profit are like poison, always afflicting the body and mind in this and future lives. From darkness into darkness, we do not hear the Buddha's name for ages.¹² Even chancing to approach the three jewels, those with faith and reverence are few.

The unsurpassed enlightenment is vast and deep. Even the initial awakening of the aspiration for enlightenment will inevitably become the three wondrous

9. The reference to “the children playing in a burning house” is based on one of the *Lotus Sutra*'s most famous parables, in which the children of a wealthy man remain playing in a burning house even as it burns down around them. The father thus lures them out using various contrivances, or “expedient means” (Sk. *upāya*). In the parable, the father represents the Buddha and the children sentient beings in the “burning house” of transmigration. See T 9, no. 262, 12b13–16b6, for the parable in the *Lotus Sutra* (*Myōhōrengyō* 妙法蓮華經) and WATSON (1993, 56–79), for an English translation.

10. Positioned right after the “burning house” reference like this, the reference to “the blind near a mountain of treasures” here is also likely based on the *Lotus Sutra*. In the parable of the phantom city, weary travelers seeking rare treasures are about to give up while crossing a steep and precipitous path. However, their guide (representing the Buddha) induces them to continue to the “place of treasures” by conjuring a phantom city. For the parable in the sutra, see T 9, no. 262, 25c26–26a24, in prose and 26c29–27b8 in verse; for an English translation, see WATSON (1993, 135–37 [in prose] and 140–42 [in verse]).

11. The “three paths” (*sanzu* 三途) refer to the three lowest realms of existence, those of fire (*kazu* 火途), where demons and sinners dwell; blood (*ketsuzu* 血途), where animals dwell; and the sword (*tōzu* 刀途), where hungry ghosts dwell. The “eight difficulties” refer to eight conditions of birth in which it is difficult to see a buddha or hear the dharma. The eight conditions are those of 1. hell-dwellers; 2. hungry ghosts; 3. animals; 4. dwellers in long-life heavens, where beings tend to merely enjoy their long lives and thus not be motivated to pursue the Buddhist path; 5. residents of Uttarakuru, the continent to the north of Mt. Sumeru, which is similarly too pleasant; 6. the blind, deaf, and mute; 7. the worldly-wise; and 8. beings born in the time between buddhas.

12. This sentence is a direct but uncited quote of two verses from the phantom city parable in the *Lotus Sutra*, T 9, no. 262, 22c24. Jōkei also uses this phrase in his *Gumei hosshin shū* 愚迷發心集 (in KAMATA and TANAKA 1971, 306–11), *Hosshin kōshiki*, and other writings (TAISHŌ DAIGAKU 2000, 154, note 19).

contemplations (*sanmyōkan* 三妙觀).¹³ The first is called the mind that loathes and separates from the conditioned (*ui* 有爲), because one loathes the pervasive void of the conditioned. Second is the mind that deeply considers sentient beings, because one saves the exhaustive void of sentient beings. Third is the mind that joyfully seeks *bodhi*, because one realizes the suchness void of *bodhi*.¹⁴

To save a single person or reject a speck of dust—the sincere mind is particularly difficult for the deluded beings of the latter ages. How much more so to [save] all people and [reject] all things throughout the realm of emptiness? Accordingly, those who happen to renounce fame and profit and fasten their minds on liberation do so with their words but not their hearts. At once they make their plans and quickly retire from the world. [But] compassion does not penetrate their bones; affections and attachments narrow their hearts. Their contemplations of impermanence merely reflect on a single life's arising and cessation, and their thoughts of rejecting suffering truly only fear the bitter fruit of the three [evil] paths. Though longing for the Pure Land, they do not long for the buddha-body. Though they are delighted by the great fruit [of enlightenment], they do not cultivate the superior cause [for attaining it].

To realize the reward of [birth as] Indra-Brahma or a Wheel-King is extremely difficult,¹⁵ and there are none who pursue the path of auditors [Sk. *śrāvaka*] or of pratyekabuddhas. How much more [difficult] then is the buddha-path, which is long and vast and takes countless kalpas?¹⁶ The four great [vows] and the ten thousand practices are difficult to embark on. However, being fearful in this life is simply due to not having practiced in the past. If the past and the present

13. Jōkei also refers to the “three wondrous contemplations” in his *Hosshin kōshiki*, with the order of number two and three reversed; the passage there can be found in TAISHŌ DAIGAKU (2000, 46). These three contemplations are also referred to in two texts by the Chinese Faxiang (Jp. Hossō) patriarch Cien 慈恩 (or Kuiji 窥基; 632–682), in the same order as the *Hosshin kōshiki*. See *Kongō hannyakyō sanjutsu* 金剛般若經贊述 (Ch. *Jingang banruo jing zanshu*), T 33, no. 1700, 130b28–c8; *Hannya haramitta shingyō yūsan* 般若波羅蜜多心經幽贊 (Ch. *Banruo boluomiduo xinjing youzan*), T 33, no. 1710, 525c22–526a2.

14. “Suchness void” here translates *nyokū* 如空, corrected from *nyojō* 如定 in the edition used in TAISHŌ DAIGAKU (2000, 144). This correction is based on the *Kongō zanmai* in version of the *kōshiki* held by Kōyasan University (see TAISHŌ DAIGAKU 2000, 152), the rendition of this passage in Jōkei's *Hosshin kōshiki* (TAISHŌ DAIGAKU 2000, 46), and the Daikōji version (MIYAZAKI-KEN 1973, 48).

15. Due to the parallelism with “auditors” and “pratyekabuddhas” in the next clause, I have treated “Indra-Brahma” (*Shaku-Bon* 釈梵; referring to the Indian gods Indra and Brahma) as a single unit and “Wheel King” (*rinnō* 輪王) as another. “Wheel King” is short for “Wheel-Turning Sage King” (Jp. *tenrinjō* 轉輪聖王; Sk. *cakravartin*), the ideal king in Indian mythology, who rules the world using a wheel he obtains when he ascends the throne.

16. The phrase, “the buddha-path, which is long and vast and takes countless kalpas” (仏道懸曠經無量劫) appears in the *Lotus Sutra*, in the story of the dragon girl's enlightenment. See T 9, no. 262, 35c8, and, for an English translation of this part of the story, WATSON (1993, 188).

are both passed in vain, the future will be the same. The origins of all the past buddhas were as deluded beings always drowning [in the sea of transmigration]. From within the lightless egg, they established the superior mind.¹⁷ If we are in the lineage of the buddhas, we should know this well.¹⁸ Moreover, we should align ourselves with the ranks of future buddhas. How could we not pledge to awaken the aspiration for enlightenment and cultivate our practices?

Now, the awakening of the aspiration even occurs among hell-dwellers, spirits, and animals. How much more so among those who are born into the human realm and attain the Way? Even those from the “yellow gate” [eunuchs] and those with both forms [hermaphrodites] enter the ranks of the bodhisattvas. How much more so for the likes of *śramaṇas* and renunciants (*shukke* 出家)? Do not protest, “But this land is a peripheral land!”: the country of Japan is replete with [those who have] great capacities. Do not think, “But this time is the latter days!”, because the teachings of the Mahayana are spread vigorously.

Aṅgulimāla murdered one thousand people but realized arhatship while [the Buddha] was in the world.¹⁹ Cūḍapanthaka could not recite a single verse but reached the fruit [of an arhat] instantly.²⁰ The immediate transformations of delusion and enlightenment are just like flipping the back of a palm. Though we are transgressors, we have not yet murdered anyone. Though we may be slow and dull, how could we not recite four verses? What is very weak is water; what is very strong is stone. [But] the flowing water repeatedly laps its waves and pen-

17. The “superior mind” translates *shōshin* 勝心, referring to the mind that seeks enlightenment. I could not identify a direct precedent for Jōkei’s reference here to establishing the aspiration for enlightenment from within the “lightless egg.” However, coupled with the preceding sentence’s reference to all past buddhas starting out “as deluded beings always drowning,” the metaphor of sentient beings embarking on the buddha-path from within the dark shell of delusion in the sea of transmigration is clear.

18. The term I have translated here as “lineage” (*shushō* 種姓) generally refers in Hossō to one’s inherent spiritual capacities. Thus one who is in the lineage of the buddhas is one who possesses the “seeds” (*shuji* 種子) for enlightenment.

19. Aṅgulimāla (Jp. Okutsumara 殃屈摩羅) was an Indian practitioner who, following the advice of his Brahman teacher, set out to kill one thousand people. But on the thousandth, he encountered the Buddha and was converted, attaining the status of an arhat in that same lifetime (TAISHŌ DAIGAKU 2000, 155, note 45).

20. Cūḍapanthaka (or Śuddhipanthaka; Jp. Shurihandoku 周利般特) was a disciple of the Buddha, but he was so dull that he was reported to be unable to remember his own name or to memorize a single verse for four months. However, he too was said to have become an arhat. Accounts of Cūḍapanthaka can be found in many canonical and Japanese Buddhist texts; for another Kamakura-period example, see *Shasekishū* 沙石集 (Sand and pebbles), compiled by Mujū Ichien 無住一円 (1226–1312) circa 1279–83 (WATANABE 1966, 93); for an English paraphrase, see MORRELL (1985, 104).

erates the stone.²¹ Even if our aspirations and vows are faint, how could we not have that merit in the end?

Moreover, the peacock hears the thunder and becomes pregnant; the [*kara*] *kura* [迦羅]求羅 awaits the wind and swells.²² The seeds of buddhahood arise from conditions; sympathetic response is the same.²³ In accordance with the Great Sage's empowerment, our superior minds should be provoked.²⁴ Who surpasses the Mother of Awakening in elucidating the gist [of the teachings]? Among the three countries [of India, China, and Japan], the precedents are truly abundant. Thus some will recite the divine spells (*jinsu* 神呪 or *shinju*), and others will chant the treasured name [of Mañjuśrī]. Fastening our thoughts and eulogizing, we will long have a bit of merit. In addition, accompanied by good spiritual friends, we will hold a lecture-assembly (*kōseki* 講席).²⁵ Each month, we will designate one day and diligently practice this without neglect.

Humbly, we pray to the Great Sage: have pity on us and grant us your empowerment (*kaji* 加持). During this life, may we generate the aspiration for the Way without fail, and may even our last thought suffice to fulfill our hopes. In life

21. Based on the surrounding passages, the point of the metaphor appears to be that even if one's faith or practice is slight, through repeated application one can ultimately penetrate the depths of the teachings and attain enlightenment. This saying also occurs as a well-known metaphor among sermons attributed to the Shin Buddhist master Rennyō 蓮如 (1415–1499); see item 193 of *Rennyō Shōnin go-ichidai kikigaki* 蓮如上人御一代聞書 (KASAHARA and INOUE 1972, 145–46). The latter half of the metaphor can also be found in the *Bussui hatsunehan ryakusetsu kyōkaikyō* 仏垂般涅槃略説教誡經, translated by Kumārajīva (c. 350–409); see T 12, no. 389, 1111C18–19.

22. Individual references to the peacock hearing thunder and becoming pregnant or to the *karakura* 迦羅求羅 (also *karagura*) insect awaiting the wind and swelling can be found in various Chinese and Japanese Buddhist scriptures (see TAISHŌ DAIGAKU 2000, 155–56, note 52). In combination like this, however, the closest reference to the passage here appears to be in the tale collection *Senjūshō* 選集抄, dated to the early- to mid-Kamakura period; see fascicle 9, tale 4, in KOJIMA and ASAMI 1985. It is not clear exactly what kind of being the *karakura* insect refers to.

A discussion of *kura* 求羅 in this *kōshiki* can be found in a record by Kōin 光胤 (1396–1468) of sermons and discussions on the *Yuishikiron* 唯識論 held at Kōfukuji's Tōhoku'in 興福寺東北院 in 1437. According to the monk Enkō 延公 (d.u.) in this text, the term *kura* here is said to refer to demons from an island of women, who await winds bringing men to shore, then become pregnant; see *Yuishikiron kikigaki* 唯識論聞書, T 66, no. 2264, 651A12–15. The brief references to the *kōshiki* are also significant because they show that the text was known and used in scholastic discussions by Kōfukuji monks in the early fifteenth century (I am grateful to Niels Guelberg for this reference).

23. “Sympathetic response” (*kannō* 感応) refers to Buddhist deities resonating with, and responding to, the faith and good roots generated by sentient beings.

24. “Empowerment” here translates *kabi* 加被—literally, “add and make receive”—referring to a buddha's or bodhisattva's power and blessings endowed on another sentient being. This term is close in meaning to *kaji* 加持 (“add and hold”; Sk. *adhiṣṭhāna*), which I have also rendered as “empowerment” below.

25. “Good spiritual friends” here translates *zen'u* 善友 (Sk. *kalyāṇa-mitra*), a friend or teacher who helps one along the Buddhist path.

after life and age after age, may we cultivate wisdom, abandon the false and return to the true, and practice the causes and reap the fruits.

Now, this lecture-performance (*kōen* 講演), in abbreviated fashion, has five gates. First, we eulogize the benefits of the Mother of Buddhas. Second, we eulogize the benefits of wisdom. Third, we eulogize the benefits of extinguishing transgressions. Fourth, we eulogize the benefits of according with conditions (*zuien* 隨緣). Fifth, we pronounce the dedication of merit and generation of the vow.

Part 1: Eulogizing the Benefits of the Mother of Buddhas

First, as for eulogizing the benefits of the Mother of Buddhas, the *Hōhatsukyō* states: “Now, my [Śākyamuni’s] attaining buddhahood and saving sentient beings is all due to the benevolent virtue of Mañjuśrī. Among the buddhas of the past, present, and future, there are none who were not transformed by him. Just as all the infants of the world have fathers and mothers, Mañjuśrī is the father and mother on the buddha-path” (paraphrased).²⁶ The *Manjukyō* 曼殊經 states: “Vairocana Buddha and the buddhas of the four directions, long ago under Mañjuśrī, simultaneously awakened the aspiration for enlightenment.”²⁷ Moreover, we consider the *Yugaron* 瑜伽論, which states: “The initial awakening of the bodhisattvas’ aspiration incorporates well all the extraordinary good roots of the different aspects of enlightenment. Among all correct vows, this is the premier one.”²⁸

Accordingly, before Cīnasthāna [China] received the buddha-teachings, Mañjuśrī came and persuaded King Mu 穆 of Zhou 周.²⁹ Before the Land of the Sun (*nichiiki* 日域) heard of the Three Jewels, Mañjuśrī journeyed and urged the Meditation Master Huisi [to spread the teachings in Japan].³⁰ Among the lands in

26. As the main text and the interlinear comment “paraphrased” in the original indicate, Jōkei is paraphrasing here from the *Hōhatsukyō*; see T 15, no. 629, 451a14–19, for the corresponding passage in the sutra. Jōkei paraphrases this passage similarly in his *Shin’yōshō*, chapter 8, “The Gate of the Mother of Awakening” (*kakumo mon* 覺母門); see the text in SGZ 63: 350a–b.

27. It is not clear which sutra Jōkei is referring to specifically, but in the *Sutra of the Mañjuśrī of a Thousand Arms and a Thousand Bowls* (*Daijō yuga kongō shōkai Manjushiri senbi senpatsu daikyōōkyō*), Vairocana refers to Mañjuśrī as his teacher from the distant past (T 20, 1177a, 725b14–17).

28. This passage is paraphrased from the *Yugashijiron* 瑜伽師地論 (Ch. *Yuqie shidi lun*; Sk. *Yogācāra-bhūmi-śāstra*), T 30, no. 1579, 480c6–11.

29. Daoxuan’s 道宣 (596–667) *Dōsen Risshi kantsū roku* 道宣律師感通錄, compiled shortly before he died, records a revelation from a celestial informant that Mañjuśrī and Maudgalyāyana journeyed to China and converted King Mu to Buddhism (T 52, no. 2107, 436b25–26). (At that time, it was believed in China that Śākyamuni had died during the fifty-second year of King Mu’s reign, or 878 BCE; ZÜRCHER [1972, 273].) A bit later in the same text, Daoxuan reports through his celestial informant that King Mu built a temple and made offerings on Mt. Wutai, Mañjuśrī’s numinous dwelling place (437a21–26; for an English translation of this latter passage, see BIRNBAUM 1986, 125).

30. Huisi 慧思 (515–577) is considered the second patriarch of the Tiantai school and is reported in Shōtoku Taishi legends to have been an earlier incarnation of the prince.

the ten directions, compare [such precedents] and know this well: the virtue of the meritorious act of the initial cultivation [of the *bodhi*-mind] is truly great. Fortunately, we count ourselves among the ranks of Śākyamuni's disciples and have chanced to hear the name of the Mother of Buddhas. The karmic conditions for the "taking-in through great compassion" (*daihi no shōju* 大悲の摂受) are already ripe. The single thought of awakening the aspiration for enlightenment—how can we not arouse it now? We therefore chant the *gāthā* and pay reverence:³¹

The various buddhas of the three times
take the Honored Great Sage Mañjuśrī as their mother.
The initial awakening of the aspiration for all the Thus Come Ones of the ten
directions
is due to the power of Mañjuśrī's guidance.³²

Homage to the Mother of Buddhas for the Three Times, the Great Sage Mañjuśrī Bodhisattva (repeat three times).

Part 2: Eulogizing the Benefits of Wisdom

Second, as for eulogizing the benefits of wisdom, a sutra states: "Mañjuśrī said, 'I have a light, and it is called Clear Awakening (*kakuryō* 覺了). Taking this light, I shall illuminate and touch sentient beings, generate their mind of clear awakening, and quickly liberate them from birth and death.'³³ Again, "Those who chant Mañjuśrī's five-syllable [spell] recite the storehouse of eighty-thousand [teachings], perfect all merits, acquire the great *dhāraṇīs* (*dai sōji* 大総持), and attain

Elaborating on this account, various late Heian and Kamakura period texts suggest that Mañjuśrī and Shōtoku Taishi were linked as teacher and disciple through Mañjuśrī's manifestation as Bodhidharma appearing before Huisi. For example, the *Fukuro zōshi* 袋草子, composed by Fujiwara Kiyosuke 藤原清輔 circa 1157–1158, reports that Bodhidharma, in the form of a starving man, delivered a reply poem (*henka* 返歌) to Shōtoku Taishi and that Bodhidharma was a manifestation of Mañjuśrī (FUJIOKA 1995, 151). In addition, Eison's 1254 *Shōtoku Taishi kōshiki* 聖徳太子講式 indicates that when Shōtoku Taishi was in China at Mt. Heng 衡山 in his previous life as Huisi, Mañjuśrī transformed into Bodhidharma and encouraged him to spread the dharma in Japan (ISHIDA 1943, 74; for an English translation of this text, see QUINTER 2014, 199–212). A similar account to Eison's appears in the *Shasekishū* just a few decades later (WATANABE 1966, 253–54). On these points, see also OISHIO (1995, 190, 239, and 257 [supplementary note 1]).

31. *Gāthā* (Jp. *kada* 伽陀) refers to a verse, or a series of verses, in Buddhist scriptures and are often used to express praise for a particular teaching or deity.

32. This *gāthā* is a direct quote from the *Shinji kangyō*, T 3, no. 159, 305c25–26, and is also cited in Jōkei's *Shin'yōshō*, chapter 8, "The Gate of the Mother of Awakening" (SGZ 63: 350a).

33. It is not clear what sutra Jōkei is quoting from here. In the *Shin'yōshō*, chapter 8 (SGZ 63: 350a–b), Jōkei includes a slightly different version of this passage and identifies it as coming from the *Hōhatsukyō* (T no. 629), but the passage cannot be found in the *Hōhatsukyō* as we have it now.

anubodhi.³⁴ In his left hand, he hoists a sutra container with the *Prajñā* [*pāramitā-sūtra*], and in his right he clutches the sword of wisdom.³⁵ In short, he manifests these virtues.

Birth-and-death is an illusion; it takes ignorance as its foundation. *Bodhi* is *prajñā*; it takes wisdom as its nature. Without wisdom, one cannot cut off the passions. Without cutting off the passions, one cannot verify the principle. The merit of cutting off and verifying, the virtue of cause and effect—this is all the power of wisdom. How Mañjuśrī's supreme sword surpasses other [emblems of] sagehood!³⁶ Truly, now our forms are those of *śramaṇas* and our minds have faith in the true law. Even if we do not have true wisdom, we can discern cause and effect a bit. Even if the nets of doubt are many, we can occasionally clarify the nature and the aspects [of phenomena]. Know this well: these are the good deeds and expedient means of Mañjuśrī. At last, proceeding to the superior stage—again, who has that power?³⁷

We pray that in life after life we can encounter the Great Sage, that in age after age we can practice and study the buddha-teachings. Even if we long fall into the evil destinies, may we in the end unfailingly attain emancipation. We therefore chant the *gāthā* and pay reverence:

Respectfully, we pay reverence to the Great Sagely Lord,
Mañjuśrī, the Honored One with five topknots.
He emits his light of great wisdom
and widely illuminates ignorance and darkness.

34. The Japanese term used here, *anoku bodai* 阿耨菩提, is an abbreviated transliteration of Sk. *anuttarasamyakṣambodhi*, or the “perfect and full enlightenment” of a buddha. It is not clear in this sentence if Jōkei is quoting from the same scripture as in the previous sentence or from a different one, and I have not been able to identify the source of this quotation or paraphrase.

35. The term “sutra container” (*bonkyō* 梵函) originally referred to Indian sutras on palm leaves held together by boards, like a box. Mañjuśrī is often portrayed as holding up a sutra container in his left hand, and it is common to identify the sutra as the *Prajñāpāramitā-sūtra*. A sword in Mañjuśrī's right hand is also one of the bodhisattva's standard emblems. The depiction of these emblems here may be based on Amoghavajra's *Kongōchōgyō yuga Monjushiri Bosatsu hō* 金剛頂經瑜伽文殊師利菩薩法 (Ch. *Jingangdingjing yuqie Wenshushili pusa fa*), T 20, no. 1171, 707a23–26, as Jōkei's depiction of the five-syllable Mañjuśrī in *Shin'yōshō* (SGZ 63: 350b) was based on that text. But the depiction is also consistent with that in Amoghavajra's *Kongōchōgyō yuga Monjushiri Bosatsu kuyō giki* 金剛頂經瑜伽文殊師利菩薩供養儀軌 (Ch. *Jingangdingjing yuqie Wenshushili pusa gongyang yigui*; T no. 1175) and *Manjushiri Dōji Bosatsu goji yuga hō* 曼殊室利童子菩薩五字瑜伽法 (Ch. *Manshushili tongzi pusa wuzi yuqie fa*; T no. 1176), as well as in such iconographic compendia as Shingon's *Zuzōshō* 圖像抄 (T no. 3006) and *Kakuzenshō* 覺禪鈔 (T no. 3022).

36. The phrase I have translated as “surpasses other [emblems of] sagehood!” (超過余聖者歟) could alternatively be rendered as “surpasses other sages!” In the Daikōji version, the phrase simply reads: “surpasses all” (emphasis mine), replacing 余聖者歟 with 一切 (MIYAZAKI-KEN 1973, 51).

37. The “superior stage” (*shōi* 勝位) usually refers to a higher stage of Buddhist practice. I interpret the rhetorical question that closes the sentence as asking who has the power to help the practitioners advance to this superior stage, with the implied answer being Mañjuśrī. Alternatively, however, the power in question could be that of the practitioners themselves.

Homage to the Mother of Buddhas for the Three Times, the Great Sage Mañjuśrī Bodhisattva (repeat three times).

Part 3: Eulogizing the Benefits of Extinguishing Transgressions

Third, as for eulogizing the benefits of extinguishing transgressions, the [*Mañjuśrī*] *parinirvāṇa sūtra* states:³⁸ “If there are sentient beings who merely hear Mañjuśrī’s name, their transgressions from birth-and-death through twelve hundred million kalpas will be removed. Those who pay reverence and make offerings will, in lifetime after lifetime, always be protected by the might of Mañjuśrī. If one recites his name from one to seven days, Mañjuśrī will surely come to that person to explicate the true meaning. After the Buddha’s nirvana, those who hear [Mañjuśrī’s] name or see his image will not fall into the evil paths for one hundred thousand kalpas and will always be reborn in the pure buddha lands of other directions. They will see the buddha, hear the dharma, and attain the receptivity to [the dharma of] non-arising.”³⁹

Thus it was that King Ajātaśatru, taking refuge in Mañjuśrī’s virtue, knew the method for repenting heinous transgressions.⁴⁰ The Great King Aśoka sent statues of Mañjuśrī as a trace of the destruction of hell.⁴¹ For the path to extinguishing transgressions, we should turn to this deity. We therefore chant the *gāthā* and pay reverence:

Those possessing for *koṭis* and *kalpas*
the four grave and the five heinous transgressions
contemplate and revere Mañjuśrī images
and all [of their transgressions] are erased.⁴²

Homage to the Mother of Buddhas for the Three Times, the Great Sage Mañjuśrī Bodhisattva (repeat three times).

38. The passage that follows is a much-abbreviated quotation from the *Mañjuśrī Parinirvāṇa Sūtra I* (*Monjushiri hatsunehangyō*); see T 14, no. 463, 481a15–b10, for the original sutra passages and QUINTER 2010, 111–13, for an annotated translation.

39. The “receptivity to the dharma of non-arising” (Sk. *anutpattikadharmakṣānti*) refers to a state of realization in which one recognizes and accepts that all phenomena are unproduced.

40. King Ajātaśatru was said to have killed his father but received relief for this grave transgression through his connections to the Buddha and Mañjuśrī; see *Jūjū bibasha ron* 十住毘婆沙論 (T 26, no. 1521, 49a21–22).

41. This story can be found in various scriptures; see the *Sanbō kannō yōryaku roku* 三宝感應要略錄 (T 51, no. 2084, 849b6–12) for one example.

42. The origin of these four verses is unclear, but as the editors indicate (TAISHŌ DAIGAKU 2000, 159, notes 123–24), they are likely adapted from the *Monjushiri hōzō daranikyō* 文殊師利寶藏陀羅尼經 (Ch. *Wenshushili baozang tuoluoni jing*; T 20, no. 1185b, 801c27–29). I have translated the first term of the third verse as “contemplate,” amending the character *shin* 親 in TAISHŌ DAIGAKU 2000, 150, to *kan* 觀, in keeping with the verse as found in the aforementioned scripture, the edition of the *kōshiki* in KŌSHIKI KENKYŪKAI 1994, 124, and the Daikōji version (MIYAZAKI-KEN 1973, 52).

Part 4: Eulogizing the Benefits of According with Conditions

Fourth, as for eulogizing the benefits of according with conditions, now this bodhisattva has completed the causal practices and reaped the fruit.⁴³ Although he has realized great awakening, he long embraces the *icchantika* vow and still does not abandon the bodhisattva path.⁴⁴ As a result, among the six destinies he divides his forms and through the four kinds of birth he saves beings.⁴⁵ In accordance with the type [of being to be saved], he responds and manifests; his drawing-in and accepting (*injō* 引撰) is difficult to conceive. In favorable or adverse conditions, all bind their encounters distant and near [that is, form karmic bonds with Mañjuśrī from their encounters with him]. In the good gate or the evil gate, all reveal the virtues and faults of their likes and dislikes. There is no way they will not enter the gate of *bodhi*. When we widely investigate the writings of the three countries, Mañjuśrī's meritorious deeds, spiritual powers, and transformations are truly inconceivable.⁴⁶

Thus, a sutra states: "Those who slander me, those who direct anger at me, those who are haughty toward me, those who debase me—I vow to form karmic bonds with them and lead them to arouse the aspiration for enlightenment."⁴⁷ Though it may be the latter ages and an evil world, why should we doubt this matter?⁴⁸ We humbly plead: Great Sage, please transform and manifest before our eyes!⁴⁹

43. The translation of "fruit" here is based on an emendation of the character *hi* 卑 in the Shiryō Hensanjo manuscript to *ka* 果, in accordance with the Kongō zanmai'in manuscript (TAISHŌ DAIGAKU 2000, 152) and the Daikōji version (MIYAZAKI-KEN 1973, 52).

44. *Ichchantika* typically refers to beings who have cut off all good roots and lack the capacity for buddhahood. However, those who take "the *icchantika* vow" refers to bodhisattvas such as Mañjuśrī and Kannon who have vowed not to enter nirvana until all sentient beings have. For Jōkei's and other Hossō monks' doctrinal positions on the attainment of buddhahood by such "great compassionate *icchantika*" (*daihi sendai* 大悲闡提), see KUSUNOKI (1987).

45. The "six destinies" (*rokushu* 六趣) refers to the six realms of existence within the "sea of transmigration": hell-dwellers, hungry ghosts (beings with insatiable desires), animals, warring titans (Sk. *asura*), humans, and gods. The "four kinds of birth" (*shishō* 四生) are the four methods of birth for sentient beings in the six realms: birth from the womb (humans and other mammals); from eggs (for example, birds, fish, and reptiles); from moisture (or the combination of heat and cold; generally referring to insects and other small life forms whose eggs are tiny or undetectable); and from transformation, or metamorphosis (for example, gods and hell-dwellers, who are born spontaneously based on their karmic conditions).

46. After "meritorious deeds" (*zenkō* 善功), the Kongō zanmai'in manuscript (TAISHŌ DAIGAKU 2000, 152) and Daikōji version (MIYAZAKI-KEN 1973, 52) both add "expedient means" (*hōben* 方便).

47. This passage is based on the second, fourth, and fifth of Mañjuśrī's ten great vows in the *Sutra of the Mañjuśrī of a Thousand Arms and a Thousand Bowls* (T 20, no. 1177a, 726b25–27, 726c3–10). For the full text of the ten vows, see 726b10–727a28.

48. For the phrase that I have translated here as "why should we doubt this matter?" (此事何疑), the Daikōji version instead has "why should this matter be difficult?" (此事何為難); see MIYAZAKI-KEN 1973, 52.

49. Following this, the Kongō zanmai'in manuscript (TAISHŌ DAIGAKU 2000, 152) and Daikōji version (MIYAZAKI-KEN 1973, 52) both add "We therefore chant the *gāthā* and pay reverence."

The various sentient beings in the worlds of the ten directions
hear the name, see the body, and reach the light.

In addition, seeing the various transformations in accord with the type,
they all attain the inconceivable buddha-path.

Homage to the Mother of Awakening for the Three Times, the Great Sage
Mañjuśrī Bodhisattva (repeat three times).

Part 5: Pronouncing the Dedication of Merit and Generation of the Vow

Fifth, as for pronouncing the dedication of merit and generation of the vow, a sutra states: “Those who call and keep Mañjuśrī in mind, when facing the end of their lives, settled and in accordance with their hearts’ desires, shall all attain birth.”⁵⁰ [We] buddha-disciples take refuge in Maitreya’s original vow and joyfully seek birth in Tuṣita.⁵¹ That being the case, collectively we dedicate to the four debts of the dharma-realm the good roots of the three deeds [of body, speech, and mind] that we have cultivated.

We pray: may our evil deeds of body, speech, and mind be erased. May we always encounter realms of the buddha, dharma, and sangha. May we perfect true wisdom and abolish ignorance. On the evening of the end of our lives, may

50. The sutra is not named in this version, but the expanded seven-part *Monju kōshiki* identifies the sutra as the *Darani jikkō* 陀羅尼集經 (Ch. *Tuoluoni ji jing*); see GUELBERG (1997–2016, *kōshiki* no. 328, line 153). The sutra, in reference to the merits of the six-syllable Mañjuśrī mantra, notes that practitioners who “can complete 108 recitations daily, when facing the end of their lives, shall be settled and attain the sight of Mañjuśrī. In accordance with their hearts’ desires, they shall all attain birth” (T 18, no. 901, 839b13–14; see 838c15–839b24 for the full section).

51. Alternatively, the subject of this passage could be rendered as “[*This*] Buddha-disciple (*bushhi* 仏子),” referring to Jōkei himself, as Jōkei does use the term *bushhi* elsewhere to refer to himself. In keeping with the generally collective nature of *kōshiki*, however, I have rendered the phrase here and the passages that follow in the third person; see also the Kōyasan manuscript (TAISHŌ DAIGAKU 2000, 152), which adds the pluralizing marker *tō* 等 after *bushhi*.

The leap from Mañjuśrī faith to Maitreya and Tuṣita Heaven in this and the preceding sentence is a bit sudden, and the Kongō zanmai in version actually omits the references to Maitreya and Tuṣita, pointing instead to taking refuge in *Mañjuśrī*’s original vow and seeking birth simply in a “pure realm.” In keeping with this variation, the deathbed prayer that follows then becomes one of paying reverence to the Honored Manju 曼殊 (Mañjuśrī) and attaining birth in an unspecified “pure Buddha country” (see TAISHŌ DAIGAKU 2000, 152 and 306). The expanded seven-part *Monju kōshiki* shows yet another variation. There, the references to Maitreya and Tuṣita point instead to Amida and the Western Pure Land or Gokuraku 極樂 (variant designations for Amida’s Pure Land); see GUELBERG (1997–2016, *kōshiki* no. 328, lines 155–56, 159–61). That said, the passages in the five-part version used as the main text for this study and for the *Jōkei kōshiki shū* (TAISHŌ DAIGAKU 2000) are consistent with the Daikōji version as well as Jōkei’s emphasis elsewhere on Maitreya and the aspiration for birth in Tuṣita, where the bodhisattva resides. Note too that the “Mother of Awakening” chapter of *Shin’yōshō* also shows Jōkei synthesizing Mañjuśrī faith with aspiration for birth in Tuṣita Heaven (SGZ 63: 349–56).

we dwell in true mindfulness, and at the time of the closing of our eyes, pay reverence to the Honored Maitreya. Together with sentient beings, may we dwell in Tuṣita Heaven. May we fulfill the six perfections (Sk. *pāramitā*), perfect the two benefits,⁵² quickly realize *bodhi*, and widely save sentient beings!

We vow to take this merit
and extend it widely to all.
Together with sentient beings,
may we all attain the buddha-path.

Homage to the Mother of Buddhas for the Three Times, the Great [Sage Mañjuśrī Bodhisattva], who benefits [equally those in the dharma-realm].⁵³

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- SGZ Suzuki Gakujutsu Zaidan 鈴木学術財団, ed. *Nihon daizōkyō* 日本大藏經. Revised and enlarged edition. 100 vols. Tokyo: Suzuki Gakujutsu Zaidan, 1973–1978.
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52. The “two benefits” refer to those for oneself and for others.

53. The terms I have rendered in brackets in this closing homage were largely illegible in the Shiryō Hensanjo manuscript and thus reconstructed by the editors of the text in TAISHŌ DAIGAKU 2000, 151. As the final homage (and the preceding *gāthā*) were not in the Kōyasan manuscript, the alternative rendering in the Daikōji version is noteworthy (emphasis mine): “Homage to the Mother of Awakening for the Three Times, the Great Sage *Mañju[srī]*, who benefits equally *self and others* in the dharma-realm (南無三世覺母大聖文殊自他法界平等利益; MIYAZAKI-KEN 1973, 53).

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- Hosshin kōshiki* 发心講式. In JKS, 45–75.
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