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Anan kōshiki

An Annotated Translation

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Translator's Note

This is a translation of an 1829 printing of the *Anan kōshiki* 阿難講式 that was sponsored by the Sōtō nun Kankō 觀光 (1785–1868). The central lecture of this *kōshiki*, the *shikimon* 式文, has often been attributed to the medieval cleric Myōe 明恵 (1173–1232); however, this attribution is not verifiable. The 1829 edition is reproduced in full in KAWAGUCHI (2004, 79–86), which is the basis for this translation. I also consulted two other facsimiles of this text, HIRAI BUN'EIDŌ KYŌBŌ (n.d.) and AOYAMA (2003, 18–65), and a footnoted reprinting in EBIE (1986, 295–307); however, the latter three reproductions omit the final section of the colophon, which appears in KAWAGUCHI (2004). In addition, I consulted a 1936 reprinting of the Kōzanji 高山寺 Manuscript of the *shikimon* 式文 in *Misshū gakuhō*, as well as an annotated version of the Kōzanji Manuscript of the *shikimon* in NOMURA 2002, 392–408 and the NDL Manuscript (n.d.) of the *shikimon* held at the National Diet Library. I cross-checked Nomura's annotations against other manuscripts (including the reprint of 1936 and the NDL Manuscript [n.d.]). For brevity's sake, I am omitting citations for the cross-references. AICHI SENMON NISŌDŌ (2003), a video recording of a performance of the *Anan kōshiki*, was a useful reference for appreciating the performance of the ritual by contemporary Sōtō nuns.

The 1829 printing of the *Anan kōshiki* contains not only the hymns and sermons performed by the assembly but also the compilers' stage directions and comments. In the original text, the hymns and sermons appear in larger script while the stage directions and comments are in half-size characters. In my translation, the stage directions and comments appear in italics, while my interpolations are in brackets.

Translation

LIST OF NAMES

(Name of the temple.)

Performed on (*insert day and month*).

The pure assembly offering the *Anan kōshiki*:

Shikishi 式師 [officialant]

(*name*) *oshō* 和尚 [master]

Baishi 唄師 [cantor]

(*name and title*)

Shōkō 焼香 [incense]

(*name and title*)

Shasui 洒水 [pure water]

(*name and title*)

<i>Sange</i> 散華 [scattering flowers]	(name and title)
<i>Santō</i> 讚頭 [hymn leader]	(names and titles of two persons)
<i>Sange</i> 散華 [scattering flowers]	(name and title)
<i>Bonnon</i> 梵音 [Indian melody]	(name and title)
<i>Shakujō</i> 錫杖 [monk's staff]	(name and title)
<i>Saimon</i> 祭文 [consecration]	(name and title)
<i>Inō</i> 維那 [master of ceremony]	(name and title)

They all assemble in a dignified manner and wait listening for the sound of the bell.

(Insert day and month.)

Respectfully stated by (*name*), the resident monastic.

On this day, right before the start of the ceremony, the hall has been adorned, and the offerings have been prepared. Then the great bell is rung down three times. The assembly lines up in front of the hall. The inō strikes the hand bell and all bow deeply to each other. Then they all enter the hall, starting with the officiant. They arrive at their seats according to the designated order. They perform three prostrations on their bowing cloths and kneel on the cloths. The inō collects her bowing cloth, advances, bows to summon the three persons who will purify the hall, and returns to her seat. The three each perform one prostration and collect their bowing cloths. Together, they step forward in front of the table.¹ They stand lined up, each holding a ritual implement.² The inō strikes the large bell twice and begins to chant the gāthā.³ After two verses [of the gāthā], the assembly joins in for three repetitions of the gāthā. The three persons circumambulate the hall once.

Sange no ge 散華偈 [*Gāthā of Scattering Blossoms*]

We scatter blossoms to adorn the ten directions
 We scatter a curtain of precious blossoms
 We scatter precious blossoms in the ten directions
 To pay homage to all tathāgatas.⁴

After the three persons finish their circumambulation, they set down the implements with a bow and return to their seats. They each spread their bowing cloths, perform a prostration, and sit down. The inō then performs a bow to summon the two hymn leaders to come up, and she returns to her seat. The hymn leaders each

1. For this ritual, a table has been placed in front of the altar. It serves to hold ritual implements and offerings; see MROSS (2007, 55).

2. That is, incense, pure water, and flower petals, respectively; see ARAI (2000, 123; 2008, 196); and MROSS (2007, 54–55).

3. In practice, the bell is struck loudly twice and then a third time to muffle the bell's ringing.

4. Adapted from the *Flower Garland Sūtra* (Ch. *Dafanguang fo huayan jing*; Jp. *Daihōkō butsu kegon kyō* 大方廣佛華嚴經, T 9, no. 278, 435a5–6; see also MROSS 2007, 56).

perform one prostration, pick up their bowing cloths, and together step forward in front of the table. They each take two cymbals and stand to the east and west, respectively, facing each other. The person in the east first begins to chant the hymn of praise. After the syllables “sō gya” the assembly joins in the chanting. When they have finished one recitation, they play the first part of the cymbal piece interspersed with the ring of the gong; after the second recitation, they perform the second cymbal piece interspersed with the ring of the gong; and after the third chanting, they perform the third cymbal piece interspersed with the ring of the gong. When they are finished with the three repetitions, they set the cymbals down with a bow and return to their seats. They spread their bowing cloths, perform one prostration, and take their seats.

Shichisan 四知讚 [*Praise of the Four Wisdoms*]

On ba sa ra ta ba sō gya ra ka [Sk. *Om vajra sattva saṃgrahāḍ*;
Assisted by Kongōsatta's (perfected mirror wisdom)]

Ba sa ra ra tan na ma to tan ran [Sk. *Vajra ratnam anttarām*;
We attain unequalled Kongōhō's (wisdom of equality)]

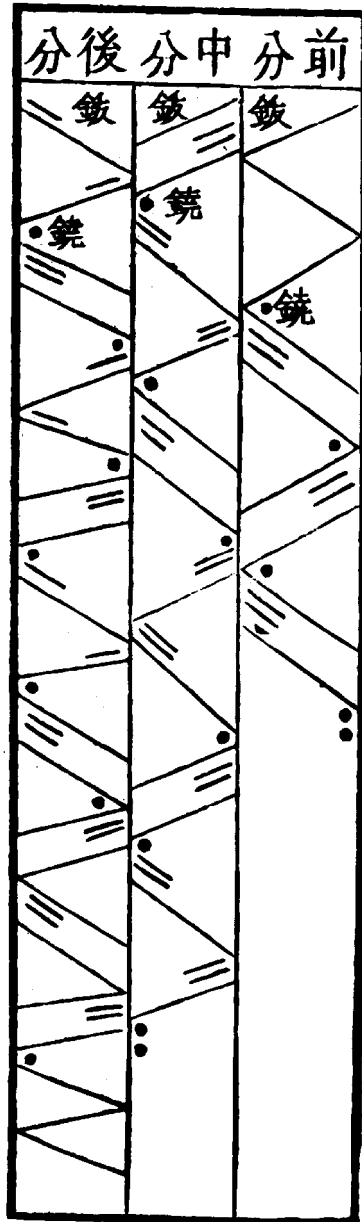
Ba sa ra dara ma gya ya da [Sk. *Vajra dharma gātanaiḥ*;
Singing the praises of Kongōhō's (wisdom of wondrous perception)]

Ba sa ra gya ma gya ro ha ba [Sk. *Vajra karma karo bhava*;
We wish to perfect Kongōgō's (wisdom of compassionate action)].⁵

Nyōhachi no zu 鏡鉞図 [*Gong and Cymbal Notation*]

After the hymn of praise is finished, the inō bows to summon the officiant and then the person who recites the saimon. The officiant proceeds to the front, offers incense, and performs three prostrations, offers rice gruel and performs three prostrations, offers tea and sweets and performs three prostrations, and then takes her bowing cloth and returns to her seat. Then the person who will recite the saimon advances to the front to offer incense. She spreads her bowing cloth, performs three prostrations, and kneels on the bowing cloth. She passes the text through the fragrance of the incense before she reads it. When she is finished, she collects her bowing cloth and returns to her seat.

5. The “Praise of the Four Wisdoms” is a standard element of the Japanese *shōmyō* repertoire. It can be performed in transliterated Sanskrit or in Chinese. Here the hymn of praise is performed in Sanskrit, but my translation in parentheses is based on the Chinese verse; see also MROSS (2007, 57).



鏡鈸圖

FIGURE 1. Notation of the cymbal-and-gong piece in three parts. The lines indicate the cymbal strikes and the black circles the strikes of the gong (Aichi Senmon NISODŌ 2003, 26; reproduced with permission of Aichi Senmon Nisōdō).

Saimon 祭文 [Consecration]

Today on (*day and month*), we *bhikṣuṇīs*, including so-and-so and others, [who are followers of] the teachings transmitted [by the Buddha], respectfully offer incense, flowers, tea, and sustenance in honor of the truth of [Ānanda's] minutely dividing his body [while floating in a boat] on the Ganges. Per chance we have heard [the following]:⁶ the Venerable had a perfectly beautiful face like the moon, eyes like lotus blossoms, and the thirty marks.⁷ He memorized all the sermons that he heard over the course of fifty years. He was assured that he would become [a Buddha by] the name of [Tathāgata-King Whose] Wisdom [Freely Penetrates the] Mountains and Seas.⁸ When he attained enlightenment, he was like a supernormal teacher. He was the wonder child of Śuklodana and a truly trained attendant. He begged for milk at the Brahmin's house.⁹ He became the anvil for [Vimalakīrti's] hammer.¹⁰ He transmitted the [Buddha's] order to hell.¹¹ He shunned the ordinary and strove for the sacred. He summed up the most refined teachings into one word.¹² He dispelled the three doubts of the monastic assembly. He fell into the river of desire with the Mātāṅgi girl.¹³ He

6. This opening of the *saimon* follows a formulaic format common to Sōtō *kōshiki*; see MROSS (2007, 64).

7. Adapted from Zhiyi's (538–597) *Miaofa lianhua jing wenju* 妙法蓮華經文句 (Words and phrases of the *Lotus Sutra*; T 34, no. 1718, 18b27–28). Ānanda's "thirty marks" are similar to the Buddha's thirty-two marks, which additionally include the fleshy protuberance on the crown of the head and the white tuft of hair between the eyes (EBIE 1986, 305).

8. The Buddha predicts in the ninth chapter of the *Lotus Sutra* (Ch. *Miaofa lianhua jing* 妙法蓮華經) that Ānanda will become a Buddha called Tathāgata-King Whose Wisdom Freely Penetrates the Mountains and Seas (T 9, no. 262, 29c14–27; EBIE 1986, 305).

9. The third chapter in the *Vimalakīrti Sūtra* (Ch. *Weimojie suoshuo jing* 維摩詰所說經) describes an incident in which Vimalakīrti scolds Ānanda for having gone out to beg for milk for the ailing Śākyamuni (T 14, no. 475, 542a01–25; WATSON 1997, 49–51).

10. In the *Vimalakīrti Sūtra*, Ānanda refuses to visit the ailing Vimalakīrti because the latter once chided him for misunderstanding the Buddha's illness and begging for milk. Because no one can match Vimalakīrti's wisdom, all refuse to see him, except for Mañjuśrī. Therefore, Zhiyi writes in his *Weimo jing lue shou* 維摩經略疏, a commentary on the *Vimalakīrti Sūtra*, that the various bodhisattvas are to Vimalakīrti as anvils are to hammers, but that Mañjuśrī and Vimalakīrti are like two hammers (T 38, no. 1778, 650a11–13)—in other words, they are an even match.

11. This possibly refers to the *Dafangbian fo baoen jing* 大方便佛報恩經 (Great skillful means sutra on the Buddha's repayment of kindness), in which Ānanda visits Devadatta in Avici Hell (T 3, no. 156, 148b04–c03).

12. The meaning of this phrase is not entirely clear. It may simply refer to Ānanda's exceptional preaching skills. Alternatively, it might also refer to Ānanda's habit of speaking fast. He is said to have been able to utter eight words in the time that an ordinary person spoke one (MALALASEKERA 1937, 263).

13. The Mātāṅgi girl story is described in the *Śārdūlakarṇa Avadāna* and has been translated into Chinese several times. Such translations, according to the *Śārdūlakarṇa Avadāna*, include An Shigao's 安世高 (d. 168 CE) *Foshuo modengnü jing* 佛說摩鄧女經 (T 14, no. 551), and *Foshuo*

opened the secret texts of the Seven Marks and the Eight Returns.¹⁴ He surprised King Ajātaśatru of Maghada in a dream, divided his body into four parts, and left [his remains] as relics.¹⁵ Had he not assisted Mahāprajāpatī with her wish, how could we have followed this lesser *śrāvaka*'s example? We wish that he who transformed himself to enter the cave through the keyhole and received the robe by knocking down the flagpole take pity on us who carefully adhere to the Eight [Rules of] Reverence and Eight Renunciations and who bear the Five Defilements and Five Hindrances.¹⁶ We often bow to the solitary stupa on Mount

modengnü jixing zhongliushi jing 佛說摩登女解形中六事經 (T 14, no. 552) by an unknown translator. Another version of the narrative is found in the *Śuraṅgama Sūtra* (Ch. *Da foding rulai miyin xiuzheng liaoyi zhupusa wanxing shoulengyan jing* 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經, T 19, no. 945, 106c09–c16, 122a01–a10, 133a13–a20). The versions found in the first two texts and the latter differ significantly. In the first two, based on the *Śārdūlakarṇa Sūtra*, the Mātāṅgi girl is a young woman who falls in love with Ānanda after she gives him water when he is collecting alms. She convinces her mother to entice Ānanda with a spell so that the girl can become his wife, but the Buddha protects Ānanda from the spell. The girl pleads with the Buddha to let him become Ānanda's wife, but the Buddha convinces her to shave her head and join the order. He preaches to her about the impurity and impermanence of the human body, and upon hearing these teachings, she becomes an arhat. In the *Śuraṅgama Sūtra* version of the narrative, however, the Mātāṅgi girl is a prostitute who seduces Ānanda with a spell obtained from Brahma's Heaven. The Buddha counters her spell with the *Śuraṅgama mantra*, which saves Ānanda from the girl while instantly converting her. She becomes an accomplished nun by the name of Prakṛti (or "nature;" Jp. *shō* 性) while Ānanda continues to struggle with coming to terms with his transgression.

14. This reference is from *Śuraṅgama Sūtra* (T 19, no. 945, 106a01–02).

15. This reference is possibly adapted from An Faqin's 安法欽 (late third to early fourth centuries) translation of *The Story of King Aśoka* (Ch. *Ayuwang zhuan* 阿育王傳, T 50, no. 2042, 116a03–b10).

16. The flagpole allusion comes from the traditional Zen lore surrounding the dharma transmission from Māhākāśyapa to Ānanda. When asked by Ānanda whether he had been given anything by Śākyamuni other than the golden robe, Māhākāśyapa tells Ānanda to knock down the temple flagpole. See case 22 in Huikai's 慧開 (1183–1260) koan collection, *The Gateless Gate* (Ch. *Wumen guan* 無門關, T 48, no. 2005, 295c12–21) and Keizan Jōkin's 瑩山紹瑾 (1264–1325) biography of Ānanda in his *Record of the Transmission of the Light* (Jp. *Denkōroku* 傳光錄, T 82, no. 2585, 346b26–348b19). Regarding the keyhole allusion, Keizan's text also describes the first Buddhist council. According to Keizan, Ānanda transforms and enters through the keyhole into the cave where the council is being held.

The Eight Rules of Reverence—also known as the Eight Heavy Rules—are precepts kept only by nuns, stipulated by the Buddha as a condition for the admission of women to the monastic order (SOOTHILL and HODOUS 2005, 37). The Eight Renunciations refer to eight transgressions that nuns vow not to commit under penalty of expulsion. The first four are identical to those of monks (pertaining to killing, stealing, sexual misconduct, and lying). However, the latter four renunciations are unique to nuns and concern sexual transgressions with monks or laymen (see SOOTHILL and HODOUS 2005, 38, 183). The Five Impurities associated with the cyclical decline during the Kalpa of Persistence include the following: decay, shortened lifespans, mistaken views, increasing passions and delusions, and thus increasing suffering. The Five Hindrances

Sumeru and yearn from afar for the remains of his body, which he divided [as he was crossing] the Ganges [by boat].¹⁷ We now offer a trifle of sustenance. It is a plain and inconspicuous meal. We wish that the great teacher may take pity on us and accept our humble offerings. May he please delight in them.

As for the new printing of the Anan kōshiki, the shikimon was composed by Myōe Shōnin. The nun Kankō asked me [Kōsen], to compose the saimon so that together we may contribute a trifling drop of praise to the ocean of virtue.

Kaiunzan Kōsen on the fifth month of the year of tsuchinoto ushi [1829].

When the saimon is finished, the inō strikes the large bell twice and begins to recite the Gāthā of Communal Obeisance. After two lines, the assembly joins in.

Sōrai no Ge 総礼偈 [*Gāthā of Communal Obeisance*]

Originally there was dharma to transmit;
 After it was transmitted, it became no dharma.
 Each person should realize their self-nature;
 Once that realization occurs, there is nothing that is no dharma.¹⁸
 We take refuge and bow to the great teacher Ānanda. Descend into this hall,
 take pity on us, and accept these offerings.
 Three prostrations

Bonbai 梵唄 [*Indian Song of Praise*]

After the prostrations, the assembly kneels. The inō bows to the cantors and then to the three persons who will scatter flowers, and then she takes her seat. The cantors advance to the front, offer incense, perform three prostrations, and sit down on their bowing cloths. Before chanting the song, they strike the handbell three times. For each segment, the handbell is struck once, except for the fourth segment when it is struck twice. After they are finished, they return to their seats, spread their bowing cloths, and kneel.

afflicting women are as follows: the inability to become a Brahma, Indra, Māra, Cakravartin, or Buddha (see SOOTHILL and HODOUS 2005, 122, 129; EBIE 1986, 306).

17. Indra's Heaven, Trāyastriṃśa, is considered to be located on the peak of Mount Sumeru. According to the *Anan kōshiki's shikimon*, it is one of four places where parts of Ānanda's relics were enshrined after Ānanda immolated himself while crossing the Ganges.

18. This *gāthā* consists of a verse attributed to Ānanda on the occasion of his dharma transmission to his successor, the third patriarch. See, for example, Yongming Yanshou's 永明延壽 (904–976) *Record of the Axiom Mirror* (Ch. Zongjing lu 宗鏡錄, T 48, no. 2016, 937c29–938a01). Most other *kōshiki* use a standard *gāthā* or a variation thereof (see Mross 2007, 67–68).

The body of the Tathāgata, excellent in form, in this world....¹⁹

Sanbonjaku 散梵錫 [*Scattering Blossoms, Indian Melody, and Monk's Staff*]

Seeing that the cantors have returned to their seats, the three people who will offer the *gāthās* of *Scattering Blossoms*, the *Indian Melody*, and the *Monk's Staff*, respectively, take the plate with petals and the monk's staff from the table. They come to the front and line up. The person who scatters blossoms chants [the first verse of] the *gāthā*. Then the other two follow along in harmony. In the cases of the *gāthās* of the *Indian Melody* and the *Monk's Staff*, the respective leader each chants [the first verse of] their *gāthās*, and then the other two join in.

Sange no ge 散華偈 [*Gāthā of Scattering Blossoms*]

(Solo) We wish in this hall

(Together) to offer incense and flowers to the Buddha. (*Scatter blossoms.*)

(Solo) In heaven and earth, this world, Tamonten's abode,

(Together) Bonten's transient mansions, any heaven, or the ten directions,
there is no one.²⁰

The heroic king of bulls,²¹ the great *śrāvaka*,

19. This chant, which is also known as *Nyorai bai* 如来唄 (Song of praise of the Tathāgata), is based on a verse from the *Śrīmālādevī Siṃhanāda Sūtra* (Ch. *Shengman shizhou yicheng dafangbian fanguang jing* 勝鬘師子吼一乘大方便方廣經), recited by Queen Śrīmālā and her attendants. In contemporary performances, Sōtō nuns tend to replace the *Nyorai bai* with a hymn known as the *Nyorai baimon* 如来唄文, which consists of eight lines from the same passage of this scripture:

The body of the Tathāgata, excellent in form,
Is unequaled in this world,
Being incomparable and mysterious;
Therefore, we now honor you.

The Tathāgata's form is inexhaustible
And likewise his wisdom.
All things eternally abide [in him].

Therefore, we take refuge in him. (Translation in PAUL 2004, 10; T 12, no. 353, 217a24–27)

In contrast to the *Nyorai baimon*, the *Nyorai bai* uses only the first one-and-a-half lines of this passage, but the melody is far more complex and technically difficult and takes longer to chant in full. Abbess Aoyama indicated in a personal communication that the nuns opted for the *Nyorai baimon* in order to shorten the duration of the performance. For more information on the history of the *Nyorai baimon* and the *Nyorai bai*, see MROSS (2007, 68–69).

20. This verse is from Vasubandhu's *Abhidharmakośa* (Ch. *Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T 27, no. 1545, 890b25; or Ch. *Apidamo jushe lun* 阿毘達磨俱舍論, T 29, no. 1558, 95b21).

21. Epithet for the Buddha.

Searching the earth or the mountain forests, nobody equals him.²²
We offer incense and flowers to the Buddha. (*Scatter blossoms.*)
(*Solo*) We wish that the merit
(*Together*) May benefit everyone.
May we and all living beings
Together attain the Buddha way.²³
(*Scatter blossoms.*) We offer incense and flowers to the Buddha.²⁴

Bonnon no ge 梵音偈 [*Gāthā of the Indian Melody*]

(*Solo*) The most wonderful blossoms in the ten directions,²⁵
(*Together*) we scatter everywhere in the lands of the ten directions.²⁶
We offer them to the Venerable Śākyamuni.
We offer them to all Tathāgatas.
(*Solo*) Innumerable lotus flowers have issued forth.
(*Together*) The appearance of these flowers is exquisitely wonderful.²⁷
We offer them to the scriptures of the Great Vehicle.
We offer them to all bodhisattvas.²⁸

Shakujō no ge 錫杖偈 [*Gāthā of the Monk's Staff*]

(*Solo*) Grasping the monk's staff in our hands,
(*Together*) We wish sincerely that all living beings
Will prepare a Great Alms Assembly,
Manifest the true way,²⁹
And make offerings to the Three Treasures.
May they prepare a Great Alms Assembly,
Manifest the true way,
And make offerings to the Three Jewels.
(*Scatter blossoms and shake the monk's staff three times.*)
(*Solo*) With a pure mind,
(*Together*) We make offerings to the Three Treasures.
Awakening a pure mind,

22. From Vasubandhu's *Abhidharmakośa* (T 27, no. 1545, 890b25–26 or T29, no. 1558, 95b22).

23. From the *Lotus Sutra* (T 9, no. 626, 24c21–22).

24. See MROSS (2007, 70–71).

25. From the *Flower Garland Sutra* (Ch. *Dafanguangfo huayan jing* 大方廣佛華嚴經, T 10, no. 279, 74a15).

26. From the *Flower Garland Sutra* (T 10, no. 279, 74b01).

27. From the *Flower Garland Sutra* (T 10, no. 279, 74a27–28).

28. See MROSS (2007, 71).

29. From the *Flower Garland Sutra* (T 10 no. 279, 70c07–08).

We make offerings to the Three Treasures.
 Wishing for a pure mind,
 We make offerings to the Three Treasures.
 (*Solo*) All Buddhas of the Triple World
 (*Together*) Have held a monk's staff,
 Made offerings to the Three Treasures.
 Therefore we bow our heads to them.
 They have held a monk's staff,
 Made offerings to the Three Treasures.
 Therefore we bow our heads to them.
 They have held a monk's staff,
 Made offerings to the Three Treasures.
 (*Scatter blossoms and shake the monk's staff three times.*)
 We seek refuge by reverencing and making offerings
 To the Great Teacher Ānanda.
 May he have pity on us, accept our offerings, and protect this great assembly.
 (*Shake the monk's staff three times.*)³⁰
*The three persons return to their seats together. Then the inō summons the
 officiant with a prostration and returns to her seat.*

Shikimon 式文 [Lecture]

The officiant advances to the front, offers incense, performs three prostrations, and kneels on the bowing cloth. The bell is run three times, and she recites the lecture. The inō leads the recitation of the gāthās. When the gāthās are finished, all members of the assembly bow three times.

Homage to the Great Teacher Ānanda, who honored the teachings. May we encounter him in all our lives. (*Repeat gāthā three times.*)³¹

30. See Mross (2007, 72–73).

31. Earlier manuscripts of the *Anan kōshiki* consist only of the *shikimon* proper and begin with the following line (that is, “I reverently address...”). Such versions omit the instructions in the preceding paragraph and the thrice-repeated invocation of Ānanda. The Kōzanji manuscript follows the title, *Anan sonja kōshiki* 阿難尊者講式, with the words: “Compiled for nuns by Myōe Shōnin, the founder of Kōzanji.” The Shōrin’in and NDL manuscripts are titled *Anan kōshiki*. Both contain the following attribution: “Recorded for the nuns at Saiin.” All three manuscripts begin the *shikimon* with the instructions, “*hōyō tsune no gotoshi* 法用常の如し” (NOMURA 2002, 392, 396), which indicates that the *shikimon* was preceded by four standard chants: a song of praise, the *gāthā* of scattering flowers, the *gāthā* of the Indian melody, and the *gāthā* of the monk's staff (see GUELBERG 1999, 31–32). Kankō, in her printed edition, includes the entire opening ritual.

A comparison between the various manuscripts of the *shikimon* supports Kankō's claim that she copied the Kōzanji manuscript. Her version generally follows the Kōzanji manuscript, but in some instances she appears to have corrected scribal errors based on her meticulous knowledge of the Buddhist canon. I have indicated variant versions in several footnotes below in order to

I reverently address the great teacher Śākyamuni, whose blessings are vast; the eighty-thousand and twelve holy expedient and true teachings;³² Ānanda, who served the Tathāgata;³³ and everything in the realm of the Three Treasures, saying: by dyeing one thread the color changes.³⁴ All beings will attain benefits according to their karma. When inquiring about the causal stage of the Buddhas, even in the cases of an ordinary man or a sinner, [we know that] the true body of all sentient beings has the seed of Buddhahood and natural virtues. When an ordinary man advances, he will attain sagehood. When a sinner practices, natural virtues manifest themselves. When he begins to advance, he will encounter the Buddhist teachings and achieve ordination. If he completes this practice, he will fulfill the ten stages, and become a Buddha. Now, we have already encountered the Buddhist teachings and taken the tonsure. Won't we ultimately attain the ten stages and become Buddhas? When we think of the karmic conditions that allowed us to take the tonsure and hear the dharma, it is none other than the blessed result of Ānanda's three requests. Therefore, we repay our infinitely great debt of gratitude by performing a lecture. (*Add to this supplication on your own.*)³⁵

This assembly has a special purpose and is not like an ordinary one. It focuses on praising Ānanda's virtues and repaying our infinite debt of gratitude.³⁶ First, we would like to explain that women should certainly repay their debt of gratitude to Ānanda, then we will praise Ānanda's great virtues, and finally we will praise the depth of our gratitude toward Śākyamuni.

As for women being obligated to repay their debt of gratitude, the fact that women can take the tonsure is due to the zealotry of Ānanda's request. If Ānanda had not asked three times, even if we had met the Buddhist teachings, we would never have been able to take the tonsure. Necessarily, in order to acknowledge and repay him for our debt of gratitude, we should praise his virtues and prostrate ourselves before his image. In the various regions of India,

document Kankō's general adherence to the Kōzanji manuscript, as well as the places in which she deliberately chose to amend the manuscript.

32. The number "eighty-thousand and twelve" refers to the Buddha's many teachings described in the *Lotus Sutra* as the "storehouse of eighty-four thousand doctrines, the twelve divisions of the sutras" (WATSON 1993, 179; see also T 9, no. 262, 34b02–03).

33. Ānanda here is indicated in the Kōzanji and Shōrin'in manuscripts by "Anan" 阿難, whereas "Ananda" 阿難陀 appears in the NDL manuscript (NOMURA 2002, 396).

34. Kankō's version follows the Kōzanji and Shōrin'in manuscripts, which begin this sentence with 夫レ (*sore*), while the NDL manuscript has 厥レ (*sore*) (NOMURA 2002, 396).

35. With regard to this aside by the compiler or copyist, Kankō's version is identical to the wording of the Shōrin'in and NDL manuscripts, whereas the Kōzanji version contains an additional 也 (NOMURA 2002, 396).

36. Kankō's version of this sentence is identical to the wording of the Shōrin'in and NDL manuscripts; the Kōzanji manuscript includes an additional 者 (NOMURA 2002, 396).

female renunciants paid homage to the stupa of Ānanda on the six monthly days of abstinence. There were so many people coming and going that it was like a busy market place. According to the *Dafangbian fo baoen jing*, the Buddha said to Gautamī, “In the future, *bhikṣus*, *bhikṣuṇīs*, and all women should always certainly and sincerely contemplate their debt of gratitude toward Ānanda.³⁷ They should invoke his name, sing his praises, and make reverent offerings to him. If that is not always possible, they should [at least] be mindful and not forget it during the six watches of the day and night. Moreover, if a woman wishes to obtain good fortune, on the eighth day of the second and eighth months,³⁸ she should mindfully adhere to the Eight Pure Precepts and practice abstinence during the six watches of the day and night.³⁹ Ānanda will then use his supernormal power to respond to and protect her. She will soon see her prayers fulfilled.”⁴⁰ Therefore, great teacher Ānanda, remember your original vow and grant us clear evidence [of the Buddha’s truth].⁴¹ Thus, we should first praise him with a *gāthā* and then perform prostrations to him.⁴² We recite this verse:

Take refuge in Ānanda, Guardian of the Dharma,
 The great teacher of women’s ordination.
 Through your great supernormal and expedient power,
 We wish that you may swiftly grant us fulfillment.
 Pay homage to, seek refuge in, and bow to the great teacher Ānanda.
 (*Three prostrations.*)

37. The original text of the *Dafangbian fo baoen jing* does not contain the word *bhikṣu*.

38. With regard to the dates, the Kōzanji manuscript instructs, “on the fourth day of the eighth month.” On the other hand, the Shōrin’in and NDL manuscripts instruct, “eighth day of the eighth month” (NOMURA 2002, 393, 396). Kankō may have consulted another manuscript or simply corrected this obvious error based on her knowledge of the *Dafangbian fo baoen jing*. We know that she was familiar with the original passage given her citation in her inscription of her 1827 painting of Ānanda. The painting is reproduced in KAWAGUCHI (2004, 78).

39. The Eight Precepts (Ch. *ba jiezhai* 八戒齋; Jp. *hachi kaisai*) are not to be confused with the Eight Rules of Reverence for nuns. The Eight Precepts, undertaken by male and female monastics alike, comprise the following: no killing; no stealing; no sexual misconduct; no lying; no consumption of alcohol; no wearing of cosmetics and adornments, dancing, or listening to music; no sleeping on high and ornate beds; and no eating after noon (SOOTHILL and HODOUS 2005, 36–37).

40. According to the *shikimon*, this instruction to Gautamī (that is, Mahāprajāpātī) was adapted from the *Dafangbian fo baoen jing* (T 3, no. 156, 154b02–11)—which mentions only nuns and virtuous women, not monks. Another notable difference is that the *Dafangbian fo baoen jing* reads, “If a woman wishes to obtain auspicious karma in calm tranquility....” This version, on the other hand, reads, “If a woman wishes to obtain good fortune....”

41. Kankō’s version of this sentence is identical to the Kōzanji manuscript. The Shōrin’in and NDL manuscripts omit the terms 云云 and 必垂 (NOMURA 2002, 396).

42. Kankō’s version of this sentence is identical to the Kōzanji and Shōrin’in manuscripts, which read 伽陀. The NDL manuscript has 加陀 (NOMURA 2002, 396).

Next we will praise Ānanda's many virtues. There are four of them. First, we praise his physical beauty. Second, we praise his excellence as an attendant. Third, we praise the excellence of his having heard all [the Buddha's teachings]. Fourth, we praise his excellence in abandoning his body. As for first praising his physical beauty, Ānanda was called "joy."⁴³ That is because those who beheld his noble features were all delighted. The Venerable was the grandson of King Simhahanu, the second son of King Śuklodana, the nephew of Śuddhodana, and the cousin of the World Honored One. In that country, he was not a person of inferior caste.⁴⁴ On the day he was born, his father, the king, proclaimed: "A boy has been born. May the country rejoice!" Therefore, he was called 'joy.'⁴⁵ At the council, Ānanda took the high seat. His physical beauty completely resembled the Buddha. The assembly was filled with doubt whether the Buddha had appeared a second time, whether a Buddha from another direction had come, or whether Ānanda had become a Buddha.⁴⁶ "When he recited 'have I heard,' these three doubts were dispelled."⁴⁷ The *Middle-Length Āgama Sūtra* [Ch. *Zhong ahan jing* 中阿含經] says: "When they heard Ānanda preach a lot or a little, they could not but be filled with joy."⁴⁸ When they saw his appearance, whether walking, standing, sitting, or lying down, they were all filled with joy. When he was on the lion seat during the compilation of the Buddhist canon, [Mahā]kāśyapa and the assembly sang his praises with this *gāthā*.

43. Kankō's version of the phrase "as for first praising his physical beauty" is identical to the Kōzanji manuscript, which contains the character 者, which the Shōrin'in and NDL manuscripts omit (NOMURA 2002, 396).

44. This is from *Miaofa lianhua jing wenju* (T 34, no. 1718, 15b28). Kankō's version of "the Venerable was the grandson of King Simhahanu" is identical to the Shōrin'in and NDL manuscripts. The Kōzanji manuscript adds 也 (NOMURA 2002, 396). This may be an instance in which Kankō rectified the addition contained in the Kōzanji manuscript based on her familiarity with the original text of the *Miaofa lianhua jing wenju*. In the *Miaofa lianhua jing wenju*, the phrase "not ... of inferior caste" appears in the gloss for Aniruddha, the Buddha's and Ānanda's cousin and one of the major ten disciples of the Buddha.

45. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b05–b06). This entire section and all other references in the *shikimon* to the *Miaofa lianhua jing wenju* come from Zhiyi's commentary on the opening chapter of the *Lotus Sutra*; such references include, for example, Zhiyi's explanation of the phrase "thus have I heard" and his gloss for "Ānanda" (as a member of the assembly). It should be noted, additionally, that the *Miaofa lianhua jing wenju* contains no explicit reference to the prophecy of Ānanda's Buddhahood, which is prominent in the ninth chapter of the *Lotus Sutra*. This omission may explain why the *shikimon*—alluding so frequently to the *Miaofa lianhua jing wenju*—does not directly mention this important aspect of the lore surrounding Ānanda.

46. Kankō's version of "the assembly was filled with doubt" is identical to the Kōzanji manuscript. The Shōrin'in and NDL manuscripts have 主 ("principal"), an obvious corruption of 生 ("generate") (see for example NOMURA 2002, 394, 396).

47. Adapted from *Miaofa lianhua jing wenju* (T 34, no. 1718, 4a06–08).

48. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b09–10).

Therefore we should recite this *gāthā*, sing his praises, and bow to him. We recite this verse:

His face is like the pure full moon.
 His eyes are like blue lotus flowers.
 The water of the great ocean of the Buddha-dharma
 Courses through Ānanda's mind.⁴⁹
 Pay homage to, seek refuge in, and bow to the great teacher Ānanda.

Second, we sing the praises of his excellence as an attendant. The Great Scripture [the *Nirvana Sutra*] says: “When the Buddha was searching for an attendant, his heart was set on Ānanda. It was like when the [rising] sun shines upon a western wall.”⁵⁰ When the Buddha sought an attendant, the five hundred arhats all recommended Ānanda. When Ānanda was taught the Buddhist teachings, the assembly rejoiced. He was born on the eighth day of the fourth month, the day that the Buddha attained enlightenment. He served the Buddha for twenty-five years. He did not deviate from the will of the Buddha and was like his shadow. When the King Ajātaśatru released a mad elephant, which he kept as a treasured possession, in order to harm the Buddha, the five hundred arhats flew off into the sky; only Ānanda stayed by the Buddha's side.⁵¹ He followed the Buddha to the dragon king's palace without developing a defiled mind when he encountered the dragon king's daughters. Even when he was assailed by afflictions, they could not reach him.⁵² When the Four Heavenly Kings each offered the Buddha a bowl,

49. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b27–29). The *gāthā* also appears in the *Dazhidulun* 大智度論 (T 25, no. 1509, 84a18–19). Kankō's version is the same as the Shōrin'in manuscript, which reproduces the *Miaofa lianhua jing wenju* correctly here. Departing from the Shōrin'in manuscript (and Kankō's version), for the term “courses through,” the Kōzanji manuscript has 注 instead of 入. For the term “mind,” the NDL manuscript has 思 instead of 心 (see for example NOMURA 2002, 396). This may be another instance in which Kankō used her knowledge of the *Miaofa lianhua jing wenju* to amend—in her version—scribal errors in the Kōzanji manuscript.

50. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 14a22–23). Zhiyi, in this instance, uses 涅槃云 (“the *Nirvāna* [Sūtra] says”), whereas the *Anan kōshiki* has 大經云 (“the Great Sutra says”). However, Zhiyi's commentary generally refers to the *Nirvana Sutra* as the “Great Sutra” (a total of thirty-nine times), whereas “*Nirvāna* [Sūtra]”—as such—appears only five times. The citation appears in the *Nirvana Sutra* (Ch. *Daban niepan jing* 大般涅槃經, T 12, no. 374, 601a22–28 and T12, no. 375, 849b20–25). For an English translation of the passage in the *Nirvana Sutra*, see YAMAMOTO (2007, 486). This passage in the *Nirvana Sutra* describes Ānanda's selection as the Buddha's attendant. The Buddha's senior disciple, Maudgalyāyana, recognizes that he is too old to serve as the Buddha's attendant. He enters a meditative state and reads the Buddha's mind, which allows him to see “that the Tathāgata's mind was set upon Ānanda, just as when the sun first rises and shines upon a western wall” (YAMAMOTO 2007, 486).

51. See for example *Zabaozang jing* 雜寶藏經 (T 4, no. 203, 488c26–28).

52. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b24–26).

the Buddha stacked them up and fused them into one bowl.⁵³ This bowl was very large and heavy, but Ānanda rejoiced. He never tired of carrying the Buddha's belongings.⁵⁴ The Buddha did not forget his meritorious service. In the end when the Buddha passed into *parinirvāṇa*, he grasped Ānanda's hands as he uttered his prediction that there would be five hundred Buddhas.⁵⁵ The assembly of devas and humans wept when they saw this. Their [lamenting] voices moved the entire universe. Ānanda was endowed with the eight mysterious powers and surpassed all past attendants.⁵⁶ Since he possessed these virtues, we should wholeheartedly sing his praises and bow to him. We recite this verse:

In the dwelling of the Void King Buddha,
[Ānanda and Śākyamuni] at the same time conceived the aspiration
for enlightenment.⁵⁷

As an expedient means, [Ānanda] acted as an attendant,

Guarding and adhering to the Law of the Buddhas.⁵⁸

Pay homage to, seek refuge in, and bow to the great teacher Ānanda.

Third, we sing the praises of his excelling at listening to all [the Buddha's sermons]. The *Middle-Length Āgama Sūtra* says, "Ānanda served the Buddha for twenty-five years. He recited the 8,000 *skandhaka* [collection of rules] without any omissions. He never asked for a single phrase to be repeated."⁵⁹ It was like pouring the water from [several] vessel[s] into one vessel.⁶⁰ At the time of the council,⁶¹ Ānanda said: "When the Buddha first turned the wheel of the dharma, I did not see it."⁶² We can infer that he did not hear all the sermons that were given before he served twenty-five years [as the Bud-

53. Kankō's version of the bowl narrative follows the Kōzanji manuscript, which reproduces the *Miaofa lianhua jing wenju* correctly here. For "stacked them up," the Shōrin'in manuscript has 累安 instead of 累案; and for "fused," the NDL manuscript reads 令 instead of 合 (NOMURA 2002, 396).

54. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b20–22).

55. In chapter eight of the *Lotus Sutra*, the Buddha predicts that five hundred arhats will all become Buddhas with the identical name of Samantaprabha (Universal Brightness). However, according to the *Lotus Sutra*, this prediction does not occur on the Buddha's deathbed (T 9, no. 262, 28b23–a05; WATSON 1993, 148–50).

56. The eight mysterious powers are enumerated in the *Nirvana Sutra* (T 12, no. 374, 601b26–c17 and T 12, no. 375, 849c23–850a16). For an English translation, see YAMAMOTO (2007, 486–87).

57. From *Lotus Sutra* (T 9, no. 262, 30a03; see for example WATSON 1993, 156).

58. From *Lotus Sutra* (T 9, no. 262, 30a15; see for example WATSON 1993, 157).

59. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b22–24).

60. From *Nirvana Sutra* (T 12, no. 374, 601c04).

61. Kankō's version of this phrase is identical to the Kōzanji manuscript, which reproduces the *Miaofa lianhua jing wenju* correctly here. For "council," the Shōrin'in and NDL manuscript have 結衆 instead of 結集 (see for example NOMURA 2002, 396).

62. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 4b02–03).

dha's attendant].⁶³ Actually, the sermon of the *Flower Garland Sutra*, which [the Buddha spoke] in thirty-seven days, was delivered when Ānanda was a mere infant. The *Āgamas* were delivered in twelve years while Ānanda was only a little boy.⁶⁴ Therefore, the *Dafangbian fo baoen jing* says: "Ānanda's fourth wish was that the Buddha preach to him all those sermons that he had not yet heard." It also says, "The Buddha explained secret transmissions to him."⁶⁵ When we think about it carefully, it is as if [the Buddha] had swallowed the waters of the Ajiravatī River,⁶⁶ the Eight Vocal Attributes were extinguished, and nothing remained of the transmitted verses. What benefit, then, would [the verses] have provided for future generations? If Ānanda had not compiled the *dharma piṭaka* and transmitted it for posterity, we would pass from darkness into darkness without being able to articulate cause and effect. Now, even if we are born in neighboring countries, we can still hear the name of the Three Treasures. The weight of our debt of gratitude is as heavy as Mount Sumeru. Have pity on the sentient beings of this defiled world who do not know how to make use of their

63. Kankō's version of "before he served twenty-five years" is somewhere in between the Kōzanji manuscript and the Shōrin'in and NDL manuscripts. The Kōzanji manuscript has 二十五 (like Kankō's version) but 以前, whereas the Shōrin'in and NDL manuscripts have 已前 (like Kankō's version) but 廿五 (see for example NOMURA 2002, 396). This is a variant that Kankō introduced without changing the meaning because 以前 and 已前 are synonymous.

64. The compiler here accepts the Tiantai teaching of the Five Periods, which states that the Buddha first taught the *Flower Garland Sutra*, second the *Āgamas*, third the major Mahāyāna scriptures, fourth the *Prajñāpāramitā Sūtras*, and last the *Lotus Sutra* and the *Nirvana Sutra*.

65. This citation—which the *shikimon*'s compiler here attributes to the *Dafangbian fo baoen jing*—is actually from the *Miaofa lianhua jing wenju* (T 34, no. 1718, 4b05–06); however, Zhiyi also names the *Dafangbian fo baoen jing* as his source and may be referring to a passage that mentions this condition (T 3, no. 156, 155c17–26). A full list of Ānanda's eight conditions, which he stipulates before agreeing to become the Buddha's attendant, appear in the *Junha Jātaka*. There this condition appears as the eighth, not the fourth, wish. For an English translation of this *jātaka* tale, see ROUSE et al. (1901, 61–62). By contrast, the *Nirvana Sutra*, in describing how Ānanda is chosen as Śākyamuni's attendant, only mentions three conditions, which do not include the one that the Buddha will preach to Ānanda all the sermons that he has missed. Instead, the Buddha states in a subsequent passage that the bodhisattva Broad and Wide (Ch. *Hongguang pusa*; Jp. *Kōkō bosatsu* 弘廣菩薩) will preach the teachings that Ānanda did not hear (T 12, no. 374, 601b08–25, 602a09–10; see for example YAMAMOTO 2007, 574–76).

66. Śākyamuni is generally said to have died in a grove on the western bank of the Hiranyavati River in Kuśinagara. According to the *Mahāparinirvāṇa Sūtra* (Ch. *Da banniepan jing* 大般涅槃經), Śākyamuni requested that Ānanda bring him water from the Hiranyavati River so he could quench his thirst before dying (T 1, no. 7, 197b23–c05). According to the *Nirvana Sutra*, the Buddha died on the banks of the Ajiravatī River (Ch. Aliluobati; Jp. Arirabadai 阿利羅跋提) (T 12, no. 374, 365c). Xuanzang's *Record of Travels to the Western Regions* (Ch. *Xiyu ji* 西域記) identifies the Hiranyavati and the Ajiravatī as the same (T 51, no. 2087, 903b14–b17); see also SOOTHILL and HODOUS (2005, 203 and 285), and IWANO ed. (1999, 6).

days.⁶⁷ Who among those who have a heart would not repay their debt of gratitude? Therefore, we should wholeheartedly sing his praises and bow to him. We recite this verse:

[Ānanda] adhered mindfully to the many things he heard,
 And subtle speech emerged from his mouth.
 Praised by the World Honored One,
 Beloved by *devas* and humans.⁶⁸
 Pay homage to, seek refuge in, and bow to the great teacher Ānanda.

Fourth, we praise his excellence in abandoning his body. Ānanda left Magadha and turned toward the city of Vaiśālī. He crossed the Ganges by boat and was floating in the middle of the stream. King Ajātaśatru yearned for his virtue and asked him to turn back while the king of Vaiśālī rejoiced in his compassion and rushed to greet him. The two armies faced each other on the southern and northern banks of the river. [Ānanda] feared that if he advanced or retreated, they would begrudge each other and go to war over him. He immediately entered into Speed-of-the-Wind *Samādhi* and divided his body into four parts. One part he gave to Śakra devānām Indra in Trāyastriṃśa Heaven. One part he gave to the dragon king Sagara in the ocean.⁶⁹ One part he gave to the prince of Vaiśālī. One part he gave to King Ajātaśatru.⁷⁰ Thus they erected jeweled pagodas in the four places.⁷¹ They burnt incense, scattered flowers, and

67. Kankō's version of "to make use of their days" is identical to the Kōzanji manuscript. The Shōrin'in and NDL manuscripts add an extra 日 (meaning "day"), perhaps to emphasize the plural (NOMURA 2002, 396).

68. This is a *gāthā* spoken by King Aśoka in praise of Ānanda, contained in the *Miaofa lianhua jing wenju* (T 34, no. 1718, 18c05–06).

69. For "dragon king Sagara," Kankō's version has 婆伽羅龍王; the Kōzanji and Shōrin'in manuscripts 沙伽羅龍王; and the NDL manuscript has 婆伽龍王 (see for example NOMURA 2002, 396). Kankō may have chosen her wording based on her familiarity with the *Fozu tongji* 佛祖統紀 (Complete chronicle of the Buddha and patriarchs) by Zhipan 志磐 (1220–1275), an important Tiantai chronicle.

70. Kankō's version follows the Shōrin'in and NDL manuscripts, which reads 毘舍離子, rather than the Kōzanji manuscript's 毘舍離王 (see for example NOMURA 2002, 396). Kankō may have chosen her wording based on her familiarity with the *Fozu tongji*.

71. This description of the division of Ānanda's relics resembles the narratives found in the *Miaofa lianhua jing wenju* (T 34, no. 1718, 18b29–c05) and *The Story of King Aśoka* (T 50, no. 2042, 116a03–b10). However, some passages in the *shikimon*'s description replicate the phrasing in the *Fozu tongji*, which was completed in 1269 (T 49, no. 2035, 171b05–08). This citation would suggest that Myōe could not have authored the *Anan kōshiki* because he died well before the *Fozu tongji*'s completion.

Faxian 法顯 (337–422) and Xuanzang mention the stupas erected for Ānanda in Magadha and Vaiśālī, but the ones in Indra's Trāyastriṃśa and the dragon king's realm seem to be later additions to the narrative (T 51, no. 2085, 861c11–13, 862a13–20; T 51, no. 2087, 909a20–24, 909c08–29, 922b08–11).

made offerings. In addition, King Aśoka paid homage at the stupas of the various arhats.⁷² He offered many precious jewels and money. When he came to Ānanda's stupa, he offered ten million *ryō* of gold, recited a *gāthā* and sang his praises. That was because Ānanda's virtues exceeded those of the other disciples.⁷³ Therefore we should recite this *gāthā*, sing his praises, and bow to him. We recite the verse:

Take hold of the *dharmakāya*.
 Because of the lamp of the dharma, the dharma abides.
 Contemplate the Buddha's abundant ocean of wisdom.
 Therefore make offerings to him.⁷⁴
 Pay homage to, seek refuge in, and bow to the great teacher Ānanda.

Finally we sing the praises of the depth of our gratitude to Śākyamuni. Our great debt of gratitude consists of him not objecting to Ānanda's request. The words of the request were: "The Buddhas of the past all had disciples of the Four Classes [that is, monks, nuns, laymen, and laywomen]. Why does only our great teacher Śākyamuni not have all of them? Gautami is your foster mother. She can attain unsurpassed enlightenment! Don't you owe her gratitude for suckling you? Out of the great compassion of the Tathāgata, please allow them all to take the tonsure. How can you not grant your mother this?"⁷⁵ The Buddha could not counter Ānanda's reasoning and finally gave the women permission.⁷⁶ When the women heard this, joy penetrated them to the bone and tears of gratitude filled their eyes.⁷⁷ Thus, we should wholeheartedly sing his praises and bow to him. We recite this verse:

Well done, Śākyamuni,
 Foremost teacher!
 Following the example of all Buddhas,
 You use expedient means to save living beings.⁷⁸

72. Kankō's version of Aśoka's homage follows the Kōzanji manuscript. The Shōrin'in and NDL manuscripts omit the character 塔 so that the text reads, "Aśoka paid homage to the various arhats" (see for example NOMURA 2002, 396).

73. Adapted from *Miaofa lianhua jing wenju* (T 34, no. 1718, 18c03–05).

74. From *Miaofa lianhua jing wenju* (T 34, no. 1718, 18c04–05).

75. Kankō's version of "How can you not grant your mother this?" follows the Kōzanji manuscript by including the compiler's remark 已上 indicating the end of the passage in direct speech (see for example NOMURA 2002, 396).

76. Adapted from *Dafangbian fo baoen jing* (T 3, no. 156, 153c17–154a02).

77. Kankō's version follows the Kōzanji and Shōrin'in manuscript, which have 滿目 ("filled their eyes"). The NDL manuscript says 滿月 ("full moon"), which is clearly a scribal error (see for example NOMURA 2002, 396).

78. Adapted from the *Lotus Sutra* (T 9, no. 262, 9c20–22; WATSON 1993, 43). The Shōrin'in manuscript abbreviates this *gāthā* (see for example NOMURA 2002, 396).

Pay homage to the great teacher Śākyamuni, the sovereign of the great compassionate teachings.

Ekō 回向 [*Merit Transfer*]⁷⁹

We now dedicate the merit to the salvation of everyone. We reverently wish that the Great Teacher Ānanda will give us clear evidence [of the Buddha's truth] and grant us wisdom and insight. We fervently pray to extend the great benefit of seeing the Buddha and hearing the teachings to the Venerable Ānanda. Maintaining the state of proper mindfulness at the moment of death, we rely on the Great Saint Maitreya for eventual salvation. May the world of the Dharma extend equal benefits to all. We respectfully say:

Fuekō 普回向 [*Universal Merit Transfer*]

We ask that this merit
 May extend to all,
 So that we and all living beings
 Together attain the Buddha Way.⁸⁰

We seek refuge in the world of the teaching of self and other to attain the Buddha Way.⁸¹

Reciting "The Ten Directions, the Three Times..." the assembly performs three prostrations.⁸² Then the inō leads them out of the hall.

Colophon

We now dedicate this merit to the salvation of everyone. We reverently wish that the Great Teacher Ānanda will give us clear evidence [of the Buddha's truth] and

79. In contemporary performances, the officiant recites the *ekō* and the *inō* chants the *fuekō* that follows.

80. From the *Lotus Sutra* (T 9, no. 262, 24c21–22). The Kōzanji manuscript follows the Universal Merit Transfer with these instructions: "Next, invocation of the divinities (*shinju* 神呪), prayer (*kigan* 祈願), names of the Buddhas and bodhisattvas (*hōgō* 宝号), six-fold merit transfer (*rokushu ekō* 六種廻向)." The Shōrin'in and NDL manuscripts read: "Next, recitation for the divinities (*jinbun* 神分), prayer (*kigan*), names of the Buddhas and bodhisattvas (*hōgō*), six-fold merit transfer (*rokushu ekō*)" (NOMURA 2002, 396). These are standard elements following the recitation of the shikimon during Tendai kōshiki performances (see GUELBERG 1999, 32).

81. This is a standard verse of merit transfer used in *Sōtō kōshiki* (MROSS 2007, 89).

82. "The Ten Directions, the Three Times" probably refers to the verse "The Ten Directions, the Three Times, all Buddhas, all venerable ones, bodhisattvas, *mahāsattvas*, *mahā prajñā pāramitā*" (*jihō sanshi ishi fu shison busa mokosa moko hoja horomi* 十方三世一切佛諸尊菩薩摩訶薩摩訶般若波羅蜜), which is typically recited along with the "Universal Merit Transfer" in Sōtō liturgies.

grant us wisdom and insight. Hereby may all women be reborn out of their bodies subject to the Five Hindrances and be born into the Land of Bliss like Queen Vaidehī.⁸³

On the first day of the ninth month of Bunsei 10 [1827], the nun Kankō of Mishōdō in Nishinoguchi, Chita District, Owari Province, asked to copy this text. Because of [her merit gained from] this, may she eternally abide at Mishōdō. She wished that as a direct result of [the merit generated by] this, her wetnurse, the laywoman Bodaishin'in Myōkan, may in every existence become properly ordained, strictly adhere to the Buddhist precepts, be liberated from the river of desire, and quickly realize enlightenment.

Carefully and respectfully recorded by the Śramaṇa Eyū at Kōzanji, where the rising sun shines first.⁸⁴

The disciple [Kankō] fortunately obtained an authentic copy of the *Anan kōshiki* compiled by Toganoo Shōnin [Myōe]. She hopes that, by virtue of making donations to support this printed edition, the assembly of nuns will be delivered from the river of desire, awaken Buddha insight and inexhaustible wisdom, and enter the [dharma] sea of Ānanda, as stated above.

Respectfully recorded by the nun Kankō on the Buddha Joy-Day [the fifteenth] of the seventh month of Bunsei 12 [1829].⁸⁵

The assembly who assisted with the printing:

83. This part of the colophon is found not in the Kōzanji manuscript but in the Shōrin'in and NDL manuscripts. The NDL manuscript prefaces the merit transfer with the words, "The verse of the main merit transfer says (to be used by the person who newly copied it)" (NOMURA 2002, 392, 396).

Queen Vaidehī of Magadha, the wife of King Bimbisāra and mother of Ajātasātru, appears in the *Contemplation Sūtra* (T 12, no. 365). While Vaidehī was imprisoned by her son, Śākyamuni purportedly preached this sermon to her so that she could visualize the Buddha Amitābha's Land of Bliss, also known as the Western Pure Land. As a result of her visualization, she attained enlightenment, and her five hundred attendants awakened the aspiration for enlightenment and the desire to be reborn in the Land of Bliss, where Śākyamuni promised they would also attain enlightenment. According to the *Larger Sukhāvativyūha Sūtra*, the bodhisattva Dharmakāra, the Buddha Amitābha's previous incarnation, vowed that no women who wished to renounce their female existence would be reborn in his future pure land (T 12, no. 360, 368c21–24; see, for example, INAGAKI (2003, 16).

84. Eyū 慧友 (1775–1853) was the abbot of Kōzanji. He rebuilt the precinct and surveyed Kōzanji's temple records during the Tenpō era (1830–1843) and led the celebration of the six hundredth anniversary of Myōe's death in 1831. See TOGANOOSAN KŌZANJI (n.d). The HIRAI BUN'EIDŌ KYŌBŌ (n.d) manuscript ends with the sentence: "Carefully and respectfully recorded by the Śramaṇa Eyū at Kōzanji, where the rising sun shines first."

85. The reproduction in AOYAMA (2003) ends here. The reproduction in KAWAGUCHI (2004) includes the full colophon with the names of the donors.

One <i>ryō</i> ⁸⁶	Myōrin
Two <i>shū</i>	Jissan, Bairin, Zenmyō
One <i>shū</i>	Myōrin, Jōkei, Senkei, Shōun and Chitei, Issan
Three <i>monme</i>	Jōran, Jōsan, Seigetsu, Hōsan, Daishin, Sokyoku, Sokō, Myōshū, Jōkō
Two <i>monme</i>	Rinzui, Keion, Soten, Jōsen, Katsudō, Chihō, Kendō, Sojun, Ryōtei, Keiryō, Ryōmyō, Shundō, Ryōon, Honchō, Kaigan, Keisen, Hōzui, Baisen, Senshū, Kinpu
200 coppers	Dainin, Chidō, Kaion, Sogan, Dōsui, Chikai, Jomyō, Jissan, Gendō, Ryūhō, Chikei, Kyōrin, Myōzui, Etsudō, Zenhaku, Ryōmyō, [lay]woman Sawa, Rinpō, Sōryō, Taigu, Sorin, Keishō, Gensei, Somyō, Taishō, Ryōkei, Sorin and Keikyoku, Shunsan and Honkō, [lay]woman Kame and [lay]woman Katsu
One <i>shū</i>	

Each of the above faithfully donated a trifle through which they offer a little praise to [Ānanda,] the great teacher of the sublime dharma body above the Ganges. May he take pity on them. May they form a superior karmic bond with him that lasts forever, and may they all attain the fruit of Buddhahood.

Printed by the nun Kinuura Mishō Kankō
200 coppers Shōjun, Kanzui, Ichiemon⁸⁷

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86. The list contains a variety of monetary units of Edo currency. From 1700, one gold *ryō* 兩 equalled sixteen gold *shū* 朱, sixty silver *monme* 匁, or four thousand coppers (*mon* 文).

87. Since these three names—two monastic and one lay—are listed separately and one of them is clearly male, it is likely that these were three male sponsors, which would explain why they are listed separately from the other sponsors who appear to be female.

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