

The Figurine of Maitreya with a Mirror Dated in the 3rd Year of Jōō (1224 A. D.) and the Meditation of the Universal Resplendent King with a Hundred Lights.

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The figurine of Maitreya with a mirror handed down in Kōzanji Temple as the divinity venerated by priest Myōé has been kept in the National Museum, Kyōto for a long time. It was designated an important cultural treasure by the State dated the 6th June, 59th year of Shōwa entitled "a niche with the moon circle decorated with gold lacquer and the Siddham letter A in mother of pearl containing a figurine of Bodhisattva Maitreya".

Treatises and explications have been published on this work. They analyzed the technique of the niche, the seated figure of Bodhisattva Maitreya as well as the structure. They discussed the background of the iconographical thought. They considered neither the interior of the niche nor the backside of the Bodhisattva, but they approached from the surface to consider the niche as a whole. They got a very valuable result for evaluating it as a work of the art of the Avatamsāka or the Esoteric Buddhism. But the consideration so far made can not be enough.

It is a niche in the shape of the moon circle in mother of pearl representing the sanskrit letter A as it is designated. The side piece of Hinoki is bent making a curve. The circular front (in the form of the moon-circle) is divided vertically in the center to open it into two parts. The doors and the back of the circle are made of thin plates of Hinoki. The outside is applied with hemp and covered with black lacquer. The surface is covered elaborately with gold lacquer resembling the skin of a pear. The circular surface of the door is covered almost totally with the Sanskrit letter A in mother of pearl. The letter A is a symbolic representation that is connected correlatively with the figurine of Bo-

dhisattva Maitreya. It is set on the golden stand of a lotus. It is a representation of Siddham letter in typical style of the end of the Heian period. It is embedded with the shell of Yaku in conformity with the shape of the letter.

The representation of the sides is marked with the central part where the flying clouds in the form of Reishi that are united from both sides, a sideways pattern resembling a lozenge is represented with lotus petals in gold laquer. The lateral side is so as to regard it from the front in meditating the letter A, for a wooden pedestal of embedded at the bottom. "The figurine of Bodhisattva Maitreya" that has the content as is mentioned above, that is "The niche with the letter A in mother of pearl" is known as a wooden painted figure about 6.4cm high. The sanskrit letters of the 12 kings of mantra are written as the back of this figurine, and the sanskrit letters showing the universally resplendent king with a hundred lights that are mentioned in the Mahāvairocana-Sūtra are written on the copper plate of the mirror. On the side circle that supports the copper plate are written sanskrit letters subsequent to the universally resplendent king with a hundred lights in two stages on the outer surface. An inscription is found: "I offer this for the sake of my mother on the 18th October, the third year of Jōō (1224) Genchō, son of the Buddha, in the Vajrayāna". Moreover, sanskrit letters and an inscription are noticed on the back side of the Bodhisattva Maitreya. The abhiṣeka is granted on him after he receives the Samaya-sila, a discipline peculiar to the Esoteric Buddhism. The content of the abhiṣeka of the Esoteric Buddhism that Genchō received was as follows:

There are five stages of abhiṣeka according to the "Mahāvairocana Sūtra": The first stage is looking at the maṇḍala from afar. Next is the abhiṣeka giving affiliation with a sacred one by throwing a flower. The 3rd is the abhiṣeka that enables the disciple to receive the sacred formula of the sacred one. The 4th is the "Dharma-conferring Abhiṣeka" that enables the disciple to become a teacher by sacred formulas, and the 5th is "the secret abhiṣeka" which is the uppermost.

There is "Gakushu-Kanjō" (abhiṣeka of learning) in other word "Gushi-Kanjō" at Kōyasan. The ultimate secret of this cult is "the great matter of Miēdō, the temple of the figure of Kōbō-daishi, the founder of the Esoteric Buddhism, where the disciple comes in contact with the figure of Kōbō-daishi by the

hand, thereby coming in affiliation with Kōbō-daishi himself. Then he proceeds to the highest rank of the teacher who has inherited the Esoteric Buddhism. It is regarded to correspond to the fifth and the highest abhiṣeka of the Mahāvairocana Sūtra.

The affiliation abhiṣeka and the Dharma-conferring Abhiṣeka are most prevalent among many kinds of abhiṣeka. The affiliation abhiṣeka is performed for adherents in general. It is conferred to anyone who aspires to receive it. The "Formula-receiving Abhiṣeka and Dharma-conferring Abhiṣeka are destined for professional priests. The teacher should ascertain the character of the disciple before he confers the abhiṣeka.

Gempin was the first priest who performed the abhiṣeka in Japan. He was invited to the Court in March 805 (the 24th year of the Enryaku era) (the Nihon Kōki). But generally Saichō is regarded to be the 1st teacher who performed the Abhiṣeka at Takaosanji in September the same year after he returned home from China (Dembō-Kanjō-Nikki). It means probably that he performed the proper abhiṣeka that was granted to him in China.

Kūkai received, according to his "list of the objects brought home from China, in the 24th year of Enryaku" the Formula-receiving Abhiṣeka 2 or 3 times and "the teacher abhiṣeka" once from Ācārya Huikuo of Tsin-lun-ssu monastery who had inherited the Orthodox Esoteric Buddhism. When Kūkai visited him, he said "I have long waited for you". He conferred the Garbha-maṇḍala of the "Formula-receiving Abhiṣeka in June and Vajradhātu of the same abhiṣeka in July. When Kūkai threw a flower, it dropped, strange enough, on Vairocana-Buddha on two occasions. The teacher was much impressed. Again in August he conferred the Abhiṣeka of Dharma-inheritance Ācārya.

Kūkai was conferred the most complete abhiṣeka in priority to hundreds of other disciples. That meant that Kūkai inherited the lineage of the Esoteric Buddhist Dharma. After returning home, Kūkai conferred Saichō and others the Vajradhātu Abhiṣeka in November and Garbha-maṇḍala in December of 812 (the 3rd year of Kōnon). In the case of Garbha-maṇḍala, the recipients were as many as 145. ("Takaosan-Kanjō-Rekimyō") most probably Kūkai was much impressed when he saw some Abhiṣeka-Altars established in the capital of China

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and he heard that Chinese Emperor and many others were conferred the Abhiṣeka (“Goshōrai-mokuroku”). Scholars regard this was the first affiliation-abhiṣeka in Japan. (“Kagen-4 nen-Kechiēn-Kanjōki” etc.)

The Court granted Kōyasan to Kōbō-daishi as a place of dhyāna (meditation) in July 816. Daishi ordered his disciples to clear the mountain. He climbed the mountain in November 818 for the first time. He cleared Danjō in the western part of the summit of Kōyasan and tried to establish temples there. He established the shrines of guardian divinities, and the Golden Temple. But the Great pagoda, the symbolic center of Kōyasan was not completed in the lifetime of Kōbōdaishi. The living room of Daishi was later venerated as “the temple of his sacred image”.

昭和 45 年度文部省科学研究費（奨励研究 A）による成果の一部
(The notes omitted)

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