

DEDICATED TO
TEACHERS & STUDENTS



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Classifying Buddhist Deities

BODHISATTVA CATEGORY. Literally “being” (sattva) destined to attain enlightenment (bodhi). Initially used in the early Buddhist canon as a designation of Shaka 釈迦 (the Historical Buddha, the founder of Buddhism), prior to his enlightenment. Later it assumed the more general meaning of any being seeking enlightenment.

In Mahayana Buddhism it became the term of designation for the ideal religious practitioner who, although destined for Buddhahood, vows to postpone his/her own enlightenment until s/he has helped others to reach this state. Ranked just below the Buddhas, a bodhisattva is of central importance in Mahayana Buddhism, which emphasizes the possibility of all beings attaining Buddhahood.

Both the Buddha and Bodhisattva categories embody spiritual enlightenment; deities from both groups serve as guardians, teachers, and saviors to the faithful.

	Buddha Tathagata Nyorai (Jp.) 如来
	Bodhisattva Bosatsu (Jp.) 菩薩
	Vidyaraja Myō-ō (Jp.) 明王
	Deva Tenbu (Jp.) 天部
	Busshi / Monks The Sculptors Who Made the Buddha Statues 仏師

BUDDHA	BODHISATTVA
<ul style="list-style-type: none"> • peaceful countenance • elongated earlobes • third eye • bump of knowledge • simple robes • no jewelry • no ornamentation 	<ul style="list-style-type: none"> • peaceful countenance • elongated earlobes • princely clothes • crowns, headwear • necklaces • armlets • bracelets • anklets • crowns of the Bosatsu often bear an effigy of their “spiritual father” – one of the Five Great Buddha

There are exceptions, mind you, but these guidelines can go far in enhancing your experience and understanding. EXCEPTIONS. [Jizo Bodhisattva](#), for example, is nearly always depicted bald and wearing a simple monk's robe, [Dainichi Buddha](#) is often shown wearing a crown, jewels, and princely clothing, and the [Historical Buddha \(Shaka Buddha\)](#) is sometimes shown with an ornate head piece.



752 CE
NARA DAIBUTSU 奈良の大仏
15 meters in height, gilt bronze

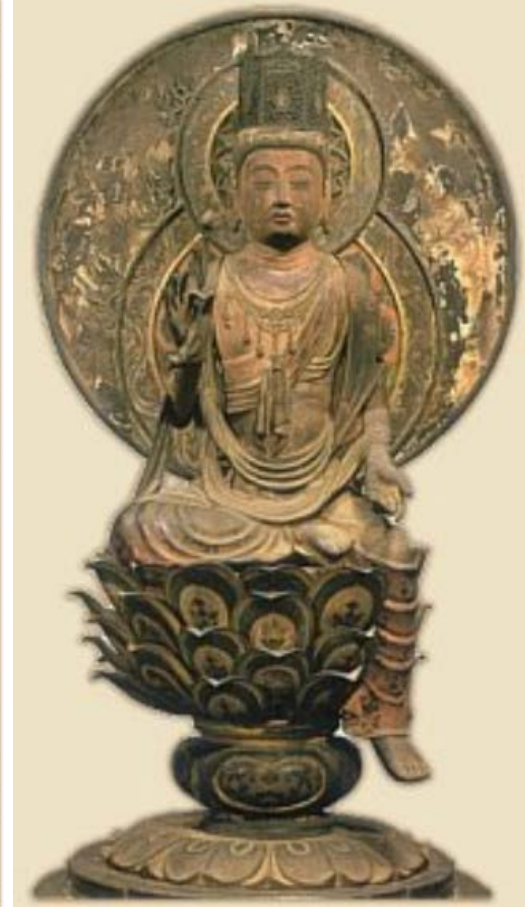
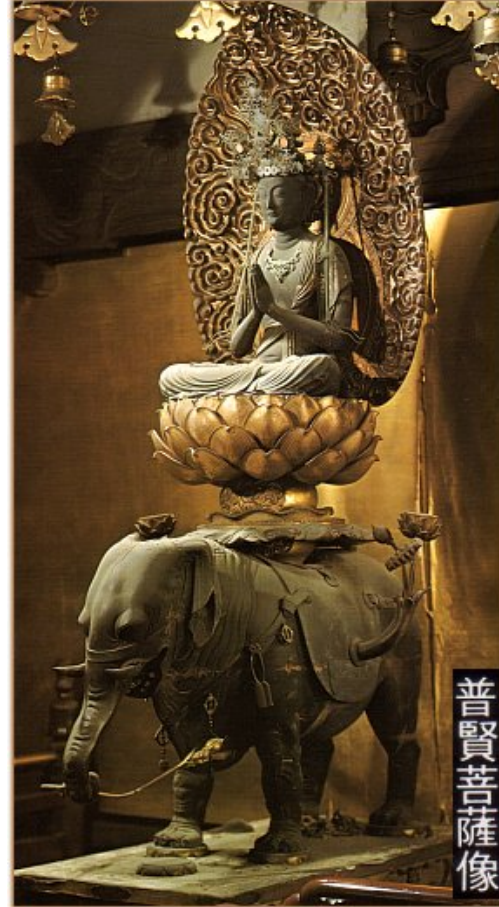
The famous Big Buddha statue at Tōdai-ji Temple 東大寺 is an effigy of Birushana.

Bodhisattva Statues – very elaborate



Nine-Headed Kannon Bodhisattva
Kumen Kannon 九面観音, 8th C.
Hōryūji Temple 法隆寺, Nara.
National Treasure
Photo: 日本の国宝, #002, March 1997

In Japan, the seven most popular Bodhisattva are: 1. Kannon 觀音菩薩, 2. Jizō 地蔵菩薩, 3. Monju 文殊菩薩, 4. Fugen 普賢菩薩, 5. Kokūzō 虛空藏菩薩, 6. Miroku 弥勒菩薩, 7. Seishi 勢至菩薩



Kannon 觀音, 8th century. Hōryūji Temple 法隆寺, Nara. National Treasure. Lord of Compassion, Goddess of Mercy. Comes in Many Forms, Many Manifestations. Represented in Artwork as Male or Female. Assists People in Distress in Earthly Realm and in all Six Realms of Karmic Rebirth. One of Japan's most beloved deities.

Jizō 地蔵. Wood. Late Heian Period. Byōdōin Temple 平等院 (Kyoto). Savior from Hell's Torments. Assists people in all Six Realms of Karmic Rebirth. Patron of Children, Expectant Mothers, Firemen, Travelers, Pilgrims, Aborted / Miscarried Babies. Also guardian of children in limbo.

Monju riding the mythical Shishi lion. 12th century, Treasure of Chūsonji, Iwate. **Personifies Wisdom, Voice of Buddhist Law.** Wisest of the Bodhisattva. In modern Japan, students pay homage to Monju in the hopes of passing school examinations and becoming gifted calligraphers. Often depicted holding the sword of wisdom in right hand (to cut through illusion and shed light on the unenlightened mind) and sitting atop a roaring lion, which symbolizes the voice of Buddhist Law.

Fugen, the Bodhisattva of Practice (Praxis). Often depicted riding an elephant, with the deity's hands pressed together in prayer. Sanjūsangendō 三十三間堂 in Kyoto. 13th century, Wood, Important Cultural Property.

Kokūzō, Bodhisattva of Wisdom & Memory. Important to Japan's Shingon sect of Esoteric Buddhism. Kokūzō symbolizes the "vast and boundless" Buddha wisdom that permeates the universe. Kokūzō holds a lotus stem surmounted with the sacred wish-giving gem. In another popular representation, Kokūzō holds a sword to symbolize wisdom cutting through ignorance. Believers pray to Kokūzō to grant them wisdom on their quest toward enlightenment, and to improve their memory, technical skills, and artistic talents.

Miroku, Buddha of the Future, Bodhisattva of the Present. Among the most important deities in early Japanese Buddhism. Typically shown seated, with the finger of the right hand touching the cheek, as if in deep meditation or musing, and the ankle of the right foot resting atop the left knee. Also often holds a stupa (tō 塔) or wearing a stupa in the crown. 7th Century, Kyoto, National Treasure. Kōryū-ji Temple, Kyoto.

THE EARLY YEARS

The early Buddhists split into a number of factions following the death of the **Historical Buddha** (he died around 483 BC), each faction holding firm to its own interpretations. Roughly 500 years later, two main schools emerged -- the **Theravada** and **Mahayana** schools. Theravada sought to preserve the original and orthodox teachings of Gautama Buddha (the **Historical Buddha**). The Mahayana tradition was more flexible and innovative. At the time, the distinction between Theravada and Mahayana was politicized into arguments over "benefitting self" and "benefitting others." Mahayana adherents insisted that only by benefitting others could one hope to benefit oneself. To Mahayana followers, the Theravada philosophy is false, for Theravada stresses "self benefit" -- practicing the monastic life for oneself, by oneself, strictly for one's own emancipation. Indeed, the term "Hinayana," meaning Lesser Vehicle, was attached to the Theravada school by Mahayana adherents, who hoped to portray the Theravada teachings as inferior. Thus, the term Hinayana is derogatory and used to denigrate Theravada traditions. It is a term that should be (and is) avoided by most modern scholars. **Main Schools** for more on this early schism.

THE FIRST DISCIPLES

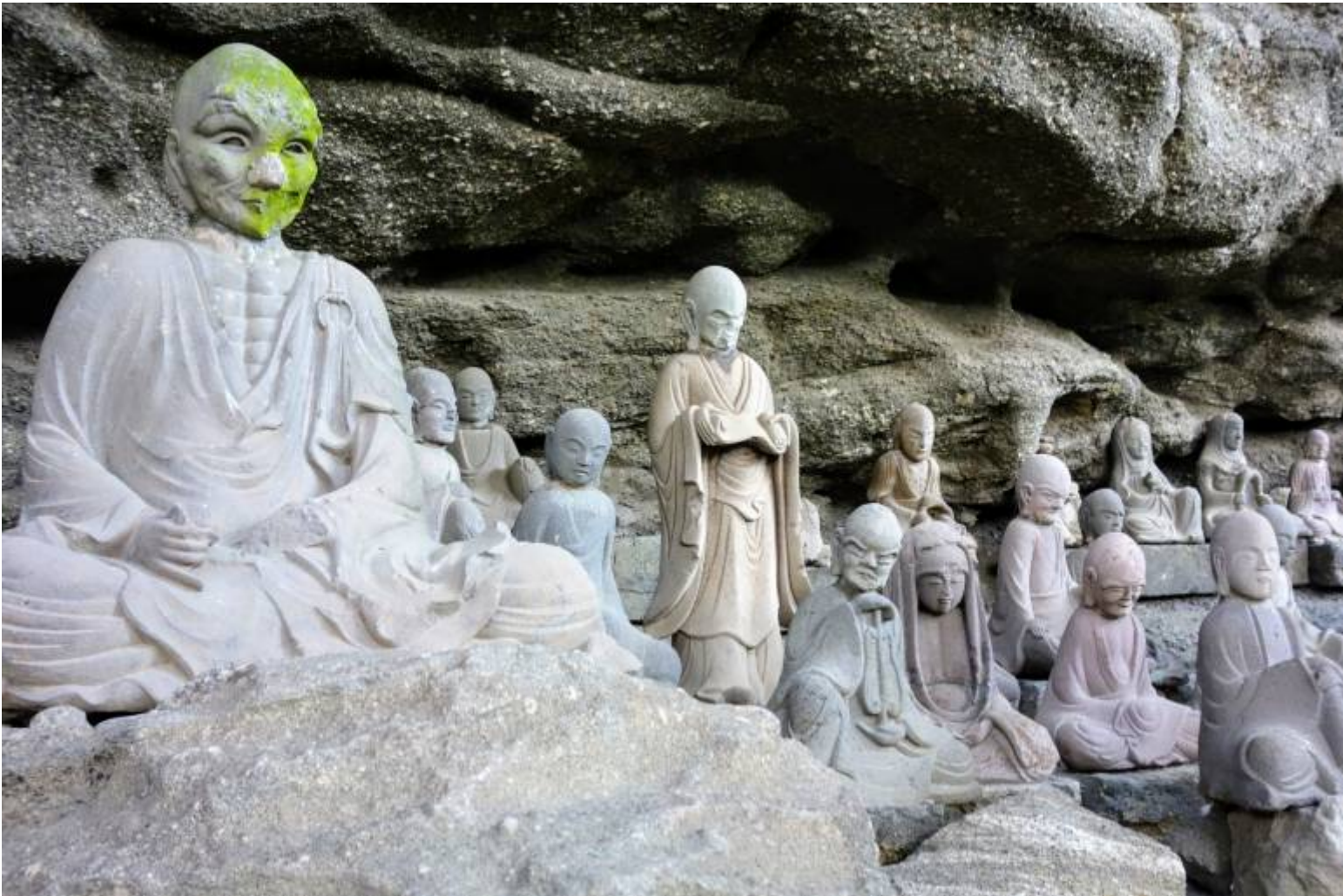
The Theravadins clearly differentiate between monks and laity. Only those who practice the meditative monastic life (i.e. the monks) can attain spiritual perfection. Enlightenment is not thought possible for those living the secular life. Theravadins revere the Historical Buddha, but they do not pay homage to the numerous Buddha and Bodhisattva worshiped by Mahayana followers. The highest goal of a Theravadin is to become an *Arhat* (Sanskrit), or perfected saint. Other Arhat terms are:

- Pali: Arahant
- Chinese: Luohan | Lohan
- Japan: Arakan | Rakan
- Tibet: Gnas-brtam ??
- Tibet: Dgra Bcom Pa ??

ARHATS

The 500 Arhats are mortals who have attained enlightenment, and each has a unique facial expression, making them more interesting than you might expect. Perched along the rockface along the winding paths on the mountain slopes, the 500 statues vary in size and shape, with many beheaded. During the anti-Buddhist Haibutsu Kishaku movement of 1868-1874, after the Meiji Restoration, many Buddhist sites were attacked and damaged.

Source: <https://tokyocheapo.com/entertainment/view-nokogiriyama-hiking-chiba/>



Arhat stone statues at Nokogiriyama (Chiba, Japan)
Photo by Lily Crossley-Baxter

The highest goal of those practicing [Theravada Buddhism](#). Those who attain Arhatship have "slain" their greed, anger and delusions, and "destroyed" their [karmic residue](#) from previous lives. They have learned the teachings of [Shaka](#) (Historical Buddha), earned the title of Mugaku ("nothing else to learn") and achieved the highest state attainable by Shaka's disciples. Thus, they are no longer reborn into the world of suffering, no longer trapped in the cycle of [samsara](#) (the cycle of rebirth and redeath, the [six states of existence](#)). To followers of [Mahayana Buddhism](#), however, the Theravadan Arhat ranks below the Mahayanan [Bodhisattva](#) on the chain of enlightenment. SOURCE. A-to-Z Photo Dicationary of Japanese Buddhist Statuary.

1. Aburakake Jizō 油懸地藏. Oil-Covered Jizō, Greasy Jizō.
2. Agonashi Jizō 膠無地藏. Jizō Without a Jaw; Heals Toothaches.
3. Ajimi Jizō 嘗試地藏 (also read Kokoromi). Food Tasting Jizō.
4. Amagoi Jizō 雨乞い地藏. Jizō Begging the Sky for Rain. Also known as Ama Koi Jizō 雨恋地藏 (Jizō Who Loves Rain). The latter often appear as large boulders inscribed with kanji for Jizō; used in rain rituals. See [Farmers Jizō](#) for more forms related to agriculture.
5. Anzan Jizō 安産地藏. Safe child-birth, easy delivery.
6. Asekaki Jizō 汗かき地藏. Sweating Jizō. Excretes white sweat if good things are about to happen, and black sweat when bad things are foreseen. A modern manifestation of Jizō in Japan.
7. Battlefield Jizō. See [Shōgun Jizō](#) below.
8. Botamochi Jizō ぼた餅地藏. Rice-Ball Jizō.
9. Chūji Jizō 忠治地藏 (aka Kunisada Chūji Jizō). Cures palsy.
10. Daigan Jizō 大願地藏菩薩. Great Vow Jizō (C = Dāyuan Dizàng).
11. Danda Jizō 檀陀地藏. One of Six Jizō, assists those in Hell Realm.
12. Doroashi Jizō 泥足地藏 Muddy-Feet Jizō.
13. Enmei Jizō. 延命地藏. Longevity Jizō.
One of Six Jizō, assists those in the Hell Realm.
14. [Farmers & Peasants Jizō](#). Various forms of Jizō to reduce the toils of the poor peasants.
15. Hadaka Jizō. 裸地藏. Naked Jizō.
16. Hanakake Jizō 鼻欠け地藏. Noseless Jizō.
17. Harahoge Jizō はらほげ地藏. Blow Hole Jizō.
18. Hara-Obi Jizō 腹帯地藏. Belly Girdle or Belly Band Jizō.
Said to grant easy birth to pregnant women.
19. Hawaii Jizō. Guardian of Fishermen and Swimmers.
20. Hibō Jizō 被帽地藏. Hatted Jizō, with head covered.
21. Higiri Jizō. 日限地藏. Time-Limiting Jizō.
22. Hitaki Jizō. 火焚地藏. Fire Kindling Jizō, Patron of Firemen. Also called Kuro Jizō 黒地藏 (Black Jizō) or Hifuse Jizō 火伏地藏.
23. Hōju Jizō 宝珠地藏. One of Six Jizō. Realm of Hungry Ghosts.
24. Hōin Jizō 宝印地藏. One of Six Jizō. Realm of Animals.
25. Hōkō-ō Jizō 放光王地藏. Esoteric. One of Six Jizō. Deva Realm.
26. Hōroku Jizō ほうろく地藏. Earthenware Jizō. Cures head ailments.
27. Hōsho Jizō 宝処地藏. One of Six Jizō. Asura Realm.
28. Hōshō Jizō 宝掌地藏. One of Six Jizō. Realm of Hungry Ghosts.
29. Hōyake Jizō 頬焼地藏. Jizō With Burnt Cheeks.
30. Hyakudo Mairi (See [Wheel Jizō](#))
31. Jiji Jizō 持地藏. One of Six Jizō. Human Realm or Asura Realm.
32. Jizō Bon (Jizō Festival). Annual confession ceremony held Aug. 24.
33. Jizō Ennichi 緑日. The 24th day of each month is sacred to Jizō.
34. Jogaishō Jizō 除蓋障地藏. One of Six Jizō. Human Realm.
35. Kamihani Jizō 紙張地藏. Paper-Pasted Jizō.



Jizō often appears cute in modern Japan. Zenkōji Temple (Nagano). Photo courtesy this J-site



Zenkōji Temple (Nagano). Photo courtesy this J-site

This is a story about continuity (old) and change (new). Jizō and Kannon were introduced to Japan from mainland Asia by at least the Nara period (710-794). Both appear in many different forms to alleviate the suffering of the living and the dead. The two share many overlapping functions, e.g., both protect the Six Realms of Karmic Rebirth (Six Jizō, Six Kannon) and both are patrons of motherhood and children (Koyasu Jizō, Koyasu Kannon). Their worship is widespread and embraced by nearly all schools of Buddhism and folk religion. They are also the two main attendants to Amida, the central Buddha of Japan's Pure Land school (among the largest denomination in Japan today). Jizō and Kannon come in countless forms – from the Cough-Stopping and Splinter-Removing Jizō to the Cloth-Ripping and One-Prayer Kannon. Many of these forms originated in the last five centuries and are unique to Japan. It is important to note that both Jizō & Kannon straddle the divide between the Buddhist and Shinto camps – an “artificial” divide that was created by the Japanese government when it forcibly separated the two camps in the Meiji period (1868-1912). A number of new forms have appeared in the last fifty years, as explored below.

Jizō Link

onmarkproductions.com/html/jizo1.shtml

TRADITIONAL FORMS

- 6 Kannon
- 11 Headed Kannon
- 33 Forms of Kannon
- 1000 Armed Kannon
- Batō Kannon (Horse Headed)
- Byakue Kannon (White Robed)
- Esoteric (Tantric) Forms of Kannon
- [Feminized Forms of Kannon](#)
- Fudarakusen (Kannon's Paradise)
- Fukūkenjaku (Never Empty Lasso)
- Guze Kannon (Prince Shōtoku)
- Gyoran Kannon (Fish Basket)
- Hatakirī Kannon (Cloth Ripping)
- Henge Kannon (Esoteric Forms)
- Hitokoto Kannon (One Prayer)
- Jibo Kannon (Loving Mother)
- Juntei Kannon (Mother of All Deities)
- Jūichimen Kannon (Eleven-Headed)
- Kanzeon or Kanjizai (aka Kannon)
- Kebutsu (small image attached)
- Koyasu Kannon (Child Giving)
- Kudara Kannon (Korea), 7th C.
- Kumen Kannon (Nine Headed)
- Kuse Kannon, Kuze Kannon
- Maria Kannon (Christian)
- Miracle Stories About Kannon
- Nyoirin Kannon (Omnipotent One)
- Roku Kannon (Six Kannon)
- Ryūzu Kannon (Dragon-Riding)
- Sanjūsanshin (33 Forms of Kannon)
- Senchū Yūgen Kannon (Calms Raging Sea)
- Senju Kannon (1000 Armed)
- Shō Kannon (Sacred, Non-Esoteric)
- Six Kannon (Esoteric)
- Suigetsu Kannon (Water-Moon)
- Tara Bosatsu (Female Manifestation)

MODERN FORMS

- Big Kannon Statues (Attract Tourism)
- Bokefuji Kannon (Stop Dementia)
- Dōbutsu Kannon (Pet Cemeteries)
- Fure-ai Kannon (“Touch Me” Kannon)
- Karamatsu Kannon (Safe Delivery)
- Mizuko Kannon (Abortion)
- War Dead Kannon (Patroness)

RELATED PAGES

- 28 Legions Serving Kannon
- Amida Triad (Kannon)
- Kannon Photo Tour
- Kannon Photo Tour (Asuka)
- Kannon Pilgrimage Kamakura
- Kannon Pilgrimages Nationwide
- Kannon Statues eStore
- Maria Kannon (Christianity)
- Objects / Symbols / Weapons
- Patrons of Motherhood



Kannon Link

onmarkproductions.com/html/kannon.shtml

The 33 manifestations, or incarnations, of the Goddess of Mercy, who, it is said, comes in many forms to save the souls of the suffering. To Tibetans, for example, the Dalai Lama is an incarnation of Kannon.

Sanjūsanshin 三十三身 (lit. = 33 Bodies)
Kannon Sanjūsanshin 観音三十三身
33 Forms of Kannon 三十三応現身
Chinese = Guanyin Sānshísānshēn

Manifestation Bodies
Keshin 化身 (Chn. = Huàshēn)
Genshin 現身 (Chn. = Xiànsēn)
Ogenshin 応現身, **Henge** 変化, Hensō 変相

MEANING: Transformation body, avatar, or manifestations of the **Buddha** & **Bodhisattva**.



Some of Kannon's 33 Forms at Hase Dera (Hase Kannon Temple) in Kamakura
Garuda (birdman) & Bato Kannon (Horse Head) are among these deities.
A set of 33 was presented to Hase Dera by Shogun Yoshimasa (1449-1471 AD). More photos below.

WAR DEAD. Numerous religious institutions and municipalities have built memorials and regularly conduct rituals on behalf of the war dead. In most cases, Kannon has been selected to serve as the central figure to care for the spirits of the dead and to comfort the spirits of those left in the land of the living.

War Dead Kannon
Dozens of Dai-Kannon 大観音 (Big Kannon).statues have been erected in recent times (post WWII onward). Many were built to pray for world peace and for the repose of the war dead and the victims of the atomic bombings. Some examples are presented below.



White-Robed Kannon or **Byakue Kannon** 白衣観音
WHERE: Ofuna, Kanagawa
HEIGHT: 29.39 meters
Work on this statue began in

Ryōzen Kannon 霊山観音
WHERE: Kyoto, Japan.
HEIGHT: 24 meters
An effigy of the **White Robed Kannon**. Made with 500 tons of

Usami Kannon 宇佐美観音
WHERE: Ito City, Shizuoka
HEIGHT: 50 meters.
This statue of the Kannon was constructed in 1982 to pray for

Tokyo Bay Kannon 東京湾観音
WHERE: Futtsu City, Chiba
HEIGHT: 56 meters
Constructed in 1961, this



Juichimen Kannon 十一面観音, 11-Headed Kannon
10th to 12th Century, Rakuya-ji Temple, Kyoto



Senju Kannon 千手観音, 1000-Armed Kannon. Thousand-Armed Kannon, or Kannon with a Thousand Arms and a Thousand Eyes. **One of Japan's most beloved esoteric forms of Kannon.** From the 8th century onward in Japan, Senju Kannon was worshipped independently as a central object of devotion, often prayed to for avoiding illness, eye problems, and blindness. Senju is also one of Six Kannon who protect people in the six realms of karmic rebirth. As one of the six, Senju Kannon watches over the realm of hungry ghosts (gakiō 餓鬼道). Devotion to the Six Kannon appears to date from the early 10th century. Futagoji Temple, Oita Prefecture, modern carving.

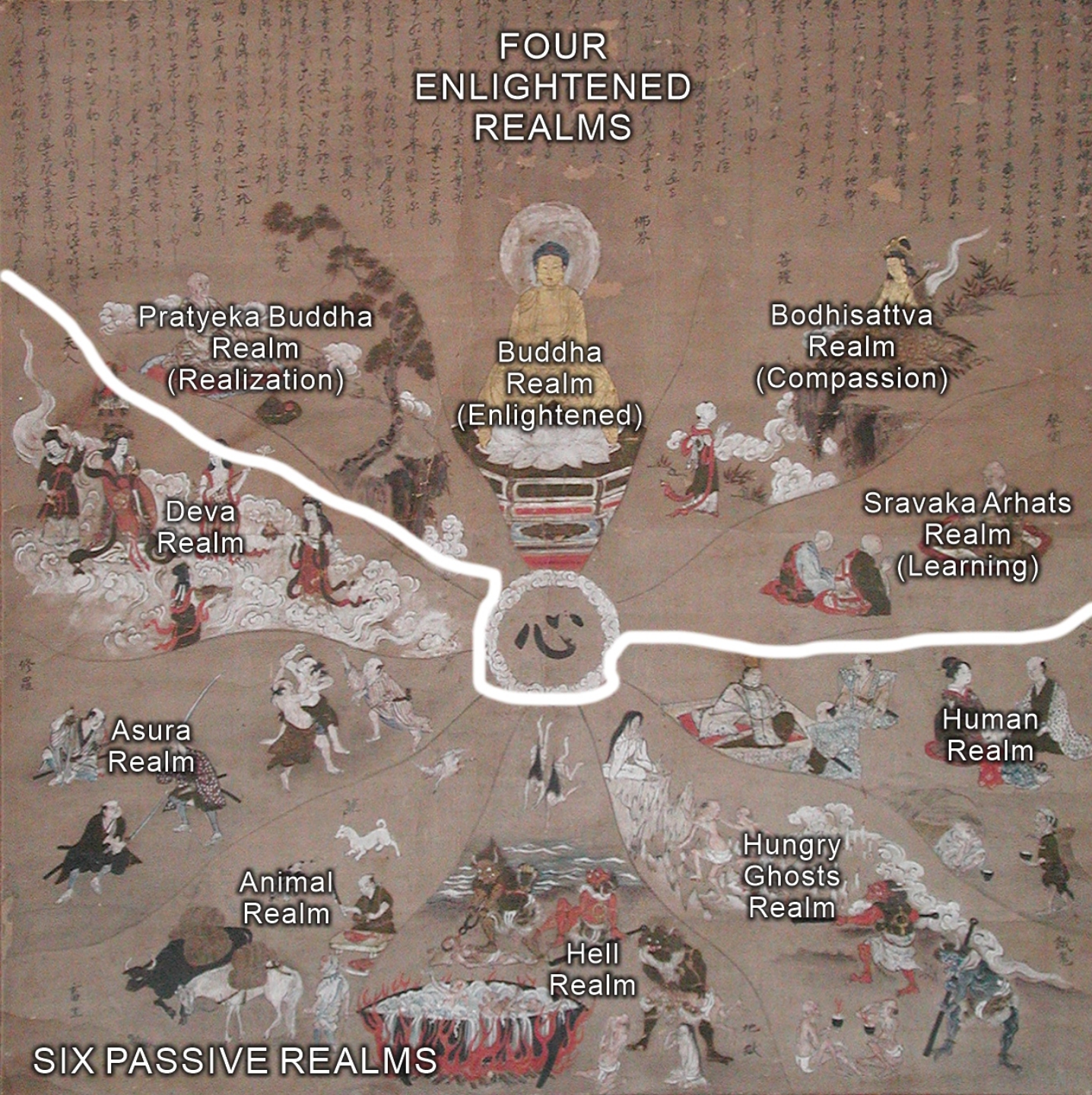


Senju Kannon (Middle Photo), 12th Century, Sanjusangendo in Kyoto

press x to close

Senju Kannon 千手観音, 1000-Armed Kannon. Thousand-Armed Kannon, or Kannon with a Thousand Arms and a Thousand Eyes and 11 Heads.

FOUR ENLIGHTENED REALMS



SIX PASSIVE REALMS

TEN WORLDS OF EXISTENCE The "Ten Realms" (Jp: Jikkai 十界)

1. Hells (Skt: Naraka, Jp: Jigoku 地獄 -- the lowest level)
2. Hungry Ghosts (Skt: Preta, Jp: Gaki 餓鬼)
3. Animals (Skt: Tiryasyoni, Jp: Chikushō 畜生)
4. Bellicose Demons (Skt: **Asura**, Jp: Ashura 阿修羅)
5. Humans (Skt: Manusya, Jp: Ningen 人間)
6. Heavenly Beings (Skt: **Deva**, Jp: Ten 天)
7. Sravaka **Arhats** (Jp: Shōmon 声聞); listeners of Buddhist teachings
8. Pratyeka Buddhas (Jp: Engaku 縁覚); self-enlightened beings
9. Bodhisattvas (Jp: **Bosatsu** 菩薩); the compassionate ones
10. Buddhas (Jp: **Nyorai**, Tathagata, Hotoke 仏 -- highest level)

TEN WORLDS MAY ALSO BE WRITTEN AS:

1. Hell (Beings in Hell -- the lowest level)
2. Hunger (Hungry Ghosts)
3. Animality (Animals)
4. Anger (**Ashura**)
5. Tranquility (Humans)
6. Rapture (**Deva**)
7. Learning (**Theravada** Traditions, **Arhat**)
8. Realization (**Theravada** Traditions, **Arhat**)
9. Bodhisattva (**Mahayana** Traditions, **Bosatsu**)
10. Buddha (**Nyorai**, Tathagata, Hotoke -- highest level)

The "Ten Realms" are divided into two groups. The first group (1 to 6) comprises the **Six Paths of Suffering** (also called the **Wheel of Life** in Tibet). The second group (7 to 10) comprises the four realms of enlightened existence, the "Four Noble Worlds." For many more details, [click here](#).

TIBETAN TANKA The Six States, The Wheel of Life

MOON
Symbolizes
Liberation

Three Root
Delusions
Greed (Pig)
Hatred (Snake)
Lust (Cock)

HUMANS

ANIMALS

BUDDHA
Points
at Moon

YAMA
Lord of Death
Turns Wheel

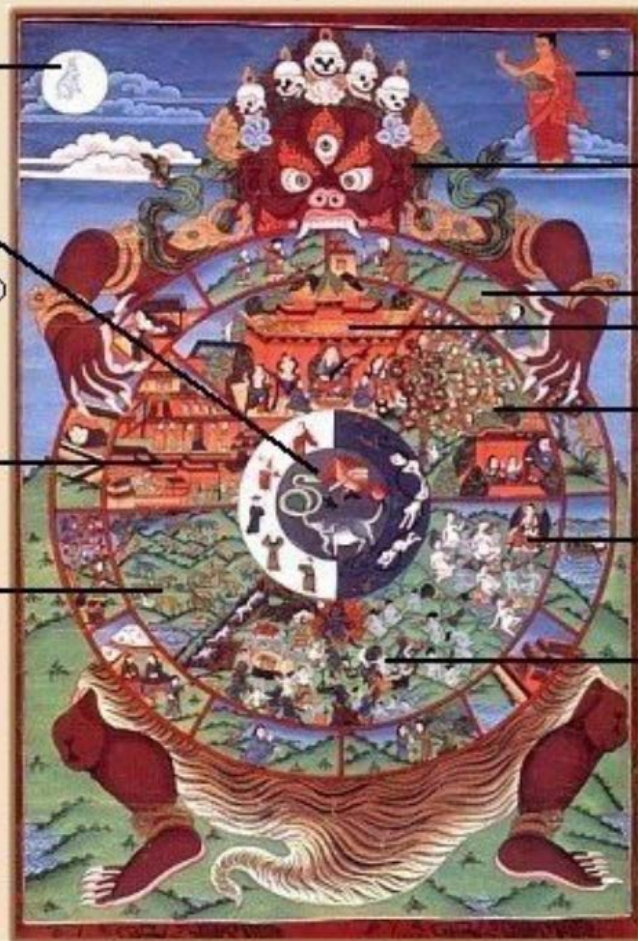
12 Links of
Dependent
Origination

DEVA Realm

ASHURA
Realm

HUNGRY
GHOSTS

BEINGS
IN HELL





TRADITIONAL
Six Jizō 六地藏
Busy Kamakura intersection



TRADITIONAL
Meigetsu-in,
Kamakura



六観音
TRADITIONAL SIX KANNON, 1224 CE
Daihō-onji Temple 大報恩寺 (Kyoto)



CUTE, MODERN, Available Online



CUTE, MODERN



CUTE, MODERN, Available Online

↓ Saikoji Temple, Kawasaki City 川崎市麻生区黒川にある曹洞宗 雲長山 西光寺の開山堂
<http://www.haruhino.com/archives/51115786.html> ↓



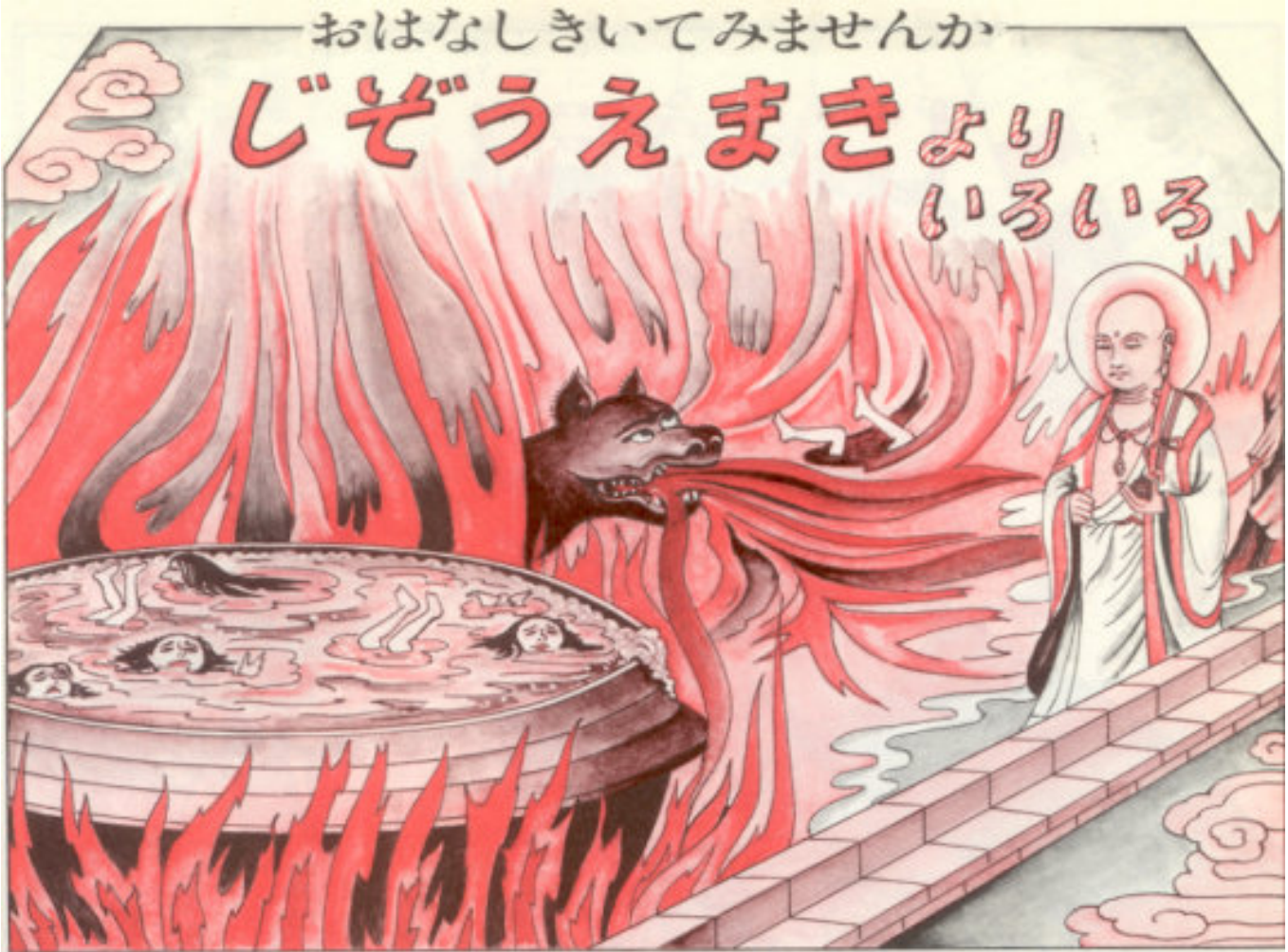
(L) Children Piling Stones of Prayer; (R) Demon Attacker.
Saying prayers for father, they heap the first tower.
Saying prayers for mother, they heap the second tower.
Saying prayers for their brothers, their sisters, and all
whom they loved at home, they heap the third tower.



Jizō Bosatsu Comes to the Rescue



Jizō says:
“In this land of the shades,
I am your father and your mother.
Trust me morning and evening.”



Hitaki (Kuro) Jizō 火焚地蔵. Fire-Kindling Jizō. Also known as Kuro Jizō 黒地蔵 (Black Jizō) or Hifuse Jizō 火伏地蔵. This is just one of many forms of Jizō known as the Migawari Jizō or Substitute Jizō (one who vicariously receives our injuries and wounds). According to Japanese legends, Jizō descends into the infernal regions to witness the punishments and tortures of condemned souls (e.g., sinners being boiled in large pots of water). Jizō is so pained by their agony that, for a time, Jizō assumes the role of their custodian (a soldier of hell or Gokusotsu 獄卒) and greatly reduces the intense heat of the purgatorial fires to lessen their torment. The work of controlling the fires made Jizō black with soot and smoke. This Jizō is also considered the modern patron of firemen. A famous wood statue of this Jizō, dated to the Kamkura period and standing 170.5 cm in height, is housed at Kakuonji Temple 覺園寺 in Kamakura. Kakuonji is one of 24 sites of the Jizō Pilgrimage in Kamakura. There are other similar forms of Jizō, such as the Hōyake Jizō 頼焼地蔵 (Jizō With Burnt Cheeks).

Mizuko Jizō and Mizuko Kannon = Water Child Jizō, Water Child Kannon

Mizuko Jizō 水子地蔵 and Mizuko Kannon 水子 観音

Mizuko means “water child” or “water baby” and refers to miscarried, stillborn, or aborted children. The term is not old. It first appeared in the 1960s to address the concerns of a large number of women who had undergone abortions after WWII, when economic hardship and uncertainty were rampant. The Mizuko forms of Jizō and Kannon, along with Mizuko rites known as Mizuko Kuyo, were introduced around this time to help women and parents deal with the emotional pain. The most common Mizuko form in Japan today shows either Jizō or Kannon surrounded by infants or holding one in their arms. In one touching tradition, votive statues of Jizō are purchased by sorrowing parents who have lost a child due to miscarriage, sickness or abortion. These are then installed somewhere in the temple compound. Parents deck the icons in red hats and bibs, and sometimes toys or stones, in the hopes that Jizō will cloak their dead child in his mercy. The color red is said to ward off illness and is linked to themes of healing, fertility, gestation, childbirth, infant death, children’s limbo, and the unconnected dead. Sometimes the decorations are gifts from rejoicing parents whose child has recovered from illness. The Mizuko Kuyo rite has already been extensively researched by Japanese and non-Japanese scholars.



Mizuko Kannon, Japan. Modern. Wood. H. 20 cm. Found in shop in Kyoto. Photo by author. Mizuko Kannon is typically surrounded by children or holding a child. This new version of Kannon draws on the iconography of much earlier manifestations of Kannon → known as Jibo Kannon (Loving-Mother Kannon), Koyasu Kannon (Child-Giving Kannon), and Maria Kannon (Mother Mary Kannon) – the latter is a Christian variant employed when Christianity was outlawed in Japan’s Edo era.





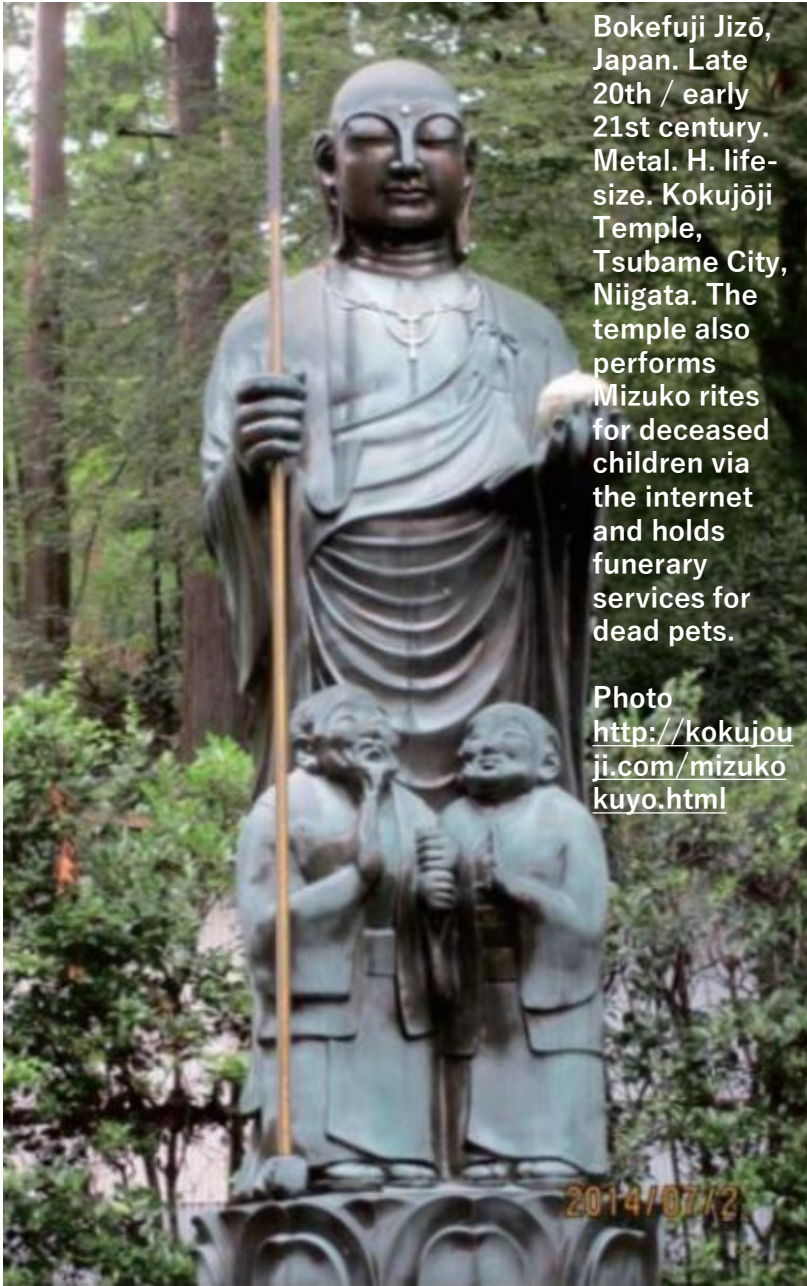
Bokefuji Jizō, Japan. Late 20th to early 21st century. Metal. H. life-size. Kōanji Temple, Tokyo. Photo <http://photozou.jp/photo/show/1075137/83795439>

Bokefuji Jizō ぼけ封じ観音 (Senility-Preventing Jizō)

A new type of Jizō, one who promises to prevent senility. The Japanese have the world’s longest life expectancy. Most wish to live healthy lives and die quickly without suffering from dementia, cancer, or other long illness. Statues of the compassionate Jizō, with an old man and old woman praying at its feet, are now quite common. They first began appearing around the early 1980s, or perhaps slightly earlier. Statues of this new iconic form of Jizō are widespread. Kannon, another beloved deity, has been enlisted as a senility-preventing savior as well (see next slide). States of Kannon with an old man and woman at its feet are also widespread.



Above. Bokefuji Kannon Poster, Japan. Late 20th century. Cute temple poster hanging inside temple compound. Ōhirayama Kurayoshi Temple 大平山 金毘羅院. Kurayoshi City 倉吉市, Tottori. There is a pilgrimage to Bokefuji temples in this area. This temple is site twenty. Source: <http://darumapilgrim.blogspot.jp/2006/10/oohirayama-kurayoshi.html>

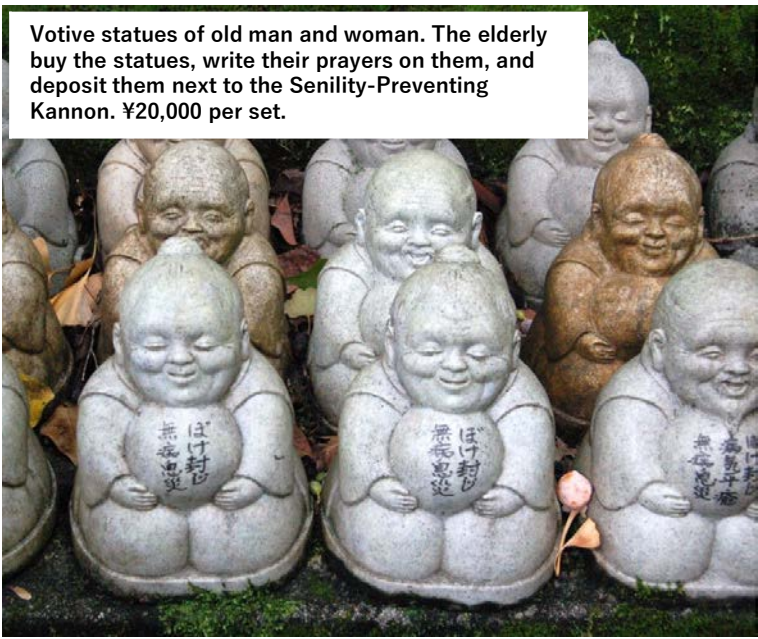


Bokefuji Jizō, Japan. Late 20th / early 21st century. Metal. H. life-size. Kokujōji Temple, Tsubame City, Niigata. The temple also performs Mizuko rites for deceased children via the internet and holds funerary services for dead pets.

Photo http://kokujouji.com/mizuko_kuyo.html



Bokefuji Kannon ぼけ封じ観音 (Senility-Preventing Kannon), Japan. Circa 1988. Polyresin. H. approx. three meters. Imakumano Kannonji Temple 今熊野観音寺, Kyoto. Photo by author. This modern form of Kannon wards off dementia in the elderly and is commonly portrayed with an old man and woman praying at its feet.



Votive statues of old man and woman. The elderly buy the statues, write their prayers on them, and deposit them next to the Senility-Preventing Kannon. ¥20,000 per set.



Talismanic cotton pillowcase to ward off dementia, headaches, other ailments. Imakumano Kannonji Temple in Kyoto. ¥800 in price.

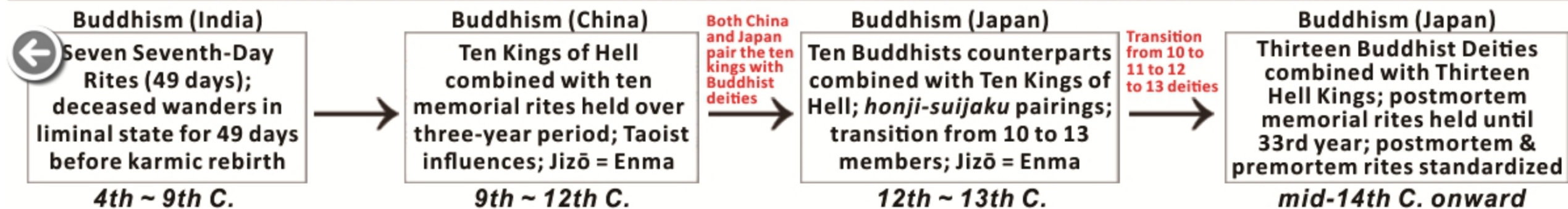
Bokefuji Kannon ぼけ封じ観音 (Senility-Preventing Kannon)

Bokefuji (warding off dementia) is another recent postwar addition to Japan’s pantheon of gods, one that assigns entirely new roles to Jizō and Kannon. Writes scholar Mark R. Mullins, who is talking solely about Kannon: “Another new role for Kannon is connected to the ‘graying’ of Japanese society and the increasing concerns of the elderly about growing old, fears of senile dementia (and Alzheimer's disease), and long illnesses followed by an unpleasant death. Kannon's powers have been expanded to include the ‘suppression of senility’ (boke-fuji 呆け封じ), and s/he has become a central figure in Pokkuri-Dera ポックリ寺, or temples where the elderly -- those lacking adequate family support -- go to pray for a sudden or painless death. What distinguishes this Kannon from others are a pair of elderly male and female figures kneeling at its feet in a gesture of supplication. An entirely new medical role is thus being attributed to Kannon, who is here called the Kannon Who Heals or Prevents Senility (Bokefuji Kannon).” At Imakumano Kannonji temple in Kyoto, the fifteenth stop on a popular thirty-three Kannon pilgrimage circuit, a statue of this new form of Kannon , with an old man and woman praying at her feet, wards off dementia in the elderly. Busloads of senior citizens visit here daily to receive Kannon’s protection and to buy a special pillowcase they can use at home. Bokefuji Kannon’s role is performed by Bokefuji Jizō at other temples, such as at Kōanji Temple in Tokyo. Some temples offer variations. The Jizō-ji Temple in Gero City (Gifu), for example, features a version of Jizō known as Ganfuji Jizō (Cancer-Preventing Jizō).

Mark R. Mullins, The Many Forms and Functions of Kannon in Japanese Religion and Culture, Dharma World Magazine, April - June 2008 issue.
 Story online at http://www.rk-world.org/dharmaworld/dw_2008ajmanyforms.aspx

Slide Four. Seven Seventh-Day Rites & Ten Kings of the Underworld

THE BASICS -- HISTORICAL ROOTS OF JAPAN'S THIRTEEN BUDDHIST DEITIES



Slide 4. Seven Seventh-Day Rites & Ten Kings of the Underworld.

The *Shichi-shichi-nichi chūin* 七七期中陰 (seven X seven = 49 days between death & rebirth; login = guest) can be traced back to India. The term appears in the 4th-C. AD *Yogacāra bhūmi-sāstra* 瑜伽師地論 (login = guest); T.1579.30.282b1. The concept played a pivotal role in the 8th-C. *Tibetan Book of the Dead*. The seven-sevens also appear in Sanskrit & Pali texts dated to the 3rd/4th C. AD, including the *Mahāvastu*, *Nidanakatha*, *Lalitavistara*, & *Mahabodhi Vamsa* (date?). The latter work says the Historical Buddha fasted for 7 weeks (49 days) after his enlightenment. **JAPANESE PRECEDENTS.** 687 AD, 100th day memorial, *Nihon Shoki* 日本書紀; held at five temples for Emperor Tenmu 天武天皇. 735 AD, seven seventh-day rites 七七齋

China's Ten Kings (Jūō 十王) appear in the *Scripture on the Ten Kings* 佛說預修十王生七經, compiled sometime in the 9th or early 10th C. AD. The dead undergo trials by the ten, with the first seven kings covering the crucial seven-week (49 day) period, followed by three more trials on the 100th day, the 1st year, & the 3rd year after death. The 100th day, 1st year, & 3rd year rites are found in the Chinese *Book of Rites*, said to be the work of Confucius (551-479 BC). The ancient term for the 100th day rite was 卒哭 (scroll 21). The ancient terms for 1st year and 3rd year rites were 小祥 & 大祥 (scroll 37). Writes Hutchins (p.52 & p.115): "The *Scripture on the Ten Kings* says that release [for the dead] can be obtained if the grieving family sends offerings to each of the Ten Kings at the appropriate time. Further, it was thought to be even more beneficial to send offerings to the Ten Kings on one's own

The Ten Kings arrived in Japan in the late Heian era (794-1185). Says Duncan R. Williams (p. 231): "The ten memorial rites for the dead, based on belief in the Ten Kings, were developed in Japanese apocryphal sūtras (login = guest) & later became a standard part of funerary rites in Shingon, Tendai, Zen, Jōdō, & Nichiren traditions. Paintings depicting the Ten Kings judging the dead were used for ritual or didactic purposes at times when the ancestral spirits were thought to return to this world." Artwork of the 13 Buddhist Deities appeared in Japan in the late 12th C. But texts referring to the 13 Deities do not appear until the Muromachi era (1392-1573). According to Ueshima Motoyuki 植島基行 (1975), it is unclear when the 13 Deity Rites were first used. In the Muromachi era, however, Ueshima says offering tablets (*kuyōhi* 供養碑) to the 13 Deities were built all around Japan. Ueshima believes these were built for the performance of *Gyakushu Kuyō* 逆修供養 (reverse performance benefits; aka "premortem" rites) by ordinary folk. *Gyakushu*, aka *yoshu* 預修, is performed while one is still alive to accrue benefits for oneself after death. In postmortem rites (*Tsuizen Kuyō* 追善供養) for the dead, the deceased only acquires 1/7th of the benefits, while the performer acquires 6/7th. In the *Gyakushu*, the performers acquire the full 7/7 benefits for themselves. For this reason the ritual is also called *Shichibu Kentoku* 七分全得. For more details on rituals involving the 13 Deities, see Karen Mack's *Notebook*. Elsewhere, Watanabe Shōgo 渡辺章悟 (1989,

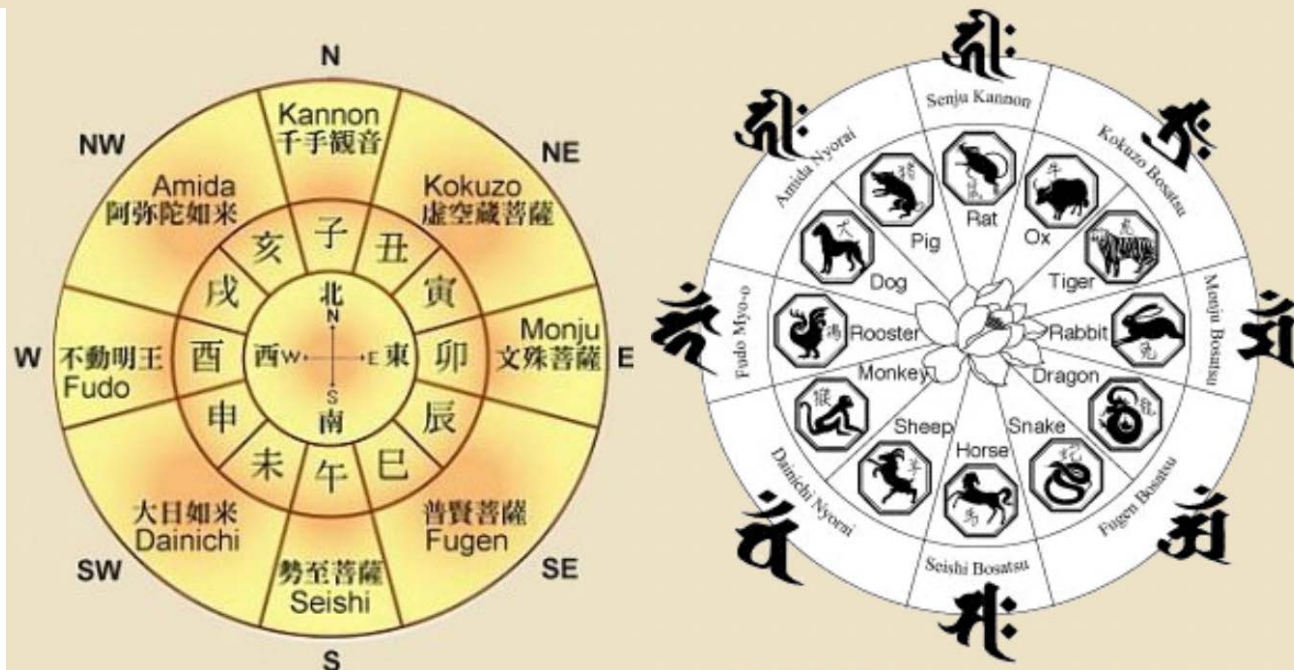


Slide 11. Six Realms & Ten Kings 六道十王図, Gokuraku Jigoku zu 極樂地獄図, 16th–17th century, Chōgaku-ji Temple 長岳寺, Nara Prefecture, set of ten scrolls. Writes Hirasawa (p. 26): "The ten kings, each with its *honji*, line up across the top of the scrolls, representing the process of judgment through time. Vast scenes of hell and the six realms below the kings evoke a spatial cosmology, subject to the temporal framework of judgment, and the scrolls conclude with a bridge leading from Abi hell (阿鼻地獄, lowest hell, hell of no interval) directly to a raigō 来迎 ("greeting") by Amida and his entourage, welcoming sinners to the Pure Land. According to Takasu Jun 鷹巣純, these images do not merely patch together two traditions; they reconfigure and reinvigorate them as a mandatory circuit through hell that ends in salvation -- and that audiences can experience vicariously." **PHOTO:** Nara Women's University Academic Info Center.



SIMPLIFIED ZODIAC CHART (Solar Calendar)

Zodiac Animal	Buddhist Patron	Compass Direction	Year of Birth For people born in Jan. or Feb., see Caveat
Rat 子	Senju Kannon	N	1924, 1936, 1948, 1960, 1972, 1984, 1996, 2008
Ox 丑	Kokūzō Bosatsu	NE	1925, 1937, 1949, 1961, 1973, 1985, 1997, 2009
Tiger 寅	Kokūzō Bosatsu	NE	1926, 1938, 1950, 1962, 1974, 1986, 1998, 2010
Hare 卯	Monju Bosatsu	E	1927, 1939, 1951, 1963, 1975, 1987, 1999, 2011
Dragon 辰	Fugen Bosatsu	SE	1928, 1940, 1952, 1964, 1976, 1988, 2000, 2012
Snake 巳	Fugen Bosatsu	SE	1929, 1941, 1953, 1965, 1977, 1989, 2001, 2013
Horse 午	Seishi Bosatsu	S	1930, 1942, 1954, 1966, 1978, 1990, 2002, 2014
Sheep 未	Dainichi Nyorai	SW	1931, 1943, 1955, 1967, 1979, 1991, 2003, 2015
Monkey 申	Dainichi Nyorai	SW	1932, 1944, 1956, 1968, 1980, 1992, 2004, 2016
Rooster 酉	Fudō Myō-ō	W	1933, 1945, 1957, 1969, 1981, 1993, 2005, 2017
Dog 戌	Amida Nyorai	NW	1934, 1946, 1958, 1970, 1982, 1994, 2006, 2018
Boar 亥	Amida Nyorai	NW	1935, 1947, 1959, 1971, 1983, 1995, 2007, 2019



Eight Buddhist Patron Deities
and the 12 Zodiac Animals

8 Buddhist Patrons, 12 Zodiac Signs, & Sanskrit Seeds
Courtesy Horie Yasutaka (Modern Buddhist Artist)



Slide Eighty
Modern
Zigzag Pattern
Standard Grouping

Thirteen Buddhist Deities
on the Kyoto Pilgrimage
to the Thirteen 京都十三佛霊場会

Ofuda 御札 (votive slip)



(仏さまの配置は「京都十三仏霊場本尊」の図によった。)

大和十三仏で朱印めぐり
先着13,000名様 **十三仏守護屏風台紙** 無料プレゼント



プレゼントされる特製十三仏守護屏風
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あなたの一生を守護下さる十三仏の生まれ歳守り本尊



大和十三仏霊場会 0744(43)0002

Slide Seventy-Nine
Modern-day flyer for the Yamato Pilgrimage to Thirteen Sacred Sites for Thirteen Buddhist Deities 大和十三仏霊場, Nara.

← →
This circuit was established in 1982.

Eight Buddhist Guardians of the Zodiac (Ichidai Mamori Honzon 一代守本尊). This grouping of eight appears in the 1783 version of the Butsuzō-zu-i 仏像図彙, and is an Edo-era grouping that reportedly sprang from the Thirteen Buddhist Deities (for it includes eight of the thirteen). Each of the eight is associated with a specific Zodiac animal(s) and serves as the protector (guardian, patron) for all people born in that animal year. The flyer encourages people to complete the 13-site circuit, and in return, will reward the pilgrim with a nine-stamp collection of eight deities plus a ninth stamp showing all thirteen.

ご朱印満願記念 ダブルプレゼント
ご朱印満願達成の方には最後の寺院で、「生まれ歳守り本尊図守り」(9体セット)をプレゼント



ご朱印満願達成の方には最後の寺院で、「生まれ歳守り本尊図守り」(9体セット)をプレゼント



図守り本尊の誕生

Pilgrimage Stamps Collected Along the Way
Shuin-chō 朱印帖, and Nōkyō-chō 納経帳



プレゼントされる特製十三仏守護屏風 表裏両面
*一ヶ寺に付300円の御朱印料は個人負担となります。

あなたの一生を守護下さる十三仏の生まれ歳守り本尊



8 = Kannon, 13 = Kokūzō, 3 = Monju, 4 = Fugen, 9 = Seishi, 12 = Dainichi, 1 = Fudō, 10 = Amida

QUIZ. Can you spot the only Bodhisattva in below images? What deity is it?

JAPANESE RELIGIOUS GOODS: MODERN COMMERCIAL GOODS IN JAPAN



Big Buddha
Nose Shit
Candy



Big Buddha
Cookies



Big Buddha
Steamed Buns



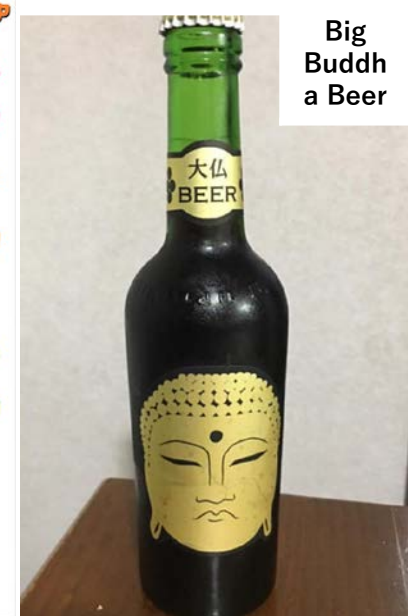
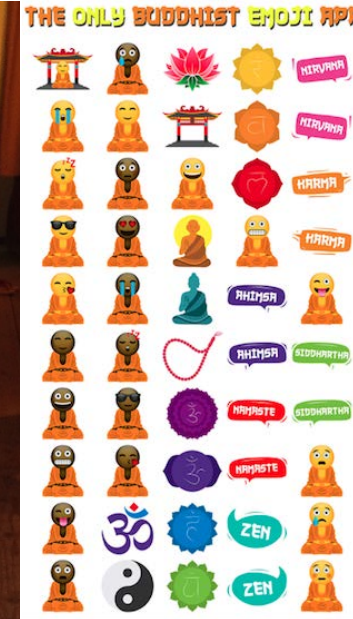
Big Buddha
Purin Custard



Big Buddha
Steamed Buns



Face-Washing
Jizō Soap
Stone



Big
Buddh
a Beer



Big
Buddha
Beer

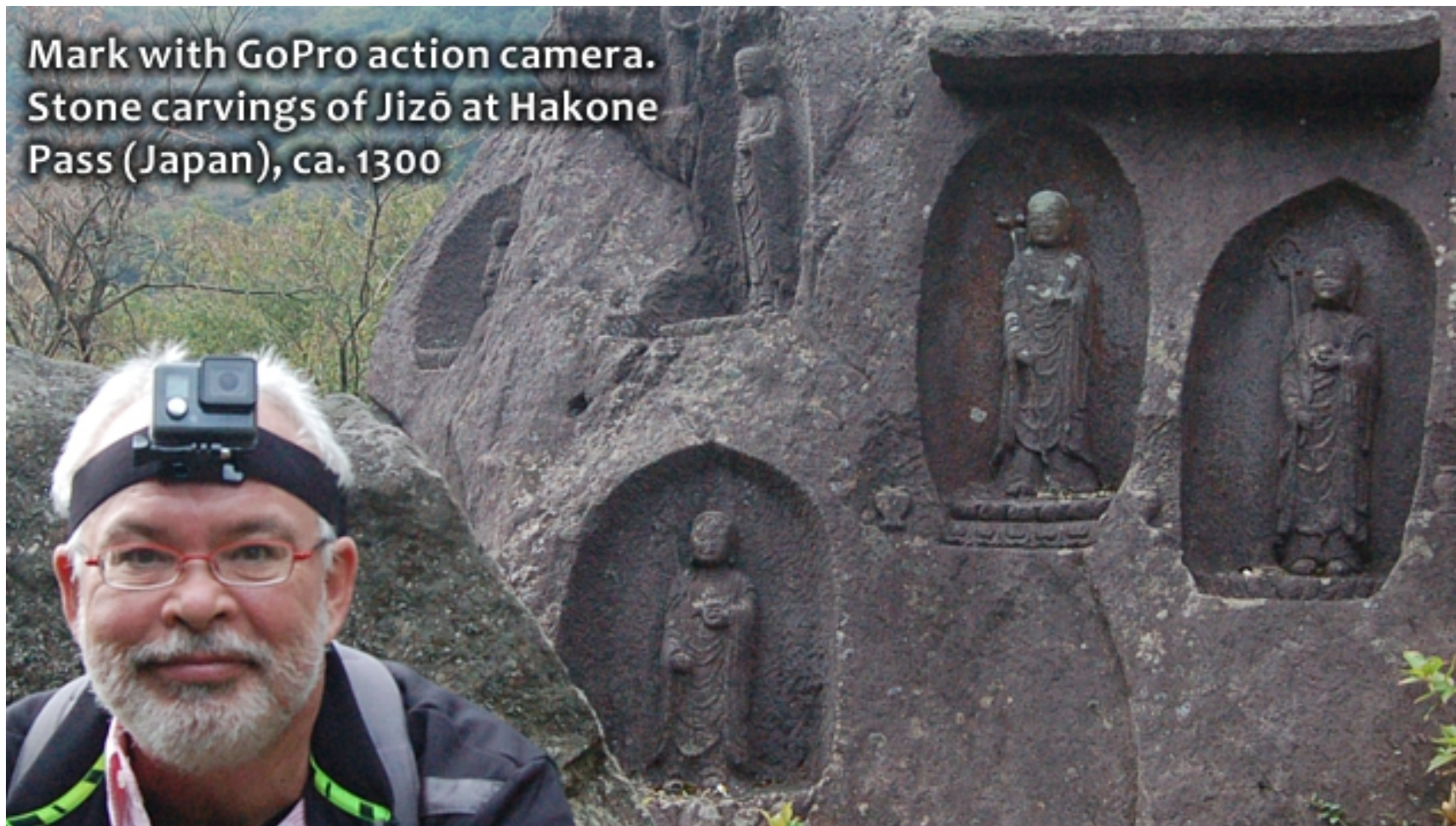
THE END

The message seems clear – adapt to the times, address changing spiritual needs, remain relevant as society changes. Otherwise get swept into the historical dustbin.

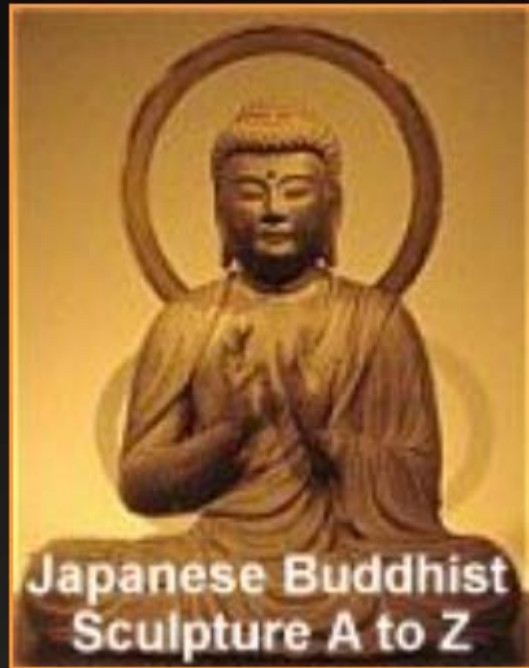
Photos on last slide show two protective Jizō statues along the Kinubariyama Hiking Course in Kamakura. Photos by Mark Schumacher.



Mark with GoPro action camera.
Stone carvings of Jizō at Hakone
Pass (Japan), ca. 1300



**A-to-Z
Deity Dictionary
4000+ Photos of
Japan's Buddha
Divinities**



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