

# History of Art 670

## Buddhist Art: Theory and History

Professor John C. Huntington

Lecture 19



Classifications of “Persona” in Japanese Buddhism Part 4

## Classifications of “Persona” in Japanese Buddhism

In the previous lecture we covered The Buddhas, Vidya-Rajas, and the Deva. In this lecture we will cover the Bodhisattvas, and give a few examples of Teachers and Dharma kings. Both of these categories are huge and we shall spend much more time on the Bodhisattvas who have many diverse and popular roles in Japanese Buddhism.

As a reminder, the traditional categories (slightly modified) are:

| English:               | Sanskrit          | Japanese       |
|------------------------|-------------------|----------------|
| Awakened ones          | Buddhas           | Butsu          |
| Kings of Sacred Lore   | Vidya-Rajas       | Myou-ou        |
| Beings of Awakening    | Bodhisattvas      | Bosatsu        |
| “spirit beings”        | Deva, Deva-Raja   | Ten, Tenno     |
| Teachers, Dharma-Kings | Guru, Dharmarajas | Daishi, Hou-ou |

## Classifications of “Persona” in Japanese Buddhism

The Bodhisattva is a being destined for Awakening; they are considered to be developing in ten stages (*dasha bhumi*). These are described at great length in the *Dashabhumi Sutra* (十地經) both a part of the *Avatamsaka Sutra* (26<sup>th</sup> chapter) and also a stand alone sutra. For all practical purposes only two stages are of interest to us. The first, is the condition of most Mahayana practitioners who have taken the vow of the Bodhisattva:

All sentient beings I vow to save.

All wisdoms and blessings I vow to practice.

All Dharma paths I vow to follow.

All Tathagatas I vow to serve.

The highest awakening I vow to fulfill.

Help me, a child of the Buddha, to accomplish these vows.

(From the *Mahavairocana Abhisambodhi*

*Tantra*)

and the tenth stage which is the stage of the fully attained being who completely concerned with the welfare of others. It is the beings in this second category who have been turned to heroes of a salvationist methodology in Buddhism.

## Classifications of “Persona” in Japanese Buddhism

The tenth stage Bodhisattva which is the stage of the fully attained being who completely concerned with the welfare of others. It is the beings in this second category who have been turned to heroes of a salvationist methodology in Buddhism.

The lists of them vary to some degree across Asia but in general they are:

Manjushri Vajrapani Avalokiteshvara Maitreya  
Kshiti-Garbha  
Sarva-Nirvarana Vishambhin  
Akasha-Garbha  
Samantabhadra

Other important Bodhisattvas:

Gaganaganja  
Surya Prabha  
Chandra prabha  
Mahasthamaprapta

Classifications of “Persona” in  
Japanese Buddhism

Ksitigarbha, (Jizo)



Classifications of “Persona” in  
Japanese Buddhism

Ksitigarbha, (Jizo)





Classifications of “Persona” in  
Japanese Buddhism

Ksitigarbha



## Classifications of “Persona” in Japanese Buddhism

### Roku Jizo

6 forms of Ksiti-garbha Roku Jizo (Groupings of Six Jizo) In Japan, groupings of six Jizo statues (one for each of the Six Realms) are quite common and often placed at busy intersections or oft-used roads to protect travelers and those in "transitional" states. Jizo also often carries a staff with six rings, which he shakes to awaken us from our delusions - the rings likewise symbolize the six states of existence. The six Jizo come in various versions.

One common grouping is:

Enmei (long life; prolonger of life; Beings in Hell)

Hoshu (Ratnapani; treasure hand or possession; Hungry Ghosts)

Hoin (Ratnamudrapani; treasure seal; possession of earth; Animals)

Hosho (Ratnakara; treasure place; place of treasures; Asura)

Jichi (Dharanidhara; land possession; earth; Humans)

Kenko-i or Nikko (strong determination; Deva)

(Mark Schumaker)



Classifications of “Persona” in  
Japanese Buddhism



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Classifications of “Persona” in  
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Manjusri, (Monju)



Classifications of “Personas” in  
Japanese Buddhism

Manjusri, (Monju)  
[of Wutai Shan]

By Koen (1207-?).H.  
Monju Bosatsu: 48.9,  
Uten'ou: 70.5,  
Zenzai Doji: 46.2,  
Daisho Rojin: 70.0,  
Buddaharisanzo: 66.6.  
Kamakura Period,  
dated 1273.  
Important Cultural  
Property.  
Tokyo National Museum  
C1854



## Classifications of “Persona” in Japanese Buddhism

### Manjusri, (Monju) [of Wutai Shan]

According to the KEGONKYOU 華嚴經 (Sk: Avatamsaka-sutra), Monju resides on a mountain in the northeast, and in China this was identified as Wutaishan 五台山 (Jp: Godaisan), which became a major center of his cult. This cult was then introduced to Japan by the monk Ennin 円仁 (794-864), who visited Wutaishan during his travels in China (838-47). Many different forms of Monju, some with distinctive names, are described in various texts, but in Japan he is commonly represented riding a lion and holding a raised sword in his right hand, symbolizing the cleaving asunder of the clouds of ignorance. In his left hand he holds a scroll which represents the HANNYAGYOU and which is sometimes supported by a lotus.

He is sometimes represented with four companions. The first is the youth Zenzai Douji 善財童子 whose pilgrimage to 53 places in which he met 55 saints is described in the final chapter of the KEGONKYOU

The other three are the king of Khotan (Jp; \*[Utennou](#) 優填王), the elder Saishou Rounin 最勝老人 and the monk Buddhapari (Jp: Butsudahari 仏陀波利). This format is called the 'Monju quintet' Monju gosonzou 文殊五尊像, and well-known statuary representations may be seen at Monjuin 文殊院 and Saidaiji 西大寺, both in Nara. In a variation of this format, called 'Monju crossing the sea' Tokai Monjuzou 渡海文殊像, Monju tokai-zu 文殊渡海図, Monju and his entourage are depicted on clouds crossing the sea (supposedly in the direction of Wutaishan). A painting of this group from the Kamakura period is kept at Daigoji 醍醐寺 in Kyoto and is designated a national treasure.

JAANUS



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Manjusri, (Monju)  
[of Wutai Shan]





Classifications of “Persona” in  
Japanese Buddhism

Manjusri Kujmar,  
Monju



Classifications of “Persona” in  
Japanese Buddhism

Manjusri and  
Vimalakirti (Monju  
& Yuima)

Horyu-ji Pagoda  
East side scene





Classifications of “Persona” in  
Japanese Buddhism

Mandala of 8  
syllable Manjusri  
(Hachi ji Monju)





Classifications of  
Japanese Buddhism

Mandala of  
8 syllable  
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(Hachi ji  
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Classifications of “Persona” in  
Japanese Buddhism

[Sarva] Akasha Garbha  
(Kokuzo) the “Womb  
of [Attaining all]  
Space”

Boodhisattva of  
“Improving Memory”

8<sup>th</sup> century Nara



Classifications of “Persona” in  
Japanese Buddhism

[Sarva] Akasha  
Garbha (Kokuzo)  
the “Womb of  
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Boddhisattva of  
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Classification  
Japanese Buddhist





# Classifications of “Persona” in Japanese Buddhism



Kongou kokuuzou  
金剛虚空蔵,

Vajra  
Akashagarbha  
=Aksobhya

Gyouyou  
kokuuzou 業用虚  
空蔵.

Karma  
Akashagarbha  
=Amoghasiddhi

Hokkai kokuuzou  
法界虚空蔵,

Dharmadhatu  
Akashagarbha  
=Vairocana

Renge kokuuzou  
蓮華虚空蔵

Padma  
Akashagarbha  
=Amitabha

Houiou kokuuzou  
宝光虚空蔵,

Ratna Prabha  
Akashagarbha  
=Ratnasambhava



## Classifications of “Persona” in Japanese Buddhism

### Dharmarajas and gurus

Japan has had only one true Dharmaraja, Shotoku Taishi (a posthumous title for prince Umayado) (573-621). He was a ardent supporter of Buddhism, a Buddhist scholar and at the same time prince regent under the empress Suiko (554-15 April 628). While corroborative records of him date as early as the excavated palace as Ikaruga no miya and the founding of the Shitenno-ji and the Wakusadera on his estate, some have called his existence into question.



## Classifications of “Persona” in Japanese Buddhism

### Dharmarajas and gurus

In an extensive hagiography that built up around his persona, he was held to have a very precocious child given to religious way early in his lifetime





## Classifications of “Persona” in Japanese Buddhism

### Dharmarajas and gurus

In an extensive hagiography that built up around his persona, he continued with this activity through his youth and teenage years. In the Asuka dera there is an image of him as a youthful devotee



Classifications of “Persona” in  
Japanese Buddhism

At the Horyu-ji, the To-in contains a Shoryo-in “founder’s Hall with Shotoku in it





Classifications of “Persona” in  
Japanese Buddhism

At the Horyu-ji, the To-in  
contains a Shoryo-in  
“founder’s Hall with an image  
of a mature Shotoku in it  
wearing a crown of state



## Classifications of “Persona” in Japanese Buddhism

### Gurus (Taishi)

The number of teachers represented in Japanese Buddhist art make up a whole genre by themselves— there are probably thousands of them both originals and copies. Their place is as the lineage of authority of the teachers in a particular temple. We will look at a very straight-forward example. The Shingon sect has a early history that extends to the great teachers of the tradition in China.

| The Eight Patriarchs of the "ritual tradition" |     |  | The Eight Patriarchs of the "propagation of doctrine" |                          |
|--|-----|--|---|--------------------------|
| <u>Mahavairocana Tathagata</u>                 | 1st |  |   |                          |
| <u>Vajrasattva</u>                             | 2nd |  |   |                          |
| <u>Nagarjuna</u>                               | 3rd |  | 1 <sup>st</sup>                                       |                          |
| <u>Nagabodhi</u>                               | 4th |  | 2 <sup>nd</sup>                                       |                          |
| Vajrabodhi (671-741)                           | 5th |  | 3 <sup>rd</sup>                                       |                          |
|  |     |  | 4 <sup>th</sup>                                       | Subhakarasiṃha (637-735) |
| Amoghavajra (705-774)                          | 6th |  | 5 <sup>th</sup>                                       |                          |
|  |     |  | 6 <sup>th</sup>                                       | I-Hsing (683-727)        |
| Hui-kuo (746-805)                              | 7th |  | 7 <sup>th</sup>                                       |                          |
| <u>Kukai</u> (774-835)                         | 8th |  | 8th   |                          |
|  |     |  |   | (After Pierre Rambach)   |





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| <u>Nagabodhi</u>                               | 4th | 2 <sup>nd</sup>                                       |                          |
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|  |     |   | (After Pierre Rambach)   |



Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Ryuumou 龍猛 (Sk:Nagarjuna )

mid-9th century



Ca. 2<sup>nd</sup> century CE

14<sup>th</sup> century copy



Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Ryuuchi 龍智 (Sk:Nagabodhi)  
mid-9th century



龍智

Ca. 7–8<sup>th</sup> century CE

14<sup>th</sup> century copy



龍智



Classifications of  
Japanese Buddhism

Gurus (Taishi)

Ryuuchi 龍智  
Nagabodhi

mid-9th cent



Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Kongouchi 金剛智 (Sk:Vajrabodhi 671–741)

mid-9th century



金剛智

14<sup>th</sup> century copy



金剛智



## Classifications of “Persona” in Japanese Buddhism

### Gurus (Taishi)

Fukuukongou 不空金剛

mid-9th century



(Sk:Amoghavajra, 705–774)

14<sup>th</sup> century copy



Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Zenmui 善無畏 (Sk:Subhakarasiṃha,

637–735)

mid-9th century

14<sup>th</sup> century copy





Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Ichigyō 一行 (Ch:Xixing, 683–727)

mid-9th century



14<sup>th</sup> century copy

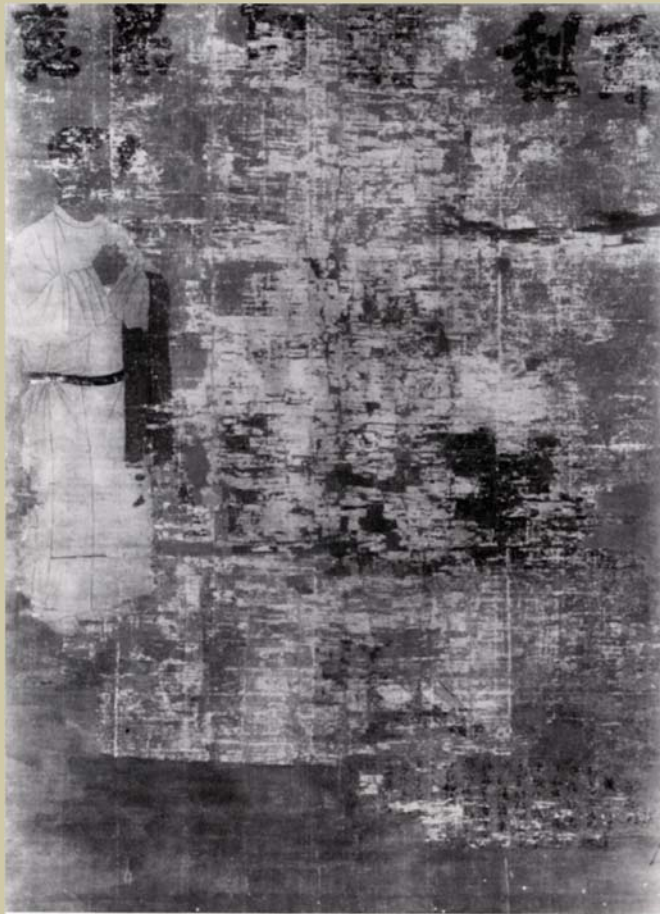


Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Keika 恵果 (Ch:Huiguo, 746–805)

mid-9th century



恵果

14<sup>th</sup> century copy



恵果



Classifications of “Persona” in  
Japanese Buddhism

Gurus (Taishi)

Kuukai 空海 (774–835).

1313 century copy

