

Fugen Enmei

**Bosatsu as Appears
in Esoteric Sutras
and Texts**



*Iconographical Study of an Altar from
the Collection of the Ferenc Hopp
Museum of Eastern Asiatic Arts in
Budapest*

Fugen Enmei Bosatsu

- 普賢延命菩薩
- The Bodhisattva of Prolongation of Life
- The main deity (honzon) of the Enmeihō (esoteric ceremony to prolong one's life)
- Two types of iconography according to shingon and tendi esoteric sutras and texts



Fugen Enmei Bosatsu statue
Taisan-ji, Japan
11th century

Fugen Enmei in Esoteric Buddhism

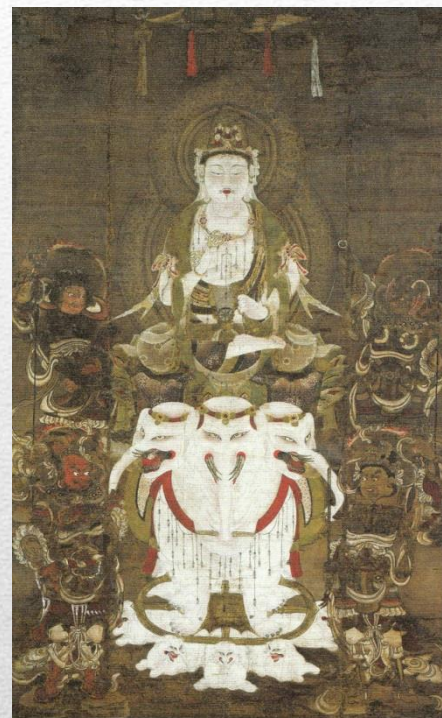


Fugen Enmei Bosatsu
Ink on paper
Museum of Fine Arts, Boston
(Acq.Nr.: 11.6238)

- Recent point of view: one of the iconographical representations belongs to the shingon buddhism and the other to the tendai esoteric buddhism;
- BUT during the Heian- and Kamakura-periods arose some confusion in the attribution to the shingon or tendai schools

Two Types of the Fugen Enmei Iconography

1. Fugen Enmei with two arms, sitting on a three-headed white elephant with six tusks on each head, that is standing on the Great Vajra Wheel (J. dai-kongōrin 大金剛輪)



Fugen Enmei Bosatsu
Kakemono
Boston, MFA
12th century
(Acq.Nr.: 11.4036)

Two Types of the Fugen Enmei Iconography

2. *Fugen Enmei with twenty arms, sitting on a four-headed white elephant with six tusks and the Four Heavenly Kings (J. Shitennō 四天王) on each head*



Fugen Enmei Bosatsu
Kakemono
Daigo-ji, Japan
13-14th centuries

Sutras and Texts About Fugen Enmei 1.



Fugen Enmei Bosatsu
Kakemono
Matsunoo-dera, Japan
12th century

- The first type can be found in an esoteric sutra: **Amoghavajra's** (Fukū 不空) translation, the *Bussetsu issai shonyoraishin kōmyō kaji Fugen Bosatsu enmei kongō saishō darani-kyō* 佛說一切諸如來心光明加持普賢菩薩延命金剛最勝陀羅尼經

- Amoghavajra's text: 「五佛頭冠。右手持金剛杵。左手持召集金剛鈴。契鬘縱緩帶坐千葉寶華。下有白象王象有三頭。鼻卷獨股杵。各具六牙。其象四足踏一大金剛輪。輪下有五千群象。」 (Fugen Enmei darani-kyō 普賢延命陀羅尼經, SAT Vol.20, Nr. 1136, p. 580)

„On the head [there is a] crown with five Buddhas. In the right hand holds a vajra. In the left hand holds a vajra bell that calls together all. Wears a priest's robe and sits on a thousand-petal lotus throne. Under there is a white elephant king, the elephant has three heads, in his trunks there are single-arm vajras folded, each [elephant] has six tusks. This elephant has four feet, stands on a great vajra wheel. Under the wheel there is a group of five thousand elephants.”

Sutras and Texts About Fugen Enmei 2.

- The second type is not mentioned in any sutras, BUT some priests raise the question of it being mentioned by **Vajrabodhi** (Kongōchi 金剛智)
- Today it is generally accepted that this iconography originates in the representation of *Daiānraku Fukū Shinjitsu Bosatsu* 大安樂不空金剛三昧真実菩薩, who appears in the Henchiin section of the esoteric Womb World Mandala (Taizōkai mandara 胎藏界曼荼羅)



Fugen Enmei Bosatsu
Kakemono
Jikō-ji, Japan
1153

Confusion in the Shingon School

- In the Heian-period many new streams appear in the shingon school (Daigo-ha, Ono-ryū, Hirosawa-ryū, Danna-ryū)
 - The second type iconography has no previous mentions
 - Especially the priests of the Daigo-ji address the question of the iconography of their temple's kakemono (second type)
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- Genkai's 元海 text: 「天台本乘一身四頭之象。」
(Hōzōshi 厚造紙, between 1153 and 1156, SAT Vol.78, Nr. 2483, p.262)

„In the Tendai texts it is sitting on an elephant with one body and four heads.”

- Jitsuun's 實運 text: 「又本尊二臂也。而今四象二十臂者依金剛智口決歟」 (Genbishō 厚造紙, 1159 or after, SAT Vol.78, Nr. 2486, p.403)

„After all our principal image (honzon) has two arms. May the representations of four elephants and twenty arms be the saying of Kongōchi?”

- Kenjin's 憲深 text: 「自宗四頭象也。天台三頭卜習也。三頭象云ハ普賢延命經見タリ。(…) 四頭象金剛智口決見。四頭生老病死四苦配也。三頭生老病死ノ除也。死苦無體之故除之由天台申傳歟。」 (Kōshinshō 幸心鈔, c. 1263, SAT Vol.78, Nr. 2498, p.719)

„In our school it is a four-headed elephant. In the tendai school it is often three-headed. We can see that there is a sutra explanation for the three headed elephant. (...) We can see the four-headed elephant in Vajrabodhi's saying. The four heads are the four sufferings: life, old age, sickness and death. The three heads are life, old age and sickness, but death is left out. The suffering of death is not corporeal cause, maybe that is what separates from the Tendai interpretation?”

- Raiyu's 賴瑜 text: 「二臂菩薩乘一身三頭白象 (普賢延命陀羅尼經說也) 二十臂像乘三箇白象 (經說。此一說也) 二十臂像乘四箇白象 (剛智口訣。東寺行。天台不知歟。) 」 (Hishōmondō 祕鈔問答, 1297, SAT Vol.79, Nr. 2536, p.434)

„The bosatsu with two arms sits on an elephant with three heads on one body (this is the Fugen Enmei darani-kyō explanation). One with twenty arms sits on three white elephants (there is a sutra explanation – this is the same sutra). One with twenty arms sits on four white elephants (Kongōchi's explanation – it is in the Tō-ji, may the tendai school not know this?).”

The Zushi in the Ferenc Hopp Museum of Eastern Asiatic Arts



Zushi with Fugen
Enmei Bosatsu statue
Budapest, Ferenc Hopp MEAA
18th century
(Acq.Nr.: 88.18)



Fugen Enmei Bosatsu
Drawing from the Butsuzō Zui
From the 1783 edition
of Tosa Hidenobu



Fugen Enmei Bosatsu
Kakemono
The British Museum
18th century
(Acq.Nr.: AN446622001)



Fugen Enmei Bosatsu
Statue
Paris, Musée Guimet
