

INFORMATION



せいりゅうえ
〔青龍会〕

～観音さまの化身が境内を練り歩く～

音羽の滝には、観音さまの化身である龍が夜ごとに水を飲みに来るという言い伝えがあります。また、奥の院の祠に祀られた夜叉神がこの青龍の地とご本尊を守るも。この故事と夜叉神への畏怖から始まったのが青龍会です。荘厳な衣装に身を包んだ一行と青龍が境内をぐるりと練り歩きます。見学は自由です。

2014年の青龍会スケジュール
9月14・15日 午後2時～3時半行進

Seiryu-e

A Kannon incarnate, in the form of a blue dragon, parades through the grounds

There are many legends associated with the Otowa waterfall. One of legends says that a blue dragon (*Seiryu* in Japanese), an incarnation of Kannon, flies to drink from the waterfall every night. It is also said that the god of *Yashajin*, enshrined at the *Oku-no-in*, defends the east part of Kyoto (which is under the reign of the dragon *Seiryu*) and the main statue of Kiyomizu. The event of *Seiryu-e* stems from this tradition as well as from feelings of awe towards *Yashajin*. A band of parade members, gorgeously attired, controls the dragon and parades around the grounds. This event is open to the public.

Seiryu-e in 2014
Parade: 2:00 p.m. - 3:00 p.m., September 14, 15

〔観音さまをもっと知る 北法相宗 仏教文化講座〕

Learn more about Kannon

A lecture on Buddhism and its culture (Kita-Hosso sect)

■例月第二・第四日曜日

■午前7時半(冬期8時)から大講堂の円通殿にて開催
※同日午前7時(冬期7時半)から観音経誦誦会を本堂にて実施

良慶和上が昭和41年(1966)年から開講された仏教文化講座。観音さまをもっと知り、身近に感じていただける機会です。どなたもご参加、開法(もんぼう)していただけます。

Date: The second and fourth Sunday of every month

Time: 7:30 a.m. (8:00 a.m. in winter)

Place: Entsu-den in the lecture hall (Daikodo)

*The meeting for Kannon Sutra chanting is held at 7:00 a.m. (7:30 a.m. in winter)

The late Ryokei Wajo (a Buddhist priest) gave his first lecture here in 1966. This is an excellent opportunity to learn more about Kannon worship and to become more familiar with Kannon. Anyone can participate and listen to this lecture.



〔清水へ参る道 SPECIAL WEBSITE〕

1200年以上の歴史を持つ音羽山 清水寺。本山には毎年多くの方が訪れますが、その縁起に通ずる観音さまへの信仰はあまり知られていません。その教えの一端をお届けするサイトが清水へ参る道です。普段は見ることができない清水寺の姿を撮影した「感じる清水寺」をはじめ、貫主・森清龍の言葉から観音さまの教えに触れることができます。ぜひ一度ご覧ください。

The Special Website, "Approaching Kiyomizu"

Otowa-san Kiyomizu-dera Temple boasts a history of over 1200 years. Although a great number of people visit this place every year, the Kannon worship relating to the origin of this temple is not well known. The special website, "Approaching Kiyomizu" was created to convey various aspects of the teachings of Kannon worship, along with a stunning video capturing the areas where access is ordinarily restricted which can be found at "Feel Kiyomizu" and also the "Words of Wisdom" preached by Seihan Mori, the chief abbot of Kiyomizu-dera.



<http://feel.kiyomizudera.or.jp/>

本紙は清水寺の催しや縁起を通して、まだ知られていなかった清水寺の魅力や観音さまの教えをお届けします。

credit

Art Director: Takahisa Suzuki (Cluch on Cluch) / Film&Photographer: Kazuya Sudo (discovery go) / Planner: Shingo Kato (discovery go) / Assistant Photographer: Miho Sato (discovery go) / Writer: Yujii Yonehara, Shingo Kato (discovery go) / Paper Design: Takahisa Suzuki, Sayaka Fujii (Cluch on Cluch) / Illustrator: Ayako Motonaga / Web Design: Shinobu Iwashiro (Graphics) / Coding: Toshinori Kimura / Music: Ayako Taniguchi / Translator: Sayako Kidokoro (TRUNK) / Agency: LINK UP INC



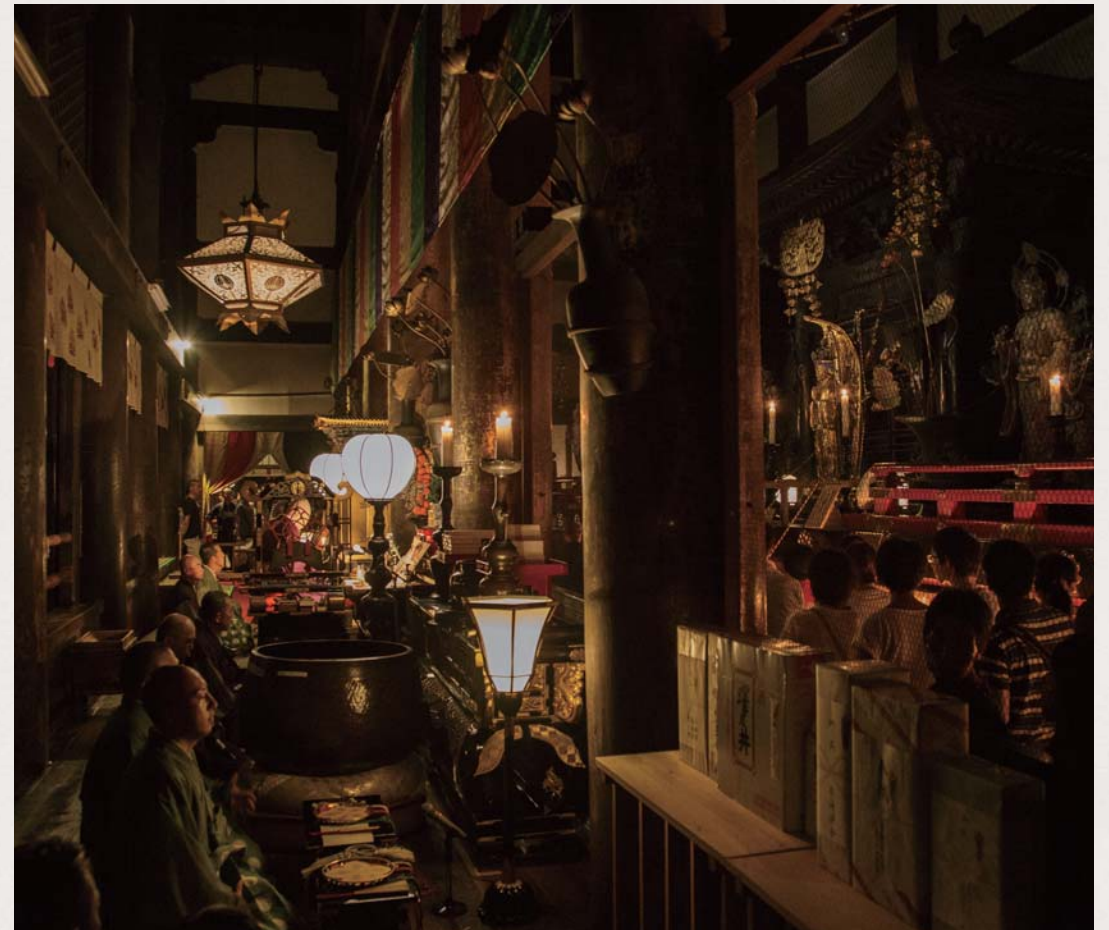
FEEL
—
KIYO
MIZU
DERA

This booklet introduces several hidden charms of Kiyomizu-dera, its origin, and the teachings of Kannon, together with information about annual events.

2014, SUMMER

YOUR FIRST
THOUSAND-DAY PILGRIMAGE

はじめての千日詣り。



観音さまに会いに行く。

清水寺では、年に一度の『千日詣り』の期間だけ本堂内々陣に入ることができます。

そこには、秘仏である十一面千手観音立像の前立仏が安置されており、

左右には二十八部衆が仏様を守るように立ち並びます。

内々陣は仏様の世界。普段は僧侶であっても自由に立ち入ることはできないこの場所で、ぜひ観音さまを身近に感じてください。

At Kiyomizu-dera Temple, a sacred section in the main hall known as *nainaijin* is opened to public during a certain period of the annual Thousand-day Pilgrimage.

Inside *nainaijin*, *Maedachibutsu*, the replica of the statue of Eleven-Headed and Thousand-Armed Kannon Bodhisattva (a secret statue), is enshrined.

At both sides of the statue of Kannon, the twenty-eight attendants are set in array as if they are guarding Kannon.

Since *nainaijin* is the innermost and holiest part of the temple,

even priests are not allowed to access this section. On this special occasion,

come to see Kannon and

feel this sacred atmosphere.

夏の暑さが盛りを迎える八月。千日詣り法要が行われる清水寺にはいつもまして多くの参詣者が訪れます。

一日の参詣が千日分の功德に相当するとされる千日詣りの風習は、観音信仰の広まりとともに生まれました。

大慈大悲の心で衆生に救いの手を差し伸べる千手観音のもとにはさまざまな願い、悩み、苦しみを抱えた人々が集います。そのなかには理由あって、たびたび参詣に訪れることができない人もいるだろう。千日詣りが誕生した背景には、この娑婆世界のあらゆる人々の誓願に耳を傾け、その苦厄を取り除こうとする千手観音の慈愛が息づいています。

In August, when the summer heat reaches its peak, an even greater number of pilgrims visit Kiyomizu-dera Temple, where a Buddhist event called the Thousand-day Pilgrimage takes place. The custom of the Thousand-day Pilgrimage, during which one day of prayer is equivalent to a thousand days' worth of meritorious prayers, took root along with the spread of the worship of Kannon over a thousand years ago. Many people bring their hopes, concerns, or hardships as they flock to the statue of the Thousand-Armed Kannon, who extends a helping hand

with deep compassion to all sentient beings. Some worshipers cannot visit the temple regularly for various reasons. The Thousand-day Pilgrimage was created based on this context, which is derived from the great compassion of Kannon, who earnestly listens to every person's vows and strives to relieve each torment in this earthly world.

Information

[千日詣り]

毎年八月の中旬に行われる観音さまの最大の功德日。普段は入ることができない本堂の内々陣でご献灯ができます。通常の披露の拝観に加え、夜の特別拝観も行っています。

□ 2014年のスケジュール

8月9日～16日(本堂内々陣特別拝観) 9:00～16:00

8月14・15・16日は19:00～21:30も拝観できます。

The Thousand-day Pilgrimage

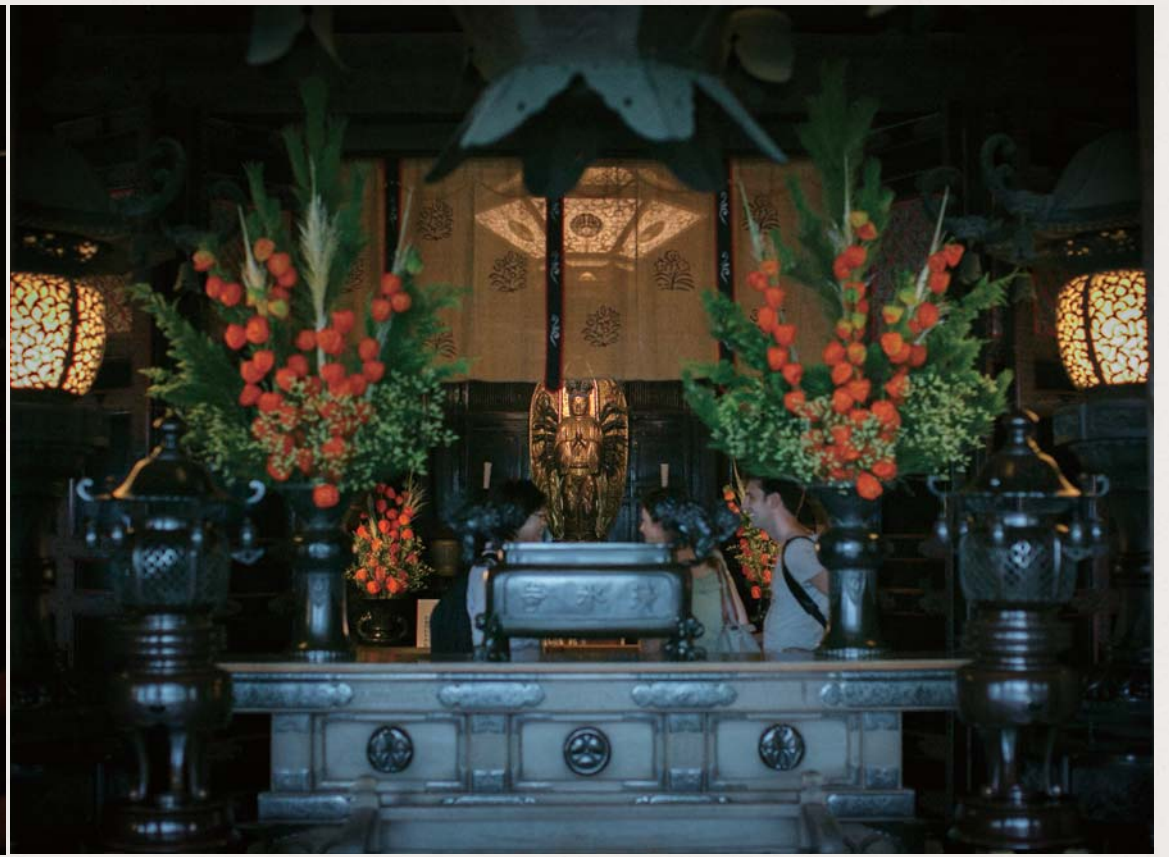
Every year in mid-August, the Thousand-day Pilgrimage takes place on the days when the Kannon's blessings are amplified. You can offer a light to the deity in *nainaijin* which is usually closed to the public. The statue of Kannon is specially exhibited in the nighttime as well as in the daytime.

□ The Thousand-day Pilgrimage in 2014

Day Viewing: 9:00 a.m. - 4:00 p.m., August 9 - 16

Night Viewing: 7:00 p.m. - 9:30 p.m., August 14 - 16

Come and Visit the Kannon Bodhisattva.



Your first Thousand-day Pilgrimage

はじめての千日詣り。

1

Enter
the Hall



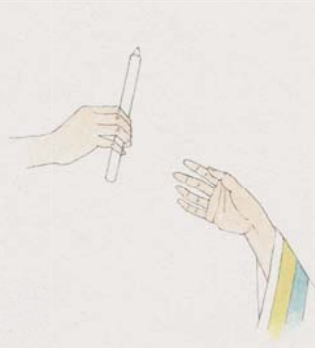
[入堂します]

千日詣りの際は、内々陣への特別な入り口が開かれます。内々陣は普段は入ることができない仏様の世界。入堂の際は、脱帽し、一礼をしましょう。

On the days of the Thousand-day Pilgrimage, the special doorway to *nainajin* is opened. When stepping into the sacred section which is usually barred from access, take off your hat, then bow and enter.

2

Receive a
Votive
Candle



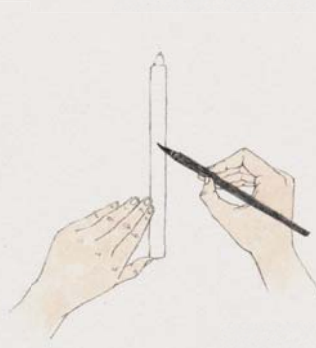
[灯明を求めます]

入堂して歩き始めると、灯明を手渡す係の者がおります。ご希望される方は、ここで灯明を求めてください。(灯明はご希望の方のみ。別途冥加料を頂戴します)

After entering the hall, you will find a person in charge of handing out votive candles. If you would like one, please ask. (The candles are given only to those who would like one. Offerteries should be given.)

3

Write your
Supplication,
Thanksgiving or
Praise



[灯明に願いや感謝を書きます]

家内安全、学業成就など願いを灯明に書きます。特別な願いがなければ、普段お世話になっている方や観音さまへの感謝の気持ちを綴ります。

Write your wish on a candle, praying for your family, successful school results, or any other favor. Apart from supplication, you can also express your gratitude to Kannon or any supporters or helpers around you.

4

Offer
your Candle
to Kannon



[観音さまに灯明を捧げます]

内々陣を後ろからぐるりと周りつつ、空いた場所に灯明を捧げましょう。灯明は観音さまへのお供え物。願いや感謝を胸に、しずかに据えてください。

Walking through the back of *nainajin*, offer your candle at an empty spot. With your prayer or gratitude in mind, just place your candle quietly as an offering to Kannon.

5

Grasp the String
to Form Ties
with Kannon



[結縁ひもを握ります]

秘仏の十一面千手観音像が納まる厨子(ずし)の前になると、本尊と縁を結ぶとされる五色の綱、「結縁ひも」が垂れています。しっかりと握りましょう。

Arriving at the sacred shrine containing the Eleven-Headed and Thousand-Armed Kannon Bodhisattva (a secret Buddha), you will find a hanging five-colored string which forms a connection with the statue of Kannon. Grasp it tightly.

6

Join your
Hands in
Prayer



[合掌しましょう]

胸の前で合掌します。手を合わせることは心を合わせることに。観音さま、そして自分自身の心と向き合い、祈りを捧げます。心落ち着かせたまま、ゆっくりと退堂してください。

Put your hands together in front of your chest. In other words, commune with Kannon. Simply open your heart to Kannon as well as to your true self, and offer a prayer. Then, with a calm mind, slowly exit the hall.

観音さまへの参拝に、厳密に守らなければいけない決まりはありません。心の向くまま手を合わせていただければ結構です。それでも、はじめての千日詣りは戸惑うもの。このページはそんな方に向けた参拝の手引きです。お詣りの際にはぜひ参考にしてください。

There are no strict rules to obey while worshiping Kannon. Simply follow your heart and join your hands in prayer. However, you must still be puzzled about what to do at your first pilgrimage. This brief guide will help all first-time pilgrims. Feel free to use this guide for reference.

[千日詣りの法要] The Thousand-day Pilgrimage prayer services

8月14日から16日の千日詣りでは、午前11時と午後8時に法要が執り行われます。時間は約30分。厳かな雰囲気の中、本山の僧侶の祈りに耳を傾けてください。

At 11:00 a.m. and 8:00 p.m., on August 14 to 16, The Thousand-day Pilgrimage prayer services are held. They take approximately half an hour respectively. Listen closely to the prayers that priests in this temple solemnly offer.



[千日詣りお守り札] Thousand-day Pilgrimage paper charms

清水寺では、千日詣りの期間に限り「千日詣りお守り札」を頒布しています。一年のうちで最大の功德日だけのお守り札をどうぞお受けください。

Only during the days of this Buddhist event can pilgrims receive the special paper charms, which contain the most powerful Kannon blessing.



READ KIYOMIZU

Teruhisa Sakai (Curator, Kiyomizu-dera)

もっと知りたい、清水寺の観音さま。

The Eleven-Headed and Thousand-Armed Kannon Bodhisattva

秘仏 十一面千手 観音立像

(話者:清水寺学芸員 坂井 輝久)



広々とした内々陣は仏の世界。本尊を奉祀する厨子の前には前立仏が安置されている。

The spacious *nainaijin* is the world of Buddha. The replica of the principal image (*Maedachibutsu*) is placed in front of the small sacred shrine, in which the statue of Eleven-Headed and Thousand-Armed Kannon Bodhisattva is enshrined.



清水寺の観音信仰の中心となる本堂(国宝)は、正面約36メートル、側面約30メートル、棟高18メートル。椽皮葺の曲線が美しい起り反り屋根(※1)が象徴的な寄棟造(※2)の巨大建築だ。外観をはじめ構造の随所に平安建築の様式を取り入れ、かつて平安貴族たちが暮らした寝殿造の趣を今に伝えている。

錦雲漢に建つ舞台の北側には、板張りの廊下を挟んで参詣者が手を合わせるための※外陣(礼堂)がある。そして、その奥には内陣(相の間)、さらには内々陣と続く。内陣より先は仏様の世界。きらびやかな荘厳仏具が配され、漆金箔を施した柱で内陣との境界がはっきりと区別されているのも現世とはまったく別の世界だからだ。内陣から先には特別な法要でもないかぎり、僧侶であっても自由に立ち入ることができない。

慈悲の心をかたちに

外陣からは仄暗い内々陣の様子は見えづらいが、よく目を凝らすと蠟燭の灯りに照らされた広い空間があらわれてくる。

内々陣の石敷には長く大きな漆塗りの須弥壇が置かれ、その上には三基の厨子(国宝)が祀られている。その中央の厨子に奉祀されているのが清水寺の本尊、十一面千手観音立像だ。本尊は秘仏であるため通常厨子の扉は閉ざされているが、厨子前に安置されている本尊を模した前立仏(※3)でその姿を知ることができる。

大仏師であり、清水寺の信徒総代でもあった故西村公朝氏の調査によると、本尊は像高173センチ、光背から台座までの高さは約260センチ。椽材の寄木造(※4)で漆や彩色を施さない素地仕上げ、白毫(※5)には水晶がはめられており西村氏はこれらの様式から鎌倉中期の作と推定している。清水寺に残されている記録から推測すると、おそらく創建以来の本尊は災禍で失い、現在の本尊は1220年頃に再造したものだと考えられる。

大人の背丈ほどもある十一面千手観音立像は、向かい合う者を優しい空気で包み込む。四十二の手と、十一の表情をもって一切衆生を救おうとするその大きな慈悲は、厨子前に安置されている前立仏からも感じることができる。

独特の姿をした「清水型」千手観音

その慈悲心の象徴ともいえるのが、手のかたち。

一般的な千手観音像とは異なる姿だ。

「お前立からもわかる通り、清水寺の十一面千手観音像は両脇左右上方の腕を頭上に伸ばし、釈迦如来像形の化仏を両手で捧げ持っています。このお姿は「清水型」と呼ばれ清水寺独自のもですね。同じ清水型の千手観音像は各地に存在しますが、いずれも清水寺の本尊をうつつてつくられたものです」と解説してくださるのは清水寺学芸員の坂井輝久さん。

十一面千手観音像が正面で合掌する真手の二臂(手)のほか、数珠や宝鏡、宝弓などの持物を持った四十臂にはそれぞれ25の法力が宿るとされている。つまり、40×25で千手をあらわしているのだ。そもそも千手の「千」とは無量・無限を意味し、観音の大悲利他があらゆる方法を使い、どの方面へも行き届くことを指している。

「十一面の表情にも注目してください。優しい顔本面と頂上面に加え、前方には穏やかな慈悲三面、後部には大笑いをしている大笑面があり、いずれも観音さまの慈愛をあらわしています。また、右方の狗牙上出三面はむき出しの牙を、左方の瞋怒三面は激怒の表情を見せていますが、これらにはいずれも衆生の悪行を改めさせ、努力する者を励ます意味があります」

坂井さんは「この御本尊は観音様を信仰する人々の、強い救済への願いがかたちにあらわれたものなのでしょう」と話す。

清水寺の本尊を直接目にするのができるのは33年に一度。次に開帳がおこなわれるのは2033年の予定だ。

「33年ごとのご開帳は遅くとも江戸時代中期には定着していたと考えられています。今も昔も多くの人が待ち望む一大イベントだったんです」と坂井さんは、本尊が安置される厨子を見上げながら話を続ける。

「この『33年』という周期にもちゃんと観音さまに因んだ意味があるんですよ」

「33」は観音菩薩の慈愛

33年という周期に込められた意味。それ

は、観音経(※6)に記されている観音菩薩の功德に由来する。「観音さまはその姿を自在に変化させることで一切衆生を災厄から救うとされ、その数が三十三身なのです。清水寺の秘仏である御本尊を33年に一度のご開帳としているのはこのことにちなんでいるのです」

生きとし生けるものすべてを救うため、ときには人間や龍などにも変化するという観音菩薩。慈悲の象徴としてあらゆる災厄に応じるために臨機応変に姿を変えるのだ。

「清水寺以外にも本尊のご開帳を33年ごとに定めている寺院は多くあります。また「西国三十三所霊場」などの名称にもあらわれているように、観音信仰にとって33という数字は特別なもののなのです」清水寺では幾度も災火で創建以来の資料の多くが焼失しているため、33年に一度のご開帳がいつから始まったかは定かではない。しかし、1773年(安永2年)に30数年ぶりのご開帳がおこなわれたことが記録に残っており、以降は33年ごとのご開帳が繰り返し続けられてきたことがわかっている。

「ご開帳について書かれた古い資料には、ご本尊をひと目見ようと全国から多くの参詣者が清水寺につめかけていた様子が記されています。今と変わらず皆が待ち望んでいた一大行事だったんですね」

本尊は御正体でいつでも拝める

秘仏である本尊を普段目にするにはできないが、その代わりとなるのが外陣正面の欄間に掲げられている懸仏(※7)だ。

「この懸仏は『御正体』ともいい、円形の銅板に本尊がレリーフで施されているものです。直径2メートルと大きく、清水型十一面千手観音の特徴がわかりやすく表現されているため、本尊のお姿をよく知るには最適です。また、中央の本尊とともに、左右には脇侍の勝軍地藏と勝観毘沙門天の御正体が並んでいますので、秘仏である三尊像のお姿はすべてこちらで拝することができます」

この御正体は、多くの信仰を集める「清水寺の観音さま」をより身近に、いつでも拝むことができるようにつくられたものだろう。本尊が祀られた厨子前に安置されている御前立仏とともに、ご開帳時以外の日常では、本尊に代わって多くの参詣者が手を合わせている。

清水寺学芸員 坂井輝久

1948年、福井市生まれ。京都新聞社勤務を経て2012年より現職。



本尊を写した懸仏から「清水型」千手観音の姿をうかがい知ることができる。
From the *Kakebotoke*, we can learn more about the Kiyomizu-style Thousand-Armed Kannon.

※1 起り反り屋根

起り屋根とは縁やかな弧を描き中央部分が膨らんだ屋根。反り屋根はその逆を指す。起り反り屋根とはひとつの屋根の曲線のなかに起りと反りが混在した屋根のこと。

※4 寄木造

一木から像を彫る一木造に対し、より自由な造形を可能にする技法として平安時代に考案された。多くの木を部材として頭や胴体、両腕などをつくり、それらを組み合わせて一体の像をつくる。

※2 寄棟造(よせむねづり)

大棟の両端から四隅に向かって降棟が降りる屋根の様式。

※5 白毫

仏の眉間にある白い毛。

※6 観音経

正式には「妙法蓮華経菩薩品第二十五」

※3 前立仏(お前立)

前立仏は通常、厨子内に安置されている尊像と同じ姿の縮尺仏とする。清水寺本堂の前立仏は像高138センチと本尊よりもひとまわり小さく、椽材の寄木造を漆箔で仕上げている。

※7 懸仏

銅板などに仏像を鏤刻などであらわれ、内陣にかけて拝んだもの。

The Eleven-Headed and Thousand-Armed Kannon Bodhisattva

The main hall (a national treasure), a center of Kannon worship at Kiyomizu-dera Temple, is approximately 36 meters wide and 30 meters deep, with a ridge that is 18 meters high. This magnificent structure in the full hip-roof style (*Yosemune-zukuri*^{*1}) boasts a beautiful combination of convex and concave roof (*Mukuri-sori-yane*^{*2}) thatched with *hinoki* (Japanese cypress) bark. The exterior and the decor of the building show the taste of Heian-period architecture at every turn, which expresses the atmosphere of the palace style in which the Heian aristocracy once lived.

At the north side of the stage in a dell called *kinunkei*, the outer sanctuary of the temple known as *gejin* (*raido*) is located over a boarded corridor. Next are *naijin* (the inner sanctuary), then *nainaijin* (part of the inner sanctuary and the most sacred section). Deep inside the *naijin* lies the world of Buddha. Inside the *nainaijin*, resplendent Buddhist altar fittings are arranged, and lacquered pillars with gold-leaf are placed to definitively



separate the sacred world and this earthly world. No one among the general public, not even priests, is allowed to access to the sacred area except during memorial services.

Shaping the spirit of compassion

The dim *nainaijin* may be hard to see from the *gejin*, but if you look carefully the grand space will come into view in the candlelight. A long, wide lacquered central altar is placed on the stone-paved floor in *nainaijin*. Enshrined on that altar are three sacred shrine-like cabinets, which are national treasures. Inside the central shrine is the sacred principal image of Kiyomizu-dera, the statue of Eleven-Headed and Thousand-Armed Kannon Bodhisattva. This statue is usually kept hidden from the public as a "secret Buddha," and enshrined inside the small shrine. In front of the small shrine with its door closed, the replica of the secret Buddha called *Maedachibutsu*^{*3} is placed to show the

gracious figure of the main secret statue.

According to research by the late Kocho Nishimura, the great sculptor of Buddhist images who was also a representative of the Kiyomizu believers, the principal image is 173 centimeters high, and the height from its pedestal to its halo is approximately 260 centimeters. The principal image was constructed using a technique called *Yosegi-zukuri*^{*4} in which *hinoki* (Japanese cypress) blocks are assembled without coloring and lacquering. A bead of crystal is set between the eyebrows of the Buddha statue, representing a curl of white hair known as *Byakugo*^{*5}. Considering these construction methods and its style, the late Nishimura estimated that this statue was created in the mid-Kamakura period. By examining the records kept in Kiyomizu-dera, it is also estimated that the original statue was probably burnt by accident and the existing statue would have been reconstructed circa 1220.

The Eleven-Headed and Thousand-Armed Kannon Bodhisattva, as tall as a grown adult, graciously encompasses each and every worshiper, seeking to save all sentient beings. This great compassion can also be sensed from the replica.

The Kiyomizu-style Thousand-Armed Kannon with its distinctive pose

The compassion of the Kannon is represented in the movement of its arms, which is different from that of the usual thousand-armed Kannon statue. "As the replica shows, the Eleven-Headed and Thousand-Armed Kannon Bodhisattva raises its upper arms straight above its head on both

sides and holds the *Shaka nyorai*-style manifestation in both hands," says Teruhisa Sakai, a curator of Kiyomizu-dera. "This unique pose is called 'Kiyomizu style.' There are thousand-armed statues in this style throughout the country, all of which are made to imitate the Kiyomizu model."

In addition to hands joined in prayer, the Eleven-Headed and Thousand-Armed Kannon Bodhisattva holds various treasures, including Buddhist prayer beads, mirrors, and bows, by forty arms, in each of which 25 types of Buddhist powers dwell. The forty (arms) times twenty-five (power) makes one thousand arms' blessing. Essentially, "thousand" signifies immensity and infinity and implies that the deep compassion of the Kannon, praying for others' welfare, can reach out to help all living beings.

"Note the expressions on each of the eleven faces," adds Mr. Sakai. "It has one front face with a gentle expression and eleven faces on the top: the gentle and merciful face on the very top, three faces with gentle compassion in front, one laughing face in the rear, three with fangs protruding upwards on the right, and three with angry expression on the left. The former six faces represent the compassion of the Kannon, while the latter six expressions strive to lead beings into better ways and encourage all who make efforts. The strong desire for salvation of all souls who worship the Kannon certainly took the form of this principal image."

The principal image of Kiyomizu-dera can be worshiped in person just once every thirty-three years. It is scheduled to be shown to the public in 2033. "It is said that the ceremony of exhibiting the principal image every thirty-three years become a part of the custom by the mid-Edo period at the latest," continues Mr. Sakai, looking up at the sacred shrine containing the principal image. "This ceremony has been a great and long-awaited event, both then and now."



The number thirty-three signifies the compassion of Kannon.

"The duration of thirty-three years also has its significance meaning in the Kannon worship," says Mr. Sakai. Why is the number thirty-three particularly significant? The reason is derived from the way that Kannon, the Buddhist deity of mercy, saves people. "According to the Kannon Sutra^{*6}, Kannon can appear in thirty-three different forms to relieve all sentient beings of suffering," says Mr. Sakai. "Therefore, the principal image of worship (a hidden Buddha statue) of Kiyomizu-dera was set to be exhibited every thirty-three years." Kannon can change her appearance responding to a variety of circumstances, even transforming into a human or a dragon, in order to save all living beings. "Many temples besides Kiyomizu-dera have decided to exhibit their own principal images of worship every thirty-three years. The number thirty-three is special as it can be found in the name of the Saigoku Kannon Pilgrimage (Kannon pilgrimage to thirty-three temples in western Japan)."

It is uncertain when the once-every-thirty-three-year exhibition began, because many historical materials have been destroyed by fire on several occasions since it was first practiced. However, the fact that the exhibition was held in 1773 for the first time in thirty years was recorded. Since then, this

special exhibition was evidently been held every thirty-three years. "One of the historical sources notes that many worshipers flocked to Kiyomizu-dera to catch even a glimpse of the hidden Buddha statue at the time of the special exhibition," he adds. "A number of people eagerly anticipated this event, as they do today."

Mishotai always serves as a substitute for the principal image.

As the principal image is usually kept hidden from the public, a round tablet known as a *Kakebotoke*^{*7}, hung on the carved wooden panel deep in *gejin*, can serve as a substitute. "This *Kakebotoke*, also called *Mishotai*, is a round copper plaque on which the main Buddhist statue of Kiyomizu is carved in relief. The features of the Kiyomizu-style Thousand-Armed Kannon are depicted clearly enough on this two-meter diameter plaque to allow us to understand how the principal image looks. A pair of *Mishotai* objects representing two attendants, called *Shogun Jizo* and *Shoteki Bishamonten*, are also placed at the both sides of the central plaque. Here you can appreciate three types of secret Buddha images."

This copper plaque has made it possible for all beings to worship the Kiyomizu Kannon any day. Many visitors can always worship the *Mishotai* as well as the *Maedachibutsu* (the replica) until the principal image is unveiled.

1. Yosemune-zukuri (the full hip-roof style)

A roof with a sharp edge or edges from the ridge to the eaves where the two sides meet.

2. Mukuri-sori-yane (convex and concave roof)

A convex roof is a gently-curved roof with an arch in the middle. The concave roof curves opposite. The convex and concave roof is a roof style with a beautiful combination of these two methods.

3. Maedachibutsu (Omaedachi)

Maedachibutsu is a miniature replica of a Buddhist image enshrined in a sacred shrine. The replica in the main hall of Kiyomizu-dera is 138 centimeters high (slightly smaller than the principal one), made of *hinoki* blocks and finished with lacquer and gold-leaf.

4. Yosegi-zukuri (assembled block construction)

A technique of wood carving developed in the Heian period that enabled sculptors to more flexibly make various shapes of statues compared to the method of carving from a single wood block. Multiple blocks were carved separately to make a head, torso, arms and other parts. Then the statue was made by joining the parts together.

5. Byakugo

A curl of white hair between the eyebrows of a Buddhist statue.

6. Kannon Sutra

Officially known as *Myoho Renge-kyo Fumon Hon No.25*, this is the 25th chapter of the Sutra of the Lotus of the Wonderful Law.

7. Kakebotoke

A mirror-like copper plaque with a Buddhist figure carved in relief placed on the wall in *naijin*.

Teruhisa Sakai

Curator,
Kiyomizu-dera

Born in 1948 in Fukui-city
After working for Kyoto Shimbun
Newspaper Co. Ltd., he began
his career as a curator in 2012.