



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.

2016, SUMMER

INTO
THE NAINAIJIN

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

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音羽山 清水寺



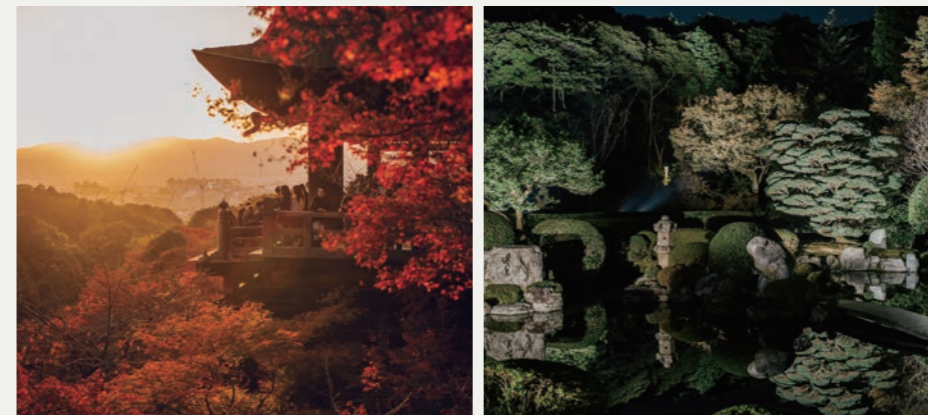
FEEL KIYOMIZUDERA exhibition

“INSIGHT”

2016.11/16 - 12/4

清水寺の「今」を伝える写真記録“FEEL KIYOMIZUDERA”のアーカイブ展を開催します。刻々と変わり続ける風景や日々の営み、祈りの情景などをおさめた写真には、約1200年にわたる歴史のなかで観音霊場として人々に親しまれてきた清水寺の本質がうっすらと見えています。公式撮影ならではの克明かつ美しい写真の数々をお楽しみください。

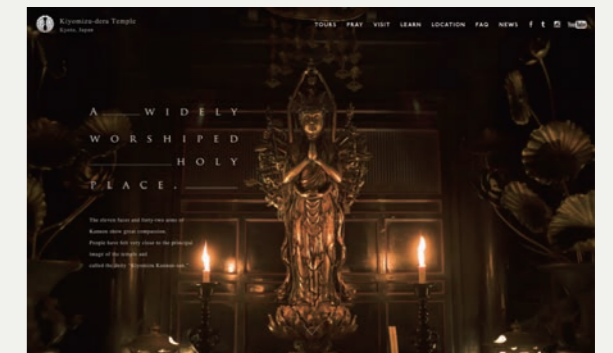
A photo exhibition “FEEL KIYOMIZUDERA” will be held in the autumn of 2016. It will display each precious moment of Kiyomizu, such as the changes of its landscape, daily rituals and customs of the temple’s people, the scenes of prayers—all of which capture the essence of the 1200-year-old holy place of Kannon. Enjoy this diverse selection of stunning, exquisite photos of the ancient gem.



The official English website has been revamped.

清水寺の公式英語サイトをリニューアルしました。清水寺縁起や伝承、伽藍の詳細なども広く紹介しています。清水寺の歴史を通じてより多くの皆様が観音さまの慈悲を感じられることを祈念しております。

The official English website of Kiyomizu-dera Temple has been revamped. It features the origin of the temple, various historical details, information on the individual temple structures, and many more fascinating stories. We wish that every visitor will feel the compassion of the Kannon through learning the history of Kiyomizu.



<http://www.kiyomizudera.or.jp/en/>

 http://instagram.com/feel_kiyomizudera

[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)から観音経読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.



credit

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本紙は清水寺の催しや縁起を通して、清水寺の知られざる魅力や観音さまの教えをご紹介します。

発行:

音羽山 清水寺



Into the *nainaijin*

Deep inside the Main Hall of Kiyomizu-dera Temple, there is an innermost sanctuary filled with solemn ambience, called *nainaijin*. In this tranquil space, one of the most sacred Buddhist events takes place, known as the Thousand-day Pilgrimage (*Sennichi Mairi* in Japanese). It is an annual occasion to give thanks for everyday tranquility and to calmly worship the principal image of

Kiyomizu—the Eleven-headed Thousand-armed Kannon Bodhisattva, so as to form a closer bond with the deity. The Kannon is so compassionate that the deity always watches over ones' day-to-day lives. Visitors can experience a holy moment of prayer in the *nainaijin*—the world of the Kannon—where access is usually restricted.



凜とした空気漂う
本堂内々陣。

本尊：十一面千手観音は人々の営みを見守る身近な仏様です。年に一度の千日詣り法要は、平穏な暮らしに感謝し、心静かに手を合わせて観音さまのそばで強いご縁を結ぶ機会です。普段は足を踏み入れることができない内々陣で観音菩薩の世界観を体感し、祈りの時間を過ごしてください。



To feel Kannon more closely

The Kannon Sutra is one of the Buddhist scriptures (officially known as Myoho Renge-kyo Fumon Hon No. 25, meaning the 25th chapter of the Lotus Sutra). It outlines all kinds of worldly benefits, such as eliminating disease, purification of sin, being blessed with good luck and the desire for a good match. The Eleven-headed Thousand-armed Kannon Bodhisattva, the principal image of Kiyomizu.

is believed to watch over people's deeds with its eleven faces, and to save them from every suffering with its thousand arms.

On the days of the Thousand-day Pilgrimage, the blessings of Kannon are amplified. It is said that during the event, one day of prayer is equivalent to a thousand days' worth of benevolence. The pilgrimage is said to date from the beginning of the Edo period, when Kannon worship was spread wide. Although suspended in the Meiji period, the event resumed in 1993, and today a large number of pilgrims visit the temple every year.

According to curator of Kiyomizu-dera Temple, Teruyuki Sakai, the Thousand-day Pilgrimage arose from the high popularity of the Kiyomizu Kannon among the people. Their strong desire to receive the abundant blessings of the Kannon took on the form of a pilgrimage. The statue of Kannon is usually kept hidden from the public and visitors are only allowed to pray from afar in the *gejin* (the outer sanctuary). On this special occasion, people can enter the *nainaijin* and form an even closer bond with Kannon.

Visitors call upon the Kannon for protection by receiving the paper charms of the Thousand-day Pilgrimage.



千日詣りの御礼で、観音さまの御守護をいただく。

観音さまをより近くに感じるために

観音菩薩の功德を説いた『観音経』妙法蓮華経普門品第二十五』には、除病、滅罪、招福、良縁への祈りなどあるかぎりの現世利益が記されています。清水寺の本尊である十一面千手観音は、その十一の顔で人間のあらゆる業を見つめ、千の手で衆生をさまざまな苦しみから救うとされています。

千日詣りは、そうした十一面千手観音の功德がもっとも大きくなる日です。一日の参詣が千日分の功德に相当するとされるこの風習は、観音信仰が大きな広がりをもたらした江戸時代初頭にはじまったと伝えられます。明治時代になって法要が途絶えましたが、平成5年（1993）に再興されましたが、毎年多くの参詣者が訪れています。

「千日詣りが誕生した背景には、『清水の観音さん』の高い人気がありました。庶民に親しまれ、広く信仰を集めた秘仏・十一面千手観音をより近くで拝観して一度に多くの功德を授かりたいという強い要望から発祥した行事です。日頃は外陣から遠目に手を合わせることでしかできませんが、千日詣りでは内々陣に入って観音さまとより強いご縁を結ぶことができます」
（清水寺学芸員 坂井輝久）

Solemn sutras reverberate in the *nainaijin*; lotus petals flutter.



内々陣に読経が響き、散華が舞う。



From this world to the other

Eigen Onishi / Sub-Steward of Kiyomizu-dera Temple



清水寺執事補

【大西 英玄】

昭和53年(1978)清水寺成就院に生まれる。2004年より清水寺録事を務め、2013年より現職。貫主の随行や自身の法話、そして境内の案内を通してさまざまな方と清水寺のご縁を繋いでいる。祖父は元貫主の故・大西良慶和上。

Sub-Steward of Kiyomizu-dera Temple

Eigen Onishi

Born in 1978, at Jojuin, Kiyomizu-dera Temple. In 2004, he began working as a clerk and since 2013 he has served as sub-steward. Accompanying the chief abbot, giving sermons, and guiding sightseers around the temple, he fosters various relationships between the temple and visitors. He is the grandson of the late Ryohei Onishi Wajo, the former chief abbot.

年に一度しか公開されませんが、綱を握ったその先に観音さまの慈悲心があると感じているのです」

法要が始まると厳かな読経が内々陣に響きます。参詣者が祈願を書き込んだ献灯が薄暗い空間を橙色に照らし、内々陣はいつそう厳肅な空気に包まれます。

「清水寺の観音さまは1200年にわたって人々のさまざまな願いを受け止めてきました。日常の報告や周囲への感謝、世の平和を願う心、子が親を思う気持ち……。観音さまは、いつ、どのような願いも聞き入れてくださいます。千日詣りをきっかけに多くの皆様が年に一度だけでも、観音様と対峙して手を合わせて頂けたらうれしく思います。」

Stepping into the *nainaijin* and appreciating the solemn atmosphere of Kannon can only be experienced during the days of the Thousand-day Pilgrimage. Suppose the *gejin* is this world, where visitors usually pray, the *nainaijin* adorned with resplendent ornaments and Buddhist altar fittings is the world of the Buddha. The lacquered pillars with gold-leaf, placed between the *nainaijin* and the *naijin* (also called *ai-no-ma*) indicate that the *nainaijin* is an entirely different world.

“The *nainaijin* is the most sacred space in this temple. Even we priests are prohibited to enter this section except during special memorial services. Upon stepping into the *nainaijin*, you will surely feel the indefinable pure and refined aura,” said sub-steward of Kiyomizu-dera Temple, Eigen Onishi.

On the 16-meter-wide lacquered central altar, in the center of the *nainaijin*, are enshrined the statue of Eleven-headed Thousand-armed Kannon Bodhisattva (the



現世から、仏様の世界へ

清水寺 執事補 大西英玄

日頃は立ち入ることができない内々陣に足を踏み入れ、観音菩薩の世界観を体感できるのも千日詣りならでは。

普段、参詣者が手を合わせる外陣を現世とするならば、きらびやかな装飾や仏具に彩られた内々陣は仏様の世界。内陣(相の間)との境界にある柱には漆金箔が施され、ここが現世とは異なる空間であることが示されています。

「内々陣は清水寺においてもっとも清浄な空間。私たち僧侶も特別な法要以外は立ち入ることができません。一歩足を踏み入れると、えもいわれぬ清らかな空気を感じられると思います」(清水寺執事補 大西英玄)。

内々陣の中央に据えられた幅約16メートルの巨大な須弥壇しゅみだんの上には、厨子におさめられた本尊、十一面千手観音立像と、両脇侍の地藏菩薩と毘沙門天が祀られています。そして、周囲には本尊を護る二十八部衆が立ち並びます。それぞれの像高はおおよそ1.4メートル。須弥壇の高さを入れると3メートルほどの位置から私たちを見守っています。

「たくさんさんの仏様がおられるので、その迫力に驚かれる方もおられますね。須弥壇から下がっている五色の綱は観音さまとご縁を結びます。秘仏である本尊は33

principal image stored in a sacred shrine-like cabinet) and two statues of the attendants, called *Jizo* Bodhisattva and *Bishamonten*. An array of twenty-eight attendants surround the statue of Kannon as if they are guarding the deity. Each statue is approximately 1.4 meters in height; add to that the height of the altar for an impressive 3-meter-high vantage from which to watch over us visitors. “As so many Buddhist images are enshrined here, some visitors are astonished by their

impact. Through holding the five-colored ropes hanging from the altar, you can make bonds with Kannon. Although this secret statue is only exhibited to the public every thirty-three years, the compassion of Kannon must be there beyond the altar,” said Eigen Onishi.

During the memorial service, the chanting of Buddhist sutra solemnly reverberates through the *nainaijin*. A number of votive candles, on which are written the prayers of visitors, flickering orange, illuminate

the dim space and create an even more sacred ambience.

“Kiyomizu Kannon has been listening to a variety of prayers for over 1200 years. People’s daily progress, gratitude to others, prayers for world-peace, and family affections—any kinds of wishes are accepted. I will be happier if many people take the Thousand-day Pilgrimage as an opportunity to pray before the Kannon even once a year,” added Eigen Onishi.

千の手、千の慈悲

観音さまの手は慈悲のあらわれ。

本尊、十一面千手観音立像の左右から伸びる40本の手にはそれぞれ25の法力が宿っているとされています。つまり、40×25で千手を表現し、あらゆる手を尽くして生きる者すべてを救う観音さまの功徳をあらわしているのです。

手のかたちにも意味が込められています。正面で合掌する2本の手はふっくらとした蓮の花をかたどり、向かい合う衆生に無限の慈しみを与えます。また、五指を伸ばして広げた手のひらは観音さまがどのような願いも聞き入れることをあらわしています。

千という数字は、はかりしれないほどの多さを意味しています。観音さまの千手は、悩み苦しむ人々を一人残らず救い尽くすという慈悲心の表現なのです。

Thousand arms with thousand feelings of compassion

The arms of Kannon embody the compassion of the deity. In each of the forty arms of the Eleven-headed Thousand-armed Kannon Bodhisattva dwell 25 types of Buddhist powers. This means that the forty (arms) times twenty-five (power) makes one thousand arms' blessing — showing how compassionately Kannon seeks to save all the sentient beings by all possible means. The hand gestures and finger postures of the deity, called mudras, also hold

meaning. Two hands pressed together in prayer in front of the chest, imitating a blooming lotus flower, signify the infinitely deep affection of Kannon. The open palms express that the Kannon accepts any kind of wish.

The number, one thousand, means immensity and infinity. That is, the thousand arms of Kannon express that the deity will reach out to help all living beings with its infinite mercy.

本尊は秘仏として厨子に安置されているため通常は直接拝むことができませんが、内々陣には本尊と同じ姿をした前立仏が祀られています。

The principal image of Kiyomizu, enshrined inside a sacred shrine-like cabinet as a secret statue, is usually closed to the public. In the *nainaijin*, the replica of the principal image, known as *Maedachibutsu*, is displayed.





To maintain the majestic edifices

長い年月がもたらした堂塔の傷は清水寺の歩みそのもの。改修作業では構造材の研究や耐震調査、地盤強化なども行われます。そして、先人が遺した痕跡から新しい発見が生まれることもあります。

子安塔の全面解体をおこなった際には、内部に「明応九年五月四日」と墨書された部材が見つかりました。それまで史料等から推測されていた建立時期よりも130年以上前の日付が発見されたことで、清水寺の歴史がまたひとつ明らかにになりました。

また、阿弥陀堂の調査では、長い歴史のなかで屋根の材料が変遷していることがわかりました。修理前は瓦葺でしたが、建立当時は檜皮葺、その後、柿葺、銅板葺を経たことが解明されました。今回の修理では時代によって改造された部分を元に戻し、寛永再建時の檜皮葺に戻す作業がおこなわれています。

数十年、数百年先を見据えた「平成の大改修」は、これから終盤を迎えます。いつまでも変わらぬ姿を保つために、変わり続けること。それは、法の灯りを絶やさぬように油を注ぎ続ける仏教の精神そのものなのです。

取材協力：京都府教育庁 指導部 文化財保護課 課長 島田豊

In Kiyomizu-dera Temple, nine temple buildings including the Main Hall are being repaired. This major project, called the Heisei Great Renovation, commenced in 2008 and will take over 11 years to complete all repairs. Many carpenters and woodworkers have been devoted to working on it every day in order to preserve these valuable historic structures for the next generation. In the autumn of 2016, the renovation of Okuno-in hall and Amida-do hall will be finished and that of the Main Hall will be started.

Although the Kiyomizu-dera Temple had continued to expand its ground since its

foundation over 1200 years ago, it lost most of the buildings to a fire in 1629. Thanks to the contribution of the third Shogun of the Tokugawa government, Iemitsu Tokugawa, all the buildings were rebuilt in just four years, and most of them are the same buildings we see today. After that, almost 400 years have already passed. Minor repairs have been repeated, however, many buildings are considerably damaged and aged over time. Therefore, this is the first large-scale renovation project to be carried out since the reconstruction.

Fifteen buildings of Kiyomizu-dera Temple are designated as national treasures or important cultural assets. In this project,

over half of the structures are planned to be repaired. Repairing many historic buildings all at once, as in this project, is unprecedented in Japanese history.

For the sake of preserving the beautiful landscape and safe construction, only two buildings are being repaired at a time. In 2010: Umatodome (horse parking) and Honbo Kitasomon gate were completed; and in 2013: Asakura-do hall, Koyasuno-to pagoda, and Todoroki-mon gate. In this autumn of 2016, Okuno-in hall and Amida-do hall will be finished and finally appear in their original condition.

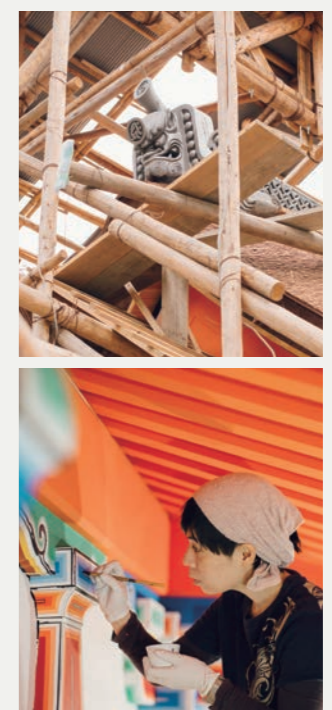
The flaws and scars of the temple buildings accumulated over time express the history of

Kiyomizu. Some of them may lead to a historic discovery during the course of research and construction works, which includes study of structural components, research on quake resistance, and strengthening of the foundations. When the Koyasuno-to pagoda was dismantled, some components with the date of “May 4th 1500,” written in black *sumi* ink, were discovered. The date is over 130-year earlier than the construction year presumed from historical records. This fact reveals another aspect of the history of Kiyomizu.

The research of Amida-do hall also unearthed that the materials used for its roof have changed over its many years. The roof was

made of tiles before this repair project, but the original roof was thatched with *hinoki* (Japanese cypress) bark. Following that, shingles and copper were used for the roofing material. This time, the parts which had been modified over the years, are being restored to the condition of the reconstruction in 1629—the *hinoki* bark thatch.

The Heisei Great Renovation, which was planned so that the structures would last decades, or even hundreds of years, is now entering its final stage. To preserve its grace and luster, Kiyomizu-dera Temple will continue to change. This determination embodies the spirit of Buddhism: not allowing its flame to be extinguished.



変わらぬ姿であり続けるために

現在、清水寺は本堂を含む9棟の堂塔の保存修理をおこなう「平成の大改修」に取り組んでいます。平成20年(2008)からはじまったこの事業は総工期約11年におよぶ一大事業です。先人が遺した貴重な文化財を後世に伝えるため、多くの職人や技師が日々懸命に作業をおこなっています。今秋には、奥の院と阿弥陀堂が修理を終え、本堂の修理作業が本格的にはじまります。



法要の際に、僧侶が声明を唱えながら撒く蓮華の花弁は観音菩薩や諸仏を讃え、仏前を清めるためのものです。散華と呼ばれるこの儀式は、仏教が誕生した古代インドの風習に由来とされています。日本には仏教伝来とともに伝えられました。

もとは生花が用いられていましたが、いつしか蓮弁をかたどった色紙にかわり、仏教に由来する書画などを刷るようになりました。

奈良・正倉院御物には蓮弁形の色紙が残されており、日本最古の散華だと考えられています。繊細な技術で金箔による装飾が施されており、古代の宗教美術の華やかさをしのばせます。

清水寺の散華は、黄・赤・青の三種。黄には本尊・十一面千手観音が描かれており、赤と青にはそれぞれ脇侍の地藏菩薩と毘沙門天が描かれています。

やわらかな筆致はかつて清水寺信徒総代をつとめた仏師、故・西村公朝氏によるものです。生前、多くの仏像とともに仏画も手がけた西村氏の慈愛あふれる画です。

散華を入れる金属製の華筥には美しい透かし彫が施されています。僧侶は起立したまま三色の紐を垂らし華筥を持ち、読経、声明にあわせて散華を撒きます。

不浄とされる泥中から茎を伸ばし、美しい花を咲かせる蓮の花は、清らかさを尊ぶ仏教の思想を体現する植物としてさまざまな宗教美術の題材となりました。散華はその象徴的な存在といえます。

法要を彩るひとひらの蓮弁は、祈りの心。信仰の空間に舞い、仏と、手を合わせる者すべてを祝福するのです。

information

【千日詣り】

千日詣りは一日のお参りが千日分の御利益に相当するといわれる観音さま最大の功德日です。本堂内々陣の特別拝観とご献灯ができます。8月14日～16日の3日間は1日2回(11時、20時)に本堂で法要が営まれます。

日時:8月9日～16日 9:00～17:00
※8月14日～16日は夜間拝観(19:00～21:00)も実施。

The Thousand-day Pilgrimage

It is said that during the event, the blessings of the Kannon are amplified so that one day of prayer is equivalent to a thousand days' worth of benevolence. Visitors are allowed to enter the *nainaijin* (the innermost sanctuary) of the Main Hall and to offer votive candles to the Kannon. On August 14, 15, and 16, a memorial service will be held in the Main Hall twice a day (at 11:00 a.m. and 8:00 p.m.).

Day Viewing:
9:00 a.m. – 5:00 p.m., August 9 - 16
Night Viewing:
7:00 p.m. – 9:30 p.m., August 14 - 16

Lotus petals for Buddhist services and praise to the Buddha

At a Buddhist service, priests scatter lotus flower petals while chanting sutras. This rite, called *Sange*, is performed to praise the Kannon Bodhisattva as well as other deities, and to purify the Buddhist altar. It is said that *Sange* was derived from a custom of ancient India, where Buddhism was founded, and introduced into Japan with Buddhism. Although real flowers were originally used, colored paper in a shape of a lotus petal replaced them, printed with Buddhist calligraphic works.

The Shoso-in, the renowned treasure house in Nara-city, houses some leaves of lotus-petal-shaped colored paper among its imperial properties. Delicately decorated with gold-leaf, they are reminiscent of the ancient religious arts and crafts. They are believed to be the earliest example of paper used for the *Sange* rite in Japan.

For the *Sange* of Kiyomizu-dera Temple, three different colored sheets of paper are used. On yellow paper, the Eleven-headed Thousand-armed Kannon is drawn; on red,

Jizo Bodhisattva; and on blue, *Bishamonten*. These were drawn by the subtle brush strokes of the late Kocho Nishimura—a sculptor of Buddhist images who was also a representative of the Kiyomizu believers. During his lifetime, he devotedly created many Buddhist paintings and images.

The metal basket for the flower petals is beautifully carved in decorative openwork patterns. Priests hold the flower baskets with three different colored cords hanging and scatter the paper petals while chanting.

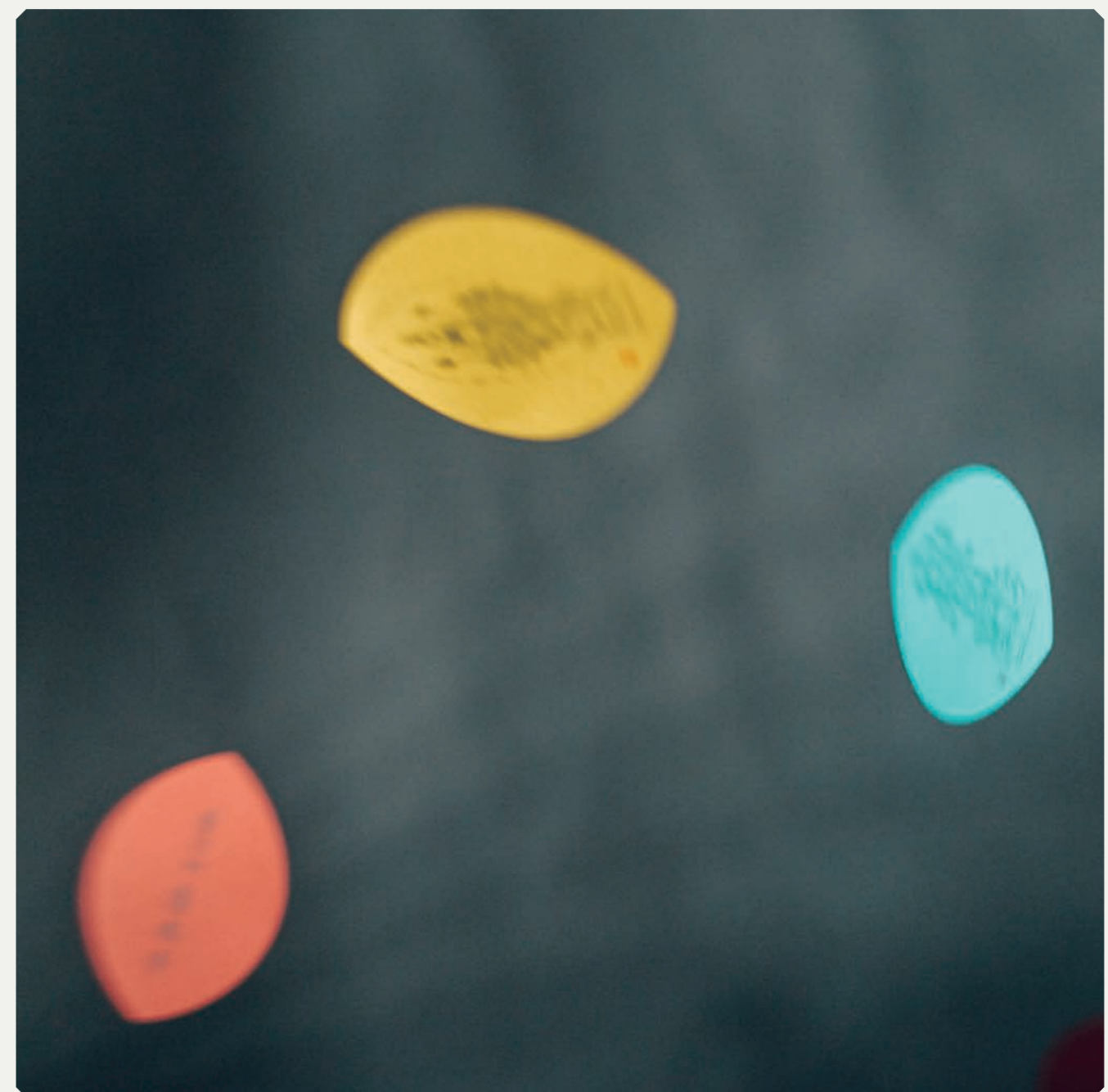
The lotus, which grows even in impure mud and blooms with beautiful flowers, has been used as a symbol of Buddhist art—a plant that embodies Buddhist thought, setting a high value on purity. The *Sange* rite represents this philosophy exactly. Each petal of the lotus, giving charm to the ceremony, expresses a wholehearted prayer. Fluttering down through an aura of faith, it both honors the Buddhist deities and consoles all the people who offer prayer.

2

散華 さんげ

Buddhist rite of scattering flowers

仏を讃え、供養する蓮弁



莊嚴

百景

A Hundred Views of
Majestic Kiyomizu

創建1200年を超える清水寺。その寺内を彩る莊嚴仏具の歴史と物語。

With a history of over 1,200 years, there is a fascinating story behind every item in Kiyomizu-dera Temple.