

三三 官宣旨案

京都大学文学部所蔵古文書纂

(端書)
「後鳥羽院宣旨案」

左弁官下東大寺

応始置顯密二宗供僧、以当寺庄々地利定宛僧供祈事
右、得大和尚重源今月四日奏状稱、謹檢案内、本願感
神聖武皇帝草創大伽藍之後、置八宗教法留諸宗学侶、
是偏、為聖朝安穩・天下泰平也、其本勅撰文云、以代々

A Royal Command by GoToba Tennō, promulgated as
a Directive of the Council of State to Tōdaiji, 1196 02/07

The Left Controller directs [to] Tōdaiji:

Let monk-ritualists from the two schools, Tendai and Mikkyō, be appointed for the first time; and let the rent from Tōdaiji's various estates be used to provide for their needs.

[As for this], on the fourth day of this month there was a memorial submitted by Daiwajō Chōgen that stated:

“Humbly we have studied the matter, noting that after the monarch [Shōmu Tennō] built this temple, according to his original vow monks from the eight schools were permanently placed [there] for peace at the sacred court and in All Under Heaven. To quote Shōmu Tennō's original edict: ‘Let generations of universal monarchs (*teiō*) be patrons of my temple. Those who restore it ...’

.....

帝王、為我寺檀越、若我寺興復^(復)云云、聖慮之底、可知者歟、隨即寄一万町之水田、定五千炬之封戸、以之、被宛寺用供祈、皆是、為令寺家豐饒也、而今、雖舍那尊□復本二階樓殿如旧、寺中閑散、僧徒難住、我寺興復之勅撰、既以如寔爰、且為叶[]]本願觀念、且為恩国土安寧、迺期龍花三会之暎永、企顯[]]密二宗仏事所謂舍那殿内、以密[]]宗十二口淨侶、每日令勤修兩部大法、以顯

1196 02/07 p.2

Surely this must remain deep in the royal mind. That is why 10,000 *chō* of rice paddies and 5000 prebendal hearths (*fuko*) were designated for the temple's needs, such that the temple shall prosper. Now, however, although Rushana's two-story pavilion has been restored as of old, the temple precincts are deserted and living is hard for the monks. So in the spirit of the royal command that Shōmu's temple must be restored, that the original vow (of Shōmu) is fulfilled and that there is peace across the royal land, in the realm, let the wisdom of the Ryūgesan'e soon be planned by monks from the two schools of Tendai and Mikkyō in the Buddha Hall. Twelve pure monks of Shingon will perform the two great rites daily,

宗卅口僧徒、長日欲令請誦講寗勝王經、兼又選定二百口
淨行之輩、於大仏御前、為昼夜不斷供花之衆是也、即
偏、聖朝安穩・宝祚長遠・天下泰平・百姓安樂也、於
其供祈者、周防国榎野庄、幡磨国大部庄、伊賀国三箇播
村阿波・広瀬・山田之有丸、備前国三箇村長沼九・神
崎・南北条、以此四箇國、官物所当宛置也、件三箇仏

1196 02/07 p. 3

and thirty monks of the Tendai school shall perpetually chant the Saishöokyö. Meanwhile 200 pure ritualists have been selected and appointed to ceaselessly offer flowers before the Great Buddha. All this is for the peace of the sacred court, the long life of the monarch, peace under Heaven, and the prosperity of subjects (*hyakushö*). As for provisions for these rites, annual taxes from four provinces--Suö, Harima, Iga and Bizen—from Suö's Fushino estate, Harima's Öbe estate, three locales in Iga (Awa, Hirose, and Arima in Yamada); and Naganuma, Kanzaki plus Minami Höjö in Bizen—are designated [for that purpose].

事之内、於供花者、自去年夏始行之、供養法最勝講者、
自今月九日可始行之、即件日、早被差下勅使、專可為
聖朝御願也、(墜) 尽未來際、敢不失遂、即此等沙汰并庄務
知行付、東南一院代代可相伝之、望請、恩慈早被下宣
旨、為亥年不朽・聖朝御願弥被興隆、顯密二宗者、將
仰正道之貴、奉祈宝祚者、左大臣宣、奉 勅、依請者、
宣承知、依宣行之、

建久七年二月七日 左大史高橋朝臣 在判

少弁藤原朝臣 在判

(奥書)
同院序御下文案 先進御下文内、随要重、備之、

1196 02/07 p. 4

Of these three rites, the offering of flowers commenced last summer.
The Saishökō (readings of the Saishöokyō) shall begin on the 9th of this month. So on that day let a royal emissary be sent in order that [Shōmu Tennō's] original vow will be fulfilled, and let (that practice) continue in future without remissness! From this time forward authority (over the estate) and its management shall be the hereditary prerogative of the Tōnan'in from generation to generation. So do we petition [Your Majesty]: immediately grant us your gracious mandate such that through long years and with no decay the royal vow shall endure forever. [Monks from] the two schools gaze upward on the Path of Verity, while offering prayers on behalf of Your Majesty."

[Pursuant to the above], the Minister of the Left [Fujiwara no Sanefusa] has received and now transmits His Majesty's command, "It shall be as requested."
So let this order be proclaimed and promulgated.

Senior Secretary of the Left Takahashi no Ason
Lesser Controller Fujiwara no Ason

Kenkyū 7 (1196), Second month, seventh day

senji : tennō's order transmitted to a controller by the minister of the left, then put into directive form by the left senior secretary of the Controllers' Council, and then signed by a lesser controller.

Per *Meigetsuki*, Chōgen requested that the governors of the Kinai and west Japan should repair the Settsu ports at Uozumi and Owada on 1196 06/03.

Issues to consider:

What does it mean that the directive is marked as an order of "GoToba In" while GoToba was still the reigning monarch in 1196? He reigned until 1198, when he retired. Kujō Kanazane was the royal aide (*kampaku*) until late in the year (11/25), when he was replaced by Konoe Motomichi (*Sanchōki*).