

木喰五行上人木彫佛展覧會



木喰上人作 像刻自才四十八

上人作歌  
 風ふかば心の雲をふきはらひ  
 いつもすゞしき十五夜の月

會場 丸の内華族會館

期日

六月十六日  
 (午後一時ヨリ 六時マデ)  
 六月十七日  
 (午前八時ヨリ 午後六時マデ)

講演會

六月十七日  
 (午後三時ヨリ 會館ニテ)

「木喰上人に就て」 柳宗悦氏

▽御注意△

○この招待券は持参の方で御家族  
 五名まで御同伴御遊意です。  
 ○和服の場合には袴を御着下下さい。

宗教哲學の權威にして朝鮮民族美術館の建設者、キリアム、ブレークの紹介者として知られる柳宗悦君が、昨年以來専ら研究された木喰五行上人の藝術と思想とは慥かに愕くべきものであつた事を爰に更めて御披露申上げます。其始め柳君個人の發願的研究であつたこの事ですが、柳君及び研究會同人の苦心努力の結果は實に今迄の藝術や思想の上に鋭く且つ強く新しい何物かの暗示を與へるものであると信じます。

依つて今回研究會の好意により、同會が全國的に蒐集せる佛像史料文献遺品數百點の展覽と研究内容に就ての講演を表記の如く計劃したので御座います。會期は會場の都合上僅か二日間です。將來歴史の上に意味深い貴い集會として、不思議の天才木喰五行上人の系統的研究を一場に大觀する絶好の機會で御座います。萬障御一排御參觀の榮を得たくお誘ひ致します。

大正十四年六月十日

發起

(いろは順)

林 二人 大 岡 織 渡 吉 柳 淺 木 小  
人 博 條 木 部 田 邊 田 澤 野 戸 村  
太 厚 遠 長 信 千 清 保 長 幸 欣  
耶 基 吉 景 恒 冬 風 承 武 一 一

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申込所

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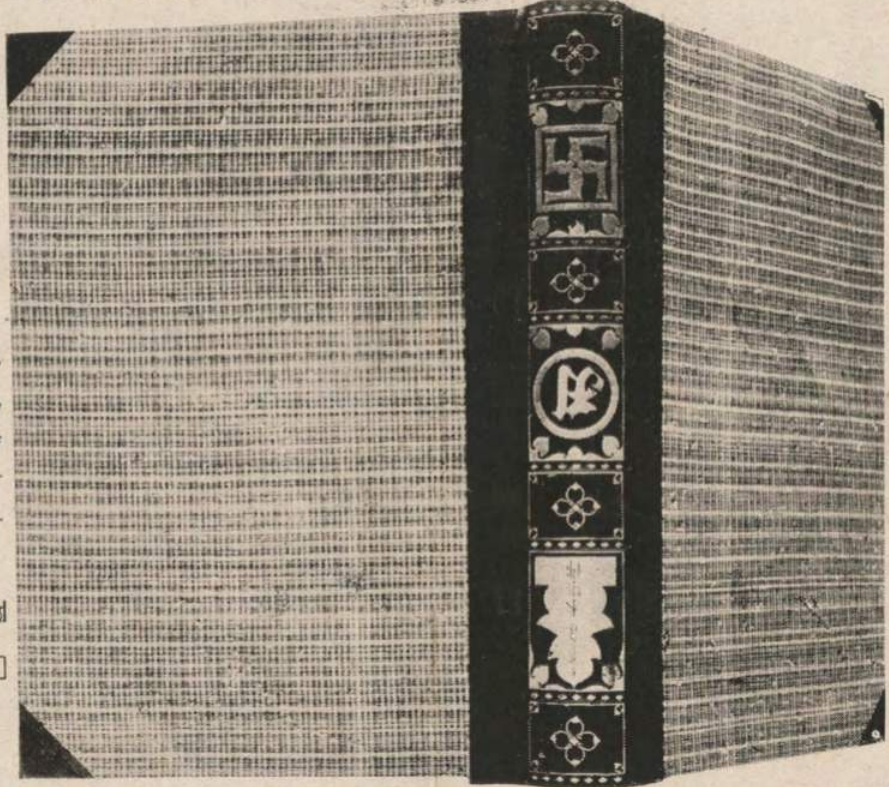
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東京市外南品川三三三  
會員ヲ表シ紙(地綴本)自由  
會取ハ表(天印)皮(青)

木喰五研行突會

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木喰五行研究会

甲府市相生町四六

發行所

式場隆三郎

東京市外南品川三ノ三

申込所

定價 五拾錢

菊版 六拾頁

裝幀 著者

馬頭觀世音

地藏菩薩

九十才自刻像

口繪

木喰五行研究会に就て

上人發見緣起に就て

上人畧傳

内容

木喰五行上人略傳

柳宗悅 著

柳 宗 悅 撰 註

木喰上人作木彫佛

◆コロタイプ 壹百〇二枚

◆用 紙 上製局紙

◆著者装幀署名 三百部限定版 (番號入)

◆附。上人略傳併ニ解説

◆定 價 一 部 五 拾 圓

四 切 版  
〔丈 一尺七寸  
市 一尺二寸〕

◎特 價 提 供

甲 種。脊皮(印傳)、天金、地織、綴本、四拾圓(一時拂)

乙 種。帙入、(一葉ツツ取ハナシ自由) 三回拂  
〔第一回十五圓 第二回十五圓 第三回十二圓〕 每月拂

◆送料ハ實費ヲ申受クル事

◆申込期日 大正十四年七月十日限 (特價撤回)

◆配布期日 全 月 全 日

申 込 所 東京市外南品川三ノ三三三 式 場 隆 三 郎

發 行 所 甲 府 市 相 生 町 四 七 木 喰 五 行 研 究 會

發 汗 襪 甲 襪 市 肆 主 四 四 十 木 劍 正 汗 襪 袋 會

申 及 襪 東 京 市 於 南 品 川 三、三 三 左 襪 劉 三 浪

◻ 通 亦 限 日 全 日 全 日

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甲 蘇 脊 史 ( 旧 料 ) 天 金 並 織 蘇 本 四 合 圓 ( 一 初 刺 )

● 料 贈 對 掛

◻ 宝 贈 一 階 正 合 圓

◻ 棚 土 人 細 粉 粉 二 綱 織

◻ 著 杏 斐 神 譽 各 三 百 階 別 宝 別 ( 番 號 入 )

◻ 川 織 土 織 同 織

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木 劍 土 人 羽 木 調 刺

附 宗 針 對 挂

Mokujiki:

Besides this collection, Yoshida showed us a remarkable book, de luxe and high-priced, of Mokujiki's and its contents. (Note: it probably deals with all the known works of Mokujiki. This man, who lived two hundred years ago was born in Kosue; he was a Shingon priest who carved wood with skill and rapidly. He travelled through Japan from Kyushu to Yezo. Everywhere he paid his way by carving Buddha figures, and leaving them at houses where he stayed. He carved one, two, or even five, in a single night. A statue that would require ten men's work for a day he could turn out in that time. He would cut a panel on a tree-trunk and carve a figure in it. People said: "Tonight there is nothing, tomorrow morning there will be a Buddha figure. He signed and dated every piece he cut. He was active in travelling and carving when past the age of 90 years. It is believed that 2000 figures were left by him. Three of these are treasured at Kashiwazaki and are housed in a wee shrine recently constructed for the purpose.

Note Book: 1932. No. 2. p. 7



Mokujii: cont.

glory of glories). He died Bunko 7.6.5. (1809). He was then 93 years old, but the place of his death is not known to this day. His earnest desire was to see the eight sects become one. He made pilgrimage to every sacred temple and left footprints of devotion there. On his long pilgrimages he gave an evening sermon everywhere and cared for all who suffered from the four hundred (400) maladies. Whenever he felt that there was a Karma-relation, he would leave one of the thousand Buddha images. This was one of the most notable of his deeds, and we still find remains of his work today. The most precious data available for the study of his life are his Buddhist images and his tanka. Through these we are startled to learn that the holy priest regarded himself as in direct communion with deity and Buddha. We discover that his attitude was incomprehensible except by granting his absolute oneness in body and mind with deity and Buddhas. He is best understood when we regard him from a standpoint that is above science and art.

Waka [Kokoro = mind + heart] of the Holy Priest.

Yononaka wa Kokoro. kokoro no Kokoro kana  
this word of that is subject to mind Kokoro how minded

tarane kokoro mo kokoro narikeri  
the mind that feels it wanting also [but] kokoro is nothing  
This word of ours is but a word of minds and all things are subject to it, be they good, bad, or indifferent.



mokujiki-gogyō-myōman-shōnin.

Japan.

This holy priest was born at Ōazana-Maruhata Koseki-mura, Yatsushirogun, Kainokuni, in Kyōwa 3 (1803) (probably Kyōhō 3 (1718)). His family name was Ito. He ran away from home at the age of fourteen and became a Buddhist priest at 22 at Daisen, Sagami. When he was 45 years old, he became a disciple of Kankai-shōnin, a man of Hitachi. He attached himself to mokujikikai (moku, wood; jiki, boat; kai commandment) and for fifty years observed the commandment. He slackened not in observance of the austerities and the rule. He dressed simply, partook of simple food, and lived and traveled to and from places, without shelter. Indeed he was a man who built up a venerable life of devotion. The images he left behind him without question bespeak his heart. His expression of joy and ecstasy derived from his religion defies description by human words. This holy priest at first styled himself Dingai-muan-mubutsu-gyōja-gyō-dō (The way of an ascetic who is without shelter or Buddha). This way changed in his seventy-sixth year to Tenka-gyōja-kōmon-gogyō-bosatsu (a Bodhisattva of the five elements, who is free under Heaven) and still later, at ninety years, he changed it to jinzu-kōmyō-myōman-bennin (The saint who communes with deity and is filled with the



mokujiki: cont.

Several other tanka are given.

Research Bureau of Local Arts, 259 Fukamachi,  
Kōfu.



## Mokujiki Research Society: cont.

ever and wherever found. Later, when a research concerning his life was instituted, it developed many admirings of his character. The study of this holy man breeds faith and this faith, by his art, will bring about silent smiles and a sense of the beauty of unity.

### Rules:

1. The name of the society shall be Mokujiki Gogyō Kenkyū Kai
2. The purpose of the society shall be to assist the research work already begun by the founder, Mr. Yanagi Shūtei, to assist the study of the members, and to preserve objects and places related to the holy man, broadcasting his philosophy and faith.
3. The members shall be such persons, as will support the purpose of the society.
4. Expenses shall be met by membership dues, and contributions. The membership fee shall be one yen per year. Members have the privilege of obtaining the publications and photographs at a discount.
5. The officers shall be advisors and those charged with the conduct of general duties and each office shall have more than one member.
6. The advisors and those on general duties shall be elected by the members at large and those on spe-



Mokujiki Research-tai

Purpose: About Taisho 13.1. a small group of us began the study of Mokujiki Gogyō. Since then a year and four months have passed. During that time the members of the group were favored with good fortune and our work progressed rapidly and the little group of Mt. Yanagi and others have grown to 500 all united in common faith and sentiment. Furthermore, by these hands our work has crystallized into the revival of that rare Buddhist disciple, Mokujiki Gogyō. Thus the glory of his art and religion have shone forth after more than one hundred years, emerging from their obscurity. This indeed is one of the achievements of recent years. We believe, without fear of contradiction, that as a popular religionist his wide-spread influence and his merits cannot be treated lightly. He was a disciple of Buddha, who viewed all the eight sects as one. He believed in Buddha and yet said that there is no Buddha: e.g. "Amaterasu, the deity of the Kokoro of the sun and moon, is no other than the Kokoro (mind, heart) which prays." Thus, he sung praises to that Kokoro, without pretension, boldly and fearfully. For this reason, when people saw his carvings, they immediately and invariably lifted their voices in praise of him, who,



Mokujiki Research Society; cont.

- for general duties shall be chosen by the latter.
- 7. The regular business of this society shall be handled by the officers on general duties. They shall also call meetings for discussion and the carrying out of their resolutions. Urgent business, however, may be discharged by officers on general duties, or those on regular duties, with the consent of the members. Advisors shall advise officers on general duties.
- 8. The office of the society shall be at

No. 46 Aioichi-chō, Kōfu-shi.

Officers on general duties.

Kōfushi. --- Komiyayama Seizō  
Wakao Kingō  
Amamiya Ejirō  
Mitsui Fumio  
Muramatsui Shitō  
Yamanoto Detsu  
Nonogaki Kunitomi  
Nozuchi Jirō  
Tokyo: Shigai: Shikiba Ryūzaburō  
Minami Shinagawa  
3-33

Application. I wish to support the purpose of your society and to be regarded as a member of the same.

Taishō . . . . .  
(address).

