

[原]

二十七日、己亥（つちのとい）、建禮門¹（けんれいもん）に於て、祈雨²（きう）の伊勢以下の諸社幣帛使³（へいはくし）を遣はし奉る。参議、各（おのおの）、障⁴（さわり）を申す。四位等（しいら）、賀茂・松尾・平野使を勤む。丙穢⁵（へいえ）に依りて、天皇、出御せず。

二十九日、辛丑（かのとうし）、後（のちの）⁶太上天皇（圓融）、病に依りて落髮⁷（らくはつ）す。法名⁸（ほうみょう）、金剛法。

[現]

二十七日、己亥。建礼門で、祈雨のために、伊勢神宮以下の諸社が幣帛使を派遣する儀式を行った。参議は、それぞれ障があると言って（参加しなかった）。賀茂と松尾と平野神社に四位等の官人が遣わされた。丙穢のために天皇は出御しなかった。

二十九日、辛丑、後の太上天皇（円融院）は病気のため落髪した。法名は金剛法である。

¹ 平安宮内裏外郭南門の正門（国史大辞典、第5巻、頁239）。

² 雨乞い（あまごい）とも言う。ひでのり時、降雨を神仏に祈ること（広辞苑、第五版、岩波書店、2005年）。

³ 幣帛を奉獻するために、神社に詣でる使者を、幣帛使・奉幣使・幣帛供進使・献幣使などと言う（国史大辞典、第12巻、頁472）。

⁴ 三つのさわり。1) 皮煩惱障（ひぼんのうしょう）2) 肉煩惱障（にくぼんのうしょう）3) 心煩惱障（しんぼんのうしょう）（Inagaki, Hisao: *A Dictionary of Japanese Buddhist Terms*, Berkeley, Stone Bridge Press, 2007）。

⁵ 部落問題辞典による「（中略）もっとも畏怖されたのは死穢であり、平安時代の『延喜式』以来、死穢に甲乙丙丁 {こう、おつ、へい、てい} の四段階を設け、死穢発生を甲穢の所とし、そこへ入って座ると本人と家族が乙穢になり、乙穢の所に入ると本人のみが丙穢に染まり、また乙穢のものが出かけた先で座るとその家族すべてが丙穢となる」（www2.hongwanji.or.jp/kikan/topic/t061110.html）

⁶ 冷泉院より後に太上天皇となったので、円融院は「のちの」太上天皇と呼ばれている。

⁷ 出家すること。

⁸ 出家受戒の時、俗名を改めて受けられる名。また、浄土真宗では帰教式（ききょうしき）を受けた俗人にも与えられる（日本国語大辞典、第12巻、頁4）。

[英]

Nihonkiryaku: First year, eighth month, twenty-seventh day of Kanwa.

27th day, *tsuchi-no-to, i.* At the Kenrei Gate⁹, envoys bearing prayer offerings¹⁰ for Ise and other shrines were sent off. Each of the royal advisors, citing hindrances¹¹, did not attend. Those of fourth rank¹² were sent to Kamo, Matsuo, and Hirano shrines as messengers. Due to a third-degree defilement¹³, the *tennō* did not leave the residential palace precincts.

29th day, *ka-no-to, ushi.* Due to illness, the Latter Senior Retired Tennō¹⁴ (Enyū) took the tonsure¹⁵. His dharma name¹⁶ was Kongohō¹⁷.

⁹ It was the central gate of the outer wall of the Heian palace precincts (*Kokushi daijiten*, vol.5, p. 239).

¹⁰ In order to give offerings, messengers were sent to pray at temples and shrines. They were called *heihakushi*, *hōkenshi*, *heihakukyōshinshi*, or *kenpeishi*; see (*Kokushi daijiten*, vol. 12, p. 472).

¹¹ Hindrances here could be anything from illness, to a prior engagement, to a defilement stemming from one of “the three hinderances.” 1) *hi-bonnōshō*, “skin” evil passions, i.e. evil passions arising from contact with external objects; 2) *niku-bonnōshō*, “flesh” evil passions, i.e. wrong views; 3) *shin-bonnōshō*, “mind” evil passions, i.e. basic ignorance (Inagaki, Hisao: *A Dictionary of Japanese Buddhist Terms*, Berkeley, Stone Bridge Press, 2007. p. 274).

¹² These are fourth rankers who were not members of the Council of State.

¹³ “According to the *Buraku mondai* dictionary, “(...) the most feared is the *shie* or “death defilement”. Since the Heian-period *Engi shiki*, there were four degrees attributed to “death defilement”, *kō*, *otsu*, *hei*, and *tei*. *Kōe* was the place where the death defilement occurred. If one entered and sat down, then he and his family became *otsue*. If one entered an *otsue* area and sat, then he was stained by the *heie*; and if he then exited and sat with a family, then they were all *heie*.” See www2.hongwanji.or.jp/kikan/topic/t061110.html.

¹⁴ Enyū was the “latter” senior *tennō* because Reizei Tennō was already a senior *tennō*.

¹⁵ *Rakuhatsu* is similar to *shukke*.

¹⁶ This is the name that one is given, in place of his one’s secular name, when “taking the tonsure” (*shukke*) or “accepting the precepts” (*jukai*) (*Nihon kokugo daijiten*, vol. 12. p. 4).

¹⁷ Meaning *Vajra Dharma*. *Vajra* can be translated in three ways: 1) A very hard material, ...; often used as an analogy for something hard and indestructible. 2) An abbreviation for *kongōshō*: “A diamond pounder,” a ritual object in esoteric

Buddhism, made mainly from iron and copper. 3) “Diamond hand”: a type of divinity who protects Buddhism, he holds a hammer with which to crush his enemies. *Dharma* is the Buddhist law. (Inagaki, Hisao: *A Dictionary of Japanese Buddhist Terms*, Berkeley, Stone Bridge Press, 2007, pp. 185-187, 100).