
The Development of the *Yuzu Nembutsu* Sect in Yamato: with Specific Reference to the Uda District

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The Yuzu Nembutsu Sect is a Buddhist sect that was established starting in the 17th century in the process of the organization of Yuzu Nembutsu services and retreats held in Settsu, Kawachi and Yamato with a central focus on Dainembutsu-ji temple in Hirano, Osaka City. Although in the Early Modern period this sect was referred to as the Dainembutsu, it was recognized officially as the Yuzu Nembutsu Sect in 1874.

Yuzu Nembutsu is the belief in nembutsu (repeated chanting of Amida's name) proposed by Ryonin (1073–1132), whereby it is believed that when nembutsu is recited by many people there is a mutual effect which generates a huge amount of good deeds. Before the establishment of the Yuzu Nembutsu Sect, Yuzu Nembutsu was a major trend in Nembutsu religious beliefs that differed from the Nembutsu religious beliefs of Honen, Shinran and Ippen, which placed great importance on the Original Vow of Amida Buddha. Even today, it can be found throughout Japan where it remains in the form of popular folk celebrations such as the Dainembutsu and Rokusai Nembutsu. Before the Yuzu Nembutsu Sect became organized, there existed in Yamato an organizational base comprised by the activities of religious associations. Many temples that were associated with the Yuzu Nembutsu Sect were originally temples where members of temple supporters associations lived, but they came to be replaced by lay priests, and after this they came to be where trainee priests lived. In Yamato before the Yuzu Nembutsu Sect became organized as a sect, the activities of the temple supporters associations formed an organized foundation. The organization of Yuzu Nembutsu religious beliefs in Yamato began during the first half of the 17th century in the Uda district centered on the Soyuji-temple in Haibara-cho. In districts such as Heguri, Ikoma and Shiki, the Yuzu Nembutsu Sect became organized with a focus on Dainembutsu-ji temple during the time (1689–1715) that Daitsu was resident in Dainembutsu-ji.

This paper examines the organization of the Yuzu Nembutsu Sect mainly in Yamato during Early Modern Japanese society through the practices of the issuing the eleven images of Buddha (十一尊仏画像) and the kaizai, and also investigates whether it exceeded the bounds of specific religious organizations and became rooted among the common people.