

Appendix 1

How to Practise Nichiren Buddhism _____

Every morning and evening, the practitioner says *Gongyo*, a service of sutra recitation and prayer, before his *Gohonzon*. Preferably the *Gohonzon* is a copy of Nichiren's Great Mandala, but if the believer has none, he may use a copy of the Sacred Title, a small statue of the Buddha, or another object on which he can focus his attention. The service may be lengthened or shortened, depending on the circumstances. Other selections from the Sutra or the writings of Nichiren may be added. The following service is recommended by Nichiren Shu. It is similar to that used in other Nichiren sects, but there are differences particularly in the wording of the prayers. The invocations also differ; each sect invokes its own patriarchs.

Primary Practice (Shogyo) _____

Primary Practice is recitation of the *Odaimoku* or Sacred Title, *Namu Myoho Renge Kyo* (normally pronounced *Nam myo ho den gay kyo*).

Auxiliary Practice (Jogyo) _____

Recitation of the Lotus Sutra and other devotions constitute Auxiliary Practice. The selections most commonly read are:

1. Prelude (*Kaikyo-ge*)
2. Chapter 2, 'Expedients' (*Hoben-bon*)
3. Chapter 16, 'The Duration of the Life of the Tathagata' (*Nyorai Juryo-hon*), Verses (*Jiga-ge*)
4. Chapter 21, 'The Supernatural Powers of the Tathagatas' (*Nyorai Jinriki-hon*), Verses (*Jinriki-ge*)

5. The Coming of the Buddhas (*Yokuryo-shu*)
6. The Difficulty of Retaining the Sutra (*Hoto-ge*).

Liturgy of Nichiren Shu

Bowing to the Three Treasures

With all our hearts, we bow to the eternal Buddhas of the worlds of the ten directions.

With all our hearts, we bow to the eternal Dharmas of the worlds of the ten directions.

With all our hearts, we bow to the eternal Sanghas of the worlds of the ten directions.

Invocation

Honour be to the Great Mandala, the Perfect Circle of All Honourable Ones, the Ground of Being revealed by our Founder Nichiren.

Honour be to the Eternal Buddha Shakyamuni, our Original Teacher, the Lord of the Dharma, our Great Benefactor, who attained enlightenment in the remotest past.

Honour be to Many-Treasures Tathagata, the Buddha from out of the past who came to this world to bear witness to the truth of the *Dharma Flower*.

Honour be to the Buddhas of the worlds of the ten directions in the past, present, and future, who are all emanations of the Eternal Buddha Shakyamuni.

Honour be to Superior Action, Limitless Action, Pure Action, Steadfast Action, and other Bodhisattvas who are disciples of the Eternal Buddha Shakyamuni.

Honour be to Manjushri, Samantabhadra, Maitreya, Medicine-King, Medicine-Lord, Brave-In-Giving, Wonderful-Voice, World-Voice-Perceiver (Kanzeon), and other Bodhisattvas who are disciples of the historical Buddha Shakyamuni or of Buddhas of other worlds.

Honour be to Shariputra, Maudgalyayana, Kashyapa, Ananda, and other Disciples who have been assured of their future Buddhahood.

Honour be to Great Brahman, Shakra-devanam-Indra, the Guardian Kings of the Four Quarters, and other deities who have vowed to protect the practitioners of the One Vehicle.

Honour be to our Founder, the Great Bodhisattva Nichiren, his Six Senior Disciples, the Nine Senior Disciples of Nichiro, and others who have handed down the teachings to us.

Honour be to Renge-ajari Nichiji, the first overseas missionary.

We now honour all of you. May you come to this hall of enlightenment out of your compassion for us, look at us with the light of your wisdom, and accept our offering of chanting the Sutra!

Prelude

The most profound and wonderful teaching is presented in this sutra. This sutra is difficult to meet even once in thousands and millions of aeons. Now we have been able to see, hear, receive, and keep this sutra. May we understand the most excellent teaching of the Buddha!

The most excellent teaching of the Great Vehicle is very difficult for us to understand. We shall be able to approach enlightenment when we see, hear, or touch this sutra. Expounded is the Buddha's truth. Expounding is the Buddha's essence. The letters composing this sutra are the Buddha's manifestation.

Just as perfume is caught by something put nearby, so shall we be richly benefited by this sutra, even when we are not aware of it; so many merits are accumulated in this sutra!

Anyone can expiate his sin, do good deeds, and attain Buddhahood by the merits of this sutra. It does not matter whether he is wise or not, or whether he believes the sutra or rejects it.

This sutra is the most wonderful and most excellent taught by the Buddhas of the past, present, and future. May we meet and receive it, birth after birth, world after world!

Myo ho ren ge kyo, ho ben pon dai ni: ***The Sutra of the Lotus of the*** ***Wonderful Dharma***

Chapter 2: 'Expedients'

Ni Ji Se Son,	Thereupon the World-Honoured One
Ju San Mai,	Quietly emerged
An Jo Ni Ki,	From his samadhi
Go Shari Hotsu.	And said to Shariputra:
Sho Butsu Chi E,	The wisdom of the Buddhas
Jin Jin Mu Ryo.	Is profound and immeasurable.
Go Chi E Mon,	Its gate is difficult to understand
Nan Ge Nan Nyu.	And difficult to enter.
Is Sai Sho Mon,	No Shravaka-Disciple
Hyaku Shi Butsu,	Or Self-taught Pratyekabuddha
Sho Fu No Chi.	Can understand it.
Sho I Sha Ga.	Why is that? [because]
Butsu Zo Shin Gon,	The [present] Buddhas attended on
	many
Hyaku Sen Man Noku,	Hundreds of thousands of billions
Mu Shu Sho Butsu,	Of [past] Buddhas,
Jin Gyo Sho Butsu,	And practised the innumerable
	teachings
Mu Ryo Do Ho,	Of those Buddhas bravely and
	strenuously

Yu Myo Sho Jin, Myo Sho Fu Mon, Jo Ju Jin Jin, Mi Zo U Ho, Zui Gi Sho Setsu,	To their far-flung fame till they attained The profound Dharma Which you have never heard before, And also because they are expounding The Dharma according to the capacities
I Shu Nan Ge.	Of all living beings in such ways that the true purpose of their teachings is difficult to understand.
Shari Hotsu. Go Ju Jo Butsu I Rai, Shu Ju In Nen,	Shariputra! Since I became Buddha, I also Have been expounding various teachings
Shu Ju Hi Yu, Ko En Gon Kyo, Mu Shu Ho Ben, In Do Shu Jo, Ryo Ri Sho Jaku.	With different stories of previous lives, Various parables, and various similes. I have been leading all living beings With innumerable expedients In order to save them from attachments,
Sho I Sha Ga. Nyo Rai Ho Ben, Chi Ken Hara Mitsu, Kai I Gu Soku. Shari Hotsu. Nyo Rai Chi Ken, Ko Dai Jin Non. Mu Ryo Mu Ge, Riki Mu Sho I, Zen Jo Ge Datsu San Mai, Jin Yu Mu Sai, Jo Ju Is Sai,	Because I have the power To employ expedients, And the power to perform The Paramita of Insight. Shariputra! The insight of the Tathagatas Is wide and deep. They have all the [states of mind Towards] innumerable [living beings], Unhindered [eloquence], powers, Fearlessness, dhyana-concentrations, Emancipations, and samadhis. They entered
Mi Zo U Ho.	Deep into boundlessness, and attained the Dharma which you never heard before.
Shari Hotsu. Nyo Rai Nyo Shu Ju Fun Betsu, Gyo Ses Sho Ho, Gon Ji Nyu Nan, Ek Ka Shu Shin. Shari Hotsu. Shu Yo Gon Shi, Mu Ryo Mu Hen. Mi Zo U Ho, Bus Shitsu Jo Ju.	Shariputra! The Tathagatas divide the Dharma Into various teachings, and expound Those teachings so gently and skilfully That living beings are delighted. Shariputra! In short, the Buddhas attained The innumerable teachings Which you have never heard before. No more

Shi,	Will I say,
Shari Hotsu.	Shariputra,
Fu Shu Bu Setsu,	Because the Dharma
Sho I Sha Ga.	attained by the Buddhas
Bus Sho Jo Ju,	Is the highest Truth,
Dai Ichi Ke U,	Rare [to hear] and difficult
Nan Ge Shi Ho.	To understand.
Yui Butsu Yo Butsu,	Only the Buddhas attained
Nai No Ku Jin,	The highest Truth, that is
Sho Ho Jis So.	The Reality of All Things
(Sho I Sho Ho	(In regard to
Nyo Ze So	Their appearances as such,
Nyo Ze Sho	Their natures as such,
Nyo Ze Tai	Their embodiments as such,
Nyo Ze Riki	Their powers as such,
Nyo Ze Sa	Their activities as such,
Nyo Ze In	Their primary causes as such,
Nyo Ze En	Their environmental causes as such,
Nyo Ze Ka	Their effects as such,
Nyo Ze Ho	Their requital as such,
Nyo Ze Hon Matsu Ku	And the equality of these [nine factors]
Kyo To.)	as such.)

(repeat three times)

The Coming of the Buddhas

The Buddhas, the World-Honoured Ones, appear in the worlds in order to cause all living beings to open [the gate] to the insight of the Buddha, and to cause them to purify themselves. They appear in the worlds in order to show the insight of the Buddha to all living beings. They appear in the worlds in order to cause all living beings to obtain the insight of the Buddha. They appear in the worlds in order to cause all living beings to enter the Way to the insight of the Buddha.

The Triple World

The Triple World is not peaceful.

It is like a burning house.

It is full of sufferings.

It is dreadful.

There are always the sufferings
Of birth, old age, disease, and death.

They are like flames
Raging endlessly.

I have already left
The burning house of the Triple World.

I am tranquil and peaceful
In a bower in a forest.

This Triple World
Is my domain.
All living beings in it
Are my children.

There are many sufferings
In this world.
Only I can save
All living beings.

Dispatch of Monks and Nuns

If a teacher of the Dharma expounds this sutra
After my extinction,
I will manifest the four kinds of devotees:
Monks, nuns, and men and women of pure faith,
And dispatch them to him
So that they may make offerings to him,
And lead many living beings,
Collecting them to hear the Dharma [from him].
If he is hated and threatened
With swords, sticks, tile-pieces, or stones,
I will manifest men and dispatch them to him
In order to protect him.

The Appearance of a Stupa of Treasures

Thereupon a loud voice of praise is heard from within the stupa of treasures:

Excellent! Excellent! You, Shakyamuni, the World-Honoured One, have expounded to this great multitude the Sutra of the Lotus Flower of the Wonderful Dharma, the Teaching of Equality, the Great Wisdom, the Dharma for Bodhisattvas, the Dharma protected by all the Buddhas. So it is! So it is! Shakyamuni, the World-Honoured One, what you have expounded is all true.'

Myo ho ren ge kyo, nyo rai ju ryo hon, dai ju roku: The Sutra of the Lotus of the Wonderful Dharma

Chapter 16: 'Duration of the Life of the Tathagata'

Ji Ga Toku Butsu Rai	Since I became Buddha
Sho Kyo Sho Ko Shu	It is many hundreds of thousands
Mu Ryo Hyaku Sen Man	Of billions of trillions
Oku Sai A So Gi.	Of <i>asankhyas</i> of aeons.

Jo Sep Po Kyo Ke
Mu Shu Oku Shu Jo
Ryo Nu O Butsu Do
Ni Rai Mu Ryo Ko.

I Do Shu Jo Ko
Ho Ben Gen Ne Han

Ni Jitsu Fu Metsu Do
Jo Ju Shi Sep Po.

Ga Jo Ju O Shi
I Sho Jin Zu Riki
Ryo Ten Do Shu Jo
Sui Gon Ni Fu Ken.
Shu Ken Ga Metsu Do

Ko Ku Yo Sha Ri
Gen Kai E Ren Bo
Ni Sho Katsu Go Shin.
Shu Jo Ki Shin Buku
Shichi Jiki I Nyu Nan
Is Shin Yok Ken Butsu
Fu Ji Shaku Shin Myo
Ji Ga Gyu Shu So
Ku Shutsu Ryo Ju Sen
Ga Ji Go Shu Jo
Jo Zai Shi Fu Metsu
I Ho Ben Riki Ko

Gen U Metsu Fu Metsu.
Yo Koku U Shu Jo

Ku Gyo Shin Gyo Sha
Ga Bu O Hi Chu
I Setsu Mu Jo Ho.
Nyo To Fu Mon Shi
Tan Ni Ga Metsu Do

Ga Ken Sho Shu Jo
Motsu Zai O Ku Kai.
Ko Fu I Gen Shin
Ryo Go Sho Katsu Go
In Go Shin Ren Bo
Nai Shutsu I Sep Po.

For the past innumerable aeons
I have been expounding the Dharma
To hundreds of millions of beings
To lead them into the Way to
Buddhahood.

In order to save [perverted] people,
I expediently show my Nirvana to
them.

In reality I never pass away.
I always live here and expound the
Law.

Although I always live here
With perverted people
I disappear from their eyes
By my supernatural powers.
When they see me seemingly pass
away,

Make offerings to my relics,
Adore and admire me,
Become devout, upright, and gentle,
And wish to see me
With all their hearts

At the cost of their lives,
I reappear on Mt. Sacred Eagle
With all my Sangha
And say to them:

'I always live here.
I shall never be extinct.

I show my extinction to you
expediently

Although I never pass away.
I also expound the unsurpassed
Dharma

To the living beings of other worlds
If they respect me, believe me,
And wish to see me.

You have never heard this;
Therefore, you thought that I pass
away.'

I see [perverted] people sinking
In an ocean of sufferings.

Therefore I disappear from their eyes
And cause them to admire me.

When they adore me,
I reappear and expound the Law to
them.

Jin Zu Riki Nyo Ze	I can do this by my supernatural powers.
O A So Gi Ko	For innumerable aeons
Jo Zai Ryo Ju Sen	I live on Mt. Sacred Eagle
Gyu Yo Sho Ju Sho.	And in all other abodes.
Shu Jo Ken Ko Jin	[Perverted] people think:
Dai Ka Sho Sho Ji	'This world is in a great fire.
Ga Shi Do An Non	The end of the aeon is coming.'
Ten Nin Jo Ju Man.	Really this world of mine is peaceful.
On Rin Sho Do Kaku	It is filled with gods and men.
Shu Ju Ho Sho Gon	Its gardens, forests, and palaces
Ho Ju Ta Ke Ka	Are adorned with treasures;
Shu Jo Sho Yu Raku.	Gem trees have fruits and flowers;
Sho Ten Kyaku Ten Ku	Living beings are enjoying themselves;
Jo Sa Shu Gi Gaku	And the gods are beating heavenly drums,
U Man Da Ra Ke	Pouring music and mandarava blossoms
San Butsu Gyu Dai Shu.	On the Buddha and all assembled beings.
Ga Jo Do Fu Ki	My pure realm is indestructible.
Ni Shu Ken Sho Jin	But [perverted] people think:
U Fu Sho Ku No	'It is full of sorrow, fear and pain,
Nyo Ze Shitsu Ju Man.	And will soon burn away.'
Ze Sho Zai Shu Jo	Because of their evil karmas,
I Aku Go In Nen	Sinful people cannot hear even the names
Ka A So Gi Ko	Of the Three Treasures
Fu Mon San Bo Myo.	For innumerable aeons.
Sho U Shu Ku Doku	To those who have accumulated merits,
Nyu Wa Shichi Jiki Sha	Who are gentle and upright,
Sok Kai Ken Ga Shin	And see me living here,
Zai Shi Ni Sep Po.	Expounding the Dharma,
Waku Ji I Shi Shu	I say: 'The duration
Setsu Butsu Ju Mu Ryo	Of my life is immeasurable.'
Ku Nai Ken Bus Sha	To those who see me after a long time,
I Setsu Butsu Nan Chi.	I say: 'Hard it is to see a Buddha.'
Ga Chi Riki Nyo Ze	This I can do by the power of my wisdom.
E Ko Sho Mu Ryo	The light of my wisdom knows no bounds.
Ju Myo Mu Shu Ko	The duration of my life is forever.
Ku Shu Go Sho Toku.	I obtained this by ages of practices.
Nyo To U Chi Sha	All of you, wise men!
Mot To Shi Sho Gi	Have no doubts about this!
To Dan Ryo Yo Jin	Remove your doubts, have no more!

Butsu Go Jip Pu Ko.
Nyo I Zen Ho Ben

The Buddha's words are true, not false.
The physician, who sent a man
expediently

I Ji O Shi Ko
Jitsu Zai Ni Gon Shi
Mu No Sek Ko Mo

To tell his perverted sons
Of his death in order to cure them,
Was not accused of falsehood though
living.

Ga Yaku I Se Bu
Ku Sho Ku Gen Sha.
I Bon Bu Ten Do
Jitsu Zai Ni Gon Metsu
I Jo Ken Ga Ko
Ni Sho Kyo Shi Shin

Likewise, I am the father of this world.
I save all living beings from suffering.
Because they are perverted, I say
That I pass away even though I do not.
If they always see me,
They will become arrogant and
licentious

Ho Itsu Jaku Go Yoku
Da O Aku Do Chu.
Ga Jo Shi Shu Jo
Gyo Do Fu Gyo Do
Zui O Sho Ka Do
I Ses Shu Ju Ho.
Mai Ji Sa Ze Nen
I Ga Ryo Shu Jo
Toku Nyu Mu Jo Do
Soku Jo Ju bus Shin.

And cling to the five desires
Till they fall into evil paths.
I know all living beings,
Who practise the Way and who do not.
Therefore I expound various teachings
According to the capabilities of all.
I am always thinking:
'How can I cause all living beings
To enter into the unsurpassed Way
And quickly become Buddhas
themselves?'

Devotion

The Wonderful Truth expounded in the Sutra whose Sacred Title we now chant is what the past Buddhas taught, the present Buddhas are teaching, and the future Buddhas shall teach. It is the Great Law, true and pure, the propagation of which was entrusted primarily to Superior-Practice Bodhisattva by the Buddha on the Vulture Peak. Once we chant the Sacred Title, *Namu Myoho Renge Kyo*, we shall attain the right view that the three thousand things exist in our minds just as they are; the Pure Land of Tranquil Light shall be made manifest in our sight; our Buddha-nature shall be identified with the Buddha of Three Bodies in One; and, together with all other beings, we shall enjoy living in the Land of Truth.

May the sound of our chanting the Sacred Title permeate the whole world, be offered to the Three Treasures, and bestowed on all beings! May all beings enter the world of the One Reality, the Great Vehicle; may the Buddha-land be adorned and all beings favoured with the merits of our chanting!

Odaimoku Chanting

Namu Myoho Renge Kyo (repeat as often as desired)

Hoto Ge

'The Difficulty of Keeping the Sutra'

Shi-Kyo Nan Ji	It is difficult to keep this sutra.
Nyaku Zan Ji Sha	I shall be glad to see anyone
Ga-Soku Kan Gi	Keeping it even for a moment;
Sho-Butsu Yaku Nen.	So will all the other Buddhas.
Nyo-Ze Shi Nin	He will be praised by all the Buddhas.
Sho-Butsu Sho Tan	He will be a man of valour,
Ze-Soku Yu Myo	A man of endeavour.
Ze-Soku Sho-Jin.	He should be considered
Ze-Myo Ji-Kai	To have already observed the precepts,
Gyo Zu-Da Sha	And practised the <i>dhuta</i> .
Soku-I Shit Toku	He will quickly attain
Mu-Jo Butsu-Do.	The unsurpassed Buddha-way.
No O Rai Se	Anyone who reads and recites this sutra
Doku-Ji Shi-Kyo	Will be a son of mine.
Ze-Shin Bus Shi	He shall be considered to live
Ju Jun-Zen Shi.	On the stage of purity and good.
Butsu Metsu-Do Go	Anyone after my extinction
No Ge-Go Gi	Who understands the meaning of this sutra
Ze-Sho Ten Nin	Will be the eye of the world
Se-Ken Shi Gen.	Of gods and men.
U-Ku I Se	Anyone who expounds this sutra
No Shu Yu Setsu	Even for a moment in the dreadful world
Is Sai Ten Nin	Should be honoured with offerings
Kai O Ku-Yo.	By all gods and men.

Prayers

General Prayer (Ippan Eko)

We respectfully dedicate all our merits gathered up now
 To the Eternal and True Teacher, Shakyamuni Buddha;
 To the Supreme Teaching, the *Dharma Flower*;
 To the leader of the Latter Day of the Declining
 Dharma,
 Great Master Risho Daishi, Our Founder, the Great
 Bodhisattva Nichiren;

To those great teachers of the Nichiren Sect
Who have established meritorious acts according to our
faith;
And to the protective deities of the Dharma.

May all beings under the heavens and within the four
seas
Convert themselves to the *Dharma Flower*!
May the *Dharma Flower* spread throughout
Ten Thousand years of the Latter Age of the Declining
Dharma!
May the heaven and earth last forever
And peace permeate this nation!
May the five crops be abundant
And all people enjoy peace and happiness!
May our families live in safety
And live long without misfortune!
May our posterity last forever
And their families be prosperous!
May we cleanse our six senses
And repent all our sins committed from time eternal!

In a land of true Buddhism
Wherein ten thousand people will flourish;
In a family wherein the Sutra is recited daily
Seven calamities will disappear.

We pray for the souls of our ancestors
And for all the souls of the universe;
We pray that they attain enlightenment,
Overcome suffering, and gain happiness;
We pray that they obtain Buddhahood in this world
Through the merits of the Lotus Sutra;
May all beings of the spiritual world be helped equally!
Namu Myoho Renge Kyo!

Memorial Prayer (Tsuizen Eko)

We respectfully dedicate the merits of chanting the *Dharma Flower* and reciting the Sacred Title in the presence of the Buddha, our Founder Nichiren, and the Three Treasures to the soul(s) of _____, for whom we observe the ___th memorial service today. May the sound of our recitation of the *Dharma Flower* and the *Odaimoku* permeate throughout the spiritual world! May the soul(s) of the deceased permeate throughout the spiritual world! May the heart of our prayer permeate throughout the spiritual world! May all our merits go to the deceased and increase the happiness of the deceased!

It is said in the *Dharma Flower*, 'Good men or women in the future

who hear the Sutra of the Lotus Flower of the Wonderful Dharma with faithful respect caused by their pure minds, and have no doubts, will not fall into hell, the region of hungry spirits, or the region of animals. They will be reborn before the Buddhas of the worlds of the ten directions. They will always hear this sutra at the places of their rebirth. Even when they are reborn among men or gods, they will be given wonderful pleasures. When they are reborn before the Buddhas, they will appear in lotus-flowers.'

May all sentient beings be blessed with these merits, and may we all together attain Buddhahood!

Namu Myoho Renge Kyo!

The Four Great Vows (Seigan)

Shujo Muhen Seigan Do	Sentient beings are innumerable: I vow to save them all.
Bonno Mushu Seigan Dan	Our evil desires are inexhaustible: I vow to quench them all.
Homon Mujin Seigan Chi	The Buddha's teachings are infinite: I vow to learn them all.
Butsudo Mujo Seigan Jo	The Way of the Buddha is unexcelled: I vow to attain the Path Sublime.

Repeat slowly and distinctly:

NA MU MYO HO REN GE KYO

NA MU MYO HO REN GE KYO

NA MU MYO HO REN GE KYO

Notes

If he wishes to recite the Chinese (Shindoku), the practitioner gives but one beat to every character regardless of its number of syllables (i.e., *Ji* takes one beat; *Toku* takes one beat; *Shari-hotsu* takes two beats). The HOTO-GE, however, has a rhythm of its own which is indicated here by the dashes between certain characters.

All vowels are pronounced 'continental' style: *a* as in 'father'; *e* as in 'bet'; *i* as in 'machine'; *o* as in 'oboe'; *u* as in 'rule'. Consonants are similar to English, except *r*, which is pronounced with the tongue and sounds more like the English *d*.

The *Odaimoku* is pronounced 'Nam-myo-ho-den-gay-kyo'. There are various ways to accompany it with a drum beat, the most common being, 'Don-don-don-doku-don-don'.

The service may be shortened or lengthened for variety.

Selections from the *Dharma Flower* or the writings of Nichiren may be used. The initial invocations are often omitted by lay practitioners, who begin instead with the Prelude.

Appendix 2

Statistics

Japanese Sects, Branches, and Societies Derived from Nichiren

Name, founder and date	Edifices	Clergy	Adherents
1. Nichiren Shu Nichiren; 1251 founded sect; 1274 founded Kuon-ji, Minobu.	5,181	8,030	2,281,368
2. Nichiren Shoshu Nikko; 1288 seceded from Minobu; 1290 founded Fuji Branch.	417	593	16,225,205
3. Kempon (Manifest) Hokke Shu Nichiju; 1384 seceded from Nakayama; 1389 founded Myoman-ji.	221	177	92,576
4. Hokkeshu (Original Branch)* Nichiben & Nisshu (14c), Nichiryu (15c); seceded from Ikegami.	509	683	560,930
5. Hokkeshu (Jin Branch) Nichijin; 1406 seceded from Kempon Hokke.	185	268	161,938
6. Hokkeshu (Shin Branch) Nisshin; 1489 seceded from Nakayama School.	212	309	68,625
7. Hommon Hokkeshu* Nichiryu; 1423 seceded from Ikegami (Shijo) School.	103	327	39,050

8. Nichiren-shu Fujufuse Branch Nichio; 1595 organized without government permission; 1875 legalized.	20	23	28,330
9. Nichiren Komonshu Nichiko; 1666 organized without government permission; 1875 legalized.	8	11	26,213
10. Nichiren Honshu Nichizon; 1333 seceded from Fuji; 1950 seceded from Nichiren Shu.	50	100	54,912
22. Hommon Butsuryu-shu* Nagamatsu Nissen; 1857 lay society; 1947 independent sect.	288	796	512,379
23. Nichirenhugi Butsuryuko* Schism from Hommon Butsuryu-shu, 1947.	9	9	2,173
25. Kokuchukai Tanaka, 1884 organized Risho Ankoku-kai; 1914 took present name.	70	56	13,770
28. Nihonzan Myohoji Fujii Nichidatsu; 1919 in Manchuria.	149	198	745 †
29. Reiyukai Kubo & Kotani, 1925	17	2,530	2,512,425
30. Myodakai Sahara, 1951	376	2,226	219,240
31. Myochikai Miyamoto, 1951	264	1,715	677,941
32. Bussho Gonenkai Sekiguchi, 1950	9	5,936	1,391,673
36. Risho Kosei-kai Niwano & Naganuma, 1938	589	7,779	4,704,452
<i>Totals</i>			
37 organizations	9,677	34,904	30,579,306
* Eight Chapters branches	900	1,815	1,114,532

† Nihonzan Myohoji counts as members only lay brothers & sisters.

All the ancient sects claim to derive from Nichiren himself, directly or indirectly.

Organizations not mentioned in our text have been omitted from this list.

Numbers 29-37 are derived from Reiyukai.

Source: Japan Buddhist Federation, 1978. Statistics for Homon Butsuruyushu are for 1983. All figures were submitted by the individual organizations, which alone are responsible for their accuracy.

According to these statistics, Nichiren Buddhism, with its 30.5 million adherents, is the largest Buddhist school in Japan. It is followed by 2) Pure Land Buddhism, 21 million in 25 branches; 3) Shingon, 11.5 million in 45 branches; 4) Zen, 9.5 million in 23 branches; 5) Tendai, 5.5 million in 20 branches; 6) Nara sects, 4.5 million in 7 branches; 7) two non-classified schools with 200,000 members.

Glossary

Abbreviations: C: Chinese; J: Japanese; N: Nichiren; NB: Nichiren Buddhism; NS: Nichiren Shu; NSS: Nichiren Shoshu; P: Pali; RK: Reiyukai; RKK: Rissho Kosei-kai; S: Sanskrit. All terminology is Japanese unless otherwise noted.

Amida: contraction of Amitabha and Amitayus (S); Buddha of Infinite Light and Life; Reward-body of the Buddha; the only Object of Worship in Pure Land Buddhism.

Asuras (S): Furious spirits; one of the ten worlds: anger.

Blue Sutra (Aokyokan): RK selections from the Threefold Lotus Sutra with special prayers.

Bodhisattva (S): A future Buddha who devotes his life to helping others; a personified aspect of the Buddha.

Bodhisattvas from (under) the Earth: A vast multitude of disciples of the Original Buddha; the followers of Nichiren.

Buddha (S): An enlightened one. **The Buddha:** The Original Buddha Shakyamuni.

Buddha-nature: Potential for attaining Buddhahood; pure universal essence. The term does not appear in the *Flower Dharma*, but is understood as equivalent to 'the One Vehicle'.

Butsu-dan: Box-like structure containing image of the Gohonzon or Object of Worship; home altar.

Chih-i (Zhi-yi):J: Chigi, 538-97: Chinese Buddhist philosopher who systematized all Buddhist teachings and founded the Heavenly Terrace School (C. T'ien-t'ai; Tan-tai. J: Tendai).

Dai-Gohonzon: Gohonzon inscribed on a plank and enshrined at Taiseki-ji; said by NSS to be the embodiment of the life of Nichiren, who is the manifestation of the Original Buddha.

Dai-mandara or Omandara: The Great Mandala.

Daimoku: Literally, 'title'; The Sacred Title in five (Myo Ho Ren Ge Kyo) or seven (Na Mu Myo Ho Ren Ge Kyo) characters; normally pronounced, *Nam-myoho-renge-kyo*.

Daishonin: 'Great Saint', a title of Nichiren. The Eight Chapters Branch gives this title to Nichiryu also.

Dengyo Daishi: Posthumous name of Saicho (767-822), who introduced the Heavenly Terrace (Tendai) synthesis to Japan; founder of Enryaku-ji on Mt. Hiei, which became the most important Buddhist centre in Japan.

Deva (S): (J: Ten). Heaven; a heavenly being; one of the ten worlds: happiness.

Devadatta (S): Cousin and enemy of Shakyamuni. The Devadatta Chapter (14) of the *Dharma Flower* states that he will become a Buddha in the future.

Dharani (S): Sacred words summing up many meanings; a magical incantation. To 'obtain dharani' is to 'get the point'.

Dharma (S): (J: Ho; P: Dhamma): Law, Norm; Truth; fact; teaching (as in Buddha-Dharma).

Dhyana (S): (J: Zen): Meditation.

Dozen: N's first teacher, a priest of esoteric Tendai (Taimitsu).

Eight Chapters (Happon): Chapters 15-22 of the *Dharma Flower* considered by Nichiryu to be the true Original Gate.

Eightfold Path: 1) Right view, 2) right aim, 3) right speech, 4) right action, 5) right livelihood, 6) right effort, 7) right mindfulness, 8) right contemplation. Basic to fundamental Buddhism and RKK.

Ennin (794-866): Tendai scholar who went to China and returned with esoteric texts and implements in 845. N accused him of having introduced extraneous elements into Tendai.

Esho funi: Unity of outer circumstances and interior life.

Esotericism: Secret teachings and practices derived from Indian Tantra. In Japan, there are two kinds: 1) Shingon esotericism, Tomitsu, introduced by Kobo Daishi; 2) Tendai esotericism, Taimitsu, introduced partially by Saicho and fully by Ennin.

Eternal Original Buddha Shakyamuni: (J: Hombutsu): 'The great life force of the universe' (Niwano) manifesting as the historical Shakyamuni; in Jodo Shinshu, Amida is considered the Original Buddha; in Shingon, he is Mahavairocana. Only in the *Dharma Flower* does the historical Shakyamuni announce that he himself is the Original Buddha.

Expedient Teachings: (J: Hoben) 'As you each live differently, I show you each a different way' (Sutra of Infinite Meanings); partial truths.

Five Periods of the Buddha's Teaching: 1) Flower Garland (*Kegon*), taught for 21 days; 2) Little Vehicle (*Agon*), 12 years; 3) Provisional Great Vehicle (*Hodo*), 16 years; 4) Prajna-Wisdom Teachings (*Hannya*), 14 years; Complete Great Vehicle of the *Dharma Flower* and Nirvana sutras (*Hokke-nehon*), 8 years, totalling 50 years of ministry.

Five Principles of Nichiren: (*Go-ko*, 'five ropes'): 1) *Kyo*, the doctrine: Daimoku is the name of the ultimate teaching of the Buddha because it reveals what is not found previously, i.e., that both the Little and the Great Vehicles lead to the same goal, Buddhahood, and the historical Shakyamuni is eternal and original; 2) *Ki*: kinds of people; even the degenerate people of the modern age are saved by the *Dharma Flower*; 3) *Ji*: the time, now: the Age of Degeneration; 4) *Koku*: the country, Japan, where all types of Buddhism have already been introduced; 5. *Jo*: order of propagation: previous teachings have prepared the way for the final one.

Five Types of Religious Teachings: 1) *Judo*: Confucianism and Taoism; 2) *Gedo*, the Outer Way: non-Buddhist teachings of India; 3) *Shakugon*: ancient temporal teachings of Hinayana and pre-*Dharma Flower* Mahayana; 4) *Shakumon*: Imprinted Gate of the *Dharma Flower*; 6) *Hommon*: the Original Gate. N insists that these five must not be reversed or mixed in sequence.

Flower Garland (S: Avatamsaka, J: *Kegon*): a long sutra revealing the enlightened mind of the Buddha; considered second in profundity only to the *Dharma Flower* — second because it excludes Hinayana disciples from ever attaining enlightenment.

Formal Norm Period or Counterfeit Dharma: (*Zoho*): Second historical period in the history of Buddhism, extending from AD52 to 1052, and characterized by academic formalism.

Fourfold Methods of Conversion and Fourfold Doctrines of Conversion: A classification of Chih-i. The four methods are sudden, gradual, secret, and variable; the four doctrines are the Three Baskets of Hinayana, shared doctrines, distinctive doctrines, and the complete doctrine of the Lotus. They are sometimes called the **Eight Teachings**. The teachings are also classified according to contents as combined, sole, contrasted, inclusive, pure, and additional teachings (Nirvana Sutra). By interlocking these components, Chih-i unified Buddhist thought.

Four Great Bodhisattvas who lead the Bodhisattvas from the Earth: Superior-Action (*Jogyo*), Limitless-Action (*Muhengyo*), Pure-Action (*Jyogyo*), and Steadfast-Action (*Anryugyo*). N is considered the incarnation of *Jogyo*. They symbolize the four qualities of Nirvana: true self, eternity, purity, and happiness.

Four Noble Truths: 1) Suffering is universal; 2) The cause of suffering is ignorant craving; 3) Eliminate the cause to eliminate the suffering; 4) The method is to follow the Eightfold Path.

Four-storied Teaching (*Shiju-hohai*): 1) pre-Lotus teaching; 2)

Shakumon; 3) Hommon; 4) Observation of our own mind (*kanjin*) as revealed in the 16th chapter of the *Dharma Flower*.

Four Virtues of Mahaparinirvana (Shitoku) as revealed in the Nirvana Sutra: *jo*, permanency; *ga*, self; *raku*, bliss; *jo*, purity. They are equated with the Four Great Bodhisattvas and are the opposites of the Three Signs of Being (impermanence, no-self, and suffering) as well as impurity.

Fu Ssi and Sheng Nun: Mythological Chinese emperors from the Golden Age.

Fujii Nichidatsu (1885–1985): Founder of Nihonzan Myohoji Daisanga.

Fujii Nichijo (1879–1971): Chief Abbot of Kuon-ji and Archbishop of NS.

Fuju-fuse, 'Receive nothing-give nothing': Purist movement begun in 1595 by Nichio, which would neither give to nor receive from the government. Suppressed in 1669, it went underground, re-emerging in 1874 under Shaku Nissho, who was able to get it recognized as a legitimate sect.

Gatha (S): 'Singly raising a chant'; verse form.

Gaya, India: Place where Shakyamuni attained enlightenment.

Gohonzon: 'Fundamental Venerable' (Petzold); 'Supreme Being' (Anesaki). *Hon* is 'root' or 'source'; *zon* is 'honoured'; *go* is an honorific. NS distinguishes three meanings: 1) *Kompon-sonsu Honzon*: that which to worship is the fundamental practice; 2) *Honrai-soncho Honzon*: that which has existed since the beginningless beginning of the past; 3) *Honno-songyo Honzon*: that which is eternal and most honourable.

Gongyo: A religious service; daily practice of believers.

Gosho (*Shimpen Nichiren Daishonin Gosho Zenshu*): Sacred scripture of NSS; a collection of N's writings and 'oral teachings' published in 1951.

Great Beneficent Teacher and Lord Shakyamuni, The Eternal Buddha: Object of worship (Honzon) of RKK.

Great Mandala (Omandara): Graphic depiction of the Sacred Source first shown by N on 8 July 1273, to illustrate its description in his essay, *Kanjin Honzon Sho*. He made many copies later. According to Satomi, it contains all possible forms of worship: theism, nature-worship, serpent-worship, ancestor-worship, demon-worship, king-worship, hero-worship, all subordinated to the One Law (*Japanese Civilization* 83). It is not a person or a deity but the Dharma-world revealed in the *Dharma Flower*: all beings, both benevolent and malevolent, manifesting their intrinsic value.

Great Vehicle; Mahayana: Teachings of northern Buddhism prevalent in China, Korea, Japan, Tibet, and Mongolia.

- Hama School:** Founded by Senior Disciple Nissho at Kamakura; the most conservative of the N schools, it long maintained friendly ties with Tendai: now a part of NS.
- Heavenly Terrace** (C: T'ien-t'ai, J: Tendai): Syncretistic school of Mahayana developed by Chih-i and brought to Japan by Saicho (Dengyo Daishi). N was a Tendai monk.
- Heian Period** (794-1185), when Tendai and Shingon dominated J Buddhism.
- Hei-no-Saemon**, also known as Taira no Yoritsuna or Hei no Saemon-no-jo Yoritsuna: Minister of War of the Kamakura Regency who ordered the execution of N and later attempted to eradicate NB from Kamakura.
- Hieizan, Mount Hiei:** Centre of Tendai and long the centre of J Buddhism; N studied there for 10 years.
- Hinayana** (S): The Lesser Vehicle; Theravada is its only surviving school; it predominates in SE Asia; the term 'Southern Buddhism' is preferred today.
- Hojo:** Clan ruling Japan from Kamakura at the time of N.
- Hoke-kyo:** the *Dharma Flower Sutra*; the Lotus Sutra.
- Hokkeko:** Lay association affiliated with NSS.
- Hokke-shu:** 'Dharma Flower Sect', meaning either 1) Tendai, 2) NB in general 3) a Shoretsu sect which formerly used the name, or 4) a confederation formed in 1952 of three Shoretsu sects. N described himself as belonging to the Hokke-shu.
- Hokke-shu-hon-monryu:** 'Dharma Flower Sect, Original Branch'; founded by Nichiryu in 1423; an Eight- Chapters (*Happon*) sect.
- Hokke-shu-jin-monryu:** 'Dharma Flower Sect, Jin Branch', formerly called Hokke-shu; founded by Nichijin in 1406.
- Hokke-shu-shin-monryu:** 'Dharma Flower Sect, Shin Branch', formerly called Hommyo-hokke-shu; founded by Nisshin in 1489.
- Hommon:** The second half of the Lotus Sutra revealing the eternal life of the Buddha Shakyamuni; the Original Gate.
- Hommon-butsu:** The Buddha revealed in *Hommon*: the Original or Eternal Buddha.
- Hommon Butsuryu-shu:** Originally a lay society founded by Nissen Nagamatsu in 1848 within the Eight- Chapters Branch; became an independent sect after World War II.
- Hommon-hokke-shu:** 'Original Gate Dharma Flower Sect'; An Eight- Chapters sect with headquarters at Myoren-ji, Kyoto.
- Hommon-ji, Ikegami, Tokyo:** Great Head Temple and Administrative Headquarters of NS. N died there in 1282.
- Hommon-ji, Kitayama, Shizuoka Prefecture:** Temple founded by Nikko in 1291; long a head temple of the Komon (Nikko) branch, it is now affiliated with NS.
- Hommon-no-daimoku:** The Sacred Title of the Original Gate.
- Hommon-no-honzon:** The Sacred Source of the Original Gate,

generally as manifested in the Great Mandala. See **Gohonzon**.

Hommon-no-kaidan: The True Ground of the Original Gate, where one receives it and puts it into practice.

Honen (1133–1212): Founder of the Pure Land Sect (*Jodo-shu*), which reduced all Buddhism practice to one: reciting the Name of Amida Buddha (*Nembutsu*). He was strongly criticized by N.

Honzon: Principal object of veneration in a Buddhist temple; symbol of the highest reality, the guardian deity, or the patron saint. See **Gohonzon**.

Hoza: In RKK, a 'Dharma Circle' of believers to discuss personal problems and seek Buddhist remedies.

Ichinen Sanzen: Three thousand things in a single moment of thought; all of reality and all possibilities are potentially within every existing thing.

Ikeda, Daisaku (1928–): Third president of Sokagakkai.

Ikegami School: founded by Senior Disciple Nichiro at Ikegami near Tokyo; also called Hikigayatsu School; now a part of NS.

Imprinted Gate; Realm of Trace (Shakumon): Teachings of the historical Buddha in the first half of the Lotus Sutra; all living beings contain the Buddha-nature. This teaching was transmitted from Shakyamuni to Medicine-King Bodhisattva (S: Bhaisajjaraja, J: Yakuo), thence to Chih-i, Dengyo, and Nichiren.

Infinite Meanings Sutra (*Muryogi-kyo*): Introductory sutra to the *Dharma Flower*.

Inner Trip: RK term for spiritual introspection and/or a pilgrimage to Japan.

Itchi-ha: Unity or Harmonious Branch of NB, holding that all Buddhist teachings and practices harmonize and find their culmination in the Original Gate. NS and Fujū-fuse hold this view. In 1879 this branch was authorized by the government to change its name to the Nichiren Sect (*Nichiren Shu*), Fujū-fuse calling itself, 'Nichiren Sect, Fujū-fuse branch'. Compare **Shoretsu**.

Izu Peninsula: Site of N's first exile, 1261–63.

Jisso: 'The true aspect'; reality; *Jisso-ron*; phenomenology of Tendai as opposed to *engi-ron*, production by causation as taught by Kegon; *Shoho jisso*: all things are the truth; itself; the variety of phenomena expresses the real state of the universal and eternal truth (*Dharma Flower*, Chap. 2).

Jodo: A Pure Land.

Jodo Shinshu: 'True Pure Land Sect' founded by Shinran, 13th century.

Jodo-shu: 'Pure Land Sect', founded by Honen, early 13th century.

Jojakko-do: 'The Land of Eternally Tranquil Light'; the Pure Land of Dharmakaya which Nichiren Buddhists hope to manifest on this earth.

Kaidan: Place for receiving the precepts of Buddhist discipline and the ability to live up to them; ordination platform subject to government supervision.

Kaikyo-ge: Verses (recited) on opening the Sutra; the first stanza is of unknown origin and is common to many Buddhist schools; the others were composed by Udana Nichiki (1800–59) for use in NS.

Kakocho: Book containing posthumous names of one's ancestors, relatives, and friends.

Kalpa: An aeon.

Kamakura: City near modern Tokyo which became the de facto capital of Japan under the Hojo Regency, 1185–1335.

Kamikaze: Divine wind which destroyed two Mongolian invasions.

Kanjin: To observe or contemplate the mind, especially to see the truth of *ichinen sanzen*, 'the great white doctrine among the great white doctrines'; in NB, the Diamoku.

Karma: 'action'; conditions in the present were caused in the past; conditions of the future are caused in the present.

Kegon: 'Flower Garland'. *Kegon-shu:* Sect based on the Flower Garland Sutra; one of the Nara sects.

Kempon Hokke-shu: 'Manifest Dharma Flower Sect'; *Shoretsu* sect founded by Nichiju at Kamakura in 1381; maintains that the Original Gate is found only in Chapter XVI.

Kobo Daishi: Posthumous name of Kukai.

Komeito: 'Clean Government Party' founded by Sokagakkai.

Komon-ha: Nikko Branch of NB, also called the Fuji Branch; it consists of several sects, the largest of which today is NSS. Some of the sects now belong to NS, some to NSS, and others are independent.

Kosen-rufu: Worldwide propagation of NB.

Kotani, Kimi (1901–71): Sister-in-law of Kakutaro Kubo, co-founder and second president of RK, and guardian of the third president.

Kiyozumi: Site of Seicho-ji, the temple where N began his studies.

Kubo, Kakutaro (1892–1944): Founder of Reiyukai.

Kubo, Tsugunari (1936–): Son of the above; President of RK.

Kukai, Kobo Daishi (774–835): Founder of Shingon, Japanese esotericism.

Kumarajiva (334–413): Missionary from Kucha to China; translator of the *Dharma Flower*.

Kuon: The remotest past; eternity.

Kuon-ji: Founder's Temple (*Sozan*) built by N at Mt. Minobu; the spiritual centre of NS. N was the first Chief Abbot, Niko the second; between the death of N and the installation of Niko, it was supervised by Nikko and other disciples in rotation.

Lotus Sect: See **Hokke-shu**.

Lotus Sutra: Common English rendering for *Hoke-kyo*, the *Dharma Flower Sutra*.

Mahayana: The Great Vehicle which excludes no one. Because some Mahayana sutras do exclude some people, they are called 'provisional Mahayana' as distinct from the *Dharma Flower*, which is 'true Mahayana'.

Makiguchi, Tsunesaburo (1871-1944): Founder of Soka Gyoiku Gakkai, precursor of Sokagakkai.

Mandala (S): Graphic design, usually circular, depicting spiritual truth; used in esotericism as an aid to meditation.

Mantra (S) (**J: Shingon**): A syllable, word, or verse manifesting a sound which can effect spiritual or even physical results.

Many-Treasures Buddha, Abundant Treasures Buddha (J: Tahonyorai, S: Prabhutaratna): A Buddha from the distant past who appears to testify to the truth of the *Dharma Flower*. He is enclosed in a great Treasure Tower or stupa, and cannot be seen until Shakyamuni reveals him. The stupa is made of the 'seven treasures'; representing the seven words, *Na Mu Myo Ho Ren Ge Kyo*. Chih-i says that Many-Treasures Buddha represents objective Truth and Shakyamuni the subjective Wisdom to perceive it. These two are one in the Daimoku.

Mappo: Period of the Decline of the Dharma, beginning approximately 2,000 years after the death of Shakyamuni and lasting 10,000 years; the modern age.

Mara: 'Murderer'; Lord of the Realm of Desire, who reigns, not from hell, but from the highest heaven of desire.

Meditation on Bodhisattva Universal Virtue Sutra (Kanfugen-gyo): Supplement to the *Dharma Flower*.

Meditation on Eternal Life Sutra (*Kanmuryoju-kyo*): One of the three sutras of Pure Land Buddhism.

Michibiki: Witnessing; converting others; a term used in RK and RKK.

Middle Path: The path between the extremes of self-mortification and hedonism; the Eightfold Path; for Tendai and N, it also means the 'true state' (*jisso*) of both emptiness and temporality. See **Three Truths**.

Minobu, Minobuzan: Mountain where N retired; site of Kuon-ji, Founder's Temple, and centre of Minobu School of NS.

Mirokusan: Mt. Maitreya, spiritual retreat centre of RK.

Mount Hiei: Seat of Tendai Buddhism near Kyoto; the head temple is Enryaku-ji.

Muni (S): Sage.

Muryogi-kyo: Sutra of Infinite Meanings; introduction to the *Dharma Flower*.

Muryoju-kyo: Sutra of Eternal Life; principal sutra of Pure Land Buddhism.

Myoko Naganuma (1889-1957): 'Mrs Myoko', vice-president and co-founder of RKK.

Nagamatsu, Seifu (1817-90); also called Nissen Shonin; Eight Chapters priest who founded Hommon Butsuryu-ko in 1857.

Naga (J: *ryu*, 'dragon'): Serpent water god; elephant; a noble person. The Naga Princess is the daughter of Sagara, 'the ocean'. Her enlightenment in Chap. 14 of the *Dharma Flower* symbolizes that all beings, human and non-human, male and female, young and old, can attain Buddhahood.

Nagarjuna (J: Ryuji): Indian philosopher of 2nd or 3rd century, considered the founder of eight schools of Mahayana.

Nakayama School: Founded by Toki Jonin (Nichijo); now part of NS.

Nambu Sanenaga, Lord of Minobu: Offered hospitality to N, but later disagreed with Nikko and made him leave Mt. Minobu.

Namu Myoho Renge Kyo: The Sacred Title, 'I devote myself to the Sutra of the Lotus Flower of the Wonderful Dharma'; generally pronounced, 'Nam-myoho-renge-kyo'. The first word is from S, serving as an honorific for the 'Five (C) Letters', *Miao-fa lien-hua-ching* in their J pronunciation. *Renge* represents the law of causality: the lotus-fruit (*ren*) and flower (*ge*) blossom together. This is the wonderful law (*myo-ho*) of the three thousand things in one moment's thought. *Kyo* is sutra, the teaching.

Nara: Japanese capital before the founding of Kyoto (Heian); seat of the first national kaidan.

Nembutsu: Practice of calling on the name of Amida Buddha (*Namu Amida Butsu*) for a happy rebirth in his Pure Land.

Never-Despising Bodhisattva (Jo-fukyo): in the *Dharma Flower* he is persecuted for despising no one, claiming that all his tormentors will become Buddhas; N says that his gospel is different in words from that of Jo-fukyo, but the same in spirit.

Nichiji (1250-?): Sixth of the six Senior Disciples; first NB missionary to foreign shores.

Nichijin (1339-1419): Founder of Hokke-shu-jin-monryu and early champion of the *fuju-fuse* principle.

Nichiju (1318-96): Founder of Kempon Hokke-shu; insisted that he alone really understood N.

Nichio (1565-1630): Founder of Fuju-fuse Branch.

Nichiren (1222-82): founder of NB; the name means 'Sun Lotus'.

Nichiren Shoshu: 'Orthodox Nichiren Sect', name adopted in 1913 by the Fuji Branch; before 1900 the Fuji Branch was part of the Komon Branch; Taiseki-ji in Fujinomiya, Shizuoka Prefecture, is its head temple. It maintains that Nichiren, not Shakyamuni, is the Original Buddha, and the Gohonzon at Taiseki-ji is his physical embodiment. Sokagakkai is affiliated with this sect.

Nichiren Shoshu-no-Yoshinkai: Organization founded in 1980 by Nittatsu Hosoi, former High Priest of Taiseki-ji, in opposition to Sokagakkai.

Nichiren Shu: Nichiren Sect. In the broad sense, all NB sects except the Nikko Branch. In the narrow sense, name adopted in 1876 by the former *Itchi-ha*; claims to have been founded by N in 1253; spiritual

centre: Kuon-ji, Founder's Temple on Mt. Minobu; administrative centre: Ikegami Hommon-ji, Tokyo, where N died; other important temples at N's birthplace; sect's birthplace at Kiyosumi, Toki Jonin's Hokeyo-ji; Nikko's Kitayama Hommon-ji, etc.

Nichiro (1243-1320): Second of the six Senior Disciples of N; first abbot of Hommon-ji, Ikegami, Tokyo.

Nichiryu (1384-1464): NB reformer; founder of the Eight Chapters Branch (Happon-ha).

Nichizo (1267-1342): Missionary who successfully introduced NB to the capital of Kyoto.

Nikkan (Nichikan) (1665-1726): High Priest of Taiseki-ji, who systematized the distinctive doctrines of NSS.

Nikko (1245-1333): Third of the six Senior Disciples of N; founder of Komon Branch; founder of Taiseki-ji and Hommon-ji temples in Shizuoka Prefecture.

Niko (1253-1314): Fourth of the six Senior Disciples of N; superintended Kuon-ji after the departure of Nikko.

Nipponzan Myohoji Daisanga: Missionary order founded by Nichidatsu Fujii in Manchuria, 1919.

Nisshin 'the Pot-Wearer' (1407-88): Outstanding NB missionary.

Nitcho (1422-1500): Chief Abbot of Kuon-ji on Mount Minobu who did much to advance the primacy of his see. Another **Nitcho** (1252-1317) was the fifth of the six Senior Disciples.

Nirvana (S) (P: Nibbana; J: Nehan): Extinction; release from the bondages of time, space, and conditioned existence; the *Dharma Flower* teaches that Nirvana is universal, so there can be no individual Nirvana. **Parinirvana**: Complete extinction, often meaning the death of Shakyamuni Buddha.

Nittatsu Shonin: High Priest of NSS; broke with Ikeda and Sokagakkai.

Niwano, Nichiko (1938-): Son of Nikkyo Niwano; became 'President Designate' of RKK in 1960.

Niwano, Nikkyo (1906-): Founder and President of RKK.

Odaimoku, Omandara: Honorific forms of Daimoku and Mandara (Mandala).

O-eshiki: Annual festival commemorating the death of N, 13 October.

Ogasawara, Jimon: NSS priest who advocated harmonizing NSS with State Shinto during World War II.

O-kuji: A mystical practice of RK generally associated with healing.

On: Chinese characters with a Japanese pronunciation.

One Vehicle (S: Ekayana; J: Ichijo): The two Hinayana Vehicles (ways to enlightenment) of the Disciples and Buddhas-for-themselves (S: pratyekabuddhas) plus the Mahayana vehicle of the Bodhisattvas are really one, the Buddha Vehicle.

Original Buddha (Hombutsu): the absolute; in Tendai and NS,

Shakyamuni is the O.B. perfectly manifesting the unity of the One with the temporal. In NSS, the O.B. is Nichiren, 'the oneness of Person and the Law'.

Original Enlightenment: A Japanese development in Tendai and Shingon which became widespread after the 12th century; since we are 'originally enlightened' just as we are, there is no distinction between good and evil, right and wrong, truth and error, etc. 'Naturalness' (*jinen*), advocated by the Tendai philosophers Kakucho (960–1034) and Chujin (1065–1138), was developed in Shin, Jodo, and Zen Buddhism. NB also felt its influence.

Original Gate (Hommon): Revelation of the eternal life of the Buddha as revealed in the second half of the *Dharma Flower*, especially Chap. 16.

Original Vow: 'The altruistic impulse deeply rooted in human nature, perhaps in the cosmos, itself' (Suzuki), to save all beings. The Original Vow of Amida is the basis of Pure Land Buddhism. N vowed to become the pillar, eyes, and great vessel of Japan (*Kaimoku Sho*).

Oya: Parent; in RK and RKK, the spiritual parent who introduces one to the faith.

Pali: 'Text'; ancient language of western India combining several dialects, and since 28 BC serving as the international written language of southern Buddhism.

Paramita (S): 'Reaching the other shore (of Nirvana)'; the six practices to attain that goal: generosity, morality, patience, vigour, meditation, and wisdom. In Mahayana these practices often replace the Eightfold Noble Path.

Prajna (S): Transcendental wisdom.

Pratyekabuddha (S): Self-enlightened one who achieves enlightenment by and for himself; an enlightened non-Buddhist.

Pure Land (Jodo): According to the Original Vow of Amida, anyone can be born after death in his Pure Land if he but repeats the Name 'up to ten times'. Certain sinners, however, are excluded. According to N, the only eternal Pure Land is that in the pure mind of Shakyamuni. This fundamental Pure Land of the Lotus is called the Land of Eternally Tranquil Light.

Rencho: Original monastic name of Nichiren.

Reiyukai: Independent lay Buddhist organization conceived by Kakutaro Kubo and Chise Wakatsuki (1884–1971) in 1919 and organized by them in 1925. Around 1927, Kubo, his brother, and his sister-in-law started a new group in Akasaka, Tokyo, from which descends the modern RK.

Reverse relationship (*gyakuen*): To react negatively to the *Dharma Flower* is to cause adverse conditions in the future. Nevertheless, this is considered preferable to no relationship at all — like one brief instant

of searing pain which heals compared to aeons of dull throbbing pain which accomplish nothing. Once any kind of relationship to the Sutra has been established, it can never be broken and will lead inevitably to Buddhahood.

Rissho Ankoku Ron, 'Establish the Right Law and Save our Country': Treatise composed by N, in 1269-70 and presented to the Kamakura government.

Rissho Daishi: Honorary title given to N by the Emperor in 1922 at the instigation of Chigaku Tanaka and the chief abbots of all the Nichiren sects. It means 'Great Teacher for the Establishment of Righteousness'.

Rissho Kosei-kai: Independent lay Buddhist organization founded by Nikkyo Niwano in 1938.

Ritsu (S. Vinaya): Rules of discipline for monks and nuns.

Ryokan: A Shingon-ritsu priest, contemporary of N, well known for his acts of charity.

Saddharma Pundarika Sutra (S): The Sutra of the Lotus Flower of the Wonderful Dharma; *Myoho Renge Kyo*.

Sacred Title or Formula: Odaimoku: *Namu Myoho Renge Kyo*.

Sado: Island of NW Japanese coast where N was exiled, 1271-4.

Saha (J. Shaba): The world where Shakyamuni preaches the Dharma; this world.

Sakyamuni, Shakyamuni (J. Shakamuni): 'Sage of the Shakyas'; usual J name for Siddhartha Gautama, the historical Buddha (563-483BC).

Saicho: Dengyo Daishi.

Sandai-hiho: The Three Great Secret Dharmas: Hommon-no-Honzon, Hommon-no-Daimoku, and Hommon-no-Kaidan.

Sandai-hiho-sho: 'Treatise on the Three Great Secret Dharmas, said to have been written by N shortly before his death, but the authorship is disputed.

Sangai (J): Triple World: Realms of Desire, Form, and Non-form.

Sangha (S): Order of Buddhist monks; in NS, all followers of N; in NSS, all followers of Nikko.

Sariputra, Shariputra (S): Said to have been the wisest of Shakyamuni's disciples.

Senzo Kuyo: Ancestor remembrance; a daily obligation in RK and RKK.

Shakaden: Great meeting hall at RK Headquarters, Tokyo.

Shakubuku-shoju: To subdue evil and promote good; two methods of propagation: aggressive and by good example.

Shichimen Daimyojin: Goddess identified with Benzaiten (S. Sarasvati) or Kichijoten (S. Shrimahadevi). Her sacred mountain is located next to Mount Minobu. Sometime between 1616 and 1623, the mountain was donated to Kuon-ji Temple, Mt. Minobu, and since then

she has been considered the protecting deity of NS. The new religion of Bentenshu (1952), which derives from Shingon, is dedicated to her worship.

Shin Buddhism: Properly, *Jodo Shinshu*, but the term is sometimes used loosely to mean all groups practising the Nembutsu.

Shin-bukkyo: 'New Buddhism' from the Kamakura period (1185–1333), including Nichiren, Jodo, Jodo Shinshu, and Zen; not the same as the 'new religions' of the 20th century.

Shingon: 'True Word', esoteric school founded by Kukai (Kobo Daishi). *S. mantra*.

Shingon-ritsu: Sect combining Shingon with traditional monastic precepts.

Shimizu, Ryozan (1865–1928): N philosopher; identified the Japanese Emperor with Original Buddha.

Shimizu, Ryuzan (1870–1943): N scholar; criticized Ryozan for chauvinism; compiled a N Bible with original texts and modern J translations (1923) and edited a shorter version for the common reader (1932).

Shinran (1173–1262): Founder of the True Pure Land Sect (Jodo Shinshu).

Shinto: Indigenous J religion revived in 19th century to foster nationalism.

Shobo: Period of True Dharma, when there is true doctrine, practice, and attainment; first 1000 years (or 500) after death of Shakyamuni. In the second period there is doctrine and practice, but not attainment; in the final period there is doctrine only.

Shonin: 1) A saint or holy man; a Buddha or Bodhisattva; 2) (written with a different first character) a superior person; honorary title given to a priest of high rank.

Shoretsu: contraction of *Hon-sho-shaku-retsū*, or 'Hommon Superior, Shakumon Inferior'; a number of N sects maintain this doctrine, but differ from each other in particulars; NSS, Hokke-shu, Hommon Butsuryu-shu, and others are Shoretsu; NS supports the opposing *Itchi* theory of harmony between superior and inferior portions of the *Dharma Flower*.

Showa-teihon-Nichiren-shonin-ibun (Showa Standard Edition of Nichiren's Writings): Four volumes with topical index, compiled at Rissho University, 1952.

Shuju Ofurumai Goshō ('On the Buddha's Behaviour'): Autobiographical material of N, but so elaborated upon by subsequent editors that it is no longer reliable as a historical document; it contains many interesting anecdotes not found elsewhere.

Siddhartha Gautama: The historical Shakyamuni Buddha.

Six Senior Disciples: Shortly before his death, N entrusted his mission to six monks. In order of seniority, they were Nissho, Nichiro, Nikko, Niko, Nitcho, and Nichiji.

Sokagakkai (Value Creation Society): Lay Buddhist organization affiliated with NSS; founded by Makiguchi in 1930; suppressed during the war, it was refounded and renamed by Toda in 1945. Today it is the largest religious lay organization in the world.

Sokaimyo: Scroll with symbolic characters and family names, used in RK and RKK. Traditional *kaimyos*, as used in many J Buddhist sects, contain only the name of a deceased individual.

Stupa: Tower or pagoda, originally for enshrining relics.

Sravaka, Shrivaka (S) (J: Shomon): A disciple of the historical Buddha, generally meaning a Hinayana follower.

Superior-Action or Practice, Eminent Conduct (S: Visista-caritra, J: Jogyo): Leader of the Four Great Bodhisattvas from (under) the Earth; N is considered his manifestation.

Sutra (S): Scripture containing teaching attributed to the Buddha.

Tanaka, Chigaku (1861–1939): Prominent NB philosopher and militant; claimed N should rule Japan, and Japan should rule the world; founded *Kokuchukai*, ‘Pillar of the Nation Society’ in 1914; it is now headed by his grandson, Koho Tanaka.

Tathagata (S): Translated in J as *Nyorai*, ‘the Thus-Come-One’, who has arrived from and gone to *tathata*, ‘suchness’, but the real original of the term is unknown; an epithet of the Buddha.

Tatsu-no-Kuchi: Execution grounds outside Kamakura where N miraculously escaped death.

Ten Factors of Existence (*junyoze*): 1) appearance, 2) inner quality or nature, 3) embodiment, 4) potency, 5) function, 6) inner cause, 7) environmental cause, 8) effects, 9) retribution, 10) inseparability of the nine (*Dharma Flower*, Chap. 2).

Ten Worlds or Realms of all living things (*jikkai*): hell, hungry spirits, animals, humanity, heavenly beings, *asuras* (furious spirits), disciples of the Buddha, *pratyekabuddhas* (solitary sages), Bodhisattvas, and Buddhas; each contains all the others potentially; each interacts with its own environment; all exist in the one mind.

Tendai (Heavenly Terrace): J sect founded by Dengyo Daishi (Saicho) based on C T’ien-t’ai, with additional elements drawn from Pure Land, and esotericism. Chih-i is often called, ‘Tendai the Great’.

Tengu-fudo: Type of esoteric Buddhism derived from Shingon.

Theravada: ‘Way of the Elders’; only surviving Hinayana sect, dominant in SE Asia.

Three Bodies of Buddha (S: Trikaya; J: Sanjin): 1) Truth-body (Dharmakaya/Hosshin), being-in-itself, ‘suchness’; 2) Reward-body (Samboghakaya/Hojin), truth comprehensible or idealized; Manifest or Action-body (Nirmanakaya/Ojin), the historical Buddha. According to N, when we chant Odaimoku, our body is the Truth-body, our mind is the Reward-body, and our behaviour is the Manifest-body.

Three Categories Differing Living Beings (*San-seken*): Individual

make-up, social environment, and location in space/time.

Three Signs of Being or Seal of the Three Laws (samboin): 1) All things are impermanent; 2) Nothing has a ego; 3) Nirvana is quiescence.

Three Truths (Santai): *Ku*, emptiness, all existence is non-substantial; *ke*, all existence has transient reality; *chu*, middle way transcends this dichotomy. *En-nyu-san-tai*, 'Complete combination of the Three Truths': The universal (*ku*) apart from the particular (*ke*) is an abstraction; the particular apart from the universal is unreal; the universal realizes its true nature in the particular, and the particular derives its meaning from the universal; the middle path (*chu*) unites these two aspects of the one reality. Each of the three consists of all three.

Three Poisons: Desire, animosity, and delusion.

Three Thousand Things (Worlds) in the Momentary Existence (Ichinen-sanzen): All possible existences are contained on one thought; the figure of 3,000 is obtained by combining the Ten Factors, Ten Worlds (10×10 since each contains all the others potentially), and the Three Categories.

Three Treasures (Sambo): Buddha, Dharma, and Sangha. In NS, the Eternal Buddha Shakyamuni is the Buddha, the Sacred Title is the Dharma, and Nichiren and his followers are the Sangha. In NSS, Nichiren is the Buddha, the Sacred Title is the Dharma, and Nikko and his followers are the Sangha.

Threefold Lotus Sutra: Sutra of Innumerable Meanings (*Muryogikyō*), Lotus Sutra (*Myōhō Renge Kyō*), and Meditation on the Bodhisattva Universal Virtue (*Kanfugen-gyō*).

Toda, Josei (1900–58): Disciple of Makiguchi and founder of Sokagakkai.

Toki Jonin (1216–99): Most prominent lay follower of N; ordained himself with the name of Nichijo; founder of Nakayama School.

Transmission of Shakyamuni's Teachings: External transmission from Shakyamuni to Medicine-King Bodhisattva (Bhaisajya-rajā/Yakuo), to Chih-i, to Saicho, to Nichiren; Internal transmission from Shakyamuni to Superior-Action Bodhisattva (Visista-caritra/Jogyo), to Nichiren.

Twelve-fold Chain of Dependent Origination: Ignorance, actions, consciousness, body and mind, senses, contact, sensations, desire, clinging, existence, birth–old age–death.

Void, Emptiness (S: shunya, shunyata; J: ku): Relativity; absence of any permanent sub-stratum; infinite potentiality.

Vulture Peak, (S: Grdhrakuta), Mount Sacred Eagle (J: Ryojusen): High hill near Rajagriha, India, where Shakyamuni preached many sutras including the *Dharma Flower*.

Williams, George (Masayasu Sadanaga): Director of Nichiren Shoshu of America.

Notes

1. The Five Periods are 1) the Flower Garland, 2) the Deer Park, 3) the Expanded Teachings, 4) the Wisdom Teachings, and 5) the Lotus and Nirvana Sutras. The Four Doctrines of Conversion are 1) Tripitaka ('Three Baskets', the Hinayana doctrines), 2) Shared, 3) Distinctive (Mahayana), and 4) Complete. The Four Methods of Conversion are 1) Sudden, 2) Gradual, 3) Secret, and 4) Variable. Most modern students have questioned the temporal sequence. In 1965 the eminent Tendai scholar Shindai Sekiguchi pointed out that Chih-i himself never used the term 'Five Periods', but spoke of 'Five Flavours'. Dengyo Daishi, who introduced Chih-i's teachings to Japan, did not use the term either. 'Five Flavours' does make more sense. The Flower Garland Sutra, for instance, may have the 'flavour' of Shakyamuni's enlightenment, but that does not necessarily mean that it was written first or even preached first. Any of the 'five flavours' could have been taught at any time depending on the capacities and needs of the listeners. See Chappell, 36ff. However, in these pages we have used the traditional Five Periods as a convenient method of classifying Shakyamuni's teachings. Chinese and Japanese writers have done the same at least since the days of Chih-i's great disciple Chan-jan (Zhan-ran, also called Miao-lo, 711-82).

2. Japanese, *Kegon*, Sanskrit, *Avatamsaka*. See note 1.

3. Not all Buddhists agree that this 'harmless concentration may be practised by any person irrespective of religious beliefs'. All the steps of the Eightfold Path should be practised concurrently, and this involves commitment. Meditation done by itself for 'peace of mind' may lead to harmful self-absorption. There are Buddhist sutras that claim that wrong meditation is worse than no meditation. One such case is cited by Nichiren in his *Essay on the Teaching, Capacity, Time and the*

- Country (Kyoki Jikoku Sho)*. See also Christmas Humphreys, 'Should Buddhists Meditate?', *Exploring Buddhism*, 170 ff.
4. In Southern Buddhism (Hinayana), the term 'Bodhisattva' generally refers to Shakyamuni himself, before he became the Buddha. The 'four infinite virtues' of a Bodhisattva are the same in both traditions: loving-kindness, compassion, sympathetic joy, and equanimity.
5. See Kukai, *Major Works*, translated by Yoshito S. Hakeda (New York: Columbia University Press, 1972). There is no English translation of the three esoteric sutras.
6. English translations of these texts can be found in *The Shinshu Seiten: The Holy Scriptures of Shinshu*.
7. Kukai, 'The Difference between Exoteric and Esoteric Buddhism', *Major Works*, 151 ff. 'It was indeed on this occasion (when the Buddha preached Chap. 16 of the Lotus Sutra) that the final truth, the long cherished plan, was proclaimed; it was on this day that all gained completely the unsurpassed truth' (207).
8. A little known translation is by the Christian missionary Timothy Richards, who was fascinated by what he saw as parallels between the *Lotus* and the Gospels. He titled his work, *The New Testament of Higher Buddhism* (Edinburgh: T. and T. Clark, 1910).
9. Selections from this version will be found in E.A. Burt, *The Teachings of the Compassionate Buddha*, 141-61.
10. Edward Conze, Introduction to D.T. Suzuki, *On Indian Mahayan Buddhism*, 14.
11. S.F. de Silva, 'The Expansion of Buddhism', *2500 Buddha Jayanti Souvenir* (Colombo: The Landa Buddha Mandalaya, 1956), 28.
12. *Samantapasadika*, a Hinayana text, and the Mahayan *Nirvana Sutra*. The *Ajatasatru Sutra* tells the same story, but concentrates more on the suffering king than the queen.
13. The Sanskrit text used by Kern consists of 27 chapters, the 11th and 12th being joined as one. There are some other differences in various versions. See Murano, *The Lotus Sutra*, Introduction and Translator's Notes; *The Threefold Lotus Sutra*, Introduction.
14. The Four Qualities of Nirvana are the opposites of the four basic conditions of human life: true self as opposed to non-self; eternity as opposed to constant change; purity as opposed to impurity; happiness as opposed to suffering.
15. *Shingyo Hikkei: A Handbook for Members of the Nichiren Sect*, 96. These vows are to be recited twice daily.
16. This may be a mistranslation. The Sanskrit *Sadaparibhuta* means 'Always Despised'.
17. Four kinds of devotees: monks, nuns, laymen, and women.
18. Chih-i chose Chapters 2 ('Expedients'), 14 ('Peaceful Practices'), 16 ('Duration of the Life of the Tathagata'), and 25 ('The Universal Gate of the World-Voice-Perceiver Bodhisattva') as the most important chapters of the Sutra. Nichiren revised the selection to Chapters 2, 13 ('Encour-

agement for Keeping the Sutra'), 16, and 21 ('Supernatural Powers of the Tathagatas').

19. Mizuno, *Buddhist Sutras*, 27. For a translation, see Vincent A. Smith, *Asoka: The Buddhist Emperor of India*.

20. Shoson Miyamoto, 'Studies of Buddhism and the Lotus Sutra,' Kanko Mochizuki (ed.), *Recent Developments of Japanese Buddhism Based on the Lotus Sutra*, 2. The author goes on to say, 'This was not a mere idealistic protest against class and racial discriminations; it was a direct, earnest voice, accordant with reality. Shakyamuni was the world's first great humanist, who clarified principles of equality and order in racial problems and professional classifications. Many know him as the founder of Buddhism, but very few appraise him in this light. Among a few Western scholars, who extol Shakyamuni's revolutionizing spirit, tribute is paid to his protests against the caste system, but none have elaborated on the logical ground on which it was made.'

21. Teresina R. Havens in her *Buddhist and Quaker Experiments with Truth*, culminates in the message of the *Lotus*, and quotes a Nichiren priest as saying, 'All of us are Buddha's children and have his nature. As fathers and mothers love their children, so the Buddha loves the many people of the world. No Japan, no China, no India. Buddhism is one family. All people become Buddha' (78).

22. For a helpful diagram, see Chappell, 31.

23. *Madhyamika Shastra*. For Madhyamika as developed in China, see Hsueh-li Cheng, *Empty Logic: Madhyamika Buddhism from Chinese Sources*.

24. A translation is given by Dwight Goddard, *A Buddhist Bible* 437 ff. The contents, however, which imply strict monastic seclusion, hardly seem suitable for a busy army officer. Most likely this work, like others attributed to Chih-i, is a collection of lecture notes.

25. For charts, see C.B. Dharmasena.

26. One can be reborn as a human being when 'the five virtues and the five precepts are practiced. The five virtues are benevolence, righteousness, propriety, wisdom, and faithfulness. The five precepts are no killing, no stealing, no adultery, no lying, and no drinking of alcoholic beverages. By practicing these ten deeds to a moderate degree, the fate of this rebirth is received.' Chappell and Chegwan, 87.

27. *Lotus Sutra* Chap. II 28-9. This is called the One Great Purpose Why the Buddhas Appear in the World: to open, reveal, awaken, and penetrate. See Chappell 79-81.

28. Neo-Confucianism, like Hinduism in India, borrowed certain ideas from Buddhism, used them to modify the ancient traditions of Confucianism and Brahmanism respectively, and then turned them successfully against Buddhism. On Neo-Confucianism, see Arthur W. Wright, *Buddhism in Chinese History* 86ff. On the Buddhist influence on Hinduism, see Lal Mani Joshi, *Brahmanism, Buddhism and Hinduism* (Kandy: Buddhist Publication Society, 1970).

29. Miao-lo is the name of his temple. His given name was Chan-jan (Zhan-ran). He is also called the Great Teacher Ching-hei after his birthplace. It is a widespread custom to name important Buddhist priests after the monastery where they taught or the town of their birth. Chih-i is often known as 'the Greek Teacher T'ien-t'ai (Tian-tai). Chang-an (Zhang-an) is called Kuan-ting after his place of birth.

30. In the *Shoku Nihongi* there is the following entry dated 788: 'There had been no rain since last winter — a full five months. Reservoirs were already dried up. Everybody was in despair. In the morning, the emperor took a bath and went out to his yard to pray, himself. Eventually, the sky became dark with clouds and it began to rain heavily. All the courtiers started dancing and shouting, "Banzai!" [Attendants] over the fifth rank were given new clothes. They felt that the prayer for rain was fulfilled because of the sincerity and virtue of the emperor.' Zensho Asaeda, 'Historical Significance of Saicho's Establishment of Japanese Tendai School', (Honolulu: International Conference on the Lotus Sutra in Japanese Culture, 1984). 2-3.

31. Tendai, the Japanese for T'ien-t'ai, refers to the sect founded by Saicho. It differs from Chinese T'ien-t'ai, however, in that it incorporates many elements not found in Chih-i and the Chinese masters, especially esoteric rituals and initiations.

32. Both the nature and history of early Tantra are still controversial subjects. Recent studies by Jeffrey Hopkins, Reginald Ray, and L.A. Seigel will be found in *Buddhist-Christian Studies*, V (1985), 159 ff.

33. Jacob Needleman, *The New Religions: The Teachings of the East — Their Special Meaning for Young Americans* (New York: Pocket Books, 1972), Chap. 7: 'Tibet in America'.

34. The theoretical difference between Shingon and Tendai esotericism is that Shingon claims a special revelation from the Dharmabody of Buddha, called Vairocana or 'Great Sun' (*Dainichi*), who permeates the universe. Shakyamuni is only one of his manifestations. Tendai esotericism, following the *Dharma Flower*, believes the Three Bodies are one Buddha; Vairocana is just a name, not a distinct entity. All sutras which teach the One Vehicle are called esoteric and equal 'in theory'. Those which teach mystical *mudras* (gestures) and *mantras* (incantations) are called superior 'in practice'. This esotericism of Tendai is called Taimitsu; that of Shingon is known as Tomitsu.

35. Kazuo Kasahara, 'The Shin Sect in the Kamakura Period', *Dharma World* XIII (July 1986), 47-8.

36. Article II of the Nishi Hongwanji Constitution reads: 'The fundamental teaching of the Jodo Shinshu is to hear and to have faith in the Holy Name of Amida and to give thanksgiving to his Great Compassion — this is called the Absolute Truth (*Shintai-mon*). To obey the laws of morality and to be loyal to one's country — this is called the Secular Truth (*Zokutai-mon*). Therefore, all of the acts of morality by the Shin devotee are not for the sake of accumulating merit for the sake of

rebirth, but are to be considered as thanksgiving to Amida Buddha for His Love and Mercy.' *Buddhism and Jodo Shinshu* (San Francisco: The Buddhist Churches of American, 1955), 135.

37. Kencho-ji at Yamanouchi, built for Rankei Doryu of the Rinzai Zen Sect.

38. Senchu Murano, 'A History of Buddhism, XCV', *The Young East*, XV (Autumn 1966), 9.

39. *Myoho-Renge-Kyo* is the Japanese pronunciation of the Chinese, *Miao-fa-lien-hua-ching*, which is the title of the Chinese translation of the *Saddharma-pundarika-sutra* by Kumarajiva. *Saddharma* means 'true law' (dharma), and *pundarika* 'white lotus'. The Chinese translation is a little different in meaning from the original one because *miao* means 'wonderful' and *lien-ha* 'lotus flower'. *Namu* comes from the Sanskrit *namas*, which means 'Honour be to'. The optative mood of the word was lost when it was translated into Chinese as *kuei-ming* (*kimyo* in Japanese), which means, 'I devote myself to'. Senchu Murano, 'An Explanation of the Great Mandala' (University of Hawaii, International Conference on the Lotus Sutra in Japanese Culture, 1984).

Contrary to popular opinion, Nichiren did not invent the formula *Namu-Myoho-Renge-Kyo*, which had been used in Tendai Buddhism. Nichiren, however, made it central, not peripheral. Senchu Murano, 'The Lotus Sutra and Nichiren' 30 April 1984; privately printed), 1.

40. Many authors say that Nichiren criticized all the Japanese sects in his first sermon. There is no historical transcript of the sermon, so all such accounts are imaginary. In the *Rissho-Ankoku-ron*, which was written seven years later (1260), Nichiren limited his criticisms to the Nembutsu. Not until his exile on Izu (1261-2) do his recorded works broaden their criticisms to include other sects.

41. *Kai Shu E* (Nichiren Order of America), Leaflet No. 5.

42. Christensen 51. The verses will be found in Murano, *The Lotus Sutra*, 269 and 216.

43. Toki Jonin (1216-99?). We give his name in the usual Japanese order: family name first (Toki) followed by his Buddhist name (Jonin). The family temple is now Nakayama Hokekyo-ji, a Head Temple of the Nichiren Order and repository of many valuable documents written by Nichiren.

44. Zen was promoted in Kamakura by such teachers as Eisai and Dogen, who had travelled to China, and Rankei Doryu (Lan-ch'i Tao-lung), a native Chinese, who convinced Nichiren not to bother going to China. It was supported by the Hojo clan, especially Tokiyori. Shingon-ritsu and Shingi Shingon were recent break-offs from Shingon.

45. Endo Asai, 'Sokagakkai', *Recent Developments of Japanese Buddhism Based on the Lotus Sutra* 12. Also 'Sandaihiho-sho: An Essay on the Three Great Mysteries', *Journal of Nichiren Buddhism*, Vol. III and IV, 1983.

46. These ideas are set forth in many of Nichiren's writings, especially

in his long essay 'Selection of the Time,' MW 3: 79-184.

47. Yoshifumi Ueda, 'The Lotus Sutra and the Development of Mahayana Buddhism,' Yensho Kanakura (ed.), *The Lotus Sutra and the Development of Buddhist Thought*, 15.

48. Pao-chang, *Biographies of Buddhist Nuns*, tr. Li Jung-hsi (Osaka: Tohokai, Inc., 1981).

49. I.B. Horner, *Women in Early Buddhist Literature* (Kandy: Buddhist Publication Society, 1961) 19.

50. Junko Oguri, 'Views of Women's Salvation in Japanese Buddhism.' The quotation is from Nichiren's *Gessui gosho*.

51. 'All laws and phenomena are included in the five characters, *myo-ho-ren-ge-kyo*.' *Hokekyo Daimoku sho*. See *Lotus Sutra*, Chap. 19, 256.

52. Also called Taira no Yoritsuna; Taira and Hei are written with the same Chinese character.

53. Robert N. Bellah, *Tokugawa Religion*, 35. Mitsuyuki Masatsugu, *The Modern Samurai Society: Duty and Dependence in Contemporary Japan, passim*.

54. Some scholars believe that Abutsu, or Abutsu-bo, as Nichiren generally called him respectfully, was a native of Sado.

55. 'Sandaihiho-sho: An Essay on the Three Great Mysteries,' *Journal of Nichiren Buddhism*, III (1983), 42.

56. John Carpenter, 'Calligraphy in Japanese Buddhism,' *Dharma World* XIV (March/April 1987), 39.

57. These remarks were directed to Nanjo Tokimitsu, a staunch supporter who later helped Nikko establish Taiseki-ji Temple.

58. Copies of this beautiful print are sometimes mislabelled 'Nichiren in the Snow on Sado'.

59. Ikegami Hommon-ji, on the outskirts of modern Tokyo and administrative headquarters of the Nichiren Order (*Nichiren-shu*), is not the same as Kitayama Hommon-ji, which was founded by Nikko in the Fuji area. The latter was for many centuries a Head Temple of the Nikko Branch, but since 1941 has been affiliated with the Nichiren Order.

60. Sandra Seki, 'Introducing Nichiren Temples: Sogenji,' *Nichiren Shu News*, No. 35 (1985), 4, and *Kuon-ji* (Kuon-ji: Minobusan, n.d.), 20.

61. The following name changes took place in 1898 and then in 1950: Kommon-ha (founded by Nikko) became Hommon Shu. (In 1900 Taiseki-ji and its dependent temples withdrew from Kommon-ha, calling themselves Nichiren-shu Fuji-ha; in 1913 this name was changed to Nichiren Shoshu. Yobo-ji seceded from the merged Hommon Shu and Nichiren-shu in 1950, naming itself Nichiren Honshu.) Myomanji-ha (founded by Nichiju) became Kempon Hokke Shu and retained this name in 1950. Honjoji-ha (founded by Nichijin) became Hokke Shu and then Hokke Shu (Jin Monryu). Happon-ha (founded by Nichiryu) became Hommon Hokke Shu and then Hokke Shu (Hon Monryu). Nisshin Monryu became Hommyo Hokke Shu and then Hokke Shu (Shin Monryu). The terms *monryu* and *ha* both mean 'branch'.

62. Kitayama means 'northern hill'.

63. According to Nichiren Shoshu, the epistle *Shonin Gonan Ji*, which they translate as 'On Persecutions Befalling the Buddha,' contains 'the sole reference to his inscription of the Dai-Gohonzon as the purpose of his life' (MW 1: 243). However, this epistle makes no specific mention of a Gohonzon.

64. The Nichiren Shu understanding is given in its official handbook, *Shingyo Hikkei*: 'Our faith is to obtain the world of peace and tranquility by reciting the *Odaimoku* while facing the *Gohonzon*. The *Gohonzon* is the Eternal Buddha, who embraces us with His rays of wisdom and compassion when we put our complete faith in Him. The *Gohonzon* as shown in Chapter 16 of the Lotus Sutra is the relationship between the Eternal Buddha Shakyamuni on the one hand, who is calling us and trying to save us all, and ourselves on the other hand, who pray with all our hearts to be saved and help others to be saved. Therefore, we revere Shakyamuni Buddha as the *Gohonzon*. The *Omandara* represents the enlightenment of the Eternal Buddha and the very heart of the Buddha, and therefore it is a graphic representation of Shakyamuni's spirit, itself' (4-5).

65. '*Nam-myoho-rence-kyo*' is called the original Law of *kuon ganjo*, meaning the Law which has existed since time without beginning. Unlike the other Buddhas who awakened to this Law, Nichiren Daishonin is originally enlightened to the Law; in other words, his life is originally one with the Law from the infinite past or *kuon ganjo*. Therefore, the Daishonin is called the original Buddha of *kuon ganjo*. Borrowing the imagery of the Lotus Sutra's ceremony in the air, he inscribed his enlightened life — which is one with the law of *Nam-myoho-rence-kyo* — in physical form as a mandala, which he established as an object of worship. In those days the Shingon sect used pictures of Buddhas and Bodhisattvas as mandalas, but these were merely symbols of the people's reverence for these sacred beings. Nichiren Daishonin chose to use the ceremony in the air described in the Lotus Sutra in order to express his enlightenment, but the mandala he inscribed is not a symbol; it is the embodiment of the life of the original Buddha, which is at the same time the eternal Law of *kuon ganjo*. On 12 October 1279 Nichiren Daishonin established this mandala, called the Dai-Gonhonzon (literally supreme object of worship) as the basis of faith for all people everywhere' (Kirimura, *Outline of Buddhism* 75-6).

66. Taiseki-ji, like some other temples, counts Nichiren as its founder even though he never set foot there. This is considered justified if the actual founder was personally converted by Nichiren. It is not uncommon in Japan to name a distinguished predecessor as the honorary founder of a temple. Nichizo, for example, who struggled so hard to open the door for Nichiren Buddhism in Kyoto, gave the credit not to himself but to his Master Nichiro, who never went to Kyoto.

67. *Dictionary of Buddhist Terms and Concepts* 482-3. The term *kuon jitsujo* is found in Chapter 16 of the Lotus Sutra (*Nen ga jitsu jobutsu irai kuon nyaku shi*: 'In reality I became the Buddha in the remotest past as previously stated') and is used by Nichiren Shu. The term *Kuon ganjo* is not used in the Sutra but was invented by Nichiren Shoshu theologians to distinguish between Shakyamuni's 'remotest past' and Nichiren's 'beginningless past'. Murata, 65-6.

68. This idea appeals to the prominent biologist Hisotaki Komaki, who writes: 'Quite recently I came to know that Nichiren Daishonin revealed that "Nam-myoho-renge-kyo" is the ultimate true entity of the Law of Life that vibrates in infinite and eternal harmony throughout the Universe. At first, I regarded the chanting of "Nam-myoho-renge-kyo" as merely one of the most powerful methods of controlling our mind or regulating our life-rhythm in a very desirable and natural (healthy) rhythm. By regarding [it] so, I interpreted the Buddhist word "kudoku" [religious merits] as the "improvement" of our daily life as the result of excluding the "noise" of our life-rhythm by chanting [the] strongest invocation, "Nam-myoho-renge-kyo". Recently, however, I realized that my understanding was the recognition of [only] half of the truth. I realized that the chanting of the Daimoku (Nam-myoho-renge-kyo) is not only the most powerful method of tuning our mind in[to] the rhythm of the Universe, but [is] also the Rhythm of the Universe, itself. I realized that [this] is the very reason why the chanting of "Nam-myoho-renge-kyo" is the most effective [means for] clarifying and strengthening our "life pattern"'. Hisotaki Komaki, *The Selected Works*, Vol. III: Scientific and Philosophical (The British Hisotaki Komaki Foundation, Plymouth, England, and the American Hisotaki Komaki Foundation, Norwalk, USA, 1980) 97.

69. Unless otherwise noted, all 20th century Japanese names are rendered in the Western style: given name followed by family name.

70. In some Nichiren groups mystical experience is normative. Helen Hardacre questioned members of Reiyukai and found that 79.2 per cent reported that they had experienced *kuji*, which in Reiyukai means a transcendental experience in the broad sense or spiritual healing power in the narrow sense. (Hardacre, 244)

71. Schecter, *The New Face of Buddha*, 261-2; Brannen, *Soka Gakkai: Japan's Militant Buddhists*, 101; Fujiwara, *I Denounce Soka Gakkai*, 89.

72. In his historical novel *The Human Revolution*, Daisaku Ikeda gives Jimon Ogasawara the name, 'Jiko Kasahara'.

73. *World Tribune*, interview with Akron, Ohio, theatre manager Wayne Alley after the 1973 General Meeting.

74. For Nichiren Shoshu in Britain, see Richard Causton, *Nichiren Shoshu Buddhism*, 270ff. The headquarters of NSUK are at Taplow Court, Berkshire. Its motto is 'Trust through Friendship, Peace through Trust'.

75. The words are not actually Kubo's, but come from an article in the official Reiyukai magazine, *Reiyukaiho*, No. 134 (12 April 1941). Cited by Hardacre, 49.
76. Thomsen, 109. Fifteen groups originating from Reiyukai, their dates and founders, are listed by Hardacre, 49.
77. Thomsen 110–11; Hardacre, 46–7.
78. Maitreya (Pali, *Meteyya*; Japanese, *Miroku*), 'Benevolent': the clan name of the future Buddha. His given name is Ajita, 'Invincible'.
79. Niwano, *Travel to Infinity* 122–6. In *Lifetime Beginner*, a later and more detailed autobiography, Niwano does not mention that Rissho Kosei-kai was once affiliated with Nichiren Shu.
80. The 'divine revelations' reported by Niwano bear a close resemblance to the 'demonic voices' studied by psychologist Wilson Van Dusen, *The Natural Depth of Man* (New York: Harper and Row, 1972), Chapter 10: 'Hallucinations'.
81. *Myoho-Renge-Kyo: The Sutra of the Lotus Flower of the Wonderful Law*, tr. Bunno Kato, rev. W.E. Soothill and Wilhelm Schiffer (1971); *Muryogi-Kyo: The Sutra of Innumerable Meanings and Kanfugen-Gyo: The Sutra of Meditation on the Bodhisattva Universal-Virtue* (1974); *The Threefold Lotus Sutra* (1975). The latter combines the contents of the other two with some minor revisions.
82. *The Lotus Sutra: Life and Soul of Buddhism* (1971); *Buddhism for Today: A Modern Interpretation of the Threefold Lotus Sutra* (1976); *A Guide to the Threefold Lotus Sutra* (1981).
83. *Travel to Infinity* (1968); *Lifetime Beginner* (1976).
84. Masahiro Mori, *The Buddha and the Robot: A Robot Engineer's Thoughts on Science and Religion* (1981); Kogen Mizuno, *Buddhist Sutras: Origin, Development, Transmission* (1982), *The Beginnings of Buddhism* (1980), and *Basic Buddhist Concepts* (1987); Bunsaku Kurata and Yoshiro Tamura, (eds.), *Art of the Lotus Sutra* (1987).
85. The monthly *Dharma World* replaced *Seikyo Times* in 1974; it increased in size and became bi-monthly in 1986.
86. By 1988 there were Rissho Kosei-kai churches in Okinawa, Honolulu, Kona, and Maui in Hawaii, Los Angeles, San Francisco, Seattle, Chicago, and New York and societies in Britain and Australia.
87. Lotus Sutra, Chap. 3. Kato's translation reads, 'All these living creatures are my sons to whom I will equally give the Great-vehicle, so that there will be no one who gains an individual nirvana, but all gain nirvana by the same nirvana as the Tathagata' (90). Hurvitz reads, 'He gives the Great Vehicle equally to all, not allowing any of them to gain passage into extinction for himself alone, but conveying to them all the extinction of the Thus Come One' (63).
88. There are sets of five recitations in the morning and three in the evening. In each set the entire 16th chapter is read once; otherwise only the verses. The pace is as rapid as possible.

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