

foremost in ascetic discipline.

Mahakashyapa and many other monks were on the way to Kushinagara when the Buddha passed away. Mahakashyapa and the arhats were not upset, but many of the unenlightened monks were overcome with grief. One monk, however, was actually happy because he assumed that they would now be able to do as they pleased since the Buddha had passed away. Mahakashyapa and the monks continued to Kushinagara where they paid homage to the Buddha one last time. After Mahakashyapa finished paying homage, the funeral pyre spontaneously burst into flames.

After the funeral, Mahakashyapa gathered and presided over the first Buddhist council in order to preserve the Dharma and the Vinaya. The council consisted of 500 arhats. At the council, Ananda recited the sutras while Upali recited the Vinaya.

In China in the late 5th century a writing called *A History of the Transmission of the Dharma Treasury* appeared. It was allegedly a translation from a Sanskrit original, but this has never been proven. In that writing, a lineage of Buddhist patriarchs is given beginning with Mahakashyapa continuing with Ananda and ending with Aryasimha, the twenty-fourth patriarch. This list appears in the preface to Chih-i's *The Great Calming and Contemplation* (Jap. *Maka Shikan*) and became a part of the T'ien-t'ai tradition. In this system, the lineage ends with Aryasimha. This later became the basis for the legendary Zen lineage of 28 Indian patriarchs which extended to four more Indian patriarchs of which Bodhidharma was the last. It was Bodhidharma who allegedly transmitted the Zen teaching in China. Eventually the legend of the transmission of the Dharma from Shakyamuni Buddha to Mahakashyapa actually became one of the more famous Zen koans:

"Once, in ancient times, when the World-Honored One was at Mount Grdhrakuta, he twirled a flower before his assembled disciples. All were silent. Only Mahakashyapa broke into a smile.

"The World-Honored One said, 'I have the eye treasury of right Dharma, the subtle mind of nirvana, the true form of no-form, and the flawless gate of the teaching. It is a special transmission outside tradition. I now entrust this to Mahakashyapa.'" (The Gateless Barrier, p. 46)

In the Lotus Sutra, Mahakashyapa, along with Subhuti, Katyayana, and Maudgalyayana all express their joy at hearing the teaching of the One Vehicle in chapter four. These four disciples then tell the Buddhist version of the parable of the prodigal son in that same chapter. In chapter five, the Buddha addresses the parable of the herbs to specifically to these four. In chapter six, the Buddha predicts the future buddhahood of these four disciples beginning with Mahakashyapa, who he announces will become Light Tathagata of the world Light-Virtue.

Icon: A monk leaning on a begging staff.

The Provisional Bodhisattvas

The Buddhism of the Nikayas and Agamas, the source texts of basic Buddhism, recognizes only two bodhisattvas, Siddhartha Gautama before he attained buddhahood and Maitreya Bodhisattva who resides in the Tushita Heaven until it is his time to appear as the next Buddha in this world. The Nikayas and Agamas do accept the possibility that there might be other bodhisattvas, but none are named.

The Mahayana sutras, however, make the bodhisattva the primary ideal of Buddhist practice, and many bodhisattvas appear as models of that ideal and as celestial saviors who can assist others on their own journeys to buddhahood. Many of these celestial bodhisattvas are near equals to the Buddha in wisdom and in their power to help others. The celestial bodhisattvas are often portrayed as the attendants of the buddhas who reside in the various pure lands throughout the universe. A great many of these bodhisattvas appear in the Lotus Sutra, most notably: Manjushri (Beautiful-Lord) Bodhisattva, Avalokiteshvara (World-Voice-Perceiver) Bodhisattva, Bhaishajyaraja (Medicine-King) Bodhisattva, Maitreya (Loving-One) Bodhisattva, and Samantabhadra (Universal-Good) Bodhisattva. These bodhisattvas are well known figures in Mahayana Buddhism and appear in many other sutras.

In the Lotus Sutra, these bodhisattvas come from ideal worlds to hear the Dharma and they volunteer to teach the Lotus Sutra in this world after the Buddha's extinction. These bodhisattvas represent those who cultivate the six perfections over many lifetimes in order to attain buddhahood. They also assume that Shakyamuni Buddha only attained enlightenment within his current lifetime, and that his current buddhahood was the culmination of many eons of spiritual cultivation. The events of the Lotus Sutra challenge their view that buddhahood is attained through the gradual cultivation of the six perfections. Chapter 12 provides the example of the one who attains enlightenment in an instant, while chapter 16 reveals that the Buddha actually attained enlightenment in the remote past and that his gradual cultivation of wisdom and merit in his present and past lives was itself an expedient means. In chapters 13 - 15, these bodhisattvas request that they be allowed to spread the Lotus Sutra after the Buddha's extinction, but the Buddha summons the Bodhisattvas of the Earth instead in chapter 15. In chapter 21, he gives the Bodhisattvas of the Earth the specific transmission and primary responsibility to spread the Lotus Sutra.

Only in chapter 22 does Shakyamuni Buddha finally give the provisional bodhisattva a general transmission of the Lotus Sutra. According to Nichiren Shonin, the general transmission meant that the provisional bodhisattvas would spread the Lotus Sutra during the Former and Middle Ages of the Dharma, while the Bodhisattvas of the Earth who received the specific transmission would take over in the Latter Age of the Dharma. The provisional bodhisattvas are not granted the most difficult and crucial mission of spreading the Lotus Sutra in the Latter Age because they represent the theoretical teaching of the Lotus Sutra. The theoretical teaching of the first half of the Lotus Sutra teaches that all sentient beings have the potential to attain buddhahood through the gradual practice of the six perfections. This is the teaching that is to be spread during the Former and Middle Ages of the Dharma when there are still people who can cultivate themselves in this way. The Bodhisattvas of the Earth, however, represent the essential teaching of the Lotus Sutra. The essential teaching shows that buddhahood is immediate, primordial, without beginning or end, and ever present in the lives of those who have faith in the Eternal Shakyamuni Buddha. This is the teaching which must be spread during the Latter Age when no other teaching is radical enough to shake beings out of their complacency, obstinance, and spiritual blindness. Only the Bodhisattvas of the Earth, the original disciples of the Original Shakyamuni Buddha, are able to teach the essential teaching at such a time. Even then, however, the provisional bodhisattvas are still present and able to protect and assist the Bodhisattvas of the Earth in accomplishing their mission.

Namu Yakuo Bosatsu

Bhaishajyaraja Bodhisattva ~ Medicine King

This bodhisattva represents the healing power of the Buddha. He and his brother Yakujo Bosatsu (Bodhisattva Bhaishajyasamudgata - Medicine Superior) figure prominently in the Lotus Sutra. A Dictionary of Buddhist Terms and Concepts relates the following story about them:

"According to the Yakuo Yakujo Sutra (Sutra of Bodhisattvas Yakuo and Yakujo), in the remote past in the Middle Day of the Law of a Buddha called Rurikosho (Lapis Lazuli Brightness), Bodhisattva Yakuo was a rich man named Seishukuko (Constellation Light). He heard the Mahayana teachings from a monk called Nichizo (Sun Repository). Rejoicing, he presented beneficial medicines as an offering to Nichizo and other people, and vowed that all those who heard his name would be cured of illness. Seishukuko had a younger brother called Raikomyo (Lightning Glow), who also offered beneficial medicines to Nichizo and other people. These people praised the two brothers, calling the elder brother Yakuo (Medicine King) and the younger brother Yakujo (Superior Medicine). Seishukuko and Raikomyo, the sutra says, were reborn respectively as the Bodhisattvas Yakuo and Yakujo, and will in the future attain enlightenment as Buddhas called Jogen (Pure Eye) and Jozo (Pure Treasury), respectively." (p.508)

In the Lotus Sutra, Medicine-King Bodhisattva is mentioned by name among the bodhisattvas assembled in the first chapter. Chapter 10, "The Teacher of the Dharma," is addressed to Medicine-King Bodhisattva by [Shakyamuni Buddha](#). In chapter 13, "Encouragement for Keeping the Sutra," he and Great Eloquence Bodhisattva along with their 20,000 attendants vow to the Buddha to expound the Lotus Sutra after his passing. Chapter 23, "The Previous Life of Medicine-King Bodhisattva," describes his past life as Gladly-Seen-By-All-Beings Bodhisattva who sets his own body on fire for 1,200 years as an offering to Sun-Moon-Pure-Bright-Virtue Buddha who had taught him the Lotus Sutra. In his very next life, he again became a disciple of Sun-Moon-Pure-Bright-Virtue Buddha. After that Buddha passed away he made 84,000 stupas to enshrine the relics and then set his arms on fire for 72,000 years as an offering to the stupas. In the end he miraculously restored his arms by the power of his merits, virtues, and wisdom. In this story, the bodhisattva's offering of his body and arms is a metaphorical way of showing the bodhisattva's willingness to offer all of his deeds (his arms) and even his very life (his body) for the sake of the Buddha. In chapter 26, "Dharanis," Medicine-King Bodhisattva offers dharani-spells for the protection of the teachers of the Lotus Sutra. Another past life story of Medicine-King Bodhisattva is given in chapter 27, "King Wonderful-Adornment as the Previous Life of a Bodhisattva." In the time of Cloud Thunderpeal-Star-King-Flower-Wisdom Buddha, Medicine-King Bodhisattva and Superior-Medicine Bodhisattva were the sons of King Wonderful-Adornment, named Pure-Store and Pure-Eyes respectively. The Buddha was preaching the Lotus Sutra, and the two sons asked their mother, Queen Pure-Virtue, to come with them to make offerings to the Buddha. Their mother, however, asked them to first receive permission from King Wonderful-Adornment who was attached to the teachings of the brahmanas (the Vedic priests). The two sons then performed various miracles for their father who was so impressed that he took faith in the Dharma. He not only gave them permission but also accompanied them and together they all became disciples of the Buddha. King Wonderful-Adornment then praised his two sons, declaring that they were his teachers who had done the work of the Buddha by causing him to convert.

Medicine King Bodhisattva and Superior-Medicine Bodhisattva are sometimes depicted as the attendants of Amoghasiddhi Tathagata. Medicine-King Bodhisattva in that case is considered one of the forms of Avalokiteshvara Bodhisattva.

The , was considered to be an appearance of Medicine-King Bodhisattva because he attained enlightenment upon reading the Medicine-King chapter of the Lotus Sutra.

Icon: Bodhisattva standing or sitting on a lotus flower and holding a willow branch in his right hand while left hand is closed.

Namu Monjushiri Bosatsu

Manjushri Bodhisattva ~ Beautiful-Lord

This bodhisattva represents the wisdom of the Buddha and is especially associated with the Perfection of Wisdom Sutras which he is often shown carrying along with a sword which cuts through delusions. A Dictionary of Buddhist Terms and Concepts relates the following information about him:

"He is revered as the chief of the bodhisattvas. With [Fugen](#), he is depicted as one of the two bodhisattvas who attend [Shakyamuni Buddha](#). Monjushiri is generally shown at the Buddha's left, riding a lion, and represents the virtues of wisdom and enlightenment. In contrast, Shakyamuni's right-hand attendant, Bodhisattva Fugen, represents the virtues of truth and practice. According to the Monjushiri Hatsunehan Sutra (Sutra of the Nirvana of Monjushiri), Monjushiri was born to a Brahman family in Shravasti and joined the Buddhist Order, converting a great number of people." (p.267)

Taigen Daniel Leighton says of him:

"Manjushri is the bodhisattva of wisdom and insight, penetrating into the fundamental emptiness, universal sameness, and true nature of all things. Manjushri, whose name means "noble, gentle one," sees into the essence of each phenomenal event. This essential nature is that not a thing has any fixed existence separate in itself, independent from the whole world around it. The work of wisdom is to see through the illusory self-other dichotomy, our imagined estrangement from our world. Studying the self in this light, Manjushri's flashing awareness realizes the deeper, vast quality of self, liberated from all our commonly unquestioned, fabricated characteristics.

"With his relentless commitment to uncovering ultimate reality, Manjushri embodies the paramita of prajna, the perfection of wisdom, both as a practice and as the body of sutras so named. Although Manjushri is especially associated with emptiness teaching and the Madhyamika branch of Mahayana teaching, he is not present in the earliest of the Prajnaparamita sutras. However, Manjushri is one of the most prominent bodhisattvas in all of the Mahayana sutras, and is sometimes considered to be based on a historical person associated with Shakyamuni Buddha. One of the earliest bodhisattvas, Manjushri was popular in India by the fourth century, if not earlier, and was included in the first depictions of a bodhisattva pantheon in the fifth and sixth centuries. Images of Manjushri appeared in Japan by the early eighth century." (Bodhisattva Archetypes, p. 93)

Manjushri Bodhisattva appears in many Mahayana sutras such as the Vimalakirti Sutra and the Flower Ornament Sutra, and many others. He is considered to be a near-equal to the Buddha. At times, he is even said to have already realized buddhahood, but he is still voluntarily acting in the capacity of a bodhisattva. Some sutras even call him the teacher of all the Buddhas, which is the role he takes in the Lotus Sutra where he answers the questions of the future buddha Maitreya. In Mahayana Buddhism: The Doctrinal Foundations, Paul Williams summarizes the teachings about Manjushri Bodhisattva that appear in these sutras.

"Manjushri has now attained the tenth stage of a Bodhisattva. He is asked why he does not proceed straightway to full Buddhahood. The reply is that in fully understanding emptiness and acting accordingly there is nothing more to do. He has let go of the notion of full Buddhahood. He no longer seeks enlightenment; indeed, in the light of emptiness he cannot attain enlightenment. In saying this, of course, Manjusri indicates that he is already fully enlightened."(p.239)

In the first chapter of the Lotus Sutra, "Introductory," Manjushri Bodhisattva answers Maitreya Bodhisattva's questions about the ray of light emitted by Shakyamuni Buddha. Manjushri Bodhisattva revealed that in a past life, when he was known as Wonderful Light Bodhisattva, he had witnessed Sun-Moon-Light Buddha also produce a ray of light just before teaching the Lotus Sutra, so he surmised that Shakyamuni Buddha was also about to teach the Lotus Sutra. Manjushri Bodhisattva reappears in the middle of chapter 12, "Devadatta," from the palace of the in the ocean where he had been teaching the Lotus Sutra. He then introduces all the innumerable bodhisattvas that he had taught, including the eight year old daughter of the dragon king. The then proceeds to demonstrate the instant attainment of buddhahood. In chapter 14, "Peaceful Practices," it is Manjushri Bodhisattva who asks the Buddha how ordinary bodhisattvas should expound the Lotus Sutra in the evil world after his passing. Finally, in chapter 24, "Wonderful-Voice Bodhisattva," it is Manjushri Bodhisattva who asks about the jeweled lotus flowers which float down from the sky to herald the appearance of Wonderful-Voice Bodhisattva, and it is he who asks the Buddha about that bodhisattva and asks to see him. Based on a passage in the Chinese translation of the Flower Garland Sutra, Manjushri Bodhisattva is believed to have his earthly home on Mt. Wu-t'ai in China.

Icon: A 16 year old youth riding a lion. He holds a sword in his right hand and a blue lotus flower in his left. He wears a five pointed crown.

Namu Fugen Bosatsu

Samantabhadra Bodhisattva ~ Universal-Good

This bodhisattva represents all of the vows and good causes made by the Buddha. An excellent description of the role of Samantabhadra Bodhisattva is given by Taigen Daniel Leighton in his book *Bodhisattva Archetypes*:

"Samantabhadra is the bodhisattva of enlightening activity in the world, representing the shining function of wisdom. Samantabhadra also embodies the luminous web of the interconnectedness of all beings, and radiant visions that express it..."

"Samantabhadra and Manjushri are often paired together as attendants on either side of Shakyamuni Buddha, with Manjushri on his lion representing the essence of wisdom, and Samantabhadra, mounted on an elephant, representing the application of wisdom actively benefiting the world.

"The primary scriptural source for Samantabhadra is the Flower Ornament (Avatamsaka) Sutra, for which he is the principle bodhisattva. Thus he represents the elaborate teachings on the array of practical activities of bodhisattvas, both of this sutra and of the profound Chinese Huayan School which developed from it. (Avatamsaka is Huayan in Chinese, Kegon in Japanese.) The diversity of beneficial expressions of bodhisattvas in the world, and spectacular visions of the interconnectedness of the ecosystems of the entire universe, are Samantabhadra's province. He is featured as well in the last chapter of the Lotus Sutra as a protector of that sutra and its devotees." (p.121)

Samantabhadra Bodhisattva is particularly well known in East Asia for his ten great vows which appear in chapter 40 of the Flower Ornament Sutra. The following explanation of Samantabhadra Bodhisattva and enumeration of his ten vows is given by Francis H. Cook:

"Samantabhadra is the Bodhisattva who symbolizes the practices of the Bodhisattva. His vows and practices exemplify the ideal course of conduct in the aspiring Buddhist in those phases of activity which are conceived as causes for the ensuing enlightenment-result. This course of conduct is exemplified by the activities of the youth Sudhana in the final chapters of the Avatamsaka Sutra. The result is the knowledge of, and the merging into, the universe of identity and interdependence, which is the experience of the perfectly enlightened

Buddhas. Samantabhadra occupies a very important place in the sutra, since that work is primarily concerned with these causal practices. The vows of Samantabhadra, which must be sincerely duplicated by each aspirant, who really is Samantabhadra, are as follows:

1. Honor all Buddhas.
 2. Praise the Tathagatas.
 3. Make offerings to all Buddhas.
 4. Confess all past transgressions of the Law.
 5. Rejoice in the virtues and happiness of others (mudita).
 6. Request the Buddha to teach the Dharma.
 7. Request the Buddha to dwell in the world.
 8. Follow the Dharma.
 9. Always to benefit other beings.
 10. Turn over one's own accumulated merit to others (parinamana)."
- (Hua-Yen Buddhism, p.78)

Samantabhadra Bodhisattva appears in chapter 28 of the Lotus Sutra. He comes from a world far to the east in order to hear and receive the Lotus Sutra. He promises to protect and support those who keep the Lotus Sutra in the latter days after the passing of the Buddha. He then provides dharani spells for the practitioners of the Lotus Sutra. He even declares that the ability to keep the Lotus Sutra is made possible through the aid of his supernatural powers. He goes on to say that those who keep the sutra, read and recite it, memorize it, understand it, and act according to it are doing the same practice as he does. Nevertheless, the Buddha tells Samantabhadra Bodhisattva that he should greet a keeper of the Lotus Sutra in the same way that he would greet the Buddha himself. The Sutra of Meditation on Samantabhadra Bodhisattva, which is the last part of the Threefold Lotus Sutra, elaborates on the promise of Samantabhadra in chapter 28 to appear on his six-tusked white elephant to those who practice repentance and recite the Lotus Sutra. In the Sutra on Meditation it is explained how the practitioner can visualize Samantabhadra Bodhisattva and eventually the entire Ceremony in the Air.

Samantabhadra Bodhisattva is believed by many Chinese Buddhists to reside on Mt. Omei in western China.

Icon: A 16 year old youth riding an elephant. Hands in gassho. He wears a five pointed crown.

Namu Miroku Bosatsu

Maitreya Bodhisattva ~ Loving-One

Maitreya Bodhisattva is the future buddha of this world who currently resides in the Tushita Heaven. A Dictionary of Buddhist Terms and Concepts relates the following information about him:

"A bodhisattva predicted to succeed as a future Buddha. Also called Ajita, meaning 'invincible.' Some accounts view him as a historical personage who preceded the Buddha in death. He is said to have been reborn in the Tushita Heaven where he is now expounding the Law to the heavenly beings there. It is said that he will reappear in this world 5.670 million years after Shakyamuni's death, attain Buddhahood, and save the people in Shakyamuni's stead. For this reason he is also sometimes called Miroku Buddha. Belief in Miroku prevailed in India around the beginning of the first century A.D., and spread to China and Japan. In the fourth century, a monk named Maitreya (c. 270-350) became famous as a scholar of the Consciousness-Only school, and was later identified with this bodhisattva." (pp. 266-7)

Maitreya Bodhisattva is the only bodhisattva who is revered by both [Theravadin](#) and Mahayana

Buddhists (aside from Siddhartha Gautama and his past lives as a bodhisattva). His coming is predicted in the Pali Canon as well as in the Mahayana Sutras.

In addition to the legendary fourth century teacher of the same name, Maitreya Bodhisattva has had many other appearances in history. The most famous is of the jovial monk whose statue is often mistaken as that of the Buddha. Taigen Daniel Leighton relates the following about this well-known but misunderstood figure:

"In China Maitreya is nearly synonymous with his supposed incarnation as the historical tenth-century Chinese Zen monk Budai, whose Japanese name, Hotei, may be more familiar in the West. Chinese images of Budai, or Hotei, are frequently labeled simply 'Maitreya' (Milo in Chinese) such that in popular Chinese awareness they are virtually identical. Hotei is legendary as a wandering sage with supernatural powers who spent his time in village streets rather than in the security of temples. His image is recognizable as the disheveled, fat, jolly 'laughing buddha' whose statue is seen in many Chinese restaurants and in all Chinese Buddhist temples.

"Hotei's name means 'cloth bag,' as he carried a sack full of candies and toys to give to children, with whom he is often depicted in play. This scruffy expands our view of Maitreya's warmth and loving-kindness. Hotei's fat belly and affinity with children reflects yet another aspect of Maitreya in popular folk religion, that of a fertility deity. Maitreya was sometimes prayed to by those who wanted children, especially in Korea." (Bodhisattva Archetypes, p. 260-1)

Bodhisattva Maitreya plays a large role in the Lotus Sutra. In the first chapter, it is he who inquires of Manjushri Bodhisattva the reason for the miraculous signs displayed by the Buddha. Taigen Daniel Leighton summarizes and comments on this chapter as follows:

"Maitreya appears in a highly ambivalent light in some of the early Mahayana sutras. In the very first chapter of the Lotus Sutra, Shakyamuni Buddha emits a light from between his eyebrows that puzzles Maitreya, who questions Manjushri. Manjushri reminds Maitreya that in a remotely past buddha land they had witnessed a similar light emitting from a previous buddha, a light which had heralded the teaching of the Lotus Sutra on behalf of that buddha by a bodhisattva named Fine Luster, none other than Manjushri himself.

"Among Fine Luster's eight hundred disciples, one named Fame Seeker Bodhisattva was actually Maitreya in a former life. This Bodhisattva Seeker of Fame was named thus because he craved personal profit and advantage; although he read and memorized numerous sutras, he derived no benefit and quickly forgot most of them. Although Maitreya, or at least his past life, is thus dishonored by his former teacher Manjushri, the bodhisattva of wisdom goes on to say that the slothful Fame Seeker also did many kind deeds. These allowed him to train with numerous buddhas over many lifetimes, until now he was finally the Bodhisattva Maitreya, destined to be the next buddha." (Ibid, p.246-7)

Maitreya Bodhisattva has a large role in the Ceremony of the Air as well. It is he who inquires after the origin of the in chapter 15. He is also the one who asks how [Shakyamuni Buddha](#) could have taught them when he had only attained enlightenment 40 years before their appearance. It is this second question which prompts the revelation of the Buddha's enlightenment in the uncountably distant past in chapter 16. In chapter 16, it is Maitreya Bodhisattva who heads the assembly in declaring that they will faithfully receive the Buddha's answer. In chapters 17 and 18 it is Maitreya Bodhisattva whom the Buddha addresses when explaining the boundless merits of those who accept the teaching of the Buddha's unborn and undying nature with faith.

The closing chapter of the Lotus Sutra makes reference to Maitreya Bodhisattva in a more favorable light than in the first chapter. Taigen Daniel Leighton explains:

"Although the Lotus Sutra opens with Manjushri's rather dim view of Maitreya's distant past, the final chapter of the Lotus Sutra, delineating Samantabhadra's protection of students of

the sutra, offers a more positive view of Maitreya and his future. Samantabhadra certifies that those who read the Lotus Sutra and understand its import will be reborn in Maitreya's Tushita Heaven. Samantabhadra describes this realm as highly meritorious and beneficial, as Maitreya abides there already possessing the marks of a buddha, accompanied by a retinue of bodhisattvas and ." (Ibid, p.247)

Icon: Bodhisattva wearing a three peaked crown in pensive posture with right ankle on on left knee, left leg hanging over lotus seat, right hand touching cheek with only two fingers, left hand resting on right ankle.

Tenrin Jo-o

Chakravartin ~ Wheel Turning King

The wheel turning king is the ideal monarch, and in many ways is the worldly counterpart of the Buddha. They are even said to possess all of the thirty-two marks which the buddhas, celestial bodhisattvas, and the higher deities possess. In many ways, the wheel turning king represents the highest state of virtue and power that one can attain in the world of humanity. King Ashoka (reign: ca. 268-232 B.C.E.), who united India, converted to Buddhism, and administered his empire in keeping with Buddhist principles of non-violence and tolerance, is often said to have been like a wheel turning king. A Dictionary of Buddhist Terms and Concepts says:

"Ideal rulers in Indian mythology. In Buddhism, they are regarded as kings who rule the world by justice rather than force. They possess the thirty-two features and rule the four continents surrounding Mt. Sumeru by turning the wheels which they were given by heaven. These wheels are of four kinds: gold, silver, copper, and iron. The gold-wheel-turning king rules all of the four continents; the silver-wheel-turning-king, the eastern, western, and southern continents; the copper-wheel-turning-king, the eastern and southern continents; and the iron-wheel-turning-king, the southern continent. They are said to appear during a kalpa of increase, when the human life span is between twenty thousand and eighty thousand years, or at the beginning of the first period of decrease in the Kalpa of Continuance, when the human life span measures between innumerable years and eighty thousand years." (p. 504)

In *Philosophies of India*, Heinrich Zimmer describes the seven treasures that each wheel turning king acquires which enable them to rule:

"1. The Sacred Wheel (cakra), denoting universality. The Cakravartin himself is the hub of the universe; toward him all things tend, like the spokes of a wheel. He is the Pole Star about which everything revolves with the order and harmony of the hosts of the celestial lights.

2. The Divine White Elephant (hastiratna, 'elephant-treasure'). Swift as thought, this divine animal carries the monarch on his world-inspection tours across the firmament. The white elephant was the ancient sacred mount of the pre-Aryan kings.

3. The Milk-white Horse, the valorous sun-steed (asvaratna, 'horse-treasure'). The horse was the mount and chariot animal of the Aryan invaders. This milk-white animal performs the same service for the Cakravartin as the Divine White Elephant.

4. The Magic Jewel (cintamani, 'thought-jewel'), i.e., the wishing-stone that turns night into day and fulfills every desire the moment the wish is uttered.

5. The Perfect Queen-Consort (striratna, 'treasure of a wife'): the ideal woman, faultless in beauty, as in virtue. Her body has a cooling touch during the hot season and a warming touch during the cold.

6. The Perfect Minister of Finance (gehapati, ghrapati, 'householder'). Because of his able and blameless administration, he is never short of funds for the purposes of lavish generosity; his charity is dispensed throughout the universe, to alleviate the sufferings of widows, orphans, the aged, and the sick.

7. The Perfect General-in-Chief (parinayaka, 'the leader')." (pp.130-131)

In chapter 14 of the Lotus Sutra, "Peaceful Practices," the Buddha tells the parable of the Jewel in the Top-knot which is about a wheel turning king who bestows the cintamani or Wish Fulfilling Gem upon those who served him, just as the Buddha bestows the Lotus Sutra upon his own followers.

Icon: An idealized king holding a wheel with the wish-fulfilling jewel in his top-knot.

Ajase Dai-o

King Ajatashatru

King Ajatashatru was the king of Magadha, whose capital city was Rajagriha, at the time that the Lotus Sutra was taught by Shakyamuni Buddha. Vulture Peak, where the Lotus Sutra is taught, is actually located just outside of Rajagriha to the northeast. King Ajatashatru appears in the assembly in the first chapter.

Ajatashatru was the son of King Bimbisara and Queen Vaidehi. According to the Mahayana Mahaparinirvana Sutra, King Bimbisara and his wife were unable to conceive a child. One day a seer told them that there was an ascetic living in the forest who was destined to be their child after his death. King Bimbisara hoped to speed the process along by having the ascetic murdered. Queen Vaidehi did conceive, but now the seer informed the king that because of what he had done, the boy would grow up and become his father's killer. Alarmed by this, King Bimbisara dropped the baby from the palace walls after his birth, but the boy survived and King Bimbisara apparently decided that he should not do anything else to make things worse. The name Ajatashatru means: "Enemy Before Birth."

Eight years before the parinirvana of Shakyamuni Buddha, Devadatta magically appeared before Prince Ajatashatru in the form of a young boy wreathed in snakes. Ajatashatru was terrified by this apparition, but when he found out it was actually Devadatta he was very impressed by this supernatural display. From that time on they plotted together so that Ajatashatru could usurp the throne from King Bimbisara, and Devadatta could take over the Sangha from Shakyamuni Buddha. In the meantime, Prince Ajatashatru became Devadatta's royal patron and gave him all that he could want and more than he could even use. Finally, Shakyamuni Buddha had Devadatta publicly denounced by the Sangha. From that point on, the Sangha was no longer responsible for his actions. Only Devadatta was to be held accountable for his actions. Shortly after this, Devadatta talked Ajatashatru into attempting to assassinate his father the king. The plot was discovered but in the end King Bimbisara voluntarily relinquished the throne to his son. Ajatashatru imprisoned his father upon taking the throne and had him starved to death. When his mother Vaidehi tried to smuggle food to the deposed king, Ajatashatru almost struck her down with his sword, but his counselors persuaded him not to commit such a heinous act. Instead, he confined her to an inner chamber in the palace. After taking the throne, one of King Ajatashatru's first acts was to dispatch assassins, at the instigation of Devadatta, to kill Shakyamuni Buddha. The assassins all failed because none of them could go through with the act of killing the Buddha once they were in his presence and they all became disciples of the Buddha in the end. Devadatta later succeeded in starting a schism but his schismatic order collapsed when the monks who had joined him returned to Shakyamuni Buddha and the legitimate Sangha.

Devadatta died not long after. Ajatashatru himself was eventually overcome by guilt because of his misdeeds and even developed life threatening boils all over his body according to the Mahayana Mahaparinirvana Sutra. Jivaka, the court physician, finally convinced King Ajatashatru to go and ask the Buddha for help. He was very impressed by the Buddha's teaching and at that time he repented, took refuge in the Three Treasures, and became a lay-disciple of the Buddha; thus eradicating the evil karma which brought about the boils and prolonging his life. The reign of King Ajatashatru was not a peaceful one, and he was frequently either scheming against or openly at war with his neighbors. He did, however, build a monument for his share of the relics of the Buddha and he supported the First Buddhist Council.

If the wheel rolling king represents the unattainable ideal of a monarch as conceived by Indian mythology, then King Ajatashatru represents the brutal reality of Indian history. In the course of his life he murdered his father, attempted to murder his mother, engaged in constant warfare and plotting against his neighbors, and even tried to have the Buddha assassinated. In the Mahayana Mahaparinirvana Sutra, King Ajatashatru represents the icchantikka. A Dictionary of Buddhist Terms and Concepts says:

"Originally a hedonist or one who cherished only secular values. In Buddhism, the term came to mean those who have neither faith in Buddhism nor aspiration for enlightenment and, therefore, no prospect of attaining Buddhahood. Icchantika is sometimes translated as 'those of incorrigible disbelief.' Some sutras say that icchantika are inherently and forever incapable of reaching enlightenment, while other, particularly those of later Mahayana, hold that even icchantika can become Buddhas." (p. 176)

King Ajatashatru and his attendants are listed as present in the "Introductory" chapter of the Lotus Sutra.

Icon: An Indian king with a sword and scepter perhaps covered in boils with a guilt-ridden expression.

Ashura-o (Asura King)

The asuras are one of the [eight kinds of supernatural beings](#) who are said to revere and protect the Dharma. They are also the fighting demons who are the constant rivals of the devas, such as [Indra](#) and the [four heavenly kings](#). The world of the fighting demons is one of the six lower world of rebirth and it is characterized by jealousy, envy, pride, and constant competition. The name asura means either "anti-gods" or those "without wine." The asuras are those who competed with the [devas](#) to rule the world, but agreed to assist them in churning the ocean in order to bring forth the soma, the elixir-of-life. But the devas were able to cheat the asuras of the soma in the end, thus depriving them of the wine of immortality. The asuras are said to live beneath the ocean and on the mountains ranges immediately surrounding Mt. Sumeru. Four of their kings were present to hear the Lotus Sutra: Balin Asura-King, Kharaskandha Asura-King, Vemacitrin Asura-King, and Rahu Asura-King.

Icon: A tall warrior with three head and six arms. The central head has a woeful expression and the other two are enraged. Two of the arms are holding a bow and arrow; two others are holding up a small sun and moon, and the last two are in the Anjali mudra (gassho).

Dai Ryu-o

Naga-raja ~ Dragon King

The nagas are one of the [eight kinds of supernatural beings](#) who are said to revere and protect the Dharma. The nagas are the dragons or serpents who dwell beneath the ocean and who control the tides, the flow of the rivers, and the rain. The Flammarion Iconographic Guide: Buddhism describes the nagas as follows:

"These are actually serpents, symbols of the chthonic powers associated with the element of water. In India especially, they were regarded as guardians of the treasures of the earth. Although they are minor deities, they are powerful beings, thought to possess all the sciences. According to legend, they took the great Buddhist philosopher [Nagarjuna](#) to their realm where he rediscovered the lost Prajnaparamita texts - the Perfection of Wisdom Sutras, the fundamental texts of Mahayana Buddhist philosophy...These chthonic deities were adopted by Buddhism from the outset. Legend claims that a king of the Nagas, named Elapatra, disguised himself as a human king to listen to a sermon of the Buddha. Kings of the Nagas are depicted at the birth of [Sakyamuni Buddha](#). One of them, named Muclinda, is said to have sheltered the meditating Buddha during a great storm and torrential rain, by surrounding him with the coils of his body and forming a protective awning with his hood; images depicting this episode are numerous in Buddhist art, especially in South-East Asia." (pp.276-277)

Eight dragon kings were present at the teaching of the Lotus Sutra: Nanda, Upananda, Sagara, Vasuki, Taksaka, Anavatapta, Manasvin, and Utpalaka. In chapter 12, the "Devadatta" chapter, Manjushri Bodhisattva returns from the palace of the Dragon-King Sagara in the ocean where he had been teaching the Lotus Sutra. He then introduces all the innumerable bodhisattvas that he had taught, including the eight year old daughter of the dragon king. The dragon king's daughter then proceeds to demonstrate the instant attainment of buddhahood. The attainment of buddhahood by the Dragon King Sagara's daughter is the only time in the sutras that a contemporary of Shakyamuni Buddha attains buddhahood during the course of his teachings.

According to tradition, one of the guardians of Kuonji Temple on Mount Minobu is [Shichimen Daimyojin](#), the dragon who resides on the nearby Mt. Shichimen. The legend holds that a beautiful woman used to attend Nichiren's lectures at Mt. Minobu. One day, he asked her who she was and she explained that she was the spirit of Mt. Shichimen. Nichiren, however, perceived that she was actually a dragon and he made her promise to be the guardian of Kuonji Temple.

Icon: A king whose body below the waist is that of a coiled snake. He wears a seven headed snake for a crown or aureole. In his right hand is a sword and in his left there is a noose. He rides on a cloud.

Kishimojin (Hariti)

[Hariti](#), whose name means "stealer of children," is a female yaksha, or yakshini, who originally came from the town of Rajagriha. The yakshas are one of the [eight kinds of supernatural beings](#) who are said to revere and protect the Dharma. The yakshas are a kind of flesh-eating demon or spirit who make up the guardian king [Vaishravana's army](#). Originally the yakshas appeared as the spirits of the trees and forests and even villages; but they had a fierce side as well, and in their more demonic aspect came to be called rakshasas. They are numbered among the [hungry ghosts](#). Hariti's husband is Pancika, one of the 28 yaksha generals of [Vaishravana](#). He is the father of her 500 sons. She is also said to have 10 daughters who are considered rakshasas, which shows how interchangeable the classifications yaksha and rakshasa are.

Hariti was obsessed with eating the children of Rajagriha, and eventually even her brother, the benevolent yaksha guardian of Rajagriha, and her husband Pancika were unable to stop her. Neither King Bimbisara nor even the devas were able to stop her, so in desperation the townspeople turned to Shakyamuni Buddha. The Buddha then visited her home while she was away and used his supernatural powers to hide her youngest son under his alms bowl. When Hariti returned and could not find her son she was distraught and finally she herself sought out the Buddha. The Buddha then pointed out to her that if she felt so badly about missing even one child out of 500, she should consider how badly the parents of Rajagriha must feel when she takes away their children when they have so few to begin with. Hearing this, Hariti felt remorse and compassion for those she had harmed. She repented of her actions; took refuge in the Buddha, Dharma, and Sangha; took the five major precepts; and vowed to protect the people of Rajagriha. Shakyamuni Buddha then restored her youngest son to her. In return the Buddha had his monks, from that time on, make a symbolic offer of their food to the hungry ghosts. Hariti came to be considered a protector of children and women giving birth as well as a protector of the Dharma, and her gentle image as a ["giver of children"](#) would sometimes cause her to be confused with Avalokiteshvara Bodhisattva.

Hariti appears in chapter 26 of the Lotus Sutra along with her ten daughters to offer dharanis for the protection of the teacher of the Lotus Sutra.

Icon: A fierce looking woman with fangs. Her hands form the anjali mudra (gassho).

Juraset sunyo

Ten Female Rakshasas

The ten rakshasis, or female rakshasas, are the daughters of Hariti. Rakshasas are a kind of flesh-eating, blood drinking, or spirit draining demon or spirit. The tamer ones are known as yakshas and are the spirits of the trees and forests and even villages. They are considered a powerful type of [hungry ghost](#). They appear as beautiful women (granted with fangs) in courtly attire bearing various weapons or other symbolic objects.

1. Lamba - carrying a sword in her right hand and a sutra in her left.
2. Vilamba - holding cymbals in her hands.
3. Crooked Teeth - carrying a tray of flowers in her left hand, right hand prepares to take a flower.
4. Flower-Teeth - her right hand is in the pendent Varada mudra, left hand holds a wish fulfilling gem.
5. Black-Teeth - her right hand is in the Abhaya mudra, left holds a halberd.
6. Many-Hairs - her right hand holds a halberd, left hand is in the Abhaya mudra.
7. Insatiable - right hand holds a scepter, left holds a flower vase.
8. Necklace-Holding - holding a garland in both hands.
9. Kunti - holding a spear.
10. Plunderer-Of-Energy-Of-All-Beings - holds a staff in her right, left holds a club.

The ten rakshasis and their mother, Hariti, appear in chapter 26 of the Lotus Sutra and together [offer dharanis](#) for the protection of the teacher of the Lotus Sutra.

Daibadatta (Devadatta)

Devadatta was the Buddha's first cousin and Ananda's brother (sources differ as to whether he was older or younger). Some versions of the Buddha's life portray Devadatta as a rival from childhood. In one story he shoots down a swan which falls to earth near Siddhartha. Siddhartha takes out the arrow and nurses it back to health, but Devadatta insists that the swan belongs to him because he shot it. The two boys took the case to the court where the king's counselors argued over the merits of each case. In the end, a wise man declared that the swan should belong to one who saved its life rather than the one who tried to take it away. Devadatta was also said to have competed for Yashodhara's hand in marriage, but again lost to his cousin Siddhartha.

Devadatta joined the Sangha along with his brother Ananda, and other Shakyans including Aniruddha and the barber Upali. This occurred not long after the Buddha's first visit to Kapilavastu in the second year after his enlightenment. For a long time Devadatta was a respected member of the Sangha, and he did develop the supernatural powers that can be acquired through meditation. His hidden jealousy and envy, however, prevented him from attaining any genuine insight or liberation.

Eight years before the parinirvana of Shakyamuni Buddha, Devadatta magically appeared before Prince Ajatashatru in the form of a young boy wreathed in snakes. Ajatashatru was terrified by this apparition, but when he found out it was actually Devadatta he was very impressed by this supernatural display. From that time on they plotted together so that Ajatashatru could usurp the throne from King Bimbisara, and Devadatta could take over the Sangha from Shakyamuni Buddha. In the meantime, Prince Ajatashatru became Devadatta's royal patron and gave him all that he could want and more than he could even use. At this time, Devadatta lost his supernatural powers due to his greed and ambition. After that, Devadatta made a bid to take over the Sangha arguing that the Buddha should retire and

trust it to his care. The Buddha firmly rejected this offer and when Devadatta persisted he said: "I would not hand over the Sangha of monks even to [Shariputra](#) or [Maudgalyayana](#). How should I do to such a wastrel, a clot of spittle, as you?" (adapted from p.258, *The Life of the Buddha*) Finally, Shakyamuni Buddha had Devadatta publicly denounced by the Sangha. From that point on, the Sangha was no longer responsible for his actions. Only Devadatta would be held accountable for his actions.

Shortly after this, Devadatta talked Ajatashatru into usurping the throne from his father. After taking the throne, one of King Ajatashatru's first acts was to dispatch assassins, at the instigation of Devadatta, to kill Shakyamuni Buddha. The assassins all failed because none of them could go through with the act of killing the Buddha once they were in his presence and they all became disciples of the Buddha in the end. Deciding that he would have to kill the Buddha himself, Devadatta then rolled a boulder down onto him from Vulture Peak, but the boulder only injured the Buddha's foot. Another time, Devadatta used his influence at court to get the stable hands to set loose the maddened elephant Nalagiri so that it would trample the Buddha, but the Buddha tamed Nalagiri with the power of his loving-kindness. After this, Devadatta's reputation became so bad that King Ajatashatru was forced to withdraw his patronage.

Devadatta later succeeded in starting a schism by proposing that the Buddha adopt five mandatory ascetic practices: (1) monks should become forest dwellers and no longer live in villages or towns; (2) monks should only beg for food and no longer accept dinner invitations; (3) monks should only use rags from rubbish heaps and should no longer accept donated robes; (4) monks should only sleep under trees and not in buildings; and (5) monks should only eat vegetables and no longer accept any offerings of meat or fish. The Buddha refused to make these practices mandatory and so Devadatta was able to convince 500 younger members to join him because his practice was more rigorous than the Buddha's. Shariputra and Maudgalyayana, however, pretended to join Devadatta but then convinced the 500 to return to the Buddha. After the Buddha's attempt at creating a rival Sangha failed it is said that the ground opened up and he fell into hell alive. Other sources say that on his deathbed he tried to repent, saying "Namah Buddha," but that this was too little too late.

Devadatta himself is not present in the Lotus Sutra, so apparently the assembly on Vulture Peak takes place after his death. In chapter 12 of the Lotus Sutra, the "Devadatta" chapter, Shakyamuni Buddha reveals that in a previous life he had been a king who renounced his throne and became the servant of Devadatta, who at that time was a seer named Asita, who taught him the Lotus Sutra. The Buddha stated that was able to attain enlightenment because Devadatta had been his teacher in that previous lifetime. The Buddha then made the astonishing prediction that in the future Devadatta would become a buddha named Heavenly-King in a pure land named Heavenly-Way.

Devadatta represents the quintessential hell-dweller, but he is also a primary example of the universality of the Lotus Sutra which teaches that even one such as he will eventually be able to attain buddhahood. Devadatta also shows that even the worst of people can be considered our teachers and have made contributions which we may not always be able to recognize without the insight of a buddha.

Icon: A tormented youth with a girdle of snakes wreathed in flames or perhaps a monk with a scheming expression.

The Lineage Chart

The following list of names which appear at the bottom of the Omandala provide a kind of lineage chart of the authentic teaching of the Lotus Sutra according to Nichiren. This lineage comprises the historical transmission of the Lotus Sutra which began with the historical Shakyamuni Buddha. Nichiren refers to this in the Kanjin Honzon-sho (Spiritual Contemplation and the Most Venerable):

"...I should say that during the period spanning the time the Buddha was still alive and some 1,800 years after His death, there appeared only three throughout the three lands of India, China, and Japan who perceived the ultimate truth, that is, the Lotus Sutra. They are [Sakyamuni Buddha](#) of India, Grand Master [T'ien-t'ai](#) of China, and Grand Master [Dengyo](#) of Japan, who are the three sages of Buddhism." (p. 142)

If Nichiren Shonin is included in this number, all of these teachers are known collectively as the "four masters in three lands," who comprise the outer or historical transmission as opposed to the inner or spiritual one from the Eternal Shakyamuni Buddha to [Bodhisattva Superior Practice](#) who appeared in the Latter Age as [Nichiren Shonin](#). [Shakyamuni Buddha](#) already appears at the top of the Omandala and it is he who originally transmits the Lotus Sutra and [Namu Myoho Renge Kyo](#). [Nagarjuna](#) is added to the lineage chart because according to the [T'ien-t'ai school](#) he is one of the twenty-four patriarchs of Buddhism in India after Shakyamuni, and the honorary first patriarch of T'ien-t'ai Buddhism. The teachings attributed to him also contain praise for the Lotus Sutra and Nichiren stated that while he knew the truth of the Lotus Sutra in his heart he did not teach it to others because the time was not yet ripe. Chih-i, the Grand Master T'ien-tai, appears on the list as the founder of the T'ien-t'ai school and the one who proclaimed the true stature and meaning of the Lotus Sutra in China during the Age of Semblance Dharma. [Chan-jan](#), the Great Master Miao-lo, appears on the chart as the ninth century T'ien-t'ai patriarch who revitalized the T'ien-t'ai school and wrote authoritative commentaries on the works of Chih-i. Next, Saicho, or Grand Master Dengyo, appears as the founder of the Tendai school in Japan. Nichiren's name appears, both in his capacity as the inheritor of the historical T'ien-t'ai legacy, but more importantly as the practitioner of the Lotus Sutra and the envoy of the Eternal Shakyamuni Buddha in the Latter Age of Degeneration. Nichiren's name, in many ways, represents all of those who chant Odaimoku in the presence of the Gohonzon.

Namu Ryuju Bosatsu

Nagarjuna Bodhisattva ~ 2nd-3rd century CE

Little is known about the life of Nagarjuna. He was supposedly a brahmin from South India who converted to Buddhism and then to Mahayana Buddhism. Some sources say that he studied and later taught at the the Buddhist university Nalanda in what is now Bihar, India. He is also said to have recovered the Mahayana sutras, specifically the Prajnaparimita-sutras, from the nagas. Nagarjuna was the founder of the Madhyamika school of Mahayana Buddhism which emphasized the teaching of emptiness and a system of Middle Way dialectics which showed the untenability of holding substantialistic views.

Nagarjuna is considered the fourteenth patriarch after Shakyamuni Buddha according to a late 5th century Chinese work called A History of the Transmission of the Dharma Treasury. It was allegedly a translation from a Sanskrit original, but this have never been proven. In that writing, a lineage of Buddhist patriarchs is given beginning with Mahakashyapa continuing

with Ananda and ending with Aryasimha, the twenty-fourth patriarch. This list appears in the preface to Chih-i's *The Great Calming and Contemplation* (Jap. *Maka Shikan*) and became a part of the [T'ien-t'ai tradition](#). In this system, the lineage ends with Aryasimha. Later, this became the basis for the legendary [Zen](#) lineage of 28 Indian patriarchs which extended to four more Indian patriarchs of which Bodhidharma was the last. Most schools of East Asian Mahayana Buddhism try to trace their lineages back to [Nagarjuna](#) or at least to find precedents for their teachings and practices in the works attributed to him. His most important work is the *Mula Madhyamika-karika* (Jpn. *Chu Ron*) which is the main basis for the Madhyamikan teaching of emptiness and the Middle Way between the views of existence and non-existence. This work inspired Chih-i's teaching of the Three Truths of emptiness, provisionality, and the Middle Way. The *Mahaprajnaparamita-shastra* (Jpn. *Daichido Ron*) was also of great influence in T'ien-t'ai Buddhism. It is a commentary on the *Perfection of Wisdom Sutra* in 100,000 Lines and only the Kumarajiva translation is still extant. Most scholars believe that it may have been written by Kumarajiva rather than Nagarjuna. In any case, it is a work which comprehensively describes Mahayana Buddhist teachings and practices, and also contained passages in praise of the *Lotus Sutra* as the highest teaching of Shakyamuni Buddha.

Icon: Indian monk.

Namu Tendai Daishi Great Master T'ien-t'ai, aka Chih-i, aka Chih-che 538-597 CE

Chih-i was the real founder of [T'ien-t'ai Buddhism](#), but he is considered the third patriarch after his teacher Nan-yueh Hui-ssu (515-577) and his teacher's teacher Hui-wen. Some accounts make Nagarjuna the first patriarch, and Chih-i then becomes the fourth. In any case, Chih-i was ordained as a novice at the age of 18 after his parents died. He was fully ordained as a monk at age 20. From around 562 until 569 he lived at Mt. Ta-su studying with Hui-ssu (who would later leave to spend the rest of his life on his namesake Mt. Nan-yueh). There is a legend that when Chih-i met Hui-ssu, his teacher greeted him by saying that he had been waiting for him and that they had been together on Vulture Peak where they heard the *Lotus Sutra* from Shakyamuni Buddha himself. Hui-ssu was supposedly an earthly manifestation of [Avalokiteshvara Bodhisattva](#) and Chih-i was supposedly an earthly manifestation of [Medicine King Bodhisattva](#). Chih-i, in fact, is said to have attained enlightenment while reading chapter 23 of the *Lotus Sutra*, "The Previous Life of Medicine-King Bodhisattva." After studying with Hui-ssu, Chih-i moved to Chin-ling, the capital of the Ch'en dynasty. He spent eight years there at Wa-kuan-ssu temple. In 575 he moved again to Mt. T'ien-t'ai which would become his namesake and the name of the school of Buddhism that he founded. In 584 he was joined by Kuan-ting (561-632) who is also known as Chang-an after his birthplace. Kuan-ting is the actual compiler of the three major works of Chih-i, and he also wrote the introductions to them. In 585 he was persuaded to return to Chin-ling to lecture on the sutras. In 587 he delivered the lectures which would become the *Fa-hua wen-chu* ([Words and Phrases of the Lotus Sutra](#)).

In 589, Chih-i left Chin-ling for Lu-shan in order to avoid the invading forces of the Sui dynasty which was in the process of uniting all of China. In 591, however, he visited Prince Yang Kuang, who would become the first emperor of the Sui dynasty, and administered the bodhisattva precepts to him and gave him a Dharma name. In return, Prince Kuang bestowed the title Chih-che (Wise One) upon Chih-i. After that, Chih-i returned to his homeland, Chiang-ling. In 593 and 594 respectively, Chih-i delivered the lectures which would become the *Fa-hua hsuan-i* (*Profound Meaning of the Lotus Sutra*) and the *Mo-ho chih-kuan* ([Great Concentration and Insight](#)). In 595 he returned to Mt. T'ien-t'ai and passed away there in 597. Kuan-ting became his successor and the second patriarch of the [T'ien-t'ai school](#).

Chih-i's most important works are the Words and Phrases of the Lotus Sutra, the Profound Meaning of the Lotus Sutra, and the Great Concentration and Insight. His most important teachings include the three truths of the empty, the provisional, and the Middle Way; the "three thousand existences contained in single moment of thought"; the five flavors (or periods) of the Buddha's teaching; the eight teachings consisting of the four doctrinal teachings and the four methods of teaching; and his analysis of the Lotus Sutra into the theoretical section and the essential section. These teachings and many others gave T'ien-t'ai Buddhists the ability to make sense of the vast collection of Buddhist sutras and put them to practical use in the cultivation of meditation practice. In particular, the commentaries of Chih-i enabled T'ien-t'ai Buddhists and others to grasp the essential points and subtle teachings of the Lotus Sutra.

Icon: Chinese monk.

Namu Myoraku Daishi
Great Master Miao-lo,
aka Chan-jan, aka Ching-hsi 711-782 CE

Chan-jan was the sixth patriarch of T'ien-t'ai Buddhism (if Chih-i is counted as the first, ninth if Nagarjuna is counted as the first). His birthplace was Ching-hsi, and he is sometimes given that name as well. He is named Miao-lo after the Miao-lo-ssu temple where he lived. He began to study Buddhism at the age of 20 under the fifth T'ien-t'ai patriarch, Hsuan-lang (673-754) but did not become a monk until he was 38. In his day, the T'ien-t'ai school had become moribund and was overshadowed by newer and more vital schools like Ch'an, Hua-yen, and the Consciousness Only teachings of the great traveler and translator Hsuang-tsang (602-664). Chan-jan revitalized the [T'ien-t'ai school](#), refuted the claims of the rival schools, and wrote definitive commentaries on each of the three major works of Chih-i. Those commentaries are called: Annotations on the Words and Phrases of the Lotus Sutra, Commentary on the Profound Meaning of the Lotus Sutra, and Annotations on the Great Concentration and Insight.

Icon: Chinese monk.

Namu Dengyo Daishi
Great Master Dengyo, aka Saicho 767-822 CE

Saicho was the founder of the Japanese Tendai school. He was ordained at the age of 19 in 785 and immediately he retreated to Mt. Hiei. There he spent his time meditating, reciting and copying sutras, and studying the writing of Chih-i. In 804 he was sent by the Imperial court to China along with his disciple and translator Gishin (781-833), and there he was able to spend nine months studying [T'ien-t'ai Buddhism](#) with Tao-sui, the seventh patriarch of the T'ien-t'ai school, and Hsing-man, who was also a direct disciple of Chan-jan. Some of that time was spent on Mt. Hiei itself. Saicho also received the bodhisattva precepts of the Brahma Net Sutra from Tao-sui, some limited training in [esoteric Buddhism](#), and a transmission in the Ox Head school of [Ch'an Buddhism](#). He returned to Japan in 805 and set up two study tracks on Mt. Hiei - one for the practice of esoteric Buddhism and one for the practice of meditation. From 809 until 816, Saicho and Kukai exchanged teachings and assistance. But the relationship broke down when Kukai demanded that Saicho become his disciple if he wanted

to study esoteric Buddhism in depth, and later when one of Saicho's disciples refused to return to Mt. Hiei because he preferred to study [Shingon Buddhism](#) under Kukai. Saicho is also renowned for the debate by way of letters and treatises that he conducted with the Hosso priest Tokuitsu beginning in 817. Saicho argued for the universality of the buddha-nature against the Hosso theory that people have different inherent natures, and that only some can attain buddhahood while others may not be able to attain enlightenment of any kind.

This debate only ended with Saicho's death. Starting in 818, Saicho began lobbying the Imperial court for the establishment of a Mahayana precept platform (kaidan) on Mt. Hiei based upon the Mahayana precepts of the Brahma Net Sutra. Permission was only granted a week after his death. Saicho died in 822. Gishin became his successor and the second patriarch of the Japanese Tendai school. In 823, the Emperor Saga renamed the temple on Mt. Hiei Enryakuji. In 866, the Emperor Seiwa bestowed the name Dengyo Daishi upon Saicho. This was the first time an emperor ever awarded the title Daishi (Great Master).

Icon: Japanese monk.

Nichiren (1222-1282 CE)

[Nichiren Shonin](#) is the founder of Nichiren Buddhism. He began to publicly declare and teach the chanting of [Namu Myoho Renge Kyo](#) on April 28, 1253 after many years of study and contemplation. His strongly worded critiques of those Buddhists who neglected or misrepresented the Lotus Sutra earned him the enmity of both the Buddhist establishment and the shogunate who patronized them. He suffered four major and several minor persecutions at their hands, but Nichiren never relented because he knew that it was the Lotus Sutra which could awaken people to the possibility of attaining buddhahood and seeing that this world itself is the pure land of the Eternal Shakyamuni Buddha. It was during his exile on Sado Island on April 25, 1273 that Nichiren wrote the Kanjin Honzon Sho which described the form the Omandala should take. On July 8 of that same year he inscribed the Omandala for the first time. The Shutei Mandala was inscribed in March of 1280, and it is the mandala that Nichiren chanted to before he passed away at the home of Munenaka Ikegami on October 13, 1282.

Nichiren's self-evaluation can be found throughout his writings. In the *Kembutsu Mirai-ki* (Testimony to the Prediction of the Buddha) he states that he is a practitioner of the Lotus Sutra (Hoke-kyo no gyoja). This means that he is the one who practices the Lotus Sutra just as it preaches and who experiences and thereby fulfills the predictions of the Buddha for the Latter Age of the Dharma found in the Lotus Sutra. Furthermore he states that he is an ordinary person at the second of the T'ien-t'ai's six stages of practice whereby one attains buddhahood. That stage is called "notional understanding" (myoji-soku) because it involves hears the Wonderful Dharma for the first time and takes faith in it. Nichiren equates this with the first of the five stages of practice to be undertaken after the Buddha's passing which is the stage of rejoicing at hearing the sutra. So on one level, Nichiren's sees himself as on the same level as all others who are hearing the Lotus Sutra and taking faith in it in the Latter Age of the Dharma. In the *Kaimoku-sho* (Open Your Eyes to the Lotus Teaching), Nichiren even states that he himself must have slandered the Lotus Sutra and persecuted its practitioners in his past lives, and that he was now making recompense for his sins in undergoing various persecutions for the sake of the Lotus Sutra in his present life. This would be the position of many of those who initially opposed him and then converted, or who were following him and also wondering why they had to undergo such hardships. So in many ways, Nichiren saw himself as the "every man" in the Latter Age of Degeneration.

After the Sado Exile, however, Nichiren also began to consider himself the appearance of Bodhisattva Superior Practice insofar as he was fulfilling the role of the Buddha's messenger

in the Latter Age of the Dharma. Nichiren believed that in chapter 21, Shakyamuni Buddha specifically commissioned Bodhisattva Superior Practice and the Bodhisattvas of the Earth to spread the Odaimoku, the essential practice of the Lotus Sutra, in the Latter Age. Since no one else had appeared to do that, Nichiren concluded that he was either Bodhisattva Superior Practices' forerunner or perhaps the bodhisattva himself. In Yorimoto's Letter of Explanation, Nichiren writes in the persona of his own disciple Shijo Kingo who is trying to explain his faith in the Lotus Sutra and Nichiren's teachings to his feudal lord. In that letter, Nichiren says of himself: "...if the teaching in the sutra is correct, Nichiren Shonin is a reincarnation of Bodhisattva Visistacaritra (Superior-Practice), a practitioner of the Lotus Sutra and a direct disciple of the Original and Eternal Sakyamuni Buddha (who attained Buddhahood in the remotest past, according to the essential part of the Lotus Sutra). Nichiren Shonin is a great leading master in the beginning of the fifth 500-year period after the Buddha's extinction." (The Shimoyama Letter, p. 184)

More often, however, Nichiren simply suggests the relationship to Bodhisattva Superior Practice and goes on to extend the relationship to the Bodhisattvas of the Earth to all those who practice Odaimoku. The Shoho jisso-sho (True Aspect of All Phenomena), provides a very good example of this: "Nichiren alone took the lead in carrying out the task of the Bodhisattvas of the Earth. He may even be one of them. If Nichiren is to be counted among the Bodhisattvas of the Earth, then so must his disciples and lay supporters." (p. 385) Later in the same writing he says, "If you are of the same mind as Nichiren, you must be a Bodhisattva of the Earth, there is not the slightest doubt that you have been a disciple of Shakyamuni Buddha from the remotest past." (p. 385)

So Nichiren thought of himself as an ordinary person who was fulfilling the mission of Bodhisattva Superior Practice for the Latter Age, and as Bodhisattva Superior Practice appearing to demonstrate how ordinary people can uphold the Lotus Sutra in the Latter Age. His position on the mandala is indicative of the position of all of us who stand before the Eternal Shakyamuni Buddha and take faith in the Wonderful Dharma thereby taking part in the Ceremony in the Air.

In addition, Nichiren also thought of himself as having received two transmissions - an outer or historical one, and an inner or spiritual one. The outer one is referred to at the end of the Kembutsu Mirai-ki where he states: "I, Nichiren, of Awa Province, graciously received the teaching of the Lotus Sutra from three masters (Sakyamuni Buddha, T'ien-t'ai and Dengyo) and spread it in the Latter Age of Degeneration. Therefore, I add myself to the three masters, calling ourselves "four masters in three lands."" (Writings of Nichiren Shonin, p.178) This is the line of transmission that runs from the historical Shakyamuni Buddha, to the Madhyamika teachings of Nagarjuna, through the T'ien-t'ai teachings of Chih-i, Miao-lo, and Saicho, and finally to Nichiren Shonin who at first acted as a reformer who was trying to restore the authentic teachings of the historical [T'ien-t'ai school](#). Nichiren's debt to this historical transmission of those who taught and transmitted the Lotus Sutra down through the ages is indicated by the "lineage chart" at the bottom of the mandala and it is perhaps significant that Nichiren's name is amongst them.

But there is also the inner one which is the direct transmission of the Wonderful Dharma from the Eternal and Original Shakyamuni Buddha to his original disciples, the Bodhisattvas of the Earth, in chapter 21 of the Lotus Sutra. In Kanjin Honzon-sho (A Treatise Revealing the Spiritual Contemplation and the Most Venerable One) Nichiren writes:

"The manifestation of the ten divine powers in the twenty-first chapter on the 'Divine Powers' is for the sake of transmitting the five characters of myo, ho, ren, ge, and kyo to the four bodhisattvas Superior Practice, Limitless Practice, Pure Practice, and Steadily Established Practice, representing the host of bodhisattvas who had sprung from underground." (p. 159) Later on in the same work he says, "Then for the first time those bodhisattvas from underground appear in this world attempting to encourage ignorant people to take the five characters of myo, ho, ren, ge, and kyo, the excellent medicine of the Latter Age." (p. 162) He also says, "After all, the task of establishing the true honzon was reserved for the bodhisattvas from underground who had been entrusted to propagate the Lotus Sutra in the

Latter Age." (p. 163)

Since Nichiren is the one who first propagated the Odaimoku and established the true honzon, one must conclude that Nichiren believed that he was able to do so because in his true identity as Bodhisattva Superior Practice the Eternal Shakyamuni Buddha had directly transmitted the teachings to him so that he could act as the Buddha's messenger in the Latter Age. In this respect, Nichiren transcended the historical [T'ien-t'ai school](#) insofar as he was teaching what was reserved for the [Bodhisattvas of the Earth](#) in the Latter Age of the Dharma. In this sense, Nichiren is the first direct receiver and transmitter of Namu Myoho Renge Kyo to appear in the Latter Age, and it is perhaps significant that Nichiren's name is directly below the [Odaimoku](#) where it is in a position to directly receive and proclaim it.

Icon: Nichiren either sitting or standing with the rolls of the Lotus Sutra in hand and perhaps his juzu in another.

**This Great Mandala was revealed for the first time
in the world of Jambudvipa 2,220 odd years after
the extinction of the Buddha .**

March, the third year of Koan (1280)

Kami

The Shinto Deities

A Popular Dictionary of Shinto defines the kami as follows:

"Kami may refer to the divine, sacred, spiritual and numinous quality or energy of places, and things, deities of imperial and local mythology, spirits of nature and place, divinised heroes, ancestors, rulers, and statesman." (p. 84)

In Japan, a theory called honji-suijaku was created in order to explain the relationship between the kami of Shinto, and the buddhas and bodhisattvas of Buddhism. The term means "root essence and trace manifestation" and it was based on the Tendai teaching that the historical Buddha of the first half of the Lotus Sutra was the trace manifestation of the Eternal Buddha of the second half of the Lotus Sutra. The honji-suijaku theory was that the Shinto kami were actually temporary manifestations of the buddhas and bodhisattvas. In Foundations of Japanese Buddhism (Vol. II), Nichiren's relationship to the kami is summarized:

"Nichiren was confronted with the same problem all Kamakura leaders faced in respect to the role of the native gods. Like the founders of other movements, he instinctively identified the kami with the land of Japan itself and was keenly aware of the importance of the gods and folk beliefs to the masses, whom he sought to influence. In order to explain the role of the gods within his teachings, Nichiren used the honji-suijaku (true-nature-manifestation) theory. He considered every Shinto god commencing with the Sun Goddess to be a sui-jaku (manifestation) of the Eternal Shakyamuni of the Lotus Sutra and he also believed that the gods had an obligation to protect the followers of the Lotus, as well to punish their enemies. Faced with what he considered to be so many strange heresies dominating the land, Nichiren could merely conclude that the gods had abandoned the nation and returned to their heavenly abodes." (pp.167-168)

"Nichiren's attitude toward the native gods tended to be quite ambivalent. On Sado Island, observers who watched him cry out on a mountain top to the sun and moon, believed he had gone mad, but this was Nichiren's way of communing with the gods, imploring them to fulfill their obligation, and strike down the enemies of the Lotus and end the heresies prevailing throughout the land. He also scolded them for neglect of their duties. Thus he wavered between hostility when he considered them derelict, to the certain belief that they hovered above him and protected him against evil." (p. 168)

[Nichiren](#) also may have felt that the Shinto kami were also local gods and therefore not as important as the more powerful Vedic devas who had been universalized through Buddhism. In The Actions of the Votary of the Lotus Sutra, a writing attributed to Nichiren, the Shinto kami are compared to the [Vedic devas](#), and both kami and devas are said to be servants and protectors of the votary of the Lotus Sutra:

"Although I myself may be insignificant, I propagate the Lotus Sutra and therefore am the envoy of [Shakyamuni Buddha](#). The Sun Goddess and Great Bodhisattva Hachiman, who are insignificant, are treated with great respect in this country, but they are only petty gods as compared with [Brahma](#), [Shakra](#), the , and the [four heavenly kings](#)... As I am the envoy of [Shakyamuni Buddha](#), the lord of the teachings, the Sun Goddess and Great Bodhisattva Hachiman should bow their heads before me, press their palms together, and prostrate themselves. The votary of the Lotus Sutra is attended by Brahma and Shakra on either side, and the gods of the sun and moon light his path before and behind." (pp.772-773)

Tensho Daijin

This deity is the Shinto sun goddess otherwise known as Amaterasu Omikami. A Dictionary of Buddhist Terms and Concepts relates the following information about her:

"The Sun Goddess in Japanese mythology, who was later adopted as a protective god in Buddhism. According to the oldest extant histories, the Kojiki (Record of Ancient Matters) and the Nihon Shoki (Chronicles of Japan), she was the chief deity and also the progenitor of the imperial family. In many of his writings, Nichiren Daishonin views Tensho Daijin as a personification of the workings which protect the prosperity of those people who have faith in the True Law." (p. 438)

Dr. Barbara Mori of the California Polytechnic State University gives the following account of the story about Amaterasu Omikami according to the ancient Japanese myths:

"A long, long time ago, there was the female deity known as Amaterasu. One account says she was born from the god Izanagi when he used water to purify his left eye after a visit to the nether world. Another says she was born after intercourse between Izanagi and Izanami (Nihon Shoki 720). She was the sun goddess and assigned to rule the High Celestial Plain (Takamagahara). Later she sent her grandson, Ninigi no Mikoto, to pacify the Japanese islands, having given him the sacred mirror, sword and jewels that became the Imperial Regalia. His great-grandson became the first Emperor Jimmu. She had a beautiful garden in heaven. When she was around, birds sang merrily and flowers bloomed happily. She had a younger brother, Susanoo, who was a storm deity and very mischievous.

"One day Susanoo looked around his sister's garden, and finding no one around, had a bad idea to show off what he could do. He blew strong winds and scattered Amaterasu's beautiful flowers all over the area. Having seen her garden totally ruined by his misdeeds, Amaterasu was deeply saddened, and hid herself in a cave behind a thick, heavy rock door. The whole world became completely dark and very cold. Days and weeks passed without sun, and everybody became sick and depressed. One day a female deity said, "I cannot stand this anymore. I will dance to cheer you all." So she started dancing a lewd dance. Then musicians started playing enticing music with drums and instruments. The dance and the music were so outrageous that everyone began laughing out loud. It turned out to be a big party in the darkness.

"Meanwhile, behind the rock door in the cave, Amaterasu heard the strange noises outside and wondered what they were. She approached the door, and found that the noise was music. She felt that something interesting must be going on outside, so she came even closer to the door. Outside, the strongest deity was awaiting for that moment. As soon as he saw the first line of light coming through the rock door, he pulled on the door with his full strength. Amaterasu came out and shined again and order was restored. This was the beginning of the country of Japan."

Nichiren apparently felt that it was very significant that there was a connection between his home in Awa where he first began to propagate the [Odaimoku](#) and an important shrine of Amaterasu Omikami. In the letter Reply to Niiama he states:

"Though it is a remote place, Tojo Village in Awa Province is like the center of Japan because the Sun Goddess resides there. Though in ancient times she lived in Ise Province, when the emperors came to have deep faith in Hachiman and the Kamo shrines, and neglected the Sun Goddess, she became enraged. At that time, Minamoto no Yoritomo, the general of the right, wrote a pledge and ordered Aoka no Kodayu to enshrine her in the outer shrine of Ise. Perhaps because Yoritomo fulfilled the goddess's wish, he became the shogun who ruled all of Japan. This man then decided on Tojo District as the residence of the Sun Goddess. That may be why this goddess no longer lives in Ise but in Tojo District in Awa Province...Out of all the places in the entire land of Jambudvīpa, Nichiren began to propagate this correct teaching in

Tojo District, in Awa Province in Japan." (p. 468)

In *The Swords of Good and Evil* which is attributed to Nichiren, is the following statement:

"Of all the many places in Japan, Nichiren was born in the province of Awa. It is said that the Sun Goddess first dwelt in this province, where she began exploring the land of Japan. An estate exists there dedicated to the goddess, who is the compassionate father and mother to all living beings in this country. Therefore, this province must be of great significance. What karma from the past caused [Nichiren](#) to be born in this same province?" (p. 452)

Icon: A Japanese noblewoman or nun.

Hachiman Daibosatsu

This Shinto deity presides over archery, agriculture, and other important parts of Japanese life. A *Dictionary of Buddhist Terms and Concepts* relates the following information about him:

"One of the main deities in Japanese mythology, along with Tensho Daijin (Sun Goddess). There are several views concerning the question of how he came to be worshipped. According to one explanation, in the reign of the twenty-ninth emperor, Kimmei, the god Hachiman appeared as a smith in Usa, Kyushu, the southern part of Japan, and declared that in a past life he had been Emperor Ojin, the fifteenth emperor of Japan. His aid was sought after in his capacity as the god of smiths when the great image of Vairochana was erected at Todai-ji temple in Nara, and from that time on, Hachiman came to be more and more closely associated with Buddhism. Early in the Heian period (794-1185), the imperial court named him Great Bodhisattva (Jap daibosatsu), an early example of the fusion of Buddhist and Shinto elements. Around the mid-ninth century Hachiman was revered as a protector of the capital, and later, with the rise of the samurai class, he was particularly venerated by the Minamoto clan. In the latter part of the twelfth century, Minamoto no Yoritomo, the founder of the Kamakura shogunate, built a Hachiman shrine at Tsurugaoka in Kamakura, and, with the spread of the samurai government, the worship of Hachiman as a protective deity of the villages became a predominant throughout Japan. In his writings, Nichiren Daishonin views Hachiman as a personification of the function which promotes the agricultural fertility of a land whose inhabitants embrace the Law." (p. 150)

In a letter called *The Great Bodhisattva Hachiman* which is attributed to Nichiren, the Kamakuran belief that Hachiman is a manifestation of Amitabha Buddha is denied and instead Hachiman is explicitly identified as a manifestation of the Eternal Shakyamuni Buddha. In fact, because the Japanese people insisted on identifying him with Amitabha Buddha, he burned down his shrine in Kamakura and returned to the heavens. The letter also refers to the legendary early 9th century oracle in which Hachiman is reputed to have vowed to protect the reign of one hundred emperors. The fall of the emperors to the bakufu (military government) seemed to have invalidated that oracle. However, if Hachiman was a manifestation of the Eternal Shakyamuni Buddha, then he was under no obligation to protect sovereigns who turned their backs on the Lotus Sutra and that is why Hachiman withdrew his protection from the emperors and bestowed it upon the shoguns instead. The assumption is that Hachiman only protects those with integrity who uphold the truth. The letter states:

"On considering this, we can see that, because persons who put their faith in the Lotus Sutra are following an honest doctrine, Shakyamuni Buddha himself will protect them. How then could it happen that Great Bodhisattva Hachiman, who is his manifestation, would fail to protect them?" (p.1082)

Nichiren also reportedly berated Hachiman at the Hachiman shrine in Kamakura just before

the attempt to execute him at Tatsunokuchi. This incident is recounted in the writing called *The Actions of the Votary of the Lotus Sutra* and Nichiren's scolding illustrates his attitude towards Hachiman and the other gods:

"That night of the twelfth, I was placed under the custody of the lord of the province of Musashi and around midnight was taken out of Kamakura to be executed. As we set out on Wakamiya Avenue, I looked at the crowd of warriors surrounding me and said, 'Don't make a fuss. I won't cause any trouble. I merely wish to say my last words to Great Bodhisattva Hachiman.' I got down from my horse and called out in a loud voice, 'Great Bodhisattva Hachiman, are you truly a god? When Wake no Kiyomaro was about to be beheaded, you appeared as a moon ten feet wide. When the Great Teacher Dengyo lectured on the Lotus Sutra, you bestowed upon him a purple surplice as an offering. Now I, Nichiren, am the foremost votary of the Lotus Sutra in all of Japan, and am entirely without guilt. I have expounded the doctrine to save all the people of Japan from falling into the great citadel of the hell of incessant suffering for slandering the Lotus Sutra. Moreover, if the forces of the great Mongol empire attack this country, can even the Sun Goddess and Great Bodhisattva Hachiman remain safe and unharmed? When Shakyamuni Buddha expounded the Lotus Sutra, Many Treasures Buddha and the Buddhas and bodhisattvas of the ten directions gathered, shining like so many suns and moons, stars and mirrors. In the presence of the countless heavenly gods as well as the benevolent deities and sages of India, China, and Japan, Shakyamuni Buddha urged each one to submit a written pledge to protect the votary of the Lotus Sutra at all times. Each and every one of the gods made this pledge. I should not have to remind you. Why do you not appear at once to fulfill your solemn oath?' Finally I called out: 'If I am executed tonight and go to the pure land of Eagle Peak, I will dare to report to Shakyamuni Buddha, the lord of the teachings, that the Sun Goddess and Great Bodhisattva Hachiman are the deities who have broken their oath to him. If you feel this will go hard with you, you had better do something about it right away!' Then I remounted my horse." (pp. 766-767)

Icon: A Japanese samurai with bow and arrows or a monk with a beggar's staff (a staff with iron rings at the top).