The Gohonzon
Senchu Murano

NICHIREN SHU
OVERSEAS PROPAGATION
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The Gohonzon

Senchu Murano

1. The Analysis of the word Gohonzon

Go is an honorific prefix that can be dispensed with. Hon means, “root, fundamental, original, primary, or supreme.” Son or zon means, “honorable or venerable.” Thus honzon means, “the Most Venerable One,” or “the object of worship.” However, the term “the object of worship” is too apathetic and emotionless an expression to apply to the Gohonzon, which we worship as the Most Venerable One in the world.

2. The Gohonzon of Nichiren Buddhism

In Nichiren Buddhism the Original, Eternal Buddha is in One with the Historical Sakyamuni Buddha. This synthesis represents the Gohonzon of Nichiren Buddhism.

Sakyamuni Buddha became the Buddha in the remotest past. There was no Buddha before him. He was the first Buddha, the Original Buddha. All the other Buddhas in the

ご本尊

村野宣忠

訳 及川玄一

1. ご本尊という言葉の解説

この小冊子では「ご本尊」についてお話しします。「ご本尊」は、信仰または礼拝の対象を表す言葉として使われます。「Gohonzon」の「go」（ご）という語は敬称として言葉の頭につける語で、かならずしも必要な言葉ではありません。「hon」（本）には、「根っこ」、「根本の」、「最初の」、「無上」の等の意味があります。「son」（尊）は「尊さ」、「尊敬」を表します。「本尊」（本尊）という単語を英語に訳すと「最も尊きもの」（the most venerable one）、または「礼拝の対象物」（the object of worship）となります。これらの言葉では私たちが「世界で最も尊きもの」として礼拝するご本尊を表すする言葉としてはあまりにも物理的、宗教的操縦に欠けるので、「the most venerable one」（最も尊きもの、すなわち本尊）と訳すのが相応しく思います。

2. 日蓮宗のご本尊

日蓮宗のご本尊は久遠本仏の釈迦牟尼仏です。日蓮宗では久遠の本仏釈迦牟尼仏と歴史上の釈迦牟尼仏は同じ仏と考えます。釈迦牟尼仏は遠か昔に仏となりました。それ以前に仏はいません。釈迦牟尼仏はいちばんはじめの仏、本仏（Original Buddha）で、過去、現在、未来に現れるその他全ての仏は本仏の分身仏です。仏は「法華経」（村野訳「英訳法華経」 242 - 243p）
past, present and future are his emanations. He says in the 
Lotus Sutra (Murano’s Lotus Sutra, pp. 242-243), “The 
number of kalpas which elapsed since I became the Buddha 
is so long... During this time I have given various names to 
myself... I showed my replicas in some sutras, and my 
transformations in other sutras."

The Historical Sakyamuni Buddha is no other than the 
Original Buddha. He says in the Lotus Sutra (ibid., p.241), 
“The gods, men and asura in the world think that I left the 
palace of the Sakyas, sat at the place of enlightenment not 
far from the City of Gaya, and attained Anuttara-samyak-
sambodhi forty and some years ago. To tell the truth, it is 
many... billions of kalpas since I became the Buddha.”

The Original Buddha is named Sakyamuni because the 
Historical Buddha had no name other than Sakyamuni.

The Original Sakyamuni Buddha is eternal. He says in 
the Lotus Sutra (p. 246), “I shall never pass away. I always 
live here and expound the Dharma.”

He remains eternal to save us. The definition of the 
Buddha as eternal is more preferable to us who seek his sal-
vation.

3. The Statue of the Eternal Sakyamuni Buddha

One may worship a statue of Sakyamuni Buddha, 
assuming it is that of the Eternal Sakyamuni Buddha. 
Nichiren always carried a small statue of the Buddha with 
him, and worshipped it as the Original and Eternal 
Sakyamuni Buddha. But how can one distinguish the statue 
of the Eternal Sakyamuni Buddha from that worshipped by

の中で、「私が仏となってより経た年月はとても長く、私はその 
間に多くの名前を自身に与えたり、分身仏をいくつかの経に表 
したり、その変化した姿をいくつかの経文に示したりしました」 
とおっしゃいました。

歴史上の釈迦牟尼仏こそ本仏にほかなりません。『法華経』 
(241p) において仏は、「世の神、人、阿修羅は、四十数年前私 
が釈迦族の宮殿を出してガヤの町からそう遠くない所で悟りの座 
につき阿耨多羅三藐三菩提を得たと思っているが、真実を言え 
ば、私が仏になってから何十億劫もの年月が経っているのです」 
と述べられています。

本仏は歴史上の仏が釈迦牟尼という名前以外に名前を持って 
いなかったため釈迦牟尼仏と名付けられたのです。

本仏釈尊は不滅の存在です。『法華経』(246p) において仏は、 
「私はけっして滅しない、常にここに住み、法を説きます」と 
言われました。

仏は我々を救済するために常に存在するのです。仏の救いを 
求める私たちには久遠本仏よりも常住の仏と定義づけられるほ 
うがより望ましくあります。

3. 久遠本仏の釈尊像

ここに一体の釈尊像があるとします。私たちはそれを久遠本 
仏と見做して礼拝することができます。日蓮聖人はいつも一体 
の小さな釈迦像を肌身離さず携帯され、それを久遠の本仏とし 
て礼拝しておられました。しかし、釈尊のオリジナリティや 
永遠性を知らない人や、久遠実成であるか否か等を問題にし 
ない人が、その違いを見分けることができるでしょうか。久遠
those who do not know or care for the originality and eternity of Sakyamuni Buddha? Something must be done to differentiate the statue of the Eternal Sakyamuni Buddha. Nichiren sometimes recommended a set of statues: Sakyamuni Buddha accompanied by the Four Bodhisattvas of Jogyo, Muhengyo, Jogyo (different from the first mentioned Jogyo in Sanskrit and kanji) and Anyuygo, who are, according to the Lotus Sutra, the leading disciples of the Original Sakyamuni Buddha. Making a set of statues was not a new suggestion. Many other sects had already established various sets of statues for worship. Confusion and complicacies obscured sect difference and endangered the supremacy of the Original and Eternal Sakyamuni Buddha. Nichiren thought that the most perfect way of representing the Original and Eternal Sakyamuni Buddha is to adopt the Daimoku as the symbol of the Pure World of the Original Buddha, that is, of the Purified Saha World.

4. The Daimoku

Daimoku or Odaimoku is now adopted as an English word. O is an honorific prefix. Daimoku means “title.” It stands for Namu Myoho Renge Kyo. Namu comes from the Sanskrit namas, meaning “honor to.” It was translated into Chinese as kinyo, which means, “I devote myself to.” In Japanese, it is treated in most cases as an honorific prefix.

Myoho Renge Kyo is the title of a Chinese version of the Saddharma-pundarika-sutra. Saddharma means the “True Dharma” or “Wonderful Dharma.” Pundarika is a white lotus. Kyo means “sutra.” Myoho Renge Kyo can be short-
ened to Hokekyo (Hokkekyo by Nara sects), Myohokekyo, Myohokke or Hokke. Myoho Renge Kyo is translated into English as the “Sutra of the Lotus Flower of the Wonderful Dharma.” It can be shortened to the Lotus Sutra.

When used as the chanting formula, Myoho Renge Kyo ceases to be a mere title of a sutra, and stands for the Wonderful Dharma itself. When treated as the Dharma itself, Myoho Renge Kyo should not be contracted or translated into any other language.

5. The Fantasy of the Lotus Sutra

The Pure World of the Original and Eternal Sakyamuni Buddha is a fantasy of the Lotus Sutra. A fantasy may not be real, but it sometimes portrays the truth more eloquently than reality. That is why Shakespeare’s A Midsummer Night’s Dream or Miyazawa Kenji’s Milky Way Railroad Train At Night is immortal.

The fantastic narration of the Lotus Sutra begins with the story of Prabhutaratna (Many-Treasures, Taho) Buddha, as follows:

There lived a Buddha called Taho many kalpas ago in a world called Treasure-Pure, which was located far to the east of the Saha World. Taho Buddha knew the Wonderful Dharma, but did not expound it by himself because he thought that the Wonderful Dharma should be expounded by a Buddha who would emanate from himself as many
Replica-Buddhas as there are worlds in the universe, dispatch them to those worlds, and then expound the Wonderful Dharma in a sutra called the *Lotus Sutra*. Taho Buddha decided to wait for the advent of such a Buddha, and to approve the truthfulness of the *Lotus Sutra* expounded by that Buddha.

Taho Buddha requested his disciples to build a stupa, and to put his body in it after he passes away. His disciples made a stupa as they were instructed. After his Parinirvana, they positioned his body into a sitting posture of meditation, put it in the stupa, and shut the door.

A Buddha can see, hear, speak, and even move after his Parinirvana. The only thing a past Buddha cannot do is to expound the Dharma. He must be satisfied with hearing the Dharma expounded by a present Buddha.

Taho Buddha had been watching all the corners of the universe for many kalpas until he finally found a Buddha doing what He had wished to see. He saw Sakyamuni Buddha of the Saha World, which was located far to the west of his world, issue many replicas from himself, dispatch them to all the worlds of the universe, and then expound the *Lotus Sutra*. Having rejoiced at seeing all this, Taho Buddha prepared himself for the journey to the Saha World. He made his stupa move. It flew through the skies over many worlds, and reached the sky below the Saha World. Then the stupa rose, passed the Saha World from underneath, and floated in the sky above Mt. Sacred Eagle. Taho Buddha turned the stupa toward Sakyamuni, and praised him from within the stupa.

仏によりいずれ説かれると考えられたからです。それらの分身仏は宇宙のあらゆる国へ派遣され、『法華経』と呼ばれる経によって法を広めます。多宝仏は分身仏を従える仏の出現を待ち、その仏により『法華経』が説かれたとき、その法が真実であることを証明する役目を果たそうと決意されていたのです。

多宝仏は弟子たちに、自分の中には、塔を建立し、その中に自分の体を安置するように指示されました。多宝仏の死後、弟子たちはその言い付けを守り、塔を建立し、多宝仏の姿を坐禅を組んだ姿に整え、塔の中を安置し、扉を閉めました。

しかし、入滅していながらも多宝仏には見ること、聞くこと、話すこと、動くこと、何もかもが可能でありました。唯一でないことは法を説くこと、ただそれだけでです。それゆえに、多宝仏にとって釈迦牟尼仏が法を説くのを聞くことは、計り知れない喜びでありました。

多宝仏はその望みを叶えてくれる仏を見つけるために何劫も長い間、宇宙のあらゆる方面へ目を配っておられました。そして、ついにはうかがった娑婆世界に『法華経』を説き広めるために西から数数の分身仏を放ち、宇宙の全ての国々に分身仏を派遣している釈迦牟尼仏を見つけられたのです。この光景を喜びをもって見つめながら、多宝仏は娑婆世界へと旅立つ準備を始められました。多宝仏は塔を動かし、いくつかの世界を通り抜けて、娑婆世界の空へと通り着かされました。多宝仏は塔を釈迦牟尼仏の方へ向け、その中から釈迦牟尼仏を称讃されました。

この光景を目の当たりにしたその場の衆人は驚き、大衆を代表して大衆説薩仏が釈迦牟尼仏に尋ねました、「塔の中におられるのはどなたですか？」。「多宝仏です」、釈迦牟尼仏は答えられていました。大衆説薩仏はみなが今到着された仏のお顔を拝見できるように、釈迦牟尼仏にその扉を開けてくれるよう頼みました。し
The congregation was astonished to see all this. Representing the congregation, Daigoyosetsu Bodhisattva asked Sakyamuni, “Who is in the stupa?” Sakyamuni answered, “Taho Buddha is there.” Daigoyosetsu begged Sakyamuni to open the door of the stupa so that all the congregation could see the newly arrived Buddha. But Sakyamuni refused his appeal, saying that Taho Buddha would never allow anyone to open the door of his stupa unless an expounder of the *Lotus Sutra* collects his Replica-Buddhas from the worlds of the ten quarters. Daigoyosetsu begged Sakyamuni to collect them.

Sakyamuni Buddha consented to his appeal. He issued a ray of light from his forehead as a sign to call them forth. Acknowledging this light, the Buddhas of the worlds of the ten quarters returned to their home world, and assembled on Mt. Sacred Eagle. With this Sakyamuni Buddha hovered, and opened the door of the stupa. Taho Buddha moved to the left to make some space for Sakyamuni to sit, and asked him to join him. Sakyamuni entered the stupa and sat on the right of Taho Buddha.

Seeing the two Buddhas sitting side by side in the stupa hanging in the sky, the congregation wished to be near the two Buddhas. Reading the minds of the congregation, Sakyamuni raised them up to the sky below the stupa.

Thereupon Sakyamuni Buddha announced that he would transmit the *Lotus Sutra* to someone. Hearing this, many Bodhisattvas begged Sakyamuni to transmit it to them. But he refused their appeal, saying, “I meant to say that I would transmit this sutra to someone other than you. You are not
needed. I have chosen the ones to whom I will transmit this sutra.”

When he said this, innumerable Bodhisattvas sprang up from the four corners of the Saha World. The four army-like divisions of Bodhisattvas were headed by one or another of the Four Bodhisattvas: Visisatcaritra (Jogyo), Anantacaritra (Muhengyo), Visuddhacaritra (Jogyo) and Spratisthitacaritra (Anryugyo). All the Bodhisattvas from underground rose to the sky, and greeted Sakyamuni Buddha with the disciple-to-master courtesy, saying, “We are very glad to see you again. Are you in good health?” Sakyamuni said to them, “I am very glad to see that you rejoice at seeing me again.”

The congregation was surprised to see the newcomers from underground greeting Sakyamuni as respectfully and as courteously as if they were the disciples of Sakyamuni Buddha.

Representing the congregation, Maitreya Bodhisattva asked Sakyamuni, saying, “Who are they? We have never seen them before. They must have hidden themselves underground a very long time ago. You are younger than they because it is only forty and some years ago that you became the Buddha. But these elders greet you as respectfully and as courteously as if they were your disciples. This is strange. It is difficult to believe that a handsome, black-haired man of twenty-five years can point to men a hundred years old, and say, ‘They are my sons.’ Who are the newcomers?”

Sakyamuni Buddha said to Maitreya Bodhisattva, “You think that I left the palace of the Sakyas, sat at the place of enlightenment, and became the Buddha forty and some
years ago. You are mistaken. I became the Buddha in the remotest past. These Bodhisattvas from underground are my disciples whom I taught in the remotest past.”

After saying this, Sakyamuni Buddha transmitted the *Lotus Sutra* to the Bodhisattvas headed by Visistacaritra. Then he descended from the stupa to the ground. All the people who were in the sky also descended. Sakyamuni Buddha put his right hand on the heads of the Bodhisattvas, and said, “Now I will transmit the *Lotus Sutra* to all of you. Propagate it with all your hearts.”

Sakyamuni Buddha turned toward the stupa in the sky, and said, “May the Buddhas be where they wish to be. May the stupa be where it was.”

Here ends the fantasy of the *Lotus Sutra*.

6. Nichiren’s Description of the Purified Saha World

Nichiren described the perspective of the Purified Saha World in the *Kanjin-honzon-sho* as follows:

There is a stupa of treasures in the sky above the Saha World of the Original Teacher. The stupa of treasures enshrines the *Myoho Renge Kyo*. On either side of the *Myoho Renge Kyo* sit Sakyamuni Buddha and Prabhutaratna Buddha. The Four Bodhisattvas headed by Visistacaritra accompany Sakyamuni, the World-Honoured One. The four Bodhisattvas including Manjusri and Maitreya sit on lower seats as the attendants of Sakyamuni Buddha. All the other Bodhisattvas, major or minor, who are either
Sakyamuni Buddha accompanied by the Four Great Bodhisattvas, enshrined in the Honden of Ikegami Honmonji, Tokyo, Japan.
the disciples of the Historical Sakyamuni or the Bodhisattvas having come from other worlds, are like nobles and dignitaries who are respected by their subjects sitting on the ground. The Buddhas of the ten quarters sit on the ground to show that they are emanations of Sakyamuni Buddha and that their worlds are reflections of the world of Sakyamuni Buddha.

7. The Mandala

Nichiren depicted the Purified Saha World in the form of a Mandala. Mandala means “a circle.” Nichiren called it Dai-mandara or the “Great Mandala.” We usually call it Omandara or Mandara.

According to Nichiren’s perspective of the Purified Saha World given in the Kanjin-honzon-sho, all the Bodhisattvas attend Sakyamuni Buddha, none accompanies Prabhutaratna. To maintain the balance of the Mandala, Nichiren moved some Bodhisattvas from the left to the right column as though they were the attendants of Prabhutaratna.

Nichiren added living beings to the Mandala as representatives of the inhabitants of the Purified Saha World:

1. Theravada Buddhist saints such as Sariputra and Maha-Kasyapa, who are assured of future Buddhahood in the Lotus Sutra.

2. Cakravartiraja (Wheel-turning-holy-king, Tenrin-jo-o) and King Ajatasatru as the representatives of laymen.

3. Devadatta, once a disciple of Sakyamuni Buddha. He

7. 曼荼羅

日蓮聖人は本時の娑婆世界の姿を曼荼羅に表されまし。曼荼羅とは「円」ということです。日蓮聖人はそれを「大曼荼羅」と呼ばれました。私たちは通常「お曼荼羅」と呼んでいます。

『観心本尊抄』に示された日蓮聖人の本時の娑婆世界の捉え方によれば、全ての菩薩は釈迦牟尼仏の眷属であり、多宝仏の眷属ではないということになります。日蓮聖人は曼荼羅を書くうえでそのバランスを良くするために、何人かの菩薩を中心に左から右の段へ移されました（多宝仏の眷属であるかのように見えますか）。

また、日蓮聖人はその曼荼羅に、『法華経』のファンタジーには登場しない本時の娑婆世界に住する人や神の代表を書き加えられました。

1、上座部仏教の代表として、将来仏となることを保証された舍利弗尊者と大迦葉尊者。

2、一般信者の代表として転輪聖王と阿闍世大王。

3、一度は釈迦牟尼仏の弟子となったが、後に背教者となり、『法華経』において成仏が認められた提婆達多。
later became an apostate, was assured of future Buddhahood in the *Lotus Sutra*.


5. Gods and demigods: Brahmans, Mara, Sakra, the Heavenly Kings of the Four Quarters (Sheitenno), Surya, Candra, Aruna, Asuraraja, Nagaraja, Hariti and the ten female raksasas of India, Tensho Daijin and Hachiman Daibosatsu of Japan.

6. Two esoteric deities: Acalanatha (Fudo) and Ragaraja (Aizen) in the form of their Sanskrit symbols.

## 8. The Omandara Gohonzon

The Gohonzon worshipped by Nichiren Buddhists is the Eternal Sakyamuni Buddha. The Mandala is a depiction of the Pure World of the Gohonzon, not the Eternal Buddha himself. However, a number of factors, academic and conventional, compel us to apply the honorific title, Gohonzon, to the Mandala itself.

1. The Japanese feel it impolite to refer to someone ranked higher or something regarded as sacred by one’s name directly. Instead, the name of one’s residence or the locality of one’s abode is used. *Dono*, an honorific suffix attached to a personal name, primarily meant “mansion.” The “Imperial Palace,” for example, implies the Emperor. Similarly, the Mandala is called Gohonzon in place of the Eternal Buddha.

4. 『法華経』の流布に顕著な功績があったインドの龍樹菩薩、中国の天台大師、妙楽大師、日本の伝教大師。

5. 神や神格化された英雄。大梵天王、第六天魔王、釈提桓因大王、鬼子母神、十羅刹女、天照大神、八幡大菩薩。

6. 総教の神。サンスクリット語のシンボルで表される不動明王と愛染明王。

## 8. お愛染羅ご本尊

日蓮宗信徒の礼拝するご本尊は久遠実成の釈迦牟尼仏です。愛染羅はご本尊（久遠の仏）の清らかな世界の描写で、久遠の仏を指しているわけではありません。しかし、いくつも伝統的な要因が尊称であるご本尊という語を愛染羅と同義語であるように使うようにしています。

1. 日本人には目上の礼拝は非礼と考え、その人の住んでいる家の名や、土地の名を使う習慣があります。敬称として名前に付けられる「殿」は本来宮殿を意味する語でした。皇居は天皇陛下を意味します。同様にご本尊は久遠本仏ですが、直接久遠本仏とはいわず、久遠本仏の住みたも大愛染羅が久遠本仏の代わりにご本尊と呼ばれます。
2. When Nichiren described the Purified Saha World in the *Kanjin-honzon-sho*, he positioned the Daimoku between the two Buddhas as the symbol of the Purified Saha World. Symbolism was very important during Nichiren’s day. Various warring families were distinguished by their particular crests, flags and banners. Nichiren thought that the Daimoku was the best symbol to characterize Nichiren Buddhism while all the other sects were more or less connected with the Nembutsu.

However, the Daimoku written in the center of the Mandala appears so gigantic and powerful that it overwhelms the surrounding beings. Even Sakayamuni Buddha is overshadowed by the Daimoku. This arrangement of the Mandala gave rise to the worship of the Daimoku as the Gohonzon. Some held that all the Buddhas including Sakayamuni, Bodhisattvas and other dignitaries as well as the gods and demigods inscribed in the Mandala, are the attendants of the Daimoku. This view was supported by the Japanese people who were fundamentally polytheistic.

3. The Mandala written on a piece of paper is fragile, easily worn out and torn. A more enduring material was necessary to maintain the Mandala. Therefore, wooden or metal statues were promoted in place of the Mandala. Idolization was promoted for another reason. In order to recover the dignity of the Original and Eternal Sakayamuni Buddha, which was overshadowed by the Daimoku in the Mandala, a set of the statues, one-Buddha-four-Bodhisattvas, was recommended for worship.

The frontier spirit of Nichiren, however, lies in the
Mandala. Because the Mandala can be written anywhere, impromptu, it is suitable at the front of the Daimoku-chanting campaign.

The Daimoku by itself can stand as the Gohonzon. There exists the term Ippe-n-shudai-no-honzon, which means the “Gohonzon of the Daimoku Only.” The Daimoku is the symbol of all the Three Treasures of Nichiren Buddhism: The Original and Eternal Sakyamuni Buddha in One with the Historical Sakyamuni Buddha, the Wonderful Dharma of the Equality of All Living Beings, and the Samgha headed by Visistacaritra Bodhisattva, the First and Foremost Disciple of the Original Sakyamuni Buddha. When one sees the Daimoku inscribed on a flag, or a banner, or a stone monument, therein one can see the Buddha at once, and receive the protection of his messenger, Nichiren Shonin, the reincarnation of Visistacaritra Bodhisattva, Jogyo Bosatsu.
9. An Example of the Gohonzon Written by Nichiren

An example of the Gohonzon written by Nichiren, preserved at Myohonji, Kamakura.
10. The Sanskrit symbol of Fudo Myo-o or Acalanatha Vidyaraja.
23. The Sanskrit symbol of Aizen Myo-o or Ragaraja Vidyaraja.

（この章では宗定ご本尊を例として使いましたが「宗定」という語を英訳するとき他の真筆ご本尊の価値を否定する表現になりやすいので「一例」としました。）

1. 大持国天王。東方守護の天王。
2. 南無無辺行菩薩。
3. 南無行菩薩。
4. 南無多宝如来。
5. 南無妙法蓮華経。
6. 南無釈迦牟尼仏。
7. 南無淨行菩薩。
8. 南無安立行菩薩。
9. 大毘沙門天王。北方守護の天王。
10. 不動明王の梵語のシンボル。
11. 大日天王。
12. 第六天魔王。
13. 大梵天王。
14. 南無舍利弗尊者。
15. 南無彌勒菩薩。
16. 南無文殊師利菩薩。
17. 南無普賢菩薩。
18. 南無弥勒菩薩。
19. 南無大迦葉菩薩。
20. 釈提桓因大王。帝釈天。
21. 大月天子。
22. 明星天子。
23. 愛染明王の梵語のシンボル。
24. 提婆達多。
35. Dai Komoku Tenno. Virupaksa. The Heavenly King of the West.
36. “This Great Mandara was for the first time revealed in the Jambudvipa two thousand two hundred and some years after the extinction of the Buddha.”
38. The signature of Nichiren.
40. Dai Zochi Tenno. The Heavenly King of the South.
41. The third month of the third year of Koan, Kanoe-tatsu. (1280).
25. 阿修羅王。
26. 転輪聖王。
27. 阿闍世大王。
28. 大龍王。龍神。
29. 鬼子母神。子を護る女性の夜叉神。
30. 十羅刹女。
31. 南無天台大師。智顗 (538～597)。中国の天台宗の学僧。
32. 南無龍樹菩薩。2世紀ごろの人。印度の大衆仏教の学僧。
33. 南無妙薬大師。湛然 (717～782)。中国の天台宗の学僧。
34. 南無伝教大師。最澄 (767～822)。日本の天台宗開祖。
35. 大廣目天王。四方守護の天王。
36. 仏滅度後二千二百余年間一闇浮提之内未曾有大曼荼羅也。「一闇浮提」とは全世界のこと。
37. 天照大神。日本の神。
38. 日蓮聖人の署名。
39. 八幡大菩薩。日本の神。
40. 大増長天王。南方守護の神。
41. 弘安三年庚辰三月 (1280)。
Note:
1. Nos. 14 and 19 are Theravada Buddhist saints.
2. Nos. 31, 32, 33 and 34 are noted propagators of the Lotus Sutra.
3. Nos. 1, 9, 35 and 40 are called Shitenno or the Heavenly Kings of the Four Quarters.
4. Nos. 10 and 23 are the Sanskrit symbols of the two esoteric deities.

注1. 14と19はテーマバーダ仏教の聖者である。
2. 31, 32, 33, 34は有名な法華経の弘教者である。
3. 1, 9, 35, 40は四天王と呼ばれている。
4. 10と23は密教の神である。
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