

## ***On the Object of Worship Manifesting the True Buddha's Entity and his Enlightenment, Originating in the Fifth Five-hundred Year Period after the Buddha's Passing* (Kanjin no honzon-sho)**

The Great Teacher Tiantai said: "When we perceive the intensity of the rain, we can fathom the giganticness of the dragon causing it, and when we view the flourishing blossoms of the lotus plants, we can gauge the depth of the pond in which they grow." The Great Teacher Miaole stated: "Wise men know the essential source, just as snakes are inherently aware of their own ways." When the heavens are clear, the ground is distinctly visible, and those who know the Lotus Sutra can master the essence of worldly affairs. Out of great compassion for those who were unaware of the doctrine of *ichinen sanzen* (three-thousand realms in a single life-moment), the Buddha wrapped this gem within the five characters and used it to decorate the necks of those in the Latter Day who do not possess the seed of Buddhahood. (Gosho, pp. 661-662)

### **Explanation**

The Great Teacher Tiantai stated: "Seeing the furious downpour of the rain, we can tell that the dragon is huge, and observing the great blossoming of the lotus flowers, we can assess that the pond is deep." The Great Teacher Miaole said: "Wise men know the essential source of true Buddhism, just as snakes are aware of the way of snakes." When the skies are clear, we can distinctly see the ground. In the same way, those who know the Lotus Sutra understand the ways of the secular world. The Buddha showed great compassion to those ignorant of the doctrine of *ichinen sanzen* (three-thousand realms in a single life moment), and he wrapped this gem within the five characters of Myoho-Renge-Kyo and with it he adorned the necks of those in the Latter Day of the Law who do not possess the seed of Buddhahood.

### **Explanation of the Major Terms**

- **The Great Teacher Tiantai:** Sagely master of the Sui Dynasty in China. Founder of the Tiantai School in China.
- **The Great Teacher Miaole:** The sixth patriarch of the Tiantai School in China, who lived during the Tang Dynasty.
- **Ichinen sanzen:** The inherent possession of 3,000 realms in a single life-moment. There are ten worlds in a single instant, and there are ten worlds mutually possessed in each of the ten worlds, thus making 100 worlds. Furthermore, the ten factors are incorporated here to create 1,000 factors. The three realms of existence are integrated with the 1,000 factors to produce 3,000 realms.
- **Those in the Latter Day who do not possess the seed of Buddhahood:**  
The people living in the Latter Day of the Law have not received the seed of Buddhahood in the past. They suffer from confusion and delusions due to the powerful influences of the three poisons of greed, anger, and stupidity.

### **Background and Summary**

This Gosho was written on the 25th day of April in the tenth year of Bunnei (1273), in Ichinosawa on Sado Island, when the Daishonin was 52 years of age. It is addressed to Toki Jonin. While *The*

*Opening of the Eyes* (Kaimoku-sho) has been considered, since olden times, to reveal the Object of Worship in terms of the Person, this Gosho is said to reveal the Object of Worship in terms of the Law. It is included among the five major writings of the Daishonin.

In this Gosho, the Daishonin begins by explaining the emergence and true significance of the Bodhisattvas of the Earth, as indicated in the Lotus Sutra. Then, he describes his advent in the fifth five-hundred-year period known as the Latter Day of Law. The advent of Nichiren Daishonin signifies the reincarnation of Bodhisattva Jogyo and the appearance of the True Buddha of the internal enlightenment from the infinite past of *kuon-ganjo*.

Furthermore, he explains the true object of worship, which he inscribes and propagates for the first time in the Latter Day of the Law. Based on this, Twenty-sixth High Priest Nichikan Shonin instructs us that the full title of this Gosho should read: *On the Object of Worship Manifesting the True Buddha's Entity and his Enlightenment, Originating in the Fifth Five-hundred Year Period after the Buddha's Passing* (Nyorai no metsugo go-gohyaku-sai ni hajimu kanjin no honzon-sho).

In the Latter Day of the Law, the truth (literally, the “observation of the mind” [*kanjin*]) is to embrace the Gohonzon. The Gohonzon, the object of worship, is none other than the Gohonzon of Nam-Myoho-Renge-Kyo of the Buddhism of sowing, hidden in the depths of the sutra.

The passage on which we are focused is the conclusion of this Gosho. The Daishonin explains the prediction that the Bodhisattvas of the Earth will appear in the Latter Day of the Law. He declares that he, the True Buddha, through his great compassion, will establish the Gohonzon—the manifestation of actual *ichinen sanzen* (three-thousand realms in a single life moment)—for the sake of those who do not know about *ichinen sanzen*, so that he can lead all humanity in the Latter Day of the Law to attain enlightenment.

## **Reference from Gosho passages and High Priest guidance**

### **The Advent of the Bodhisattvas of the Earth**

Kanjin no honzon-sho

At that time [when invasion from foreign lands and revolt within one's domain occur], the Bodhisattva of the Earth will emerge. Then, he will establish the supreme object of worship for the entire world in this country ... (*Gosho*, p. 661)

Nichikan Shonin [The *Exegesis on the True Object of Worship*]:

To know worldly affairs is to know that occurrences of natural disasters are themselves the omen of the advent of the Bodhisattvas of the Earth. (*Gosho mondan*, p. 285)

High Priest Nikken Shonin :

Regarding the passage, “those who know the Lotus Sutra can master the essence of worldly affairs,” the people who know the Lotus Sutra can be substantiated by the four great bodhisattvas and their advent into this world. The occurrence of tremendous earthquakes and the appearance of huge comets, unprecedented in the Former and Middle Days of the Law, predicted the advent of Nichiren Daishonin into this world and his establishment of the Dai-Gohonzon. To know and understand this is to truly know the Lotus Sutra and to master and understand worldly affairs. Therefore, I am convinced that,

through the propagation and the great benefits of the great Law, the profound affairs of a secular world in which clear skies can distinctly illuminate the ground will appear.

(*Lectures on The True Object of Worship*[Kanjin no honzon-sho kowa], Vol. 5, pp. 257-258)

#### Nichikan Shonin

“Out of great compassion for those who were unaware of the doctrine of *ichinen sanzen* (three-thousand realms in a single life-moment), the Buddha wrapped this gem within the five characters and used it to decorate the necks of those in the Latter Day who do not possess the seed of Buddhahood.” He teaches us that, when we embrace the Gohonzon and chant Nam-Myoho-Renge-Kyo, we become one in our entirety with the Gohonzon of actual *ichinen sanzen* and with our Founder Nichiren Daishonin. (Gosho mondan, p. 285, Summary)

#### On the Buddha’s Behavior,

Upon seeing the signs that these five characters now must be propagated, I, Nichiren, have set the precedent, today, at the beginning of the Latter Day of the Law. (Gosho, p. 1057)

#### Reply to Ueno

My disciples, now is the time to uphold great conviction! (Vol. 1, p. 57; Gosho, p. 1428)

#### High Priest Nichinyo Shonin

It is a matter of course that when we assiduously practice the correct doctrine of true Buddhism and do shakubuku, various obstacles and hardships will occur to obstruct the achievement of the propagation of the true Law. Indeed, “in terms of this teaching...if these devils do not compete with one another to cause obstruction, there is no way of knowing that this is the true doctrine.” (Gosho, p. 986) However, unless we defeat these powerful obstacles, we cannot draw forth true happiness. The Daishonin states the following in the *Orally Transmitted Teachings* (Ongi kuden): “In the Latter Day of the Law, Nichiren and his followers will encounter adversity when they practice Myoho-Renge-Kyo, but they should understand that actually, it is peace and pleasure. (Gosho, p. 1762) We must understand that, when we call forth and encounter obstacles and hardships and manage to destroy them, we can extinguish our karmic offenses from numerous kalpas in our past existences and achieve enlightenment in this lifetime. (Dainichiren, January 2019)