

## **“The Dai-Gohonzon bestowed upon the entire continent of Jambudvipa”**

THE reference to the Dai-Gohonzon translates as “The Dai-Gohonzon bestowed upon the entire continent of Jambudvipa.” According to the ancient Indian worldview, there are four continents situated respectively to the east, west, north and south of Mount Sumeru. They are Purvavideha in the east, Aparagodaniya in the west, Uttarakuru in the north and Jambudvipa in the south. Jambudvipa is said to be where Buddhism appears and spreads. The continent south of Mount Sumeru was originally meant to be the Indian sub-continent, but later came to denote the entire world. The Dai-Gohonzon has been referred to as “the Dai-Gohonzon of the high sanctuary of true Buddhism” because it contains the side-inscription: “the high sanctuary of true Buddhism—inscribed at the request of Yashiro Kunishige” (*Essential Writings of the Fuji School*, vol. 8, p. 177).

In “The True Object of Worship,” the Daishonin writes: “Now is when the Bodhisattvas of the Earth will appear in this country and establish the supreme object of worship on the earth [i.e., Jambudvipa]...” (MW-1, 81). He concludes this treatise on the Gohonzon by stating: “Showing profound compassion for those ignorant of the gem of *ichinen sanzen*, the True Buddha wrapped it within the single phrase Nam-myoho-renge-kyo, with which he then adorned the necks of those living in the Latter Day” (MW-1, 82). In this passage, “the gem of *ichinen sanzen*” refers to the Gohonzon. From these passages, therefore, it is clear that the Daishonin intended the Gohonzon to be bestowed upon the people of the entire world. In this regard, the twenty-sixth high priest, Nichikan Shonin (1665–1726), wrote in his commentary on “The True Object of Worship”: “The Gohonzon of the high sanctuary of true Buddhism inscribed in the second year of Koan (1279) is the supreme enlightenment as well as the supreme purpose of the advent [of Nichiren Daishonin]. So this is the foremost of the Three Great Secret Laws for it is the object of worship of the entire world” (*Commentaries of High Priest Nichikan*, p. 452). Since the Dai-Gohonzon is to be spread throughout the entire world and bestowed upon all people of the Latter Day, thus leading them to enlightenment, it came to be known as “the Dai-Gohonzon bestowed upon the entire world” during the late nineteenth century.

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