# APPENDIX



**Figure 1.** Copies of the paintings of Rangaraja (*Japanese. Aizen*) (top) and Acala (*Japanese. Fudo-Myoo*) (bottom), the two Kings of Knowledge drawn by Nichiren in 1254. This picture was taken from Nichiren’s *Fudo Myoo Aizen Kankenki* from the *Showa Teihon Ibun*.



**Figure 2.** Picture of Nichiren’s Mandala at the Kuonji Temple at Mount. Minobu. The picture was taken at the museum at the temple during my trip to Japan.



Figure 3. Picture of *senkyo* (left), *bokken* (middle), and *juzu* used for *kaji kito* (right).



Figure 4. Picture of different types of *bokken* used throughout the history of the *kaji kito* in Nichiren Shu Buddhism. The *bokken* on the very right is thought to be the oldest, while the *bokken* on the left is thought to look the most similar to the *bokken* used today. These objects can be found at the museum at the Kuonji Temple in Mount. Minobu. This picture was taken during my trip to Japan.



**Figure 5.** The pictures of priests lined up doing *kuji* using both the *bokken* and *juzu*. My father is the second individual from the left.



**Figure 6.** The priests are lined up moments before entering the *zuimon* to start their *aragyo* training. This picture along with Figures 7 and 8 are pictures from the times when my own father entered *aragyo* practice.



**Figure 7.** The priests lining up moments after leaving the *zuimon* after completing their 100-day practice. My father is the first *gyoso* shown from the right.



**Figure 8.** The picture of priests lined up after completing their *aragyo* training. The two flags shown read “*kansui byakujiku bonkotsu masani karenantosu*” (right) and “*rizanjige shotai onozukara shozu*” (left) and encompass the essence of the *aragyo* training.



**Figure 9.** A sculpture of Hariti (*Japanese. Kishimojin*) from the Kamakura period at the Onjoji Temple in the Shiga Prefecture. She is holding a pomegranate in the right hand and Priyankara with her left. The photo is courtesy of *The Hidden Buddha of Japan* (2002), Corona Books.



**Figure 10.** A modern-day sculpture of the “demon-faced” Hariti. The photo is courtesy of a Japanese store selling sculptures and necessary objects for Buddhist altars (www.butsudanya.co.jp).

**Figure 11.** A painting of Mahakala (*Japanese. Daikokuten*) from Tibet (15th Century). This is suggested to be one of the earlier known paintings of Mahakala. The picture of this painting is courtesy of the Himalayan Art Resources website.



**Figure 12.** A modern-day carving of the smiling Mahakala. The photo is courtesy of a Japanese store selling sculptures and necessary objects for Buddhist altars (www.butsudanya.co.jp).