

DEDICATED TO
TEACHERS & STUDENTS



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Classifying Buddhist Deities

MYŌ-Ō 明王 CATEGORY. Translation of Sanskrit term *vidyaraaja*, meaning “spell-king” or “mantra king” or “wise king.” Vidya literally means knowledge, but in Japanese Esoteric Buddhism it also came to signify mystical formulas and spells similar to a dharni (Jp: *darani* 陀羅尼) or mantra (Jp: *shingon* 真言). The **Myō-ō** are thus personifications of especially powerful spells, and are especially important to the Shingon esoteric school. I prefer to translate **MYŌ-Ō 明王** as **Luminescent Kings, for they often appear with fiery halo.**

Dainichi Buddha, the central deity of Esoteric Buddhism, and other Buddhas can manifest themselves as Bodhisattva (J. = Bosatsu) and also as **Myō-ō**. Whereas Bosatsu appear with peaceful countenance and use compassionate means to instruct people, the **Myō-ō** assume fearsome and wrathful appearances -- at the behest of the Buddhas -- in order to subjugate and convert obdurate nonbelievers.

Myō-ō. Usually represented as wrathful *funnugyō* 忿怒形, often with many faces, many arms and even many legs. They hold weapons in their hands and are sometimes adorned with skulls, snakes or animal skins and wreathed in flames. Warlike and wrathful deities who represent the power of Buddhism to overcome the passions.

The [Myo-o](#) are revered mainly by the Shingon sect, which emphasizes the Great Sun Sutra (Maha-vairocana Sutra) and worships [Dainichi Buddha](#) as the Central "All-Encompassing" Buddha. Indeed, the [Myo-o](#) are forms of [Dainichi](#), and represent [Dainichi](#)'s wrath against evil and ignorance.

	Buddha Tathagata Nyorai (Jp.) 如来
	Bodhisattva Bosatsu (Jp.) 菩薩
	Vidyaraaja Myō-ō (Jp.) 明王
	Deva Tenbu (Jp.) 天部
	Busshi / Monks The Sculptors Who Made the Buddha Statues 仏師

BUDDHA	BODHISATTVA	MYŌ-Ō
<ul style="list-style-type: none"> peaceful countenance elongated earlobes third eye bump of knowledge simple robes no jewelry no ornamentation 	<ul style="list-style-type: none"> peaceful countenance elongated earlobes princely clothes crowns, headwear necklaces armlets bracelets anklets crowns of the Bosatsu often bear an effigy of their “spiritual father” – one of the Five Great Buddha 	<ul style="list-style-type: none"> fearsome, wrathful faces multi-headed multi-armed holding weapons adorned with animal skins adorned with skulls adorned with snakes wreathed in flames assume wrathful appearances in order to subjugate and convert obdurate nonbelievers

GUIDELINES TO IDENTIFYING THE DEITIES

See chart at left. There are exceptions, mind you, but these guidelines can go far in enhancing your experience and understanding.

EXCEPTIONS. [Jizo Bodhisattva](#), for example, is nearly always depicted bald and wearing a simple monk's robe, [Dainichi Buddha](#) is sometimes shown wearing a crown, jewels, and princely clothing, and the [Historical Buddha \(Shaka Buddha\)](#) is sometimes shown with an ornate head piece.

Buddha Statues – very simple



752 CE
NARA DAIBUTSU 奈良の大仏
15 meters in height, gilt bronze.
The famous Big Buddha statue at
Tōdai-ji Temple 東大寺 is an effigy of
Birushana.

Bodhisattva Statues – very elaborate

Nine-Headed
Kannon Bodhisattva
Kumen Kannon 九面観音,
8th C., Hōryūji Temple,
Nara. National Treasure.



Fudō 不動明王. Made by
famed sculptor [UNKEI](#) 運
慶 (d. 1223). Wood. Height
135.5 cm. Kamakura Period,
1195 AD. Located at
Jyōraku-ji Temple 浄楽
寺 (Jyourakuji, Jyorakuji) in
Yokosuka City, Kanagawa
Prefecture.

Myo-ō Statues – very wrathful



The Myō-ō include (1) Fudō Myo-ō 不動明王, (2) Gōzanze Myo-ō 降三世明王, (3) Gundari Myo-ō 軍荼利明王, (4) Daiitoku Myo-ō 大威德明王 and (5) Kongōyasha Myo-ō 金剛夜叉明王, who are collectively known as the **Five Great Myō-ō** (Godai Myo-ō 五大明王), as well as (6) Aizen Myo-ō 愛染明王, (7) Daigensui Myo-ō 大元帥明王, (8) Kujaku Myo-ō 孔雀明王 and (9) Ususama Myo-ō 烏枢沙摩明王.



Fudō Myo-ō 不動明王. Center. The central deity in all [Myō-ō](#) groupings. Fudō is a personification of [Dainichi Buddha](#). Best known of the [Myō-ō](#), who are venerated especially by the Shingon sect of Japanese [Esoteric Buddhism](#). Fudō converts anger into salvation; has furious, glaring face, as Fudō seeks to frighten people into accepting the teachings of [Dainichi Buddha](#); carries “[kurikara](#)” or devil-subduing sword in right hand (representing wisdom cutting through ignorance); holds rope in left hand (to catch and bind up demons); often has third eye in forehead (all-seeing); often seated or standing on rock (because Fudō is “immovable” in his faith. Fudō’s left eye is often closed, and the teeth bite the upper lip; alternatively, Fudō is shown with two fangs, one pointing upward and other pointing downward. Fudō’s aureole is often flames of fire, which according to Buddhist lore, represent the purification of the mind (burning away of all material desire).

Gōzanze Myo-ō 降三世明王. East. Three threatening faces; eight arms; the enemy of foolishness and anger. Carries “Arrow of Mercy” to shoot at people who stray from path toward enlightenment; stands on two other deities, [Daijizaiten](#) 大自在天 and Daijizaiten’s consort Uma 烏摩, who he converts into Buddhist protectors. Also regarded as the wrathful manifestation of [Dainichi Buddha](#) in the Kongōkai Mandala (Diamond World [Mandala](#)), in contrast to Fudō, who is the wrathful manifestation of Dainichi in the Taizōkai [Mandala](#). Literally “the one who subjugates the three worlds (Skt: Trailokyavijaya).” Said to have vanquished [Daijizaiten](#) 大自在天 (Skt: Mahesvara, viz. Siva), lord of three realms of desire, form and non-form, when the latter refused to submit to [Dainichi Buddha](#), and hence he is known as Gōzanze (he who subjugates the three worlds), although the “three worlds” are also said to refer to the “three poisons” of greed, anger and ignorance.

Gundari Myo-ō 軍荼利明王. South. Three faces; eight arms (most holding weapons). Snakes usually coiled around ankles or neck. The enemy of devils. His name Gundari is a transliteration of Sanskrit **Kundali**, and the origins of his cult are generally thought to lie in the Hindu cult of **kundalin**, a form of latent spiritual energy envisioned in the form of a snake coiled at the base of the spine. He is believed to be especially efficacious in the removal of obstacles to ones spiritual or physical progress, and he is invoked in many rites in the Shingon 真言 sect.

Daiitoku Myo-ō 大威德明王. West. Three or six faces; six legs; six arms holding various weapons; riding a white cow (cow is symbol of enlightenment); has power to suppress evil and create goodness; also fights pain and poisons. Guardian deity for Amida Nyorai in the Western Pure Land; power to vanquish poisonous snakes and dragons; worshiped as a deity of victory.

Kongōyasha Myo-ō 金剛夜叉明王. North. Three angry faces; six arms (or one head and four arms); stands on lotus with one leg raised; central face has five eyes, while the other two faces both have three eyes; destroyer of foolish human desires; symbolizes strength. Tendai Buddhists replace Kongōyasha with Ususama Myō-ō.

The Myo-ō include (1) Fudō Myo-ō 不動明王, (2) Gōzanze Myo-ō 降三昧明王, (3) Gundari Myo-ō 軍荼利明王, (4) Daiitoku Myo-ō 大威德明王 and (5) Kongōyasha Myo-ō 金剛夜叉明王, who are collectively known as the Five Great Myo-ō (Godai Myo-ō 五大明王). Important others include (6) Aizen Myo-ō 愛染明王, (7) Daigensui Myo-ō 大元帥明王, (8) Kujaku Myo-ō 孔雀明王 and (9) Usūsama Myo-ō 烏枢沙摩明王.



←
Aizen Myo-ō
愛染明王

God of Love among Japan's Esoteric sects. King of Sexual Passion, converts earthly desires (love/lust) into spiritual awakening; saves people from the pain that comes with love; three faces, three eyes; six arms (typically holding weapons; often wears crown containing a shishi (magical lion); red body, symbolizing the power to purify sexual desire; often carries a bow and arrow (like Cupid); enshrined at Kakuonji Temple in Kamakura. Aizen is closely connected with the magical wish-granting jewel (Jp. = Houjyu 宝珠; Sanskrit = cintamani), as are other Buddhist deities, especially Nyoirin Kannon, Jizo Bosatsu, and Kichijoten. Depending on the deity involved, the jewel can signify the bestowal of blessings on all who suffer, grant wishes, pacify desires, and bring clear understanding of the Dharma (Buddhist law). In Aizen's case, worshippers often used the jewel to pray for success in their romantic relationships. **One important ceremony was called the Jewel of Aizen Myōō Rite (如法愛染王法), pronounced Nyohō Aizen ō hō. The rite was used in the 13th and 14th centuries by esoteric sects to pray for the love and respect of others.**

Today, Aizen is revered in Japan's gay quarters as the patron of love. Aizen does not appear in Indian texts, and is unknown among India's deities.



Daigensui
Modern Wood Statue
Found at Rakuten.co.jp

Daigensui Myō-ō 大元帥明王.

Name means "lord of the forest" -- which is transliterated in Sino-Japanese texts as Atabaku. Originally a child-eating demon, Daigensui was converted by the Buddha and became a protector and helper deity; thus a deity of non-Buddhist origin was assimilated into esoteric Buddhism. His name appears among the sixteen "Good Gods" (jūroku zenjin 十六善神) who protected the DAIHANNYAKYŌ 大般若經 and among the eight attendants of Bishamonten 毘沙門天. Associated with protection of the country and the submission of enemies, he is the principal deity (honzon 本尊) of the rite called Daigensuihō 大元帥法.

The ritual has the specific purpose of quelling foreign enemies.



Kujaku Myo-ō 孔雀明王.

Rain Goddess or Peacock Wisdom Goddess. Wards off evil from poisoning or calamity; prayed to in times of drought, poisoning, and disaster; rides a peacock (in India, the peacock is famous for eating poisonous snakes); one face, four arms. **Revered from ancient times for transmuting the "poisons" of greed and anger and for eliminating karmic hindrances.**

See this for more:
<http://www.aisf.or.jp/~jaanus/detail/kujakumyouou.htm>

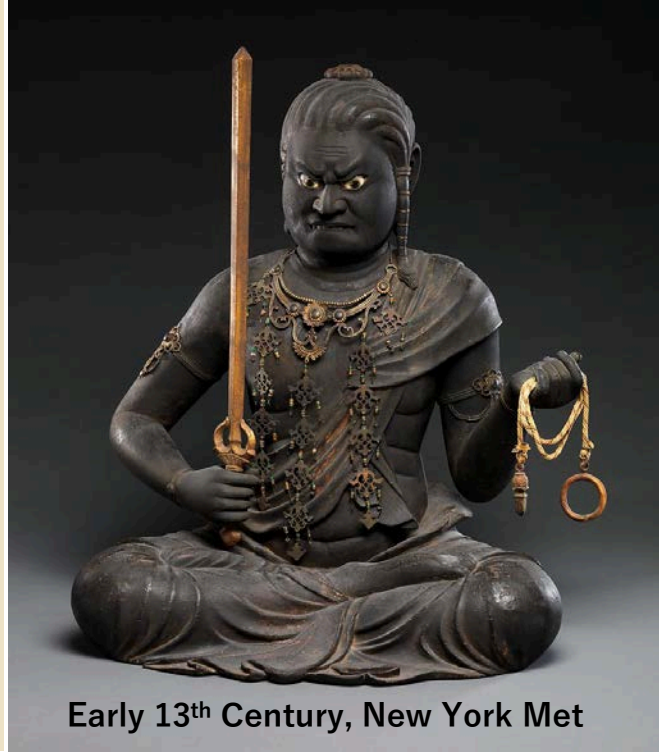


Usūsama Myo-ō 烏枢沙摩明王.

Usūsama was introduced to Japan from China by the priest Kūkai 空海 (774-835 AD), and was **invoked in rites especially for easy childbirth and for warding off the impurities associated with childbirth**. In the Shingon and Zen sects, **Usūsama is also revered as the tutelary god of the toilet**. Uchchusma (or Uchchushma) in Sanskrit means to dry or parch, that is, to clean up filth by burning, by fire, for fire is a great purifying agent. Says the Digital Dictionary of Buddhism: "A bodhisattva connected with Fudō Myō-ō 不動明王, one who controls unclean demons."



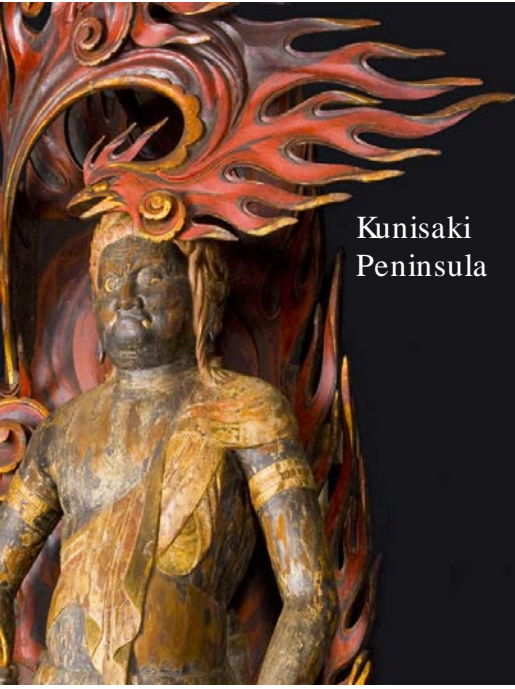
11th Century
Ganjōju-in Temple
Shizuoka, by Unkei



Early 13th Century, New York Met



Poster at Kyoto Station in 2014



Kunisaki
Peninsula



Henning Jorgensen, Royal
Tattoo, Helsingør, Denmark



12th Century
Rietberg Museum (Zürich)



11th Century, Tokyo Nat'l Museum

THE MANDALA OF THE ESOTERIC SCHOOLS (Shingon, Tendai) – the main vehicle for Myo-ō Category becoming widely known in Japan.

Japan's Ryōkai (Ryokai) Mandala

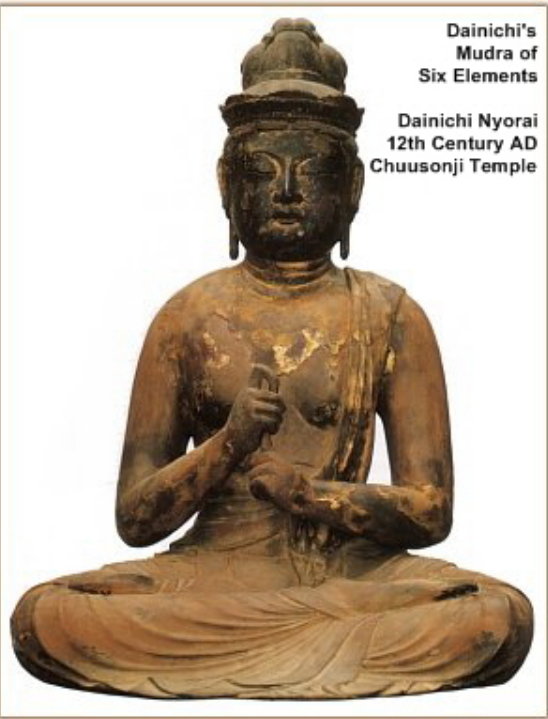
Ryōkai = Two Realms = Diamond World and Womb World
Followed by Mandala A-to-Z Glossary & Mandala A-to-Z Deity Dictionary
There are numerous mandala forms in Japan, but the most widely known is the Ryōkai Mandala 両界曼荼羅 (Mandala of the Two Realms or Two Worlds). This famous mandala pairing is represented by the Taizōkai Mandala 胎藏界曼荼羅 (Womb World, Matrix Realm) and the Kongōkai Mandala 金剛界曼荼羅 (Diamond World, Adamantine Realm). As a unified set, the pair embody the central devotional images of modern Esoteric practice in Japan. The Kongōkai Mandala is associated with wisdom (chi 智), while the Taizōkai Mandala is associated with ultimate principle (ri 理). Below, on this page, we present graphical layouts and descriptions for each of the principle mandala sections and related deities. Jump to Kongōkai Layout | Taizōkai Layout



Kongōkai (Diamond World)
National Treasure, Heian Period, 9th C
Kyōōgokoku-ji 教王護国寺 Temple (Tōji 東寺)
From temple catalog



Taizōkai (Womb World)
National Treasure, Heian Period, 9th C
Kyōōgokoku-ji 教王護国寺 Temple (Tōji 東寺)
From temple catalog



Dainichi's
Mudra of
Six Elements

Dainichi Nyorai
12th Century AD
Chuusonji Temple

Deity Families & Divisions

Maroon text = Jumps within this page or to other site page.
Simplified. This topic is much more complex. For example, deities in the Kongōkai Mandala are arranged in nine different panels (or nine mini mandala), while those in the Taizōkai Mandala are arranged in twelve different well-defined sections. See Kongōkai Layout | Taizōkai Layout

MAHAYANA BUDDHISM Ten Realms (Jikkai 十界)	KONGŌKAI FAMILIES Kongōkai Mandala	TAIZŌKAI FAMILIES Taizōkai Mandala, Others
1. Buddhas (Jp: Nyorai, Tathagata, Hotoke 仏 -- highest level)	1. Nyorai-bu 如来部, Buddha Realm, Skt. = Tathagata-kula; Dainichi Nyorai 大日如来 (Skt. Mahavairocana)	1. Buddha = Butsubu 仏部; e.g., Butsugen Mandala
2. Bodhisattvas (Jp: Bosatsu 菩薩); the compassionate ones	2. Kongōbu 金剛部, Daimond Realm, Skt. = Vajra-kula; Ashuku Nyorai 阿閼 (Skt. Akshobhya)	2. Buddha Crown = Butchōbu 仏頂部; e.g., Ichijikinin Mandala, Sonshō Mandala
3. Pratyeka Buddhas (Jp: Engaku 縁覺); self-enlightened beings	3. Hōbu 宝部, Jewel Realm, Skt. = Ratna-kula; Hōshō Nyorai 宝生 (Skt. Ratnasambhava)	3. Sutra-Rite = Kyōbōbu 經法部; e.g., Hokke Mandala, Ninnōgyō Mandala, and Shōgyō Mandala
4. Sravaka Arhats (Jp: Shōmon 声聞); listeners of Buddhist teachings	4. Rengebu 蓮華部, Lotus Realm, Skt. = Padma-kula; Amida Nyorai 阿弥陀 (Skt. Amitabha)	4. Bodhisattva = Bosatsubu 菩薩部; also includes Kannonbu 觀音部; e.g., Nyoirin Mandala, Miroku Mandala, Hachiji Monju Mandala
5. Heavenly Beings (Skt: Deva, Jp: Ten 天)	5. Katsumabu 羯磨部, Action Realm, Skt. = Karma-kula; Fukūjōju Nyorai 不空成就 (Skt. Amoghasiddhi)	5. Myō-ō = Myō-ō-bu 明王部; e.g., Aizen Mandala, Anchin Mandala
6. Humans (Skt: Manasya, Jp: Ningen 人間)	Before reaching Japan, the mandala traditions of India, China, and Tibet followed a three-family format – the Buddha, Lotus, and Vajra families. Around the 8th century, however, this was replaced by a five-family format.	6. Celestial Gods = Tentōbu 天等部; e.g., Enmaten Mandala, Kichijōten Mandala
7. Bellicose Demons (Skt: Asura, Jp: Ashura 阿修羅)	Related Links Five Tathagata of Wisdom Dainichi Buddha	7. Others . Deities who personify the planets, stars, and heavenly bodies; e.g., Jūniten Mandala
8. Animals (Skt: Tirasyoni, Jp: Chikushō 畜生)		
9. Hungry Ghosts (Skt: Preta, Jp: Gaki 餓鬼)		
10. Hells (Skt: Naraka) Jp: Jigoku 地獄 -- the lowest level		
In a larger grouping, there are actually 28 forms in Three Realms (Skt: Triloka).		

TAIZŌKAI DEITIES. The Womb World, Matrix Realm). In the popular **Genzu Version** of the **Taizōkai Mandala**, some 414 deities are arranged in various deity families and grouped in 12 (twelve) sections or courts.



Taizōkai (Womb World)
National Treasure, Heian Period
Kyōōgoku-ji (Tōji 東寺) Temple



TAIZŌKAI FAMILY DIVISIONS

Note: Each below-listed mandala has in [Mandala A-to-Z Glossary](#).

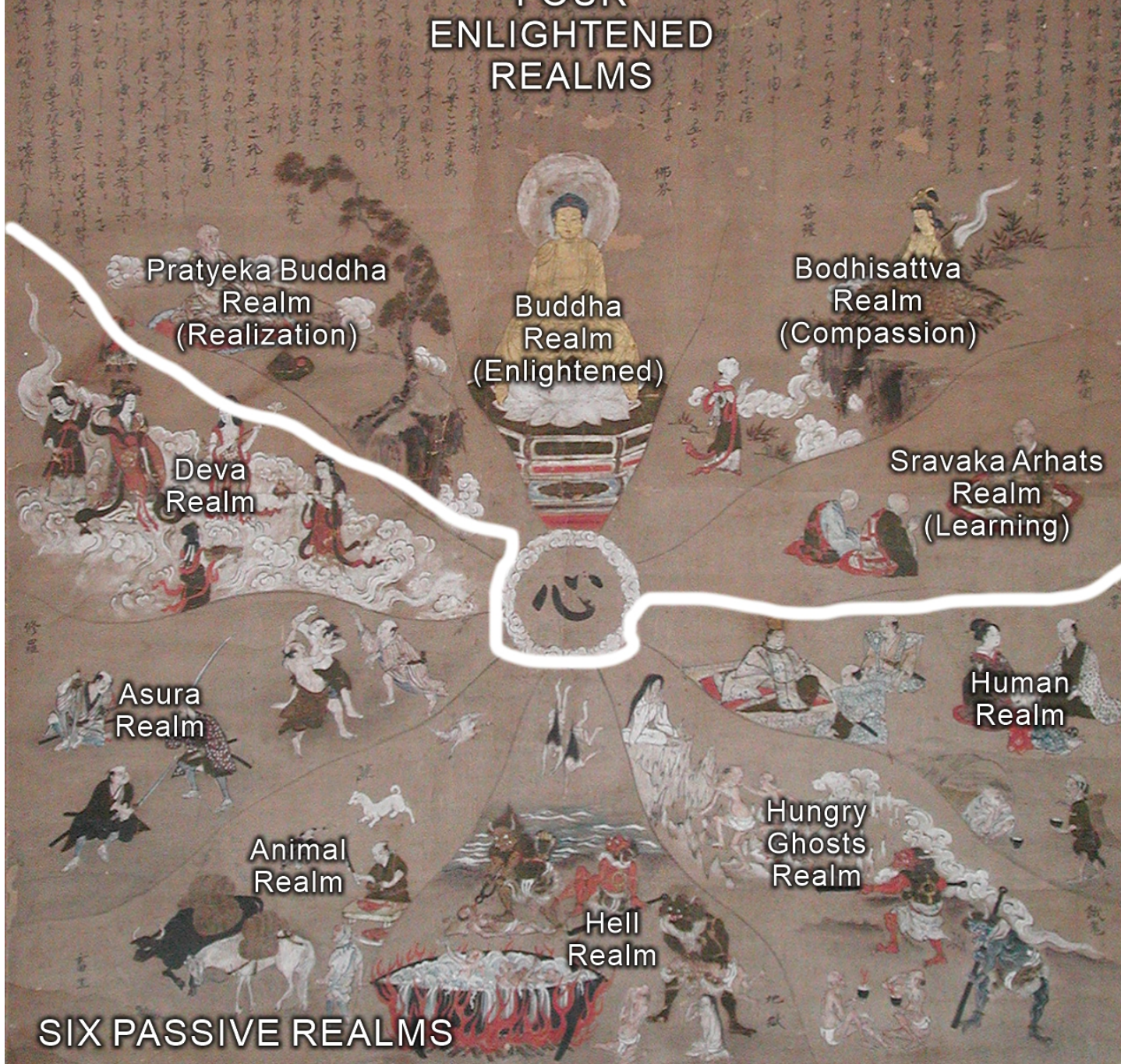
- Buddha Family, Buddha Division = Butsubu 仏部 (e.g., Butsugen Mandala)
- Buddha-Crown Family = Butchōbu 仏頂部 (e.g., Ichijikinin Mandala, Sonshō Mandala)
- Sutra-Rite Division = Kyōbōbu 經法部 (e.g., Hokke Mandala, Ninnōgyō Mandala, and Shōgyō Mandala)
- Kannon Family = Kannonbu 觀音部 (e.g., Nyoirin Mandala; Kannon's esoteric forms appear primarily in the Kannon-in 觀音院 or in the Renge-in 蓮華院 section of the Taizōkai)
- Bodhisattva Family = Bosatsubu 菩薩部 (e.g., Miroku Mandala, Hachiji Monju Mandala)
- Myō-ō Family = Myō-ō-bu 明王部 (e.g., Aizen Mandala, Anchin Mandala)
- Celestial Gods = Tentōbu 天等部 (e.g., Enmaten Mandala, Kichijōten Mandala)
- Others (e.g., deities who personify the planets, stars, and heavenly bodies)

The Taizōkai Mandala (Womb World) is associated with ultimate principle (ri 理) and the Kongōkai Mandala (Diamond World) with mind or intelligence (chi 智). Says the Digital Dictionary of Buddhism: “The two realms are fundamentally one, as are the absolute and phenomenal, e.g. water and wave. The Garbhadhātu (Womb World) representing the 理 and the 因 (principle and cause), the Vajradhātu (Diamond World) the 智 and the 果 intelligence/reason and the effect, i.e. the fundamental realm of being, and mind as inherent in it 胎 and 金剛.” <end DDB quote> NOTE TO ME....talk about Dainichi mudra.....five fingers inanimate, only with consciousness (sixth finger) can we grow beyond our stupidity.

In Esoteric Buddhism, the five elements (Jp. = Goshiki 五行) are combined with one additional element, the MIND, for a total of six. Statues or paintings of Dainichi Buddha, the central deity of Esoteric Buddhism in Japan, often portray Dainichi with a characteristic hand gesture called the Mudra of Six Elements (Chiken-in 智拳印), in which the index finger of the left hand is clasped by the five fingers of the right. This mudra symbolizes the unity of the five worldly elements (**earth, water, fire, air, and space**) with a six element, spiritual consciousness.

In the Mandala artform, which is of special importance to Japan's Esoteric sects (Shingon, Tendai), the five elements are considered inanimate (this equates to the Garbhadhatu or Womb World Mandala). Only by adding the sixth element -- mind, perception, or spiritual consciousness -- do the five become animate. This equates with the Vajradhatu or Diamond World Mandala. Phrased differently, there is “unity” only when the sixth element is added. Without the sixth element, ordinary eyes see only the differentiated forms or appearances.

ENLIGHTENED REALMS



TEN WORLDS OF EXISTENCE The "Ten Realms" (Jp: Jikkai 十界)

1. Hells (Skt: Naraka, Jp: Jigoku 地獄 -- the lowest level)
2. Hungry Ghosts (Skt: Preta, Jp: Gaki 餓鬼)
3. Animals (Skt: Tirasyoni, Jp: Chikushō 畜生)
4. Bellicose Demons (Skt: **Asura**, Jp: Ashura 阿修羅)
5. Humans (Skt: Manusya, Jp: Ningen 人間)
6. Heavenly Beings (Skt: **Deva**, Jp: Ten 天)
7. Sravaka **Arhats** (Jp: Shōmon 声聞); listeners of Buddhist teachings
8. Pratyeka Buddhas (Jp: Engaku 縁覚); self-enlightened beings
9. Bodhisattvas (Jp: **Bosatsu** 菩薩); the compassionate ones
10. Buddhas (Jp: **Nyorai**, Tathagata, Hotoke 仏 -- highest level)

TEN WORLDS MAY ALSO BE WRITTEN AS:

1. Hell (Beings in Hell -- the lowest level)
2. Hunger (Hungry Ghosts)
3. Animality (Animals)
4. Anger (**Ashura**)
5. Tranquility (Humans)
6. Rapture (**Deva**)
7. Learning (**Theravada** Traditions, **Arhat**)
8. Realization (**Theravada** Traditions, **Arhat**)
9. Bodhisattva (**Mahayana** Traditions, **Bosatsu**)
10. Buddha (**Nyorai**, Tathagata, Hotoke -- highest level)

The "Ten Realms" are divided into two groups. The first group (1 to 6) comprises the **Six Paths of Suffering** (also called the **Wheel of Life** in Tibet). The second group (7 to 10) comprises the four realms of enlightened existence, the "Four Noble Worlds." For many more details, [click here](#).

BUTSUZŌ = Images of the Various Buddhist Deities and Deity Classes

The term Butsuzō encompasses all of the below categories of gods, creatures, demons, & humans.

佛像 or 仏像

Chn. = Fóxiàng
Jpn. = Butsuzō

TEN REALMS OF THE UNENLIGHTED & ENLIGHTED (J = Jikkai 十界)

REALM	CLASS / CATEGORY	JAPANESE TERM	TYPE OF REALM	KARMA CLASS		NOTES
Realm 10 Highest	Buddhas	<i>Nyorai-bu</i> 如来部	Enlightened Realm	Free from Karmic Rebirth	Escape from Suffering and Karmic Rebirth	Mahayana Traditions - highest level
Realm 9	Bodhisattvas	<i>Bosatsu-bu</i> 菩薩部	Enlightened Realm	Free from Karmic Rebirth		Mahayana Traditions
Realm 8	Pratyeka Buddha	<i>Engaku-bu</i> 縁覚	Enlightened Realm	Free from Karmic Rebirth		Realization (Theravada Traditions, Arhat)
Realm 7	Sravaka Arhats	<i>Shōmon-bu</i> 声聞部	Enlightened Realm	Free from Karmic Rebirth		Learning (Theravada Traditions, Arhat)
Realm 6	Heavenly Deities (Deva)	<i>Ten-bu</i> 天部	Unenlightened Realm	Good Karma	Six Realms of Karmic Rebirth (aka Wheel of Life)	Rapture
Realm 5	Humans	<i>Ningen</i> 人間	Unenlightened Realm	Good Karma		Tranquility yet suffering
Realm 4	Bellicose Demons (Asura)	<i>Ashura</i> 阿修羅	Unenlightened Realm	Good Karma		Anger
Realm 3	Animals	<i>Chikushō</i> 畜生	Unenlightened Realm	Evil Karma		Servitude, Stupidity
Realm 2	Hungry Ghosts	<i>Gaki</i> 餓鬼	Unenlightened Realm	Evil Karma		Hunger (Hungry Ghosts)
Realm 1 Lowest	Hells	<i>Jigoku</i> 地獄	Unenlightened Realm	Evil Karma		Beings in Hell -- lowest level

The “Ten Realms” are divided into two groups. The first group (1 to 6) comprises the Six Paths of Suffering (also called the Wheel of Life in Tibet). The second group (7 to 10) comprises the four realms of enlightened existence, the “Four Noble Worlds.”

** Not included above, but definitely part of Buddhist cosmology and artistic representation in statuary and painting.

- Monks
- Kōsō高僧 •Soshi 祖師
- Sculptors
- Busshi 仏師
- Wisdom Kings
- Myō-ō 明王部

TIBETAN TANKA **The Six States, The Wheel of Life**

MOON
 Symbolizes
 Liberation

Three Root
 Delusions
 Greed (Pig)
 Hatred (Snake)
 Lust (Cock)

HUMANS

ANIMALS

BUDDHA
 Points
 at Moon

YAMA
 Lord of Death
 Turns Wheel

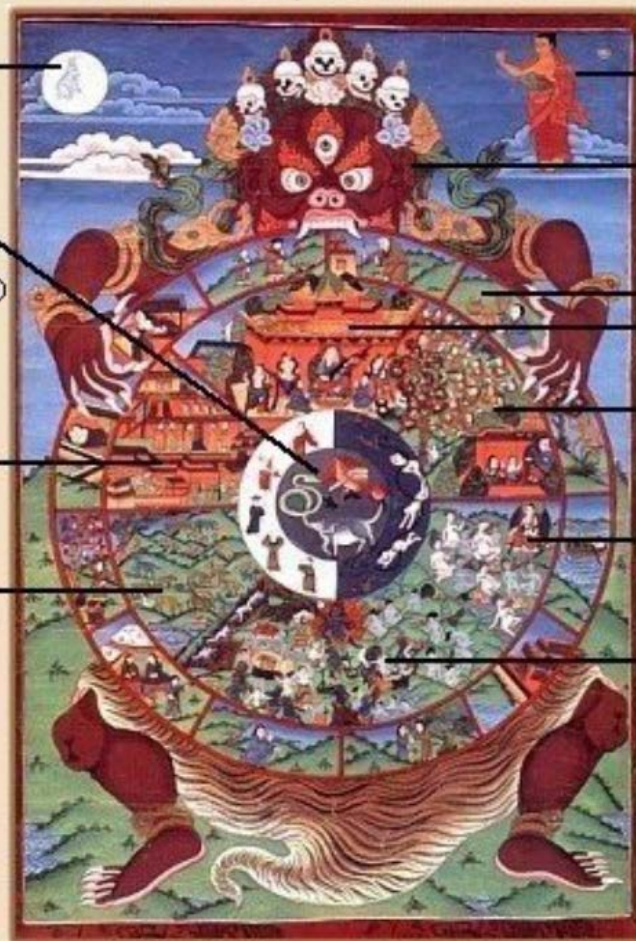
12 Links of
 Dependent
 Origination

DEVA Realm

ASHURA
 Realm

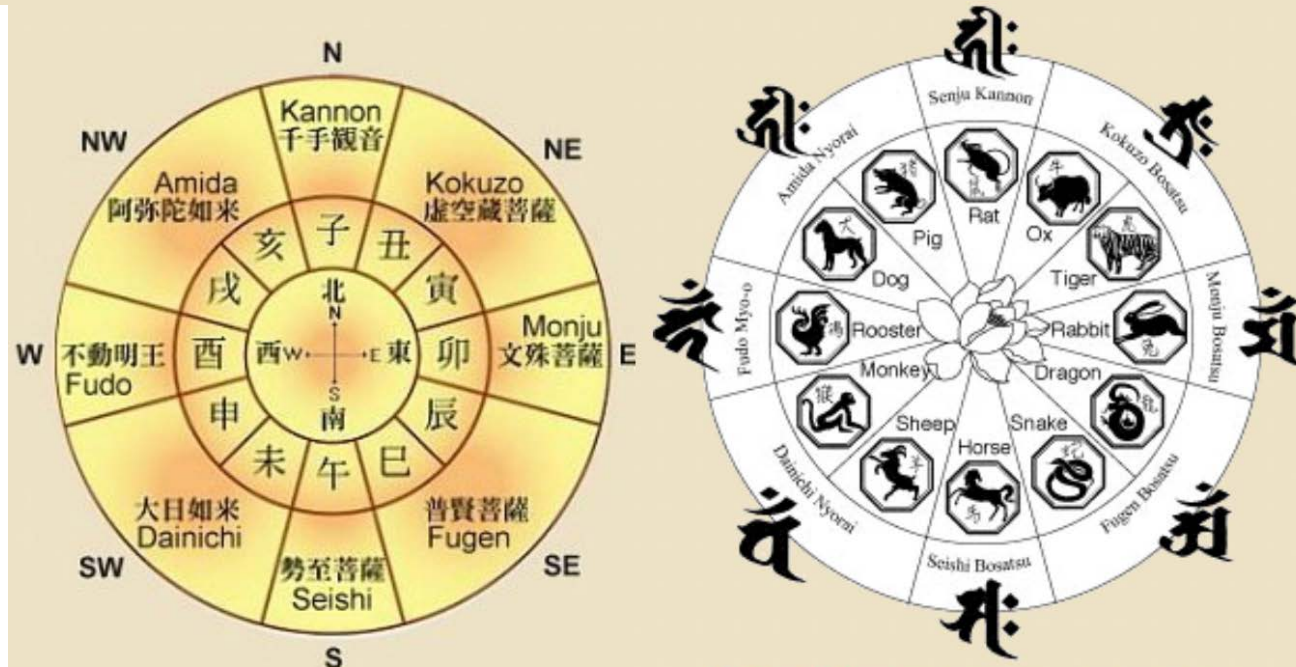
HUNGRY
 GHOSTS

BEINGS
 IN HELL



SIMPLIFIED ZODIAC CHART (Solar Calendar)

Zodiac Animal	Buddhist Patron	Compass Direction	Year of Birth For people born in Jan. or Feb., see Caveat
Rat 子	Senju Kannon	N	1924, 1936, 1948, 1960, 1972, 1984, 1996, 2008
Ox 丑	Kokūzō Bosatsu	NE	1925, 1937, 1949, 1961, 1973, 1985, 1997, 2009
Tiger 寅	Kokūzō Bosatsu	NE	1926, 1938, 1950, 1962, 1974, 1986, 1998, 2010
Hare 卯	Monju Bosatsu	E	1927, 1939, 1951, 1963, 1975, 1987, 1999, 2011
Dragon 辰	Fugen Bosatsu	SE	1928, 1940, 1952, 1964, 1976, 1988, 2000, 2012
Snake 巳	Fugen Bosatsu	SE	1929, 1941, 1953, 1965, 1977, 1989, 2001, 2013
Horse 午	Seishi Bosatsu	S	1930, 1942, 1954, 1966, 1978, 1990, 2002, 2014
Sheep 未	Dainichi Nyorai	SW	1931, 1943, 1955, 1967, 1979, 1991, 2003, 2015
Monkey 申	Dainichi Nyorai	SW	1932, 1944, 1956, 1968, 1980, 1992, 2004, 2016
Rooster 酉	Fudō Myō-ō	W	1933, 1945, 1957, 1969, 1981, 1993, 2005, 2017
Dog 戌	Amida Nyorai	NW	1934, 1946, 1958, 1970, 1982, 1994, 2006, 2018
Boar 亥	Amida Nyorai	NW	1935, 1947, 1959, 1971, 1983, 1995, 2007, 2019



Eight Buddhist Patron Deities
and the 12 Zodiac Animals

8 Buddhist Patrons, 12 Zodiac Signs, & Sanskrit Seeds
Courtesy Horie Yasutaka (Modern Buddhist Artist)

大和十三仏で朱印めぐり
先着13,000名様 **十三仏守護屏風台紙** 無料プレゼント

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申し込み方法
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あなたの一生を守護下さる十三仏の生まれ歳守り本尊

おふさ観音 大安寺 安倍文殊院 長岳寺 長弓寺 円成寺 宝山寺 霊山寺

大和十三仏霊場会 0744(43)0002

Slide Seventy-Nine
Modern-day flyer for the Yamato Pilgrimage to Thirteen Sacred Sites for Thirteen Buddhist Deities 大和十三仏霊場, Nara.

← →
This circuit was established in 1982.

Eight Buddhist Guardians of the Zodiac (Ichidai Mamori Honzon 一代守本尊). This grouping of eight appears in the 1783 version of the Butsuzō-zu-i 仏像図彙, and is an Edo-era grouping that reportedly sprang from the Thirteen Buddhist Deities (for it includes eight of the thirteen). Each of the eight is associated with a specific Zodiac animal(s) and serves as the protector (guardian, patron) for all people born in that animal year. The flyer encourages people to complete the 13-site circuit, and in return, will reward the pilgrim with a nine-stamp collection of eight deities plus a ninth stamp showing all thirteen.

Pilgrimage Stamps Collected Along the Way

Shuin-chō 朱印帖, and Nōkyō-chō 納経帳

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あなたの一生を守護下さる十三仏の生まれ歳守り本尊

子歳生まれの人 8 おふさ観音 丑寅歳生まれの人 13 大安寺 卯歳生まれの人 3 安倍文殊院 辰巳歳生まれの人 4 長岳寺 午歳生まれの人 9 長弓寺 未申歳生まれの人 12 円成寺 酉歳生まれの人 1 宝山寺 戌亥歳生まれの人 10 霊山寺 〔不動明王〕 〔阿弥陀如来〕

8 = Kannon, 13 = Kokūzō, 3 = Monju, 4 = Fugen, 9 = Seishi, 12 = Dainichi, 1 = Fudō, 10 = Amida



Slide Eighty
Modern
Zigzag Pattern
Standard Grouping

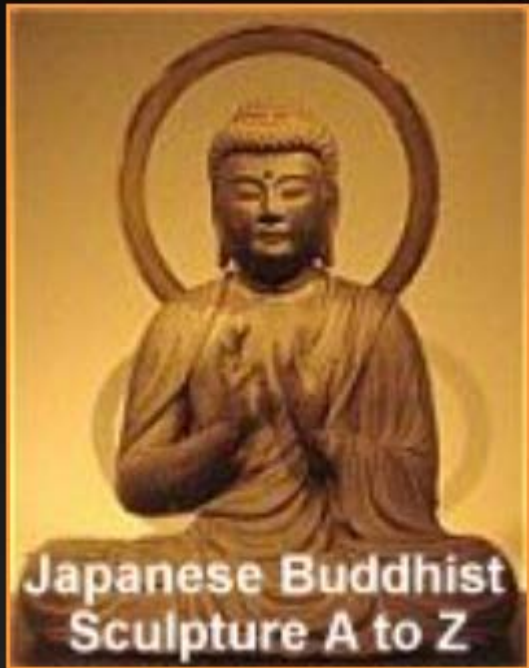
Thirteen Buddhist Deities
on the Kyoto Pilgrimage
to the Thirteen 京都十三佛霊場会

Ofuda 御札 (votive slip)



(仏さまの配置は「京都十三仏霊場本尊」の図によった。)

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Deity Dictionary
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Fudō Myō-ō 不動明王