

HAMAZAR HAMA ASHO BEM!
YAZDAN MITHRA

MITHRAISM
MITHRAEUM JAPAN



An Introduction to the
Simorghian Culture and Mithraism
in the East Asia

Mithra-弥勒

in Japan, Korea and China

يزدان میترا

ONE FORCE, ONE JUSTICE, MAY WE BE!

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CONTENTS

1. Japan

Gap between the reality and the western view of Japanese Religions

Terminology

Miroku-buddhism of Asuka era

The reality of Japanese Buddhism

Miroku

Miroku Buddhism of Asuka Era 592-710 AD

Influence of the Simorghian Culture on the Shintô Myth

Vijnâna-vâdin

Esoteric Buddhism

Shugen-dô

Miroku confraternity

Recent discovery

Concluding Remark

2. Korea

Miroku and Hwarang

The function of Hwarang assembly

Legends of Miroku
Astral magic and holy swords
Archaeological Evidences
History of Silla
Concluding Remark

3. China

Mithra
Milo
Milo-ism
The Doctrine of the Three Cycles
Avatars of Milo
Concluding Remark

4. Miroku and Kannon in Japan and Korea

Image of Miroku and Kannon
Modern Icon

Appendix: List of Names

Bibliography

1. Japan

Gap between the Reality and the Western View of Japanese Religions

The reality of Japanese Buddhism is far different from the image which western people acquired from books. These are the reason why such a big gap exists:

- (1) The sources of the western knowledge about Buddhism are mainly gained from investigations and translations of Sanskrit and Pali scriptures (sutras). Most of them are Theravada scriptures.
- (2) Western researchers of Buddhism have little knowledge about the details of the history and doctrines of Japanese Mahayana sects and Shugen-dô.
- (3) Western researchers tend to take Sanskrit & Pali scriptures as absolute as the bible. But it is a great misunderstanding. The reality is completely different especially in Esoteric Buddhism (Shingon and Tendai).
- (4) In Japan it is widely shared that Japanese Buddhism (Mahayana) was formed under the strong influence of Iranian religion.
- (5) Maitreya and Miroku should not be confused, Kannon and Avalôkitêshvara as well.
- (6) It must be noted that the recent Japanese and Chinese researchers of Iranian religions and cultures have changed their view drastically. The Christian tint (filter and/or bias) is completely removed from the view on Zoroastrianism and Mithraism. Today, they don't think Zoroastrianism is dominant in Iran all the time until the fall of Sasanid dynasty. In the Achaemenid dynasty Ahura Mazda worship was one of the many sects, and was not so prominent as the western scholars imagine. The elite magi were Simorghians and Mithraists. The Seleucid, Parthia and Bactria were the golden age of the Simorghian (ancient Aryan) religion and Mithraism, the dark age for Ahura Mazda worshippers. Zoroastrianism was a mere branch of the ancient Aryan religion in the Central Asia. The Simorghian culture and Mithraism retained their power all the time even in early Islamic Iran. (Aoki. *A History of Zoroastrianism*, Ch. 1, 2, p212-213, afterword)

Terminology

Before going farther on, it would be better to define the meaning of three words.

The Simorghian Culture

It is the ancient Aryan culture (pre-Zoroastrian Iranian culture), providing the basic matrix of ancient Iranian observances, thoughts and religions. It covers vast area, encompassing Japan, Korean peninsula, modern north-east China, Mongol, Central Asia, Kashmir, north India, Pakistan, Afghanistan, Iran, Kurdistan, Caucasus, Black Sea coast, Siberia, and East Europe.

In the Simorghian culture, Great Goddess Div is the root God and the Seed, which is one single hidden Life-Power-Wisdom. She is not a sole creator either commander in monotheistic sense, however, She is truly the root-God, the Hakk, the Ultimate and the One. Div has six faces (aspects): (1) mehr (unity and friendship), (2) jonbesh (movement), (3) musighi (music), (4) khoshzisti=khordaad (happiness), (5) dirzisti=amordaad (immortality) and (6) binesh (vision). Div is symbolized by Simorgh. Simorgh

(Sun-am=Khorshid-khanom) is equalized with the sun which is giving feministic shining lights and vitality to the total existences without exception.

Ancient Aryan Religion

It is a religion formed on the basis of the Simorghian culture. Its origin is far older than the Zoroastrianism. It held not only Mithraism (Mehrparasti) but also worship (cult) of Anahita, Tyr, Daevas and other gods.

In the Central Asia it flourished and retains its dominance even in early Islamic time. It held not only Mithraism and worship (cult) of Anahita, Daevas and other gods but also Zoroastrianism (Ahura Mazda worship) as its branch. There was a possibility that it was influenced by Manichaeism and Mahayana Buddhism. (Aoki. *A History of Zoroastrianism*, p200-201)

There were its temples which have images of Mithra, Anahita, Farrah (prn) and other gods in the Central Asia and North China. No image of Ahura Mazda is discovered from these areas. Its reason is still not clear. (Aoki. *A History of Zoroastrianism*, p202).

Iranian Mithraism (Mehrparasti)

It is simply called “Mithraism” in this article. It is a religion in the Simorghian culture. It is a religion in the same way as Shaivism and Vaishnavism in the Hindu culture. Neither Shaivism nor Vaishnavism is able to exist without the Hindu culture as its basis. So is Iranian Mithraism (Mehrparasti).

A monotheistic Mithraism was in its forming process in 12th-9th BC (Aoki. *A History of Zoroastrianism*, p26, 34). In my opinion Roman Mithraism is the extension of this process which proceeded in the West Iran (Kurdistan), however, it retains strong connection with the Simorghian culture, unlike Zoroastrianism which denied the Simorghian culture.

The reality of Japanese Buddhism

Great Syncretism

In the Central Asia (present Afghanistan and Pakistan) Iranian religions met primitive Buddhism and made a syncretic new religious movement. The first is Miroku Buddhism 弥勒仏教, the second is Pure Land Buddhism 浄土教, the third is Esoteric Buddhism 密教.

These three syncretic religions brought Simorghian culture and Mithraism to Japan. There is a scripture which is a definite attestation of its coming. The title of the sutra is *Sukuyôkyô* 宿曜経. Suku 宿 means the lunar mansions (manzils), you 曜 means the seven planets and kyou 経 means scripture (sutra). Therefore *Sukuyôkyô* means *the Scripture about the Lunar Mansions and the Seven Planets*. It was dictation of what a Buddhist monk Amoghavajra 不空 (704-774) said by his disciple. Therefore there is no Sanskrit original. In this scripture the name of the seven planetary gods are listed with some notes (see Table 1). It is written that these are the gods worshipped by the Persians living in the Central Asia. The correspondence between the week-day and its ruling god reminds us the seven week-day gods of Roman Mithraism. Sunday-Mithra-Sol, Tuesday-Bahram-Mars, Wednesday-Tyr-Mercury, Thursday-Ohrmizd-Jupiter, Friday-Anâhitâ-Aphrodite. It also states that the great teacher Mani made Mihr's-day (Sunday) holiday. They write it large with red ink on the calendar not to forget the day. On Mihr's-day everybody rest their work and wear white clothes to celebrate Mithra.

The recent Chinese and Japanese researchers attested that the Iranian religion which spread in the Central Asia was not Zoroastrianism (Mazda worship) but the ancient Aryan religion (and Simorghian culture) which includes Zoroastrianism as a branch sect. They also think that it is this ancient Aryan religion that came to Japan in Asuka era (592-710 AD). (Aoki. *A History of Zoroastrianism*, p201, 205-207) It seems Manichaeism was a branch of it as well.

Table 1. Seven Week-day Gods in Sukuyôkyô

Week-day	Persian Gods	Indic Gods
Sunday	Mithra 密	Adithya 阿爾底耶
Monday	Mah 莫	Sôma 蘇摩
Tuesday	Verethraghna 雲漢	Anga-raka 鶯哦羅迦
Wednesday	Tyr 咥	Budha 部陀
Thursday	Ohrmizd 溫勿司 or Gav 鶻	Brihaspati 勿哩訶婆跋底
Friday	Anâhitâ 那歇	Sukra 戌羯羅
Saturday	Kewan 枳院	Shanaishwalaya 賒乃以室折羅

Miroku 弥勒

Maga-brahmin

According to the Sanskrit scripture *Bhavishya Purana*, there was maga-brahmin (magi-brahmin) in the North-West India in Kushan dynasty. They came from a certain western place of the Saccas (Indo-scythian). They said they are the descendants of Mihira (Mithra) and worship the Sun. If this description is true, a powerful Mithra-worship group immigrated to Indian subcontinent with a branch of the Sacca clan, absorbing and adapting the legend of Zoroaster. (Aoki. *A History of Zoroastrianism*, p100; Kurimoto. *Asuka: The Capital City of Sirius*, p314-326)

Bamiyan

There are two great stone statues of Buddhas in Bamiyan. The east Buddha is Gautama (Shakyamuni) 38m in height, the west Buddha is Maitreya 55m in height (Photo 1). These are created during 4th to 5th century. They give us some important information about the doctrine of the Mahayana Buddhism in its early formative age.

The scheme of the mural painting above the head of the west Buddha (Maitreya) represents the heavenly world. The combination of the statue (the west Buddha) and the painting represents their doctrine that Maitreya will come as a messiah Buddha from the Sun sphere in the far future. (Miyaji. *Iconology of Buddhist Arts*)

The Sun God Miiro (Mithra) is drawn above the head of the east Buddha (Gautama) (Photo 2). Two servant-gods in front of Miiro bear torches. They are Cautes and Cautopates of Roman Mithraism. Greek Athena is drawn to protect Miiro. The painting of Miiro above the Gautama indicates that Gautama is a friend of or an avatar of Miiro, just like Roman emperors who are friends of Mithras. This is the doctrine of the Buddhists of Bamiyan. (Maeda. *The Golden City Bamiyan revived by Hi-vision Digital*; <http://bunka.nii.ac.jp/SearchDetail.do?heritageId=48345>;

http://silkroadbamiyan.com/bamiyan_jp.htm)

It seems to me Gautama is the first avatar of Miuro, Maitreya is the last avatar of Miuro and/or Miuro himself. Putting aside my speculation, at least both maga-brahmin and Bamiyan are the definitive attestations about (1) Mahayana Buddhism was formed under the strong influence of Mithraism, (2) there were also strong influence of Roman Mithraism. It is possible to say that Mahayana Buddhism is a syncretism of primitive Buddhism and Mithraism.

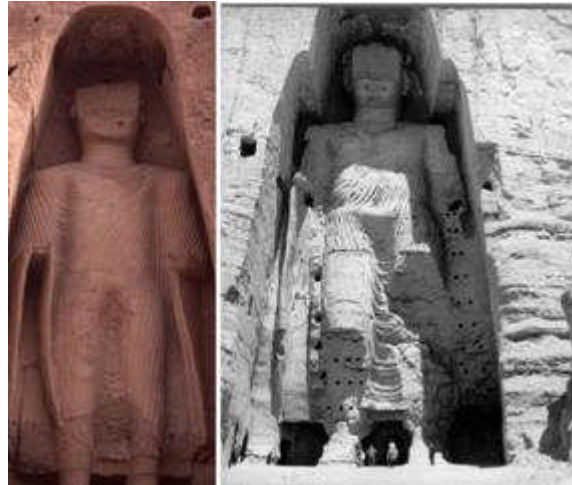


Photo 1. The east Buddha (Gautama, left) and the west Buddha (Maitreya, right)



Photo 2. The mural painting of the Sun God Miuro (Mithra)

Origin of the Name

The name Miroku itself is the definitive attestation that the origins of Miroku is Mithra. According to Prof. Imoto, the origin of the name Miroku is Middle Persian Mihrak, which is the nickname for Mithra. Mihrak was transcribed into Mi-l'ak* (Miroku 弥勒) in Northern Buddhism (Mahayana Buddhism) (Imoto "Influence of Iranian Culture to

Japan”, pp1-6). He is the first scholar who proposed the theory that Iranian religion, which was merged with Buddhism, came to Japan in Asuka era 592-710. Today he has many supporters among researchers.

Why did Buddhists use the name Mi-l’ək for the Chinese name of Maitreya of Mahayana? It is highly likely that they knew the origin of Mahayana Maitreya is Mithra and thought it adequate to use Mi-l’ək. There is an attestation. Manichaean in Central Asia calls Maitreya Mitri-Burkhan (Mitra-Buddha) (Mirecki, Paul & Jason BeDuhn ed. *Emerging from Darkness Studies in the Recovery of Manichaean Sources*, p94). It is an attestation that Mahayana Maitreya is Mitra-Buddha and Maitreya and Mithra is identical in the Central Asia.

There is another attestation in the *Maitreya sutra in three volumes* 弥勒三部経. It states that Maitreya lives in Tushta Heaven (the Sun sphere), and he has five guardian gods. According to Manichaean canon *Kephalaia* and *Shabhuragan*, Mihryazd (the Third Messenger) lives in the Sun. Mihryazd (the Living Spirit) has five sons.

It also states that when Maitreya appears at the end of the cycle, the ruler of the world (Tenrinjō’ō 天輪聖王) also appears as Maitreya’s friend at the same time. The relation between Maitreya and the ruler of the world parallels the relation of Mithras and the Roman Emperor.

Finally Maitreya has a title Ajita 無能勝. It means “Invictus”. Roman Mithras is also called “Sol Invictus”. Having the same title indicates Maitreya and Mithra is identical. (Suzuki. “Encounter of Iranian Religions with Buddhism”, p231-232; Imoto “Influence of Iranian Culture to Japan”, p3)

* Mi-l’ək: “ə” is pronounced as the “i” of “girl”.

Miroku-Buddhism of Asuka Era 592-710 AD

History

The beginning of Miroku Buddhism in Japan was closely linked to the Soga clan 蘇我一門. They were Iranians. It is likely that they are the Saccas who came to Japan from north via Sakhalin. They have close link to Parthia. They brought Iranian architecture, rituals, philosophy and religion. They formed Miroku-Buddhism. (Kurimoto. *Asuka: the Capital City of Sirius*, Ch. IV; *Economy and Anthropology of Eurasia*, p2-32)

The Soga clan was the power elites of Japan from 587 to 643. They showed their presence in Japanese political scene from the late 5th century. Prince Shōtoku 聖徳太子 (552-621) was the regent under Empress Suiko 推古 (593-628) from 593, and was the most charismatic member of the Soga clan. They had a friend clan Hata 秦氏. They were engineers from the Korean peninsula.

Miroku was the Lord God of them. When they took power, Prince Shōtoku and the Soga Clan realized Miroku’s teaching “Shahrivar(Good Governance)” as ritsuryō regime 律令制度, which is a system of centralized administration based on the ritsuryō legal codes. In ritsuryō regime, the ideal of good governance was linked to Confucius’s philosophy. Buddhism was made to be an instrument of the state. Prince Shōtoku founded seven temples and enshrined images of Miroku in their main halls. One of them enshrined in the Kōryūji 広隆寺 is designated as a national treasure No. 1 in 1951. Prince Shōtoku, as a deputy of Miroku, was deified and a myth 太子伝説 was formed. (Guth, “The Pensive Prince of

Chuguji“, p191-213; Hayami, Yu. “Acceptance of Miroku Faith in Ritsuryō Society”; Kurimoto. *Economy and Anthropology of Eurasia*, p22)

New architecture was introduced into shrine for the worship of Sirius (Tishtrya) at the winter solstice (see section “Simorghian symbolism in the architecture of Shintō shrines”). Ritual dance of Roman Mithraism (Gigaku 伎楽) was also brought into Japan (612 AD). The masks of seven initiatory ranks of Roman Mithraism are still preserved in the Imperial Treasure House Shosoin 正倉院 (Ogawa. *A Study in Mithraism*, p65-68). These are the characteristic features of Miroku-Buddhism:



Photo 3. Miroku

Political Situation of the East Asia in 6th-7th Century

The political situation of the East Asia in 6th to 7th century is clarified by the elaborate researches by historians. Sui/Zui 随 589-618 dynasty unified all the kingdoms in continental China in 589 and became the regional superpower in the East Asia. Kingdoms in Korean Peninsula -Goguryō 高句麗 (590-618), Silla 新羅 (579-935), Bēkje 百濟 (600-641)- and Japan were threatened. Japan's defense system wasn't strong enough to stand against Sui army. Analyzing reports from ambassadors, Prince Shōtoku and the Soga clan felt the necessity to reform the present regime into more centralized administration system in order to reinforce the financial basis and military power. Under their leadership, new regime (ritsuryō regime) was introduced. Miroku-Buddhism became the new state religion as a new spiritual pillar. Seven temples were dedicated to New Lord God Miroku. Shrines were reformed adopting the Persian architecture. Army was reorganized. New citadels were constructed along the coast. The capital was fortified. Knowing it from various reports from merchants and ambassadors, Sui dynasty finally abandoned their invasion plan. Japan was saved by the leadership and genius works of the Soga clan.

Their virtue and high morale were praised. A legend that Prince Shōtoku was the messiah-avator (reincarnation) of Miroku was formed. There is a large tomb of splendid leader Umako of Soga 蘇我馬子 in Asuka village of Nara prefecture. Its name is Ishibutai 石舞台. Its size is 82m by 81 m. This large tomb proves how much people paid respects to the Soga clan. It is now registered as a Japanese national heritage. (Kurimoto. *Asuka: The Capital City of Sirius; Economy and Anthropology of Eurasia*)

Remark 1

Prince Shôtoku's sir name is Umayado 厩戸. Umayado means stable. Researchers and occultists of Japan are perplexed by the strange coincidence between the sir name of Shôtoku and the Christian legend that Jesus was born in a stable. Some think there were Manichaeism and/or Roman Mithraism's influence (See 3. Korea).

Remark 2

Father of Prince Shôtoku was Emperor Yômei 用明 (?-587 AD). Yô 用 means adopt, mei 明 means light. Therefore Yômei 用明 means the one who adopt light (for the people). His mother was Soga-no-kitashihime 蘇我堅塩媛, a noble lady of the Soga clan.

According to "Kinmeiki 欽明記" in *Shoki* 書記, the name of Prince Shôtoku's mother is Hashihito-no-anahobe-no-himemiko 渥部穴穗部皇女. Hashi 渥, like ha-shi 波斯 and hashi 間, is a transcription of "farsi/parsi" namely "Persian". Anahobe 穴穗部 is a name of a place supposed to be Kaya 伽耶*, southernmost tip of Korean peninsula. Himemiko 皇女 means Imperial princess. Therefore her name means "Imperial Princess from Kaya the Persian". (Nakamaru. *Ancient Emperor's families and True History of Japan*, p19)

Remark 3

A Persian artist Kuratsukurinotori 鞍作鳥 was entrusted to make Asuka-daibutsu 飛鳥大仏. Kura 鞍 means horse saddle (and weapon), tsukuri 作 means maker, tori 鳥 means bird, therefore his name means a bird who makes horse saddles and weapon. Dai 大 means great, butsu 仏 means Buddha, therefore Asuka-daibutsu means Great Buddha of Asuka. In Asuka era there were many Persians and they made the Miroku Buddhism. (Nakamaru. *Ancient Emperor's families and True History of Japan*, p28, 295)

Characteristics

The Buddhism that flourished in Asuka era was very unique one. Prof. Kurimoto calls it "Mithra-Buddhism" (Kurimoto. *Asuka: the Capital City of Sirius*", p238) and "Miroku-Buddhism" (Kurimoto. *Economy and Anthropology of Eurasia*, p29). He thinks Mithra-Buddhism (Miroku-Buddhism) is a syncretism of primitive Buddhism and Mithraism, and it brought the Simorghian culture to Japan. These are the characteristics of Miroku-Buddhism (Mithra-Buddhism):

- (1) Miroku-Buddhism is the state religion of Japan in Asuka Japan.
- (2) Miroku is the Lord God of Miroku-Buddhism.
- (3) Miroku taught shahrivar (good governance) and a new political order based on it. Miroku was the symbol of shahrivar.
- (4) Shahrivar is the Simorghian ideal of good governance. It was linked with Confucious teaching. It was implemented as the ritsuryô regime 律令制度, a system of centralized administration.
- (5) Miroku dwells in Tushta heaven (the Sun sphere) with many yazatas..
- (6) Miroku-Buddhism was accompanied by various shamanistic elements. The bull-slaying ritual was also performed frequently (Ogawa. *A Study in Mithraism*, p64-66; Kurimoto. *Asuka: The Capital City of Sirius*, p331).
- (7) People prayed for Miroku to gain benefits both in this world and in the next world. In this

world: good health, longevity and happiness in the afterlife, peace, prosperity and rightful political order (a new world order). In the next world: safe passing to Miroku's Paradise and happy dwelling there with gods (yazatas) and ancient fathers.

- (8) Words, such as Yamato 大和, Asuka 飛鳥, Ikaruga 斑鳩, Torii 鳥居, Wa 和 and Sumera 皇 were made from Iranian words in Asuka era. It is supposed that a set of Chinese characters are selected to represent the meaning of the word respectively. So the Chinese characters such as 飛鳥, 斑鳩, 大和 don't represent its pronunciation. (Kurimoto. *Asuka: The Capital City of Sirius*, p331)

Table 2. Japanese words made from Iranian words

Word	Origin and Meaning
Yamato 大和	Yamato is the name of the Asuka Japan. It means Land of Yima (Jamshid). Dai 大 means great. Wa 和 means harmony. Daiwa 大和 means great harmony. Yamato is its special pronunciation, but it is its standard pronunciation still today.
Asuka 飛鳥	Asuka was the capital city of Japan in Asuka era (500-645). Asuka was derived from Persian word "Ark Saca" which means the sacred place of the Saccas (Scythians). Parthian "Arsaces" has the same origins. Hi 飛 means flying, Tori 鳥 means bird. But no one pronounce 飛鳥 Hitori but Asuka. Asuka 飛鳥 means "flying bird". The bird is Simorgh (Goddess Div).
Ikaruga 斑鳩	Ikaruga is a name a place where stands Yumedono 夢殿 which is closely connected to Prince Shôtoku. Ikaruga means "Spotted Bird", namely Simorgh (Nakamaru. <i>Ancient Emperor's families and True History of Japan</i> , p16).
Torii 鳥居	Torii is the gate of Shintô shrine. Tori 鳥 means bird, I 居 means residence. Therefore Torii 鳥居 means a residence of a bird (Simorgh). Shintô shrines are residents of Simorgh. This word is also Iranian origin. The sape of torii is symbolical representation of simorgh as the winged disk widely used in Persia (Imoto. <i>Ancient Iranian Culture and its influences on Japanese Culture</i> , Panel Discussion, 2007 January 21th Sunday)
Sumera 皇	It is a title of Emperor. It means Mithra or Meherdad. "Mera" means Mir/Mehr. 皇 is a composite character. The upper half 白 means the Sun in mid heaven, the lower half 王 means king. Sumera 皇 means a king given by Mir/Mehr, namely Meherdad.
Soga 蘇我	Family name which means Saca/Sacca/Scythai. So 蘇 means milk and butter. It has strong link with the Bull. Ga 我 means weapon.
Wa 和	Philosophical keyword introduced by Prince Shôtoku. It means harmony based on the shahrivar.

- (9) There was influence of Korean Miroku and Hwarang on Japanese Miroku-Buddhism (see 2. Korea).

Simorghian Symbolism in the Architecture of Shintô Shrines

If one stand in the main shrine of Shintô and turn to the front entrance on December 21 (the winter solstice) in the evening. One can see the Sun setting into the Torii the gate of

the shrine (Photo 4) and soon after Sun's setting one can see Sirius (Tishtrya) rising.



Photo 4. The Sun sinking in Torii on the day of the winter solstice
(In this case, Torii is covered with tide for it is the full tide day.)

This alignment (architecture) is introduced into Japan by the Soga clan. In Iran, Yalda (the winter solstice) is the birthday of Mithra the Sun. This legend is reflected in the architecture of Shintô shrines. Shah of shahs' palace Apadana of Persepolis is attested to be constructed on the same architecture by Prof. Kurimoto. (Kurimoto. *Asuka: The Capital City of Sirius*, p187-189).

Messiah Kannon

Prince Shôtoku died in 621. There occurred a coup d'état. All Soga male members were massacred by their rivals. Fortunately, all the female members kept their lives, properties and positions. Later some of them became mother of Emperor. After this tragedy Miroku-Buddhism acquired expanded spiritual and political meaning. Growing contact with monks from China and Silla and the introduction of new scriptures and images led to a more sophisticated understandings of Miroku. In 8th century, some Maitreya statues were renamed Guze Kannon 救世観音 (Guth, "The Pensive Prince of Chuguji", p193-194, 205-207). As "Guze" means messiah (savior), Messiah-Kannon (also called Miroku-Kannon) became a Secret God and widely worshipped thereafter. Even today several Japanese sectarians worship Miroku-Kannon (Messiah Kannon). There is a huge statue in Nasu 那須 today (27m in height).

There is an image of Guze Kannon in Yumedono 夢殿 of Hôryûji 法隆寺 in Ikaruga 斑鳩. Yume 夢 means dreams, dono 殿 means hall, therefore Yumedono 夢殿 means the Hall of dreams. Hô 法 means dharma, ryû 隆 means uphld, ji 寺 means temple, therefore Hôryûji 法隆寺 means the temple to uphold the dharma. Yumedono is built on a place where the House of Prince Shôtoku stood. Yumedono is octagon and in its center burns a sacred fire. It means (1) Guze Kannon (=Miroku) was worshipped as Iranian Mithra at that time (He have a fire halo), (2) Yumedono was not a Buddhist temple but Mithraic temple. (Nakamaru. *Ancient Emperor's families and True History of Japan*, p16-17).



Photo 5. Yumedono 夢殿

Remark

In Manichaean text, Sraosha is identified with Avalôkitêshvara (Kannon) and is called Xrôshtag Yazd in Parthian, Shuo-t'ing 說聽 in Chinese (Klimkeit, Hans-Joachim. *Gnosis on the Silk Road*, p5; Lieu, Samuel N. C. *Manichaeism in Central Asia & China*, p70-71). Xrôshtag Yazd (Shuo-t'ing 說聽) means “the Call”. It means Sraosha is the word emanated from Mithra. According to this doctrine, it is no wonder the close link exists between Mithra and Sraosha.

Rashnu is identified with Mahâsthâmaprâpta (Daiseishi 大勢至). He is called Azdegard yazd in Parthian, Huan-ying 喚應 in Chinese. Azdegaryazd means the Reply to the Call (Sraosha). He and Avalôkitêshvara (Kannon) are twin in not only Manichaeism but Pure land Buddhism. They appeared with Mithra in Avesta. It seems that Sraosha-Kannon is Cautes and Rashnu-Daiseishi is Cautopates.

These correspondences, including Mithra- Mi-l'ək -Maitreya and Amitâyus -Zurwan, seem to be shared widely among various religions in the Central Asia.

Benzaiten

Benzaiten 弁財天 is Indic Sarasvatî and Iranian Anâhitâ. Ben 弁 means speech, Zai 財 means property, Ten 天 is a suffix of a name of god/goddess in heaven. Therefore Benzaiten means goddess of speech and property. She has her shrine near the pond and/or stream in the garden of a shrine. She is the most beautiful goddess in Japan. She is enshrined and worshipped also in Esoteric Buddhism.

Influence of the Simorghian Culture on the Shintô Myth

Shintô

Shintô is Japanese native religion. Shin 神 means god/goddess, To 道 means way, path, tariqat. Therefore Shintô means the tariqat of gods and goddesses.

Remark

There is a theory about the origins of Japanese:

The early Japanese are formed by the immigrants (Scythai/Sacca and other equestrians) from North Eurasia merged with the aborigines in about 10th BC to 3rd AD. After that immigrations did not cease. Asuka culture and Miroku Buddhism are their exponents. (Egami. *Nation of the Equestrians*; Kurimoto. *Economy and Anthropology of Eurasia*)

There are still some disputes in its details, however, the theory itself is widely accepted and supported. Therefore it is not a surprise that there are Iranian influences in Shintô myth.

Source of the Shintô Myth

In Shintô, the myth which tell the genealogy of gods is called the Kiki-shinwa 記紀神話. Ki 記 means record, ki 紀 means history, shin 神 means gods, wa 話 means story. Therefore Kiki-shinwa 記紀神話 means the Record of Historical Myths, namely the Records of the Genealogy of Gods.

The canonical source of the Kiki-shinwa are *Kojiki* 古事記 (712 AD) and *Nihonshoki* 日本書紀 (720 AD). Ko 古 means old, ji 事 means events, ki 記 means records. Therefore *Kojiki* 古事記 means the Records of the old events. Nihon 日本 means Japan, sho 書 means book, ki 紀 means history. Therefore *Nihonshoki* 日本書紀 means the Book of Japanese History.

The Shintô Myth

Three Supreme Root Gods

In the Beginning, there was a chaos. When it separated and the upper half became the primordial heaven, the lower half became the primordial earth, in the midst of them three Root Gods manifested themselves. They are uncreated, self-originated Gods. (*Kojiki*)

The first one is Amenominakanonushi 天之御中主神. Ame 天 means heaven, no 之 means “of”, mi-naka 御中 means center, nushi 主 means lord, “no” is a connector of two words having no corresponding Chinese character, kami 神 means God. Therefore Amenominakanonushinokami 天之御中主神 means the Lord God in the center of the heaven. He is called Kunitokotachinomikoto 国常立尊 in *Nihonshoki*. Kuni 国 means nation, took 常 means “constant” and/or “ceaseless”, tachi 立 means “let it exist”, “no” is a connector and mikoto 尊 means god (literally the one who deserve worship). Therefore Kunitokotachinomikoto 国常立尊 means the God who ceaselessly let the nation exist.

The second one is Takamimusubhinokami 高御産巢日神. Taka 高 means high, mi 御 means emperors, mu 産 means bear (give birth), su 巢 means bird's nest, hi 日 means the Sun, “no” is aconnector and kami 神 means god/goddess. Therefore Takamimusubhinoami 高御産巢日神 means the Sun God of the Nest who give birth to the emperors. (Japanese emperor is at the same time the highest priest of Shintô.)

The third one is Kamimusuhinokami 神産巢日神. Kami 神 means gods, mu 産 means bear (give birth), su 巢 means bird's nest, hi 日 means the Sun “no” is aconnector and kami 神 means god/goddess. Therefore Kamimusubhinoami 神産巢日神 means the Sun

Goddess of the Nest who give birth to the gods.

The Primordial Seven

When the three Supreme Root Gods hid themselves in occultation, there appeared the Primordial Seven. They are called Kaminoyonanayo 神世七代. Kami 神 means gods, yo 世 means world, nana 七 means seven and yo 代 means generation/age. Therefore, Kaminoyonanayo 神世七代 means the generations (times) of the gods' world. Seven generations passed. Each presided by the one of the Seven.

Table 3A. The Primordial Seven (Kojiki)

	Male Deity	Female Deity
1	Kunitokotachinokami 国之常立神	———
2	Toyogumonunokami 豊雲野神*1	———
3	Uhidininokami 宇比邇神*2	Suhidininokami 須比智邇神*3
4	Tsunoguinokami 角杙神*4	Ikuguinokami 活杙神*5
5	Ôhtononjinokami 意富斗能地神*6	Ôtonobenokami 大斗乃弁神*7
6	Omodarunokami 淤母陀琉神*8	Ayakashikonenokami 阿夜訶志古泥神*9
7	Izanaginokami 伊邪那岐神*10	Izanaminokami 伊邪那美神*11

Notes (Tsugita. *Kojiki*, vol 3, p38)

*1 To-yo-gumo-no 豊雲野 means "forming of the Earth".

*2 U-hi-di 宇比邇 means muds.

*3 Su-hi-di 須比智邇 means sands.

*4 Tsuno-gui 角杙 means a horn like a stake.

*5 Iku-guhi 活杙 means the living stake.

*6 Ô-ho-to-no 意富斗能 means a wealthy family. Ji 地 means male.

*7 Ô-to-no 大斗乃 means a wealthy family. Be 弁 means female.

*8 O-mo-da-ru 淤母陀琉 means the perfection of the Earth.

*9 A-ya-ka-shi-ko-ne 阿夜訶志古泥 means awful.

*10 I-za-na 伊邪那 means "to invite", gi 岐 means male.

*11 I-za-na 伊邪那 means "to invite", mi 美 means female.

Table 3B. The Primordial Seven (Nihonshoki)

	Male Deity	Female Deity
1	Kunitokotachinomikoto 国之常立尊	———
2	Kuninosatuchinomikoto 国狭槌尊	———
3	Toyogumonunomikoto 豊斟淳尊*1	———
4	Uijininomikoto 泥土煮尊*2	Suijininomikoto 沙土煮尊*3
5	Ôtonojinomikoto 大戸之道尊*4	Ôtomabenomikoto 大苦辺尊*5
6	Omodarunomikoto 面足尊*6	Kashikonenomikoto 惶根尊*7
7	Izanaginomikoto 伊弉諾尊*8	Izanaminomikoto 伊弉冉尊*9

Notes

*1 To-yo-gumo-nu 豊斟淳 is identical with 2. Toyogumonu 豊雲野 of table 3A. Mikoto 尊 means god. The same as kami 神 and mikoto 命.

*2 U-i-ji-ni 泥土煮 is identical with 3. Uhidini 宇比邇 of table 3A.

*3 Su-i-ji-ni 沙土煮 is identical with 3. Suhidini 須比智邇 of table 3A.

*4 Ô-to-no-ji 戸之道 is identical with 5. Ôhtononji 意富斗能地 of table 3A.

- *5 Ô-to-ma-be 大苦辺 is identical with 5. Ôtonobe 大斗乃弁神 of table 3A.
- *6 Omodaru 面足 is identical with 6. Omodaru 淤母陀琉 of table 3A.
- *7 Kashiko-ne 惶根 is identical with 6. Ayakashikone 阿夜訶志古泥 of table 3A.
- *8 Izanagi 伊弉諾 is identical with 7. Izanagi 伊邪那岐 of table 3A.
- *9 Izanami 伊弉冉 is identical with 7. Izanami 伊邪那美 of table 3A.

Three Noble Gods

When creative energy separated into Yin 陰 and Yang 陽. Izanagi-Izanami the last of the Seven gave birth to the gods. Among them were three noble gods.

The first one is Amaterasu 天照. She is the Lord Goddess, the Sun Goddess and the eldest of the three. Ten 天 means heaven, sky and god/goddess. Terasu 照 means giving light. Therefore Amaterasu means Goddess giving light from heaven.

The second and the third are the twin brothers. They are younger brothers of Amaterasu. Tsukuyomi 月読 is the God of the Moon and the night. Tsuki 月 means the moon, yomi 読 means “to read”, therefore Tsukiyomi 月読 means the God of reading the age of the moon. Susanô 素盞鳴 is the God of the Sea. Su 素 means no glaze (enamel), sa 盞 means ceramic goblet, nô 鳴 means sound, therefore, Susanô 素盞鳴 means the God who sound the ceramic goblet with no glaze.

Susanô

Izanagi ordered Amaterasu to preside over the Heaven (Takamagahara 高天原), Tsukuyomi the night and Susanô the sea. But Susanô refused the order and insisted to go to the Underworld (Hades) and preside over it. Izanagi got so angry that he hid himself in occultation. On the way to the Underworld, Susanô visited the Heaven. Amaterasu thought he came to assault the Heaven. She warned everybody to arm. Susanô made a vow to prove his peacefulness and pure heart (no evil intension). Amaterasu accepted it and welcomed him.

Susanô spent time in the Heaven. At first he was a good god. Day by day his trick became worse. But Amaterasu believed him. She protected and spoke up to him. One day Susanô threw a bloody skin of a horse into the holy weaving house. Seeing it, one of her servant goddess was so shocked that she committed suicide. Amaterasu hid herself in the Rock Cave of Heaven (Amanoiwaya 天の岩屋*) and shut the door up. The Heaven, the Earth and all the Cosmos lost light and became dark. Evil things filled the world, every disaster rose. All the gods and goddesses gathered to held a meeting to console her heart and let her open the door. According to the plan a joyful dance party was held in front of the Cave. Gods and goddesses were so amused that they laughed in a voice. Amaterasu wondered why they were so amused for the world lost light and was full of darkness. She could not help but opened the door to peep out what's going on out there. When she opened the door a little, a god took her hand and pulled her out.

After this, all the gods and goddesses held a meeting and decided to expel Susanô from the Heaven for his disgrace. Susanô went to the upper Izumo 出雲 (a district in Japan) and there he slew the eight headed great snake Yamatanorochi 八岐大蛇* to save the life of queen Kishinada. Checking the tail of the great snake, he discovered a divine sword

Kusanaginotsurugi 草薙劍. He made it an offering to Lord Goddess Amaterasu. After offering it, he went down to Izumo and made it his kingdom, He married with queen Kushinada and built his palace there.

* Amanoiwaya 天の岩屋: Ama 天 means the Heaven, no の means “of”, iwa 岩 means rock and ya 屋 means cave. Therefore Amanoiwaya means the Rock Cave of the Heaven.

* Yamatanoorochi 八岐大蛇: Ya 八 means eight, ta 岐 means branch, “no” is a connector and orochi 大蛇 means great snake. Therefore Yamatanoorochi means the eight headed great snake.

Descent of the Grandson of Great Lord Goddess

After it, Amaterasu ordered her grandson Niniginomikoto 瓊瓊杵尊 (Ninigi means rich harvest) to descend to Japan (the land between the heaven and the Underworld) to preside it. He descended to Japan and became the first emperor. This event is called Tensonkôrin 天孫降臨. Ten 天 means the Heaven, son 孫 means the grandson, kô 降 means descent and rin 臨 means preside. Therefore Tensonkôrin means the descent and preside of the grandson from the Heaven.

Iranian Influence

The Table 4 shows the origins of Shintô Gods. The table is more than a speculation.

- (1) The Lord Root God in the Center of the Heaven (Amenominakanonushi 天之御中主神) corresponds to Iranian Zurwân.
- (2) The origins of Takamimusubhinoami 高御産巢日神 and Kamimusuhinokami 神産巢日神 are represented in their name. The name “the Sun God/Goddess of the Bird’s Nest 巢日神” has strong link to the name of the gate symbol “torii 鳥居” which means “Bird (Simorgh) ‘s Nest”. Takamimusubhinoami is the ascendant of the emperors. Mithra is the ancestor of Persian shahs.
- (3) The Primordial Seven reminds us of Indic Âdityas (Mitra, Varuna, Aryaman, Amsha, Bhaga, Daksha, Indra), gods of Mitanni treaty (Mitra, Varuna, Indra, two Nasatyas), the seven week-day gods of Roman Mithraism and the seven archangels of Yezidis’. The holy number 7 is not a coincidence.
- (4) Lord Goddess Amaterasu 天照 is Simorghian Mithra. For he and the Great Goddess Div were the one, their symbol is the Sun.
"Mehr" is interpreted as one of the six Simorgh's subjective(spiritual) dimensions. Simorghian Mehr means unity, friendship in Persian. Simorgh (Sun-am = Khorshid-khanom) also was equalized with the sun which is (and feministic) shining lights and giving vitality to the total existences without exception. So, why the Sun should not be as a symbol of "MEHR" or "Mehrparasti" and Vice Versa?
- (5) There is also a Zoroastrian element. That is the twin gods - Tsukuyomi 月読 and 素盞鳴. But there is no dualistic philosophy in Shintô myth.
Zoroastrianism was a mere branch of the ancient Aryan religion in the Central Asia. The

Simorghian culture and Mithraism retained their power all the time even in early Islamic Iran. (Aoki. *A History of Zoroastrianism*, Ch. 1, 2, p212-213, afterword)

(6) The nature of Tsukuyomi reminds us of Indic Varuna and Manichaeism Ohrmizd (who lives in the moon) rather than Zoroastrian Ahura Mazda.

(7) Susanô was a trouble maker and was expelled from the heaven, however, he is not an evil god such as Zoroastrian Ahriman nor Christian Satan.

(8) The myth of the descent of the grandson (Tensonkôrin) is said to be Iranian origin. (Egami, Namio. *Nation of the Equestrians*, p106-109, p178-185; Nakamaru. *Ancient Emperor's families and True History of Japan*, p45)

Table 4. Main Gods in the Kiki-shinwa

God	Features	Persian
Amenominakanonushi 天之御中主神	The Root Lord God. The Prime Mover. In occultation.	Zurwân
Kunitokotachinomikoto 国常立尊	Identical with Amenominakanonushi.	Zurwân
Takamimusubhinoami 高御産巢日神	The Root Lord God. The Ancestor (Frawashi) of the emperors. In occultation.	Mithra
Kamimusuhinokami 神産巢日神	The Root Lord Goddess. The Mother of all the gods. In occultation.	Div
Kaminoyonanayo 神世七代	The Primordial Seven.	Simorghian Amesha Spentas
Amaterasu 天照	Lord Goddess. Identical with Mahâvairocana.	Div-Mithra
Tsukuyomi 月読	One of the twin. God of the moon and the night.	Ahura Mazda (Varuna)
Susanô 素盞鳴	One of the twin. God of the sea and the Underworld. Expelled from the Heaven for his disgrace.	Ahriman

Vijnâna-vâdin 唯識派

History

Maitreya cult, Vijnâna-vâdin, Pure Land Buddhism and Esoteric Buddhism developed successively in this order in the Central Asia during 2nd BC to 7th centuries. However, it must be noted that these didn't come to Japan in this order. They came to Japan in the following order. First Miroku Buddhism (6th Century), second Vijnâna-vâdin (7th Century),

third Esoteric Buddhism (9th Century) and fourth Pure Land Buddhism (12th Century). Vijnâna-vâdin flourished under the name Hossôshû 法相宗 in Nara era (710-794) (Nakamura. *Iwanami Dictionary of Buddhism*, p627-628, 742).

Origin

Vijnâna-vâdin 唯識派(Yuishikiha), also called Yôgcâra 瑜伽行派(Yugagyôha) was founded by Maitreya 弥勒(Miroku), succeeded and expanded by Asanga 無着(Mujaku). Maitreya is believed to have lived in 4th-5th centuries. Asanga lived in 4th century and came from a Brahmin family living in present-day Peshawar (Pakistan). The historicity of Maitreya is a matter of controversy. According to tradition Asanga received the inspiration for his teaching direct from Maitreya Buddha. They thought all the material creatures are illusion, there only exists manas (mind), ultimately the great manas. They practiced yoga to attain this recognition. Vijnâna-vâdin is thought to have prepared philosophical and practical basis for the Esoteric Buddhism. (Fischer-Schreiber. *The Shambhala Dictionary of Buddhism and Zen*, p137, 12; Nakamura. *Iwanami Dictionary of Buddhism*, p810)

Link to Mithra

According to Manichaeism, Mihryazd (the Living Spirit) is the creator of the cosmos, creatures and the reincarnation process by his maya. It seems there is a certain link between Manichaean Mihryazd (or rather Iranian Mithra) and Maitreya of Vijnâna-vâdin.

Esoteric Buddhism 密教

When 9th century began, Esoteric Buddhism was brought into Japan. In the Esoteric Buddhism, Miroku (Messiah-Kannon) was identified with Mahāvairocana 大日 and began his new history.

Origin

Esoteric Buddhism was formed in 7th century in northwest India (Sakastan), modern Pakistan and Afghanistan. Some Japanese scholars think Esoteric Buddhism is a revival of Indic asura worship in guise of Buddhism under strong influence of Iranian and Hellenism. The origin of Mahāvairocana is Mithra more than likely. Mithra-Zeus of Bactria, maga-brahmin, Bamiyan, all these indicate that Mithra became Mi-l'āk (Miroku), then developed to be Mahāvairocana by absorbing Aditya, Surya and Helios.

Mahāvairocana's Japanese name is Dainichi 大日. Dai 大 means great, Nichi 日 means the Sun. Therefore Dainichi means the Great Sun (God).

There are ten thousands of websites which introduce this theory in Japan today.

This theory still has some disputations, however, combining it with Shingon doctrine, there remains no room for disputations nor refutations. The Shingon doctrine is explained in section "Shingon-sect".

Remark

It is stated about Dainichi (Mahāvairocana) in *Iwanami's Dictionary of Buddhism* as follows (p53):

Dainichi has a keen relationship with ancient Iranian Ahura Mazda in its origin, and

appear as cakravarti-râja (king who moves wheel) 天輪聖王 and/or king of the asuras 阿修羅族の王 in early Buddhist scriptures.

This is a standard dictionary of Buddhism. Its editors are the most learned scholars on Buddhism in Japan. Their allusion “the king of asuras who is a keen god to Ahura Mazda” indicates Mithra. For there is no God but Mithra who can satisfy this condition.

Theory on the Reason why it is called Esoteric in the East Asia

In the Sanskrit original, Esoteric Buddhism is not called esoteric. Why Chinese Esoteric Buddhists call their religion “Esoteric Teaching” 密教 (Mi-jiao in Chinese, Mikkyô in Japanese)?

There is a theory on the reason why they call it Mi-jiao/Mikkyô. In China, the name of Mithra was represented by these Chinese characters: Mi 密, Mi 蜜 and Milo 弥勒. Mi 密 means both secret (esoteric) and closeness (friendship). Mi 蜜 means honey (sacred food of Persians). Mi-jiao/Mikkyô means both secret teaching and Mithra’s teaching. Therefore, they used this term to represent that Esoteric Buddhism is the perfected form of Eastern Mithraism itself. Mahāvairocana-Miroku IS Mithra. This view has gained much popularity and supports among Buddhists, Shugen-dô-ists and occultists of Japan today.

There are two major sects in Esoteric Buddhism: Tendai and Shingon.

Tendai Sect 天台宗

Tendai 天台 is a name of Chinese mountain where the founder Zhi-yi 智顗 (538-579) lived. Tendai teaching was brought to Japan by Saichô 最澄 (778-822). He founded Tendai sect in 805. Its Lord God (Buddha) is Mahāvairocana 大日. Tendai sect is the sole religion of astrology in Japan. According to the Tendai doctrine, Mahāvairocana became Myôken 妙見 in the astral realm (Photo 6).



Photo 6. Myôken surrounded by the seven planets

The origin of Myôken is Mithra (Kurimoto. *Asuka: The Capital City of Sirius*, p200). He is the Lord God of Cosmos. He rules the Cosmos with the dipper and the seven planetary spirits (yazatas). Myôken has a unique astral mystery. There are many parallels between Myôken's mystery and *Mithras Liturgy* in the Greek Magical Papyrus. The origin of Myôken is veiled by the thick mist. It is agreed that Myôken cult came from China. But it does not mean that it is Chinese origin. (Gakken ed. *A Guide to Tendai Esotericism*) For example, the seven planets, dragon's head and tale are subordinate spirits of Myôken. But it is not Chinese astrological tradition, but India and Roman Mithraism's tradition. (Roman Mithraism have seven week-day gods, Cautes and Cautopates.)

Under the syncretism doctrine of Tendai developed Sannô-Shintô 山王神道. Sannô means spirit of mountain. It must be noted that Sannô-Shintô is a branch of Tendai sect.

Shingon Sect 真言宗

Shingon 真言 means mantra. Shingon teaching was brought to Japan by Kūkai 空海 (774-835). He founded Shingon sect in 816. Its Lord God (Buddha) is Mahāvairocana 大日 whose name means "Great Sun God" (Photo 7).



Photo 7. Mahāvairocana (Center)

The most important doctrine is Dainichi-Miroku-dôtai 大日弥勒同体. Dô 同 means identical, the same, tai 体 means body, entity, existence. Therefore it means "Miroku and Mahāvairocana are identical (the same deity)". Kūkai had been to China for several years. During his stay in China, he visited a Persian Temple (ancient Aryan religion of the Central Asia) and learned its teachings (Kūkai's diary).

According to a Buddhist scripture *Mahavastu* 仏本行集經 1.59 which is formed in 1st to 4th century, 44 kalpa* before Prince Gautama became a Buddha, Maitreya became a Buddha and took the name “Vairocana”.

The first monk who brought the doctrine “Maitreya is Vairocana” from India to China is Zenmukon 善無根. Zenmukon wrote a scripture *Manthra Zikr Practice of the Loving One* (*Miroku*) 慈氏*菩薩略修愈言我念誦法 in two volumes. He wrote the doctrine in this scripture. The doctrine was succeeded by Kongôchi 金剛智, Keika 惠果 and Kûkai.

According to the Shingon syncretism, Mahāvairocana is also identical with Shintô’s Lord God (Amaterasu). Therefore, Mahāvairocana, Miroku, and the Lord God of Shintô (Aamaterasu) are identical (the same one Sun God) (Hiraoka. “Development of the Doctrine about Miroku’s Paradise in Heian Era”).

Under the syncretism doctrine of Shingon developed Ryôbu-Shintô 兩部神道. Ryôbu means syncretism of Buddhist deities and Shintô deities. Robu-Shintô is a branch of Shingon sect.

*kalpa: gô 劫. 1 kalpa is 4,320,000,000 years.

*慈氏 Jishi. Ji 慈 means friendship and love, shi 氏 means one and/or ancestral god. Therefore Jishi 慈氏 means the Loving One, namely Friend. It is another name of Miroku (Mithra) created to represent his essential nature by Chinese.

Vidya-râjas

Mahāvairocana emanated vidya-râjas to save those whom gentle bodhisattvas (bosatsu) 菩薩 give up to save. “Vidya-râja” is a Sanskrit word. It is translated into Chinese Ming-wang 明王. Its pronunciation in Japanese is Myô-ô. Myô 明 means light, ô 王 means king. Therefore Myô-ô means king of light. The reason why Myô-ôs are called kings is that Myô-ôs are splendid master-yazatas of manthra* zikr. They have fire halos (Photo 7) and are drawn standing in fire and flare. These features are thought to be attestations of their Iranian nature by most of Japanese scholars.

*manthra: their mantra is translated into Chinese/Japanese as Myôju 明呪. Myô 明 means light, ju 呪 means mantra (spell). Therefore Myôju means mantra (spell) of light.

Table5 Master-yazatas of Manthra Zikr

Japanese	Sanskrit	Origin
Hudô 不動	Aclanâtha	He is an avatar of Mahāvairocana.
Batô 馬頭	Hayagrîva	He is Avalôkitêshvara in fury.
Kongôyasha 金剛夜叉	Vajrayakṣa	He is a good yakṣa (demon).
Gundari 軍荼利	Kundalî	His name is derived from kundalini.
Gôsanze 降三世	Trilokavijaya	
Daiitoku 大威徳	Yamântaka	He is Iranian Yima
Munôshô 無能勝	Aparâjita	Invincible
Kujaku 孔雀	Mahâmâyûrî	Peacock



Photo 8. Master-yazatas of Manthra Zikr

Shugen-dô 修験道

Origin and Deities

Shu 修 means training. Gen 験 means divine seal. Dô 道 means tariqat. Shugen-dô means tariqat for the training to gain a divine seal. Shugen is a syncretism of Japanese native mountain cult, Shintô, Esoteric Buddhism, Taoism and other traditions. Their godhead is called Gongen 権現. Mahāvairocana 大日, Kannon 観音, Miroku 弥勒, Miroku-Kannon 弥勒観音, Acala-nâtha 不動 and Âkâsagarbha 虚空蔵 are the popular Buddhist deities in the Shugen syncretism. Acala-nâtha 不動 is an avatar of Mahāvairocana and the leader of vidya-râjas. Âkâsagarbha 虚空蔵 is an avatar of Mahāvairocana's logos aspect. He has the same function as Myôken. He and Myôken are exchangeable.

Table 6. Main deities of Shugen-dô

Deity	Doctrinal definition
Mahāvairocana 大日	Gongen 権現, the Godhead. Identical with Amaterasu.
Miroku 弥勒	Identical with Mahāvairocana
Kannon 観音	Identical with Miroku (Messiah Kannon)
Acala-nâtha 不動	Avatar of Mahāvairocana
Myôken 妙見	Another name of Mahāvairocana as the Lord of stars and astrology.
Âkâsagarbha 虚空蔵	Avatar of Mahāvairocana, the Lord of stars and astrology. Virtually identical with Myôken.

Ryôbu and Sannô Shintô were very popular. They have many shrine-temples (jingûji) all over Japan. By their popularity, Mahāvairocana-Miroku-Amaterasu became prominent Lord

God of Japan.

There were a branch sect of Tendai which was called Yusurugi 石動. They had a myth that their lord god came from the heaven and dwell in a holy stone (rock) at the top of Mt. Yusurugisan 石動山. Yusurugisan means a mountain shaken by the impact of god's dwelling in the holy stone. This myth reminds us of Mithra's rock-birth. They had close connection with Korean peninsula. (Hashimoto. "A History of Yusurugisan and Gosha-gongen", p315-344)

Shrine-temple

Shugen-dô's shrine-temple is called jingûji 神宮寺. Jin 神 means gods and goddesses, gû 宮 means shrine, ji 寺 means Buddhist temple, therefore Jingûji means a shrine-temple of gods and goddesses. The priest of Shugen-dô (shasô) performs rituals of Shintô in Buddhist style. It is also called bettôji 別当寺, gûji and/or miyadera 宮寺, jinganji 神願寺, jingoji 神護寺, jingûin 神宮院 and jingûji 神供寺. They are all destroyed or separated into Shintô shrine and Buddhist temple under Shinbutsubunrirei 神仏分離令 (see remark 1). (Matsumura ed. *Daijirin; Daijisen*)

Priest

Shugen-dô's priest is called shasô 社僧. Sha 社 means shrine, sô 僧 means Buddhist priest, therefore shasô means a Buddhist priest in charge of a shrine. There are several ranks such as bettô 別当, kengyô 檢校 and kôtô 勾当. Their official ranks are higher than the Shintô priests (shinshoku 神職). They were officially authorized in late Nara era (710-794 AD), but abolished under Shinbutsubunrirei 神仏分離令. (Matsumura ed. *Daijirin; Daijisen*)

Remark 1

Shinbutsubinrirei 神仏分離令 was a law promulgated to command every religious organizations to split (separate) Shintô and Buddhism completely in 1868. It gave serious damage on Esoteric Buddhism and Shugen-dô. But after the law was abolished in 1945, they recovered from this damage. It is said that this is the most notorious religious law in the history of Japan.

Remark 2

It must be remembered that before 1868 Japanese mainstream religion was a complex of Shugen-dô and Esoteric Buddhism, not the so-called Mahayana nor Shintô. Not only foreigners but many common Japanese have wrong recognition on this matter.

Miroku Confraternity 弥勒講

Chinese Milo-ism and Manichaeism came to Japan (see next section "Recent Discovery"). They merged into Shugen-dô of Mt. Fuji (Japanese Mt. Demavant) and developed Miroku confraternity (Miroku-kô) 弥勒講. Kô 講 means confraternity. Kô is the most advanced style of Shugen-dô. It spread among people living in the cities in Edo era (18th century). There were 808 branches in Edo (Tokyo). (Miyata. *A Study in Miroku Cult*, Ch. 4; Iwashina. "The Dawn of Fuji confraternity")

According to their scripture *Scroll on Genealogy of Mystics* of Mt. Fuji* 富士行者世代巻, the root God is called Sengen 仙元. Sen 仙 means mystics and their power. Gen 元 means the

root, source. Therefore, Sengen means the root God of all the mystics and their power. Sengen is Father-Mother God of Heaven 天の父母 and has three faces:

Table 7. Threefold godhead of Miroku confraternity

Godhead deity	Nature
Chôjitsugetsukôbutsu 長日月光仏	God of the Sun light and the moon light
Sengendaibosatsu 仙元大菩薩	The Spirit of Mt. Fuji
Miroku 弥勒	God of Good and Justice, Ruler of the stars and the seven planets. He is also called Myôken 妙見.

Mystic leaders of Miroku confraternity were looked upon avatars of Miroku. The name Sengen is not a Japanese word. It is a typical technological term of Chinese Milo-ism. It should be noted that Miroku-Myôken of Miroku confraternity retains strong connection with stars and the dipper as Roman Mithras.

*mystics: The mystics of Miroku confraternity are called sendatsu 先達. Sen 先 means “ahead” or “earlier”, datsu 達 means “attained”. Therefore sendatsu means the one who attained earlier. The great mystics are called dai-sendatsu 大先達. Dai 大 means “great”.

Resent Discovery

There is an icon of the six paths of reincarnation *Rikudôrinnezu* 六道輪廻図 in the Museum Yamatobunkakan 大和文華館 (Photo 9).



Photo 9. Icon of the six paths of reincarnations

Riku 六 means six, dô道 means path, Rinne 輪廻 means reincarnation and zu 図 means figure and/or icon. When a man dies, he will reincarnate in the one of the six kingdoms (states) (Table 8).

Table 8. Six kingdoms of reincarnation

English	Japanese
The heaven (gods kingdom)	Tendô 天道
Human kingdom	Ningendô 人間道
Asura kingdom	Shuradô 修羅道
Animal kingdom	Chikushôdô 畜生道
Starving kingdom	Gakidô 餓鬼道
The hell	Jigokudô 地獄道

The icon was long been recognized as an icon of Buddhism. Prof. Izumi and Prof. Yoshida (Specialty: Buddhist Art) investigated it and identified it a Chinese Manichaeian icon made in 14th century. The height of the icon is 142 cm and width is 59.2 cm. There is no damage. It is displayed in the Museum Yamatobunkakan.

From this discovery we can say:

- (1) Chinese Manichaeism came to Japan at least 14th Century.
- (2) It is hard to discriminate Chinese Manichaeism from Buddhism even for Buddhist monks.

Concluding Remark

Japanese Miroku-Kannon-Mahâvairocana is not embedded in the Buddhist context. He is free from it and worshipped as a Lord God in various sects.

Japanese Esoteric Buddhism may be said to be a syncretism of Buddhism and Mithraism on the Simorghian culture as its basis. And Shugen-dô is its adaptation. This is one-step-forward view from the bottom line recognition shared by all the Japanese researchers that Mahayana Buddhism was formed under the strong influence of Iranian religions.

Most of Japanese monks feel Japanese Buddhism is something essentially different from Hinayana. Shugen-dô people feel something keen to ancient Iranian religions. All these feelings come from Iranian spirit emanated from their deities.

2. Korea

Hwarang and Miroku

Hwarang 花郎 means a boy 郎 as beautiful as a flower 花. The leader of the Hwarangs was a beautiful boy 15-16 years old born of noble family. He was recognized as an avatar of Miroku. In early legend, Miroku was a beautiful youth god who lives in the mountain ridge and loves nature, vegetations, birds and animals. When a disaster and/ or trouble occurred, he came to help people by performing miracles. In the later legend, Miroku was a military leader who has much integrity to the king and showed splendid skill in martial arts. It must

be remembered that in Korean peninsula Miroku-Buddhism had little elements of Buddhism, but has many native Korean elements and Iranian elements. (Mishina. “The essence and function of Hwarang system”)

Researchers and occultists of Korea and Japan think at first came Mithra of Simorghian culture, later came Mithras of Roman Mithraism. The two natures merged within Miroku. This is the reason why on the one hand he is a nature-loving beautiful androgynous god, but on the other hand he is a messiah and a decided leader of social reforms. (Nakamaru. *Ancient Emperor's families and True History of Japan*, p143, 70, p59-62)

The Function of Hwarang Assembly

According to the critical reading of *Samguk Sagi* 三国史記 and *Samguk Yusa* 三国遺事, the functions of Hwarang assembly were as follows (Mishina. “The essence and function of Hwarang system”, p267-268):

- (1) It was a social club of youth (boys and girls of 14 to 18 years old). They gathered to sing, dance and play.
- (2) It held theurgical gatherings to have a communication with spirits.
- (3) In crisis of the kingdom, it became a warrior team.
- (4) It is a school to learn literacy, martial arts, music, poet, paintings and so on.

This system lasted until 938 A. D., the fall of Silla 新羅 dynasty. Some Japanese and Korean scholars think that the education system of medieval Japanese samurais (warrior knights) was Japanese version of Hwarang system.

Legends of Miroku

There are legends about Miroku in *Samguk Yusa*. Miroku appeared as an infancy male-child and performed miracles in response to the song and dance dedicated to him by the Hwarangs. An avater of Miroku appeared as an infancy male-child under a tree. (Mishina. “The essence and function of Hwarang system”, p283)

Astral Magic and Holy Swords

In the Hwarang tradition, astral worship was closely connected with swords. The seven planets will believed to give magical power to a sword whose blade engraved the following magical sentence called the seven planets sentence 七星文. These were used late until 17th century (Mishina. “The essence and function of Hwarang system”, p281):

Table 9. Magical sentences carved on the blade of sword

Sentence	Meaning
稟精七曜	Heaven, give the spirits of the seven planets!
斗牛自来	Come down from the dipper and the Bull (Gav).
斗牛精	The spirit of the dipper and the Bull (Gav).

All the legends and traditions about the seven planets in the Korean peninsula and Japan are attestations of Mithraism. For there is no such native tradition in Korean peninsula nor Japan.

Archaeological Evidences

Silla 新羅, Kaya 伽耶 and Yamato (Japan) 大和 (日本) were directly connected with Persia and Roma not via China. The power elite of Silla were Iranians who had strong connection with the Roman culture. There was a small Iranian kingdom Gesshikoku 月支国 within Bekjē 百濟. Tombs were built in Schytai style in Silla and Kaya from 3-4th century. Rythons are discovered from old tombs in Kaya and Silla, but never discovered from Bekjē and Gokuryō 高句麗. Roman glasses are discovered only in Silla. The designs of many cups discovered from the old tombs of Kaya and Silla are in Persian style. The equipments of Parthian caverly and those of Gokuryō 高句麗's heavy armed caverly have many parallels. (Nakamaru. *Ancient Emperor's families and True History of Japan*, p55, 60-62, 70, 123, 261-263)



Map East Asia of early 7th century

History of Silla

Silla was a small nation, however, owing to Hwarang, Silla was a strong. Silla unified all the nations in Korean peninsula in 675 and flourished until 938. Silla contributed to the development of Japan. The two nations enjoyed their close friendship. (Nakamaru. *Ancient Emperor's families and True History of Japan*, p64-71, 290-292)

Concluding Remark

Miroku of Hwarang has little connection with Buddhism. Historical records indicate close link to Iranian and Roman Mithra. This is the reality of Miroku who came to Japan.

Both Korean Hwarang and Mysteries of Roman Mithraism seem to be typical samples of adaptation of Iranian traditional education system. If it is true, we can say that Iranian education system has proved its universality and efficiency both in the East and the West.

3. China

Mithra

Mithra came to East Asia in 202 B. C.-220 A. D. There are many remnants of Tauroctony rituals all over the East Asia. Most of them are performed to call rain (Ogawa. *A Study in Mithraism*, p64-66). Buddhism came to China in about 1st century. Translation of Sanskrit scriptures began in 3rd century.

Milo 弥勒

Nature of Milo

“弥勒” (Miroku) is pronounced “Milo” in Chinese. He has nature of (1) Mithra of maga-brahmin, (2) Roman Mithras, (3) Manichaeism Mithra (Mitra), (4) Maitreya.

Milo is sometimes called *Milo the Ancient Buddha* 弥勒古仏. The Ancient Buddha is a technical term which means the root God and Lord God. He is the ruler of the world of Zodiac (constellations) 星宿世界. According to the Milo-ism myth Milo descended from heaven and dwell in a stone stature of Buddha. This myth reminds us of Mithra's Rock birth.

Milo and Mito (Amitâbha)

Some secret societies of Milo-ism worshipped Milo in guise of Amitâbha 阿弥陀 to guard themselves from persecutions (Asai. *A Study in Popular Secret Religious Societies in Ming & Qing Era*, p78) In *the Nine Petals Lotus Scroll* 九蓮宝卷, Milo and Mito (Amitâbha) is identical (Overmyer, Daniel L. *Precious Volumes*, p137). In Chinese Mito 弥陀 is an abbreviated name of Amitâbha 阿弥陀. Mito reminds us Mitra Burkhan of Manichaeism in the Central Asia.

Slogan

There is a famous slogan in Milo-ism: When the world will become a great chaos, Milo will come 天下大乱, 弥勒仏下生. They wrote this slogan in the white banner with red letters. Milo's messianic character has its root in Iranian Mithra (Suzuki. “The relation between the revolutions in Yuan & Ming and Milo-ism”; Yamada. *The Secret Societies of China*)

Laughing Buddha

Due to the harsh suppress by the Ming dynasty 1368-1644 and Qing dynasty 1616-1912, the image of Miroku was changed into a laughing fat monk Bu-dai 布袋 to appeal its peacefulness and harmlessness. According to the Chinese legend Bu-dai is an avatar of Milo. He showed his true image when he died.

Milo-ism 弥勒教

History

There occurred a harsh suppress on Buddhism in 845. Because of this suppress Buddhism in China waned (diminished). A Manichaeian magus fled to Fujian and reconstructed their community. This sect formed Milo-ism absorbing Taoism, Bon-po, Confucius, Buddhism, Christianity and Islam. It grew larger and larger to become a religion which is larger than Buddhism in 1271-1368.

There is an interesting statement in *the Dragon Flower Scroll* 龍華經. This statement gives us a clue to the propagation history to the Mithraism in the East Asia.

The Holy Root Mother Goddess ordered Mito(Milo) who lives in the western pure land, to move to the north and rename his name Amitâyus (Zurwan) 無量寿. When Amitâyus reincarnated in the east land, he rename his name Genbu (Myôken) 玄武(妙見). He started his missionary there. He reincarnated again and again and now he preaches as Master Zhang 張. (Overmyer, Daniel L. *Precious Volumes*, p253)

Deities

The root deity of Milo-ism is Eternal Mother Goddess 無生老母. Its messiah god is Milo. Later Eternal Mother had her consort and became Holy Eternal Father-Mother 無生父母 (Asai. *A Study in Popular Secret Religious Societies in Ming & Qing Era*, p62).

The Doctrine of the Three Cycles

According to Zoroastrianism and Manichaeism, the lifespan (Great Cycle) of the Cosmos is nine thousands years. It is divided into three equal cycles. The span of each cycle is three thousands of years. The first cycle is called bundahishn (time of creatrion), the second gumêzishn (time of mixture) and the third wizârishn (time of separation) (Bundahishn, 1:20).

In Milo-ism, the cycle is called yang 陽, for a cycle is moved by a yang energy. The first cycle is called the blue yang 青陽, the second the red yang 赤陽 and the third the white yang 白陽. Qing 青 means blue, chi 赤 means red and bei 白 means white. Milo manifests himself in the blue yang cycle as the Past Buddha (Guo-qu-fo 過去仏), the red yang cycle as the Present Buddha (Xian-zai-fo 現在仏) and the white yang cycle as the Future Buddha (Wei-lai-fo 未來仏).

These three Buddhas are the three manifestations of the Root God Milo 弥勒古仏. The Past Buddha is Ran-deng-fo 燃灯仏, the Present Buddha is Shi-jia-fo 釈迦仏 and the Future Buddha is Mi-lo-fo 弥勒仏 (the Root God Milo himself).

The Past Buddha presided the blue yang cycle for 108,000 years and saved 200,000,000 people. The Present Buddha presided the red yang cycle for 27,000 years and saved 200,000,000 people. The Future Buddha is now presiding. It lasts for 97200 years. During his cycle, he will save the rest of the people (9,200,000,000). The total amount of the people saved by the three Buddhas will be 9,600,000,000. Nine symbolizes yang, six symbolizes yin in I-Ching symbolism. Therefore 9,600,000,000 means perfection of Yin-yang, namely the end of time. (The Nine Petals Lotus Scroll)

Avatars of Milo

Leaders of Milo-ism were called Ming-wang-zhuan-shi 明王轉世 or Mi-lo-zhuan-shi 弥勒轉世 in early times. Ming-wang 明王 means vidya-raja (master of manthra zikr), zhuan 轉 means reincarnation, shi 世 means this world (material world). Therefore Ming-wang-zhuan-shi 明王轉世 means the master of zikr reincarnated into this world. Mi-lo-zhuan-shi 弥勒轉世 means Milo incarnated into this world. Their revolutionary movement was so extremely violent that they were harshly suppressed. So they push forward the friendly and harmless image of Bu-dai.

Concluding Remark

Chinese Milo-ism seems to retain Simorghian religious tradition. The combination of Great Root Mother Goddess and Milo is its definite attestation.

4. Miroku and Kannon in Japan and Korea

Image of Miroku and Kannon

In Japan and Korea, Miroku and Kannon are androgynous beautiful youth (boy). He is on the one hand a nature-loving beautiful god, but on the other hand he is the messiah and the decided leader of social reforms. This double nature was formed at first in Korean Peninsula and then spread all over Japan. There is no such image as photo 10 in Japan and Korea.



Photo 10. Kushan Maitreya. Musee Guimet, Paris

Remark

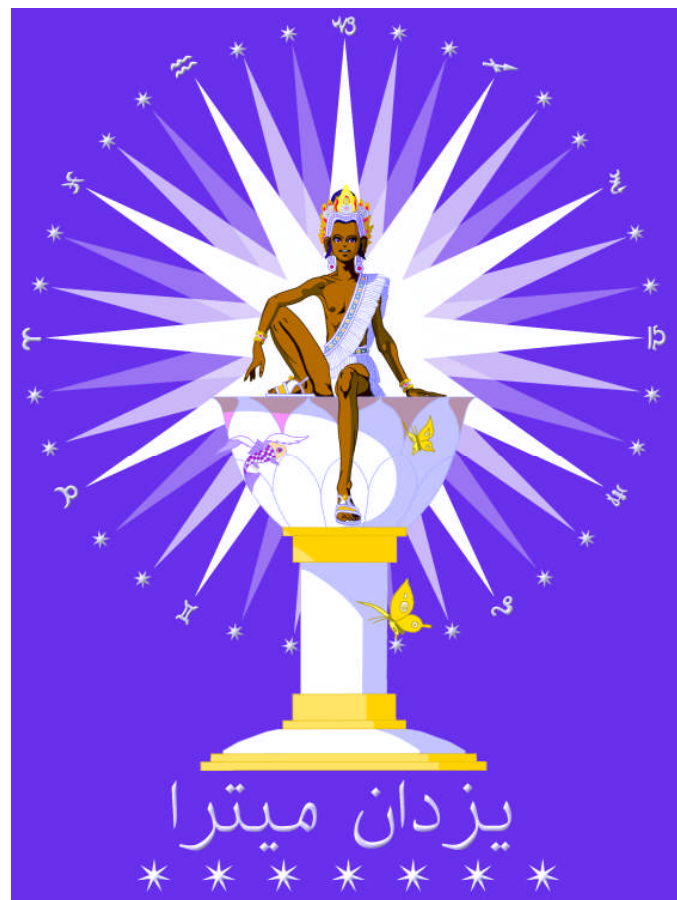
In China Milo is not androgynous. He is laughing fat monk. But Kannon (Kwan-yin) is

female. If there were no percecution, Milo would be androgynous as Japanese-Korean Miroku.

Modern Icon

Anime-Comic image of Mithra (Icon 1) is drawn on this tradition. In the peaceful age people loves a nature-loving Mithra-Miroku. He is a god of friendship, love and eros. However, once the social trend changes, people want Miroku to show his another nature and done a social reform. Even if people love Anime-Comic image of Mithra today, they never forget there is another nature in Miroku, God of Justice and Social Contracts.

It's just the problem of tradition and culture, do not mind it. The essential nature is preserved firmly under the Anime-Comic image of Mithra.



Icon 1. Miroku-Mithra-Mithra

Remark 1

A cultural gap exists between China and Japan-Korea. Most of Japanese and Korean people would not recognize modern image of Chinese Milo (the laughing Buddha) as Miroku-Mithra. It is so strange. However, once they understand Bu-dai is an avatar of Miroku, they accept and love him.

In general, Japanese and Korean people don't prefer a hero and/or god whose body is as masculine as a body-builder. Especially women don't prefer such kind of body.

Remark 2

Mithra-Miroku is called “Mitora” ミトラ among the friends of Him. Mitora is orthographical transcription of Mithra/Mitra in Japanese, where “Th” is pronounced as “Th” of Themes and Thomas.

Appendix: Lists of Names

Latin (English)	Japanese	Identical
Aclanâtha	Hudô 不動	
Adithya	Aditiya 阿爾底耶	
Ajita	Munôshô 無能勝	Invictus
Âkâśagarbha	Kokûzô 虚空蔵	
Amaterasu	天照	Div-Mithra
Amenominakanonushi	Amenominakanonushi	Zurwan
Amitâbha	Amida 阿弥陀	Mito
Amitâyus	Nuryôju 無量寿	Zurwan
Amoghavajra (704-774)	Hukû 不空	
Anâhitâ	Naki 那歇, Benzaiten 弁財天	
Anga-raka	Agaraka 鶯哦羅迦	
animal kingdom	Chikushôdô 畜生道	
Aparâjita	Munôshô 無能勝	
Asanga (4 th AD)	Mujaku 無着	
Asuka	飛鳥	
Asuka era (592-710 AD)	Asuka-jidai 飛鳥時代	
asura	ashura 阿修羅	
asura kingdom	Shuradô 修羅道	
Avalôkitêshvara	Kannon 觀音	Sraosha
Azdegardyard	Huan-ying 喚応	Rashnu, Cautopates
Ayakashikonenokami	阿夜訶志古泥神	
Bêkje (600-641)	Kudara 百濟	
Benzaiten	弁財天	Sarasvatî, Anâhitâ
bettô	別当	
bettôji	別当寺, another name of jingûji	
Brihaspati	Morikhashubati 勿哩訶婆跋底	
bodhisattva	bosatsu 菩薩	
Bu-dai	Hotei 布袋	
Budha	Buda 部陀	
Bull	Gâ 鵠	
cakravarti-râja	Tenrin-jô'ô 天輪聖王	
Chôjitsugetsukôbutsu	長日月光仏	
dai-sendatsu	大先達	
Dainichi	大日	Mahâvairocana
Dainichi-Miroku-dôtai	大日弥勒同体	
Ding-guang-fo	Jôkôbutsu 定光仏	
Dragon Flower Scroll	Ryûgekyô 龍華經	
Esoteric Buddhism	Mikkyô 密教	
Eternal Mother Goddess	Mushôrôbo 無生老母	
Genbu	玄武	Myôken
Gigaku	伎楽	
Goguryô (590-618)	Koukuri 高句麗	

Gongen	権現	
Gûji	宮寺, another name of jingûji	
Guo-qu-fo	Kakobutsu 過去仏	
Guze Kannon	救世観音	
Hashi	Hashi 渥, ha-shi 波斯, hashi 間	
Hashihito-no-anahobe-no-himemiko	渥部穴穂部皇女	
Hata clan	秦氏	
Hayagrîva	Batô 馬頭	
heaven (gods kingdom)	Tendô 天道	
hell	Jigokudô 地獄道	
hi	日	
Holy Eternal Father-Mother	Mushôhubo 無生父母	
Hôryûji	法隆寺	
Hossôshû	法相宗	
human kingdom	Ningendô 人間道	
Hwarang	Karô 花郎	
Ikaruga	斑鳩	
Ikuguinokami	活杵神	
Ishibutai	石舞台	
Izanaginokami	伊邪那岐神	
Izanaginomikoto	伊弉諾尊	
Izanaminokami	伊邪那美神	
Izanaminomikoto	伊弉冉尊	
Izumo	出雲	
jinganji	神願寺	
jingoji	神護寺, another name of jingûji	
jingûin	神宮院, another name of jingûji	
jingûji	神宮寺, 神供寺	
Jishi	慈氏	Miroku, Mithra
kalpa	gô 劫	
Kamimusuhinokami	神産巢日神	Great Goddess Div
Kaminoyonanayo	神世七代	Simorghian Amesha Spentas
Kashikonenomikoto	惶根尊	
Kaya	伽耶	
Keika	恵果	
kengyô	檢校	
Kewan	Dakuan 枳院	
Kiki-shinwa	記紀神話	
Kojiki	古事記	
Kongôchi	金剛智	
kôtô	勾当	
Kouryuji	広隆寺	
Kûkai (774-835)	空海	
Kundali	Gundari 軍荼利	
Kuninosatuchinomikoto	国狭槌尊	

Kunitokotachinomikoto	国常立尊, 国之常立尊	Zurwan
Kusanaginotsurugi	草薙劍	
Mah	Mô 莫	
Mahâmâyûrî	Kujaku 孔雀	
Mahâsthâmaprâpta	Daiseishi 大勢至	Rashnu, Cautopates
Mahâvairocana	Dainichi 大日	
Mahavastu	仏本行集經	
Mahâyâna	Daijô 大乘	
maya	genryoku 幻力	
Manthra Zikr Practice of the Loving One (Miroku)	慈氏菩薩略修愈言我念誦法	
Messiah Kannon	Guze Kannon 救世觀音	
Mi-l'æk	弥勒	
Milo	弥勒	
Mi-lo-fo	Mirokubutsu 弥勒仏	
Ming-wang-zhuan-shi	Myô'ôtenze 明王轉世	Mir
Mi-lo-zhuan-shi	Mirokutenze 弥勒轉世	Mir
Miroku	弥勒	
Miroku Buddhism	Miroku-Bukkyô 弥勒仏教	
Miroku confraternity	Miroku-kô 弥勒講	
Miroku-Kannon	弥勒觀音	
Mithra	Mi 密	
Mito	Mida 弥陀	Amitâbha
Mitora	ミトラ	Mithra, Mitra
miyadera	宮寺, another name of jingûji	
Nara era (710-794)	Nara-jidai 奈良時代	
Nasu	那須	
Nihonshoki	日本書記	
Nine Petals Lotus Scroll	Kyûren-hôgan 九蓮宝卷	
Niniginomikoto	瓊瓊杵尊	Grandson of Amaterasu
Ohrmizd	Wumosu 温勿司	
Omodarunokami	淤母陀琉神	
Omodarunomikoto	面足尊	
Ôtonobenokami	大斗乃弁神	
Ôtomabenomikoto	大苦辺尊	
Ôtonojinokami	意富斗能地神	
Ôtonojinomikoto	大戸之道尊	
Prince Shôtoku (552-621)	聖徳太子	
Pure Land Buddhism	Jôdokyô 淨土教	
Ran-deng-fo	Nentôbutsu 燃灯仏	
Rikudôrinnezu	六道輪廻図	
ritsuryô regime	律令制度	
Ryôbu-Shintô	兩部神道	
Sanguk Sagi	Sangoku-shiki 三国史記	
Sanguk Yusa	Sangoku-iji 三国遺事	

Sannô-Shintô	山王神道	
Sarasvatî	Benzaiten 弁財天	
Scroll on Genealogy of Mystics of Mt. Fuji	富士行者世代卷	
sect	shû 宗	
sendatsu	先達	
Sengendaibosatsu	仙元大菩薩	
seven planets sentence	Shichiseibun 七星文	
sha	社	
Shanaishwalaya	Shanaishuara 餘乃以室折羅	
Shasô	社僧	
Shi-jia-fo	Shakabutsu 釈迦仏	
Shinbutsubinrirei	神仏分離令	
Shingon	真言	
shinshoku	神職	
Shintô	神道	
sô	僧	
Shôsôin	正倉院	
Shugen-dô	修験道	
Silla (579-935)	Shinra 新羅	
Sumera	皇	Mehrdad
Soga clan	蘇我一門, 蘇我氏	
Soga-no-kitashihime	蘇我堅塩媛	
Soga-no-Umako, the Prime Minister (551?-626)	蘇我馬子	
Sôma	Soma 蘇摩	
starving kingdom	Gakidô 餓鬼道	
su	巢	
Suhidininokami	須比智邇神	
Sui (589-618)	Zui 隨	
Suijininomikoto	沙土煮尊	
Suiko (593-628)	推古	
Sukra	Shukera 戌羯羅	
Sukuyôkyô	Sukuyôkyô 宿曜經	
Sumera	皇	
Susanô	素盞鳴	Ahriman
Takamimusubhinoami	高御産巢日神	Mithra
Tendai	天台	
Theravada	Jôzabu 上座部	
Torii	鳥居	
Toyogumonunokami	豊雲野神	
Toyogumonunomikoto	豊斟淳尊	
Trilokavijaya	Gôsanze 降三世	
Tsukuyomi	月読	Ahura Mazda, Varuna, Ohrmizd
Tunoguinokami	角杵神	

Tyr	Ti 咍	
Ujiniinamikoto	泥土煮尊	
Umayado	厩戸	
Verethraghna	Un-khan 雲漢	
Vajrayakṣa	Kongôyasha 金剛夜叉	
Vidya-râja	Myô-ô 明王	
Vijnâna-vâdin	Yuishikiha 唯識派	
Uhidininokami	宇比邇神	
Umako of Soga	Soga-no Umako 蘇我馬子	
Wa	和	
Wei-lai-fo	Miraibutsu 未来仏	
When the world will become a great chaos, Milo will come	Tenka-tairan, Miroku-butsu-geshō 天下大乱, 弥勒仏下生	
Xian-zai-fo	Genzaibutsu 現在仏	
Xrôshtag Yazd	Shuo-t'ing 說聽	Sraosha, Cautes
Yamântaka	Daiitoku 大威徳	
Yamatanoorochi	八岐大蛇	Az
Yamato	大和	
Yang	You 陽	
Qing-yang	Seiyô 青陽	bundahishn
Chi-yang	Sekiyô 赤陽	gumêzishn
Bei-yang	Hakuyô 白陽	wizârishn
Yin	陰	
Yôgcâra	Yugagyôha 瑜伽行派	
Yômei, emperor (?-587)	用明	
Yumedono	夢殿	
Yusurugi	石動	
Yusurugisan	石動山	
Zenmukon	善無根	
Zhang	Chô 張	
Zhi-yi (538-579)	Chigi 智顗	

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