

The Inherent Buddha: A Comprehensive Exegesis of the Lotus Sūtra's Chapter Two as a Foundational Text for Purpose and Perseverance

Introduction

The verse from Chapter Two of the Lotus Sūtra—"Some children of mine are pure in heart, gentle and wise. They have practiced the profound and wonderful teachings under innumerable Buddhas [in their previous existence]"—is more than a poetic interlude; it is a profound declaration that forms the philosophical and practical bedrock of the text. The user's reflection on this passage, which grapples with the difficulties of a world filled with conflict and attachment, resonates deeply with the core message of the Lotus Sūtra. The text offers a powerful framework for understanding that the inherent wisdom and compassionate purpose a person feels are not fragile aspirations but an eternal, unshakeable reality. This report moves beyond a simple summary to provide a comprehensive analysis of the verse's meaning, its foundational doctrines, and its practical application for navigating the challenges of daily life. By examining the historical and philosophical context of the Lotus Sūtra, this report will demonstrate how the Buddha's assurance of future Buddhahood provides the conviction and perseverance required to fulfill one's purpose to benefit all beings.

I. The Buddha's Assurance: A Close Reading of Chapter Two

The opening verses of Chapter Two, known as "Expedient Means," are not a casual observation but a strategic and pivotal moment in the Lotus Sūtra. After Shakyamuni arises from a state of deep meditation, he addresses his foremost disciple, Śāriputra, by revealing the "wisdom of the Buddhas is infinitely profound and immeasurable, far beyond the comprehension of voice-hearers and cause-awakened ones".¹ The verses that follow, which

the user cited, are part of this grand revelation, designed to disclose a truth that had been previously concealed.

A. The "Children" of the Buddha

The Buddha's reference to his "children" who are "pure in heart, gentle and wise" is a description of a specific type of practitioner who embodies the ideal of a bodhisattva.³ The term

bodhisattva is defined as an enlightened being dedicated to the salvation of all sentient beings, motivated entirely by compassion (*karuna*) and guided by deep wisdom (*prajna*).³ This aligns precisely with the user's reflection on a "purpose to benefit all beings." The verse further qualifies these individuals by stating they have "practiced the profound and wonderful teachings under innumerable Buddhas [in their previous existence]." This statement goes beyond a mere description; it is a validation of the practitioner's inherent qualities and a recognition that their altruistic impulse is not a new discovery, but rather a manifestation of a profound vow cultivated over countless lifetimes.⁵

This passage reframes the struggle to benefit others. It suggests that the practitioner is not starting from a place of spiritual deficiency, but is instead acting from a profound, pre-existing vow that has spanned an eternal past.⁵ The Buddha's words confirm that the qualities of compassion and wisdom are already latent within the practitioner's life. This shifts the focus from a state that needs to be acquired to a condition that needs to be awakened. The feeling of purpose to benefit others, therefore, is transformed from a fragile, momentary thought into a powerful, eternal reality. The Buddha's praise of these "children" is a symbolic affirmation of this inner, eternal truth.

B. The "Profound and Wonderful Teachings"

The Lotus Sūtra is situated as the culmination of the Buddha's lifelong discourse.⁷ For more than forty years, Shakyamuni preached various teachings, which are described as provisional or expedient, tailored to the capacities and inclinations of his audience.² These initial doctrines, while effective for their purpose, did not reveal the ultimate truth. As the text states, if the Buddha had revealed the "unchanging, real dharma" from the beginning, "no one can understand it".² The Dharma itself is described as "infinitely profound and immeasurable".¹

The Lotus Sūtra, in contrast, is the "real" Dharma, the one that is "forever unchanging, forever

usable".² It is the "gateway to this wisdom" that is "difficult to understand and difficult to enter".² This distinction between provisional and real teachings is central to understanding the Lotus Sūtra's place in the Buddhist canon. It is the Buddha's final and most direct revelation of the ultimate reality of life, a teaching that not only points to the truth but also contains it.⁸ This sets the stage for the groundbreaking pronouncements that follow, establishing the framework within which the user's personal journey of perseverance can be understood as a direct engagement with this ultimate reality.

C. The Prophecy of Future Buddhahood

The Buddha's declaration, "I will expound this sūtra of the Great Vehicle to them, and assure them of their future Buddhahood," is a revolutionary claim within the Buddhist context of the time [User Query]. Pre-Lotus Sūtra teachings held that ordinary people could not attain Buddhahood in their current lifetime and had to purify their lives over countless existences to reach enlightenment.⁶ The Lotus Sūtra shatters this perception by providing a direct, personal prophecy (

juki) of enlightenment to its disciples.¹⁰

This assurance serves as a powerful source of joy and purpose for practitioners.¹¹ It validates their efforts and dispels doubt, transforming the long and arduous journey toward enlightenment into a path of certainty. The prophecy confirms that their inherent potential for Buddhahood is not a distant possibility but a definite outcome, grounded in the foundational teachings of the sutra.¹⁰ It shifts the focus from a seemingly insurmountable goal to an awakening of an already present reality. This revolutionary promise is a key reason for the sutra's immense popularity and its ability to inspire unwavering determination.¹²

II. The Philosophical Bedrock of Universal Enlightenment: Chapter Two's Core Doctrines

The Buddha's declaration of future Buddhahood is not a standalone promise but is built upon a series of interconnected doctrines that constitute the philosophical core of the Lotus Sūtra. These principles are systematically laid out in Chapter Two and subsequent chapters, forming a cohesive worldview that supports the user's journey of purpose and perseverance.

A. The "One Great Reason": The Buddha's Purpose

Chapter Two reveals that the Buddhas appear in the world for "one great reason," which is to enable all people to attain the same enlightenment as themselves.¹ This purpose is a foundational principle of the Lotus Sūtra. It is a radical departure from earlier teachings that suggested enlightenment was reserved for a select few. The chapter specifies this purpose as a four-step process: to "open the door of Buddha wisdom to all living beings, to show the Buddha wisdom to living beings, to cause living beings to awaken to the Buddha wisdom, and induce living beings to enter the path of Buddha wisdom".¹

This is a profoundly humanistic teaching.⁵ It is an egalitarian vision that dissolves historical barriers to enlightenment, guaranteeing Buddhahood for women, "evil people," and even the two vehicles of voice-hearers and cause-awakened ones, who were previously denied the possibility.⁴ The very act of living and engaging with others is framed as the practice itself, and the goal is not to escape the world but to transform it from within.¹⁴ This philosophical stance can be seen as an early declaration of universal human rights, as it fundamentally asserts the equal dignity and infinite potential of every individual, regardless of their background or circumstance.⁹ This provides a powerful framework for the user's purpose to "benefit all beings," as the goal is not a distant, transcendent salvation but an immediate, immanent engagement with a just and compassionate reality.

B. The Doctrine of Skillful Means (*Upāya*)

To make the ultimate reality accessible, the Buddha employs the doctrine of skillful means (*upāya*).² This refers to the provisional teachings and methods used to guide people with differing capacities toward the single path of Buddhahood.⁷ A classic metaphor for this concept is the Parable of the Burning House, found in Chapter Three of the Lotus Sūtra.¹⁰ In the parable, a wealthy elder's children are trapped in a burning, decrepit house, oblivious to the danger because they are engrossed in play.¹⁸ The father, unable to persuade them with warnings, promises them a variety of fantastic carriages—goat, deer, and ox—to entice them out of the house.⁴ Once they have escaped, he gives each of them an even grander, jeweled carriage.¹⁸

The parable is an allegory for the Buddha's use of provisional teachings. The "burning house" represents the triple world of suffering; the "children" are sentient beings; and the "father" is the Buddha.¹⁸ The "three carriages" represent the three vehicles for voice-hearers,

cause-awakened ones, and bodhisattvas.⁴ While the parable appears to present these three as provisional and inferior to the final "great carriage," the relationship is more nuanced. Some commentators have noted an apparent contradiction in the text, as other passages speak of all three vehicles collectively as skillful means.¹² This apparent inconsistency is resolved by considering the "relative" and "absolute" standpoints.¹² From a relative standpoint, the bodhisattva vehicle is superior because it leads directly to Buddhahood. However, from an absolute perspective, even the Lotus Sūtra itself, as a verbal teaching, is merely an instrument to guide people toward an ultimate reality that is fundamentally incomprehensible.¹² The purpose is not to cling to the doctrine but to use it as a means to awaken one's inherent wisdom.²⁰ This protects against dogmatism and affirms that the teaching is a tool for liberation, not an object of worship in itself.

C. The Replacement of the Three Vehicles with the One Vehicle (*Ekayāna*)

The logical conclusion of the doctrine of skillful means is the revelation of the One Vehicle (*ekayāna*).¹ The Lotus Sūtra asserts that the three provisional vehicles are not separate paths to different ends, but are all part of a single, unified path to Buddhahood.¹ This declaration, often called the "replacement of the three vehicles with the one vehicle"¹, is a unifying framework that reconciles disparate strands of Buddhist thought.¹² It provides a logical and doctrinal basis for the universal promise of enlightenment that lies at the heart of the Lotus Sūtra. By demonstrating that all paths ultimately converge, the sutra extends the possibility of supreme enlightenment to all people, "regardless of circumstances, ability, or level of understanding".¹²

This philosophical foundation provides a comprehensive and compelling reason for the user's feeling of purpose. It grounds their individual practice in a universal quest, assuring them that their efforts are part of a greater, unified process that leads all beings to the ultimate destination of Buddhahood.

Here is a table summarizing these key philosophical concepts:

Concept	Description
Provisional vs. Real	The Buddha's teachings are either provisional (<i>upāya</i>), meaning they are temporary methods tailored to a person's capacity, or real, meaning they are the

	ultimate, unchanging Dharma that is forever usable. The Lotus Sūtra is the real teaching. ²
Three Vehicles vs. One Vehicle (<i>Ekayāna</i>)	The three vehicles are the paths for <i>śrāvakas</i> , <i>pratyekabuddhas</i> , and <i>bodhisattvas</i> , which the Lotus Sūtra reveals are not distinct but are all part of the single, unifying path to Buddhahood, or the One Vehicle (<i>ekayāna</i>). ⁴
Skillful Means (<i>Upāya</i>)	The compassionate methods or "expedient devices" employed by the Buddha to lead sentient beings to the truth. These teachings are effective but are not the ultimate reality themselves. The Parable of the Burning House is the classic metaphor for this concept. ²
The One Great Reason	The singular purpose for which all Buddhas appear in the world: to enable all people to attain the same enlightenment as themselves. This is a fundamental, humanistic tenet of the Lotus Sūtra. ¹

III. The Unfolding of Reality: T'ien-t'ai and Nichiren Interpretations

The philosophical principles articulated in the Lotus Sūtra found their most profound and systematic development in the traditions of T'ien-t'ai and Nichiren Buddhism. These schools took the doctrines from Chapter Two and transformed them into a comprehensive worldview and a concrete practice, respectively.

A. The True Aspect of All Phenomena and the Ten Factors of Life

Following his declaration of the Buddha's profound wisdom, Shakyamuni reveals that only Buddhas can realize "the true aspect of all phenomena".¹ This consists of "appearance,

nature, entity, power, influence, internal cause, relation, latent effect, manifest effect, and consistency from beginning to end".¹ This is a critical point. The ten factors describe the complete reality of all phenomena, from the highest state of Buddhahood to the lowest state of hell.⁶ The doctrine asserts that all beings in the Ten Worlds are innately endowed with and can manifest this true aspect.¹

This revolutionary principle establishes the theoretical basis for universal enlightenment by dissolving the perceived "insurmountable gap" between ordinary people and Buddhas.⁶ It confirms that all people, including those of the two vehicles, evil people, and women, have the inherent potential to attain Buddhahood in their present form.⁶ The teachings from Chapter Two thus provide the philosophical assurance that one's current life state, with all its inherent sufferings and contradictions, is an expression of the ultimate reality and contains the seed of Buddhahood within it.⁹

B. The Three Thousand Realms in a Single Moment of Life (*Ichinen Sanzen*)

Based on the principle of the "true aspect of all phenomena," the Great Teacher T'ien-t'ai (538–597) developed the philosophical principle of "Three Thousand Realms in a Single Moment of Life" (*Ichinen Sanzen*).¹ T'ien-t'ai conceived of this as an introspective, philosophical principle, also known as

Ichinen Sanzen of Ri ("in principle").²³ It posits that a single moment of thought contains the entire universe, both spatially and temporally.²² This is derived from the intricate combination of the Ten Worlds (Hell, Hungry Spirits, Animals, Asuras, Human Beings, Heavenly Beings, Voice-Hearers, Cause-Awakened Ones, Bodhisattvas, and Buddhas), which mutually possess one another, resulting in one hundred realms. When multiplied by the ten factors of life, this produces one thousand "suchnesses," and when multiplied again by the three realms of existence (the realm of the five components, the realm of living beings, and the realm of the environment), it results in the three thousand realms.²² T'ien-t'ai emphasized this as an "inconceivable" ability of the mind, a principle for meditation.²²

Nichiren (1222–1282), building on this foundation, reinterpreted *Ichinen Sanzen* to be realized "in actuality" (*ji*).²³ He believed that a deeper understanding was "hidden in the depths of the text of the 'Fathoming the Lifespan' chapter".²⁴ Nichiren's reinterpretation shifted the focus from a theoretical, introspective contemplation to a concrete, faith-based practice.²⁴ For him, the core of the doctrine was the mutual possession of the nine realms by the Buddha realm and vice-versa, confirming that ordinary people are Buddhas just as they are.⁵ This is the principle of "attainment of Buddhahood in one's present form".⁸

Nichiren's innovation was to provide a practical means for the "actualization" of this inherent Buddha nature: the chanting of the *Daimoku*, or Nam-myoho-renge-kyo.²⁴ The act of chanting, for Nichiren, became the vehicle for directly manifesting the three thousand realms in a single moment of faith, equating the

Daimoku with the entirety of this reality.²⁴ This reinterpretation provided the causal link between doctrine and practice. T'ien-t'ai's theoretical framework provides the

what—the inherent potential for Buddhahood—and Nichiren's practice provides the *how*—the direct, immediate means to actualize it in one's daily life. This shift from an abstract philosophical principle to a tangible, faith-based practice directly addresses the user's desire for a means to persevere, providing a tool to unleash the "transformative potential" of their life.¹⁴

The following table provides a comparative analysis of the T'ien-t'ai and Nichiren interpretations of this central doctrine.

	T'ien-t'ai School	Nichiren School
Name of Concept	<i>Ichinen Sanzen of Ri</i> ("in principle") ²³	<i>Ichinen Sanzen of Ji</i> ("in actuality") ²³
Foundational Text	Theoretical section of the Lotus Sūtra, based on the Ten Factors in Chapter Two ²³	Essential section of the Lotus Sūtra, especially the "Fathoming the Lifespan" chapter ²⁴
Primary Focus	Philosophical principle derived from the intricate combination of the Ten Worlds and Ten Factors ²²	The mutual possession of the Ten Worlds, especially that of the nine realms and the Buddha realm ²³
Method of Realization	Introspective contemplation ²⁴	Chanting of the <i>Daimoku</i> (Nam-myoho-renge-kyo) with a mind of faith ²⁴
Key Idea	The theoretical foundation that shows all phenomena are endowed with the true aspect of life ¹	The actual practice that manifests the inherent Buddha nature of a person in their present form ²⁴

IV. From Philosophy to Practice: Perseverance in the Face of Adversity

The user's query highlights a central challenge: how to persevere through "the difficulties we face in this world of conflict and attachment." The Lotus Sūtra does not promise a life free of suffering; rather, it provides a comprehensive framework for transforming adversity into an engine for growth and an opportunity to manifest one's inherent wisdom and purpose.

A. The Challenge of the Votary

A unique and significant aspect of the Lotus Sūtra is its prophecies of persecution for those who uphold its teachings after the Buddha's passing.²⁵ The sutra predicts that "hatred and jealousy toward this sutra will abound," and that people will "despise, hate, envy, or bear grudges against" those who read and uphold it.²⁵ For a practitioner of the Lotus Sūtra, the experience of opposition is not a sign of failure but a validation that one is practicing the correct teaching.²⁵

This is a powerful, counter-intuitive idea. It reframes the experience of suffering and opposition from a negative sign to a positive one. The principle at play is that an external reaction of opposition serves as proof of the inner commitment to the truth. As the research notes, "If devils did not arise, there would be no way of knowing that this is the correct teaching".²⁵ This re-interpretation transforms "uncomfortable" situations into opportunities for "victory and glory".²⁶ It provides a profound sense of purpose and meaning to life's struggles, turning them into a crucible for forging an unshakable inner determination.²⁷

B. The Strategy of the Lotus Sutra

The "strategy of the Lotus Sutra" is the practical application of strong faith to overcome life's obstacles.²⁵ It is the conviction that one's life is an entity of the Mystic Law, and that this belief can transform any hardship into a source of wisdom and courage.²⁶ The life of Nichiren Daishonin, a votary of the Lotus Sūtra, serves as a powerful example of this strategy in action.²⁵ He endured numerous persecutions, which he viewed not as something to lament

but as a source of "great joy" because they enabled him to fulfill the prophecies of the sutra.²⁵

Nichiren's approach embodies the principle of "voluntarily assuming the appropriate karma," which reframes suffering as a means to transform one's life and deepen one's resolve.²⁵ It is an active "fighting spirit to vanquish our fundamental darkness".²⁷ Courage, in this context, is not a separate essence but the "right or healthy state" of a person when they are free to act in accordance with their true nature.²⁷ This directly addresses the user's need for perseverance by providing a practical framework for turning determination into a tangible force that can overcome any obstacle.²⁶

C. Compassion as the Wellspring of Perseverance

The final and most profound link in this chain of reasoning is the connection between perseverance and compassion. The user's stated purpose is "to benefit all beings," and this altruistic motivation is the ultimate source of the strength required to endure misfortune [User Query]. The research on Nichiren's life indicates that his endurance of persecution was "fueled by his profound compassion for others".²⁵ He saw his own suffering as a means to "free others from misfortune".²⁵

This means that perseverance is not a personal, self-centered goal but a selfless act. The more a person commits to the compassionate vow to alleviate the suffering of others, the more they find an "inexhaustible source of positive energy" to grapple with their own challenges.¹⁵ The struggles of life are reframed not as a punishment but as an opportunity to deepen one's empathy and wisdom. The user's sense of purpose and their capacity for perseverance are, therefore, not two separate qualities but two sides of the same coin, with compassion providing the wellspring of courage and determination.

V. Conclusion: The Promise Fulfilled

The Buddha's assurance in Chapter Two of the Lotus Sūtra is not a simple promise of future salvation but a profound activation of a practitioner's inherent potential. The verse, which recognizes the "pure in heart, gentle and wise" nature of the Buddha's children, is a confirmation that the qualities required for enlightenment are not external but have been cultivated over an eternal existence.⁵ This inherent wisdom provides the philosophical foundation for an unshakable purpose to benefit all beings.

This purpose is grounded in the revolutionary doctrines of the Lotus Sūtra, which declare that all people possess the potential for Buddhahood and that the ultimate aim of the Buddha is to enable this realization for everyone.¹ While T'ien-t'ai provided the theoretical understanding of this truth through the principle of

Ichinen Sanzen of Ri, Nichiren provided the practical means for its actualization in the daily life of a practitioner through the chanting of the *Daimoku*.²³

For the practitioner navigating a world of "conflict and attachment," the Lotus Sūtra's prophecies of persecution are not a warning of an unfortunate future but a validation of their correct practice.²⁵ This reframes obstacles as an essential and even joyful part of the journey toward fulfilling one's purpose.²⁵ The struggles of life become the means by which one's inner determination is forged, allowing for the manifestation of an inexhaustible courage that is sustained by the compassionate vow to alleviate the suffering of others.¹⁵ The capacity to benefit others is not something to be acquired but a powerful wellspring of courage that grows with every obstacle overcome. The determination to lead all beings to enlightenment, as expressed in the user's query, is therefore not just a personal quality, but a dynamic and tangible expression of the very essence of the Lotus Sūtra itself. The Buddha's promise is fulfilled not by escaping the world, but by courageously engaging with it from a foundation of unshakable purpose and inherent wisdom.

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