

Nichiren's *sangha* series

Lay Disciples: **Hagii Sadenaga**

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The Hagii clan, chiefly Rokurō Sanenaga was among of the four families that gave total support to Nichiren along with Toki Jōnin, Nanjō Tokimitsu, Saburō *saemon-no-jō* Yorimoto and the Ikegami brothers. While the others sent gift and provisions, they were more involved in logistics and communication. The Hagii clan provided shelter on their property, although in his final years, Shijō Yorimoto transferred nearby in order to support Nichiren more closely. Judging from the various thankful notes for the offers he received, it becomes clear that these could barely suffice for the community of 40 to 60 people residing with him. Hagii Nanbu Rokurō Sanenaga must have hence also donated the bulk of provisions. His brothers, who also escorted Nichiren on his last trip, were possibly in charge of daily matters, perhaps helping with the purchasing of goods and services by using the monetary offers that Nichiren frequently received. At the time, with one *kan* (string of 1,000 coins) one *goku* (ca. 180 litres) of rice could be purchased.

The following is a brief report, which has already been published and freely distributed. It is way less detailed than the other eBooks and print publications available for purchase through:

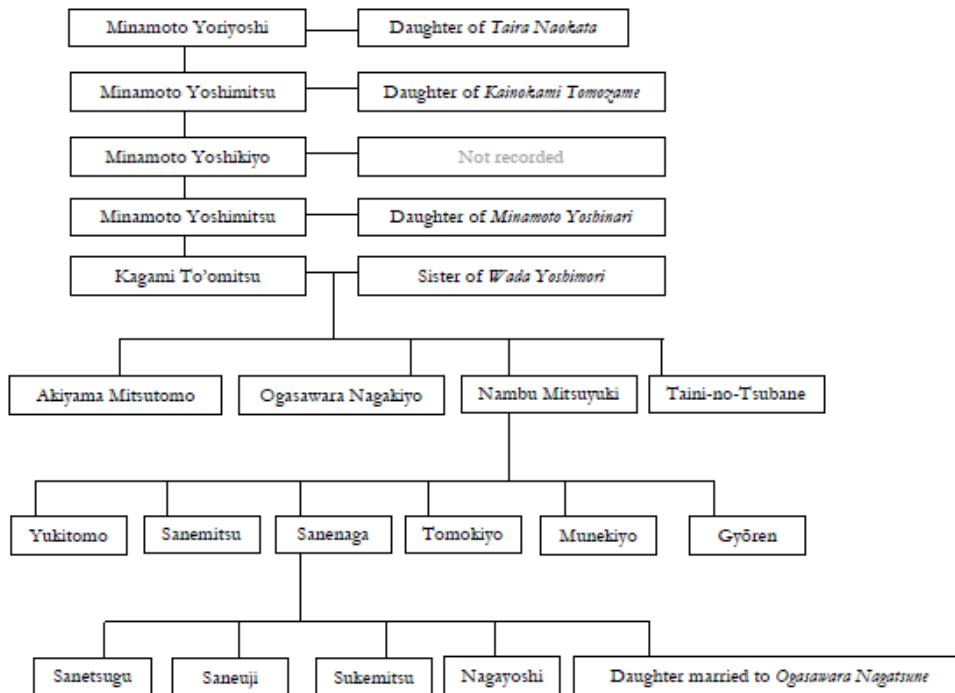
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Hagii Sadenaga (1222~1297) was part of a clan that originated in the Kai province, today Yamanashi. Their ancestries can be traced back to a descendant of Emperor Seiwa (850~881) from the Heian period.

Minamoto-no-Yoriyoshi (988~1075) a member of the Seiwa *genji* (originator) clan, considered a powerful line descending from the Minamoto warriors, fathered Yorimitsu Shinra Saburō (1045~1127). His grandchildren moved to the provinces of Kai (Yamanashi) and Shinano (Nagano) developing into affluent clans.

They were hence named Kai-Minamoto-*shi* and Shinano-Minamoto-*shi* respectively. Minamoto-no-Yoshinaka became the patriarch of the Shinano branch. According to oral tradition, one of the Seiwa *genji* clan members, was Nambu Saburō Mitsuyuki (1165~1236). One of his children was Hagii Sadenaga, who took faith, became a Nichiren disciple and offered him shelter along with his acolytes and disciples. From the family chart below, it can be evinced that Sanenaga was affluent and powerful with a noble ancestry.



According to different sources, Sanenaga is said to be the sixth, third or even fourth son of Mitsuyuki. Accordingly his name was Nambu Rokurō Saburō, Nambu Rokurō Hagii Saburō. According to the *Seiren Dajjirin* annals, the third son of Kagami To'omitsu was Mitsuyuki, named Nambu Saburō. He had five male descendants and Sanenaga was his third son. However, in the family charts of Hagii or Hakiri village it is recorded that Hakiri-*dono* Rokurō Sanenaga was the fourth son of Mitsuyuki, who gave shelter to Nichiren in the Bun'ei era. At that time the province of Kai (Yamanashi) was composed by the four districts of Yamanashi, Yatsushiro, Koma and Tsuru. Sanenaga was the steward of Minami-Koma, Mimaki and Iino. The area where his clan settled was hence named after him and he became Lord Hakiri Sanenaga.

Other disciples of Nichiren from the vicinity connected to Sanenaga were Ōi Sōji *nyūdō*, steward of the Nakano village in Koma district, Akiyama Yoichi *saemon* Minamoto Nobutsuna as well as several villagers of Sone-*mura* in Higashi-Yashiro district.

The letters that Nichiren sent to Lord Hagii were addressed to either Nambu Rokurō Sanenaga, Nambu Rokurō Saburō, Nambu Rokurō, or Hagii-*dono* hence his actual name has many roots to trace. While in the *Seiren Daijirin* Nambu Rokurō and Rokurō Saburō are given as the same person, in the list of disciples made by Byakuren Ajari Nikkō they are recorded as two different individuals. It is therefore supposed that Rokurō Saburō was the third son of Sanenaga. There are two different accounts about Sanenaga; one identifies the two as being the same person and the other as two individuals from the same clan.

The first theory sees that at a certain point, Sanenaga adopted a different logograph for his name or that there was a transcription error, while the ideogram can also be read as Tsunenaga. Since the original holograph is not extant anymore, a conclusive explanation could not be reached. The second account supposed that the person listed in the records of Nikkō was the eldest son of Sanenaga. In other words, the person named Hara-*dono* to whom Nikkō sent a letter when he left the Minobu community, might have been the son of Sanenaga. However, there is no conclusive evidence to sustain this theory. Finally, from the contents of the personal letters it can be supposed that Nambu Rokurō Sanenaga and Hakiri Sanenaga were the same person.

According to the annals of Ōnden'in Nichikō, Sanenaga was said to be extraordinarily generous and a very direct person. Following the customs of his times, he originally followed Pure Land teachings. Although Sadenaga was a resident of Hagii village, for work related reasons, he often commuted to and from Kamakura. While going back and forth, Sadenaga often passed by Fuji Kawanishi at the Shūjuku'in where Nikkō was a resident priest. After discussing several times, Sadenaga decided autonomously to renounce the Nembutsu, convert to the Lotus teachings and became a disciple of Nichiren. He received the Buddhist name of Hōjaku-*bō* Nichien and one of the first rudimental mandalas, which conferral notes from Nikkō is still extant.

Soon the whole family came to follow under Nikkō's supervision, who annotated in his *Deshibunchō* records as follows:

- Aimata Sakan *nyūdō* Rokurō-*nyūdō dono* from Kai province, Nambu District is a disciple of Nikkō, hence received it
- Hagii Tō-*hyōe nyūdō* from Kai province, Nambu District, is a disciple of Nikkō, hence was bestowed as above
- Rokurō-*nyūdō* from Kai province, Nambu District, is the foremost disciple of Nikkō, hence as above
- Rokurō Jirō from Kai province, Nambu District, is a disciple of Nikkō, hence received it
- Yarokurō from Kai province, Nambu District, is a disciple of Nikkō, hence was bestowed as above
- Yarokurō Jirō *nyūdō* from Kai province, Nambu District, is a disciple of Nikkō, hence was bestowed as above
- Hagii Yasaburō *hyōe nyūdō* is a disciple of Nikkō, hence was bestowed as above

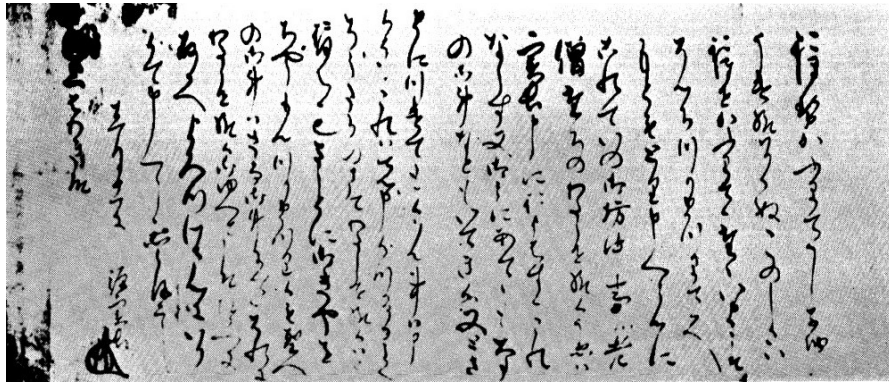
Nikkō visited the Hagii family several times, giving lectures and providing guidance. As a result, Harima-*kō* and Echizen-*kō* became his disciples and took the tonsure. Other children of Sanenaga, such as his eldest son Nambu Sanetsugu (1262~1332), followed suit. After Nikkō transferred to the estate of Nanjō Tokimitsu, Minbu Ajari Nikō became the sole senior resident at Minobu. Before his passing, Nikō returned to his native Mobara and received support from the Chiba clan. Immediately after, Kuon-ji came under the supervision of Soya Kyōshin's son Daishin Nisshin, who trained under Nichiren as a child. Later abbots however were successively selected from the Hagii clan.



Hagii Sanenaga

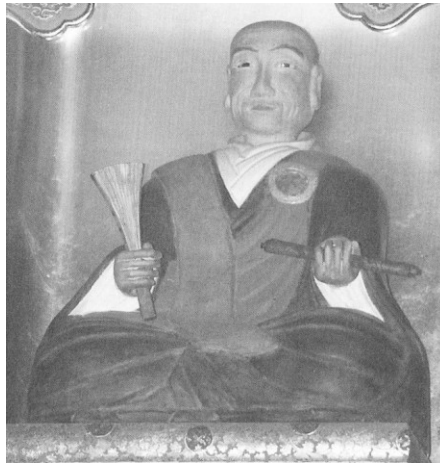
Around fifty years after Nichiren's passing in 1331, the Genkō war marked the fall of the Hōjō shogunate in Kamakura. Meanwhile Ashikaga Takauji took side with Emperor Godaigo and proclaimed himself as shōgun of the Namboku era in 1336. Takauji was a maternal uncle of Myōryū'in Nichijō (1298~1369), a second generation disciple of Nichirō founder of the *Rokujo* lineage in Kyoto. Although Takauji did not convert, he supported his nephew Nichijō, son of his sister Uesuki Hiroko (1270?~1343).

The children of Hagii Sanetsugu, named Nagatsugu, Masayuki and Moroyuki prospered for centuries up to the Meiji restoration, when the feudal system came to end. The fourth son of Sanenaga, Hagii Nagayoshi (?~1313) was known as Yarokurō, while his real name went by Kiyonaga. According to another explanation he was the eldest son, not the last. This might be due to the fact that Nagayoshi (Kiyonaga) and Sanetsugu had a different birthmother. It is also believed that Nagayoshi was the original addressee of the letter that Nichiren sent in the ninth month of the first year of Bun'ei (1264), *Rokurō Tsunenaga goshōsoku*. The English title is also given as *The Two Meanings Implied in the Nembutsu Leading to the Hell of Incessant Suffering*.



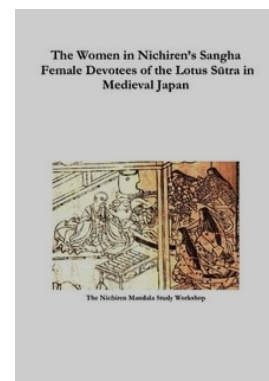
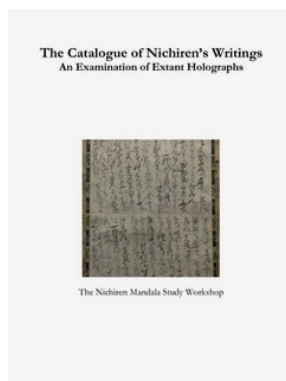
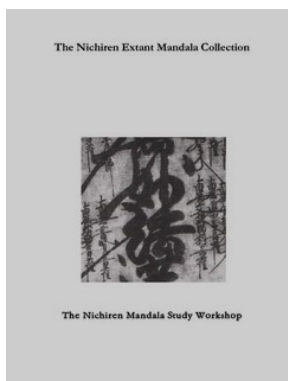
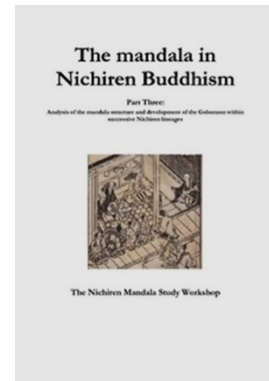
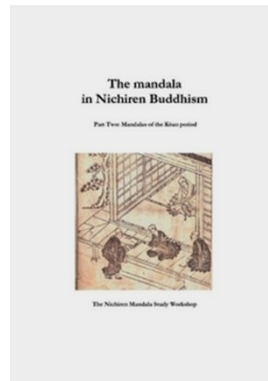
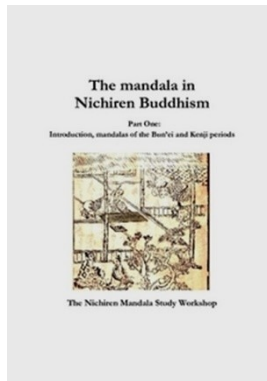
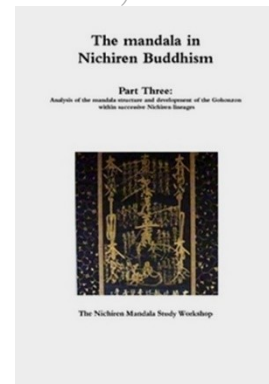
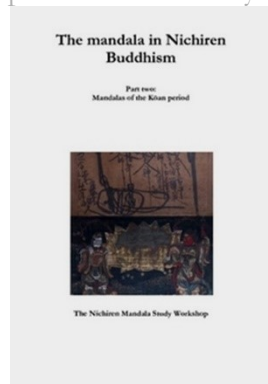
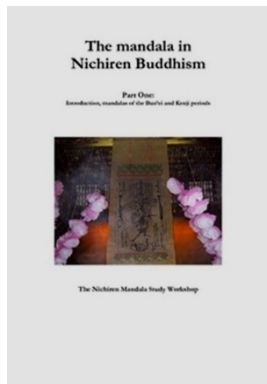
Letter of Sanenaga to Nikkō, fifth year of Kōan (1282), Nishiyama Honmon-ji

As mentioned, the name can be read as Tsunenaga and also Sanenaga. In any case, in his final years, Nagayoshi took the tonsure with the name of Nichikyō. His family prospered through the Edo period. Nichikyō had received already his Buddhist name and a mandala Gohonzon from Nichiren (Nr. 99 of the catalogue), inscribed in formal style on the eighth day, ninth month in 1280. The scroll is still extant and now preserved at Enōzan Shōdō-ji, a temple that was transferred from a town nearby Kamakura around 1681. As the mandala is bestowed upon *Ubai* Minamoto Nichikyō it is not completely clear, who the recipient actually was because *Ubai* seems to indicate a woman. In the *Saido Zōhō Butsuroku*, Onden'in Nichikō explicitly mentions Hagii Nichinaga.

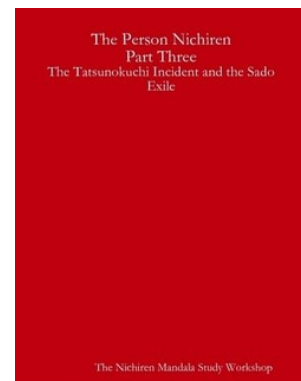
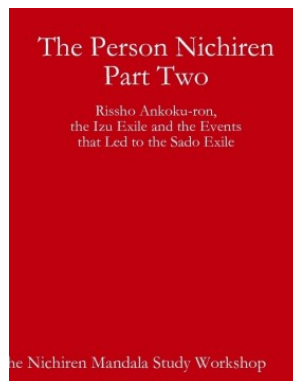
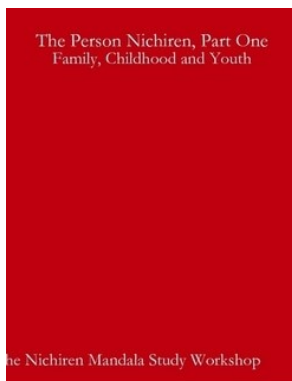
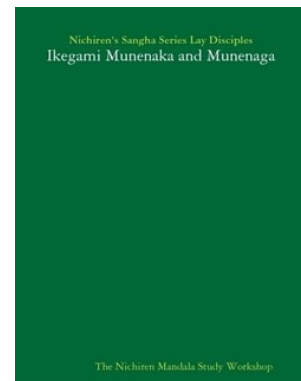
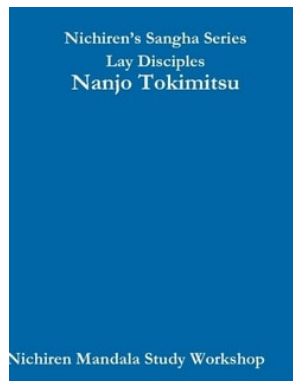
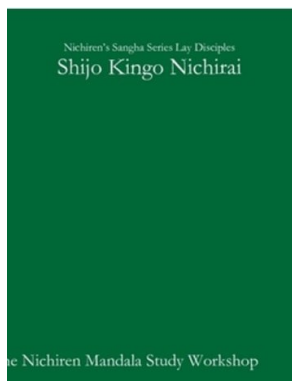
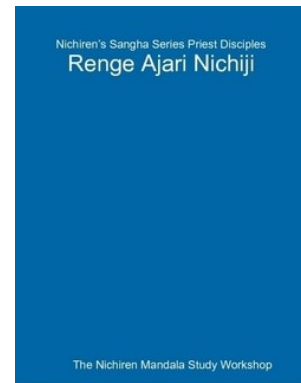
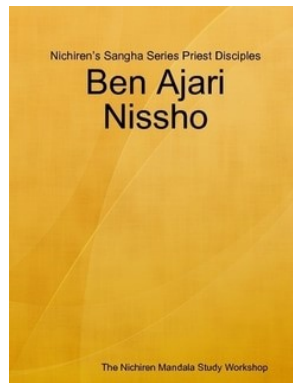
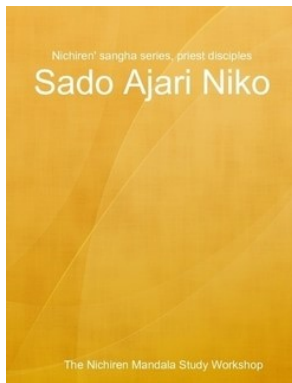
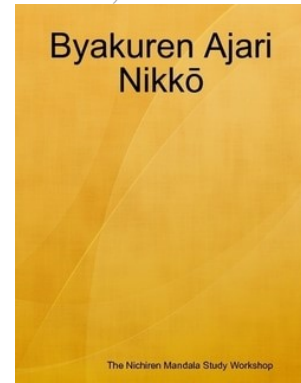
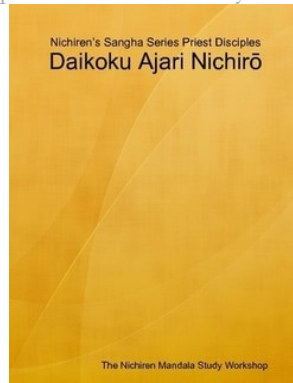
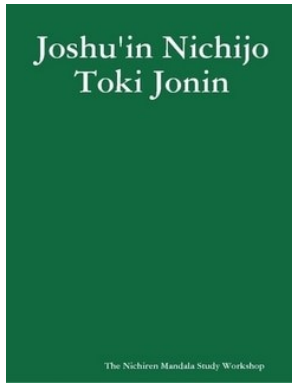


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