

**Guidance from Sixty-eighth High Priest Nichinyo Shonin  
On the Occasion of the April Kōsen-rufu Shodai Ceremony  
April 6, 2013  
Reception Hall, Head Temple Taisekiji**

On this occasion of the April Kōsen-rufu Shodai Ceremony, conducted here today at the Head Temple, I would like to express my heartfelt appreciation to the large number of participants in attendance.

The month of April already has begun, and the first quarter of this year has passed. I imagine that you are striving forth toward the achievement of your shakubuku goals, day and night, based on the unity between priesthood and laity, in the spirit of *itai-dōshin*.

As we look upon the present chaotic conditions of this evil age of the Latter Day of the Law, defiled by the five impurities, we should consider the true intention of Nichiren Daishonin, expressed in the *Risshō-ankoku-ron*. Moreover, I strongly feel that the priesthood and laity in Nichiren Shoshu must become united, and make concentrated efforts to achieve our objectives for 2015 and 2021 without fail.

Nichiren Daishonin states in *the Risshō ankoku-ron*:

When I, with my limited knowledge, read the sutras, I find that all people have gone against the correct Law and become wholly devoted to evil doctrines. This is why all the guardian deities have abandoned this country and sages have left this land, not to return. Seizing this opportunity, devils and demons rush in, bringing disasters and calamities. This is most fearful. We must speak out!

*(Gosho, p. 234; The Gosho of Nichiren Daishonin, vol. 2, p. 3)*

The cause for the people's unhappiness and the confusion throughout the world is that "all people have gone against the correct Law and become wholly devoted to evil doctrines," and more specifically, it is due solely to the poison of slander.

In the same Gosho, the Daishonin further states:

If one desires peace to reign throughout the entire nation without delay, he should first and foremost put an end to the slanders that prevail throughout the country.

(*Gosho*, p. 247; *The Gosho of Nichiren Daishonin*, vol. 2, p. 35)

He teaches us that we will not be able to realize “peace reigning throughout the entire nation,” which means peace in the world and the happiness of all mankind, unless we eliminate slander of the Law.

Here and now, there exists an important reason why we must put conducting shakubuku before anything else. These times provide a great opportunity for those who are Nichiren Daishonin’s disciples.

Shakubuku is the merciful practice to save all living beings. The Daishonin states the following in the Gosho, “On Remonstrating with Hachiman” (“*Kangyō hachiman-shō*”):

I, Nichiren, have done nothing else but one thing for the past twenty-eight years, from the twenty-eighth day of the fourth month of the fifth year of Kenchō (1253) through the twelfth month of this current year, the third year of Kō’an (1280). That is to dedicate myself to have all the people of Japan chant the five and seven characters of Myōhō-Renge-Kyō. This act of compassion is the same as a mother trying to put milk into the mouth of her infant.

(*Gosho*, p. 1539)

Here, he reveals the ultimate purpose of the establishment of true Buddhism, and the one great reason why the True Buddha from the infinite past of *kuon-ganjo* appeared in the Latter Day of the Law—to lead all mankind onto the direct path to attain Buddhahood.

Thus, we must keep in mind the boundless compassion of the True Buddha, Nichiren Daishonin. In order to repay our debt of gratitude for the great compassion of the Gohonzon, each one of us single-mindedly must devote all of our energy to the practice of shakubuku and the advancement of worldwide kosen-rufu.

The “Orally Transmitted Teachings” (“*Ongi kuden*”) states:

Nichiren determines that shakubuku is the essential practice, while shōju is the theoretical practice. This is the meaning of the passage, “the Lotus Sutra is the teaching of shakubuku, the refutation of the provisional doctrines.” (“*Hokke shakubuku ha gonmonri.*”)

(*Gosho*, p. 1700)

Nichiren Daishonin judges that between the two practices of shakubuku and shōju, shakubuku is the appropriate practice in this age of the Latter Day of the Law.

*The Profound Meaning of the Lotus Sutra* (Hokke gengi) teaches:

The Lotus Sutra is the teaching of shakubuku, the refutation of the provisional doctrines.

(*Gakurinban Gengikai-ehon*, vol. 2, p. 502)

The ideology of the Lotus Sutra itself symbolizes the practice of shakubuku. Regarding this, the Daishonin declares in “Questions and Answers between a Sage and a Foolish Man” (“*Shōgu mondō-shō*”):

The world today is defiled with impurities. People’s minds are distorted, filled with envy, and provisional and slanderous teachings abound. This makes it difficult for the true Law to be propagated. At such a time, it is of no use to practice the reading and reciting of sutras, or to contemplate, meditate, or discipline oneself. You simply must perform shakubuku. You should powerfully vanquish slanderous teachings, and use the doctrines to censure erroneous teachings to the best of your ability.

(*Gosho*, p. 403)

He teaches us that shakubuku is the practice for the Latter Day of the Law. Thus, I would like you to know that shakubuku is the utmost Buddhist practices that follow the Buddha’s true intention. I would like to conclude my address by sincerely praying that all of you will make a determination in this month when we celebrate the establishment of Nichiren Shoshu Buddhism to carry out shakubuku activities with all your might, in order to achieve our objectives for 2015 and 2021, and further, for the establishment of kosen-rufu throughout the world. I pray that you surely will accomplish your shakubuku goals for this year without fail.