

Guidance from Sixty-eighth High Priest Nichinyo Shonin
On the Occasion of the October Kōsen-rufu Shodai Ceremony
October 7, 2012
Reception Hall, Head Temple Taiseikiji

On this occasion of the October 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.

October already has arrived, and there are only three months left in “The Year of Advancing Kosen-rufu Through shakubuku.”

Our challenge to achieve kōsen-rufu is not easy. I sincerely hope that all Hokkeko chapters will fulfill their mission and achieve this year’s shakubuku goals without fail, by chanting ever-increasing Daimoku and overcoming every difficulty and obstacle, with the unity of priesthood and laity, based on the spirit of *itai-dōshin*.

When I view the present situation, with many troubles, both at home and abroad, such as the recent unusual weather, the anticipated Tōnankai major earthquake, and difficult diplomatic issues, I strongly feel that all of us must exert our utmost efforts to do shakubuku with all our might, aiming for the establishment of the Buddha land. We must uphold the true intention expressed in the *Risshō ankoku-ron*, which the Daishonin himself carried out during his life.

The Daishonin states in “The Rulers of the Land of the Gods” (*“Shinkokuō-gosho”*):

If one wishes to examine one’s face, one only must look into a clear mirror. Likewise, when one tries to understand the nation’s rise and decline, the most superior source is that of the Buddhist mirror. When I refer to the various Mahayana sutras, such as the Sutra of the Benevolent King (*Ninnō-kyō*), Sutra of the Golden Light (*Konkōmyō-kyō*), Sovereign Kings Sutra (*Saishō’ō-kyō*), Protection Sutra (*Shugo-kyō*), Nirvana Sutra, and Lotus Sutra, they all make the following points: depending on the Buddhist teaching that the people follow, either the nation will prosper and the people’s lives will be prolonged, or the nation will come to ruin and the people’s lives will be cut short...Even if the secular rule of the sovereign is defective, it is like small waves and a gentle breeze, and cannot do much damage to a great nation or a great man. But, just

like the high waves and strong winds that capsize a small boat, misinterpretation of the Buddhist teachings most certainly can cause the ruin of the nation.

(*Gosho*, p. 1301)

He also states in “A Comparison between the Lotus Sutra and other Sutras” (*“Shokyō to hokekyō to nan-i no koto”*):

When Buddhism becomes corrupted, society becomes defiled and chaotic. Buddhism is like the body and society like the shadow. When the body is twisted, so is the shadow.

(*Gosho*, p. 1469)

We should revere and believe the True Buddha Nichiren Daishonin’s golden words, “Buddhism is like the body and society like the shadow” from the depths of our heart, the universal truth revealed through the great lucidity of his wisdom. Moreover, we must understand what actions to take [in our faith and practice].

The Daishonin already declared in the *Risshō ankoku-ron* that the root cause of the continuous occurrences of the three calamities and seven disasters was solely faith in erroneous teachings—the poison of slander against the true Law.

Specifically, the *Risshō ankoku-ron* stated that in those recent years, there were unusual occurrences in the heavens, natural disasters on earth, and famine and epidemics following the great earthquake on the 23rd day of the eighth month in the first year of Shōka (1257). The cause for these disasters was that all people had gone against the correct Law and become wholly devoted to evil doctrines. This caused all the guardian deities, whose mission was to protect all of the people in the nation, to abandon this country. Instead, devils and demons rushed in. It further stated that belief in evil doctrines that go against the true Law was causing misfortune, such as the three calamities and seven disasters. The Daishonin explained this, citing proof from the Sutra of the Benevolent King (*Nin’nō-kyō*), the Sutra of the Great Assembly (*Daishik-kyō*), and the Sutra of the Medicine Master (*Yakushi-kyō*). He taught that the single evil cause for misfortunes, confusion, and suffering was the teaching of Nembutsu that Honen had propagated.

Thus, the Daishonin stated that if this single evil cause were removed, eliminating slander of the Law, and if the people upheld the virtuous mystic Law (*Myōhō*), then the three calamities and seven disasters occurring throughout the country

would disappear, and the many crises rocking the nation also would be solved. Furthermore, the peace and security of the Buddha land would emerge. Conversely, the Daishonin predicted that if the people did not take faith in the correct Law, then invasion from foreign lands and revolt within one's domain—two of the seven disasters that had not yet happened—would occur.

In order to prevent these disasters, the Daishonin urged the following:

You must immediately renounce your erroneous belief and take faith in the supreme teaching of the one vehicle of the Lotus Sutra.

(Gosho, p. 250; The Gosho of Nichiren Daishonin, vol. 2, p. 42)

In this passage, he admonishes us to rid ourselves immediately of slanderous ideas that go against the Law and “take faith in the supreme teaching of the one vehicle of the Lotus Sutra.”

The term, “the supreme teaching of the one vehicle of the Lotus Sutra” expressed by the Daishonin—based on his true intention—does not indicate the surface meaning of the words of the Lotus Sutra. Rather, it signifies Myoho-Renge-Kyo of the sole essential teaching, hidden in the depths of the Lotus Sutra. It is the supreme Dai-Gohonzon of the Three Great Secret Laws. In other words, he reveals that the best way to save the country from the three calamities and seven disasters and establish a peaceful country is to uphold the Dai-Gohonzon of High Sanctuary of the Essential Teaching.

Today, when many disturbing problems, which should be considered to be the “three calamities and seven disasters,” have been piling up at home and abroad, we should once again uphold the Daishonin's true intention, as expressed in the *Risshō ankoku-ron*. The Daishonin declares:

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)

In the same Gosho, he also states:

If you desire a secure land, and wish to pray for peace in your present and future existences, you should waste no time, ponder on the correct path, and

immediately eliminate slanders. Why is this so? It is because five of the seven disasters described in the Sutra of Medicine Master have already befallen, and the other two have yet to occur—the disaster of foreign invasion and the disaster of revolt from within. Of the three disasters mentioned in the Sutra of the Great Assembly, two have already happened, and the last one has yet to appear—the disaster of warfare.

(*Gosho*, p. 248; *The Gosho of Nichiren Daishonin*, vol. 2, p. 39)

As the Daishonin teaches, with the unity between priesthood and laity, based on the spirit of *itai-dōshin*, all Hokkeko chapters must rise up, and with a strong determination, promote our shakubuku activities of refuting heresy and revealing the truth without any hesitation or indecision, in order to establish the Buddha land.

What is important, and what we must be aware of in conducting shakubuku is stated in “The True Entity of All Phenomena” (*“Shohō jissō-shō”*):

Although I, Nichiren alone, at first chanted Nam-Myoho-Renge-Kyo, two, three, then a hundred people gradually began to chant and propagate it. So shall it continue into the future.

(*Gosho*, p. 666)

In order to advance toward kosen-rufu, we must propagate the teaching of the five characters of Nam-Myoho-Renge-Kyo gradually to two, three, and one hundred people, following the Daishonin’s behavior. In fact, this passage teaches that each and every one of us must conduct shakubuku with courage and firm determination, by resolutely standing up with a sense of our mission to achieve kōsen-rufu.

Organized activities in each Hokkeko chapter certainly are necessary; however, the support for these activities ultimately is based on each individual’s faith, determination, and passion to achieve kōsen-rufu.

The Daishonin states in “Questions and Answers on Embracing the Lotus Sutra” (*“Jimyō hokke mondō-shō”*):

I believe that embracing Myoho-Renge-Kyo, which ensures “peace and security in this lifetime and good circumstances in the next,” is the only honor to pursue in this lifetime and is the guide to maintain enlightenment in the future. Single-mindedly chant Nam-Myoho-Renge-Kyo and encourage others to do the

same. This will remain as your only memory from this present, human life.

(*Gosho*. p. 300)

Just like the one-eyed turtle who encounters a floating log with a hole that is just the right size for him, the joy that comes from being born a human being and encountering the Buddhism of Nichiren Daishonin is immeasurable and beyond comparison due to the difficulty [and rarity] of this occurrence.

However, instead of keeping this happiness just to ourselves, it is most important that we save as many others as possible. This is the practice of the disciples and lay believers of the Daishonin. People still are struggling with misfortune, because they are committing slander against the correct Law by upholding the poison of erroneous teachings and heretical doctrines, without even being aware of it. This includes the members of the Ikeda Soka Gakkai.

Presently, Nichiren Shoshu is moving forward toward the achievement of our goals for 2015 and 2021, with concerted efforts, based on the unity between priesthood and laity. We must be aware of our great responsibility to save the world from chaos and confusion. I'd like to conclude my address with my heartfelt prayer that all of you will fulfill your mission as followers of the Bodhisattvas of the Earth, and practice harder than ever, in order to achieve our goal.