

# Myosetsuji News

ISSUE 246

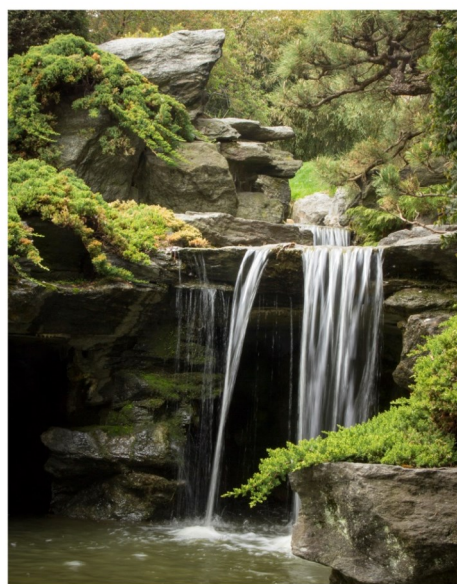
DECEMBER 1, 2021

GUIDANCE FROM SIXTY-EIGHTH HIGH PRIEST NICHINYO SHONIN

## On the Occasion of the November Kosen-rufu Shodai Ceremony

On this occasion of the November Kosen-rufu Shodai Ceremony, conducted here today at the Head Temple, I would like to express my heartfelt appreciation to all of you for your efforts to participate in this Shodai Ceremony, based on profound faith, despite your busy schedules.

Though the number of new cases of the novel coronavirus disease (COVID-19) has de-



clined in Japan, we still need to be cautious about a resurgence of COVID-19 cases. At this very time, we must earnestly chant Daimoku, and devote ourselves to do shakubuku, based on unity amongst the members of each chapter, in the spirit of *itai doshin*. Then, we must strive for the achievement of the propagation of Myoho-Renge-Kyo, as the following golden words teach:

If one desires peace to reign throughout the entire nation without delay, he should first and

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## Gosho Quote for December 2021

### *On Persecutions Befalling the Buddha*

(Shonin gonan ji)

In this county [Nagasa], there is a temple named Seichoji. Facing toward the south, inside the Jibutsudo hall of the Shobutsubo, I first spoke about the doctrine [Nam-Myoho-Renge-Kyo] at noon on the twenty-eighth day of the fourth month in the fifth year of Kencho (1253). Twenty-seven years have passed since then and it is currently the second year of Koan (1279). It took Shakyamuni Buddha forty-odd years, the Great Teacher Tiantai thirty-odd years, and the Great Teacher Dengyo twenty-odd years to accomplish the purpose of their advent. The great and severe persecutions that befell them during those years are indescribable. I, Nichiren, already have discussed this matter with you. It has taken me twenty-seven years. (*Gosho*, p. 1396)

## GUIDANCE FROM SIXTY-EIGHTH HIGH PRIEST NICHINYO SHONIN (CONTINUED)

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foremost put an end to the slanders that prevail throughout the country. (*Gosho*, p. 247; *The Gosho of Nichiren Daishonin*, Vol.2, p. 35)

The Daishonin teaches the following in the *Gosho*, *Questions and Answers on Embracing the Lotus Sutra* (Jimyo hokke mondo-sho):

The Buddha states, "There is no safety in the threefold world; it is like a burning house." Furthermore, the Bodhisattva stated, "Every single phenomenon is like an illusion that has no substantial existence." Apart from the land of eternally tranquil light where the



Buddha resides, every realm is a place of suffering. If we leave the realm of [the Buddha's] original enlightenment, what joy can we find? 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)

When we read with reverence these golden words, we should rejoice over our good fortune to be born into this human world, which is extremely rare, and furthermore to have encountered Myoho-Renge-Kyo, which is difficult to achieve. At the same time, we need to realize how important it is to teach others about the mystic Law (*Myoho*) and perform shakubuku toward as

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many people as possible.

The Daishonin expounds in the Goshō, *Letter to Nanjo Hyoe Shichiro* (Nanjo hyoe shichiro-goshō) as follows:

No matter what great merit one gains by performing good deeds; even if one transcribes the Lotus Sutra ten million times, and achieves the observation of the mind based on the principle of *ichinen sanzen* (three thousand realms in a single life-moment), should he fail to denounce the enemies of the Lotus Sutra, he will not be able to attain enlightenment.



For example, one may loyally serve the imperial court for ten to twenty years, but if he recognizes an enemy of the emperor and neither reports it nor personally feels enmity, all the services he has thus far offered will come to naught. Rather, he will be punished. You must realize that all the people in this age are slanderers of the Law. (*Goshō*, pp. 322-323)

Day of the Law, I strongly feel that, in order to fundamentally rescue people from distress, each one of us must have the firm determination and courage to do shakubuku. Our most urgent task is to eliminate the slanders of the heretical teachings, the root cause of misfortune, confusion, and sufferings, and devote ourselves to propagate Myoho-Renge-Kyo, following the golden words: “One’s life is insignificant while the Law is supreme. You should be willing to give your life to propagate the Law.”

I would like to offer my sincere prayers that you will take this to heart and perform shakubuku, based on unity of the members in each chapter, aiming toward the attainment of the propagation of the true Law throughout the entire world.

When I look at the current chaotic condition of the world due to the poison of the slander of the Law, a manifestation of the evil age of the Latter



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