

NICHIREN DAISHONIN TEACHES: "AFTER ALL, THE ULTIMATE VOW IS TO PROPAGATE THE DAIMOKU THROUGHOUT THE WORLD." - GOSHO P. 1862

Myosetsuji News

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GUIDANCE FROM SIXTY-EIGHTH HIGH PRIEST NICHINYO SHONIN

Kosen-rufu Shodai Ceremony (COVID-19).

December 6, 2020

**Reception Hall, Head Temple
Taisekiji**

On this occasion of the December Kosen-rufu Shodai Ceremony, conducted here today at the Head Temple, I would like to express my heartfelt appreciation to those who have come all the way to the Head Temple to participate in the Shodai Ceremony, even under these circumstances when your lives are disrupted by the novel coronavirus pandemic



The month of December already has begun and we have only a month remaining this year. I

imagine that the members of all chapters are exerting themselves in their practice, aiming toward the achievement of this year's shakubuku goals.

As we all know, the achievement of our shakubuku goals is the vow that we pledged in front of the Gohonzon. Thus, we must achieve them at any cost.

The Daishonin teaches the following in the Goshō, *Letter to Nanjo Hyoe Shichiro* (Nanjo hyoe shichiro dono-

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Gosho Quote for February 2021

Letter to Niike

(Niike-gosho)

When people first begin to believe in this sutra, they appear to be sincere in their faith. However, midway through their practice, many weaken in their faith and no longer serve or respect the priest or present offerings. They arrogantly form their own distorted views. We must fear this. It is most frightening. From beginning to end, be persistent in cultivating faith throughout your life. If not, you will have regrets. For instance, it takes twelve days to travel from Kamakura to Kyoto. If you journey for approximately eleven days and stop a day away from your destination, how can you possibly admire the moon over the capital? (*Gosho*, p. 1457)

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

(Continued from page 1)
goshō):

Even those who have deep faith do not denounce the enemies of the Lotus Sutra. 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)

When we revere these golden words, we, who aim to achieve the attainment of Buddhahood in this lifetime, must know that shakubuku is the extremely



ter how strong one's faith may be, if this person neglects shakubuku, he or she "will not be able to attain enlightenment."



Next year, we finally will be welcoming the auspicious occasion of the 800th anniversary of the advent of our Founder, Nichiren Daishonin. At this time, both the priesthood and laity of Nichiren Shoshu must devote every effort to do shakubuku in order to achieve our goal—

establishing a membership of 800,000 Hokkeko believers.

I sincerely hope that during the last month of this year, all members of all chapters will unite together, based on the spirit of *itai doshin*, and achieve this year's shakubuku goals without fail.

important Buddhist practice that must be carried out before everything else. As this passage indicates, the Daishonin strictly admonishes us that no mat-





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