

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

On the Occasion of the March Kosen-rufu Shodai Ceremony

On this occasion of the March Kosen-rufu Shodai Ceremony, conducted here today at the Head Temple, I would like to express my heartfelt appreciation to all of you for participating, despite your busy schedules.

Today, Japan, as well as the whole world, is in a chaotic condition due to the novel coronavirus pandemic. To achieve world peace and the people's happiness, now is the time for us to unite together, based on the spirit of many in body, one in mind (*itai doshin*), and advance toward kosen-

rufu, following the principle expounded in the *Rissho ankoku-ron* (On Securing the Peace of

the Land through the Propagation of True Buddhism).

The Daishonin teaches the following in the Goshō, *On Practicing according to the Buddha's Teachings* (Nyosetsu shugyo-sho):

The fifth Five-hundred-year Period, which corresponds to the beginning of the Latter Day of the Law, is the time when the pure and perfect teaching of the single truth of the Lotus Sutra is to be propagated throughout the world. This is the age of conflict, when the pure Law will become obscured and lost, and the Lotus Sutra and pre-Lotus Sutra teachings are con-



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Goshō Quote for May 2021

Letter to Oto-gozen

(Oto-gozen goshosoku)

The Great Teacher Miaole stated: "The more resolute one's faith, the stronger the gods' protection." When people uphold solid faith, they definitely will receive the powerful protection of the gods. I am saying this for your sake. I cannot praise you enough for the faith that you have maintained. Now you must strengthen it ever more. Be convinced that the Ten Demon Goddess Daughters will then provide you increasingly powerful protection. You will not need to look for any other examples. (*Goshō*, p. 897)

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

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fused. When there are enemies, you should take up a sword, stave, and bows and arrows. When there are no enemies, you do not need such weapons. In the present time of the Latter Day of the Law, the pre-Lotus Sutra teachings are the enemies of the Lotus Sutra. When the teaching of the one vehicle of Buddhahood is spread, all the pre-Lotus Sutra teachings become its enemies. When the Lotus Sutra and pre-Lotus Sutra teachings are confused, you first should refute the pre-Lotus Sutra teachings using the true Mahayana. Of the two practices of shoju and shakubuku, this is called shakubuku, based on the Lotus Sutra. Tiantai's statement, "The Lotus Sutra is the teaching of shakubuku, the refu-

tation of the provisional doctrines" is, indeed, based on reason. If you exert yourself now in shoju, by carrying out the four peaceful practices, will it not be the same as sowing seeds in the winter and expecting to harvest in the spring? When a rooster crows at dawn, it is helpful. But if it crows in the evening, it is disquieting. It is nonsense to seclude yourself in the mountains without refuting the enemies of the Lotus Sutra and carry out the practice of shoju at a time when the Lotus Sutra and pre-Lotus Sutra teachings are confused. You only will lose the

opportunity to practice the Lotus Sutra. (*Gosho*, pp. 672-673)

In the Latter Day of the Law, when the slanders of heretical teachings are rampant throughout the country and the world is defiled with the five impurities, it is not appropriate to carry out the practice of shoju, the method of gradually leading a person to the true Law while temporarily not challenging his or her erroneous thoughts or faith. [The Great Teacher Tiantai taught the following in *The Profound Meaning of the Lotus Sutra*



(Hokke gengi):]

The Lotus Sutra is the teaching of shakubuku, the refutation of the provisional doctrines. *Gengi ehon*, Gakurin version vol. 2, p 706)

It is essential to use the method of refuting one's slanders and leading one to take faith in the true Law. In other words, we must do shakubuku to lead and encourage one to embrace the true Law.

The Daishonin teaches in the *Gosho*, *Questions and Answers between a Sage and a Foolish Man* (Shogu mondo-sho) as follows:

The world today is defiled with impurities. People's minds are distorted, filled with envy, and

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

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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, reciting, and transcribing 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)

In this passage, the Daishonin indicates that in the defiled age of the Latter Day of the Law, shakubuku is the best propagation method that suits the time.

Furthermore, the Daishonin teaches the following in the *Gosho, Letter to Nanjo Hyo'e Shichiro* (Nanjo Hyo'e shichiro dono-gosho):

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. (*Gosho*, p. 322)

The Daishonin clearly expresses that shakubuku is the correct way to propagate the true Law. He strictly admonishes that unless we refute the heretical teachings and do shakubuku, we never will be able to attain enlightenment.

In the *Gosho, Reply to Soya* (Soya dono-gohenji), it is taught as follows:

Trying to attain enlightenment without admonishing slander of the Law is like seeking water in fire or fire in water. How useless! How futile! No matter how earnestly one upholds faith in the Lotus Sutra, a single act of slander



will cause one to fall into hell without fail. It is like a single crab leg, which can ruin a thousand pots of lacquer. This is what is meant by, "The poison has penetrat-

ed deeply, causing them to lose their true mind." (*Gosho*, p. 1040)

Reading these *Gosho* passages with reverence, at this very time when the whole world is in chaos due to the coronavirus pandemic, all members of each chapter must make the determination to stand up and shakubuku as many people as possible, to teach them the vast and boundless benefits of the Buddhism of our Founder, Nichiren Daishonin.

I sincerely wish that you will understand this significant meaning, strengthen your resolution, and exert your utmost efforts to do shakubuku.



ed deeply, causing them to lose their true mind." (*Gosho*, p. 1040)

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