

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

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GUIDANCE FROM SIXTY-EIGHTH HIGH PRIEST NICHINYO SHONIN

On the Occasion of the April Kosen-rufu Shodai Ceremony

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

As you know, throughout the whole world including Japan, there is a troubling aspect, reflecting the defiled age of the Latter Day of the Law, due to the novel coronavirus disease (COVID-19), as well as the disastrous war breaking out in Ukraine. At this very time, I believe we must exert our utmost efforts to perform shakubuku, aiming

toward true world peace, based on unity between the priesthood

and laity, under the slogan described in the poster from the Commemorative Committee for the 800th Anniversary of the Advent of Our Founder Nichiren Daishonin, "Let's Do Shakubuku Now!"

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

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

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Goshō Quote for May 2022

Letter to Nichigon-ama (Nichigon-ama gozen gohenji)

Your faith will determine whether or not your prayers come true. I, Nichiren, am not at fault in any way. Clear water will reflect the moon, and the trees will sway when the wind blows. The hearts of people are like the water. Weak faith will manifest like muddy water; however, steadfast faith will be like clear water. You should realize that the trees are comparable to the principles [of Buddhism], and the wind that causes them to sway is like the recitation of the sutra. (*Goshō*, p. 1519)

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

(Continued from page 1)

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 I look at today’s chaotic conditions of the world, it is apparent that to overcome this crisis, as many people as possible must take faith in the true Buddhism of Nichiren Daishonin, the True Buddha in the Latter Day of the Law, so that they can

embody the benefits of upholding Myoho-Renge-Kyo.

In order to achieve this, all members of each chapter and organization must read with reverence 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.” Then, we should stand up to perform shakubuku, based

on unity in the spirit of *itai doshin*, and make our own path for the propagation of the mystic Law (*Myoho*).

If you are a member of the priesthood or laity of Nichiren Shoshu, you should be aware that the teaching that can save the people in the Latter Day of the Law is none other than the Buddhism of Nichiren Daishonin, the True Buddha in the Latter Day of the Law.

actual practice. Theory alone will not enable one to attain Buddhahood. The faith of those who do not conduct shakubuku, in terms of one’s practice for oneself and others, does not correctly suit the will of the Daishonin.

In the *Gosho*, *One Hundred and Six Articles* (Hyaku rokka-sho), the Daishonin expounds as follows:

The Law does not spread naturally. Since a person propagates it, both the person and the Law are equally revered. (*Gosho*, p. 1687)

We must not forget our important mission—teaching those who are undergoing intense suffering due to the poison of slander about the fearfulness of slander, and

teaching as many people as possible that we cannot achieve true happiness unless we take faith in the true Buddhism of Nichiren Daishonin.

The Daishonin expounds the following in the *Gosho*, *Attaining Enlightenment at the Initial Stage of Faith through the Lotus Sutra* (Hokke shohin jobutsu-sho):

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However, just knowing this without the act of taking faith is nothing more than desk theory. This is one-sided from the perspective of one’s faith based on the practice for oneself and others, and does not meet the will of the Daishonin.

In other words, one’s act of taking faith in Buddhism is one’s

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

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Fundamentally, in the Latter Day of the Law, it is a matter of principle that we should firmly teach the five characters of the honorable title of the Lotus Sutra, whether or not it is suited to the capacities of ignorant common mortals. (*Gosho*, p. 1315)

No matter what circumstances we are facing, and no matter what obstacles may arise, we must courageously perform shakubuku with compassion, perseverance, and the determination of “Single-mindedly yearning to see the Buddha, they do not begrudge their lives,” based on absolute conviction in the vast and boundless Dai-Gohonzon.

Furthermore, it is stated in the *Gosho, Questions and Answers on Embracing the Lotus Sutra* (Jimyo hokke mondo-sho):

If the sutra that one embraces is superior to all the other sutras, the person who upholds this sutra is also superior to others. Thus, it is stated in the sutra [the Bodhisattva Medicine King (*Yakuo bosatsu*; twenty-third) chapter of the Lotus Sutra] that “those who embrace the Lotus Sutra are the paramount people among all living beings.” There is

no doubt about the Buddha’s golden words....If the Law that one embraces is supreme, the person who upholds it also must be supreme. (*Gosho*, pp. 297-298)



It is taught that a person who upholds the Gohonzon, the supreme object of worship for the entire world, is the paramount person amongst all living beings. It is essential that each of us courageously conduct shakubuku,

based on firm conviction in the Gohonzon.

Your words full of confidence and certainty will move a person’s heart. No matter what obstacles may arise, we should fearlessly and single-mindedly devote ourselves to do shakubuku, always upholding faith in the Dai-Gohonzon of the High Sanctuary of the Essential Teaching, the supreme object of worship for the entire world. With conviction that your efforts will be witnessed by the Dai-Gohonzon without fail, all members of each chapter and organization must devote themselves to perform shakubuku based on unity, in the spirit of *itai doshin*.

I offer my sincere prayers that you will engrave this year’s slogan, “Let’s Do Shakubuku Now!” into your heart and carry through with your practice without regrets, so that you can repay your debt of gratitude to the Buddha.

**MYOSETSUJI
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