

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 August Kosen-rufu Shodai Ceremony

On this occasion of the August 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 attendance today, despite your busy schedules and various other matters.

Due to the spreading of the novel coronavirus disease, the lay believers have been requested to refrain from participating in the Shodai Ceremony since May. However, this restriction was eased this time and the Hokkeko believers also are permitted to at-



tend the Shodai Ceremony. I truly offer my hearty congratulations.

Taking this opportunity of loosening the coronavirus curbs, I believe that we must pray for a speedy recovery, and achieve unity, based on the spirit of *itai doshin*, to overcome the current difficulties.

The Daishonin teaches the following in the Goshō, *The Daimoku of the Lotus Sutra* (Hokke daimoku-shō):

Learned men in the world today say, "How is it possible for those who simply chant Nam-Myōhō-Renge-

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Goshō Quote for October 2020

On Persecution Befalling the Buddha

(Shonin gona ji)

The four kinds of punishment consist of the general and individual, and the conspicuous and inconspicuous. The great epidemics and national famines, the extensive uprisings, and the foreign invasion occurring in Japan are general punishment. Epidemics are also a form of inconspicuous punishment. [The deaths experienced by] Ota and the others represent conspicuous and individual punishment. Each one of you must summon up the spirit of the lion king and never cower to those who may threaten you in any way. The lion king is never intimidated by even a hundred beasts, and the same is true of its cubs. [Those who slander] are like howling jackals, while the followers of Nichiren are like roaring lions.

(Goshō, p. 1397)

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

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Kyo with faith, without understanding the meaning of it, to avoid falling into the evil paths?" If what is indicated in the sutra is correct, these scholars can hardly escape from falling into *avichi* hell. Even if a person lacks understanding, if one chants Nam-Myoho-Renge-Kyo, one can avoid the evil paths.

For example, a lotus flower blooms in sequence by receiving the sun's rays but, it has no mind. A Japanese banana plant grows by the roll of thunder but, it has no ears. We are like a lotus flower or a Japanese banana plant. The Daimoku of the Lotus Sutra is like the sun or the thunder. If you wear a living rhinoceros horn and enter the water, the water is drawn away five feet from your body. If one leaf of the sandalwood tree unfolds, the foul odor of a castor-oil plant, emitting over a wide range of 40 *yojanas*, is changed into a fragrant aroma. Our evil karma is likened to the castor-oil plant or the water. The



Daimoku of the Lotus sutra is likened to the living horn of the rhinoceros or the leaf of the sandalwood tree. Diamonds are so solid that they cannot be crushed with anything except for sheep horns or tortoiseshell. The branches of a *nyagrodha* tree cannot be broken by a large bird. However, its branches can be broken by a small wren, which can almost build its nest on the eyelashes of a mosquito. Our evil karma is like the diamond or the *nyagrodha* tree. The Daimoku of the Lotus Sutra is like the sheep horn or the wren. Amber removes dust and a magnet attracts iron. Our evil karma is like the dust or iron, while the Daimoku of the Lotus Sutra is like the amber or the magnet. You should think in this manner and constantly chant Daimoku. (*Gosho*, p. 354)

This passage teaches the vast benefits of chanting Daimoku. To put it simply, the passage can be restated as follows:

Scholars in the world today asked, "How is it possible for those who simply chant Nam-Myoho-Renge-Kyo with faith, without understanding the meaning of it, to avoid falling into the evil paths?" If what is indicated in the sutra is correct, these scholars have an understanding of the Buddhist doctrines but they have no faith. Thus, they can hardly escape from falling into *avichi* hell. Even if a person lacks understanding of the doctrines, if one chants Nam-Myoho-Renge-Kyo, one naturally can avoid falling into the evil paths.

For example, a lotus flower blooms in sequence by receiving



the sunlight but, it has no heart to turn toward the direction of the sun. It is said that a Japanese banana plant grows by the rumble of thunder but, it has no ears to hear it. We common mortals are unenlightened and ignorant like the lotus flower or the Japanese banana plant. Like the sun or the thunder, the benefit of the Daimoku of the Lotus sutra is admirable. Thus, if we believe in it and chant Nam-Myoho-Renge-Kyo, we can receive the benefits without fail. If you wear a living horn of a rhinoceros and enter the water, the water is kept away five feet from your body, enabling you to stay dry. If a single leaf of the fragrant sandalwood tree unfolds, the foul odor of a castor-oil plant, spreading over a wide range of 40 *yojanas* (approx. 400 kilometers, according to one theory), disappears. Instead, it is changed into a fragrant aroma. Our evil karma is like a castor-oil plant or the water. The Daimoku of the Lotus sutra is like the rhinoceros horn or the leaf of the sandalwood tree. Diamonds are

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

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so solid that they cannot be broken with anything except for sheep horns or tortoiseshells. The branches of the *nyagrodha* tree, which grows so big that it provides shade for more than 500 carts, cannot be broken by a large bird. However, its branches can be broken by a small wren, which almost can build its nest on the eyelashes of a mosquito. Our evil karma is like the diamond or the *nyagrodha* tree. The Daimoku of the Lotus Sutra is comparable to the sheep horn or the wren. Amber removes dust and a magnet attracts iron. Our evil karma is like the dust or iron, while the Daimoku of the Lotus Sutra is like the amber or the magnet. Think in this manner based on deep faith, and you should constantly chant Daimoku.

Citing various parables, this passage demonstrates the superiority of the Daimoku of the Lotus Sutra—Myoho-Renge-Kyo of the sowing the seed of the true cause.

Then, it teaches that accepting and upholding Nam-Myoho-Renge-Kyo is extremely important for attaining Buddhahood in this lifetime.

Today, when Japan and the rest of the world are in the midst of chaos, I truly hope that we all believe in the vast and boundless benefits of the Dai-Gohonzon, as indicated in this passage, and single-mindedly take faith in Myoho-Renge-Kyo and devote ourselves to its propagation, no matter what obstacles and difficulties may confront us.

In particular, upon welcoming the auspicious occasion of the 800th anniversary of the advent of our Founder, Nichiren Daishonin in the coming year, the members of all chapters have established unity between the priesthood and laity in the spirit of *itai doshin*, and are making all-out efforts to conduct great shakubuku activities, aiming toward our goal—to achieve a membership of 800,000 Hokkeko believers.

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

“The Lotus Sutra is the teaching of shakubuku, the refutation of the provisional doctrines.” Since these are the golden words [of the Buddha], eventually every person who clings to the provisional teachings will surrender [to the true Law] and become a follower of the Buddha. Then, all the people throughout this world will discard the provisional teachings and take faith in the one vehicle



of Buddhahood. When the mystic Law (*Myoho*) alone prevails in the land and the entire nation chants Nam-Myoho-Renge-Kyo, the wind will blow gently without causing the branches to rustle, and the rain will fall softly without breaking a clod. The world will become like the times of Fuxi and Shennong. The people will be able to drive away disasters and misfortune and gain the ability to live long lives. The principle of the eternity and immortality of both the person and the Law will be revealed. Be assured that all of these events will occur. There is no doubt about the written evidence [in the sutra] of, “peace and security in this lifetime.” (*Gosho*, p. 671)

I sincerely pray that we all revere these golden words and that all of you will unite with the members in each of your chapters, based on the spirit of *itai doshin*, and powerfully move forward, aiming toward the realization of the true Buddha land.



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TEMPLE**

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