

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 September Kosen-rufu Shodai Ceremony

On this occasion of the September 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 firm faith, despite your busy



schedules.

As you know, the novel coronavirus is still raging worldwide, manifesting chaotic conditions both at home and abroad. But, now is the time for us to earnestly chant

Continued on page 2)

Gosho Quote for October 2021

Letter to Horen

(Horen-sho)

There are two classic texts on filial piety. One of them is a non-Buddhist writing, the *Classic of Filial Piety*, by the sage whose name is Confucius. The second is a Buddhist text that is now known as the Lotus Sutra. While the two texts are different—one being Buddhist and the other not—their essential significance here is the same. Why was it that Shakyamuni exerted great efforts in his religious practice over long periods of dust particle kalpas to attain Buddhahood? It was for the sake of filial devotion. All beings of the six paths and the four forms of birth are our fathers and mothers. Thus, he held back from becoming a Buddha, until he was able to completely treat them with filial dedication. Now, the Lotus Sutra is a wondrous sutra that enables all beings to attain Buddhahood. (*Gosho*, p. 815)

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

(Continued from page 1)

Daimoku, and unite as one in the spirit of *itai doshin*, to overcome the pandemic. We must conduct shakubuku and work toward the propagation of Myoho-Renge-Kyo.

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

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)

“No matter what great merit” means ultimate well-doing. Even if one keeps on doing the greatest good deeds and accumulates virtues—transcribing the Lotus Sutra ten million times, and reaching the

such as ten to twenty years. If such a person knows of an enemy, and neither reports it to his sovereign nor confronts the enemy himself, his long-time service will become completely meaningless. Even worse, he will be punished for neglect of duty. Now, in the Latter

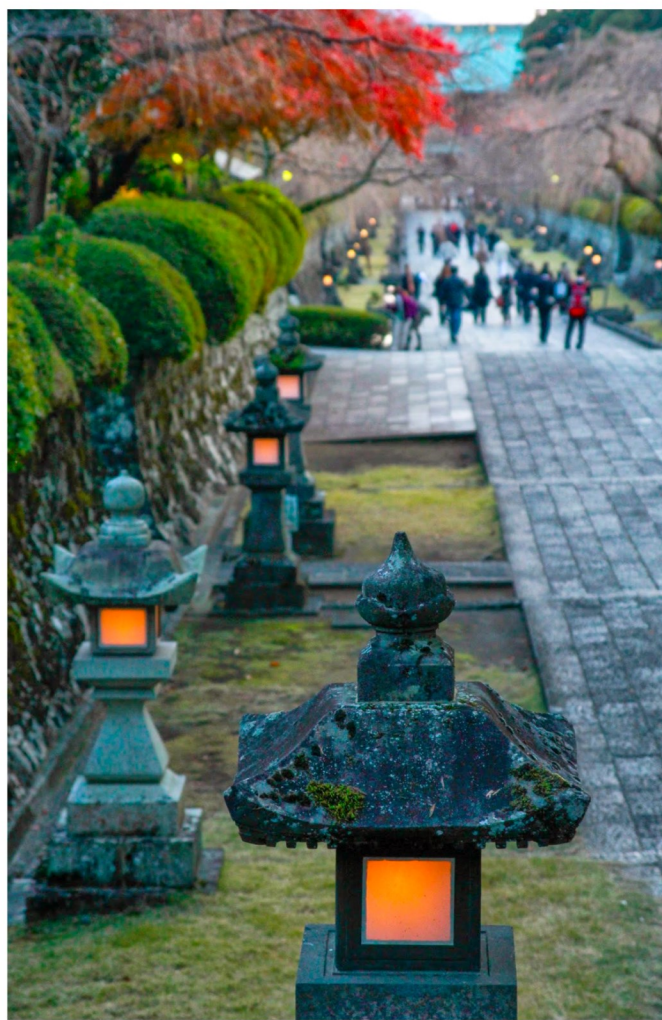
Day of the Law, knowing that most of those in this evil age defiled with impurities are slanderers of the Law, we must keep on performing shakubuku.

The Daishonin expounds in the Goshō, *Questions and Answers between a Sage and a Foolish Man* (Shogū mondo-shō) as follows:

The world today is defiled with impurities. People’s minds are distorted, filled with envy, and 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. [Zhangān] wrote, “You must understand the

(Continued on page 3)



observation of the mind based on the principle of *ichinen sanzen*—unless one performs shakubuku to refute slander of the Law, he or she cannot attain Buddhahood. It is like a person who has served the imperial court for a long time,

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

(Continued from page 2)

reasons for choosing [shoju or shakubuku], without adhering solely to either one of them.” You must observe the situation at present, and deeply consider whether this is a country where only the correct Law prevails or where erroneous teachings are rampant. (*Gosho*, p. 403)

The Daishonin strictly teaches that now in the Latter Day of the Law, when people’s minds are confused due to the five impurities and heretical teachings are prevailing, we must perform the shakubuku of

refuting heresy and revealing the truth to eliminate the slander. This is because it is useless to practice the reading, reciting, and transcribing of the suras, or to meditate, or discipline oneself. All these are the practices for those in the Former and Middle Days of the Law.

It is taught in the *Gosho*, *Reply to*

Soya (Soya dono-gohenji) 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

the slanders of evil doctrines.

Accordingly, seeing and knowing the slander of heretical teachings, the root cause of misfortune, if one keeps silent and lets it pass, or does not denounce or shakubuku slanderers, this exactly is going against the teaching of our Founder, Nichiren Daishonin, the True Buddha in the Latter Day of the

Law. The attainment of Buddhahood in this lifetime will not be achieved. It is like putting a single crab leg into a huge amount of lacquer and ruining it all.

Particularly now, when the world is in chaos due to the COVID-19 pandemic, it

is time for us to refute the slander of heretical teachings, the root cause of misfortune, teach the vast and boundless benefits of Myoho-Renge-Kyo, the secret Law that can save all living beings, and single-mindedly perform shakubuku to as many people as possible. I sincerely wish that each of you will engrave this into your heart and courageously do shakubuku, based on unity in the spirit of *itai*



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

The Daishonin teaches that for his followers, who wish for the attainment of Buddhahood in this lifetime, it is extremely important to perform shakubuku to eradicate

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