

**THE  
SOKA  
GAKKAI**

**REVISED AND ENLARGED  
EDITION**

# THE SOKAGAKKAI

“Value” is not to be discovered, but is to be created. The aim of life lies in the pursuit of happiness—in other words, in “The Creation of Value.”

This theory is the essence of “The Theory of Value” written by the first president of the Sokagakkai, Tsunesaburo Makiguchi.

The name of the Society originated from this “Creation of Value” and was given by President Makiguchi and Mr Toda. Thus it may safely be said that the name of the Sokagakkai means the Society of believers who create value for establishing a happy life through the correct faith of Nichiren Shoshu.

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Shinanomachi Tokyo

# THE SOKAGAKKAI



**Mt. Fuji and the Grand Lecture Hall of the Taisekiji, the Head Temple of Nichiren Shoshu**

THE SOKAGAKKAI  
REVISED AND ENLARGED EDITION

THE SEIKYO PRESS  
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REVISED AND ENLARGED EDITION

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*PREFACE TO THE REVISED AND  
ENLARGED EDITION*

The first edition of the Sokagakkai was published at the request of overseas members in September 1960, four months after President Ikeda's inauguration. I believe that this book has contributed greatly to a deeper understanding of Nichiren Daishonin's Buddhism and activities and organization of the Sokagakkai.

Two years later, however, the Society has seen a tremendous development in Japan and abroad and in many respects, its present condition is quite different from that of the past, notably in its activities and scale of organization.

We are publishing this revised and enlarged edition to help all to understand much more clearly Nichiren Daishonin's Buddhism and tell the world of the doctrine of Nichiren Shoshu and the spirit of the Sokagakkai for achieving permanent peace of the world and happiness of each individual.

July 1, 1962  
Tokyo, Japan

Koji Harashima  
General Director  
Sokagakkai

## PREFACE

Sakyamuni was born in India about 2910 years ago (We do not accept the version that he died about 510 B.C.). His Buddhism gradually spread from India to the neighboring small countries, then to China and Korea. It was in 552 that Buddhism was brought to Japan where Nichiren Daishonin made His advent in 1222.

Sakyamuni preached many sutras in the latter fifty years of his life, but the primary purpose of his advent lay in the teaching of the *Hokekyo* (the Sutra of the Lotus). At first the *Hokekyo* was interpreted literally only in India and China, but Ti'en-tai the Great (538-598) of China expounded the sutra from a genuinely theoretical standpoint. However, in Japan Nichiren Daishonin explained the original meaning of the sutra.

In the *Hokekyo* Sakyamuni stated his conviction that he had not attained Enlightenment for the first time meditating under a linden-tree but had been a Buddha from time immemorial. His confidence lay in the fact that the Buddha makes his advent in the form of a very important person to save erring people. He himself taught the people of that day as a revered and august being.

On the other hand, Nichiren Daishonin proclaimed the supreme philosophy of Nam-myoho-renge-kyo, the essence of the *Hokekyo*, for the salvation of all people in the world not as a dignified person but as an ordinary man. He was convinced that the True Buddha had been a common mortal at the moment of His Enlightenment.

It is only the Daishonin's Buddhism that can save Modern Man. No other religions can lead mankind to a happy, satisfactory life, because they are at best only theoretical ways of life or slaves to



## THE SOKAGAKKAI

ceremonious tradition.

Therefore Nichiren Daishonin refuted the false doctrines of all the Buddhist sects extant at that time with the declaration of *Shiko no Kakugen* (four refutations of the four principal Buddhist sects: *Nembutsu Mugen*—Jodo will suffer incessantly, *Zen Tenma*—Zen is contradictory, *Shingon Bokoku*—Shingon ruins the country and *Ritsu Kokuzoku*—Ritsu is traitorous).

Thus He refuted all the false doctrines and revealed *San-dai-hiho* (the Three Great Secret Laws) derived from His profound philosophy. He stated that the only method to attain an absolute happiness is to chant with faith *Nam-myoho-renge-kyo* facing the Dai-Gohonzon (The foundation of the Three Great Secret Laws).

As predicted in the *Hokekyo*, the above-mentioned method means *Kosen-rufu* (Propagation of Nichiren Daishonin's Buddhism). We, the disciples and believers of Nichiren Daishonin, are firmly convinced that the world will surely chant *Nam-myoho-renge-kyo* in the future.

The publication of this book is intended to realize our conviction for *Kosen-rufu* as soon as possible. This book refutes those doctrines which contradict True Buddhism and asserts that the world must not believe such erring religions which will only lead them astray.

I sincerely hope that the people of the world will meditate deeply on the philosophy of the True Buddhism through this book.

September 1, 1960  
Fujinomiya, Japan

NITTATSU  
The Sixty-sixth High Priest  
Nichiren Shoshu

## INTRODUCTION

Man seeks happiness and peace. This wish is common to every race and society. However, all on the earth are leading restless daily lives, dogged and troubled by anxiety, despite the remarkable progress of science. Voices crying for peace are swelling like a flood-tide. The development of science does not necessarily bring about complete happiness. People have gradually come to realize the necessity for religion, and to deplore the lag of the spiritual behind materialistic civilization.

Religion has no boundaries. It goes beyond race, people, and nation, uniting all with each other. There are numerous religions in the world, high and low, pure and impure, true and false. They are quite different. People are always seeking the higher, deeper and superior religion. It is natural that man should be earnest, impartial and humble in searching for the religion which can bring happiness to mankind.

At this point, we must stress the point that there is a supreme religion in the world for the welfare of mankind.

The religion of Nichiren Daishonin is the one which gives a far-reaching mercy to those who are longing for happiness. Just as the sun gives light to man, so does Nichiren Daishonin, for the *Nichi* of His name means "the sun". Nichiren Daishonin's Buddhism is a way of life based on the Law of the Universe and also a philosophy of life (neither materialism nor spiritualism) in which body and mind are inseparable.

Although studies of Buddhism have recently been flourishing throughout the world, most are made solely for the sake of learning,

## THE SOKAGAKKAI

not for application to our daily lives.

The Sokagakkai is vigorously practicing the essence of the Daishonin's Buddhism, striving for the salvation of numerous unfortunate people. Recently, quite a few foreigners have been asking for further knowledge of the Society, and the seekers for this way of life are gradually increasing in number. The publication of this book is intended for them.

I hope that the reader will gain a true understanding of Nichiren Daishonin's philosophy, realizing that His teaching is the direct way to a happy life, and that they may participate in bringing about peace to all mankind.

Before closing this introduction, I wish to express my deep gratitude to the Sixty-sixth High Priest of Nichiren Shoshu, Nittatsu Shonin for his Preface. Also I tender my acknowledgements to Mr Kamio and others for their assistance in this publication.

DAISAKU IKEDA  
Third President  
Sokagakkai

# CONTENTS

## PREFACE

## INTRODUCTION

## PART I THE SOKAGAKKAI

- Chapter 1. The Declaration of the Sokagakkai ..... 11  
2. Organization and Activities ..... 17  
3. Nichiren Shoshu and the Sokagakkai ..... 23  
1. A History of the Sokagakkai ..... 27

## PART II A HISTORY OF BUDDHISM

- Chapter 1. Nichiren Shoshu, True Buddhism ..... 37  
2. Nichiren Daishonin, the True Buddha ..... 43  
3. Nichiren Daishonin and Sakyamuni ..... 49  
4. The Majesty of Nichiren Shoshu ..... 53

## PART III THE TEACHINGS OF NICHIREN DAISHONIN

- Chapter 1. Rissho Ankoku ..... 67  
2. The Gohonzon's Great Power; *Jobutsu* ..... 72  
3. The Criterion of Religion and Religions ..... 77  
4. Materialism and Spiritualism ..... 81

## PART IV SOME EXTRACTS FROM MR TODA'S LECTURES

- Chapter 1. The *Esprit* of the Sokagakkai  
and its Declaration ..... 91  
2. The Eternity of Life ..... 97  
3. Life after Death ..... 100  
4. Modern Man and Inductive Reasoning ..... 108

## PART V SOME EXTRACTS FROM MR IKEDA'S LECTURES

- Chapter 1. The Presidential Address ..... 116  
2. Daily Worship and *Shakubuku* ..... 118  
3. The Universe is Life Itself ..... 122  
4. Nichiren Shoshu, the Supreme Buddhism ... 127

## PART VI QUESTIONS AND ANSWERS ..... 135

## List of Illustrations

Mt. Fuji and the Grand Lecture Hall (color) . . . . .	FRONTISPIECE
The General Meeting of the Sokagakkai . . . . .	15
The General Meeting of the Young Men's Division . . . . .	19
Music Band proceeding . . . . .	19
The Discussion Meeting . . . . .	21
Mr Ikeda Giving an Address . . . . .	32
Shout of Joy . . . . .	33
Mt. Fuji as seen from the <i>Sanmon</i> . . . . .	39
The <i>Hoanden</i> . . . . .	55
The <i>Mieido</i> . . . . .	55
<i>Goju-no-to</i> (Five-storied pagoda) . . . . .	56
<i>Oeshiki</i> , The High Priest Giving a Sermon . . . . .	58
<i>Oeshiki</i> , a Priest Reading Nichiren Daishonin's Letter . . . . .	58
<i>Omushibarai</i> (A Chest Coming out of the Treasure House) . . . . .	59
<i>Omushibarai</i> (Priests Inspecting the Treasures) . . . . .	59
<i>Rissho Ankoku Ron</i> . . . . .	69
Copy of the <i>Rissho Ankoku Ron</i> . . . . .	69
Josei Toda, the Second President . . . . .	91
Daisaku Ikeda, the Third President . . . . .	115
<i>Gojukai</i> (Ritual Ceremony for New Converts) . . . . .	157
<i>Gongyo</i> (Daily Worship) . . . . .	157
<i>Juzu</i> (Praying Beads) . . . . .	166
How to Hold <i>Juzu</i> . . . . .	166

## PART ONE

### The Sokagakkai

## Chapter One

### The Declaration of the Sokagakkai

#### *What Is Religion?*

The great problem "What is religion?" has been debated time after time by many learned men. It also bears upon such questions as "What is human life?" and "What is the aim of life?" and has been treated in the field of philosophy.

However, we, common people, whether or not we understand such difficult questions, are leading our daily lives in complete indifference. In actuality, we are living our day-to-day lives with purpose and hope for the future, sometimes happy, often sad or at other times full of anger. Even if we cannot give a precise definition of religion, it has nevertheless, a close relation with us and has as intimate a contact with human life as do science, politics and education.

People have various attitudes toward religion—some vaguely profess; some hold no belief; some devoutly believe in a god; some seek a Law of the Universe. Moreover, there are many religions in the world, represented by the two factions of Christianity—Protestantism and Catholicism, the various sects of Buddhism, Islam, Hinduism and other minor groups too numerous to mention. We are accustomed to seeing and hearing about these countless religions around us and have come to realize that each can be ranked as

high or low and that each has its own meaning, superficial or profound.

In conclusion, these two points are stressed; first, religion is indispensable to, and inseparable from human life; and second, if you are to seek some religion, it must be the supreme one.

### *The Necessity for Religion*

Generally speaking, most people take for granted that religion treats only the spiritual side of human life. Actually there are many religions that stress this point. We often hear people say, "I was morally redeemed through my faith," or "I attained peace of mind through my religion."

As a matter of fact, however, we are unable to live only in a mental and ethical world. If we are satisfied with an empty mental redemption, this is a kind of escapism, a contradiction and failure, quite remote from actual life.

It is ridiculous to say, "I am happy because I am spiritually saved, although I am poor and can't afford enough food." A man suffering from a disease may even venture to say, "I don't care about my illness at all, because I believe in God and am happy that I can go to the Kingdom of Heaven." But these are the words of a hypocrite, not an honest profession of faith. In reality, such a person keenly desires to lead a prosperous life, escaping from poverty and to enjoy health by ridding himself of sickness.

Happiness is not an abstract idea, but an actual state that can be realized in our daily lives. A religion which greatly influences happiness cannot be said to be true, unless it is intimately connected with human existence.

There is no one who does not want to be happy. Everyone



on earth is always searching for a method by which he can attain happiness in life.

The ultimate object of existence lies in the pursuit of happiness but people greatly differ in their methods of achieving this goal in life. They try to attain happiness in various ways—by working zealously, by obtaining money or power, by praying to God for help, or by reorganizing the social system.

If there be a religion which can teach one how to lead a happy and pleasant life, without preaching sermons of deceptive and unrealizable escapism, it would be unique and unparalleled.

If there be such a religion, it is of course a requisite for all people, because happiness is a universal ambition. If there be a religion which thoroughly teaches one how to enjoy a happy life, then it is the True and Supreme One.

### *The Choice of a Religion*

From the standpoint of our actual lives, we will surely find ourselves making a selection, whenever we take something into our lives. For example, when buying vegetables or an electric appliance, a housewife always compares one with another and after careful examination finally chooses one.

The same principle should hold true for religion. When science was still in its infancy, people who believed in primitive religions worshipped mountains, stones, or the sun because they feared the forces of nature. In some religions, people worshipped cows or horses for their idols due to their deep-rooted superstitions.

Of course, inferior religions must be discarded. We must examine each religion, comparing it with another. First, we must see whether or not it has proof in valid literature; second, whether or

not it is theoretically proven to be true; and third, whether or not it actually brings us happiness in our daily lives.

Science and religion have an entirely different purpose, but the common feature of esteeming universal validity and the comparative method of study.

Some people believe in a certain religion merely because their fathers practiced it, while some believe out of obligation to the society in which they live or for form's sake. But these attitudes toward religion are out-dated in these modern times when men esteem rationality.

After making a comparative study of religion, we must come to the conclusion that the Buddhism of Nichiren Daishonin is the supreme religion.

Since there are numerous religions, high and low, superficial and profound, the best one must be selected as the guiding principle for leading a happy life.

Religion is the most fundamental teaching treating the problem of human life. If it is false or untrue, it will lead us to misery and failure.

Therefore, we cannot deny that the various misfortunes in life are due solely to a mistaken selection of the fundamental principles of our existence, i.e., religion or ideology.

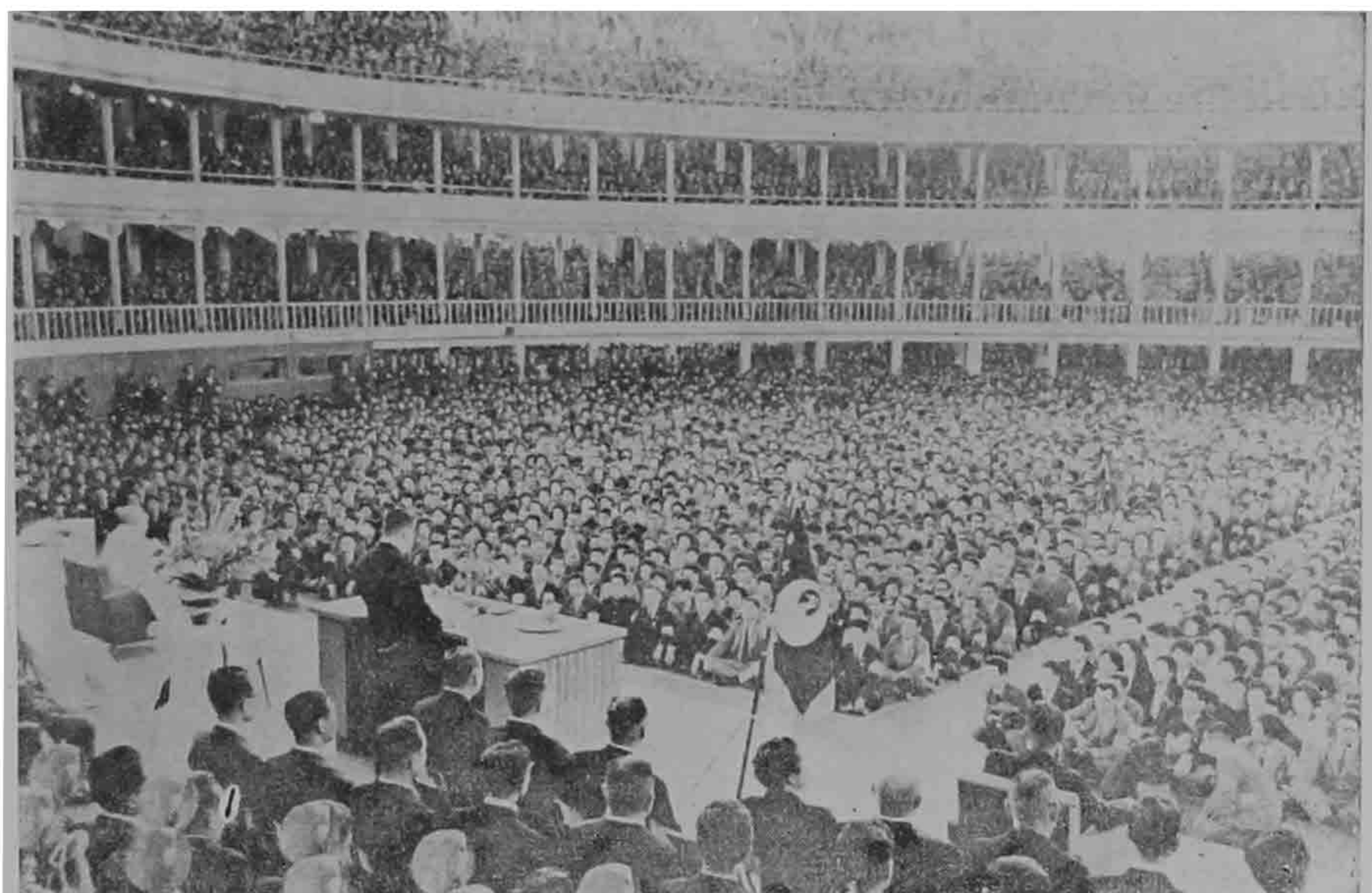
### *The Purpose of the Sokagakkai*

The purpose of the Sokagakkai lies, first of all, in teaching the individual how to redevelop his character and enjoy a happy life through the supreme religion. Through this supreme religion, a person can escape from poverty and live a prosperous life, if only he works in earnest; a man troubled with domestic discord will find

his home serene and happy; and a man suffering from disease will completely recover his health and be able to resume his work. Through the power of the Gohonzon, a mother worried with her delinquent son will see his reform, and a husband who is plagued with a neurotic wife can have her return to normalcy. We often hear of a man whose business is failing and who, after becoming a convert to Nichiren Shoshu, has a brilliant idea, or makes a contact with an unexpected customer and begins to prosper again.

Most people are afflicted with various problems—either spiritual, physical or material, but everyone who believes in the Gohonzon can solve any problem and achieve a happy life. Men who are timid or irritable can without conscious effort gradually become normal.

The true intention of the Daishonin is to save the whole world through the attainment of each individual's happiness in life. Consequently, members of the Sokagakkai are actively trying to make,



The General Meeting of the Sokagakkai held in May 1962  
with over 30,000 members attending

first of all, the Japanese people realize this great Buddhism as soon as possible. But there is no nationality in religion. Nichiren Daishonin made a wonderful prediction about seven hundred years ago to the effect, "As the Buddhism of Sakyamuni found its way to Japan from India by way of China, conversely, Our Buddhism will return from Japan to India by way of China."

Without a doubt, the Buddhism of the Daishonin will spread all over the East in the near future, and finally throughout the whole world. World peace as well as the welfare of an individual nation can be achieved only when the true religion is made the basic thought. If we take this Buddhism as the guiding principle of our daily lives, the happiness of the individual will be closely reflected in the prosperity of the society in which we live.

Each country can achieve prosperity without any harm to, or discord with any other country. This is the spirit of *Kosen-rufu* (propagation of Nichiren Daishonin's teachings) and the Sokagakkai is positively striving to achieve this purpose.

## Chapter Two

### Organization and Activities

#### *Present State of the Society*

The Sokagakkai consists of 2,704,577 families as of May 27, 1962. These families are scattered far and wide to all parts of the world. A convert is entrusted with a Gohonzon for the object of his daily worship, regardless of the number in his family. Therefore the membership-unit of the Society is that of the family. Some worship the Gohonzon as a family—some worship alone. On the supposition that the number of followers averages two and a half in a family, there are about 6,761,000 believers.

The Society has fifty-five general chapters including three general chapters abroad, to which are entrusted the tasks of propagating and teaching the Buddhism of Nichiren Daishonin. Under each general chapter, there are several chapters. At present the Society has 259 chapters, including those in the U.S., Brazil, Hongkong and Bangkok. Each chapter has its *Chiku* (District), *Ilan* (Group) and *Kumi* (Unit) in order of size. Overseas, converts to this religion have recently sharply increased in number; there are about 20,175 families in Okinawa, 3,000 in the US and other South American countries, 1,500 in the Southeast Asian countries, and over 50 in Europe.

On May 3, 1960, when Daisaku Ikeda was inaugurated the third

president of the Sokagakkai, he made his first public speech to this effect: "We *will* achieve a membership of 3,000,000 families by 1964," and this will surely be fulfilled. At present, the number of converts averages about 70,000 families a month.

Besides the fifty-five general chapters, the Society has a Study Department which teaches each member how to apply the Buddhism of Nichiren Daishonin to his daily life. Its members number about 112,400 at present, most of them lecturing once a month, with the number of places reached totalling in the thousands.

The Guidance Department, Planning Department, Supervisory Department, and others are entrusted with the task of teaching and guiding the members throughout the country. In addition to these activities, the Culture Bureau is now striving to apply the theory of the true Buddhism to the fields of politics, economics, education, and the arts. Notably in the field of politics, fifteen members of the Society are elected Councillors in the Upper House, and there are also quite a few members who hold elected offices in local assemblies. They are making every possible effort to fuse politics with the philosophy of the Daishonin's Buddhism and through this establish peace and prosperity in the whole world as well as in Japan.

#### *Outstanding activities of the Youth Division*

It is no exaggeration to say that a distinctive feature of the Sokagakkai lies in the activities of its Youth Division. There are about 800,000 members, including 475,000 young men and 325,000 young women, all having a firm belief in the Gohonzon. Most of them are single and between the ages of eighteen and thirty, the greater number being employed. Also a Student Division has been organized and though its membership is limited to college under-



The General Meeting of the Young Men's Division



Music Band proceeding at the 10th General Meeting of the Youth Division

graduates, it presently numbers over 10,000.

Usually the believers in an established religion are older people, and those of the so-called "new" religions are of middle to old age. But the Sokagakkai is different in that it has the younger generation as its impelling force. Of course, the number of younger people is not especially large compared with the total membership of the Society, yet the existence of so many young believers in Nichiren Shoshu proves that this Buddhism has, after all, enough power and theory to influence and lead the rising generation which is notable for its acute judgment. People often say, "Look at youth, and you will see what the country is."

The same holds true for this religion. Young members take leadership, both in the theoretical study of Buddhism and in the practical propagation of this supreme religion, making full use of all their spare time. The Young Men's Division consists of 332 corps while the Young Women's Division of 320 corps, as of May, 1962, and under the direction of their respective corps-leaders, there are from 1,000 to 3,000 active members.

### *Daily Activities of the Members*

A convert who has destroyed his idols and renounced his old gods will be taken to the nearest Nichiren Shoshu Temple where he will participate in the ritual ceremony for becoming a devout believer in the True Buddhism. He will then be entrusted with a Gohonzon. He enshrines the Gohonzon in a *Butsudan* (a family Buddhist altar), starting his religious life. Following the established liturgy of Nichiren Shoshu, each convert must conduct the religious services *Goza* and *Sanza*, i.e., reading the Sutras five times in the morning and three times in the evening. Furthermore, he should



recite as many *Daimoku* (Nam-myoho-renge-kyo) as possible. In addition, since Nichiren Daishonin preached the supreme religion to save the whole world, the believers should make every possible effort to save those who do not yet have a correct understanding of the Daishonin's Buddhism—in other words, to practice *Shakubuku*.

First, the new follower will personally persuade others, and then lead those who desire further knowledge to informal meetings held in their neighborhoods.

At this meeting, the leader and other members present will in turn tell of their personal experiences, answer questions on Buddhism, and explain the positive method for leading a religious life. Usually a discussion meeting is held at a believer's home, where as many as forty members may gather.

As stated before, members of the Society may attend the lectures



The Discussion Meeting in a cheerful atmosphere

on the Daishonin's Buddhism given by the staff of the Study Department. The text book is the *Gosho* (Complete Works of Nichiren Daishonin), which contains not only profound Buddhist philosophy but also religious instruction for our daily lives.

As both the lecturer and the listeners have jobs, most of these meetings are held in the evening or on holidays.

The members of the Sokagakkai also go to worship at the Taishakiji, the main temple of Nichiren Shoshu. Those who desire to worship are so numerous that *Gokaihi* (Services for the worship of the most fundamental Gohonzon in the *Hoanden*) are held twenty-two days a month, and worshippers can participate on their chapters' appointed day.

The General Meeting is held once a year. After President Ikeda's trip overseas, the membership abroad has sharply increased. Representatives from the United States, Hongkong, Thailand, Formosa, France and other countries attended the 24th General Meeting of the Sokagakkai held on May 3, 1962. It is anticipated that the number of these members from overseas will greatly increase year after year.

## Chapter Three

### Nichiren Shoshu and the Sokagakkai

#### *Clergy-Laity Relationship*

In brief, the Sokagakkai is an organization of believers in Nichiren Shoshu. As to this true Buddhism, only mention is made here, because a detailed explanation follows in a later chapter.

About seven hundred years ago at the beginning of *Mappo* (the period in which Sakyamuni's teachings would lose their power), Nichiren Daishonin established the True Buddhism for the sake of mankind. His teachings were carried on by Nikko Shonin (the Second High Priest in the succession.) From that time on, this Buddhism has been solemnly inherited by Nichimoku Shonin, as the Third; Nichido Shonin, as the Fourth; down to the present High Priest Nittatsu Shonin, the 66th in the line, without any additions or eliminations of the Daishonin's principles.

Today the Taisekiji is the head temple of Nichiren Shoshu, and is situated at the foot of Mt. Fuji. It has about 200 subordinate temples throughout Japan, to one of which each member belongs.

The Sokagakkai is composed of believers in Nichiren Shoshu. It was founded by the revered Tsunesaburo Makiguchi, who was converted to Nichiren Shoshu in 1928. Coming to appreciate the greatness of Nichiren Shoshu, he introduced many persons to the temples and converted them to this religion. Accordingly, the

believers gradually increased in number. At the end of the Pacific War. Josei Toda (who later became the second president), started his career in the same way.

As converts gradually increased in number and came to bring seekers to temples in their own neighborhoods, they were finally accepted by all the temples of Nichiren Shoshu.

A person who wishes to become a believer is taken to a temple by his mentor and there a ritual ceremony is held in which he vows to be a firm believer. This automatically obligates him to participate in the group to which his mentor belongs. There is no red tape nor membership fee.

The Sokagakkai is closely connected with Nichiren Shoshu and does not have its own special doctrine. It practices the teachings of Nichiren Daishonin which have been passed on from generation to generation in Nichiren Shoshu, but practices them as laymen. The president of the Society is by no means a so-called "head of the sect"—he is only a leader who faithfully follows the teachings of Nichiren Daishonin. He is only a believer who sets an excellent example as a worshipper.

It was after the end of World War II in 1945 that the Society began to be really active. Its remarkable progress at first gave the general public the misconception that it was one of the so-called "new" religions. But this misunderstanding has lately come to be replaced with more tolerance.

### *Enthusiastic Worshippers*

Nichiren Shoshu had enthusiastic worshippers even before the Society was founded. A typical example is that of three devout farmers of Atsuhara who, condemned to death, continued chanting

Nam-myoho-renge-kyo up to the moment they were beheaded.

At the beginning of the Edo era (middle 17th century) there were *samurai* warriors of the Maeda clan in Kanagawa who joined the sect at the Jozaiji Temple at Shitaya in Edo (present-day Tokyo). Although they were constantly persecuted in their home district, they carried on devout religious lives in spite of nigh-unbearable hardships.

At the end of the Edo era (early 19th century), Seijuro Nagase, a pious believer began to propagate this religion in several areas, particularly around Nagoya. Here as well as in many other places, it was difficult to strengthen the power of this sect, for conversion was strictly prohibited by Shogunate policy in those days, and in the strict feudal class-system, farmers, merchants, and foot soldiers were confronted with difficulties, but they kept their faith. In spite of these enthusiastic believers, however, the religion could not extend to all parts of Japan, their exertions being mere individual activity. These historical facts show that even Buddhism has its own eras of tribulation.

### *Long-awaited Time*

We Japanese experienced the greatest sorrow and suffering in our history as the result of our unprecedented defeat in the Pacific War. We were newly-born through this experience, and the long-awaited time came at last. In such a situation Nichiren Shoshu and the Sokagakkai made great progress because of the powerful and convinced leadership of the second president, Josei Toda. The Sokagakkai is completely in accord with and co-operates with Nichiren Shoshu, both clergy and laity practicing *Kosen-rufu* (Propagation of Nichiren Daishonin's teachings). As the High Priest,

Nittatsu Shonin, in the direct line from Nichiren Daishonin profoundly, understands the Sokagakkai, the members of the Society are applying themselves to the spread of this Buddhism.

New and beautiful edifices, combining both modern and traditional styles, have been built on the grounds of the Taisekiji through donations from the Sokagakkai, as have been many other new temples throughout Japan. From this can be seen the high sense of co-operation existing in the Sokagakkai.

The *Dai-Kyakuden* (Grand Reception Hall) is now under construction in the center of the grounds. It will be one of the most important buildings among Nichiren Shoshu temples, because it will be used as the place to observe *Ushitora-no-Gongyo* (Midnight Service) and various other ceremonies. President Ikeda visited many countries to purchase materials for the construction of this edifice. It will be completed in November, 1964, seven months after the seventh anniversary of late president Toda. The construction of the *Dai-Kyakuden* is the delight, and dawn of hope not only for Nichiren Shoshu but also for the whole world.

## Chapter Four

### A History of the Sokagakkai

#### *The Beginning of the Society*

The Sokagakkai was co-founded by Tsunesaburo Makiguchi, the first president, and Josei Toda, the second president, in 1930 under the name of *Soka-kyoiku-gakkai* (literally, Value-Creation Education Society). The first president, Tsunesaburo Makiguchi, was born on June 6, 1871, in Niigata Prefecture. While he was still a boy, he went to Hokkaido and later entered the Sapporo Normal School. Upon graduation he became a teacher at his Alma Mater, and there concentrated on the study of geography. He came to Tokyo in 1901 and served as the principal of several different elementary schools for a number of years. In 1928 he became a convert to Nichiren Shoshu. During the next few years he brought out an epoch-making series of books entitled *Soka-kyoiku-gaku-taikei* (Systematic Study of Education according to the Principle of Value-Creation), based on his actual educational experience. The four volumes of this work were published in 1930, 1931, 1932, and 1934 respectively.

In 1937, the founding ceremony for the *Soka-kyoiku-gakkai* was held in Tokyo. Over sixty persons attended and Tsunesaburo Makiguchi was elected the first president of the Society. The Society, which had already started its activities, began to issue a monthly

paper *Kachi Sozo* (Creation of Value) in 1941.

The Society began as a research group in education, but since Mr Makiguchi was a convert to Nichiren Shoshu, the group gradually came to hold informal discussion meetings at which, in addition to studying educational matters, believers and newcomers discussed the practical reformation of their daily lives. From that time until the suppression by the militaristic government (July 1942) the members reached a total of 3,000.

### *Suppression by the Militaristic Government*

After the Sino-Japanese Incident in July 1937 and the beginning of the Pacific War in December 1941. Japan underwent drastic changes, with the government and militaristic authorities formulating a thought-control policy along with amalgamating religious groups in order to unify the efforts of the entire country for winning the war. They exerted pressure on Nichiren Shoshu to unite with the other sects of Nichiren Buddhism, but it flatly refused to comply, since a resolution had been adopted by both clergy and laity at a meeting for "Defense of True Buddhism." President Makiguchi also courageously and resolutely defied the Government policy that required a Shinto "god-shelf" in each home and attempted to make Shinto the official religion of the Empire.

On July 6, 1943, the president of the Society and twenty-one other leading members, including Mr Toda, were arrested on a charge of blasphemy against the Emperor and "disturbing the peace" (*sic*). Conditions in Tokyo's Sugamo Prison deteriorated with the aggravation of the war, and on November 18, 1944, Tsunesaburo Makiguchi, the great thinker of seventy-four, succumbed to malnutrition in a solitary cell.



Following this sad event, most of the other leading members, being unable to bear the rigors of prison life renounced the Society. Josei Toda, however, maintained his stand to the bitter end, and was finally released on bail in July 1915, shortly before the end of the war.

### *Post-war Reconstruction of the Sokagakkai*

When World War II came to a close, Tokyo was in ashes. It was in this miserable situation that Mr Toda began the reconstruction of the Sokagakkai.

Josei Toda was born in a fishing village of Ishikawa Prefecture on February 11, 1900. His family later went to Hokkaido, and after diligent study under arduous conditions in Sapporo, he got qualified as an apprentice teacher, soon becoming licensed to teach at the Mayachi Elementary School in Yubari. When he was 21, he went to Tokyo, taking a position at the Nishimachi Elementary School. It was here that he first came in contact with Mr Makiguchi, the principal of this same school. From that time on, the relation between the two was that of master and disciple, until Mr Makiguchi breathed his last in prison. Some time after becoming a disciple of Mr Makiguchi, he abandoned the life of a public-school teacher, and opened a private school (Jishu Gakkan), in which he passed on his master's teachings as propounded in the *Soka-kyoiku-gaku-taikei*.

In 1928 he became a convert to Nichiren Shoshu along with his master. It was due solely to the strenuous efforts of these two leaders that the Society made such remarkable progress. Mr Toda was also imprisoned in Sugamo for two years, and there he chanted Nam-myoho-renge-kyo over two million times. During his incarceration

he reached Enlightenment, and resolved to spread Nichiren Shoshu all over the world. The moment he was released he entered upon the reconstruction of the Society.

Thus the members of the Society who had left Tokyo to escape the bombing re-assembled at his command, and he began to lecture on the *Hokekyo* and practice *Shakubuku* in January 1946.

The Society was renamed the Sokagakkai (Value-Creating Society) because its mission was not limited to the educational field, but because its main purpose was to bring peace and happiness to all mankind.

For a time, Mr Toda did not formally assume the presidency, but instructed the promising leaders as a mere member. But at last, on May 3, 1951, he was inaugurated the second president, urging a fresh development of *Shakubuku*. In his inaugural address he said, "Don't hold a funeral for me, but just throw my remains into Tokyo Bay off Shinagawa if we fail to achieve the 750,000 families in the next seven years."

At that time the membership consisted of about 5,000 families.

### *The Attainment of the 750,000 Families*

In April 1952, 4,000 believers visited the Taisekiji and Nichiren Daishonin's complete works edited by Nichiko Hori, the 59th High Priest (the greatest authority on the teachings of Nichiren Shoshu) was published by the Study Department of the Sokagakkai in commemoration of the 700th anniversary of the founding of this Buddhism.

From the time of his assuming the presidency, Mr Toda always said of his daily life that living is delightful and happy in itself, if one obtains *Jobutsu* (Enlightenment). He instructed the members

in this belief, citing as proof the great blessings of the Dai-Gohonzon in his own life. While busily giving lectures and practicing *Shakubuku* in every part of the country, he especially loved but strictly educated the younger generation, who have always been the support and driving force of Japan's future. In a short time he carried on numerous activities—educating the members of the Study Department, training the Women's Division, accelerating the work of the Culture Department, and establishing the foundation of *Kosen-rufu*. Toward the end of 1957, the Society attained the goal of 750,000 families. No one but Josei Toda, the greatest leader in Buddhist history, could make such remarkable progress in only seven years. March 1, 1958 saw the completion of the *Dai-Kodo* (Grand Lecture Hall), a five-storied ferro-concrete building in modern style on the grounds of the Taisekiji.

The celebration of the completion was held for a full month. Over 210,000 worshippers from every part of Japan represented the Society at the grand ceremony, the likes of which have rarely been seen in Buddhist history.

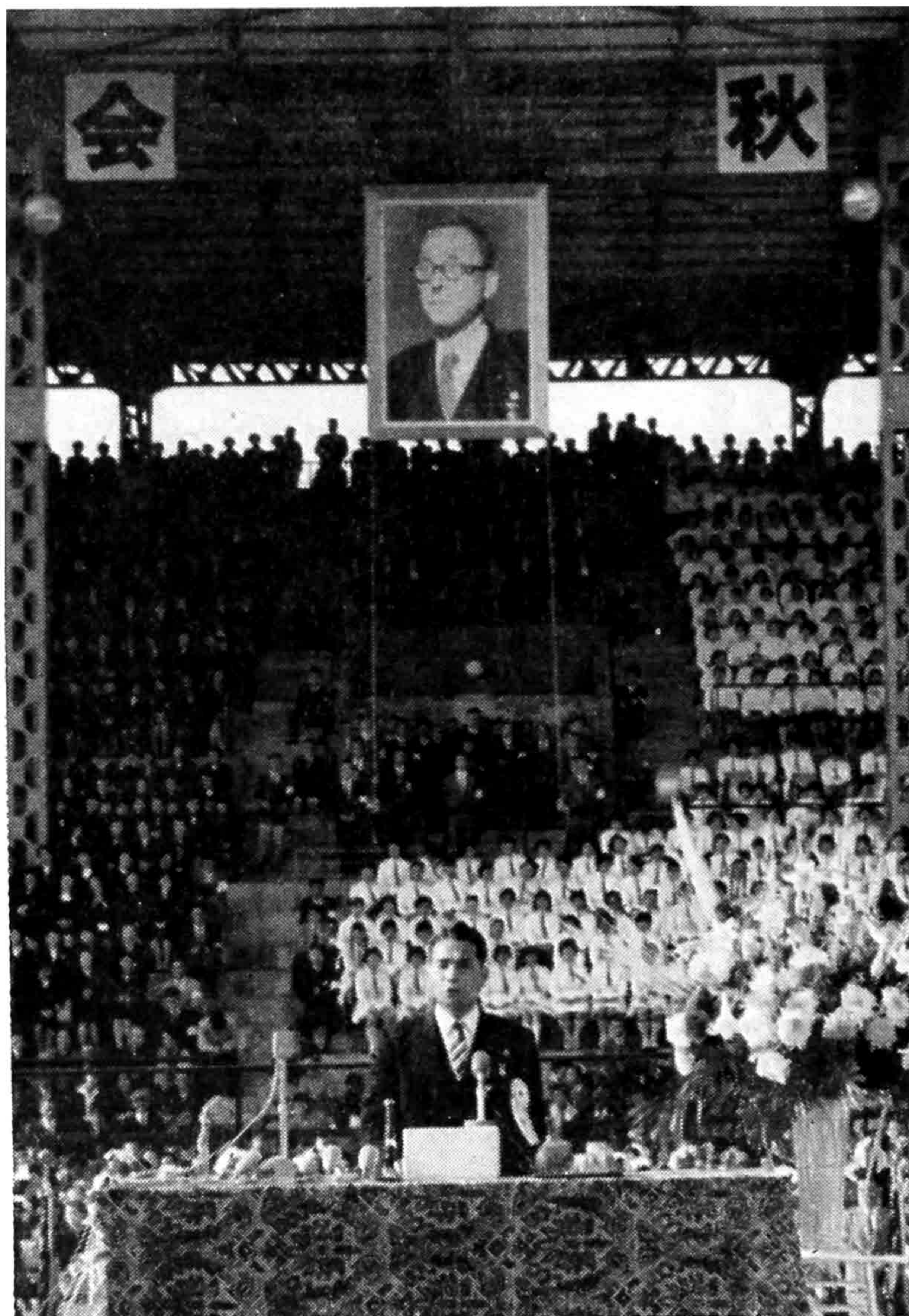
On April 1 of the same year, President Toda, who had directed the leading members at the head temple for a month, returned to Tokyo and the next day this great leader passed peacefully away at the age of 58 in the Nihon University Hospital.

### *The Third President*

After the death of President Toda, his followers drew even more closely together, overcoming the sorrow of separation.

It was the Executive Director, Daisaku Ikeda, who always was, so to speak, a driving force of the Society.

He was born in Ota-ku, Tokyo, on January 1, 1928. At the



Mr Ikeda Giving an Address  
Above him is the photograph of Josei Toda.

age of 19 he met Mr Toda from whom he received instruction in both public affairs and private matters for a period of eleven years, until the master died in 1958, and he studied Buddhism profoundly as a splendid disciple. Wherever the former president went, Mr Ikeda never failed to accompany his teacher, and actually directed the members on the front. In the famous *Otaru Mondo* (a debate held in Otaru), at which the opposition was completely routed, he was the chairman. He is constantly striving to destroy opposition to the progress of the Society. Thus it achieved 1,200,000 families after two years.

On May 3, 1960, he was inaugurated the third president of the Society, with unanimous and fervent recommendation just three years after Mr Toda's death. President Toda foretold that the next president would come from the Youth Division, thirty-two-year-old President Ikeda, having inherited all the teachings of his revered



Shout of Joy  
Young members are tossing their new Leader, President Ikeda.

master, has set himself to pave the way for *Kosen-rufu*.

Since his inauguration to the presidency of the Sokagakkai, all the activities have been greatly accelerated. The Society has increased its membership, strengthened the organization and began various new activities under the strong leadership of the third president Ikeda.

The rapid advance for world-wide propagation of the True Buddhism of Nichiren Daishonin began when President Ikeda himself visited many countries to instruct overseas members and to purchase memorable and precious materials for the construction of the *Dai-Kyakuden* on the grounds of the Head Temple, according to the will of former president Toda.

Wherever he visited, there was an increase of Sokagakkai members and an organization was founded for their easier practice of True Buddhism. Receiving the warm encouragement of President Ikeda, overseas membership has sharply increased and is now strenuously striving for the happiness and security of mankind through the propagation of Nichiren Daishonin's highest philosophy of life.

The Sokagakkai is active day and night to achieve 3,000,000 families and erect the *Dai-Kyakuden* (Grand Reception Hall) by no later than the seventh anniversary of President Toda's death.

Members of the Society both young and old over the world are practicing *Shakubuku* with great spirit and fervor.

All members of the Sokagakkai devote themselves to achieving the highest goal—Nichiren Daishonin's prophecy of *Kosen-rufu*—throughout Japan, and to spreading this great Buddhism all over the world.

## PART TWO

### A History of Buddhism

## Chapter One

# Nichiren Shoshu, True Buddhism

### *The Supreme Religion*

In Japan there is a religion that has been passed from generation to generation for 710 years (since 1253 A.D.). This is unique and unparalleled not only in Japan but also in the world. It is called Nichiren Shoshu. Of all religions, Buddhism is the greatest in that it is scientific and has the highest level of philosophy in its doctrine. Of all sects of Buddhism existent today, the teachings of Nichiren Daishonin are above all the orthodox heritage of Buddhism, the supreme Mahayana Buddhism and the essence of Oriental philosophy. Furthermore, Nichiren Shoshu is the only religion which inherits the teachings of Nichiren Daishonin in accuracy and practices them faithfully, striving to make all mankind happy. Therefore, the world should believe in Nichiren Shoshu, the supreme religion.

In Nichiren Shoshu, Sakyamuni is neither defined as the founder nor the object of worship. On the contrary, Nichiren Daishonin is revered as the Buddha. In this respect Nichiren Shoshu is unique and therefore great. In spite of such a view, it doubtless has a close connection with Sakyamuni from the standpoint of the orthodox lineage of Buddhism.

Unlike the worshipping of an idol or a founder, it is a philosophy



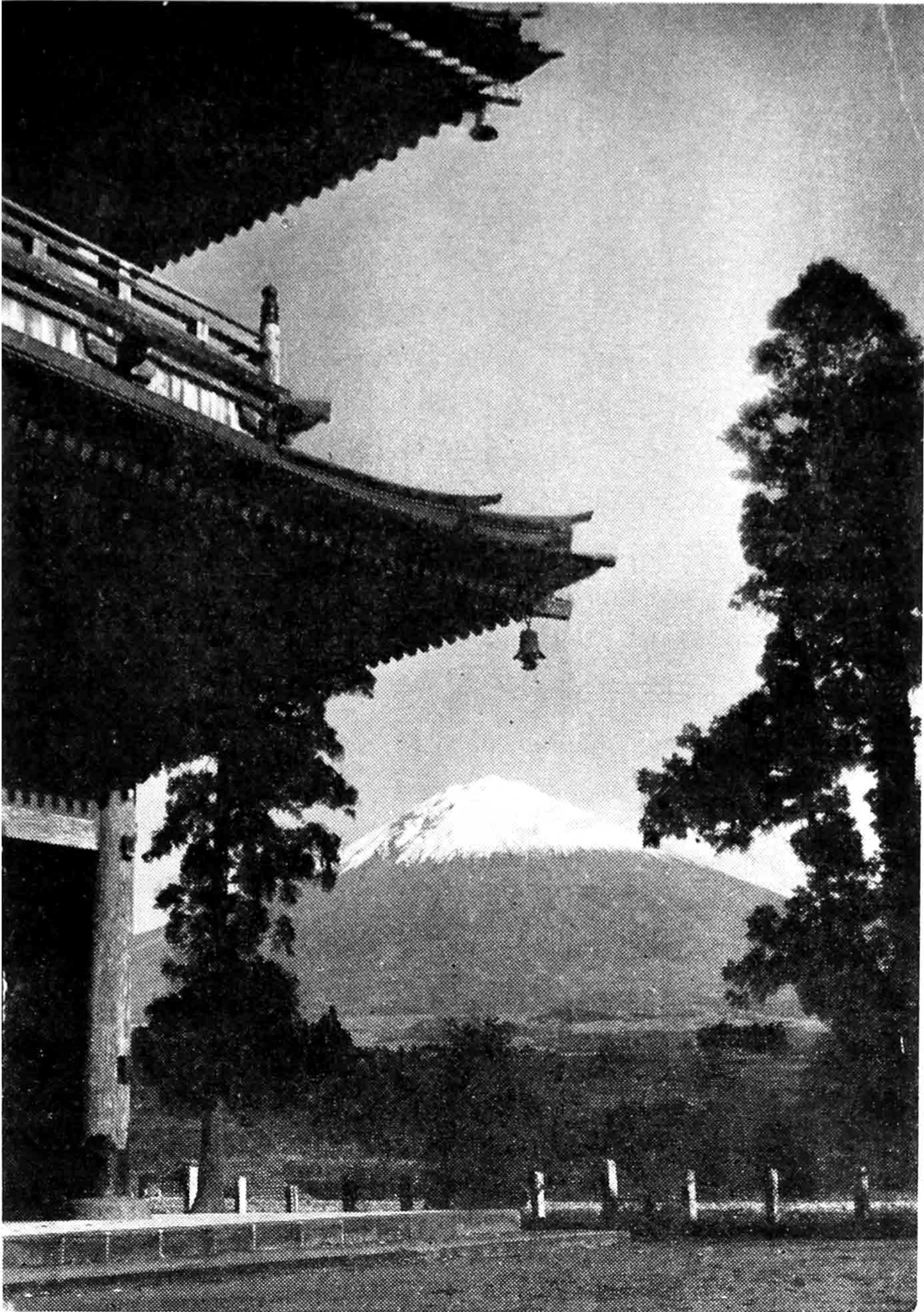
of life, and a religion sufficiently scientific that it can probe the fundamentals of the Universe. Nichiren Shoshu is proud of its tradition with the Taisekiji as its main temple, which also has many other temples in its vicinity on the spacious and beautiful plateau at the foot of Mt. Fuji.

### *The Lineage of Buddhism*

Sakyamuni, after attaining Enlightenment, preached various doctrines, such as Hinayana Buddhism, Provisional Mahayana Buddhism, and Actual Mahayana Buddhism. In his later years, however, he designated the *Hokekyo* (representing Actual Mahayana Buddhism) as his supreme and genuine teaching and relegated Hinayana and Provisional Mahayana as his lesser or provisional teachings.

As Buddhism moved eastward, the orthodoxy of Sakyamuni was transmitted by 24 successors in India for the salvation of that day. Later, the orthodox teachings of Sakyamuni spread over China and soon Ti'en-tai the Great brought those Buddhisms which had gradually become corrupted back into the fold of the *Hokekyo*, the supreme and genuine doctrine.

After Buddhism was introduced into Japan, the unification of all Japanese Buddhism was finally accomplished by Dengyo the Great who founded the Tendai (Japanese reading of Ti'en-tai) sect—the teachings of the *Hokekyo*. Dengyo established the Enryakuji on Mt. Hiei as the center of True Buddhism in Japan, where the orthodox teachings of Buddhism prospered for the salvation of people in all walks of life. This occurred in 820 A.D. and Japanese Buddhism was for some time after dominated by the Mt. Hiei faction. From this era, Buddhism and what it really signifies were



Mt. Fuji as seen from the *Sanmon* (temple gate)  
of the Taiseikiji

lost in both India and China.

*Prophecy as given in the Hokekyo*

Among the writings of Sakyamuni is the *Daishikkyo*, important because it foretells the changes in Buddhism after his death. In it we find words of prophecy to the effect that during the first thousand years his teachings would be faithfully passed down and would save people, even though they would rely on Hinayana or Provisional Mahayana Buddhism (Actual Mahayana Buddhism being the center). In the second thousand years Sakyamuni's true spirit would gradually be lost and only such formalities as constructing temples or pagodas and reciting sutras would remain. In order to obtain salvation, therefore, Actual Mahayana, the only influential Buddhism, would be necessary. After the elapse of those two thousand years, not only social strife, but quarrels among the sects of Buddhism would ensue incessantly, and the power of his teachings would be futile and barren, even though they retained their forms. This prophecy was fulfilled without exception in India, China and Japan.

Furthermore, in the *Hokekyo*—the writings for the True Mahayana Buddhism that is one and unique—a prophecy is given clearly and in detail about the spread of Buddhism, to the effect that in the time of *Mappo* (the period two thousand years after Sakyamuni's death in which the power of his teachings would have no influence), another Buddha, greater than he, would appear to save a world in which war prevailed and people suffered. The prophecy of the *Hokekyo* is quoted in detail as follows:

The *Hokekyo* is the doctrine which is most closely concerned with a small country to the north-east of India.

When two thousand years have passed after our death, a great war will break out all over the world and our teachings will no longer be able to save the people. In this period of *Mappo*, *Jogyo Bosatsu* (Buddha-elect in outward appearance, but essentially the *Hombutsu* [True Buddha]) will appear in a country to the north-east of India. We have asked Him to make His appearance and have transferred to Him the teachings of Nam-myoho-*renge-kyo* which is more powerful than our *Hokekyo*. We have implored Him to save that era of agony and suffering by this doctrine. The *Hombutsu* will suffer many persecutions by the sword, will be beaten, stoned and abused by ignorant people, wicked priests and men of power, even suffering exile. In spite of these persecutions, He will be protected by heavenly powers since He is the Buddha. He will surmount all hardships, relieving mankind from sufferings and will finally save all the people of the world."

This is the prophecy as given in the *Hokekyo*.

It is wondrous that, as prophesied, Nichiren Daishonin, the True Buddha, made His advent in the small country of Japan to the north-east of India at a time of conflict, and He endured the same persecutions described in the prophecy, propagating a magnificent Buddhism to save mankind. For Sakyamuni and Nichiren Daishonin are related to each other as the former and latter Buddha (Transient and True), with Ti'en-tai and Dengyo standing between the two as intermediaries, teaching us the principles of Buddhism.

### *The Advent of the True Buddha*

In the early 13th century when Sakyamuni's teachings lost their power, Japanese Buddhism was in chaos, with groups of armed monks in constant conflict. Since there was no True Buddhism,

people believed in heretical doctrines and were suffering the ordeals of hell. Civil wars followed one after another, but after nearly a hundred years of strife, political power at last settled in the hands of one *samurai* family.

With the beginning of *samurai* government, heretical religions (new sects founded on misinterpretations of Sakyamuni's doctrines) sprang up in rapid succession. In this era, the Mongolian Empire arose and conquered Asia, penetrating as far as Europe and attacked Japan twice. It was also about this time in Europe that the Crusades took place. In the midst of this world-wide turmoil, Nichiren Daishonin, the True Buddha of *Mappo*, made His advent into the world.

## Chapter Two

### Nichiren Daishonin, the True Buddha

#### *A Life of Persecution*

Nichiren Daishonin, the True Buddha, was born in 1222 to a Japanese fisherman who had been demoted from *samurai* rank. This fact symbolizes the Daishonin as representative of the ordinary man. From His childhood He pondered the anomaly that while Sakyamuni was the name for the one Buddha, this Buddhism was split into eight or ten sects, all of which were in conflict with each other and therefore powerless to save the world from its suffering. He believed that there should be one single and supreme Buddhism to inherit the true doctrine of Sakyamuni. This wish He cherished from His childhood, and at the age of 21, in order to fulfill His desire and solve this grave problem, and thereby save all mankind, He engaged himself in religious study and meditation, traveling to Mt. Hiei and throughout Japan for this purpose.

Having a mind of unparalleled excellence, He devoted Himself to study and meditation with unusual eagerness. As a result, He (as conversant with the profound doctrines of Buddhism) awakened to the truth that He Himself was the *Jogyo Bosatsu* who came into this world according to the prophecy in the *Hokekyo*.

Nichiren Daishonin alone knew that all unhappiness stemmed from heretical religions which misinterpreted the teachings of

Sakyamuni, and in 1253, at the age of 32, after chanting Nam-myoho-renge-kyo, at the Kiyosumi Temple in His birthplace, He founded the principles of Nichiren Shoshu. As was predicted in the *Hokekyo*, He severely reproached the heretical religions in His first sermon, instantly arousing the anger of Kagenobu Tojo, a believer of a heretical sect.

Miraculously escaping from what seemed certain death, He went to Kamakura, the capital of Japan at that time. There, He built a retreat in Matsuba-ga-yatsu and persevered in the propagation of this magnificent Buddhism. In spite of violent persecutions, He gradually increased the number of His disciples. Constantly under surveillance by heretical sects, His life was often in danger and finally His retreat in Matsuba-ga-yatsu was burned. He returned to His birthplace, where He was again attacked by Kagenobu Tojo, this time receiving a wound four inches in length on His forehead.

In 1260 He remonstrated with the authorities, giving the government of those days a book entitled *Rissho Ankoku Ron* (The Book on the Pacification of the Land through the Establishment of the True Religion) which set forth the method for saving the people and the nation with the assertion that the cause of all suffering arising from natural calamity, famine, disease or rioting lay entirely in the existence of heretical sects. The government not only ignored His exhortations for the welfare of the country but also condemned Him in the following year to a two-year exile on Izu Peninsula. In the *Rissho Ankoku Ron*, there was a prophecy that, unless the nation would profess the orthodox Buddhism of Nichiren Daishonin, it would be attacked by a foreign country, and in 1268 an official letter threatening to attack Japan arrived from Mongolia. Nichiren Daishonin, who was striving for the salvation of the people, warned the officials of the government and leading priests of the heretical

sects, sending them a total of eleven letters saying that at the time of national danger, the country should renounce heresy and adopt orthodox Buddhism. The government, although frightened by the impending Mongol attack, did not accept the admonitions of Nichiren Daishonin, and the heretical priests evaded the challenge for a face-to-face debate.

The conniving priests and government were in disgraceful collusion, and on September 12, 1271, the Daishonin was condemned by the government to be beheaded at Tatsu-no-kuchi.

However, just as he was about to be executed, a huge meteor appeared, and the executioners, terrified by the miraculous and dazzling light, fled in terror. The death sentence was finally commuted to exile on Sado Island where was displayed the magnificent power of Buddhism.

### *Advent of the True Buddha*

Nichiren Daishonin experienced in His life everything predicted by Sakyamuni in the *Hokekyo*. After His persecution at Tatsu-no-kuchi, He began to act with firm belief as the True and Eternal Buddha. Sado, where He was exiled, in those days was a barren land with little food and no shelter. Here He had various inexplicable experiences which enabled Him to sustain life. At the Tsukahara Debate, He confronted two hundred priests of the Jodo, Shingon and Zen sects, completely refuting their arguments and converting them to His teachings. Furthermore, He was actively engaged in securing many believers.

It was in Sado that He wrote the important works, the *Kaimoku Sho* (Opening the eyes of those blind to the True Buddhism) and the *Kanjin no Honzon Sho* (writing on the object of worship for



people in the time of *Mappo*), etc. Two years later He was found innocent of any offense and returned to Kamakura.

This was immediately before the Mongol invasion. He was then asked by the government to "pray for the welfare of the nation as an appointed priest," with the promise that He would be well-treated. He spurned this request which was apparently only a front. Then, the Daishonin made a dignified declaration in public:

"It should be remembered that up to now We have remonstrated with the Government three times. Both the nation and the people are subject to disasters because heretical religions are free to act as they desire. But if these are abandoned and people are converted to the supreme religion, then calamity will cease. Though We are ordered to become the chief of a Government temple, which even now does not recognize Our exhortations, We can never consent to such a proposal. If Our three remonstrances are not heeded, We will not be responsible."

Thus He left for Mt. Minobu: this was in 1274, when He was 53.

### *The Grand Ideal*

In the mountains of Minobu, He spent nine years in training His disciples and instructing those believers who were fighting for the spread of His Buddhism, at the same time making preliminary arrangements for the work after His death. In 1279, when He was 58 years old, the Atsuhara Religious Persecution broke out in the Fuji district, when farmers among His disciples were oppressed and three of them beheaded. Taking those martyrs who sacrificed their lives for the spread of Buddhism as a focal point, Nichiren Daishonin inscribed the Dai-Gohonzon for all the

people of the world—the Dai-Gohonzon of *Honmon-no-Kaidan* (the most important of all the Gohonzon, and now enshrined in the sanctuary of the main temple), fulfilling the true purpose of His life. Three years later in 1282, He peacefully passed away.

### *Transfer of the Faith to High Priest Nikko*

Prior to his death, He transmitted all the secrets of True Buddhism to High Priest Nikko who was His finest disciple. (In Buddhism the secret principles are always passed from priest to priest in a direct line from the founder, a ritual ceremony being held on that occasion.)

When the feudal lord of Mt. Minobu refused to heed the teachings of Nikko Shonin, the Dai-Gohonzon and all other treasures were moved to Oishi-ga-hara at the southern foot of Mt. Fuji. Since that time Nichiren Daishonin's Buddhism has passed in all its purity to the Taisekiji, and has thus been transmitted down to the present time. Priest Nichiji, who was one of the disciples of both Nichiren Daishonin and High Priest Nikko, journeyed through Hokkaido and traveled to Siberia, going as far as the innermost provinces of the Chinese mainland, where he propagated the teachings of Nichiren Daishonin, presaging the spread of true Buddhism all over the world.

### *The True Saviour of Mankind*

Nichiren Daishonin read the *Hokekyo* into His whole life and experienced every prediction in the Sutra. He proved to us that He was the True Buddha who possessed the three Virtues of Sovereign, Teacher, and Parent, and that it was He who was

destined to succeed Sakyamuni. He inscribed the Gohonzon which possesses infinite power to save the people in both the present and the future; established the great philosophy of True Buddhism, and left the world. The writings left to us by Nichiren Daishonin and extant today total some four hundred and ten works, which, when printed in 8-point type, comprise 1,700 octavo pages. These were written by one who had no spare moments throughout His life, a feat impossible for an ordinary man.

An infinite number of people have been saved not only during His lifetime but down to the present time.

There is no alternative but to believe in the Great Benevolence of the True Buddha.

## Chapter Three

### Nichiren Daishonin and Sakyamuni

#### *Nichiren Daishonin, Successor of Sakyamuni*

It was Nichiren Daishonin who respected Sakyamuni, received his true doctrine, and propagated the highest Buddhism. For example, whenever He preached, first He gave an outline, and then quoted as a help interpretations of Miao-lo, Ti'en-tai, or Dengyo, the orthodox preachers of Buddhism who had interpreted the *Hokekyo*. The Daishonin's attitude shows us how He esteemed Sakyamuni's doctrine and how firmly He established True Buddhism. On the contrary, leaders of heretical sects did not follow Sakyamuni's teachings. First formulating their own personal interpretations, they quoted from heretical scholars and philosophers of the past, and in conclusion, they cited Sakyamuni's sayings in their own way. It is obvious that they did not comprehend Him, and so these sects must be termed false Buddhisms formed from distorted conceptions.

The prophecy that mankind would be redeemed by a greater Buddha was fulfilled, and it was Nichiren Daishonin Himself who was manifested as this Buddha. In the Latter Day of the Law, we cannot profit from Sakyamuni's Buddhism, since his day is passed. Those who still persist in following Sakyamuni's Buddhism are

enemies not only of Nichiren Daishonin but of Sakyamuni—for they refuse to obey the command of Sakyamuni himself. The correct way of belief in Sakyamuni's Buddhism, as well as the prophecy of Buddha, can be found nowhere except in the doctrine of Nichiren Daishonin, the True Buddha.

### *The True Buddha and the Transient Buddha*

The *Buddha* signifies a man who possesses the Three Virtues (Sovereign, Teacher, and Parent), is beneficent to all, and leads His people. Therefore, it is Nichiren Daishonin and *not* Sakyamuni who is the Buddha of the Latter Day of the Law. But are Sakyamuni and Nichiren Daishonin equals? There being a great difference in Buddhas, Nichiren Daishonin is the superior, for He is the True Buddha and Sakyamuni is the inferior for he is the Transient Buddha. The reason is that Nichiren Daishonin is the True Buddha holding for all eternity the fundamental doctrine of *San-dai-hiho* (Three Great Secret Laws), through the application of which Sakyamuni and all other Buddhas attained Enlightenment. Therefore Nichiren Daishonin is the True and Eternal, and Sakyamuni and all other Buddhas are said to be Transient Buddhas. This fact is evident on many pages of the *Gosho* and is also stated by Sakyamuni, Ti'en-tai, and Dengyo. As an example, Sakyamuni humbly asked the next Buddha to propound true Buddhism, saying in the *Hokekyo*, "The coming Buddha will be as wise as if he had the experience of a century, and I will seem as but a callow youth of twenty-five."

Moreover, Ti'en-tai and Dengyo wished that they had been born devout believers in the True Buddhism and Nichiren Daishonin in the Latter Day of the Law, even if they had been born despised

lepers. Nichiren Daishonin unequivocally stated that as Gohonzon is synonymous with His life, all mankind should believe in Him.

### *To the Whole World*

The following is summarized from a passage in one of the Daishonin's writings wherein He clearly detailed the difference between His Buddhism and that of Sakyamuni.

"India was once called 'the Land of the Moon' which We take to mean the country where Sakyamuni, the Transient Buddha (sometimes called Buddha of Shadow), appeared. Born in the Land of the Rising Sun, We are the True Buddha, far more glorious than the moon. As the moon moves from west to east, so Sakyamuni's Buddhism, born in the 'Land of the Moon', was brought to Japan from India." As the sun rises in the east and sets in the west, Nichiren Daishonin's Buddhism, born in the country of the Sun, is destined to go from Japan to India and moreover, to all the world, from the East to the West. As the moonlight is faint, only few were saved. The rays of the sun are so strong that all can be redeemed. Sakyamuni could not save those who were against the *Hokekyo* but Nichiren Daishonin has the final power to save even those who oppose the Gohonzon.

The believers in Nichiren Shoshu are endeavoring to convince mankind, believing the words of the True Buddha, but it does not follow that they deny Sakyamuni. On the contrary, he is respected partly because he predicted the appearance of the True Buddha of the Latter Day of the Law, and partly because he is a Buddha who redeemed many in the past. Yet it is necessary to point out and correct the misconceptions of those who persist in believing the profitless teachings of Sakyamuni for they are enemies of both

Sakyamuni and Nichiren Daishonin. Without a doubt, the Buddha would approve this conduct.

## Chapter Four

### The Majesty of Nichiren Shoshu

#### *The Sacred Treasures*

The Taisekiji, the main temple of Nichiren Shoshu, is abundant in treasures, but most of them are Gohonzon, which are the most essential objects in Nichiren Daishonin's Buddhism. Of all Gohonzon, the Dai-Gohonzon of *Honmon-no-Kaidan* which Nichiren Daishonin bequeathed to posterity is the most important.

In addition, there are the true remains of Nichiren Daishonin and His image carved by Nippo Shonin, one of His immediate disciple and a noted sculptor of that time. There are also Buddhist altar articles used by Nichiren Daishonin when He contended with the wicked priest, Ryokan, in praying for rain, and a large number of literary works in the Daishonin's own handwriting. There are also some of Sakyamuni's true ashes, but these are not especially treasured.

Among these treasures, there is a particularly mysterious one, the *Onikuge*, a tooth of Nichiren Daishonin. He himself pulled a tooth which had become loose, and gave it to one of His favorite disciples. A tiny bit of flesh that still adhered to the root of the tooth has grown larger for the past 700 years and now, almost the whole surface of the tooth is covered with flesh. Unbelievably, this is a living tooth.



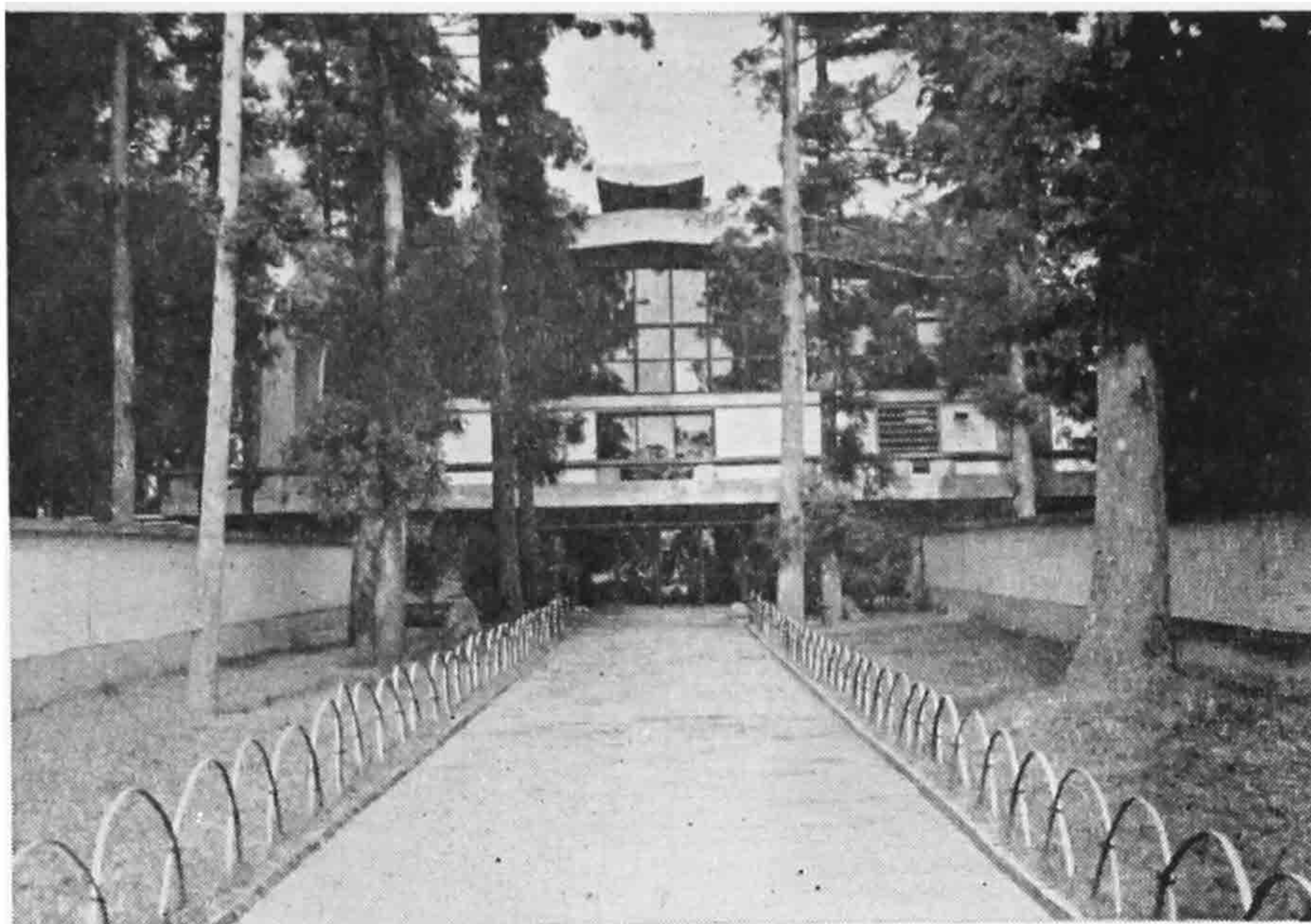
Since the *Onikuge* is thus a mysterious and valuable treasure, it is not customarily shown except on special occasions. However, in recent times, it was opened to the view of all worshippers on the 700th anniversary of Nichiren Shoshu, 1952, and at the ceremonies of *Odaigawari* (ritual ceremony for the installation of High Priests), held in 1957 and 1960.

At the 1960 ceremony, 200,000 worshippers, including medical specialists and physiologists, were permitted to have the honor of seeing it from a distance of 20 inches, and they were deeply impressed with its dignity, for the *Onikuge* looks alive and shines with a pearly luster. There is nothing in the world more mysterious than this sacred *Onikuge*. It tells us, without speaking, of the dignity of Buddhism and mystery of life.

### *The Taisekiji, a Magnificent and Pure Temple*

During World War II, both Nichiren Shoshu and Taisekiji fell into ruin due mainly to suppression by the Government. With the post-war recovery and expansion of Nichiren Shoshu, the Taisekiji has been remarkably reconstructed.

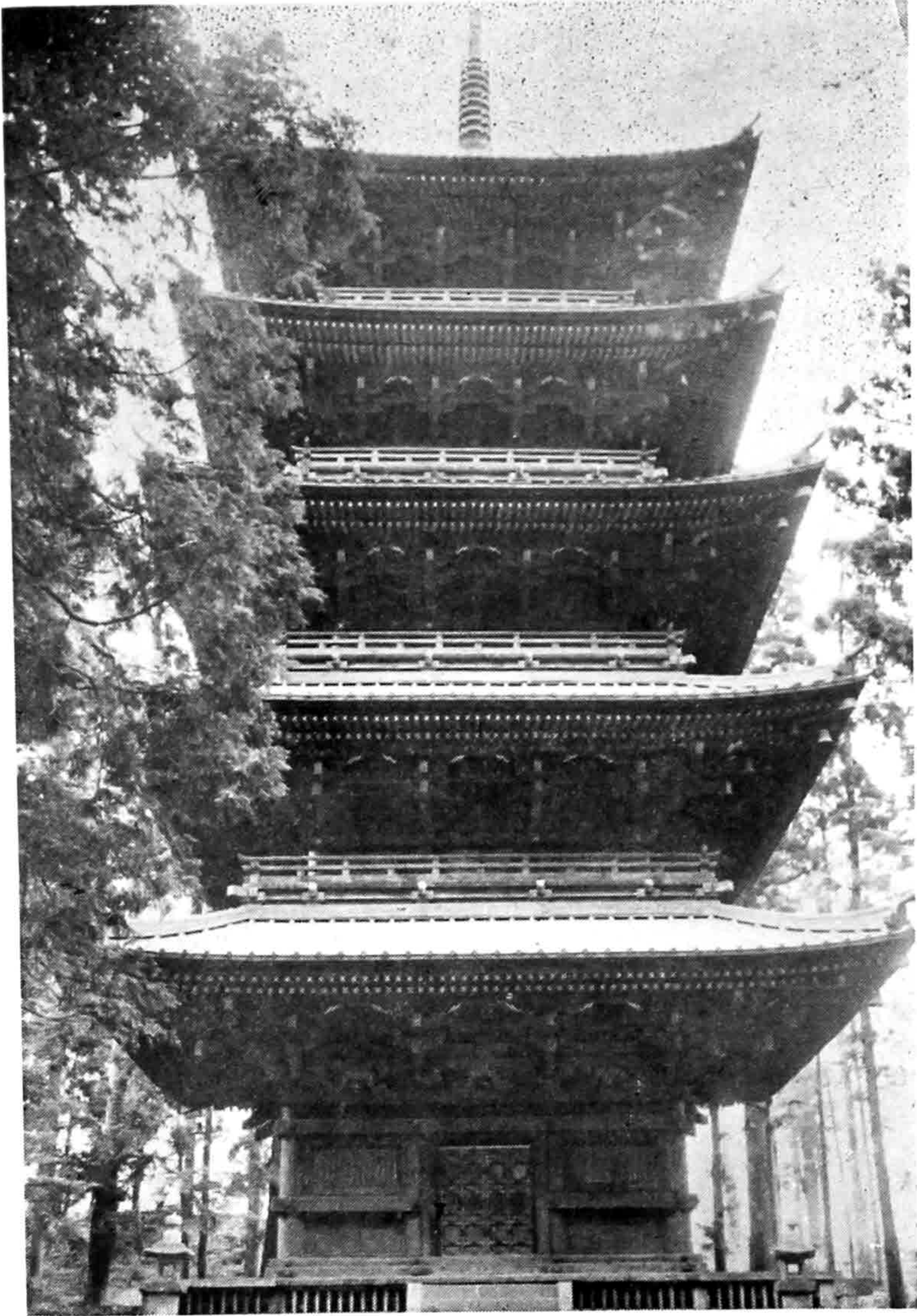
First, the *Hoanden* (edifice to house the Dai-Gohonzon) was rebuilt in modern ferro-concrete, accommodating about 1,700 worshippers at one time. Secondly, the *Dai-Kodo* (Grand Lecture Hall), a large-scale five-storied edifice, was built in magnificent modern style, and its imposing appearance at the foot of Mt. Fuji is praised throughout Japan. In addition the *Dai-Kyakuden* (Grand Reception Hall) is under construction and will be completed by the seventh anniversary of Josei Toda's death. The *Kompon Dojo* (High Sanctuary) is also scheduled to be erected in modern style in the future.



The *Hoanden* in which the Dai-Gohonzon is enshrined



The *Mieido* (in which the carved image of Nichiren Daishonin is placed)



*Goju-no-to* (Five-storied pagoda)

These edifices, together with those in colorful Japanese-style, produce an ineffable harmony at the foot of Mt. Fuji, and when the weather is fine, the whole of Mt. Fuji—from base to summit—can be seen, and visitors are so taken that they completely forget the affairs of this life.

The *Sanmon* (two-storied gate to the Temple Grounds) and *Goju-no-to* (five-storied pagoda) also rank among the most renowned structures of their type in Japan.

In the compound of the Temple, priests in light gray robes, numerous worshippers coming and going, and the solemn sound of the reciting of sutras present a unique atmosphere rarely experienced in this world. The Temple is located in the sightseeing district of Hakone Hot-Spring and Mt. Fuji. However, remaining aloof from worldly pleasure-seeking, the Taisekiji waits for the world to come and worship.

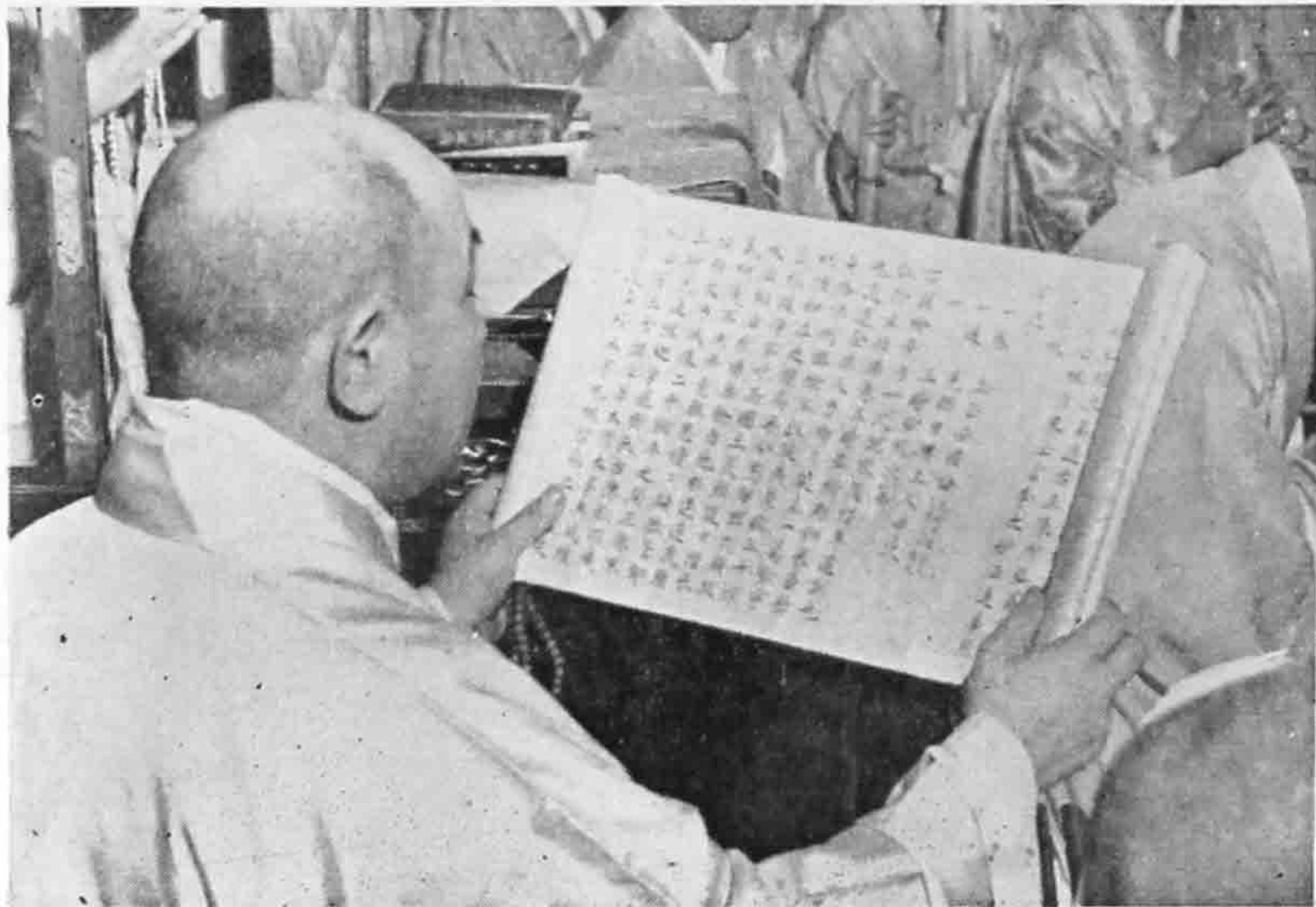
#### *A variety of Rigorous Services*

Unlike other Buddhist sects or heretical religions, the Taisekiji has no idols—only the Gohonzon. Nor does it have anything as base as an offertory box as do all other religious sects. (Actually there should be no such in Buddhism.) Instead of colorful flowers, only *Shikimi* (branches of an evergreen aromatic tree), are placed in the sanctuary. *Shikimi* symbolizes everlasting-life and the Gohonzon's far-reaching favor which exists in the past, present and future.

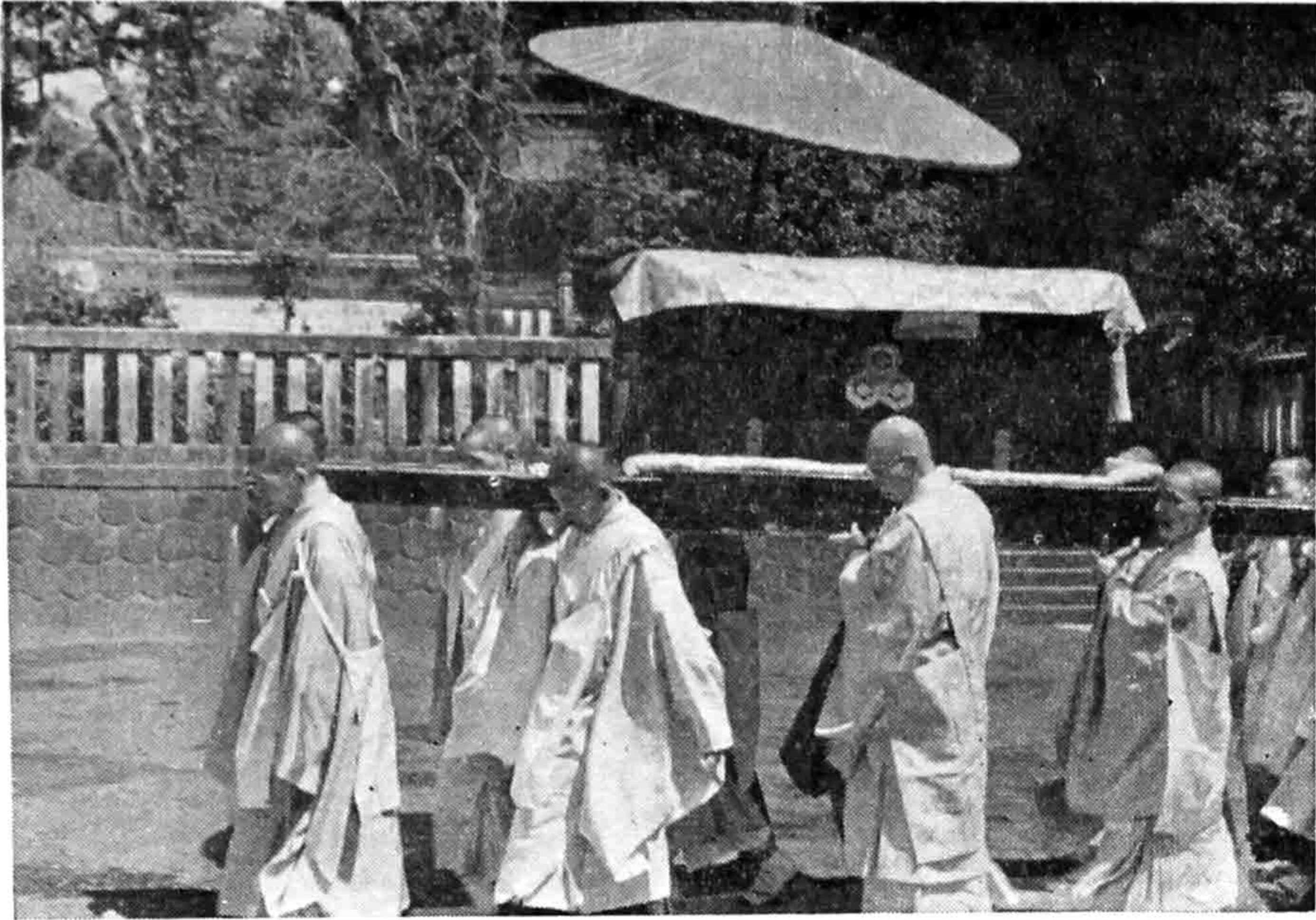
Within the precincts, there is a spring of pure water called *Ohanamizu*. This water, which strange to say, never goes bad, is also offered on the altar. The priesthood, from the High Priest down to the acolytes, all wear light gray robes with white surplices.



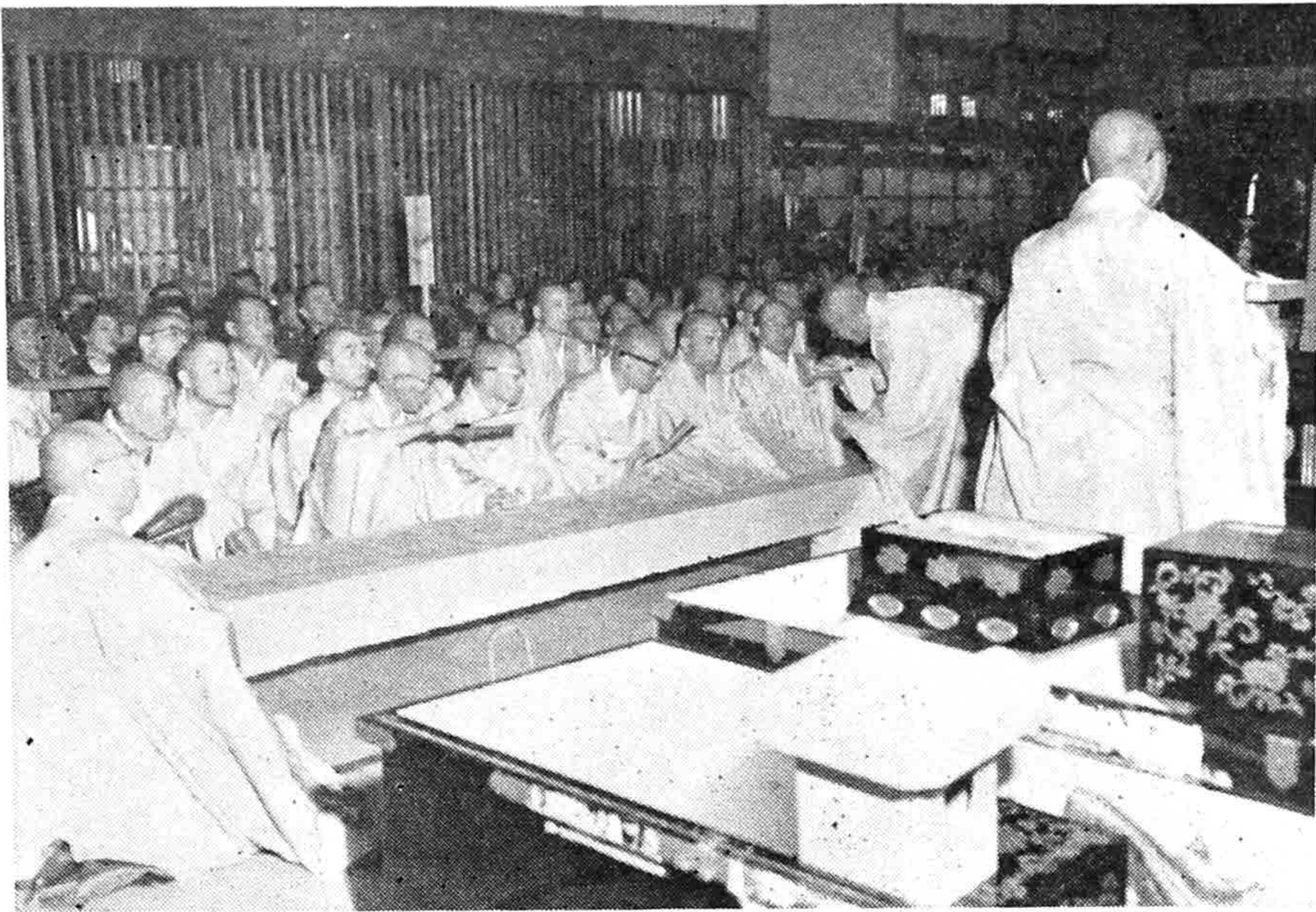
*Oeshiki* (Buddhist Ceremony Commemorating the Death of Nichiren Daishonin) The High Priest Giving a Sermon



*Oeshiki*, a Priest Reading Nichiren Daishonin's Letter to the Kamakura Government



*Omushibarai* (Airing of Treasures) Chest coming out of the Treasure House



*Omushibarai*, Priests Inspecting Nichiren Daishonin's Own Handwriting

Unlike the bonzes of other sects, they never wear glittering colored robes (the wearing of colored robes is a false custom originating from Empress Tse-tien-wu of China).

All who believe in Nichiren Shoshu—priests and worshippers alike—recite the essential parts of the *Hokekyo* and chant the *Daimoku* (Nam-myoho-renge-kyo). At the Taisekiji, in addition to regular services in the morning and evening, a special tow-hour service called *Ushitora-no-Gongyo* (Service held from the Hour of the Ox to the Hour of the Tiger) is solemnized every day from 1 a.m. This service has not even once been omitted for the past 670 years. At this time the High Priest himself prays to the Dai-Gohonzon for the propagation to mankind of the unique true religion. This is a solemn and noble service that is impossible for other sects to practice. As may be seen by this, the priests of Nichiren Shoshu are all required to undergo severe training. In the spirit of propagation and the way of all Buddhist exercises, as well as in its doctrines, only Nichiren Shoshu succeeds exactly as Nichiren Daishonin taught.

During such special rites as *Risshu-e* and *Oeshiki* (ceremonies commemorating the founding of the True Buddhism and the death of Nichiren Daishonin), the precincts of the Temple are packed with worshippers. On request, the *Geika* (High Priest) himself opens the altar door and prays to the *Dai-Gohonzon of Honmon-no Kaidan* for the fulfillment of their wishes.

Many followers have thus been delivered from all kinds of suffering, spiritual, physical and material, and have been deeply impressed with the great benefit of the Dai-Gohonzon. It is to be regretted that this fact is not so well known to the general public.

At the present time (1962), about 200,000 worshippers, both Japanese and foreign, visit the Temple every month, and in the future it is expected that from 250,000 to 400,000 persons will visit

the Taisekiji a month, their number rapidly increasing with the years.

### *The Aspect of Jobutsu*

The purpose of religion is, in essence, not only mental training but has a close connection with mental, physical and practical life. Only that religion which gives divine favor in daily life can be called true. In the following paragraphs will be described how this Buddhism bestows favor to all mankind. There are many kinds of favor in Buddhism, but to explain these in detail is apt to cause confusion with superstition, so only the ultimate, great power of the Gohonzon, omitting the explanation of small benefits, is stated briefly. This great benefit is called *Jobutsu* (attaining Enlightenment).

Through the Gohonzon, we can gain this favor: a spirit that is as pure as snow; happiness that is as enduring as a diamond; a powerful and brave *seimei-ryoku* (vital life-force). No matter how detailed an explanation of the favor of the Gohonzon may be given, it cannot be recognized except as the absolutely happy life.

The question, however, is the proof of attaining Enlightenment. At least this problem should be explained clearly. In the *Gosho* the appearance of one who has attained Enlightenment is clearly described. The physical proof appears vividly at all the time of death. The whole body of a person who dies in *Jobutsu* is fair-complexioned, his cheeks are as rosy as those of a healthy person's, the eyes half-opened, the lips slightly parted and the body never becomes rigid. (Rigor mortis does not occur and there is no odor of death in one who has attained Enlightenment.) The appearance of the body is as soft and light as if it were asleep, and it is indeed a divinely beautiful aspect of death. Only the worshippers of Nichiren Shoshu



know this fact, and if it becomes generally known in the medical world, it will be investigated as a grave problem.

The great works of art in images of Buddha, passed down from ancient times in the Orient, have a mysterious charm which fascinates everybody who looks upon their gentle and merciful faces. But actually, these reflect the appearance of those who died after attaining Enlightenment. This phenomenon is the proof of such, at the same time showing us the mysterious power of Buddhism and the great benefit of the Gohonzon.

### *A Flourishing Religion Most Applicable to this Age*

When one surveys the whole world of the present days, one observes the canker of material civilization and science, the crisis of war, and hears the plea for a higher spiritual civilization. A slight indisposition may be cured with common remedies, but serious illness cannot be cured without recourse to expensive and secret medicine.

This is an age when people live in fear of the end of civilization and therefore it is the time to spread Nichiren Shoshu, the most excellent religion and an apt Buddhism which can splendidly solve all material problems, and is the essence of Oriental philosophy. Today Nichiren Shoshu continues flourishing in order to meet the demand of all mankind.

However, as Nichiren Daishonin said, "It is almost impossible for this Buddhism to spread until the time comes." True Buddhism was difficult to believe and propagate in the past because the time had not yet come. Because Nichiren Shoshu makes a frontal attack upon other false religions by argument and positive denial, it is the lot of Nichiren Shoshu that the mass of the people oppose it without justifiable grounds, under the influence of emotion; believers of

heretical religions attack it and Government officials repeatedly suppress it. Nichiren Daishonin's life is an example. Nichiren Shoshu has suffered almost the same fate as the Daishonin for the past 700 years and was suppressed during the Pacific War. The reason was because Nichiren Shoshu was positive in denying the state religion of Shinto, as inferior and false.

Mr Makiguchi, an educator of great knowledge and experience, studied pedagogy and the theory of value for twenty years. Finally, he found the errors in Kant's theory of value and made public his own theory. In 1928 by a fortunate twist of fate, he became a worshipper of Nichiren Shoshu. He then organized the Sokagakkai as a religious body of Nichiren Shoshu, and commenced a gradually increasing propagation campaign.

During the Pacific War, however, the Sokagakkai was suppressed by the militaristic Government because of its opposition to Shintoism and all the leaders of the Sokagakkai, including the first president Makiguchi, were imprisoned. The 74-year-old president died in prison with the appearance of having attained Enlightenment, but the Sokagakkai had a hard time. After the war, Josei Toda, the second president of the Sokagakkai, was discharged from prison and began the reconstruction of Sokagakkai, achieving 750,000 families or 3,000,000 joyous believers by 1957. President Toda died on April 2, 1958, accomplishing this great work, and returned to *Ryoju-sen* where Nichiren Daishonin awaits.

On May 3, 1960, the members of the Sokagakkai elected their third president, 32-year-old Daisaku Ikeda. Mr Ikeda has a strong and pure faith in the Gohonzon, an incomparably superior leadership and great compassion that wishes happiness for all mankind.

At the present time about 2,700,000 families or 6,760,000 members of the Sokagakkai of Nichiren Shoshu are advancing with a joyous

power of unity that has never before been seen and the worshippers of Nichiren Shoshu are increasing by 70,000 families a month as the result of the Sokagakkai's efforts.

By 1964, it is expected that 3,000,000 families, or about 10,000,000 believers—more than 10 per cent of the population of Japan—and many other people all over the world will believe in Nichiren Shoshu. In this way Nichiren Shoshu, which is the most suitable for this age, is spreading the pure and mighty favor of Buddhism not only over Japan but into all parts of the world.

Members of the Society are convinced that Nichiren Shoshu should spread—from Japan to the Orient and from the Orient to the whole world, since the True Buddha, Nichiren Daishonin, who returned to the origin of the microcosm, wishes that all humans may immediately come to believe and worship the Dai-Gohonzon.

## **PART THREE**

# **The Teachings of Nichiren Daishonin**

## Chapter One

### Rissho Ankoku

#### *In the Midst of Disasters*

The Japan of seven hundred years ago was fraught with an atmosphere of change, the influence of the *Samurai* reaching its prominence. In the fields of politics, culture, and industry, new developments followed one after another, with religion no exception. Immediately prior to the propagation of Nichiren Daishonin's teaching (which was and is the only and supreme doctrine), both the Jodo and Zen sects, (at that time new branches of Buddhism), had become powerful on every level of society. It was also the time of deep-rooted social unrest. Although large-scale rebellions were suppressed, peace was not secured. Troubles and revolts, although minor in scale, arose one after another. To make matters worse, Japan was exposed to the threats of the powerful Mongolian Empire, with some parts of the land ravaged twice by its armies which had been raiding many countries in Asia. The security of Japan was in danger.

This country was also frequently visited by famines, earthquakes, typhoons, floods and epidemics. Year after year plague ravaged the land. Records of that time state that at one time the town of Kamakura was filled with the dead. More than half of the population perished.

*Rissho Ankoku*

It was at such a time that Nichiren Daishonin began His activities, establishing the True Religion. Risking His life, He preached throughout the country; stating the prophecies contained in Sakyamuni's Actual Mahayana teachings.

He quoted the sutras:

“The life of the Universe and Human life are one. When human life becomes impure and aggravates the phenomena of the Universe, those same phenomena also aggravate human life. Human troubles and natural disasters arise because men believe in false teachings which make man's life impure. This is because religion is the fundamental principle of existence. Thus, the source of disasters lies in errant religion. When evil religions are destroyed, the source of disasters is removed and the True Religion is held by an entire nation, that nation and society will naturally become peaceful, secure and rich.”

Such is the crux of Sakyamuni's teachings.

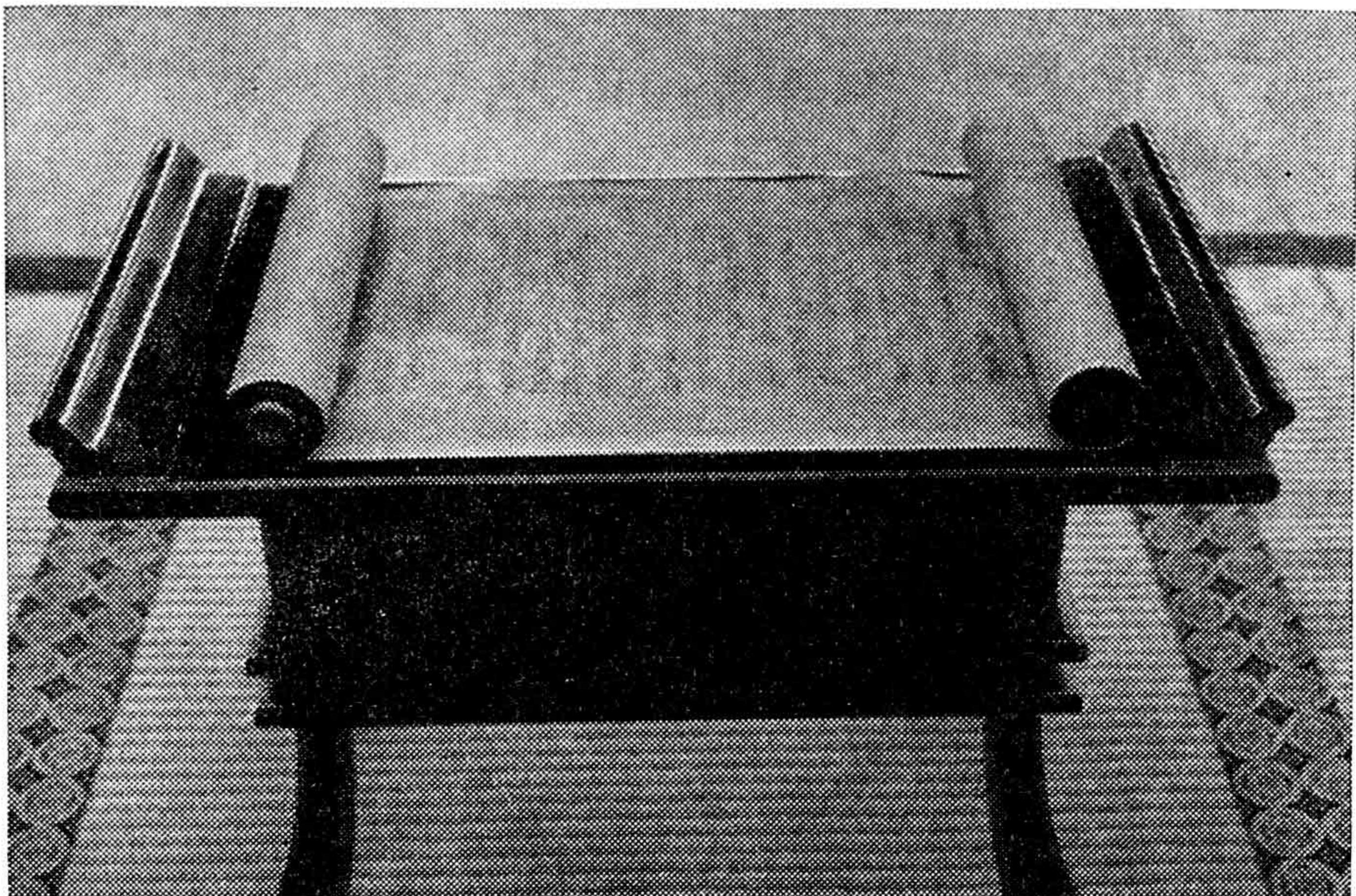
Nichiren Daishonin added the following philosophical principle to the above and gave it to the Government. In short this principle reads:

“According to the teaching of Sakyamuni, this is the time when none but the *San-dai-hiho* can save the world. Existing Buddhist sects have erred and lapsed into heresy, and none is true but *Nam-myoho-renge-kyo* which We first began preaching. Man must immediately abandon his present false religions, adopting the only supreme religion.”

This was stated in the famous *Rissho Ankoku Ron*. Even today, this great subject is often argued in religious and philosophical circles.

立正安國論  
 振客來時方自近午至近日  
 天變地交飢饉疫癘遍滿天  
 下廣道地上牛馬鬻死巷斃骨  
 充路枯死之塚既起大半不悲之  
 族敢元一人然間或專利鈿即  
 是之文唱西教主之名或持其  
 病毒除之願誦東方如來之經  
 或作病即消滅不老不死之詞  
 崇法華真實之妙文或信七難  
 即滅七福即生之句調百座百誦  
 之儀有日秘密真言之教灌五  
 瓶之水有人三坐坐禪入定之儀  
 澄空觀之月若書七鬼神之符

True manuscript of Nichiren Daishonin's *Rissho Ankoku Ron*



Copy of the *Rissho Ankoku Ron*

Nichiren Daishonin, however, was forced to undergo incredible hardship. He and His followers were persecuted for years by the government, vicious heretical sects and the ignorant masses of that day.

### *The Meaning of San-dai-hiho*

As was stated above, the gist of Nichiren Daishonin's doctrine lies in the *San-dai-hiho*, which means the three fundamental principles consisting of *Honmon-no-Honzon* (Chief Object of Worship of the True Teaching), *Honmon-no-Daimoku* (Name of the True Teaching) and *Honmon-no-Kaidan* (Sanctuary of the True Teaching). The first Principle, *Honmon-no-Honzon*, means the Dai-Gohonzon, (Great Object of Worship, i.e., Nam-myoho-renge-kyo), which the Daishonin inscribed as the object of worship for all mankind in every age as the True Buddha's Life. This is the foundation of the *San-dai-hiho* but worshipping the Gohonzon does not mean idolatry.

The second is the *Honmon-no-Daimoku* which means the repeated recitation of Nam-myoho-renge-kyo with a firm belief in the Gohonzon. The third is the *Honmon-no-Kaidan* which signifies the head temple where this Gohonzon is enshrined. *Kai* of *Kaidan* means that we swear to the Gohonzon that we will firmly keep the Gohonzon and never cease reciting until we attain Enlightenment.

Nichiren Daishonin left His will to the followers of His Teaching and ordered:

“Sakyamuni's teaching spread and saved the country of Sravasti in India, Ti'en-tai's Teachings did the same in China and Dengyo's in Japan. Similarly, Our teaching which is the only true and powerful one shall spread throughout Japan. Then the *Kaidan* shall be established



at Fuji to consolidate Japanese religion. The Gohonzon must spread all over the Orient so that the only religion in the East will be Nichiren Shoshu. After that, the faith in the Gohonzon must be spread all over the world. Our followers must devote their lives to that goal.”

When True Buddhism becomes popular, Buddhist philosophy will be regarded as the guiding principle for politics, economics, education and all other fields of knowledge, and thus Buddhism and politics, Buddhism and social movement, Buddhism and all learning will become one, with the building of a prosperous nation and society. The realization of such an age is an ideal, and the fulfillment of this ideal is rapidly drawing near.

## Chapter Two

### The Gohonzon's Great Power ; *Jobutsu*

#### *Great Power of the Dai-Gohonzon*

As explained above, the Gohonzon of *San-dai-hiho* is synonymous with the True Buddha's life inscribed by Nichiren Daishonin. The believers chant Nam-myoho-renge-kyo with firm faith in the Gohonzon.

Of all Gohonzon, the Dai-Gohonzon inscribed by Nichiren Daishonin on October 12, 1279, three years before His death, is the fundamental Gohonzon to be enshrined in the *Honmon-no-Kaidan* (Head-temple of the True Buddhism.). It is a mystic coincidence that both Sakyamuni and Ti'en-tai also attained their purpose of advent to this world three years prior to their deaths.

The great power of this Dai-Gohonzon of *Honmon-no-Kaidan* is beyond description. Innumerable believers visit the Taisekiji, to worship this Gohonzon.

“No prayer is unanswered;  
No sin unforgiven;  
All Good Fortune will be bestowed;  
And righteousness will be proven.”

Such is the power of the Gohonzon. This is, it may be asserted, the Supreme Object of Worship for all mankind. In the near future the world will worship the Gohonzon, and the Japanese people must

soon begin bringing this about.

The Gohonzon which are entrusted to the lay-worshippers are the *Bunshinbutsu* (Buddha particles), and have the same power to grant favor to the followers. Nichiren Daishonin, through His keen ability to foresee the future, prepared a special Gohonzon, the *Shishiiden Gohonzon* (Gohonzon for the Emperor). This Gohonzon is at present kept well-protected in the Taisekiji.

*Shakubuku* is a noble practice of the followers for teaching non-believers the power of the Gohonzon, converting them to the highest religion, with a spirit of *Jihi* (mercy) which is greater than love.

### *Jobutsu*

Not many can give a satisfactory answer to the question for what a man lives, because they live their own lives aimlessly. But Sakya-muni and Nichiren Daishonin have given answer: "The goal of life lies in the pursuit of happiness."

Men have various hopes and desires. If realized as they are pursued, then men feel happy. If a religion is of high level, it should necessarily have the power to grant men's wishes. Except in mysterious legends of the past, most of the religions in the world have lost this power, and only Nichiren Daishonin's Gohonzon holds the great power to answer the prayers of mankind.

This is not, however, the limit of the wonder. Not only are prayers answered, but a "redevelopment of one's character" is achieved, reforming one's personality unawares while worshipping the Gohonzon. During the time a man is still in this world, he will acquire the vital life-force and fortune that will enable him to overcome every obstacle of life. He will come to believe in the

happiness of the next life and realize that life is eternal. This great divine favor, the ultimate purpose of believing, is called *Jobutsu*.

In the *Hokekyo*, Sakyamuni revealed the truth of *Jobutsu*. Before he taught this Supreme Law, he guided the masses by various fables and provisional teachings for forty-two years. When he began to preach the *Hokekyo* after these forty-two years, he declared positively that his teachings up to that time were entirely provisional and must be discarded. This was a great revolution in Buddhism. The *Hokekyo* revealed the Supreme Philosophy of Eternal Life, signifying that this world as it is, is the *Jakko-do* (a happy and peaceful land established through the spread of True Buddhism). This was a sublime conception. Later, Nichiren Daishonin showed ordinary men how to attain *Jobutsu*, establishing the Dai-Gohonzon and the means by which we can attain this stage of *Jobutsu*.

*Difference between Jobutsu and Dan-naku (Extermination of Desire and Lust)*

The concept of *Jobutsu* in Nichiren Daishonin's teachings is great and unique with no comparison being found in other religions. Even today, Indian Brahmanism makes it the goal of religious practice to disassociate desires from the body. By removing or destroying every human desire or attachment, a man turns into a being that neither feels nor senses anything. Therefore, in Buddhism, when a man aspires to attain Nirvana (Great Wisdom or emancipation from human desires), he must practice rigorous discipline, such as ascetic silence, or remain in the same pose year after year, or seclude himself deep in the mountains where there are no other human beings. However, by such practices, he will only make himself useless to humanity.

In Buddhism also, Hinayana required similar discipline. Even when Buddhism has attained the level of provisional Mahayana, the Nembutsu sects (Jodo Shu and Jodo Shinshu) teach one to resign himself to his present fate, however intolerable it may be, and to believe in the "Pure Land." (Nembutsu followers' imaginary Utopia in the far west where there is neither trouble nor suffering. However, such a belief is nothing more than a manifestation of escapism or resignation.) The Zen sect still continues the impractical discipline of *Zazen* (ascetic meditation).

Christianity calls the hardships of life "trials from God," making believers forget the sufferings of real life. It makes its followers believe in a Heaven which can never be scientifically proven.

Therefore, all other religions in the world are powerless to realistically solve or satisfy the problem of worldly passions and desires. Instead, they make men believe that they have attained Enlightenment by either killing the desires, enduring them by calling them *Muga* or *Ku* (annihilation of self.)

Nichiren Daishonin's Buddhism denounces the concept of *Dannaku*. It is natural that man has worldly desires and is haunted by passions. It is because he has desires that he can improve. Therefore, the Daishonin teaches us that a man should live as his desires dictate, satisfying every one of them and enjoying life. When he believes in the Dai-Gohonzon and follows the Supreme Philosophy, he can establish his own view of life, and vicious desires gradually disappear with the emphasis shifting from selfish matters to higher and more sublime ones such as the welfare of his neighbor or social reform. This is the reason why Nichiren Daishonin's Teachings are called mystic and great.

Therefore, the followers can entrust themselves entirely to His Teachings without misgiving and can establish happiness in life. At

the same time they can have freedom in their respective lives, endeavoring to save others.

In this manner, the benefits of *Jobutsu* taught by Nichiren Daishonin are the ultimate and supreme happiness (both material and spiritual), a state of happiness that will never die no matter what the situation. Each and every person can enjoy this great benefit if he wholeheartedly practices the Nam-myoho-renge-kyo, but the benefit of Nichiren Daishonin's Teaching is not limited only to the individual for it develops directly into the prosperity of the society and establishment of peace.

## Chapter Three

### The Criterion of Religion and Religions

#### *The Most Scientific Religion*

Nichiren Daishonin's Buddhism strictly judges the superiority or inferiority of a religion according to the Theory of *Goju no Sotai* (five-fold comparison). This theory consists of:

- a) comparison between Buddhism and Non-Buddhism
- b) comparison between Mahayana Buddhism and Hinayana Buddhism
- c) comparison between Actual and Provisional Mahayana Buddhism
- d) comparison between True and Transient Actual Mahayana Buddhism
- e) comparison between Nichiren Daishonin's and Sakyamuni's Buddhism

After making these comparisons, it is naturally concluded that Nichiren Daishonin's Buddhism is the highest of all religions.

There are five conditions for true religion by which this fact can be proven.

a) To understand the doctrine is to know that Nichiren Daishonin's Buddhism is the highest religion, as the result of the above theory of comparison.

b) To understand the people's religious capacity and aptitude

is to know that people who esteem logic in these days should believe in this most scientific and logical Buddhism.

c) To understand the times is to know that there is no other way to bring peace to the world than to believe in the true and powerful Dai-Gohonzon in these troubled times, when there are wars and disturbances in many parts of the world.

d) To understand the country is to know that the highest Mahayana Buddhism (which is that of Nichiren Daishonin) is for men who are seeking true happiness for the whole human race.

e) To understand the order in which Buddhism spreads is to know that it is to prevail in increasing degree from lower to higher. Therefore according to this theory even a country in which Christianity or Islam is prevalent, the higher doctrine (the Daishonin's Buddhism) will flourish in the future.

Furthermore, Nichiren Daishonin firmly stated that there are three proofs: literal—i.e., the literature; the theoretical—i.e., an answer to any philosophical criticism; and actual—i.e., the proof that every follower can be helped out of his difficulties.

**Literal Proof:** Unless a religion has literal proof in valid literature, it does not deserve the name of religion. It is nothing but superstition. Islam has the Koran, Christianity the Bible, and Buddhism the sutras as its foundation.

**Theoretical Proof:** If the literature is not rational, logical and scientific, it can not be a basic teaching for modern people who have acquired the scientific way of thinking and living. How about Christianity? Its fundamental doctrine is miracle immaculate conception, ascension, resurrection and others. But who can believe such unscientific nonsense? If led by such unscientific theories, people will become unhappy since religion is the basic way of life. By the mirror of theoretical proof, we find Islam,



Christianity must not be our guiding philosophy of life.

Actual proof: Any religion can give good words and attractive preaching but the problem is whether or not it has actual power to answer the believers' prayer and desires. In this point, only Nichiren Shoshu has the magnificent power to save the unhappy from misery and misfortune.

Of these three, the last—actual proof—is the most important, and only Nichiren Daishonin's Buddhism has all three of these proofs.

Nichiren Daishonin declared in the *Kaimoku Sho* (P. 232, *Gosho*):

“To forsake the *Hokekyo* either for good or bad reasons brings the retribution of falling into hell. Unless Our doctrine is displaced by a Buddha greater than we, even though We might face various trials such as being tempted with a monarch's crown, being persuaded to abandon the *Hokekyo* and accept the *Kangyo* and other sutras for future happiness, or being threatened with the decapitation of Our parents unless we recite the Nembutsu, We will never break Our oath to be the pillar, the eye and the vessel for all Japanese people.”

Nichiren Daishonin also built His teaching on the strict and scientific attitude, saying “If We would not change Our teachings even if We knew them to be false, then you may have Our life.” He always stood believing His infallible doctrine.

The history of Buddhism can be cited as an example proving that Buddhism is scientific. No evidence can be found of struggle between it and science throughout its long history, as often occurred in the history of Christianity. Superstitious and unscientific doctrines contradict scientific logic and cause strife.

Nichiren Daishonin's Buddhism greatly developed Sakyamuni's Buddhism in its view of the Universe and also in its view of life,

setting up a great and complete doctrine, which is far from contradicting science, but on the contrary plays a leading part not only in science, but also in politics and economics.

## Chapter Four

# Materialism and Spiritualism

### *Two Trends of Philosophy*

There are two trends of philosophy holding sway in the present world: Materialism and Spiritualism. In order to clarify the Daishonin's Buddhism, this statement is given.

Taking the conclusion first, both are narrow, inferior and partial views of life. Buddhism is neither Materialism nor Spiritualism. It might be called a third argument: a principle of life.

*Materialism:* Marxists hold the point of view that matter takes precedence over spirit or thought, and regard spiritual or ideological thought as a process of material motion. They say that history, culture and even religion are just matters connected with material economy. Consequently, happiness can be attained, so they say, by the perfection of materialistic environment.

However, our reason cannot accept such an arbitrary argument. If it is true, must we wait for happiness until the time when environment will be materialistically perfected? How can we surmount the calamities which come to different individuals? How may the fear of death, or grief at the loss of loved ones we overcome? How can we escape the fate that all living beings become old, suffer from sickness and die? How can we bear the sorrow of parting?

These problems are insoluble by the superficial doctrine of

**Materialism.** No one except those who know the fact that life is eternal can solve them.

*Spiritualism:* On the other hand, Spiritualism makes much of spiritual and ideological thoughts such as God, Idea and Absolute Mentality. Christianity is the obvious example. Spiritualism, as evidenced in Christianity, is notable in that it is nothing but an idea, which has no actual proof. For example, God is its center. The spiritualist not only assumes the doubtful existence of a God but regards the God as the creator of the Universe, as The Absolute Being, as The Almighty, and considers it a God of Love.

However, no one can prove such an argument. If they try to prove it theoretically, they will be obliged to answer the question "Why then does a God of Love visit so many disasters on the world?" They usually attempt to write off such troubles as "divine trials". It is unthinkable that a stupid superstition like "the immaculate conception" is still held by many. When questioned, such people evasively answer that God is an unexplicable and ultra-scientific being. This is nothing but the voice of futility.

*The Daishonin's Buddhism:* Buddhism is not at all ideology. Although God is created ideologically and comes from speculative philosophy, the Buddha has real existence as the happiest being who saves all mankind. This is the Buddha. Anyone can become a Buddha. Here must be seen the basic difference between Buddha and the Christian God.

Ideology is of no use in our actual life—nay, it rather weakens and deceives human beings. In Buddhism this kind of doctrine is called *Gonkyo* (provisional teaching) or *Shakumon* (transient teaching of the *Hokekyo*, both rejected by Sakyamuni.

Sakyamuni preached the *Hokekyo* concealing this profound concept. Nichiren Daishonin as the True Buddha appeared and

propagated this doctrine. Therefore, if one believes in the Gohonzon chanting *Daimoku* (Nam-myoho-renge-kyo), and practices *Goza*, *Sanza* and *Shakubuku*, then he can become a Buddha, attaining absolute happiness although he is still a common mortal.

This is the unparalleled greatness of the Daishonin's Buddhism. According to Sakyamuni's old Buddhism, one could become spiritually awakened by suppressing desire and lust, through the practice of doctrine. This is called *Dan-naku* (extermination of desire and lust).

Several ascetic exercises such as bathing in cold water, or sitting in contemplation are still seen even now. They are merely traces of a past age in Sakyamuni's Buddhism, and are on the contrary injurious for the people.

Nichiren Daishonin's Buddhism is not ideology. If one believes in the Gohonzon, his desire will actually be realized. Buddha actually exists. Here is found the difference between Ideology and Reality. By believing in the Gohonzon and chanting the *Daimoku*, man gains confidence in the permanence of life, and can build a happy life in this world, although he is still a common mortal. Then he will come to find this world a paradise although it had been thought a world of pain.

This is neither a fantastic thought based on an idea of a Kingdom of Heaven, nor a world into which man will enter after death, but one which will be realized in this world.

To attain Buddhahood is to live tranquilly, being confident of absolute happiness, material and spiritual support and eternal life. This is the life of a Buddha. It is natural, then, that life itself and one's view of life will be greatly altered.

*Jukkai (Ten Worlds)* ..

Man's happiness does not depend on environment, as the Materialists think, nor on the spirit as the Spiritualists state. It exists in the relationship between the person and the environment. It is only Buddhism that can actually solve this problem.

There is a doctrine called *Ichinen Sanzen* (The Buddhist principle that there are three thousand worlds in the momentary state of existence). This is a primary facet of Nichiren Daishonin's Buddhism, which presents a detailed analysis of the mind.

This doctrine divides the spiritual movement of man into three thousand elements. In its fundamental stage, it separates the movement of mind into ten states: *Jigoku* (Hell); *Gaki* (Hunger); *Chikusho* (Animality); *Shura* (Anger); *Nin* (Tranquility); *Ten* (Rapture); *Shomon* (Learning); *Engaku* (Absorption); *Bosatsu* (Aspiration for Enlightenment); and *Butsu* (Enlightenment).

1) *Jigoku* (Hell): When one loses a beloved child, suffers from sickness, or is hounded by debt, the physical body and life are said to be in this state.

2) *Gaki* (Hunger): Unless desires are fully satisfied, man enters this state. For example, a shortage of time, a lack of goods or other deficiency may cause this.

3) *Chikusho* (Animality): This can be seen in birds, beasts and insects. In this state, although people are concerned with the present, they neglect important matters. They are in fear of those stronger than themselves, while contemptuous of those weaker. Such a state is the same as that of an animal.

4) *Shura* (Anger): Since man's mind is stubborn, he cannot take another's advice. He is apt to burst into fury at the truth and be filled with anger.

The four above-mentioned states are called "The four wicked worlds." People who are in these states cannot be happy.

5) *Nin* (Tranquility): When a man thinks of his loved ones, he is in this state.

6) *Ten* (Rapture): When a man obtains some long-desired thing, or when matters are realized as he wishes, he will be pleased. This is rapture, but it is ephemeral.

The above are called *Rokudo* (Six worlds). Every day a man repeatedly experiences these states according to his condition.

In addition to the above, there are three other states which can be achieved by study and training.

7) *Shomon* (Learning): When a man propounds a theory, he will feel pleasure in it and make it his view of life. When he reads a book, he sometimes experiences such a state. Almost all intellectuals know.

8) *Engaku* (Absorption): When a man labors, arranges flowers in a vase, plays the piano, or works for something, he will forget all pain and trouble, entering into a perfect state of spiritual concentration. The spiritual state of a specialist is akin to this.

9) *Bosatsu* (Aspiration for Enlightenment): When a man practices virtue or does something for society, he is in this state.

Every one, regardless of sex or race, from laborers to kings, lives in the above nine states. In particular, the first four states are more frequent than the others, for people suffer that in these states. Above these nine, there is another more wondrous world:

10) *Butsu* (Enlightenment): This is to live peacefully with perpetual life, without being limited by time or space, strong as a lion with great vital energy. Those in this state live for

themselves and others, firmly building absolute happiness.

This state of happiness is not so easily attained, even if to do so ordered. There must be relationship. Man cannot experience pain, even though ordered to suffer. But he becomes worried, once he forms a connection with some event—for example, when he is struck on the head or has his wallet stolen. Similarly, he cannot attain absolute happiness without being in contact with the source of Enlightenment.

Nichiren Daishonin inscribed the Dai-Gohonzon after long contemplation on profound Buddhism giving it to mankind as the source of absolute happiness, with the promise that if once man but comes in contact with the Gohonzon, he will not fail to attain Buddhahood. Thus, man can attain the state of Enlightenment by worshipping the Gohonzon, and he will not only understand this great living energy but also will receive good fortune.

Returning to the subject of Materialism—when faced with an adverse environment and many kinds of trouble, a member of the Society will steadfastly pray to the Gohonzon and he will surely live happily without being influenced by his environment. In the end he will be able to display this great living energy in his life, obtain good fortune, and improve his environment. While the materialist looks on circumstances without knowing what to do about them, blaming them on his environment, a member of the Society will worship the Gohonzon and surely master his circumstances.

The sick will recover, the jobless will receive employment, the barren will have children, delinquent youth will reform, and the homeless will find shelter. This is due to the power of the Dai-Gohonzon and the merciful heart of Nichiren Daishonin, a power far greater than Materialism.



*Identity of Physical Body and Spirit*

It is Nichiren Daishonin's Buddhism which teaches that both Materialism and Spiritualism are wrong. He revealed that the spirit and the physical body are not two but one, and that life exists eternally. The universe is a living being, and a human being is likewise a small universe. The universe and man are one. As it is reportedly known that nebulae, fixed stars, planets and gaseous bodies are all the same living being, possibly life can be artificially converted from death by catalytic action.

Therefore there is nothing strange from the viewpoint of Nichiren Daishonin's Buddhism.

His Buddhism teaches that every one can attain Buddhahood and the happiest life in this world, and that by believing in the Gohonzon and chanting the *Daimoku*, this world becomes for them a paradise, although it had been a world of pain.

The doctrine has another unique feature: by the Nam-myoho-renge-kyo, not only human beings but animals and plants as living beings can also attain Buddhahood.

When a man understands the great doctrine of a plant attaining Nirvana, he will understand that praying to the Gohonzon (sometimes inscribed on a sheet of paper or on a piece of wood) is not worshipping an idol.

These great philosophies will come to be clearly understood as one progresses believing in this highest Buddhism.

PART FOUR

Some Extracts  
from  
Mr Toda's Lectures



Josei Toda, the Second President of the Sokagakkai

## Chapter One

### The *Esprit* of the Sokagakkai and its Declaration

This lecture was given by Josei Toda at the Kasei Gakuin Auditorium in Tokyo, October 4, 1951, at the time of the 6th General Meeting of the Sokagakkai, with about 1,800 persons attending. (Seikyo Shimbun No. 21 and Daibyakurenge No. 102)

To begin with, we will read passages from the *Gosho*.. (A young member read "The Letter to Tokimune Hojo", page 169, *Gosho*)

#### The Letter to Tokimune Hojo

October 11, 1268

We wish to state respectfully that We take great pleasure in writing this letter to your Excellency. We hear that your Government received an official document from the great Mongolian Empire on the 18th of January. The present situation exactly coincides with Our prediction in the *Rissho Ankoku Ron*, composed years ago, in the light of selected passages from the sutras.

We, Nichiren, are a *Shonin*, for We know the future and the past as well as the present. Therefore, We venture to give warning again that you must immediately discard your belief in heretical religions such as those of the Kencho-ji, Jufuku-ji, Gokuraku-ji, Taho-ji, Jokomyo-ji,

Daibutsu-den, etc. Otherwise, our enemies will surely raid this country from every quarter. You must have a curse invoked on the Mongolian armies and make the nation serene and happy. You can not succeed without Us. When a pious son dares to admonish his erring parent, the family will prosper. When a faithful subject ventures to remonstrate with his sovereign, the state becomes peaceful. The national welfare depends upon the administration, and that which is wrong is clearly reflected in the mirror of the sutras.

This is a divine country. The gods will not tolerate incivility. Gods of heaven for seven generations, gods of earth for five generations and the many other gods of heaven are sacred beings who guard the Supreme Vehicle. Moreover, they live on the essence of the *Hokekyo* and gain strength nourishing themselves on honest faith. As is stated in the *Hokekyo*, "various saviours possessing great divine strength exhibit their immeasurable power and gladden all people." Why should not there be the wrath of the gods when people ignore the Supreme Vehicle? The *Nin-no-kyo* states that when all the sages desert their country, seven disasters will occur. The famous Emperor Wu would not listen to Wu Tzu-Hsu and brought ruin on himself. The Emperors Chieh and Chou killed their subjects Lung Feng and Pi Kang and thus their empires perished. Now, this country is about to be swallowed up by the Mongolians. Who would not be terrified? Who would not grieve? If you do not heed Our admonition, you will surely regret your folly, for Nichiren is the Messenger of the *Hokekyo*.

"As a Messenger dispatched by the Buddha, He practices the Buddha's Teaching," says the Sutra.

We have already written to the authorities. We desire you to summon them for deliberation and inform Us of your decision. For the last time, We desire you to cease other prayers and to summon the priests of all sects, to

meet with Us in your presence and decide which Buddhism is right. Careless is a master-carver who overlooks the sole splendid pine-tree in the valley; foolish is the man who can not discern the person in brocade standing in darkness.

In a history of Buddhism in India, China and Japan, the question of right and wrong was settled in the presence of sovereigns, such as King Ajatasatru in India, emperors of the Chen and the Sui dynasties in China or Emperor Kanmu in Japan: I insist on this, not because of selfish ambition, but because of Our unswerving loyalty to the gods, the Sovereign, this country and mankind.

With Our great loyalty to our Excellency,

Nichiren (Signature)

The letter we have just heard tells us that Nichiren Daishonin remonstrated with the Government after an official letter arrived from the great Mongolian Empire in 1268.

Nichiren Daishonin was a great sage, neither afraid of authority nor obsequious to wealth and nobility. He took pity on all living things and gave them the Nam-myoho-renge-kyo, the source of happiness for people in the Latter Day of the Law.

The *Esprit* of the Sokagakkai is the spirit of Nichiren Daishonin. It fights against heretical religions for the elevation of the Japanese people through the Supreme Buddhism.

Next I will talk about the purpose of the Sokagakkai.

Here is a mystic coincidence. It was just seven hundred years after the introduction of Buddhism into Japan that Nichiren Daishonin made His advent and cleared away the confusion of religious thoughts, discriminating between *Gon* (Provisional Mahayana Buddhism) and *Jitsu* (Actual Mahayana Buddhism). Since that time nearly seven hundred years have passed, and the Society is to celebrate the 700th anniversary of the founding of His religion next

year, coming face to face with an age in which people are going astray from the path toward the True Object of Worship.

The Sokagakkai declares that it will devote itself to propagating Nichiren Daishonin's Teachings faithfully throughout Japan, abiding by His command. The Gohonzon was inscribed by Nichiren Daishonin on October 12, 1279, for all mankind. This is the first point of our declaration.

The second point is the achievement of *Kosen-rufu*—to spread His Buddhism to the Orient. As is stated in the *Kembutsu Mirai-Ki* (P. 508, *Gosho*), "The moon moves from the west to the east. The sun rises in the east and sets in the west. The same holds true for Buddhism. It spread from west to east in the Former and Middle Days of the Law, while in the Latter Day of the Law it will go from east to west. Therefore, Tsun Shih (a Buddhist sage) says, "Buddhism first came from the west as does the moon." This is an interpretation from Sakyamuni's writings. A man asks, 'What about the future of your teaching?' The answer is that, when we consider the matter in accord with the words of the Buddha, we find that he said, 'It will be at the beginning of the fifth half-millennium after my death that True Buddhism will appear on the eastern island of Japan.'"

Thus Nichiren Daishonin predicted that if the supreme and unique Buddhism of the *Mappo* (i.e., Nam-myoho-renge-kyo) did not spread toward Oriental countries, He would be called a liar, because His Buddhism would be false. Therefore, we vow to realize *Kosen-rufu* as a disciple of the Buddha who wishes to fulfill the Daishonin's prophecy.

The third point involves not only the head temple but more than 150 sub-temples. Non-Sokagakkai believers of Nichiren Shoshu merely chant Nam-myoho-renge-kyo, but do not devote themselves to

practicing *Shakubuku*.

If such is the case, how about the Sokagakkai?

It is my duty as well as the desire of all members of the Sokagakkai to maintain close contact with the head temple and display to Buddhist circles the power of Nichiren Shoshu in Japan by carrying out these three aims in the spirit of the Sokagakkai.

Let us advance, hand in hand.

With this brief statement of my firm belief, I conclude my address.



## Chapter Two

### The Eternity of Life

This lecture was given by Josei Toda at the Toshima Public Hall in Tokyo, July 18, 1954, at the time of the 3rd General Meeting of the Bunkyo Chapter, with over 2,500 persons attending. (Seikyo Shimbun, No. 132 and Daibyakurenge No. 105)

Although I am to give you a talk, I do not wish to speak as if delivering a lecture. Perhaps some of you here have just become new members. I really feel sorry, because I now seldom have the opportunity to talk with you. As for the old-timers, I could talk with them personally, listen to their stories, and give them necessary advice. Therefore I hope you will listen to me just as if we were face-to-face having a conversation.

Man's life is eternal. However, I believe no one can precisely explain to you the fact that life is eternal.

Christianity teaches of eternity that a soul ascends to heaven after death and continues to live, but nothing in the world is so ridiculous as this tale. Our lives will exist as they are in perpetuity and we are destined to be born again as a human being.

You may be opposed to this statement of mine, saying that it is a mere superstition or that such an idea is ridiculous. But you cannot deny it, for it is true that our lives do exist eternally. You

must believe that they really exist forever. I am the only person in Japan that makes this assertion.

I can state it definitely, because I am positively convinced of the eternity of existence. Nowadays people are afraid to make such a commitment. The reason why they hesitate is because during the Tokugawa era there existed false and misleading Buddhistic teachings whereby some still referred to the eternity of life, even though they themselves had superstitious ideas. But today, when science has made such great progress, Buddhism has become so inconsistent with science that among religious thinkers there is not found a single man who has enough courage to make such a broad statement.

However, I can state this to be true. Sakyamuni gave a clear explanation and Nichiren Daishonin also defined this point.

I believe their words and accept this as true through my personal experiences. This fact I was not taught, but I was able to recollect my ancient memories.

There is a theory behind this truth that life is eternal. It is not a matter of rebirth. The statement that we are born again confuses the minds of people, becoming a chief force leading to superstition.

When a piece of incense gets shorter after having been lit, do you say that the ashes are a rebirth of the incense? A baby grows up to old age, but do you call the phenomenon "rebirth," pointing to the withered old woman? Now if you were born again, would you like to be brought up in poverty? If you dread the thought, you should believe in the Gohonzon.

If life is limited to the present life alone, why do we need religion? If life existed only while we were living, then it would be all right to do as much evil as we desired and then die; however, we cannot do that. Our conduct will be carried over into the future

world, and the life which accumulates such debts must repay them.

The reason why I recommend this faith is because I wish each of you to enjoy a happy life wherein it is unnecessary to experience any inconvenience in your next life, being able to live at least in a house as large as this hall; possessing everything from piano to jewelry; your mother being a beauty; you being born with intelligence, fortune, and in excellent health; growing up and marrying a woman of noble character, who will bear you a blessed child. This is why I am zealously encouraging this faith.

However, this explanation will be difficult for you to understand. At this point, you must have evidence to justify its truthful claim. You must have proof that if you have faith in this religion you are sure to attain happiness and that in your next life you will absolutely be better off.

We, in our faith, pray for a happy environment known as "Peace and Security in the Present Life; Happy Environment in the Future Life," and establish this foundation while we are living. When you are truly religious and lead others in the path of the Buddha, happiness can assuredly be attained. If such does not exist, I will confer with Daishonin and you may have my life. There is no reason why one's wishes cannot materialize. I wish all of you would really attain a state of Buddhahood by experiencing the state of happiness in this present life.

## Chapter Three

### Life after Death

This lecture was given by Josei Toda at the Third General Meeting of Youth Division, held on January 16, 1955, at the Chuo University Auditorium, Kanda, Tokyo, with over 5,000 members attending. (Seikyo Shimbun No. 158 and Daibyakurenge No. 107)

I would like to talk on the *Kosen-rufu* (Propagation of Nichiren Daishonin's Teachings) and also on other scholastic matters. I am impressed by some of your lectures. You have outgrown your teacher. I admit that I can not speak as well as those lecturers, but I believe every one of you can lecture equally well. However, let me proceed to the matter of *Kosen-rufu* before taking up philosophical subjects.

If you stay in a company until *Kosen-rufu* is achieved, you will become the president or at least a section chief. If it is a government office, you must become a bureau-chief or a cabinet minister.

When *Kosen-rufu* is achieved, the world will be like this:—

“I visited that company and saw a guard wearing the badge of the *Sokagakkai*.” “In that restaurant, all the waitresses wear a badge. They are members of the *Sokagakkai*. I must behave myself even while drinking.”

Then, I dare say, these next twenty-five years are our only

opportunity to achieve *Kosen-rufu*. It cannot be done in a year or two. I should have begun the effort at your age, but I was very lazy. I was always scolded by the old man. By the old man I mean the first president of the Society. I miss him very much now, although it does not help.

I am now fifty-six. If it requires twenty-five years for *Kosen-rufu*, how old will I be? Eighty-one years old! I have a great duty and have to work for the Buddha in some other Buddhist lands. There may be some lands where it is difficult to conduct *Shakubuku*. I must go to such a land and work hard.

So, I leave this world in your hands. I must depend on you for *Kosen-rufu here*. Don't be so thoughtless as to think, "As Mr Toda is alive, leave it to him and let me take it easy." I wish each one of you would become such a trustworthy man as to say, "I will take charge of the rest of the matters even if the teacher should go."

Toda cannot work so much, even if it is for Buddha. I should like to have a little rest. In Buddha's land, I will not be paid wages, however hard I may work. Buddha has no money. But, I will know what is life after death when I take my rest there.

No definition has ever successfully been given by Occidental philosophy as to the world after death. Buddhist philosophy clearly defined it, and the Daishonin wrote quite a number of epistles and teachings on the subject of life after death.

I usually do not speak about it to that extent, for you do not question me. I have a reason for that. The other day, I talked with General Director Koizumi and the ex-Director about *Hokki-shu*. In short, this means a first questioner who at the time of Buddha's preaching asked the first question causing the audience to ask more questions. As there has never been a good *Hokki-shu*, I had no

chance to talk about the *Ku* theory to you. If a question is made properly, the teacher can answer satisfactorily. If faulty, it's difficult to elucidate. I shall tell you about it today, even though no one questions me. I have a reason for doing so. You have made great progress in study and proudly gave lectures as if you knew everything. But if those lectures are products of the best of your knowledge, they are too poor, and I feel sorry for you. I feel obliged to teach you things of higher degree.

The subject is the problem of the *Ku* theory in Buddhism. People say that German philosophy is the habitat of philosophy. The German philosophy is founded on the two concepts of "there is" and "there is not." In Buddhism, *Ku* is between "there is" and "there is not," which is the basis for meditating upon the matter of life. This is really hard to understand.

Professor Daisetz Suzuki is a great scholar on Buddhism. He had a disciple—an Englishman who taught the Crown Prince English. He too was a fine religious man. Quite a long time ago—although it was after the war—I visited this gentleman accompanied by Mr. Oshima, Dean of the Department of Philosophy of Nihon University. We had a few drinks before the visit.

I was a little drunk and so was Oshima. The host was a fine gentleman. He neither drinks nor smokes—a splendid gentleman like you of the Youth Division of the Sokagakkai (laughter)—Oh, I am sorry!

This Englishman said that he was studying the *Kegonkyo* under Professor Suzuki. So, I felt like testing him,—although I knew it was against etiquette, but I was drunk. I asked him, "What does *Ku* mean?" He picked a bird-shaped paper handicraft on the piano in the room, crumpled it in his hands and said, "This is *Ku*."

I have never been so horrified in my life. A first-class learned

Japanese Buddhist teaches a foreigner that extinction is the same as *nothingness!* This is outrageous. But after all, he would not listen to a man like me, I thought. Besides, I was out of humor. I came home without saying anything to him, then, but thinking that some day I must talk with him quietly—wondering whether a foreigner would understand me when the matter was beyond comprehension even to a Japanese.

I am fond of teasing people. Some of you close to me may have tired of this story, but I will tell it anyway. About six or seven years ago, there was a girl living next door to the former Head Office. No, no, don't get excited at the mention of a girl. She was only a child of six. One day, I asked her, "Will a cat grow big into a dog?" "When the dog grows big, it turns into a tiger, and the tiger into a lion. Is that right?"

She said, "No, sir, it is not."

She did not agree with me. Then, I apologized to her for telling a falsehood. I bought a fish-bowl with a few goldfish and guppies in it, and again I asked her,

"When these guppies grow old, they become goldfish, don't they?"

She said, "Yes."

"When goldfish grow old, they become trout?"

"That is right," she said.

"Trout grow big into carp?"

"Yes, yes."

"When a carp is big enough, it goes into the sea and turns into a salmon?"

"Sure."

"A salmon into a whale?"

Thus, I was successful in fooling her. She was obedient.

H<sub>2</sub>O—what is this? A superlative question becoming a great

scientist. There are few who don't know  $H_2O$ , are there not? A girl does not possess a scientific mind. It is regrettable that girls are said to be un-scientific. Men are different. Some people say that religion is not scientific. What do they mean by *scientific*? Do you know what the word *scientific* really means?

Oxygen and Hydrogen form water. How do they unite? Mix them, and there will be an explosion—a small scale hydrogen bomb—a grandson of a grandson of the hydrogen bomb, shall I say? You use platinum poles and electric current. Mix two cubic volumes of Hydrogen and a cubic volume of Oxygen and run the current, and you will get two cubic volumes of vapor. So, according to this, a man tries the experiment. However, it does not work so easily. So the teacher may say, "The equipment was defective. It is not my fault."

This is an example of cheating a man. In this manner people are easily deceived recently.

"There is an American speaking around here, isn't there?"  
Suppose I tell you this, and you will probably say,

"Oh, no, sir, there is nothing like that here."

"Then, how about a German voice?"

"No, not here."

"I hear some Japanese talking loudly, don't you?"

"No, sir, never."

Well then, can you definitely say "No"? Set up a good radio set and operate it. You will hear radio. So, you cannot deny that there are no voices here. You can hear broadcasts from Shanghai, Korea, America, Germany and France. Set up about fifty sets and operate them. They will make your ears sore. You cannot say there are no voices in the air, for there are. Again you may say, "If you assert that there are voices, let me hear them



now." Oh, but I am not a radio set!

You see, this room is filled with voices and sounds of Germany, England, France, Radio Tokyo, NHK (Japan Broadcasting Corporation) and if I may go further, the sound of my wife's breaking wind in my home. Even the sound of her breaking wind may be heard here, if it is on the radio waves. When science fully develops, even the smell of things may be sent on electric waves like television.

American voices do not come here carried by German voices. Nor do Korean voices ride on top of Chinese. What do you say? Korean voices, running abreast with Chinese voices—they are fighting each other. Can you fancy such a picture?

Now, let me limit the subject only to voices in this room. Smell is still different, although modern science will solve that problem soon. Now, this room is full of voices, but they do not bother us at all. Should they become audible, becoming uncontrollable for us, it would be dreadful. We will have to stop our ears and go outside. We would not even be able to carry on a conversation with the man sitting next to us.

Now, hear this. Our life after death merges into the universe like radio waves. Although I say it is there, I cannot show it to you. If I say it is not there, it emerges in fact.—Not in this way—(Gestures of a ghost). It comes out in the form of a baby. This state is called *Ku*.

As to the proposition of the existence of voices, while admitting the fact of the voices' existence, we must admit that the actual state is the same as if there were no voices in the air. Such state is called *Ku*.

In the Japanese language, "to eat" is pronounced *Ku*. But the *Ku* I am talking is not the *Ku* of eating. I heard that Ti'en-tai once stated that the *Ku* which Dharma preached was no better than a

dove's "coo." Unless we are earnest, *Ku* is apt to become the *Ku* of eating.

Life after death comes as I told you. Now, when I die, you understand that my life will melt into the Life of the Great Universe. Then, once dead, will everything come to an eternal end? Oh, no. It is different from the body and the mind. As quoted in the *Ongi-kuden* (Recorded Oral Instruction), Nichiren Daishonin taught that in the Ultimate Life the body and the mind are inseparable. Life is not the same thing as mind. This is treated in the *Anraku-gyobon* (the 14th chapter of the *Hokekyo*) under the head of *Juhachi Dai Ku* (Eighteen Great Ku). Our life merges into the universe.

So far, so good. But remember, you will be born again. For the sake of better fortune when you come to this world the next time, you should have a better faith.

You know that either music or anything else which is broadcast in the US is coming over as it was with the original rhythm. This means that the voice, for example, does not merely merge into the space in this room. Whether it is heard or not, the voice having no relation with our life exists here with its own melody.

So is our life. Although our life merges entirely into the universe, it will be either troubled or happy according to the state in which it was at its end. That is what I am afraid of.

A man who slanders the Gohonzon turns black from head to toe when he dies. The life of the dead merges into the universe, merging indiscernibly, taking the condition at the time of death for its cause.

Suppose that an apparatus operating like a radio was devised and you could see the lives of your dead father or brothers. You would see that some may be screaming in agony or others full of joy.

Though it has no form or no color, life after death is sustained by its own agony or joy. Unless the theory of *Ku* is comprehended, the substance of the theory of Life cannot be perceived.

That is why I assert that every man should chant Nam-myohorenge-kyo. The after-life of the person who chanted *daimoku* to the last moment is really peaceful. There are people who die in pain. For this we have *Toba-kuyo* (service for comforting the deceased). If life merges into the universe and that is the end of things, there is no necessity to hold *Toba-kuyo*, nor is it useful to chant *Daimoku* for the dead. But the merged life senses the *Go* (retribution for past deeds). This is the life after death.

Now, I would like to stop talking on these difficult matters. You may believe my words as I have spoken them or leave them unheeded. I am the only man that definitely affirms the life after death.

I do not ask you to believe me. It is entirely up to you whether or not you listen and think yourself. Each of us is the child of *Jiyu* (Bodhisattva of the earth). How about you?

When I am gone to some other world to work for Buddhism, or while I am fast asleep in the space of the universe, I will leave the problem of this world in your hands.

I pray you will exert your best efforts.

## Chapter Four

### Modern Man and Inductive Reasoning

This lecture was given by Josei Toda at the 2nd General Meeting of Hongo Chapter held on May 22, 1955, at the Chuo University Auditorium, Kanda, Tokyo, with 4,000 members attending (Seikyo Shimbun, No. 176 and Daibyakurenge No. 108).

Viewing the present condition of Japan, I don't believe our culture falls below the world standard. If we go into a department store, we can find everything necessary for our daily life. How convenient it is! If we want to, we can purchase anything such as washing machines, television sets, or even diamonds. They sell everything there, only we can't afford to buy them. This is the situation we are facing at present.

If we want to ride in a car, just take a look. Nice automobiles imported from all countries of the world are to be seen in the streets, but we can't afford them. When we do ride, we usually take the cheapest ¥70 taxi.

Further, let us take a look at our hospitals. They provide very excellent facilities, but today they have "STANDING ROOM ONLY." Japan can not be proud of "NO VACANCY" in its hospitals.

People in every walk of life are hoping for a change in these conditions to a more comfortable environment. Not only is this

my prayer, but I believe it is the desire of all the people in Japan. However, their wishes do not seem to materialize. Most statesmen are deeply considering various ways and means, but with little success. Why is this so? It's because they have not probed to the root of the problem.

Such branches of learning as Western philosophy and science were introduced into this country in their original forms. They are based on inductive reasoning. In this field of learning, research is made step by step, case by case, and finally the truth is reached.

On the other hand, Oriental philosophy relies upon the deductive method. In this way of thinking the conclusion comes first.

The so-called conclusion of inductive approach (if one does this and this, then *this* will positively happen) is given first, then explanations follow. To go from a low stage to a higher one in research is one of the distinctive features of inductive reasoning. A stage at which we arrive in this way is an intermediate stage.

Philosophy and science in the world are on their way to the summit. Therefore, if we resort only to these scholarly pursuits, we cannot establish happiness for mankind.

The branches of learning which are based on inductive reasoning have so to speak come to the brink. They cannot go any further. It may take them 100,000 or 200,000 years to reach the goal some day. If this be the case, we are in trouble. We can't live for 200,000 years! If they cannot arrive at a conclusion in the near future. . . .

During the Tokugawa era, there were neither telephones nor trains, neither radio nor automobiles. Today we have such facilities and we seem to be happy, but are modern people happier than those who lived in the Tokugawa period? No, people today are not happy—on the contrary, they feel very unhappy. The

reason for this is because they are in suspension at the half-way mark.

However, Nichiren Daishonin has drawn a conclusion for us saying definitely, "Pray to the Gohonzon. Have and keep the faith. Believe in it. If so, all unhappiness in life will disappear."

However, people are reluctant to believe, though advised to worship. Education today is training people not to be convinced unless everything is seen through inductive reasoning. They are used to "looking before they leap." No one is teaching the deductive method. ..

Because this deep philosophy or deductive reasoning was brought to Japan where no one had thought of it before, it is only natural that people do not understand it.

At present there is no other way to convince a person than to give him evidence. Nichiren Daishonin states that by praying to the Gohonzon and practicing *Shakubuku*, one will be able to attain happiness. If it turns out to be true after practicing it, then you had better believe. If it doesn't work out, you had better not rely on it. We must resort to experimental demonstration in order to make them understand.

If the form of philosophy, such as the inductive, were the basic method making it possible for us to attain happiness, and if such a practical code which would absolutely assure happiness had been proven successfully for minds which were taught and trained to think inductively, it would be a serious matter. However, this is impossible because we cannot arrive at a conclusion by inductive reasoning. Therefore, whoever demands such is unreasonable.

In plain words, it is as though a machine which produces happiness was manufactured for mankind. However, since a sheet of paper is the machine, mankind cannot put confidence in it. For

this reason, the Sokagakkai is striving to prove, to explain and to make one understand that there is an Absolute Power in that sheet of paper.

Without a basic knowledge of Oriental philosophy, it would be difficult to understand the reason why a written scroll possesses such great power. We are now teaching this, starting from the basic foundation. I wish all of you would make an extensive study bearing in mind that in this mere sheet of paper exists the full vitality of the Buddha's life which assures happiness.

But I must say it will take five or seven years to study this subject. Till then there is no other way left for us than to believe in Nichiren Daishonin and Sakyamuni. This means there is no other way but to believe implicitly in Nichiren Daishonin.

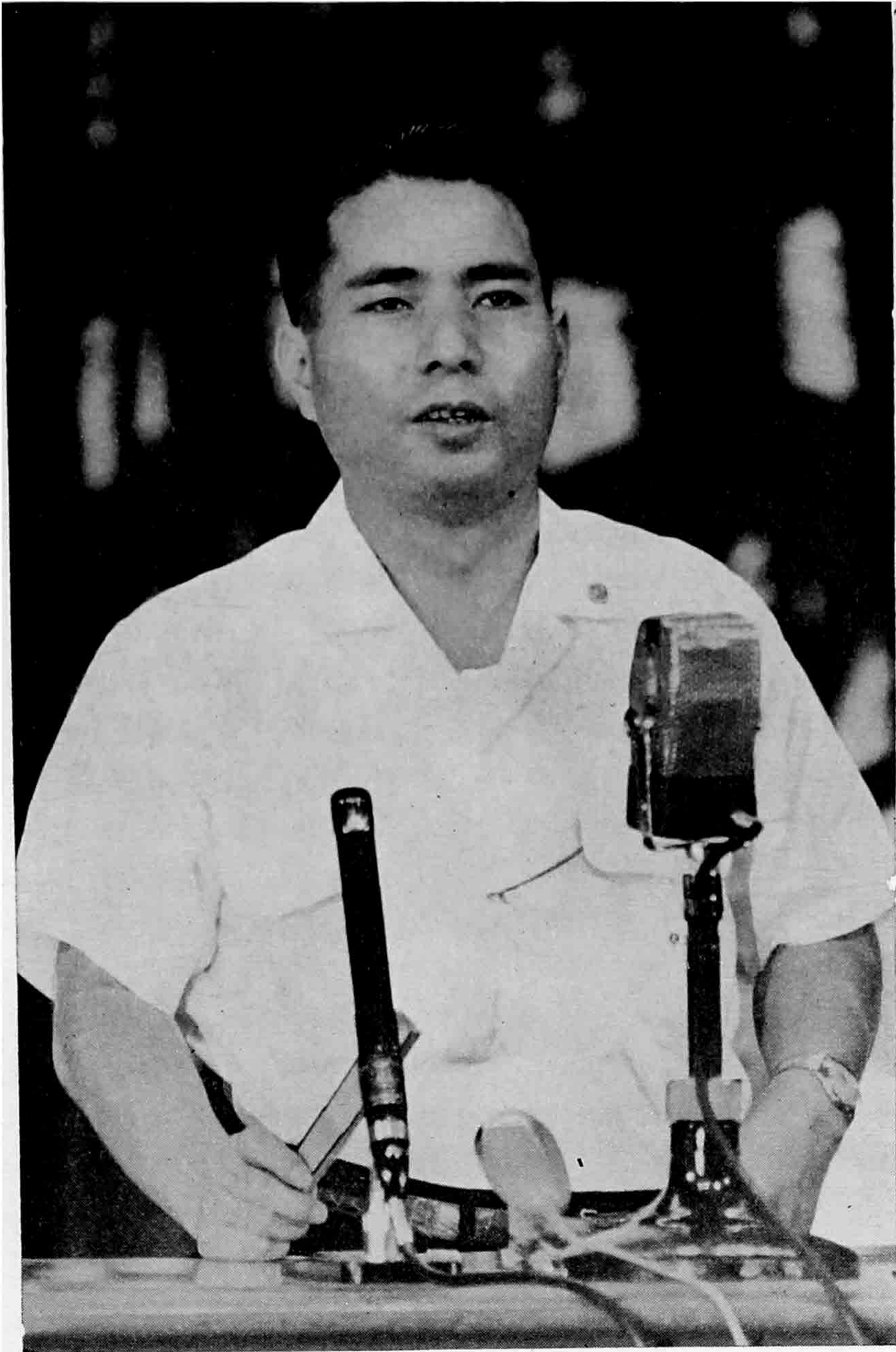
If you were to be deceived by a fool, you might be offended, but if you are to be deluded by Nichiren Daishonin, think of it as an honor. Never mind being deceived by Him but keep up your work and hold this belief firmly.

Nichiren Daishonin is in the state of Nirvana, so even if you say He lies, you cannot bring complaint against Him. However, Josei Toda is alive. I am only conveying to you the Daishonin's words, "Happiness can absolutely be attained by praying to the Dai-Gohonzon." If it doesn't work out, however, you are free to kill or assault me as you please. Don't hesitate to come over and see me. Accuse me, saying "Scoundrel, you have told a lie." However, it isn't a good idea to come after me without first experimenting. Follow the Daishonin's teaching faithfully, receive bounteous benefits, and let us meet again at the next General Meeting.

PART FIVE

Some Extracts  
from  
Mr Ikeda's Lectures





Daisaku Ikeda, the third president of the Sokagakkai

## Chapter One

### The Presidential Address

This lecture was given by Daisaku Ikeda at the Inauguration of the Third President, held on May 3, 1960, at the Nihon University Auditorium, Tokyo.

Although I am young and inexperienced, I want to take the leadership, from this day forward, on behalf of the late president Toda's disciples, for the further advance of *Kegi-no-Kosen-ruju*<sup>(1)</sup>.

Needless to say, the Sokagakkai is a religious organization, formed from the believers in Nichiren Shoshu. I believe, therefore, that the spirit of the Sokagakkai lies in serving the Dai-Gohonzon and the High Priest.

Our former president, Tsunesaburo Makiguchi and Josei Toda, pledged their allegiance to the General Head Temple; and I wish, as my revered teacher did, to further pledge loyalty to High Priest Nittatsu Shonin on behalf of the Gakkai members.

The Sokagakkai is the best friend of the masses. The enemy is heretical religion, which topples people into the pit of hell, while the True Religion enables them to attain Enlightenment. The source

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(1) *Kegi-no-Kosen-ruju* The achievement of the state in which all people accept and believe in the teachings of Nichiren Daishonin and in which they wish to erect the National High Sanctuary.

of disaster lies in heresy. This is the proclamation of Nichiren Daishonin; and the person who put His golden sayings into practice was my revered teacher, Josei Toda.

Bearing in mind his great desire to destroy heresy, we, his followers, will uproot heretical religions with renewed resolution and fighting spirit.

My resolve is to transform my master's teachings into practice. Among the many guiding principles and instructions left by him for posterity, there is one that I shall never forget: "Let us attain a membership of three million families in the next seven years." This he said on the morning of February 10, 1958. The concept of "three million families" has deep significance, and I wish to achieve that membership by the seventh anniversary of his death. Until that time we must continue practicing *Shakubuku*<sup>(1)</sup> defiantly, merrily, amicably, and gallantly.

There is another instruction he gave us. Up to the time of his death, he often told us to collect fine materials from all over the world for the erection of the *Dai-Kyakuden* (Grand Reception Hall) on the grounds of Taisekiji, the Head Temple. This task also is to be accomplished during the seven-year period.

In conclusion, I sincerely hope you will take these great steps forward, both for your own sake and for the country, and the Law, and for the salvation of all mankind, worshipping the Gohonzon as the source of all happiness, and enjoying the immeasurable benevolence of the Dai-Gohonzon.

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(1) *Shakubuku* The conversion of a person to Nichiren Shoshu, destroying his faith in heretical doctrines through the elucidation of the fallacies inherent in those doctrines.

## Chapter Two

### Daily Worship and *Shakubuku*

This lecture was given by Daisaku Ikeda at the Koiwa Joint Leaders' Meeting, held on May 16, 1960 at Daito Gymnasium, Tokyo.

You may be able to consult the best or the most famous doctor in the world, but you will not be cured of your illness unless you follow his advice. This is an axiom.

Likewise, when you follow the teachings of Nichiren Daishonin, you will become happy. Otherwise, you will not. It was Josei Toda who explained to us in simple and concrete terms the profound philosophy of Nichiren Daishonin.

Now, just what are these teachings of Nichiren Daishonin? Let us review them briefly. The Daishonin told His followers to chant the *Daimoku*, practice *Shakubuku* and study His philosophy. Let us put aside the last one, for it was discussed some time ago. When we take the first two—chanting the *Daimoku* and practicing *Shakubuku*, we find the same statements in Mr Toda's teachings.

These teachings, of course, cannot be inconsistent with those of the Daishonin. The two are identical. If there be those who, without observing the teachings, criticize the Gohonzon as merciless and powerless, they are like men who complain of not being paid

although they have not been working as they should.

Consequently, the root of Nichiren Daishonin's teachings is to observe daily worship and to practice *Shakubuku*. Reading the *Gosho*, you can find a passage to the effect: "There are various kinds of life in the universe. Some live on iron, some on water, some others on soil or stone. Some devils live on flesh and blood, words, sounds and voices. There are also those who subsist on human bones."

Now, what is it that brings the eternal and vigorous life-force to all Buddhas, Buddhist gods and humans in the entire universe? According to Nichiren Daishonin, it is none other than Nam-myoho-*renge-kyo*. There is no way to obtain that power except by living by the *Daimoku*.

So, we should not worship the Gohonzon with middling faith, but must chant the *Daimoku* with utmost sincerity to fully appreciate the greatness of the Dai-Gohonzon. In this state one can enjoy the *Jiju-horaku* (heart-felt enjoyment of great divine benefits of the True Buddhism) and would delightfully boast, "How glad I am!" Let us appreciate the power of the Gohonzon to the full, gaining a vital life-force to practice *Shakubuku*, to attend discussion meetings and to work in our daily lives, by chanting as many *Daimoku* as possible.

In the explanation of the *Totaigi Sho* by Nikkan Shonin, it is written, "Keep chanting the *Daimoku*, and the great vital life-force of the Daishonin will reveal itself within you." Also Mr Toda would frequently say, "The activity and life-force of Buddha will spring from within through the chanting of the *Daimoku*. Then you will know the joy of faith which in turn will give rise to the sincere desire to save others. This is all that Nichiren Daishonin had to say. He never told us to be jealous of some or criticize

others, to get drunk or be superior, or to destroy the *Wagoso*.<sup>(1)</sup> Since we are the disciples of Nichiren Daishonin, let us observe His teachings with genuine pride and determination.

In addition, Mr Toda went to every part of this country, instructing the way to practice Nichiren Daishonin's teachings. He used to say, "If you never fail to observe the *Goza*<sup>(2)</sup> in the morning and the *Sanza*<sup>(3)</sup> in the evening and gain at least one family a month, then your troubles will surely be solved."

His guidance was given neither for certain past periods, nor merely for the general members, but it is applied to every member of the Sokagakkai including the top leaders and myself. Therefore, the best solution for one's tragic sufferings is to observe daily worship regularly (*Goza* and *Sanza*) and to gain one family a month during the year, as Mr Toda instructed us during his life time. If you do so, trouble will certainly be solved within a year.

Faith must be accompanied by deeds. Where there is no action, there is no faith. Otherwise, it naturally remains mere ideology. The Daishonin's Buddhism is not idealism. His Buddhism clearly proves that you can receive divine favor in your daily lives. But all depends upon your faith and practice.

What I want to say in closing is that even while the Daishonin was alive there were some who persecuted Him, such as Hei-no-saemon-no-jo. Also, there were some detractors Chikamasa Ota, Tokitsuna Nagasaki, Daishinbo, Shoubo and others. They were all, so to speak, parasites on a lion because they persecuted the Daishonin's followers after breaking their own faith. I do not know

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(1) *Wagoso* The harmonious unity of the priests with the object of saving mankind by the True Buddhism. Now in the time of *Mappo*, *Wagoso* is the strong unity of the Sokagakkai.

(2) *Goza* Reading the sutra five times in the morning.

(3) *Sanza* Reading the sutra three times in the evening.

exactly how many believers there were—say, one, two or three thousand families—at the time of Nichiren Daishonin. Anyway it is surprising that there should have been such evil persons even when the Daishonin was alive.

Now that the Daishonin has been long dead and so now is Mr Toda, we must encourage each other to be a thousand times more closely united just as many of our devout ancestors were in the time of Nichiren Daishonin. Then, each of the 1,400,000 families will naturally receive divine favor from the Gohonzon in close and friendly relationship until the day of *Kosen-rufu*.

Your chapter, Koiwa, has a glorious history and was one of the most beloved of the late Mr Toda. If you wish to repay his great love toward you, I want you to advance in perfect harmony with the whole Sokagakkai activities and fight until the happy day of *Kosen-rufu*, strictly observing what the General Director instructed you shortly before.

## Chapter Three

### The Universe is Life Itself

This lecture was given by Daisaku Ikeda at the Leaders' Meeting of the Tohoku General Chapter, held on June 4, 1960, at Koriyama Public Hall, Fukushima Prefecture.

Ladies and gentlemen of the Tohoku area, I beg your continued support. As was stated when I was introduced, I am young, so I am ready to face all hardships, however great. We have many excellent leaders in our Society, not the least of whom is Mr Harashima, the General Director. Therefore, I hope that you will practice *Shakubuku* with a sense of great security so that you may attain a happy state in your own life.

Previously, someone referred to the recent tidal wave. This is a problem which cannot be yet solved by science. Neither can politics prevent it. Indeed, although there are many problems which can be solved by these fields of learning and while there are also other spheres which can bring happiness to mankind, on the other hand, there are also many matters which lie beyond their power. For example, there was this tidal wave, numbered among the Three Disasters and Seven Perils, and accompanying the grief and agony of parents for their children. These must be included



among the problems which cannot be resolved by the above.

Then what can determine one's destiny? Here I stress that there is but one way through which we can attain the fundamental solution—nothing but the Supreme Religion. Religion is, so to speak, the root of the tree—the source of all. Compared with it, politics, economy and culture are but the trunk, branches and leaves. Irrespective of the age, country or race, politics and culture, if they have not religion as their base, are as flimsy as a castle built on shifting sand.

The absolutely happy and peaceful world must be established with a great religion as its base. This is a historical fact, a matter of course, and the reason for our endless pursuit of a fundamental self-awakening in man.

According to Nichiren Daishonin's philosophy of life, "the life of the Universe and our lives are one." I do not presume to say that I have plumbed the depth of His philosophy, but I would like to explain part of it to you in the light of the *Gosho*.

When all people in the world worship the Gohonzon and *Kosen-rufu* comes, every nation and society will naturally become peaceful. As prophesied by Nichiren Daishonin, "the wind will not beleaguer branches and boughs, nor will the rain pour down hard enough to break a clod. The world will become calm and serene as in the ages of Fu-gi and Shinno in the ancient times of China," Why then? I would like to give you an explanation.

Buddhism teaches us that the universe can be compared to the body—as the vault of heaven is round, so is our head. Our eyes with which we see can be compared to the sun and the moon. Our voices may be considered as wind. When one shouts in a marital quarrel, the voices may be likened to a typhoon. What is our hair? They are shining stars. A bald head? Its stars have

departed as meteors! Our eyebrows are said to be the constellations of the Big and Little Dippers—if a lady pencils her eyebrows, they would be sputniks. You breathe quietly through your nose—the breath is like a gentle breeze going through the valley. Count the joints of the body. They total 365, corresponding to the number of days in a year. There are one, two, three, four, five and six major joints on the arms and as many number on the legs, making twelve in all—they mean the twelve months.

The breast and the stomach—these signify spring and summer. Spring makes young people's heart ache—the heart is in the breast. The shoulders are autumn and winter—surely, the shoulders will become stiff when a man gets old just as the land gets hard in winter. Our veins are rivers and rivulets. Apoplexy is like a flood. The embankment is broken by the pressure of the water. Bones are rocks and the flesh may be thought of as the soil—well-fertilized soil yields good crops just as a well-fed body is vigorous. When one does not have good nutrition, it is like poorly-cultivated land which does not produce. As stated above, the universe and body correspond to infinity on every point.

The Universe is Life and Life is the Universe. Now, when I chant *Daimoku* to the Gohonzon, my whole life harmonizes with the rhythm of the universe down to the minutest point. So, on any of the 365 days, whether they be winter, summer, autumn or spring, I can live a happy life based on the eternal life—the rhythm of the universe. This is the favor of the Gohonzon. The same thing can be said of our lives. By the power of the Gohonzon, we are cured of disease and the life of the poor becomes a life of happiness—this is the fact of the small universe—the epitome of the universe at the time of the achievement of propagation. Similarly, since the cosmos itself is founded on the Nam-myoho-renge-kyo, I know a

life of supreme peace will be realized, when the propagation of the Daishonin's teachings is achieved and the National High Sanctuary is established, as He predicted.

According to ancient records, rain fell once in ten days and wind blew one day in five—this was the primary standard of nature. At present, the weather is so irregular that we cannot devise any order. A man constally afflicted with lice will come to believe it to be a natural thing. He would even likely feel lonesome if they should leave him. If a man remains in a noxious place for a long period, he loses sensitivity to the odor. As stated above, in this miserable world, when people are accustomed to the miseries of life arising from the Three Disasters and Seven Perils, they are apt to accept such phenomena as natural. People become callous to unhappiness, and this is the present situation in Japan.

The more we think about the future of Japan and of the world, we must be frightened—it is really terrifying. I believe that it is solely due to the Buddha's great inexplicable Wisdom that the Sokagakkai has arisen for the propagation of the Gohonzon at such a time.

For the six hundred and seventy or eighty years since the Daishonin passed away, each High Priest of Nichiren Shoshu in the true line of the heritage has observed the *Ushitora-no-Gongyo*<sup>(1)</sup>, praying for the propagation of this religion. I firmly believe that the rise of the Sokagakkai is the verification that the prayers of each High Priest, the Daishonin's order and the brave and dauntless strive for *Shakubuku* have been communicated to the Dai-Gohonzon. I believe the day of the achievement of *Kosen-rufu* is approaching.

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(1) *Ushitora-no-Gongyo* A ceremony held between the Hour of Ox and of Tiger by the successive High Priests, praying for the earliest attainment of *Kosen-rufu* without a single day's discontinuance from the time of Nichiren Daishonin.

Buddhism deals with competition, and the Law of Win-or-Lose. We make struggles for changing our destiny and for the reformation of our character. Whether or not Japan will be saved depends on the struggle against heresy. For the sake of the salvation of the world, we have to fight the fight, however hard it may be, and we must win the victory. To bring happiness to the individual, to Japan, to the Orient and to the whole world, is the basic struggle. Such is a fight along with the Gohonzon. When we believe in the Gohonzon in the literal sense of the word, we are bestowed with power as great as the Universe. I strongly urge you to take full faith in the Gohonzon and fight your own battle in your own environment.

## Chapter Four

### Nichiren Shoshu, the Supreme Buddhism

This lecture was given by Daisaku Ikeda at the Inauguration Meeting of the Okinawa Chapter, held on June 17, 1960, at Naha High School Gymnasium, Okinawa.

My friends in Okinawa! I am overjoyed to hear you are working hard day and night to spread the true faith.

Although it is said to be a Japanese possession, the island of Okinawa is now under American control. We don't know its exact status under the laws, but at any rate the inhabitants of this island are Japanese, just as we are.

Therefore, we do not consider Okinawa to be some remote island. No, as your brothers, we devoutly hope that, for our mutual welfare in the future, we will advance together, believing faithfully in the Gohonzon to establish a highly cultured and strongly united country.

The Japanese are sometimes said to be a fourth-class nation with nothing to contribute to the world. I am sorry that since the Japanese were defeated in war, they have become weak and servile.

What will become of Japan if Russia and the US happen to

start a war? The first country to suffer nuclear bombing will be Japan or Okinawa. Although both powers proclaim their good intentions, they think of themselves exclusively. Any politician thinks only of himself. No one can be trusted. Once war breaks out, the Japanese race will surely undergo, before any other country, the agonies of hell and death.

On this point Nichiren Daishonin, the True Buddha and Saviour in the time of *Mappo*, taught, "If you spread faith in the Gohonzon and destroy belief in heresy, the Japanese nation will surely be happier in the future." During the last war, Mr Makiguchi and Mr Toda, the former presidents of the Sokagakkai, fought resolutely against the military and government authorities, boldly asserting, "Nothing but Nichiren Shoshu can save Japan. Unless you discard heretical faith, the nation will come to ruin." They were imprisoned merely because they made these statements. Mr Makiguchi succumbed to malnutrition and Mr Toda continued his fight for two years in prison.

The Government ignored their admonitions and as a result Japan was completely defeated, as they had prophesied. We must not repeat such a miserable experience.

Our revered teacher, President Josei Toda positively declared, "When *Kosen-rufu* is achieved, no one can drop nuclear bombs upon the country and people of Japan, because of the profound protection of Buddha and the Buddhist gods." This is the reason why we are so anxious to achieve *Kosen-rufu*, the supreme objective of both Nichiren Shoshu and the Sokagakkai, we are striving to build a peaceful Buddha land for our nation.

Our wish is not the petty one of increasing the membership of the Society or to propagate Nichiren Shoshu. We fervently desire to bring happiness and prosperity to the Japanese race and its posterity.

Though we have nothing else to contribute, we are trying to render service to the whole world through the highest religion and culture. This is the mission of the Sokagakkai.

Now I will give you some illustrations to confirm your confidence in the supremacy of Nichiren Shoshu, though it may be a little difficult to understand at once. We do not say, "Nichiren Shoshu is the supreme religion," just because we are its followers. I think you have already realized it through the *Gosho*, *Shakubuku-Kyoten* (Guidance book for *Shakubuku*) and other publications.

In Buddhism, Sakyamuni is in a way the central being. Eastern countries are closely related to Buddhism. There is a direct line of Buddhism from Sakyamuni to Kasho and Anan in India, Shuan the Great and Ti'en-tai the Great in China, and Dengyo the Great in Japan. If you study the teachings of these sages you will clearly know that they gave as criteria for judging superiority and depth of religion, the *Goju-no-Sotai* (Five-fold comparison) *Shiju-no-Kohai*, (Four-fold Rise and Fall) *Sanju Hiden* (Three-fold Secrecy) and others.

There are temples in this neighborhood. Even if you ask the priests of these heretical temples the differences between the *Hokekyo* and *Kegonkyo*, or the *Agonkyo* and *Hoto* part, you will find they are quite ignorant of them. People in Japan know nothing about religion. I tell you, the bonzes have become nothing more than grave-keepers and undertakers. These non-productive beings cannot justify their existence.

In reality, they know nothing about Buddhism or religion at all. They only pretend to know everything. If you doubt me, ask them some questions as a trial, such as the difference between the *Kegonkyo* and *Agonkyo*, or the *Hoto* part and the *Hokekyo*. The bonzes, much less their followers, do not know, but the general public is

also apt to criticize believers of Nichiren Shoshu saying, "What of faith! What of the Sokagakkai!" We must say in return, "Well then, do you really know the Buddhism of Nichiren Shoshu or the true spirit of the Sokagakkai?" "Oh! I don't know," is their reply. They slander in spite of their ignorance.

When we ask whether they know the absolute philosophy or religion for living happily, they only confess their ignorance. They are criticizing Nichiren Shoshu and the Sokagakkai without knowing what they are. Therefore when we meet such people, let's teach them the truth with kindness and generosity—"Alas, poor things, they don't know anything about religion!"

The supremacy of Nichiren Shoshu can be known through the three proofs (*Sansho*), i.e., literal, theoretical and actual.

The literal proof (*Monsho*) determines whether religions are superior or inferior through their literature or scriptures. As for Buddhism, almost all of the numerous sutras of Sakyamuni still remain. The entire scriptures of Ti'en-tai the Great, Dengyo the Great and Nichiren Daishonin have also come down to us. Taking these as literal proof, you may judge which of the many religions is deep and which is superficial.

You should know the following. Sakyamuni did not for a long time expound the truth of life, saying, "I have not revealed the truth for forty years." Moreover, he clarified the supremacy of the *Hokekyo* in the *Muryogi-kyo* and the *Hokekyo* by saying, "The *Hokekyo* is the highest teaching." Not only Kasho and Anan, but also Ti'en-tai, Dengyo and other Buddhist sages of the past admitted it.

In the *Hokekyo*, there is also the prophecy: "This sutra will lose its power two millenniums after my death, at which time the *Jogyo Bosatsu*<sup>(1)</sup> will make His advent in the time of *Mappo*, doing



such and such. . . He is none other than the True Buddha in *Mappo*.” Nichiren Daishonin’s life was identical with the prediction in the *Hokekyo* and He is, from a deeper viewpoint, the True Buddha and Saviour of the world in *Mappo*. Nichiren Daishonin spread faith in the *Hokekyo* of *Mappo*, that is, the Gohonzon of *San-dai-hiho*.

He stated, “We Nichiren hereby put down Our own life on a sheet of paper in *sumi* ink, so you could believe with your whole mind.” This is the Gohonzon. In conclusion I can state positively, taking many scriptures as literal proof, that the Buddhism of Nichiren Shoshu is the highest religion. I hope you will continue in your belief, keeping this firm conviction in mind.

Let people say what they wish; but we, the leaders of the Sokagakkai, are ready to support you at any time. Please realize the truth of our religion.

So far, I have talked only about literal proof. Read the *Gosho*, and you will find that everything is clear. If you study Buddhism even a little, the clouds of doubt will be cleared away.

Next, I refer to theoretical proof (*Risho*). *Ri* stands for reason and *Sho* for proof. True religion must not be unscientific on even the smallest point. Judging from the standpoint of scientific and philosophical reasoning, it must be logical.

There are various kinds of religions; one teaches we were created by God or that we will be reborn in Heaven after death; one requires us to drink much water to be cured of disease; one that preaches the ideal that we will be reborn in the Pure Land in the West a trillion miles from Earth; and so forth. What ridiculous beliefs! They are all misleading. Unless a religion is infallible from the scientific, philosophical and moral standpoints, it cannot be called true or

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(1) *Jogyo Bosatsu* The head of *Jiyu-no-Bosatsu*. Nichiren Daishonin, the True Buddha, made His advent as *Jogyo Bosatsu* in appearance.

absolute.

The Buddhism of Nichiren Shoshu contains no contradiction in any respect. It can be proven with universal validity. It is science. I hope you will refute all heretical religions with firm confidence in Nichiren Daishonin's teachings, which are based upon the greatest philosophy of life.

The Dai-Gohonzon is the very life of Nichiren Daishonin. He is the embodiment of the mortal phase of Buddha's life, while we are the embodiments of the Buddha phase inherent in mortal life. This reveals itself when we worship the Dai-Gohonzon. The state of Buddha and Bodhisattva actually exists in our body, along with the states of Hell, Hunger and Animality. When we earnestly chant Nam-myoho-renge-kyo facing the Gohonzon, our lives will be filled with the great vital energy source for our daily activities. In other words, this may be called the highest power of life, the highest law of the great universe, or the highest character.

As a result, we are able to live happy lives both physically and mentally. We strongly assert that if a religion is illogical it is heresy, and it is also heresy if it is unscientific or lacks philosophy.

Lastly, I will speak about actual proof (*Gensho*). Proof is better than argument. It is easy to merely mouth good opinions, but what is essential is whether the actual proof of faith is acquired and whether the followers have become happier or not, whether their diseases are cured, or they have realized the eternity of life, or if they have gained spiritual enlightenment and the peace of a happy state of life—these are the actual proof. There must be actual proof in daily life—this is the teaching of Nichiren Daishonin.

Other religions deceive people with specious argument, but they cannot offer any actual proof to their followers. You may possibly have held faith in other religions. However, even though they may

include noble ideas, they cannot be called true religions.

They must form plausible excuses in order to spread their faith and make money. Otherwise, they will fail. It is easy to shuffle along, speaking honeyed words. Nichiren Daishonin, however, is the True Buddha. He is neither a politician nor a swindler. He is the True Buddha who can infallibly save unhappy people throughout the three existences of past, present and future. I assure you there is no mistake in His teachings. It can be proven from the fact that we can enjoy meritorious divine benefits through earnest worship of the Gohonzon which He inscribed. This actual proof is vital. No other religion but Nichiren Shoshu can offer it to its believers.

Devout faith in this Buddhism creates the proof of happiness. I hope you will also acquire actual proof. It is personal experience. It confirms our faith. I hope you will refute the followers of heresy, awakening them to the truth of Buddhism through your own experiences gained through earnest belief.

Buddhism is based upon the Law of Causality. You worship the Gohonzon and then you receive actual proof. This is cause and effect. A man who does not appreciate divine favor to the full is one who thinks only idealistically, or is not so earnest in faith. Everyone of us can gain actual proof of the supremacy of Buddhism. Personal experience—i.e., whether one has been cured of disease or not, whether one has become rich or not, whether one has a prosperous business or not, or whether one has improved his life or not—is essential because it is the teacher of faith. Faith is life. Let's lead significant lives, receiving the great favor in full from the Gohonzon.

So much for today, I close my address with the sincere hope that you will strengthen your faith in the Gohonzon. I eagerly desire to see you in good health at the meeting for the presentation of Chapter

and Corps Colors. I am anticipating victory in your vigorous and vital struggles.

## PART SIX

### Questions and Answers

*Q: Please explain in simple words the meaning of “Nam-myoho-  
renge-kyo”.*

*A: This is too big a question to be answered in a few words. If I may be allowed to do so, I would say that it is the Dai-Gohonzon, which Nichiren Daishonin inscribed on October 12, in the 2nd year of Koan (1279) for the world to believe in and worship. Nichiren Daishonin’s purpose in coming to this world was to save people in *Mappo*.*

There are two significances in this Gohonzon—one being the Person and the other the Law. In the sense of Person, it is Nichiren Daishonin, the actual body of the Buddha of the Eternal Past, when He attained His Enlightenment as a man. In the import of the Law, Nam-myoho-renge-kyo is the essential element of all the Sutras of the Buddha’s Teaching, by which all the Buddhas were enabled to attain Enlightenment. It is the seed of Enlightenment which, when sown in the life of a man, grows and brings forth the fruit of belief in him. However, these two, the Person and the Law in the Gohonzon, are not two separate elements, but the Person is the Law and the Law the Person. They are one. For example, the name of Einstein reminds people of the Theory of Relativity and Relativity in turn recalls Einstein. When we say “Nichiren Daishonin,” we mean the Nam-myoho-renge-kyo which is Nichiren Daishonin.

In other words, Nam-myoho-renge-kyo is the basis of Things, and the Law of the Universe that causes the Change of Things. The Person who perceived this Law and possesses this Power is Nichiren Daishonin. Nam-myoho-renge-kyo or Nichiren Daishonin possesses the Power that can change every man’s destiny.

Now, let me give some explanation for each word of *Nam*, *Myoho*, *Renge* and *Kyo*.

*Nam* is Sanskrit and “*Myoho-rence-kyo*” are the readings of Chinese ideographs. In Sanskrit, this group of words is *Sadharmā Pundarika Sūtra*. The Sanskrit *Sa* equals *Myo* which means “mystic” or “inexplicable,” *Dharma* equals *Ho* or “Law”, *Pundarika* means *Renge* or “lotus,” and *Sūtra* equals *Kyo* or “scripture.”

*Nam* in Japanese is *Kimyo* meaning to devote oneself, body and mind, to believing. The object to which one devotes himself is the Gohonzon in which are embodied the Person and the Law. The Person to whom we devote ourselves is Nichiren Daishonin and the Law is *Myoho-rence-kyo*.

*Ki* signifies that *Shiki-ho* (Law of Matter) reverts to the *Myoho-rence-kyo* and *Kyo* means that *Shim-po* (Law of Mind) is based in the *Myoho-rence-kyo*. Nichiren Daishonin said, “Mind and body are inseparable, the two making a complete whole.” We cannot displace either the body or the mind. Mind and matter are not two different things. Where they are one, there is the culmination of life. For example, the body is working in the office but the mind is back at home—therefore the man is incoherent and irresponsible. A man’s mind and body must be one, but this is not as easy to understand as it is to say. “The body is happy while the mind is sad”—such a state is impossible. Also, it is equally impossible to visualize a state in which the mind is tranquil while the body is upset. The state of mind and body must always be one. When they are in a close concord, the real state of our life is realized. This concord is observed even in the world of evil. Therefore, when body and mind (objective and subjective) are united, the person is said to be in *Nam* (a state of devotion).

*Myoho* signifies an incomprehensible and inexplicable law and phenomenon. *Myo* is also called *Hossho* (the state of Enlightenment). *Ho* or *Mu-myo* in other words, means the state of spiritual

darkness. When one clearly understands that *Hossho* and *Mumyo* are in fact one whole body, it is called *Myoho*.

In other words, although the material universe remains the same to a man whether or not he is in the state of Enlightenment, this point of attainment is called *Myoho*. From this standpoint, there is no phenomenon that is not the expression of the *Hokai* (the Universe). It is the *Myoho*, the mystic law. Consider life, for instance. It is truly mystic. We cannot help marveling that there is no greater *Myoho* than life.

*Renge* means the two laws of *In* (Cause) and *Ka* (Effect). Perceiving the simultaneity of Cause and Effect is called the Law of the Lotus. As the seeds and flowers of the lotus appear simultaneously, it is often used as a metaphor to express the Law of Cause and Effect.

*Inga-guji* signifies that the cause and its effect are complete in any momentary function of life. You touch a flame with your finger and sense heat. Touching the flame is the cause and changing your facial expression is the effect. This is *Inga* in that instant (effect coming simultaneously with cause).

Our life possesses the cause and effect of all happiness and unhappiness, and every moment we live in one of the nine worlds. The reason why we can attain happiness by worshipping the Gohonzon (the Buddha's world) is that we are under the power of the Law of *Inga-guji*, which makes the nine the cause and the Buddha's world its effect.

*The Inga-guji* or *Fushigi-no-Ho* (simultaneity of cause and effect or mystic law) is in other words the "*Myoho-rence*."

The Buddhism of Sakyamuni explains cause and effect in this way. Once there was a great ruler called King Asoka. In his former life, he was born a pious child called Tokusho. One day,



when he was five years old, he wished to make an offering to Sakyamuni.

Having nothing to give, he made a mud-pie and offered it to Buddha as a token of his homage. For this he was rewarded with a luck of becoming king. His piety when he was Tokusho was the cause and his becoming king was the effect. As may be seen by this example, popular Buddhism taught that the Cause in one's past could be known if the present condition is observed, and if one's present behavior is considered, the Effect which will result in the future can be foreseen. To some extent this is correct but it does not reach the profoundest depths of Nichiren Daishonin's Buddhism. Nichiren Daishonin taught the Law of *Inga-guji* in his own words based on Sakyamuni's Sutra.

According to Sakyamuni, a conduction in which a man is impoverished with his expenditure surpassing income is the punishment imposed for the sin of theft committed in his former life. Furthermore, it teaches that, if he desires to become rich in his next life, he must be charitable in this one. Therefore, a man who is fated to poverty must stay poor all his life.

However, the Daishonin's Buddhism is quite different. Thinking this too pitiful, he provided a way for us to be saved and inscribed the Gohonzon. So, if a man chants Nam-myoho-renge-kyo to the Gohonzon and practices *Shakubuku*, his conduct becomes the *In* or cause. Even if he did not do any deed in the past that would make him rich in this life, and even if he had committed only such deeds as to make himself poor, he can accumulate causes for making him rich, just as if he had accumulated them in his past life.

As the same principle applies to the matter of result, he can gain the result of becoming rich. The cause and its effect are simultaneous. As is clearly taught in the *Kanjin no Honzon Sho*, if we simply

worship the Gohonzon chanting Nam-myoho-rence-kyo, the Gohonzon will bestow on us the two laws of *Ingyo-Katoku* (Making the practice of religious austerity the cause, meritorious result will be acquired) as was practiced and attained by Buddhas in Provisional, Transient and True Teachings. Therefore, as there were no impoverished Buddhas in any of the Provisional, Transient and True Teachings, he will surely become rich. When we worship the Gohonzon, Buddha's cause and Buddha's effect will be furnished in ourselves.

*Kyo* means all living sounds. Our voices, a dog's bark—even the murmuring of earthworms—these all comprise the *Kyo*. When this is perceived, every activity of the world can be seen to be *Kyo*. *Mumyo* (obscurity) is therefore *Hossho* (clear vision), or the entity comprising *Mumyo* and *Hossho*—the voice of activity of the entity which is at the same time cause and effect—this is the very life of the Universe, the life of man. This is the Nam-myoho-rence-kyo.

As stated before, Nam-myoho-rence-kyo is the revered title of the *Hokekyo no Gyoja* (another name for the True Buddha) and the Life of the Daishonin Himself. Therefore, to the question "What is the meaning of Nam-myoho-rence-kyo?" the perfect answer is that it is the name of the True Buddha in *Mappo*. It is equally correct to say that it is the Daishonin's Life. If the Daishonin's life is Nam-myoho-rence-kyo, the lives of us, His followers, are similarly the Nam-myoho-rence-kyo.

In proof of this, Nichiren Daishonin's Teaching, (Nichinyo-goze, p. 1244. *Gosho*) may be quoted;

"Do not seek the Gohonzon outside yourself. Realize that the Gohonzon lives in the hearts of the people who profess the *Hokekyo* and chant Nam-myoho-rence-kyo."

*Q: What is the Gohonzon?*

**A:** Every religion has its own object of worship called Gohonzon or Honzon in Japanese. Literally *Go* is an honorific prefix. *Hon* means the foundation, and *Zon* is "esteem." That is to say, the fundamental object of worship is called Honzon or Gohonzon.

It is natural that this should extend to the field not only of religion but also of ideology. As ideology is, so to speak, a law making people sympathize with, and make an article of their belief, its originators or advocates should be respected, and called Honzon. According to the following examples, you will understand how important the choice of a Honzon is.

Those who eagerly respond to and respect Karl Marx will gradually become revolutionary in everything. The people attached to Adolf Hitler came to resemble him.

It is no exaggeration to say that happiness or unhappiness in life depends solely upon the object of worship, so you cannot be too careful in selecting it. However, judging from actual situations, some trust an object to their own tastes, some take the wrong ones, and some lead idle, purposeless lives without any religious thoughts. These people in the end fall unconsciously under fortune's wheel.

Nichiren Daishonin shows us clearly in several writings the following guiding principles for choosing the object of worship. He pities all the more people who are at a loss as to which object to choose.

First, a Honzon must possess the Three Virtues of Sovereign, Teacher, and Parent. Second, it must be identified with the Law. Third, the highest Honzon should be given for all the people.

After explaining the various aspects of Honzon, He at last inscribed the Dai-Gohonzon (to be worshipped by all people in

*Mappo*) on October 12, 1279.

Now, let us investigate the idols and dogmas of the other religions, namely Confucianism, Christianity, Shinto and Tenrikyo (a notably flourishing "new" Japanese dancing cult).

In Confucianism, the three Emperors and five Sovereigns are respected as the objects of worship, but they are utterly discredited by Nichiren Daishonin, who stated that they are like infants, not knowing either the past nor future world, but only the present.

In Christianity, God is supposed to have created the world, but this is ridiculous and ignores the Law of Causality. If God actually created the earth, who created God? There is no causal being of God.

In two religions peculiar to Japan, Shintoism and the recently founded Tenrikyo, imaginary objects are worshipped.

On the other hand, although Buddhism is a supreme and unique philosophy founded on the Law of Causality, nevertheless the founders of other sects have established Honzon as they pleased contrary to the writings of Sakyamuni.

For example: In the Zen sect the figure of Sakyamuni seated in contemplation is worshipped by believers. In the Jodo sect, Amida Buddha of some remote "Pure Land" is worshipped, sounding dolorous *Mokugyo* (temple blocks in the symbolic shape of a fish). In the Shingon sect, Dainichi Buddha, who is not yet completely in Buddhahood, is worshipped.

As you may see by the above explanation, every sect is actively engaged in justifying their own Honzon. However, in spite of these efforts their Honzon have no power to save people, because these sects are founded contrary to orthodox Buddhism.

It can safely be said that the essential difference between Nichiren Shoshu and the other Nichiren sects lies in the Honzon. Gohonzon is synonymous with the life of the True Buddha. By devoutly

worshipping the Gohonzon our life responds to the Buddha's life and our vital life-force becomes evident.

In the other Nichiren sects they reduce Nichiren Daishonin to the lower level of Bodhisattva or saint. Furthermore, they worship foxes or snakes in addition to the figure of Sakyamuni, degrading pious men and women into the depths of misery, quite contrary to the intentions of the Daishonin.

This is entirely different from Nichiren Shoshu. The followers of Nichiren Shoshu are taught only the legitimate and pure teachings of Nichiren Daishonin. They are fortunately blessed with the opportunity to worship the Dai-Gohonzon which Nichiren Daishonin inscribed for the world in the year 1279. The followers are exalted by the mystic fortune that they can worship the Gohonzon.

Having the above-mentioned Gohonzon as the main object of worship and following the Daishonin's Will, Nichiren Shoshu is endeavoring to save the people from their misery and misfortunes. The Gohonzon is the only True Object of Worship in the world and Nichiren Shoshu is therefore the unsurpassed Buddhism.

No words can describe the Power of the Gohonzon and there is no other way to perceive it than by one's own experience of genuinely believing in the Gohonzon. Here are quoted the words of Nikkan Shonin, the 26th High Priest.

“The Benevolence and Power of the Gohonzon are boundless and limitless and the Work is immeasurable and unfathomable. Therefore, when a man chants *Daimoku* (Nam-myoho-renge-kyo), believing in this Gohonzon, even if he is new to this religion,

“No prayer is unanswered;  
 No sin unforgiven;  
 All Good Fortune will be bestowed  
 And righteousness will be proven.”

*Q: A man asked me, "Is the Gohonzon merely a written scroll?" I want to know how to answer this question.*

*A: Nichiren Daishonin wrote about the Gohonzon in His reply to a certain young believer. This letter states that Nichiren Daishonin put down His own life on a sheet of paper in *sumi* ink, so all human beings could believe with their whole mind. The *Hokekyo* was the essence of Sakyamuni's teachings; Nam-myoho-renge-kyo is Nichiren Daishonin's life itself. Therefore the Gohonzon is not merely a written scroll.*

"Each and every character of this Sutra embodies a Buddha who has attained, through mystic awakening, the supreme wisdom that in the Universe people are nourishing themselves with each other. We are, however, ordinary men and do not possess the power of insight to attain a similar awakening and consider them as mere characters. For example, to a 'hungry ghost' who is thirsty, the water of the Ganges may appear as fire, because the ghost is in Hell, making up for its past sin; to an ordinary man, the water is water; and to a joyous spirit, the water is nectar. The water is the same, but the viewpoint is different according to the state of mind which results from each man's past deeds. The blind cannot see the ideographs of this Sutra and are unable to appreciate their value. Ordinary men look upon them as mere ideographs. The *Nijo*, (man of learning) thinks of them as Emptiness. The Bodhisattva interprets them as boundless and limitless teachings. The Buddha understands them as if they are the Golden Buddhas. When a man fully reaches this comprehension, he immediately attains the state of Enlightenment."

The sutra referred to in the above quotation is of course the *Hokekyo*, but in the last analysis, it alludes to the Gohonzon. As

this quotation tells us, there are many who regard the Gohonzon only as a written scroll. In order to enlighten these people, Josei Toda, the second president of the Sokagakkai, said in quite plain words.

“Nothing is stronger than the written word. For instance, if I receive a letter saying, ‘You shall die tonight,’ written in English, I will not be frightened, nor will I be glad to receive a letter saying in German, ‘I will give you ¥10,000,000, because I can read neither English nor German.

The Gohonzon’s favor is too difficult for everyone to understand. However hard we may try, we cannot make men understand the Gohonzon’s Power. The only means we can take is to persuade them to believe in the Gohonzon, without doubting. There is no other way than to induce men in *Mappo* to believe in the Gohonzon. A bank note, a treaty document, and an IOU are also paper. But the question is what is written and who has written it. Nichiren Daishonin concludes as follows (p. 1423, *Gosho*): ‘The five ideographs of Nam-myoho-renge-kyo convert evil into good. A legendary fountain, called *Gyokusen* changes a stone into a jewel but the Gohonzon changes an ordinary man into a Buddha.’”

*Q: Please tell me the difference between a Buddha, a god and a Bodhisattva.*

*A: In brief, a Buddha is a completely awakened man—a man who has attained Supreme Enlightenment. Of what is he convinced? He fully realizes, not idealistically, that our lives last forever ranging over the three existences throughout the past, present, and future worlds, and that they are the very life of the great Universe. Moreover, such a man can act freely to save ignorant people. In particular, it is Nichiren Daishonin who is the True Buddha, but those who sincerely believe in Nam-myoho-renge-kyo, chant *Daimoku*, and practice *Shakubuku* are also called Buddhas. The reason is that those who worship the Gohonzon every day and night as earnest believers have the above-mentioned realization and soon come to live comfortable lives. A Buddha is a man who realizes the universal truth that the ego and the universe are the same life, whereas those who are blind are called *bompu* (a common mortal). We are either Buddhas or *bompu*.*

In general, a Buddha and a god are often said to be the same thing, for both are absolute existence, but in Buddhist philosophy the difference between them is precisely explained. Ti'en-tai and Dengyo made it clear, as did the Daishonin, when He expounded the six kinds of Sakyamuni in order to enlighten those people who still think that Buddha is Sakyamuni only. Sakyamuni born in India is, of course, a Buddha who preached perpetual life throughout the three existences. But he was unable to save the people in the time of *Mappo*, which task he asked of Nichiren Daishonin. Therefore Nichiren Daishonin came into the world from eternal life in the form of an ordinary man, by which He proved that we are also originally Buddhas. This cannot be understood by heretical Nichiren



Buddhist sects for they regard Nichiren Daishonin only as a great Bodhisattva. Although Daishonin is the True Buddha, He acted as a reborn *Jogyo Bosatsu*. This is because we would not be able to follow Him if He had declared Himself to be the True Buddha.

A Bodhisattva is a disciple who is practicing Buddhistic austerities to seek the highest philosophy, endeavoring to lead and educate mankind, striving to achieve Enlightenment.

Then, what is a god? There are various so-called "gods." It can safely be said that there are three main concepts of gods (excluding the extremely primitive ones). These are:

- (1) God as a creator of the Universe
- (2) Tutelary gods
- (3) Gods in Buddhism

(1) This God came from the idea that there must be a supernatural god who made the universe. Therefore, it is nothing more than a product of imagination. The Old Testament states that God made the heaven and the earth. Supposing that there existed such a God, where did he make the heaven and the earth? Outside the universe? Every one must stand in the place where he works, but how could God create the heaven and the earth standing nowhere? How strange it is! This god ignored the Law of Cause and Effect, and we cannot admit such a being. We may, therefore, reasonably conclude that this God is fantasy.

(2) The Shinto gods belonging to this category are our ancestors. They were generally tribe-seniors of distinguished service who were devoutly worshipped as gods after death. It is therefore natural that we should revere them and wish to thank them, but it is unreasonable to have faith in or to pray to them.

(3) Gods in Buddhism (*Shoten-zenjin*) vowed to support the Gohonzon, and likewise promised to protect those who firmly believe

in the Gohonzon. These gods live on the essence of *Daimoku* and gain strength nourishing themselves on honest faith. Therefore, they are angered and do not protect an individual or a nation which denies the Gohonzon. From the standpoint of the life-philosophy, such *Shoten-zenjin* as *Bonten* (Deva) and *Taishaku* (Indra) and such devils as *Dairokuten-no-Mao* (Demon King of the Sixth Heaven) and *Kishimo-jin* (Goddess of children) lie hidden in our lives and in the life of the universe, with each god having his own effect.

*Q: Please explain about eternal life as plainly as possible.*

A: People often say that life is eternal, but in this concept there are many phases. Some people assert ideologically that life is eternal and vaguely believe it, but such an ideological eternity as this will not be accepted us or by any one with a scientific mind.

There are some people who think that their lives live in their descendants, but such a life cannot be called eternal. If their descendants should perish, the life would cease to be! If life ceased to exist in case the earth perished, such life could not be called eternal. Take the life-relation lying between father and son. According to the above-mentioned concept, a father's own self will dwell with his son's self at the same time—such an idea is too ridiculous. What does such a man think about the life after his death? He has a superficial idea of life, considering his son's body as his graveyard. He cannot be said to be aware of eternal life.

The well-known writer, Chogyu Takayama, made the statement that "A man may produce a great work, which will be left to posterity. In this work he is alive." If these words were true, we mediocre men, dogs or cats, could not be said to have eternal life. As a work and a man are separate entities, this idea of eternal life has no universal validity. Although Mr Takayama was a great man of letters, we cannot help but conclude that he had a very superficial concept about life after death.

There is a theory of life that a living being has something called a soul, which transmits itself to eternity. Although theorized to a slight degree, this does not coincide with reality. This seems to be true when we first hear about it, and so respectable learned men and a great many people assert this theory. However, it also is of no value as an object of Buddhist philosophy. Sakyamuni, in his

*Nehan-gyo*, completely denies it. He concluded that this concept was wrong and unjustified. If so, how could the life of all things continue?

The problem of life after death belongs to the highest level of teachings in Buddhist philosophy. As those who are not versed in such are apt to misinterpret this problem, no philosophical explanation will be made here, but the problem will be treated from a common sense viewpoint.

In the *Jiga-ge* (the verse part) in the *Juryo*, 16th Chapter of the *Hokekyo*, it is explained that Buddha causes the phenomenon of death and shows himself as a dead being as a means of awakening the common people to his True Teachings. For instance, when viewed from the standpoint that a man's primary purpose of existence is to work, sleep is merely a means to achieve the purpose. This seems rather contradictory, because if all our purpose in life is to work, sleep is unnecessary. However, if we do not sleep, we become fatigued and cannot work. If a man becomes senile or his health is thoroughly broken, then he has no alternative but to recover his energy by depending upon a means called death.

The profound theory of Buddhism lies in *Ichinen-Sanzen* (Three Thousand Worlds in a Momentary State of Existence). It is needless to say that the problem of life after death has been solved in its relation to the three thousand worlds in a momentary state of existence. In the *Kaimoku Sho* it is mentioned that the three thousand worlds in a momentary state of existence originates from *Jukkai-Gogu* (mutual possession of Ten Worlds). Further, in the *Kanjin no Honzon Sho*, a description is made of the Ten Worlds as follows:

“When we look at another person, we find him to be glad at one moment, angry the next, to be calm on one occa-

sion and avaricious on the other, to be silly at times, perverse at others. To be angry is *Jigoku*, to be avaricious is *Gaki*, to be silly is *Chikusho*, to be perverse is *Shura*, to be glad is *Ten*, and to be calm is *Nin*. In this way, we can see in others the existence of the six worlds. Although the rest lie hidden we will be able to observe by closer inspection that everyone possesses the other four worlds of life as well as these six. . . .

We can realize the uncertainty of life, which is in front of us. Therefore it is natural that the world of *Nin* should possess the two worlds of *Shomon* (learning) and *Engaku* (absorption). Even a wicked man loves his wife and children. This proves that the six worlds have the world of Bodhisattva. However, it is difficult to attain the world of *Butsu* (Enlightenment)."

If we meditate upon the condition of mind in our daily life, such feelings as anger, gladness, and avarice appear and disappear one after another in a series of moments. Two of these feelings never appear at a time. Let us give some more explanation on the last sentence of the quotation previously mentioned—"However, the world of *Butsu* (Enlightenment) is difficult to attain." What, then, is the *En* (causal relation) for attaining the world of Buddha? The highest teaching of Nichiren Daishonin's Buddhism is *Jigyo-no-Ichinen-Sanzen* (Three Thousand Worlds in a Momentary State of Existence in Practice), and its practical method is shown in His *San-dai-hiho* (Three Great Secret Laws). As stated before (Part 3, Chapter 1), the foundation of the *San-dai-hiho* is the Dai-Gohonzon, the Object of Worship. Therefore, to believe in the Great Gohonzon of the Sanctuary of the True Teaching is the only way to become enlightened, the worshipping of the Gohonzon bearing a causal relation to the attainment of Buddhahood.

When we observe the working of the mind, we find that even

if we are glad at this moment, the feeling of joy will soon disappear.

This feeling of joy cannot be found anywhere, melting into somewhere. However, after a lapse of some hours or days, the very same feeling will reappear in the mind. Suppose that we grieve over some incident. After some time has passed, we may happen to remember that incident, and will feel sad again. Man often says that he has renewed his grief, but nothing can be found between the previous and the latter griefs, though there is a continuation between the two.

The same can be said about sleep. While we are asleep, the mind is nowhere. Yet the instant we awake, it begins to work. While asleep, we are unaware of the mind, but when awake, we become aware. Which is true—to say that the mind exists, or to say that it does not? If we assert that there is the mind, we cannot trace it anywhere. If we deny, it appears. We cannot decide whether there is a thing or not. Such a concept is called *Ku* or *Myo*. In this way, we meditate upon the mind or its function, on the basis of our body which is a microcosm, and next, we learn about the teachings of Buddhist philosophy and finally make a conclusion as to whether or not the continuation of life in its true sense is real.

As was stated before, the cosmos is life. Suppose you die. Life after death fuses into the immense life of the cosmos and cannot be found anywhere, just as there was nothing between those two griefs, just as we could not find the mind in any place while sleeping. There never exists a soul floating buoyantly in the air. Even though life fuses into the great universe, it is not always resting peacefully, just as sleep is not always so. While asleep, some rest well, others may have nightmares, and still others may be vexed with restless sleep.

The aspect of life which fuses into the immense life after death can be comprehended of itself, if we peruse the Sutras and bear in mind the profound doctrines of Buddhism.

This life after death makes its appearance as a life visible to our eyes, having some bearing or other. Just as when we awake, the mind works today following the condition wherein it worked yesterday, so new life must continue to live in this world, bringing retributions for the deeds of past life.

In this way we are living eternal lives. by living and dying, or by dying and living, just as we wake and sleep, or sleep and wake. The length of time between those two lives is different according to each individual. Those who are in the relation of husband and wife, or that of parents and children in this world cannot continue the same relation in eternity. Only those who believe in the pure and truthful Nam-myoho-renge-kyo (that is to say, those who believe in the Dai-Gohonzon inscribed by Nichiren Daishonin on October 12, 1279) are parent and children and co-believers in eternity who are enjoying the great benefit of the Gohonzon.

*Q: If life is without beginning and end, the total number must be constant at any one time. I want to know the reason why the population in the world is steadily increasing.*

**A:** Where did the first amoeba come from, when the earth was still a fireball? Taking this question, we can positively assert that the universe has its own method to originate life. The Great Universe is life itself and man is a variation of this life. The life of human beings or that of rats or lice will increase in a comfortable condition. In a desolate waste they will not prosper. Some people think man inhabits only the earth but, needless to say, thousands of planets like the earth must exist in the whole cosmos.

It is natural that life, be it that of human-beings, planets or cats, should be prolific and increase in number even on other planets if there are favorable conditions—this shows the Great Universe to be life itself.

In conclusion, if conditions for life are not suitable, it will not appear and will lie hidden in the Great Universe.

A superficial increase in population is not a matter for wonder.



*Q: What is meant by Shakubuku?*

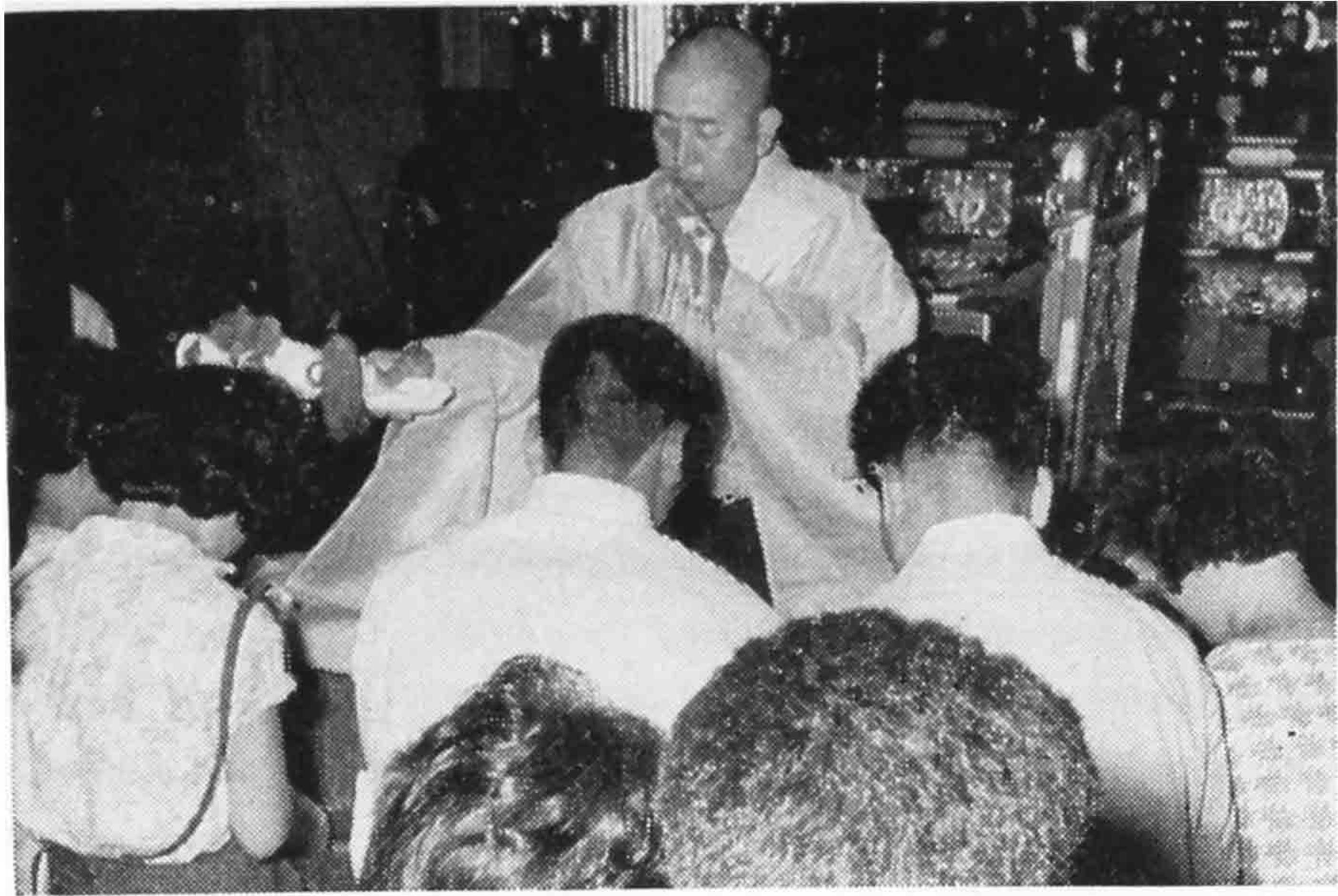
*A: Shakubuku* means the conversion of a person to the teachings of the Buddha destroying his faith in a heretical doctrine through the elucidation of that doctrine's inherent fallacies. In order to have true belief, we must be faithful to the teachings of the True Buddha.

Without assiduously practicing *Shakubuku*, we cannot fully appreciate the great favor of the Gohonzon, even if we have firm faith in the Daishonin's Buddhism. So, how should we practice His teachings in these days of *Mappo*? There are two sides to faith: one is *Jigyō* (self-practice), i.e., daily worship in our home; *Goza* in the morning and *Sanza* in the evening. The other is *Keta* (practice for others), which means making unfortunate people positively understand and believe in the Gohonzon. This must be done in addition to our daily home-worship. In such a time as this (*Mappo*), both must be a matter of common practice. They are inseparable and if there is a lack of either, we cannot lead a true religious life.

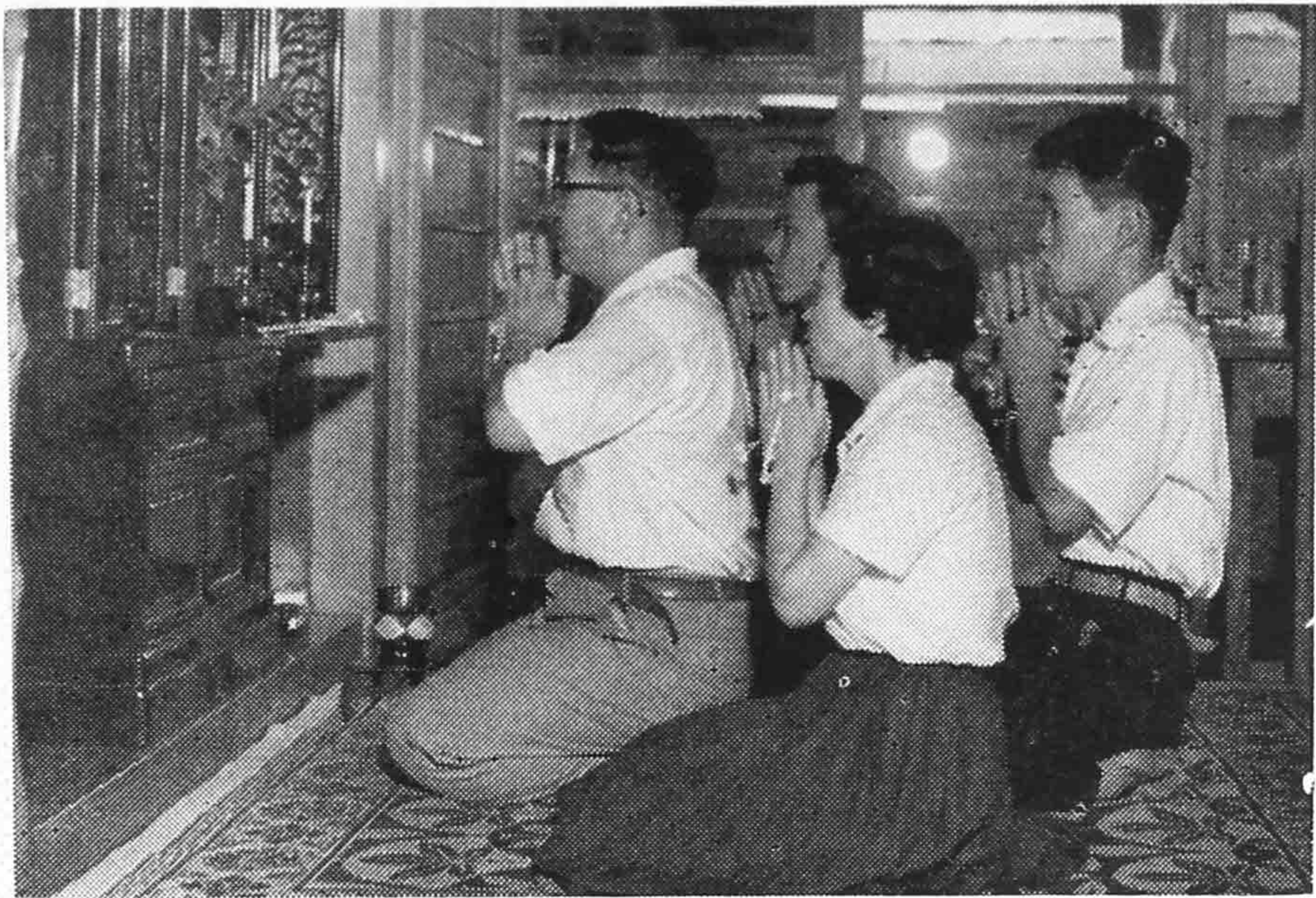
In *Keta*, there are two methods of making people understand the True Religion—*Shōju* and *Shakubuku*. Nichiren Daishonin states that in *Mappo*, *Shakubuku* is the sole method of saving mankind.

*Shōju* is the method to persuade others by pacification and compromise.

On the other hand, *Shakubuku* is the method to make one seek the highest teaching of religion by pointing out his misconceptions of life or religion and leading him to clear recognition. This seems to be a radical means of propagation, but this measure is a noble deed, a true manifestation of *Jihi* (mercy) with a great concern for other people. Later, they will be deeply grateful to the person who practices *Shakubuku*. Chang-an the Great in China said, "To



*Gojukai* (Ritual Ceremony For New Converts)



*Gongyo* (Daily Worship)

abolish evil for a person is to become as his parents.”

The correct practice of *Shakubuku* comes from the merciful deed of saving those who are troubled with various kinds of misfortune arising from heretical religions or inferior views of life.

A convert will find himself to be mistaken in his previous conception, and having appreciated the divine favor of the Gohonzon, becomes impatient to talk to unhappy people about this Supreme Buddhism. *Shakubuku* is a genuine manifestation of joy. The listener will be touched with the sincerity of the speaker and decides to have faith in Nichiren Shoshu.

As the purpose of the Buddha lies in the salvation of mankind, those who practice *Shakubuku* are messengers from the Buddha. Naturally, they can receive superlative divine favors through the great power of the Law and the Buddha.

To be satisfied with only one's own happiness is egotistic and a denial of the Buddha.

Once Mr Toda firmly stated, “If you never neglect your daily worship and convert one person a month for a year, the difficulties you face will surely be surmounted.”

Those who have faithfully carried out this teaching are enjoying great favors from the Gohonzon. In conclusion, *Shakubuku* is indispensable for our religious life.

*Q: Does the soul really exist?*

**A:** As to life after death, man dimly perceives that the duration of life is not limited to an earthly world, but that it ranges through past, present and future.

There are various theories that expound the existence of life after death, but the Doctrine of the Immortality of Soul is the simplest and crudest of these.

According to this doctrine, man consists of body and soul, and when he dies the soul will leave his body and exist somewhere in the universe. But life cannot be separated into body and soul. They are not two, but one.

Life itself exists even after death just as it does in this world, but it is not called soul.

Sakyamuni was quite right in denying the existence of soul in the *Nehan-gyo*. If there is such a thing as soul in the universe, it must be theoretically demonstrated and actually proven to really exist in our daily lives.

Some people insist upon the immortality of soul but this has come from some experience of auto-telepathy. We cannot believe in soul, unless it is acknowledged by our sensory organs and has a universal validity. Therefore, "soul" as stated above is a kind of phantasmagoria which a man of abnormal condition builds up in his mind when he becomes strongly affected by something. In conclusion, the Doctrine of Immortality of Soul is nothing but a product of imagination.

Nothing but a strictly scientific life can exist in this whole universe.

*Q: What is the change of karma?*

**A:** Karma is the result of evil deeds which we committed in our previous existence, either physically, orally or mentally.

According to Sakyamuni's Buddhism, for example, those who have committed theft in the previous life will suffer from poverty in this world; those who have murdered in one life will be born feeble or die young in the next.

Sakyamuni teaches that, "Poverty in this world is the retribution for theft in the previous existence. Therefore if you want to be rich in a future life, you must give alms to the poor and through it atone for previous wrongs." Thus, people who professed the Buddhism of Sakyamuni took many years to efface the sins which they had committed in their previous existence.

Nichiren Daishonin has inscribed the Gohonzon from His deeply merciful heart for all of us. Those who believe in this True Religion, even if they have committed theft or murder in the past, are able to change evil karma from the moment they recite *Daimoku* facing the Gohonzon. Thus we can attain a happy life such as could never have been dreamed of at the time of our conversion.

If we have a devout faith in the Gohonzon, we are sure to efface the various sins that we have committed up to this time, and enjoy an absolutely happy life.

As a poison may change into an efficacious medicine, and a lotus in the mud bears brilliant and pure flowers making the mud its fertilizer, so we can change an evil karma into a good one. We are destined to suffer retribution for the sins which we have committed from the eternal past. However, if we devoutly believe in the Gohonzon we are able to live with only slight suffering.

Therefore, even if you are to be confronted with difficulties, you

must not doubt the great power of the Gohonzon. Be firmly convinced that you can bear them and enjoy good fortune in time. You must continue to have devout faith in the Gohonzon.

Here is a teaching of Nichiren Daishonin, "If you profess Our True Buddhism, various kinds of troubles and obstacles will surely arise in succession in your daily life. You must not be influenced by, or frightened by them in the least. If you are influenced by them, you will be led astray and become unhappy.

If you are frightened by them, you will be prevented from practicing the teachings of the True Buddhism."

Such *Shoten-zenjin* as *Dairokuten-no-Mao*, *Jurasetsu-nyo* or *Kishimo-jin* are ready to take advantage of any relaxation of our faith and to trouble or afflict us greatly. Therefore, even if we have many difficulties, we must bravely overcome them all.

If we tide over such hardships, taking them to be mere trifles of life, we will never fail to become happy and successful before we are aware of it.

A concrete example follows:

Here is a wife plagued by a lazy, alcoholic and dissipated husband. This is because she has a karma fating her to be worried by him. When she is first converted to Nichiren Shoshu and makes a devout invocation to the Gohonzon, her husband and others will violently oppose her faith. It is only when she surmounts those difficulties that she can change the evil karma.

By the great power of the Gohonzon, she may either see her bad husband reform, or marry an ideal man after her bad husband leaves her.

In either case, she will be able to live an unbelievably happy life conquering her afflictions.

The very moment she chants the *Daimoku*, the problem is solved,

and as stated above, the change of karma is theoretically achieved.

However, this does not necessarily mean that the poor become rich instantly or that a man worried with family trouble finds his home serene and harmonious at once.

The reason why there is a difference between theory and reality is explained in the following example.

Take the metaphor that the Gohonzon is pure water and that we are a hose. Most people think clear and clean water will gush out of a hose at once if we connect it with a water-pipe and turn on the faucet.

However, the hose is so clogged with dust and dirt that although clear water enters the hose, dirty water issues.

Then some people may wonder whether it was not originally filthy water!

When we worship the Gohonzon reciting *Daimoku*, good fortune will be received in our life—just as clear water pours out of a hose.

However, if the hose is stopped with mud or dirt, we cannot have pure water until it is washed away.

These are called the “left-over dregs,” and we can enjoy good fortune only if we remove those through the power of *Daimoku*.

In conclusion, karma undoubtedly exists and can be changed through our firm faith in the Gohonzon.

Those who have professed this supreme religion for five, ten or fifteen years unanimously say, when recalling the past, that they have felt like a man who was always at the foot of a mountain and then is able to enjoy for the first time the fine scenery from the top.

*Q: I have heard that certain diseases can be cured by physicians but in others the patient cannot recover unless he relies upon the Gohonzon's Great Power. Where is the boundary?*

**A:** As stated by Nichiren Daishonin in a reply given to a worshipper there are two kinds of disease—physical diseases may be cured by a good physician but diseases of the mind cannot be cured unless the patient depends upon the Gohonzon. In another letter, the Daishonin says that there are six causes for sickness. The first three can be cured by physicians. But man can never recover from any one of the latter three unless he worships the Gohonzon.

Six causes of diseases are mentioned below:

- (1) Irregularity of *Shidai* (the four elements of Earth, Water, Fire and Wind). Man suffers from illness due to disorder in any one of the four elements (Cold, heat, vitamin deficiency, etc.).
- (2) Immoderate eating or drinking. (Over-eating or drinking, malnutrition, or unbalanced diet).
- (3) Lack of uniformity in daily life. (Insufficient exercise, lack of sleep, exhaustion).
- (4) A demon taking advantage of one's weakness (Diseases by bacillus, dementia, etc.).
- (5) Devils' behavior becomes the cause of diseases (Diseases of unknown cause).
- (6) *Go* (A man's deeds in his former life) becomes the cause and its effect appears as disease.

Nichiren Daishonin teaches us that all sickness may be attributed to one of the above six causes, but the last one is the hardest of all to cure. Also, He says that even in the *Gobyō*, (sickness as the effect of his deeds in his former life), there are various different degrees according to the causes. The worst sin is slander of the Gohonzon, and illness resulting from this sin is the hardest to cure. There is



no cure for it, but one—The Gohonzon, the Excellent Cure. In fact, there are innumerable instances where *Gobyō* (incurable diseases) are cured by the patient's faith in the Gohonzon. By aligning the foundation of his life and liberating himself from the three evils (Hell, Hunger and Animality) and the four sufferings (Those three plus Anger), his sins will be effaced, the causes of his suffering removed, and he will recover from his malady. Another facet of this is that to worship the Gohonzon is to accelerate the vital life-force whereby the strengthened vital life-force will conquer the illness. Therefore belief in the Gohonzon does not contradict medical science nor does away with physicians. for which reason this faith should not be denounced by modern medical science.

*Q: What does the word "Sokagakkai" mean?*

*A: "Truth" is not to be created, but is to be discovered. "Value" is not to be discovered, but is to be created. The aim of life lies in the pursuit of happiness—in other words, in "The Creation of Value."*

This theory is the essence of the "The Theory of Value" written by the first president of the Sokagakkai, Tsunesaburo Makiguchi.

The name of the Society originated from this "Creation of Value" and was given by President Makiguchi and Mr Toda. Thus it may safely be said that the name of the Sokagakkai means the Society of believers who create value for establishing a happy life through the correct faith of Nichiren Shoshu.

*Q: Why do you offer water, incense, and candles to the Gohonzon?*

*A:* Offering them to the Gohonzon is to please Him while we pray that He will subdue our passions. Water is said to purify everything. Incense produces fragrance. Candles illuminate darkness. The point is in the spirit of serving the Buddha, and not in observing the ritual formality.

It is strongly hoped that all followers may fully understand the true meaning of these words of Nichiren Daishonin.

“Chanting *Daimoku*, reciting Buddha’s Sutra, offering *Shikimi* (branches of an evergreen aromatic tree) and burning incense—these are the deeds of piety which become the root of good effect and the source of merit—to recognize this is belief.”

*Q: Why do you not offer flowers to the Gohonzon?*

*A:* Beautiful as flowers are, they are perishable. They symbolize the Hinayana idea of the impermanence of matter.

*Shikimi* (Chinese Anise) symbolizes eternal life, for the reason that it is an evergreen plant, with new leaves replacing old ones. Therefore, in Nichiren Shoshu, flowers are not offered.

In addition, *Shikimi* is the most fragrant plant in Japan. It also removes odors and repels insects. Only *Shikimi* is offered to the Gohonzon to keep the *Butsudan* (family altar) clean, as well as ourselves.

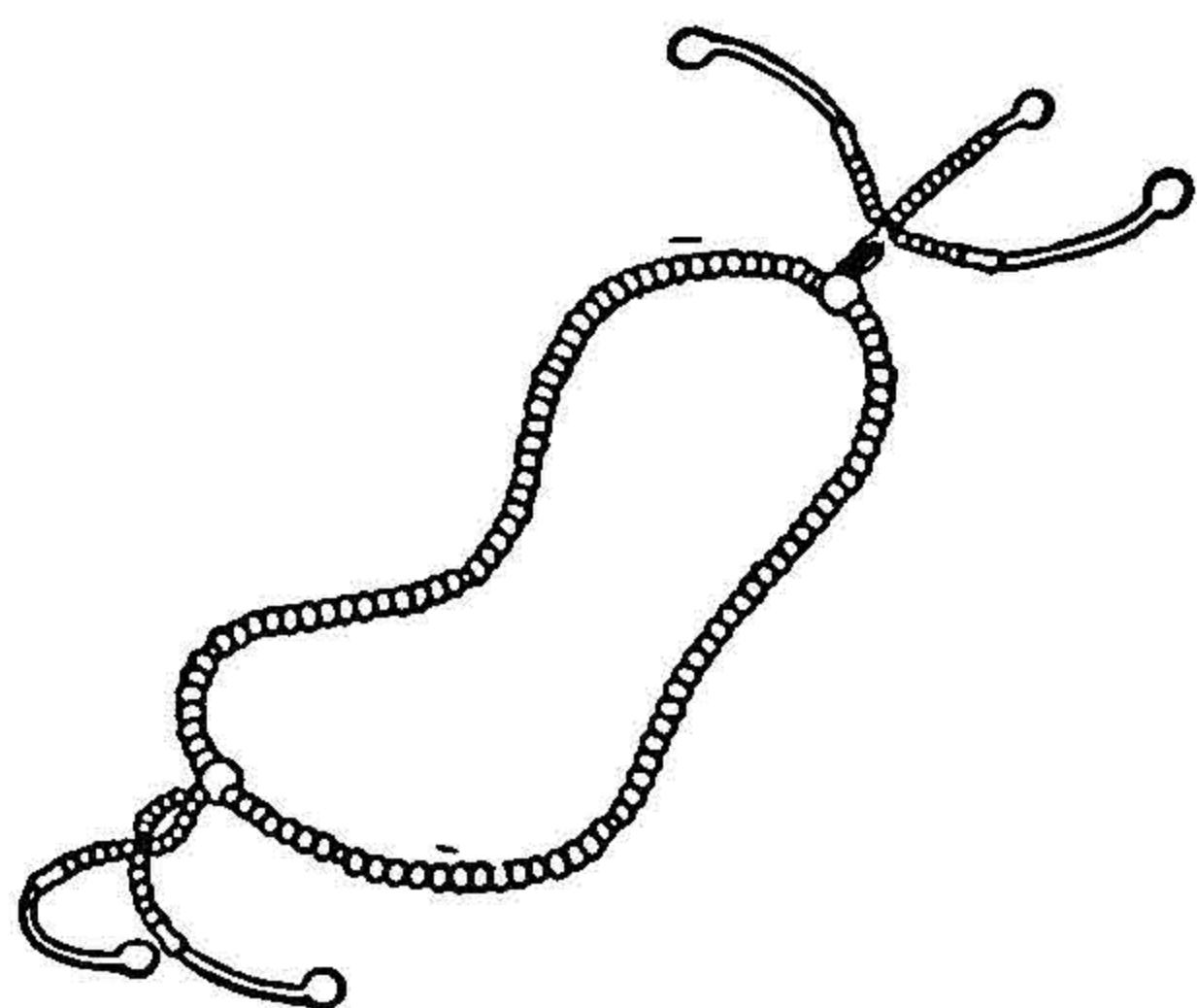
However, in areas where *Shikimi* cannot be obtained, a substitute for it (An everygreen fragrant plant, such as pine branches, etc. may be offered.

*Q: Please tell me about the Juzu (Buddhist praying beads).*

*A: Nikkan Shonin (26th High Priest in the direct line of Nichiren Shoshu) wrote a book entitled *Toke Sanne Sho* (Three robes of Nichiren Shoshu).*

In this book there is a passage to the effect that believers should always take their praying beads with them. In Nichiren Shoshu, the praying beads, the surplice and the robe are called the three robes. They can also be said to be weapons against evil. The *Juzu* is patterned after the body. The three tufts represent two hands and the head. The other tufts represent the two feet. The number of beads represents the hundred and eight *Bon-no* (worldly desires).

The four pestle-shaped beads are said to represent the four Bodhisattvas and to mean complete happiness. The *juzu* also can be used to count *Daimoku*.



*Juzu (Praying Beads)*



*How to Hold Juzu*

*Q: Please clarify the following points on conducting the ritual for enshrining the Gohonzon in a foreign home.*

Questions:

- a) When a person has decided to become a convert, how can he receive the Gohonzon?*
- b) How can publications and literature be delivered?*
- c) In case a follower dies abroad, what should be done by his friends or his family?*

Answers:

a) When a person abroad has made up his mind to become a convert to Nichiren Shoshu through your *Shakubuku*, you should write to the District or Chapter to which you belong and make the necessary application. As a rule, the Gohonzon must not be mailed, but in this case, he can receive the Gohonzon by mail.

b) In the same manner, periodicals, publications and other literature will be mailed to him by the District, Chapter or Head Office according to the situation.

c) If a follower should die in a foreign country where there is no Nichiren Shoshu temple, it would be impractical for a priest to go abroad each time. Therefore, it is desirable that the followers in that area assemble and conduct the memorial service for the deceased, reciting the sutra and chanting *Daimoku*. The body may be cremated. Chant *Daimoku* to the Gohonzon praying for the peaceful after-life of the deceased. If his family so desires, a posthumous name may be given by a priest of Nichiren Shoshu. However, this custom is not indispensable for his after-life. His name when he was alive may be used as it is.

## INDEX

- acolyte 57  
Actual Mahayana Buddhism  
    38, 40, 77  
*Agonkyo* 129  
Ajatasatru 94  
Amida Buddha 143  
Anan 129  
Anrakugyo-bon, the 106  
Asoka, King 139  
aspect of *Jobutsu* 61  
Atsuhara 24, 46  
auto-telepathy 159
- benefit 62, 76  
blessings 31  
Bodhisattva 107, 144, 145, 148, 166  
*bon-no* 166  
*Bonten* 149  
*bompu* 147  
*Bosatsu* 84, 85  
Brahmanism 74  
Buddha pref., 41, 43, 93, 99, 139  
Buddhist austerities 148  
*Bunshin-butsum* 7, 73  
*Butsu* 85, 152  
*Butsudan* 20
- Catholicism 11  
Chang-an 156  
Chapter 17, 18, 167  
Chen 94  
Chieh 93  
*Chikusho* 84, 152  
Chou 93  
Christianity 11, 78, 79, 97, 143  
clergy and laity 23  
Confucianism 143
- corps 20  
corps-leaders 20  
Councillors in the Upper House 18  
Creation of Value, the 28, 164  
Crusades, the 42  
Culture Bureau 18  
Culture Department, the 31
- Daibutsuden, the 93  
Daibyakurenge 91, 97, 100, 108  
Dai-Gohonzon 47, 54, 60, 64, 75, 86,  
    129, 132, 137, 142, 152, 154  
*Dai-Kodo* 31, 54  
*Dai-Kyakuden* 34, 54, 117  
daily worship 118, 158  
*Daimoku* 21, 60, 119, 144, 147, 148, 161,  
    165, 166  
Dainichi Buddha 143  
*Dairokuten-no-Mao* 149, 161  
*Daishikkyo* 40  
Daishinbo 120  
Daishonin, the 16, 46  
Daishonin's Buddhism, the  
    18, 21, 78, 140  
*Dan-naku* 74, 75  
deductive reasoning 110  
Defense of True Buddhism 28  
Dengyo the Great 38, 49, 147  
Dharma 138  
discussion meeting 21  
District 167  
Doctrine of the Immortality of Soul  
    159
- Einstein 137  
Enryaku-ji, the 38  
eternal life 150

- Eternity of Life, the 97  
 Executive Director, the 31  
  
 false Buddhism 49  
 family 17  
 favor 60, 73, 156, 158  
 fifth half of millennium 95  
 Five Conditions for the True Religion 77  
 Former Day of the Law, the 95  
 four wicked worlds 85  
 Fu-gi 123  
*Fushigi-no Ho* 139  
  
*Gaki* 84, 152  
 Ganges, the 145  
*Geika* 60  
 General Chapter 17  
 General Meeting 22, 91, 100, 108, 111  
*Gensho* 132  
*Go* 107, 163  
*Gobyō* 163, 164  
 God 12, 13, 143, 148  
 gods of heaven 93  
 god-shelf 28  
 Gohonzon 15, 18, 20, 47, 51, 61, 63, 72, 73, 83, 86, 87, 110, 139-42, 144-6, 148, 154, 158, 160-5, 167  
*Goju-no-Sotai* 77, 129  
*Goju-no-to* 57  
*Gokaihi* 22  
 Gokuraku-ji, the 91  
*Gon* 94  
*Gosho*, the 22, 50, 61, 91, 95, 129, 141, 146  
*Goza* 20, 120, 156  
 Guidance Department, the 18  
*Gyokusen* 146  
  
 Happy Environment in the Future Life 99  
 head of the sect 24  
 Head Office 103, 167  
 Hei-no-saemon-no-jo 120  
 heretical religion 42, 44, 63, 91, 158  
  
 Hiei, Mt. 38, 43  
 Hinayana Buddhism 38, 40, 77  
 Hinduism 11  
 Hitler, Adolf 142  
*Hoanden*, the 54  
 Hojo, Tokimune 91  
 Hokekyo pref., 30, 40, 41, 43-5, 47, 49, 51, 74, 129, 141, 145  
*Hokekyo no Gyoja* 141  
*Hokki-shu* 101  
*Hombutsu* 41  
*Honmon Kaidan* 60  
*Honmon-no-Daimoku* 70  
*Honmon-no-Honzon* 70  
*Honmon-no-Kaidan* 47, 70, 72  
 Honzon 142, 143  
 Hossho 139, 141  
*Hoto* part, the 129  
  
*Ichinen Sanzen* 84, 152  
 Ikeda, Daisaku, President 17, 31, 34  
*Ingyo Katoku* 141  
 Islam 11, 78  
 Izu Peninsula 44  
  
*Jakkodo* 74  
*Jiga ge* 151  
*Jigoku* 84, 152  
*Jigyō* 156  
*Jigyō-no-Ichinen-Sanzen* 152  
*Jihi* 73, 156  
*Jiju-horaku* 119  
 Jishu Gakkan 29  
*Jitsu* 94  
*Jiyu* 107  
*Jobutsu* 30, 61, 72, 73, 74, 76  
 Jodo sect, the 45, 67, 143  
 Jodo Shu (Shinshu) 75  
*Jogyō Bosatsu* 41, 43, 130, 148  
 Jokomyo-ji, the 91  
 Jufuku-ji, the 91  
*Juhachi Dai Ku* 106  
*Jukkai* 84  
*Jukkai-Gogu* 151  
*Jurasetsu-nyō* 161

- Juryo* 151  
*Juzu* 166  
  
*Kachi Sozo* 28  
*Kaidan* 70  
*Kaimoku Sho, the* 45, 151  
*Kamakura* 44, 46  
*Kanjin no Honzon Sho, the* 45, 151  
*Kant* 63  
*Karma* 160, 161  
*Kasho* 129  
*Kegi-no-Kosen-rufu* 116  
*Kegonkyo* 102, 129, 130  
*Kencho-ji, the* 91  
*Kenbutsu Mirai Ki, the* 95  
*Keta* 156  
*Kimyo* 138  
*Kingdom of Heaven* 12  
*Kishimo-jin* 149, 161  
*Kiyosumi Temple, the* 44  
*Koizumi* 101  
*Kompon Dojo* 54  
*Kosen-rufu* pref.,  
 16, 25, 31, 34, 95, 100, 101  
*Ku* 75, 102, 105  
*Kyo* 137, 141  
  
*Land of the Moon, the* 51  
*Latter Day of the Law, the* 49, 50, 51  
*Law of Causality* 143  
*Law of the Universe, the* 11, 137  
*Law of Win-or-Lose, the* 125  
*lay-worshipper* 73  
*Lung Feng* 93  
  
*Maeda clan, the* 25  
*Mahayana Buddhism* 37, 77  
*Makiguchi, Tsunesaburo, President*  
 23, 27, 28, 29, 63, 164  
*Mappo*  
 23, 40, 41, 42, 46, 137, 146, 147, 156  
*Marx, Karl* 142  
*Materialism* 81  
*Matsuba-ga-yatsu* 44  
*Mayachi Elementary School, the* 29  
  
*mentor* 24  
*Miao-lo* 49  
*Middle Day of the Law, the* 95  
*Minobu, Mt.* 46, 47  
*Mokugyo* 143  
*Mongol Invasion, the* 46  
*Mongolian Empire* 42  
*Monsho* 130  
*Muga* 75  
*Mumyo* 139  
*Muryogi-kyo, the* 130  
*Myoho* 138, 139  
  
*Nagasaki, Tokitsuna* 120  
*Nagase, Seijuro* 25  
*Nam* 138  
*National High Sanctuary, the* 124  
*Nehan-gyo, the* 151, 159  
*Nembutsu* 75  
*Nembutsu Mugen* pref.  
*new religion* 20, 24  
*Nichi* introd.  
*Nichido Shonin* 23  
*Nichiji Shonin* 47  
*Nichiko Shonin* 30  
*Nichimoku Shonin* 23  
*Nichinyo* 141  
*Nihon University Hospital, the* 31  
*Nijo* 145  
*Nikkan Shonin* 144, 166  
*Nikko Shonin* 23, 47  
*Nin* 85, 152  
*Nin-no-kyo* 93  
*Nippo Shonin* 53  
*Nirvana* 74, 87  
*Nittatsu Shonin* 23, 26  
*non-Buddhism* 77  
  
*Occidental philosophy* 101  
*Odaigawari* 54  
*Oeshiki* 60  
*Ohanamizu* 57  
*Oishi-ga-hara* 47  
*Old Testament, the* 148  
*Oshima* 102

- Ongi-kuden*, the 106  
*Onikuge* 53, 54  
 Oriental Philosophy 37, 62, 109, 111  
 Ota, Chikamasa 120  
*Oturu Mondo* 33  
  
 Pacific War, the 24, 25, 28, 63  
 Peace and Security in the Present Life 99  
 Person and Law 137  
 personal experience 21, 98  
 Pi Kang 93  
 Planning Department, the 18  
 Protestantism 11  
 Provisional Mahayana Buddhism 38, 40, 75, 77  
 Pure Land 75, 143  
  
 rebirth 98  
 redevelopment of one's character 73  
 religious capacity and attitude 77  
*Renge* 137, 139  
 rigor mortis 61  
*Risho* 131  
*Rissho Ankoku Ron*, the 44, 68, 91  
*Risshu-e* 60  
*Ritsu Kokuzoku* pref.  
*Rokudo* 85  
*Ryoju-sen* 63  
 Ryokan 53  
  
*Sado* Island 45  
*Sadharmā Pundarika Sutra* 138  
 Sakyamuni 16, 37, 38, 40, 45, 48, 51, 139, 159, 160  
 Sakyamuni's Buddhism 77, 160  
*San-dai-hiho* 50, 68, 70, 152  
*Sanju Hiden* 129  
*San-mon*, the 57  
*Sansho* 130  
*Sanza* 20, 120, 156  
 Sapporo Normal School, the 27  
 Saviour 47, 93  
 Seikyo Shimbun 91, 97, 100, 108  
*Seimei-ryoku* 61  
 seven disasters 93  
 700's Anniversary 30, 54  
*Shakubuku* 21, 30, 31, 34, 73, 96, 110, 118, 140, 147, 156, 158  
*Shakubuku Kyoten* 129  
*Shidai* 163  
*Shiju-no-kohai* 129  
*Shiki-ho* 138  
*Shikimi* 57, 165  
*Shiko no Kakugen* pref.  
*Shim-po* 138  
*Shingon Bokoku* pref.  
 Shingon sect, the 45, 143  
 Shinno 123  
 Shinto 63, 143, 148  
 Shintoism 63, 143  
*Shishiiden Gohonzon* 73  
 Shoan 129  
*Shoju* 156  
*Shomon* 84, 152  
*Shonin* 91  
*Shoten-zenjin* 149, 161  
 Shoubo 120  
*Shura* 152  
 Sino-Japanese Incident, the 28  
 slander of the Gohonzon 163  
*Soka-kyoiku-gakkai*, the 27  
*Soka-kyoiku-gaku-taikei*, the 27  
 Spiritualism 81  
 Sravasti 70  
 Student Division, the 18  
 Study Department, the 18, 22, 30, 31  
 Sugamo Prison 28  
 Sui 94  
 Supervisory Department, the 18  
 Supreme Vehicle, the 93  
 Suzuki, Daisetz 102  
  
 Taho-ji, the 91  
*Taishaku* 149  
 Taisekiji, the 22, 23, 26, 30, 31, 38, 47, 53, 54, 57, 61, 72, 73  
 Takayama, Chogyu 150  
 Tatsu-no-kuchi 45  
*Ten* 85, 152



- Tendai sect, the 38  
 Tenrikyo 143  
 Theory of Value, the 63, 164  
 three devout farmers of Atsuhara 24  
 Three Disasters and Seven Perils, the 122  
 three Proofs 78  
 Three Virtues, the 47, 50, 142  
 Ti'en-tai the Great 38, 49, 50, 70, 72, 147  
*Toba-kuyo* 107  
 Toda, Josei 24, 25, 27, 29, 31, 33, 34, 63, 97, 100, 108, 146, 164  
 Tojo, Kagenobu 44  
*Toke San-ne Sho, the* 166  
 Tokusho 139  
*Totaigi Sho* 119  
 Transient Actual Mahayana Buddhism 77  
 Transient Buddha, the 41, 50, 51  
 True Actual Mahayana Buddhism 77  
 True Buddha  
   pref., 41, 43, 45, 48, 50, 51, 143  
 True Buddhism  
   20, 23, 41, 43, 49, 60, 62  
 Tse-tien-wu 60  
 Tsukahara Debate, the 45  
 Tsun Shih 95  
 Universal Validity 159  
*Ushitora no Gongyo* 60, 125  
 vital life-force 73, 144  
*Wagoso* 119  
 Women's Division, the 31  
 Wooden image of Nichiren Daishonin 53  
 World War II 24, 29, 54  
 Wu 93  
 Wu Tsu-Hsu 93  
 Young Men's Division, the 20  
 Young Women's Division, the 20  
 Youth Division, the 18, 33, 100  
*Zazen* 75  
 Zen sect, the 45, 67, 75, 143  
 Zen Tenma pref.

## A WAY OF LIFE

## A PHILOSOPHY OF LIFE

The religion of Nichiren Daishonin is the one which gives a far-reaching mercy to those who are longing for happiness. Just as the sun gives light to man, so does Nichiren Daishonin, for the *Nichi* of His name means "the sun." Nichiren Daishonin's Buddhism is a way of life based on the Law of the Universe and also a philosophy of life (neither materialism nor spiritualism) in which body and mind are inseparable.

