

**Guidance from Sixty-eighth High Priest Nichinyo Shonin
On the Occasion of the February Kōsen-rufu Shōdai Ceremony
February 1, 2015
Reception Hall, Head Temple Taisekiji**

Good morning everyone!

On this occasion of the February Kōsen-rufu Shōdai Ceremony, conducted here today at the Head Temple, I would like to express my heartfelt appreciation to the large number of participants in attendance.

As you know, February is the month when our founder, Nichiren Daishonin, was born.

In accord with what is prophesized in the Lotus Sutra, on February 16 in the first year of Jō'ō (1222), the Daishonin made his advent into this world in the Latter Day of the Law. In terms of his transient status, he was born as [the reincarnation of] Bodhisattva Jōgyō, while his true identity is the True Buddha with the property of perfect wisdom from the infinite past of *kuon-ganjo*.

The purpose of his advent was to save those without the seed of Buddhahood in the Latter Day of the Law, and lead them to enter the Buddha way and attain Buddhahood in one's present form, with the Myoho-Renge-Kyo of the sowing hidden in the depths of the Lotus Sutra.

The Daishonin teaches in the Gosho, *Orally Transmitted Teachings* (Ongi kuden):

The Nam-Myoho-Renge-Kyo that Nichiren now chants will enable all living beings of the ten thousand years of the Latter Day of the Law to attain Buddhahood....There can be no doubt that the grave illness of the fundamental darkness of all living beings will be cured by the wonderfully efficacious medicine of the mystic Law.

(Gosho, p. 1732)

In this Gosho passage, “the Nam-Myoho-Renge-Kyo that Nichiren now chants” indicates the five characters of the mystic Law, the true Law in the infinite past of *kuon-ganjo*. It is the Myoho-Renge-Kyo of the oneness of the person and the Law. In terms of the person, it is the reincarnation of the Buddha with the property of intrinsically perfect wisdom from the infinite past of *kuon-ganjo*, our founder Nichiren Daishonin, who made his advent in the Latter Day of the Law. In terms of the Law, it is the mystic Law (*Myōhō*) of the infinite past of *kuon-ganjo*.

This mystic Law (*Myōhō*), of the oneness of the person and the Law, is exactly the original Law which will save all living beings in the Latter Day of the Law.

However, many people in the world today are ignorant about this correct Law, which enables one to attain Buddhahood in one's present lifetime. The reality is that due to the poison of heresy, they confound or confuse right and wrong among the Buddhist teachings. Moreover, because they cannot rid themselves of affliction, they simply suffer.

Based on the principle of the oneness of life and its environment, disorder of a person's body and mind brings about the disorder of the land. As a result, the entire nation suffers anguish by falling into the hell of incessant suffering.

The Daishonin teaches the following in the Gosho, *Letter to Akimoto* (Akimoto-gosho):

If the slanders of the Law reside in this country, everyone in the entire country will fall into the hell of incessant suffering.

(*Gosho*, p.1450)

The cause for the disasters, which are that the nation is in turmoil and the people suffer in the agony of confusion and misfortune, is all due to the poison of heretical teachings. Unless we eliminate these slanders, not one of the following: people's happiness, world peace, or security of the land, will be achieved.

Herein lies the important reason for us to exterminate slanders and do shakubuku.

In the Gosho, *Questions and Answers between a Sage and a Foolish Man* (Shōgu mondō-shō), the Daishonin states:

The world today is defiled with impurities. People's minds are distorted, filled with envy, and provisional and slanderous teachings abound. This makes it difficult for the true Law to be propagated. At such a time, it is of no use to practice the reading, reciting, and transcribing of sutras, or to contemplate, meditate, or discipline oneself. You simply must perform shakubuku. You should powerfully vanquish slanderous teachings, and use the doctrines to censure erroneous teachings to the best of your ability.

(*Gosho*, p.403)

The Daishonin reveals in this Gosho passage that the specific and actual practice to save those without the seed of Buddhahood in the Latter Day of the

Law, from suffering due to the poison of heresy, is shakubuku. He preaches to all of his disciples and followers that they single-mindedly must do shakubuku.

Furthermore, the Daishonin expounds the following in the Gosho, *Reply to Soya* (Soya dono-gohenji):

If a priest and his followers become aware of an enemy of Buddhism, and let the slanderer be, without reproaching him, there is no doubt that all of them will fall into the hell of incessant suffering.

(*Gosho*, p. 1040)

The Daishonin strictly teaches that if there is one who turns a blind eye to a slanderer of the Law, and fails to shakubuku them, then the result will be “there is no doubt that all of them—the priest and his followers—will fall into the hell of incessant suffering.”

Thus, it is essential that each of us will take these golden words to heart and courageously perform shakubuku, no matter what adversity or obstacle may arise. Then, we must advance forth in our practice, aiming toward the achievement of our goal, based on unity between the priesthood and laity.

Now, the Soka Gakkai has made the following insane announcement, as if their heads were broken into seven pieces:

We will not consider the Gohonzon of the second year of Kō’an (1279) to be the object of worship for us to uphold.

(*Seikyō shimbun*, November 8, 2014)

The Gakkai has come to commit the gravest of slanders by renouncing faith in the Dai-Gohonzon of the High Sanctuary of the Essential Teaching.

We must face-up to them to denounce the appalling evil deeds of the Soka Gakkai that misleads the members into drawing away from the correct faith. We must save the many Gakkai members who have lost their way.

I sincerely pray that you will make further efforts to propagate the mystic Law (*Myōhō*) with the noble mission of saving all mankind, at the will of our founder Nichiren Daishonin. I then hope that all chapters, first and foremost, will achieve their goals—to increase the membership of all Hokkeko chapters by 50 percent by March 8, commemorating the 770th anniversary of the birth of the Second High Priest Nikko Shonin. And, at the same time, I ask you to strive for the new objective—to achieve a membership of 800,000 Hokkeko believers by 2021, the 800th anniversary of the advent of the founder Nichiren Daishonin.