

Selected Goshō Passages

October 2012

Faith and Practice: The Heritage of Faith

“Reply to the Hokkeko Believers on Sado Island”

(“Sado no kuni hokkekō shū-gohenji”)

June 1323

(Nikko Shonin: Age 78)

The Daishonin’s teachings invariably will enable one to attain Buddhahood, based on the correct master-disciple relationship. This issue is foremost. Even if one upholds the Lotus Sutra, a slight deviation from this relationship will cause one to fall into the hell of incessant suffering. During the Daishonin’s era, there were those who claimed to be his direct disciples, bypassing the true master-disciple relationship. The Daishonin was concerned about this. Thus, he designated six priests as his major disciples. He did this, in order to be certain that those who were guided and nurtured by these six priests would declare themselves to be their direct disciples. After the Daishonin’s passing, however, many of these remote disciples began to claim that they were the Daishonin’s direct disciples. This is a grave slander.

(Complete Writings of the Nichiren Shoshu Successive High Priests, vol. 1, pp. 183-184)

Faith and Practice: Shakubuku and Shōju

“Reply to Abutsubō amagozen”

(“*Abutsubō ama gozen-gohenji*”)

September 3, 1275

(Age: 54)

If one does not refute the slander of others, one will be unable to expiate one’s heavy karmic sins from past existences. However, one’s own negative karma can be eradicated if one teaches [true Buddhism to others]. If one sees and hears slander and does not denounce it, then one’s two virtues of correct sight and hearing immediately will deteriorate, and one will become a merciless and heartless individual.

The Great Teacher Chang-an states, “If you associate with those [who slander the true Law] and lack the compassion to correct them, then you are, in fact, their enemy.” It is extremely difficult to eradicate a sin as grave as this.

(Gosho, p. 906)

Faith and Practice: Shakubuku and Shōju

“Reply to Abutsubō amagozen” (“*Abutsubō amagozen-gohenji*”)

September 3, 1275

(Age: 54)

Be prepared to refute slander of the Law to the full extent of your ability.

(Gosho, p. 907)

Faith and Practice: Chanting Daimoku

“On Attaining Buddhahood in this Lifetime” (*“Isshō jōbutsu-shō”*)

1255

(Age: 34)

The pure and impure lands are not separate realms. The goodness or evil of our hearts and minds determines the nature of the land. The same is true for a Buddha and a common mortal.

While deluded, one is called a common mortal, but once enlightened, one is called a Buddha. For example, even a tarnished mirror will shine like a jewel when it is polished. Likewise, a mind that is presently clouded by illusions originating from the fundamental darkness of life is like a tarnished mirror. Yet, once it is polished, it will become a clear mirror of absolute truth. Arouse deep faith and polish your mirror night and day without neglect. How should you polish it? Single-mindedly chanting Nam-Myoho-Renge-Kyo is the way to polish your mind.

(Gosho, p. 46)

Faith and Practice: The Devil King of the Sixth Heaven

“On Prayer” (*“Kitō-shō”*)

1272

(Age: 51)

Fundamental darkness [which inherently exists in the lives of all people] took the form of the Devil of the Sixth Heaven and entered into the body of all living beings. This devil caused them to regard Shakyamuni Buddha as an enemy and obstruct his preaching.

(Gosho, p. 624)

Selected Goshō Passages for Shakubuku

“The True Entity of All Phenomena” (“*Shohō jissō-shō*”)

May 17, 1273

(Age: 52)

Even with the Buddha’s wisdom, one cannot fathom the benefit of making offerings to Nichiren and of becoming his disciple or follower....If Nichiren is one of the Bodhisattvas of the Earth, then his disciples must be their followers. [The Teachers of the Law (*Hosshi*; tenth) chapter of the Lotus] Sutra states, “If one secretly preaches the entire Lotus Sutra, any part of it, or even a single phrase of it to even one other person, then this person, indeed, is an envoy of the Tathagata. As the Tathagata’s envoy, he carries out compassionate action in his stead.”

(*Goshō*, p. 666)