

Selected Passages from Nichiren Daishonin's Writings

Refuting the Pilgrimage of Nichiren Shoshu



Practicing Buddhism where we are, seeking enlightenment within

■ “Where you uphold and embrace the Lotus Sutra is the place of practice. It is not to be found elsewhere. The place of practice is the dwelling place of the living beings of the ten worlds.” (“The Record of Orally Transmitted Teachings,” *Gosho Zenshu*, p. 781)

■ “Therefore, wherever we dwell and practice the single vehicle, that place will be the Capital of Eternally Tranquil Light. And, without having to take a step, those who are our disciples and lay supporters can view Eagle Peak in India and day and night will go to and from the Land of Eternally Tranquil Light that has existed for all time. What a truly inexpressible joy it is!” (“Reply to Sairen-bo,” *The Writings of Nichiren Daishonin*, p. 313)

■ “If the minds of living beings are impure, their land is also impure, but if their minds are pure, so is their land. There are not two lands, pure or impure in themselves. The difference lies solely in the good or evil of our minds.” (“On Attaining Buddhahood in This Lifetime,” WND, p. 4)

■ “Since the Law is wonderful, the person is worthy of respect; since the person is worthy of respect, the land is sacred.” (“The Person and the Law,” WND, p. 1097)

■ “What is most important is that, by chanting Nam-myoho-rence-kyo alone, you can attain Buddhahood. It will no doubt depend on the strength of your faith. To have faith is the basis of Buddhism.” (“The Real Aspect of the Gohonzon,” WND, p. 832)

■ “Never seek this Gohonzon outside yourself. The Gohonzon exists only within the mortal flesh of us ordinary people who embrace the Lotus Sutra and chant Nam-myoho-rence-kyo. The body is the palace of the ninth consciousness, the unchanging reality that reigns over all of life’s functions.” (“The Real Aspect of the Gohonzon,” WND, p. 832)

■ “Nevertheless, even though you chant and believe in Myoho-rence-kyo, if you think the Law is outside yourself, you are embracing not the Mystic Law but an inferior teaching. ‘Inferior teaching’ means those other than this [Lotus] sutra, which are all expedient and provisional. No expedient or provisional teaching leads directly to enlightenment, and without the direct path to enlightenment you cannot attain Buddhahood, even if you practice lifetime after lifetime for countless kalpas. Attaining Buddhahood in this lifetime is then impossible. Therefore, when you chant *myoho* and recite *rence*, you must summon up deep faith that Myoho-rence-kyo is your life itself.” (“On Attaining Buddhahood in This Lifetime,” WND, p. 3)

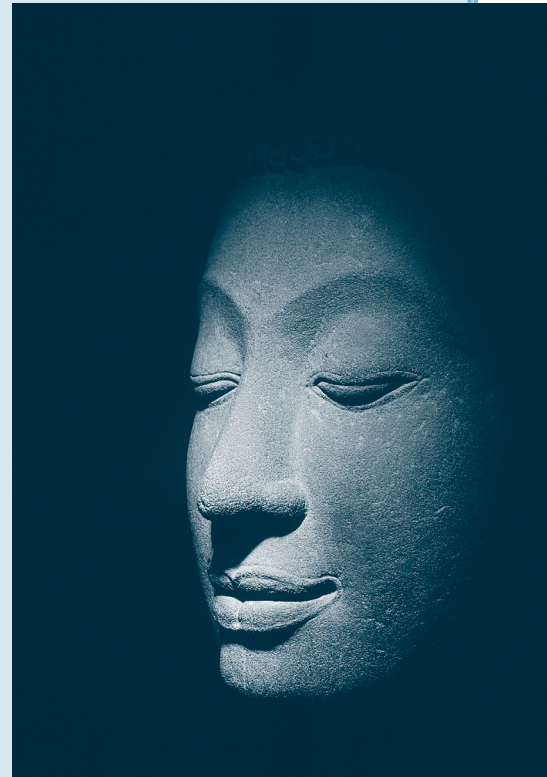
Nichiren Daishonin says, “You, yourself, are a Thus Come One who is originally enlightened...”

■ “In the Latter Day of the Law, no treasure tower exists other than the figures of the men and women who embrace the Lotus Sutra. It follows, therefore, that whether eminent or humble, high or low, those who chant Nam-myoho-renge-kyo are themselves the treasure tower, and, likewise, are themselves the Thus Come One Many Treasures. No treasure tower exists other than Myoho-renge-kyo. The daimoku of the Lotus Sutra is the treasure tower, and the treasure tower is Nam-myoho-renge-kyo.” (“On the Treasure Tower,” WND, p. 299)

■ “You, yourself, are a Thus Come One who is originally enlightened and endowed with the three bodies. You should chant Nam-myoho-renge-kyo with this conviction. Then the place where you chant daimoku will become the dwelling place of the treasure tower.” (“On the Treasure Tower,” WND, pp. 299–300)

■ “You must regard the place inhabited by the practitioners of the Lotus Sutra as the pure land. Why do you trouble yourself to seek it elsewhere?” (“On the Protection of the Nation,” GZ, p. 72)

■ “We ordinary people can see neither our own eyelashes, which are so close, nor the heavens in the distance. Likewise, we do not see that the Buddha exists in our own heart.” (“New Year’s Goshō,” WND, p. 1137)



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■ “It is difficult to describe how sorry and regretful I felt when I left the valley of Minobu. On second thought, however, I realized that it was essential to carry on the teaching of the sage wherever I might be and establish it in the world. All the other disciples, however, committed treachery against their teacher. I, Nikko, alone understood the correct teaching of the original teacher and realized that I had to fulfill my true purpose. So I have never forgotten my original intent” (“Reply to Hara,” *Hennentai Nichiren Daishonin Goshō*, p. 1733).



Protecting the Law, refuting slander

- “Always be determined to denounce slander against the correct teaching to the best of your ability.” (“The Embankments of Faith,” WND, p. 626)
- “Only by defeating a powerful enemy can one prove one’s real strength. When an evil ruler in consort with priests of erroneous teachings tries to destroy the correct teaching and do away with a man of wisdom, those with the heart of a lion king are sure to attain Buddhahood. Like Nichiren, for example.” (“Letter from Sado,” WND, p. 302)
- “Usually these sufferings appear one at a time, on into the boundless future, but Nichiren has denounced the enemies of the Lotus Sutra so severely that all eight have descended at once.... This is what the sutra means when it states, ‘It is due to the blessings obtained by protecting the Law.’” (“Letter from Sado,” WND, p. 305)
- “If we hope to bring order and tranquillity to the world without further delay, we must put an end to these slanders of the Law that fill the country.” (“On Establishing the Correct Teaching for the Peace of the Land,” WND, p. 22)
- “To hope to attain Buddhahood without speaking out against slander is as futile as trying to find water in the midst of fire or fire in the midst of water.” (“The Essentials for Attaining Buddhahood,” WND, p. 747)
- “Though a person may do good, in the course of doing a single good deed he accumulates ten evil ones, so that in the end, for the sake of a small good, he commits great evil. And yet, in his heart, he prides himself on having practiced great good — such are the times we live in.” (“The Recitation of the ‘Expedient Means’ and ‘Life Span’ Chapters,” WND, pp. 68–69)



Turning away from the offense of complicity in slander

- “If one plants good seed in a bad field, the seed itself will be ruined, and one will in turn suffer loss. Even if one is sincere, if the person to whom one makes offerings is evil, those offerings will fail to produce benefit; rather, they will cause one to fall into the evil paths.” (“Roots of Good Fortune,” WND, p. 1103)
- “Utsubusa came a long distance to visit me despite her advanced age, but since I was told that it was merely a casual visit on her way back from the shrine to the god of her ancestors, I would not see her, although I pitied her greatly. Had I permitted her to see me, I would have been allowing her to commit slander against the Lotus Sutra.” (“Letter to Misawa,” WND, p. 896)
- “Now if all the four kinds of Buddhists within the four seas and the ten thousand lands would only cease giving alms to wicked priests and instead all come over to the side of the good, then how could any more troubles rise to plague us, or disasters come to confront us?” (“On Establishing the Correct Teaching for the Peace of the Land,” WND, p. 23)
- “Because I wish to avoid the offense of complicity in slander, because I fear the accusations of the Buddha, and because I understand my obligations and wish to repay the debt of gratitude I owe my country, I have announced and made known all of this to the ruler of the country and to all its inhabitants.” (“Letter to Akimoto,” WND, p. 1019)
- “You must not be seated together with slanderers of the Law for fear of committing the offense of complicity.” (“The Twenty-six Admonitions of Nikko,” Nikko Shonin, GZ, p. 1618)



Faith transcending the distance

■ “Even though I cannot see you, I am certain that your heart is here. If you find that you miss me, always look at the sun that rises [in the morning] and the moon that rises in the evening. Whatever the time, I will be reflected in the sun and the moon.” (“Letter to the Lay Nun of Ko,” WND, p. 596)

■ “Though you remain in Sado, your heart has come to this province. The way of attaining Buddhahood is just like this. Though we live in the impure land, our hearts reside in the pure land of Eagle Peak. Merely seeing each other’s face would in itself be insignificant. It is the heart that is important.” (“The Drum at the Gate of Thunder,” WND, p. 949)

■ “As a rule, people in the world value what is distant and despise what is near, but this is the conduct of the ignorant. Even the distant should be repudiated if it is wrong, while what is near should not be discarded if it accords with the truth.” (“Reply to Hoshina Goro Taro,” WND, pp. 155–56)

■ “Neither the pure land nor hell exists outside oneself; both lie only within one’s own heart. Awakened to this, one is called a Buddha; deluded about it, one is called an ordinary person. The Lotus Sutra reveals this truth, and one who embraces the Lotus Sutra will realize that hell is itself the Land of Tranquil Light.” (“Hell Is the Land of Tranquil Light,” WND, p. 456)

■ “How is it that you can have faith, though we have never met? It is, no doubt, the result of your karma from the past. Since the time has come for you to ensure the attainment of Buddhahood in your next lifetime, you now have aroused faith.” (“Letter to Lord Matsuno,” GZ, p. 1379)



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The Gosho is the compass for our search of Buddhahood within.