

Explanation of the Juryo Chapter

by Reverend Chodo Ishibashi and Reverend Ryodo Suwa
(Nichiren Shoshu Temple)

Foreword:

During this period, we will study the topic, "Explanation of the Juryo Chapter." Every day during Gongyo, you recite the Hoben Chapter and this Juryo Chapter of the Lotus Sutra, so you should be extremely familiar with them. Today, I would like to speak in an easy-to-understand way about the nature of the Juryo Chapter, its position within all the teachings of Buddhism, and the essence of its doctrines and principles.¹

1. The Juryo Chapter: Core of the Essential Teaching

The Goshō explains the preeminent position of the Juryo Chapter among all sutras:

The Juryo Chapter is the heart and core of the essential teaching. Moreover, it is the heart and core of the entire sutra and the heart and core of the Buddha's lifetime of sacred teachings. Not only that, it is the gist of the ceremony of preaching the Law for all Buddhas throughout the three existences. ("Ohta Saemon no Jo Gohenji"; Shinpen, p. 1223)

Now, let's delve deeper into the significance of the Juryo Chapter, which is the core of the fourteen chapters of the essential teaching and the heart of the Lotus Sutra. The exact title of the Juryo Chapter is "Nyorai Juryo Hon" or the "Life-span of the Thus Come One Chapter." The Daishonin explains:

The ninth chapter of the "Words and Phrases of the Lotus Sutra" states, "Thus Come One is a common name for all Buddhas throughout the ten directions and three existences, for the two Buddhas, the three Buddhas, the Original Buddha, and the transient Buddha. In a specific sense, it is the specific name of the three Buddhas in their original identity. The life-span [of the Thus Come One] is conjectured about [in this chapter]. Because the [extent of] the merit of all Buddhas throughout the ten directions and three existences is

conjectured on [in this chapter,] it is called the 'Life-span of the Thus Come One.'" (*"Ongi Kuden," Shinpen, p. 1765*)

In the Juryo Chapter, Shakyamuni Buddha speculates about the extent of the merit of the three bodies of the Buddha (Dharma body, reward body, and manifested body) in their original identity in the remote past. Until that point, nothing like this had ever been taught in any of the sutras.

By revealing the fact of his practice as a bodhisattva in his original identity in the remote past, Shakyamuni Buddha reduced to the level of falsehood the views of his enlightenment taught in all previous sutras and in the theoretical teaching of the Lotus Sutra. This revelation of his original identity is the heart and core of all of Shakyamuni's teachings.

Until then, Shakyamuni Buddha taught that he "first attained enlightenment at Gaya," and that he "first attained perfect enlightenment in his lifetime in India." When he reached the Juryo Chapter, however, Shakyamuni Buddha refuted this viewpoint as falsehood using only a single phrase. For the great assembly present at that time, this was an earthshaking pronouncement. The Daishonin

describes this in "The Opening of the Eyes" as follows:

Later, when the Buddha preached the Juryo chapter, he said: "All the human and heavenly beings and the ashuras at present believe that Shakyamuni Buddha, after leaving the palace of the Shakyas, sat in the place of meditation not far from the city of Gaya and there attained supreme enlightenment." This passage expresses the view held by all the great bodhisattvas from the time when Shakyamuni first attained enlightenment until the preaching of the Anrakugyo chapter of the Lotus Sutra. "However, men of devout faith," the Buddha continued, "the time is limitless and boundless < a hundred, thousand, ten thousand, hundred thousand, nayuta aeons < since I in fact attained Buddhahood." Three places in the Kegon Sutra the Buddha said: "I have attained enlightenment for the first time in India." In the Agon sutras he speaks of having "for the first time attained enlightenment," in the Vimalakirti Sutra he says, "For the first time the Buddha sat beneath the tree," in the Daijuku Sutra, "It is sixteen years since the Buddha first attained enlightenment." In the Dainichi Sutra, "some years ago when I sat in the place of meditation," in the Ninno Sutra, "twenty-nine years since my enlightenment"; in the Muryogi Sutra, "previously I went to the place of meditation"; and in the Hoben Chapter of the Lotus Sutra, "when I first sat in the place of meditation." But now all these passages have

been exposed as gross falsehoods by this single pronouncement in the Juryo Chapter. (M.W., Vol. 2, p. 148-9; Shinpen, p. 552)

Thus, in the Juryo Chapter Shakyamuni Buddha first reveals that he actually attained enlightenment in the remote past. This was a big shock to the people who were present during Shakyamuni's lifetime. Most of those in the great assembly knew of Shakyamuni Buddha only as one who "left secular life at nineteen," and "attained enlightenment at thirty." There could be nothing stranger than for Shakyamuni to announce, "However, men of devout faith, the time is limitless and boundless < a hundred, thousand, ten thousand, hundred thousand, nayuta aeons < since I in fact attained Buddhahood." Not only this, in the Juryo Chapter Shakyamuni Buddha also indicated the practice that was the cause for him to attain the life state of a Buddha. The Juryo Chapter states, "Once I also practiced the bodhisattva way, and the life that I then acquired has yet to be exhausted." (Kaiketsu, p. 500)

In a mere 18 Chinese characters, the Juryo Chapter reveals the fact of Shakyamuni Buddha's practice as a bodhisattva and that this practice, which was the cause for his attainment of Buddhahood, spanned an extremely long time.

The Buddha who has constantly been in the world since the remote past first appears through the preaching of the Juryo Chapter. This shows that the other Buddhas taught in the sutras up until then are all emanations, or followers, of the Buddha of the Juryo Chapter.

The

Daishonin explains this in "The Opening of the Eyes":

When Shakyamuni Buddha revealed that he had gained enlightenment in the far distant past and had since then been constantly in the world, it became apparent that all the other Buddhas were emanations of Shakyamuni. When the Buddha preached the earlier sutras and the theoretical chapters of the Lotus Sutra, the other Buddhas present were pictured as practicing various religious austerities and disciplines side by side with Shakyamuni Buddha. Therefore, the people who pay devotion to one or another of these Buddhas as the object of worship customarily look down on Shakyamuni Buddha. But now it becomes apparent that Vairocana Buddha of the Kegon Sutra and the various Buddhas of the Hodo, Hannya and Dainichi sutras are all in fact followers of Shakyamuni Buddha. When Shakyamuni gained enlightenment at the age of thirty, he seized the saha world away from Bonten and the Devil of the Sixth Heaven, who had ruled it previously, and made it his own. In the earlier sutras and the theoretical chapters of the Lotus Sutra,

he called the regions of the ten directions "pure lands" and spoke of the present world as an "impure land." But now he has reversed this in the Juryo chapter, revealing that this world is the true land and the so-called pure lands of the ten directions are impure lands, mere provisional lands.

Since the Buddha of the Juryo chapter is revealed as the eternal Buddha, it follows that the great bodhisattvas such as Monju and Miroku, and the great bodhisattvas from other realms are in fact disciples of Shakyamuni Buddha. (Major Writings of Nichiren Daishonin; Vol. 2, p. 149-50; Shinpen, p. 552)

Here, the original identity of the primary Shakyamuni as the Buddha of the True Effect of the remote past is revealed. This shows that all Buddhas throughout the ten directions are emanations of Shakyamuni and that all bodhisattvas are his disciples. It also shows that this saha world is the True Land of the Buddha. In this way, Shakyamuni Buddha "attacked the theoretical teaching to reveal the essential teaching." What meaning did this have for the people during Shakyamuni's lifetime?

These people saw the assembly on Eagle Peak and the Ceremony in the Air of the Lotus Sutra with their own eyes. This made them understand that they were followers of Shakyamuni Buddha from the past. Since this is an important point, I would like to explain it in more detail.

The people who attended the assembly on Eagle Peak heard the explanation of the "Buddha of the True Effect always being present in

the world," and awakened to their causal relation with the Buddha since the remote past. Furthermore, by hearing of the "Buddha of the

True Cause always being present in the world," they realized that their own lives were also always present, according to the same cause as for the Buddha. For the people in the world at that time, this revealed the "object of worship of the Buddhism of harvest."

Nichiren

Daishonin clarified this in "The True Object of Worship."

The saha world Shakyamuni revealed in the Juryo Chapter is the eternal pure land, impervious to the three calamities and the four cycles of change. In this world the Buddha is eternal, transcending birth and death, and his disciples are also eternal. (M.W., Vol. 1, p. 66; Shinpen, p. 664)

If the Buddha of the Juryo Chapter had not appeared, then those

people would not have been able to receive the benefit of enlightenment of the Buddhism of harvest. Consideration of this will show that if the Juryo Chapter had not been preached, then all the other sutras would have been without a soul. Nichiren Daishonin states:

If, among all the numerous sutras, this Juryo chapter should be lacking, it would be as though there were no sun and moon in the sky, no supreme ruler in the nation, no gems in the mountains and rivers, and no spirit in man. ("The Opening of the Eyes," M.W., Vol. 2, p. 150; Shinpen, p. 553)

From this, I think that you can understand that the Juryo Chapter is the eye and heart of all the sutras.

2. People Who do not Understand the Juryo Chapter Do Not Understand Their Debt of Gratitude to the Buddha

People in other sects of Buddhism fail to understand the great importance of the Juryo Chapter. As has been said before, this is because they are uninformed about how to judge the doctrinal aspects of the sutras in order to determine their relative superiority and inferiority.

Not understanding the Buddha of the Juryo Chapter means that one does not understand the causality and origins from which one's own life arose. A child with no parents will be neglected by society. In relationship to the Buddha, people live their lives like children without parents. However, in reality there is no such thing as children with no parents. It is just that they have become separated from their parents and have forgotten their existence. Like children who were born and reared by their parents but have forgotten their debt of gratitude to their parents, people carry out an existence of fruitless wandering.

The "seed of the Buddha vehicle" for becoming a Buddha had been sown in the field of the hearts of the people in Shakyamuni's lifetime by the Original Buddha in the remotest past of Kuon ganjo.

However,

because of the influence of bad relations or evil friends, most people became separated from the Buddha with whom they had initially formed a relation through the sowing of this seed. Thus they even forgot that they held this valuable seed of Buddhahood within their own lives.

In a very long journey of wandering, they experienced many sufferings in spite of themselves. At times, they burned in the flames of hell and at times they cried out in hunger and thirst, having been

born into the world of hunger. At times they were born into the world of animality, where small creatures are eaten by large and short creatures engulfed by long, and soon died in the midst of pain. This is called the "suffering of being wounded and killed."

Sometimes

they were born into the world of anger (ashura) and fought and battled to the limit, and at other times they were born into the world of humanity, where they encountered the eight sufferings.

Occasionally they encountered the world of heaven, and experienced the five types of decay, sinking into distress. This is called

"transmigration among the six paths."² The Daishonin says:

Up until now you have merely suffered in vain the pains of countless existences since the remotest past. ("Questions and Answers on Embracing the Lotus Sutra," M.W., Vol. 5, p. 37; Shinpen, p. 300)

As this indicates, people completely fail to understand the nature of the sufferings of life that span the three existences (past, present and future).

The people of Shakyamuni Buddha's lifetime ended their long, wandering journey of innumerable aeons (kalpas) by encountering the Buddha who is their father. Today, people in other religions are not aware of the Buddha of the Juryo Chapter. Thus they do not understand that they owe their debt of gratitude to the Buddha. The Daishonin says:

The men of these sects who are ignorant of the teachings of the Juryo chapter are similarly like beasts. ("The Opening of the Eyes": M.W., Vol. 2, p. 153; Shinpen, p. 554)

This is the way the Juryo Chapter teaches about this subject. The people who were there during Shakyamuni's lifetime awakened to their causal relation with the Buddha that spans the three existences, a relationship like that between a father and his children.

Nichikan Shonin said, "Awakening to and understanding the seed is the attainment of Buddhahood." Thus, that the people of Shakyamuni's day heard him preach the Lotus Sutra verbally and were awakened to this causal relationship is not the only important thing. Even though it may not have been obvious, it was through the preaching of the surface meaning of the Lotus Sutra that they were able to accept and understand something on a deeper level, the "true seed" for attaining Buddhahood. After profound consideration of this,

the Great Teacher Miao-lo explained:

Even though the harvest exists in the present, it more precisely is the transmission of the true seed. ("Hokke Mongu Ki," Taisho Tripitaka,

Vol. 34, p. 156)

This passage explains that although it appeared that these people attained Buddhahood through the Juryo Chapter of the Lotus Sutra, in fact they actually returned back to the sowing of the seed of Buddhahood in their lives in Kuon ganjo, awakened to the true seed, Nam-Myoho-Renge-Kyo, and in that way fulfilled their ultimate purpose of attaining Buddhahood. The explanation of this "true seed"

falls within the domain of the doctrine hidden in the depths of the Juryo Chapter.

3. The Juryo Chapter of the Inner Realization of the Original Buddha

The person who explains this doctrine hidden in the depths of the Juryo Chapter is Nichiren Daishonin, himself, the Original Buddha of

the Buddhism of sowing. The Buddhism that Nichiren Daishonin revealed is Nam-Myoho-Renge-Kyo, the Entity of the Law of the Buddhism of sowing of Kuon ganjo.

Thus within the Juryo Chapter there are two levels of doctrine: first, the doctrine revealed in the surface meaning of the words, which were preached for the people in Shakyamuni Buddha's lifetime to harvest the seed of Buddhahood planted in their lives in the remote past; and second, the doctrine hidden in the depths of the words, where the Entity of the Law of the Buddhism of sowing is hidden.

The Daishonin states:

The teaching of the Juryo chapter bears special significance for me, Nichiren. The great scholars of Buddhism such as T'ien-t'ai and Dengyo understood it in a general way but did not reveal it in words, and the same was true of Nagarjuna and Vasubandhu. ("Letter to Gijo-bo," M.W., Vol. 2, p. 235; Shinpen, p. 669)

As this indicates, as explained with the Daishonin's own life, the Juryo Chapter can be called the "Juryo Chapter of my Inner Realization."

Furthermore, in " The Opening of the Eyes" the Daishonin states: *The doctrine of ichinen sanzen is found in only one place, hidden in the depths of the Juryo chapter of the essential teaching of the Lotus Sutra. (M.W., Vol. 2, p. 80; Shinpen, p. 526)*

This doctrine of ichinen sanzen hidden in the depths of the Juryo Chapter is the Nam-Myoho-Renge-Kyo of the Buddhism of sowing possessed by Nichiren Daishonin. It is most vital that we deeply believe and understand this.

4. The Appearance of the Bodhisattvas of the Earth

From here on, I would like to talk about the story told in the Juryo Chapter and the meaning of its contents.

In consideration of the future, long after the Buddha's passing, Shakyamuni encourages his many disciples to propagate the Lotus Sutra. His disciples know how difficult propagating the Lotus Sutra will be after the Buddha's passing, but they pledge to do so without hesitating to give their lives.

However, the Buddha does not make use of these promises from his disciples. This is because he knows that these disciples are still shallow in practice and will be utterly unable to bear that responsibility. The Buddha then turns to his disciples and teaches them the following.

In this saha world I have followers as numerous as the sands of sixty thousand Ganges rivers. These bodhisattvas are the people who will be able to bear full responsibility for propagation after my passing. At that point, the earth trembles and an innumerable number of millions and billions of bodhisattvas emerge all at once. These many bodhisattvas are all golden in color, with the thirty-two features of a Buddha. Enveloped in immense shining light, they present a mysterious and noble appearance. Among them are four leaders. The first is Jogyo (Superior Practice), the second is Muhengyo (Infinite Practice), the third is Jyogyo (Pure Practice), and the fourth is Anryugyo (Firmly Established Practice). These four are called the "four great bodhisattvas."

The disciples of Shakyamuni are left speechless by this. First, they do not know even a single one of these innumerable bodhisattvas. Not only that, the bodhisattvas are so splendid in appearance that one would think any one of them to be the master of Shakyamuni, not the other way around. How strange for Shakyamuni to say that these bodhisattvas are all his disciples. It seems impossible for that to be true.

It is only natural for the disciples to wonder about this, because they only know of the "Buddha" as the Shakyamuni who had left his family at nineteen and attained enlightenment at thirty. Where and when had Shakyamuni Buddha taught and converted such an innumerable number of bodhisattvas?

This causes grave doubts among Shakyamuni's disciples, from Maitreya on down. In the course of the Buddha's teaching, when his disciples come to have this kind of doubt it is given the special name, "swaying attachments to inferior teachings and giving rise to

doubt."3 This occurrence of "swaying attachments and giving rise to doubt" is the causal relation for Shakyamuni Buddha to reveal his original identity.

Maitreya Bodhisattva, as the representative of all seated at the great assembly, entreats Shakyamuni Buddha to resolve this doubt. He also

requests that this doubt be eliminated for the sake of people in the future, because if people in the future have doubts about the Lotus Sutra and are unable to believe in it, many people may fall into hell.

5. The Preaching of the Law in the Juryo Chapter

The Buddha then views the many bodhisattvas and the entire great assembly and tells them:

You must believe and understand the true words of the Thus Come One. (Kaiketsu, p. 495)

He tells them these same words a total of three times (this is called the three exhortations). The great assembly, led by Maitreya, then entreats Shakyamuni:

World Honored One, our only wish is that you teach us. Truly, we will

believe and accept the Buddha's words. (Kaiketsu, p. 495)

They then repeat this request three more times (this is called the four entreaties). Shakyamuni, seeing that the hearts of those in the great assembly cannot not be stopped from entreating the Buddha to teach, sets forth his sermon on the Law using the mysterious, transcendental powers of the Buddha. He says:

In all worlds, gods, people, and ashuras say that the present Shakyamuni Buddha departed from the palace of the Shakyas and, not far from the city of Gaya, seated himself at a place for practicing the Way and attained anuttara-samyak-sambodhi (supreme enlightenment). (Kaiketsu, p. 496)

The Buddha first sets forth the understanding of the Buddha's enlightenment held by the bodhisattvas and others in the great assembly. Then, as if to negate these words, he reveals that the Buddha has been "always present since the past." (I previously quoted a passage from "The Opening of the Eyes" in which this is described.) Here is the key passage of the Juryo Chapter:

However, good sons, the time is limitless and boundless < a hundred, thousand, ten thousand, hundred thousand, innumerable kalpas < since I in fact attained Buddhahood. (Kaiketsu, p. 496)

Also, later in the Juryo Chapter this passage appears:

In this way, since I attained Buddhahood an unimaginably long

period has passed. My life span is immeasurable myriad kalpas. I am always here, never perishing. (Kaiketsu, p. 500)

Now, one may wonder, why does this Buddha who is "always here, never perishing" preach that he "will perish" with regard to things such as propagation of the Law "after I perish"? This is an expedient used by the Buddha to teach and convert living beings. Were the Buddha to dwell in the world for a long time, people of shallow virtue would not cultivate "roots of goodness." They would be short-sighted and neglect the way of Buddhist practice and they would lose their spirit to revere and make offerings to the Buddha. If people think that they will be able to meet the Buddha at any time, they will behave in a short-sighted, self-centered fashion.

Knowing this tendency of the human heart, the Buddha preaches that

it is extremely difficult to encounter the appearance of the Buddha in the world. This makes people think that it is almost impossible to meet the Buddha. Because this brings forth a yearning for and thirst to see the Buddha, they will then strive to cultivate roots of goodness and accumulate merit. For this reason, even though in fact the Buddha never perishes, he nevertheless preaches of his perishing. Shakyamuni then faces the great assembly and preaches as follows, using a parable:

To use a parable, suppose there were an excellent physician.⁴ This excellent physician has superior, penetrating wisdom and can treat all kinds of illnesses using every type of medicine. This excellent physician has many children, as many as ten, twenty, or one hundred.⁵ At a certain time this excellent physician has some business to attend to that takes him to another country. However, his children stay at home and later take a different kind of bad medicine. This poison circulates throughout their bodies and they suffer terribly. It is at exactly this time that the father of the children returns from his journey.

All the children who have drunk the poison, both those who have already lost their true minds and those who have not, see their father returning from afar and are extremely joyful. They kneel down respectfully and say, "We are so glad you have returned safely. Because we are foolish, we have mistakenly drunk poison. Please, quickly treat us and return us to health."

The father sees the suffering of the children and prepares a good medicine that is excellent in color, fragrance, and flavor. In order to make the children take it, he says, "This good medicine possesses color, fragrance, and flavor, so please drink it. If you do, these

sufferings will be gone, and other sufferings will also disappear."

The children who have not yet lost their true minds see this good medicine and take it immediately. Their sufferings are cured instantly. However, the ones who have lost their true minds do not try to drink the good medicine, even though they begged their father to treat them. Why is this? It is because the poison has already deeply penetrated into their bodies and they have lost their true minds. Therefore, even though the medicine possesses color, fragrance, and flavor, they do not think it will be good for them.

The father feels pity for the children. "They have obviously been affected by the poison and their minds have become deranged. This is why, even though they begged to be treated when they saw me, they will not drink the medicine I gave them."

So the father conceives of an expedient method to make the children drink the good medicine. He says, "Remember this, my children. I am advanced in years, becoming feeble, and the time for my death has come. I now leave this good medicine here for you. Please take and drink it. Do not worry that your illness will not be cured < you will definitely get better."

Leaving behind these words, the father travels to a distant country. He sends a messenger to his children who reports, "Your father has died."

Hearing this, the children think their father has abandoned them and has died in a distant land. Their hearts are filled with sorrow and pain. "If our father were in the world, he would pity us and save us. But now our father has died in a far-off land and is no longer in the world, we are lonely and have no protection, no one to turn to." The children fall deep into anguish. They then notice the excellence of the color, fragrance, and flavor of the good medicine left by their father when he was alive, and take it of their own accord. All of their illnesses are thereby cured.

In the distant country, their father hears that the illnesses of his children have been cured. He returns to them and shows himself to them all once again.

The Buddha turns to the great assembly after teaching this parable and says, "What do you think? Can any of you say that this excellent physician was guilty of the offense of falsehood?" Those in the great assembly hear him and reply, "No, we could never say that he was guilty of falsehood." Shakyamuni Buddha then explains, "The Buddha

is like this excellent physician. As the father of all, he uses good, skillful expedients to save all people from the pain of the hell of

incessant suffering."

The Buddha then repeats the meaning of this in verse. (Kaiketsu, p. 502 - 505 {paraphrase})

6. The Abundant Benefits Gained by the People of Shakyamuni Buddha's Lifetime

Everyone in the great assembly who heard the Juryo Chapter, from Maitreya on down, experienced great joy. The next chapter, the Funbetsu Kudoku Chapter, begins:

At that time, when the great assembly heard the Buddha teach of the great length of the many kalpas of his life span, an immeasurable, boundless myriad of living beings gained great, abundant benefits. (Kaiketsu, p. 511)

Upon hearing the Buddha preach the Juryo Chapter, innumerable people advanced along the path to enlightenment and gained great benefit.

Conclusion

We, the priests and lay believers of Nichiren Shoshu, perform Gongyo

every morning and evening. In Mappo, practice for oneself means to do Gongyo, and we chant the Daimoku, Nam-Myoho-Renge-Kyo. As our practice of teaching others, we encourage people to chant this valuable, priceless Daimoku. In this way, we seek benefit for ourselves and others.

This chanting of the Daimoku of Nam-Myoho-Renge-Kyo is the "primary practice" for the age of Mappo. The recitation of the Hoben

and Juryo Chapters of the Lotus Sutra is the "supplementary practice," in the sense that it assists this main practice. As an analogy, would people be able to enjoy their meals if there were no flavorings for food, such as salt? It is the food itself that is important and central to one's diet, but the food would not be good to eat without the flavoring of salt. Accordingly, in Buddhist practice as well, there is both the core practice ("primary practice") and the supplementary practice of reciting the Hoben and Juryo Chapters, which reveal the truth of the main practice.

However, although we call this the "Juryo Chapter," we do not recite it as the Juryo Chapter of Shakyamuni Buddha. We recite it from the

viewpoint of the teaching of the Buddhism of sowing hidden in its depths. Furthermore, the significance of our recitation has two

aspects. The first is that we recite the Juryo Chapter "for the sake of refutation." The second is that we recite the Juryo Chapter "for the sake of utilization." Once the doctrine of the Buddhism of sowing hidden in its depths is revealed, the Juryo Chapter becomes the "Juryo Chapter of the school of the Buddhism of sowing." However, if viewed from the standpoint of the Nam-Myoho-Renge-Kyo of the Entity of the Law, this is still the standpoint of a theoretical teaching. Therefore, this theoretical teaching must be refuted. This is called the recitation of "refutation." Next, as for utilization, the meaning of the "true seed" is hidden within the Juryo Chapter, and this is what is utilized. This we call the recitation of "utilization." Today I have spoken about many difficult things in a short period of time. Considering the profundity of Buddhism, however, I have been able to say very little. Buddhism, which is so difficult to understand, can be correctly believed and understood only through faith, and it is this that gives rise to benefit. I pray for you continued diligence in practice.

Thank you for listening.

Footnotes:

1. Doctrines: Hosso (literally Dharma-aspect); Principles: Hori (literally, Dharma principle).
2. This is based on the beginning passage of "A Conversation Between a Sage and an Unenlightened Man." For reference, see Major Writings of Nichiren Daishonin(M.W.), Vol. 5.
3. Doshushogi in Japanese.
4. The excellent physician corresponds to the Buddha.
5. The children correspond to living beings.

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