

NOTE: This is not intended as a prepared lecture. This only serves as a supporting reference for lecturers.

Learning From the Writings of Nichiren Daishonin: The Teachings for Victory  
**[71] “On Establishing the Correct Teaching for the Peace of the Land”**  
**Engaging in Dialogues of Hope to Bring Happiness and Peace to All People**

## HELPFUL RESOURCES

### —For This Lecture—

July 2015 *Living Buddhism*

Feature “For the Peace of the Land: A Religion for the People,” pp. 10–17

*The World of Nichiren Daishonin’s Writings*, vol. 1, pp. 61–111

### —General Reference—

go to [www.nichirenlibrary.org](http://www.nichirenlibrary.org) to access:

- *The Writings of Nichiren Daishonin*, vols. 1 & 2
- *The Soka Gakkai Dictionary of Buddhism*
- *The Lotus Sutra and Its Opening and Closing Sutras*
- *The Record of the Orally Transmitted Teachings*

## BASIC POINTERS FOR PREPARING A LECTURE ON THE WRITINGS

- Read the writing several times through.
- Read the lecture on the writing several times through.
- Create a concise explanation of the background:
  - when the letter was written, conditions of society and Nichiren’s life at the time, the intent in composing the writing, etc.
- Make note of the title of the lecture—often the key message is conveyed in the title.
- Make note of the opening section(s) of the lecture—the key points are often included in the opening.
- Are there terms or concepts that need explanation?
- What are some key portions of the Goshō passage to emphasize?
- How do these key portions and correlating points connect to our lives today?
- What points do you want members to go home with?

## BACKGROUND HIGHLIGHTS

For more on the background, see WND-1, p. 26; July 2015 *Living Buddhism*, pp. 10–17

**Written:** July 16, 1260

**Recipient:** Hojo Tokiyori, the retired regent and still the most influential member of the ruling Hojo clan

**Conditions in Japan:** Following Nichiren Daishonin’s establishment of his teaching of Nam-myōhō-renge-kyō on April 28, 1253, he began propagation in Kamakura. From 1256 to 1259 natural disasters and epidemics—torrential rains that caused floods and landslides, epidemics that took many lives, violent earthquakes, a disastrous drought and crop-destroying storms—brought about famine and intense suffering.

Nichiren, understanding that the cause of all this suffering and destruction was slander of the Lotus Sutra, or the Mystic Law, wrote the treatise to warn of the negative influence of following incorrect teachings that commit or cause such slander.

**Format:** Dialogue between a host (Nichiren) and a visitor (thought to be Hojo Tokiyori)—Based on this dialogue format, Nichiren lays out a model for conducting dialogue to nurture understanding and peace, and open people’s hearts to the correct Buddhist practice.

## OPENING POINTS

See January 2016 *Living Buddhism*, p. 32, first 3 paragraphs

- The Soka Gakkai pursues social change for the sake of people’s happiness and world peace.
- We are striving to establish a religion that exists to serve human beings.

See LB, p. 33

- Purpose of the lecture—to learn Nichiren’s spirit to help all people overcome suffering and become happy; reaffirming the philosophy of Soka humanism.

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**KEY PASSAGE #1**

**If you care anything about your personal security, you should first of all pray for order and tranquillity throughout the four quarters of the land, should you not? (WND-1, 24)**

See LB, pp. 34–36

- Seeking personal security requires transcending our lesser selves and working to establish peace in our society.
- We must build a society guided first and foremost by the principle of respect for the dignity of life. Based on this standard, any other system of thought that teaches the dignity of life deserves our respect.

**KEY PASSAGE #2**

**Therefore, you must quickly reform the tenets that you hold in your heart and embrace the one true vehicle, the single good doctrine. (WND-1, 25)**

See LB, p. 39

- People can free themselves from the chains of misfortune, and bring peace and security to society through transforming the “tenets that we hold in our heart,” enacting a fundamental revolution of our innermost state of mind.
- Establishment of “the correct teaching for the peace of the land” begins with and can only be achieved through the human revolution of a single person—of each individual.
- This transformation must be based on the “single good doctrine” of the Lotus Sutra.

See LB, pp. 39–40

- Reviewing the meaning of the phrases: “establishing the correct teaching” and “peace of the land”
- What is the connection between “establishing the correct teaching for the pace of the land” and the idea of value-creation?

**KEY PASSAGE #3**

**But it is not enough that I alone should accept and have faith in your words—we must see to it that others as well are warned of their errors. (WND-1, 26)**

See LB, pp. 42–43

- Through the question-and-answer dialogue format of the treatise, the guest and host, together, seek and agree on a way to put an end to the suffering of the people.
- The guest is won over by the host’s respectful treatment and measured arguments.
- People’s evaluation of things tends to be influenced by the views and opinions of those around them, rather than guided by their own insight and beliefs. People must wisely learn to not be deceived.
- Transforming an opponent into an ally is the essence of our dialogues and our efforts to share Nichiren Buddhism.
- In conclusion, it is the guest who declares he will establish the correct teaching for the peace of the land, signifying the principle of kosen-rufu—a steady stream of successors rising to action to realize this idea.

See LB, p. 43

- Through our discussions, we activate the Buddha nature in the person we are talking with.
- President Ikeda offers four points on the purpose of “our dialogues” as SGI members.