ON THE GOHONZON

When you chant to the Gohonzon, the door to your microcosm is opened to the entire universe, the macrocosm, and you experience a great, boundless joy, as if you were looking out over the entire cosmos. You feel great satisfaction and rejoicing, a great wisdom—as if you held the entire universe in your palm. The microcosm enfolded by the macrocosm reaches out to enfold the macrocosm in its own embrace. (*My Dear Friends*, p. 48)

Just as you look into a mirror when you make up your face, to beautify the face of the soul, you need a mirror that reflects the depths of your life. This mirror is none other than the Gohonzon of "observing one's mind," or more precisely, observing one's life. (*My Dear Friends*, p. 97)

Second Soka Gakkai President Josei Toda likened the Gohonzon to a happiness-manufacturing machine, but only when we have correct faith can we benefit from the infinite powers of the Law and the Buddha. And the SGI teaches this correct faith. (*My Dear Friends*, p. 280)

Nichiren Daishonin taught that embracing the Gohonzon is itself enlightenment. Thus, by believing in and embracing the Gohonzon, which embodies the state of Buddhahood and the "mutual possession of the Ten Worlds," one can observe and manifest the world of Buddhahood existing in his or her life. (*My Dear Friends*, p. 34)

In Nichiren Daishonin's Buddhism, to "observe one's own mind" means faith in the Gohonzon. Therefore, a mind-observing wealthy person is a wealthy person of faith. Such a wealthy person is one who perceives and believes that his or her life is itself the supreme treasure house and who opens this treasure house. (*My Dear Friends in America*, p. 34)

The Gohonzon is the concrete manifestation of the very existence of Nichiren Daishonin, who taught kosen-rufu. Because of that, if you only do gongyo and chant daimoku and don't take any other action for the sake of kosen-rufu or improving your own life, the Gohonzon will not have its true, full effect. (*My Dear Friends*, p. 41)