

Welcome to:

The Opening of the Eyes

SGI President Ikeda's Lecture Series

“Opening the Eyes”

A Call to Open Our Eyes to Nichiren, to
Open Our Eyes to the People

President Toda's Eternal Guideline for Reading the Gosho

“When reading the Daishonin’s writings, even more than trying to understand the meaning of his words, I seek to come into contact with the Buddha’s immense compassion, his towering conviction, his ardent spirit to protect and save the people, and his single-minded and solemn commitment to kosen-rufu.

Whenever I read the Gosho, his brilliant spirit, like the midsummer sun at noon, floods my heart. My chest feels as if it is filled with a giant ball of molten steel. Sometimes I feel like a scalding hot spring is gushing forth inside me, or as if a great, earthshaking waterfall is crashing over me.”

Reading the Gosho Means

1. Coming into contact with the Daishonin’s immense compassion and his philosophy for liberating all people from fundamental suffering.
2. Comparable to being irradiated by the Nichiren Daishonin’s spirit for kosen-rufu.

Purpose of lecture series

- Toward realizing a century of life and century of humanity, it is important to discuss the essence of Nichiren Buddhism and the steadfast commitment of the SGI, an organization that has inherited the true spirit of the Daishonin.
- Leave behind for the future a solid spiritual foundation for the SGI.

“Opening the eyes” means exactly
that:

“To open the eyes.”

It can also be read as the
Daishonin’s call:

“Open your eyes!”

Exiled in snowbound Sado Island Nichiren Daishonin proclaimed:

“This I will state. Let the gods forsake me. Let all persecutions assail me. Still I will give my life for the sake of the Law... Whatever obstacles I might encounter, so long as persons of wisdom do not prove my teachings to be false, I will never yield! All other troubles are no more to me than dust before the wind.

I will be the pillar of Japan. I will be the eyes of Japan. I will be the great ship of Japan. This is my vow, and I will never forsake it!”

President Toda remarked on Daishonin’s spiritual state on Sado:

Buddhahood is a state of absolute happiness. A state of being that at each moment is like a translucent ocean or a cloudless sky, utterly invincible and fearless—this is how I perceive the Daishonin’s state of life during his exile on Sado.

When the Daishonin says, “Sacrificing your life for the Lotus Sutra is like exchanging rocks for gold or dung for rice.” and “For what I have done, I have been condemned to exile, but it is a small suffering to undergo in this present life and not one worth lamenting. In future lives I will enjoy immense happiness, a thought that gives me great joy,” I keenly feel that this portrays the state of life of the Buddha of the Latter Day.

Four Major Doubts From Believers

1. Some people criticize me, saying “Nichiren does not understand the capacities of the people of the time but goes around preaching in a harsh manner- that’s why he meets with difficulties.”
2. Other people say, “The *shakubuku* practices described in the *Kanji* chapter are for bodhisattvas who are far advanced in practice, [not for someone like Nichiren. He ought to follow the *shoju* methods of] the *Anrakugyo* chapter, yet fails to do so.”
3. Others say, “I, too, know the Lotus Sutra is supreme, but I say nothing about it.”
4. Still others complain that I give all my attention to doctrinal teachings [and say nothing about the observation of the mind].

Believers’ Doubt- Protection from Buddhist Gods

Opening of the Eyes was written:

1. According to the condition of the followers, he attempted to clear the doubts his followers.
2. By answering the followers’ doubts, he revealed his true entity as the Buddha in the Latter Day.

“Wonder of Nichiren”-

Casting off his transient status and revealing his true identity

The “transient” to be cast off is weakness; it is cowardice. The Daishonin, by manifesting his “true identity” of courage, demonstrated for all people the principle of “casting off the transient and revealing the true.” It is by standing up to all hardships with determination, by making the Daishonin’s courageous spirit our own, that we can actualize this principle.

In other words...

When we maintain courageous faith, unafraid of any obstacles, then, no matter what happens, we, too, can defeat the darkness of ignorance and establish a self that manifests our enlightened Dharma nature. This is how we cast off our own transient aspect and reveal our true selves which is essential to our attainment of Buddhahood in this lifetime.

Awakening to a new global awareness

Transforming the darkness that besets humankind literally means transforming the destiny of humankind. The 21st century may be said to represent the crossroads at which all humankind must cast off the transient and reveal the true. If the world's destiny cannot be changed, then this century will turn out to be even darker than the last.

In that scenario, humankind will have no future. The present age of hardships and ordeals represents a golden opportunity for all people to awaken a new global awareness...the Daishonin's teaching is a necessary and indispensable religion for humankind in the 21st century.

“Opening our eyes to Nichiren Daishonin”



“Opening our eyes to the votary of the Lotus Sutra”



“Opening our eyes to the Lotus Sutra”

Opening our eyes to the spirit of 'Not begrudging one's life'

The three powerful enemies will persecute the practitioners of the correct teaching, but these things are not in the least frightening to the “soul” of Nichiren. In this way, the Daishonin shows us a glimpse of the vast and fearless state of life of the Buddha of limitless joy enlightened form time without beginning.

The teacher of the Latter Day

“Let us seek him out and make him our teacher,” the Daishonin says. His conclusion is that the votary of the Lotus Sutra who struggles dauntlessly against the three powerful enemies is the correct teacher who will lead the people of the Latter Day to enlightenment. Only someone able to battle all obstacles and devilish forces can be regarded as the “teacher of the Latter Day of the Law.”

Two Points on battling fundamental darkness

1. Fivefold comparison
(Appears in 5th installment)
2. The importance of making and maintaining a “vow.”
(Appears in 6th installment)

Opening our eyes to Nichiren’s perseverance and compassion

- The Daishonin, while enduring one intense persecution after another, revealed the world of Buddhahood in his own life as an ordinary human being.
- The driving force that enabled him to carry through with and complete this struggle was his vow and, on a even deeper level, his boundless compassion for all living beings.
- The Daishonin himself indicated that compassion lies at the very heart of shakubuku, the struggle to propagate the correct teaching in order to liberate people from fundamental suffering.

Significance of “opening the eyes”

In this treatise, in addition to its call to “Open your eyes to Nichiren,” lies in its fervent exhortations:

- “Open your eyes to the human beings,”
and
- “Open your eyes to the people.”