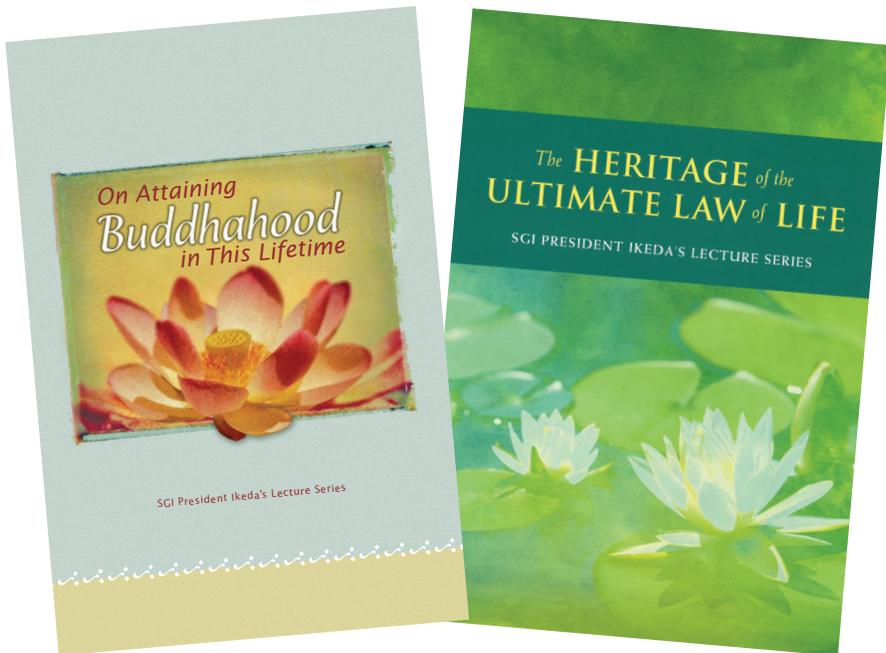


IKEDA WISDOM ACADEMY



SGI-USA
YOUTH
DIVISION

protecting the mentor & the teachings



WORKBOOK

The Ikeda Wisdom Academy is an SGI-USA youth division movement to engage youth leaders in advanced study focusing on *On Attaining Buddhahood in This Lifetime: SGI President Ikeda's Lecture Series* and *The Heritage of the Ultimate Law of Life: SGI President Ikeda's Lecture Series*.

This year, the Ikeda Wisdom Academy section of the August 2020–December 2020 issues of *Living Buddhism* will include work-

book questions to be used as a study guide for the exam, which will be held in early 2021. The exam will be open to district through national youth leaders.

The pages of the lecture series pertaining to each workbook question are indicated in parentheses. Please write in the answers from Ikeda Sensei's two lectures. The workbook will begin with "On Attaining Buddhahood in This Lifetime."

ON ATTAINING BUDDHAHOOD IN THIS LIFETIME: CHAPTER 1

1. (p. 3) In Nichiren Buddhism, chanting Nam-myoho-renge-kyo has two aspects: the chanting of Nam-myoho-renge-kyo in terms of faith and chanting in terms of practice.

A) Chanting in terms of faith refers to the: _____

This essentially consists of the: _____

B) Chanting in terms of practice, meanwhile, refers to: _____

It means: _____

2. (pp. 7–8) Ikeda Sensei touches on the significance of Nichiren Daishonin's teaching of attaining Buddhahood in this lifetime from three perspectives.

A) What is the religious or philosophical significance of the principle of attaining Buddhahood in this lifetime?

B) What is the individual significance? _____

C) What is the collective or universal significance? _____

CHAPTER 2

3. (p. 12) Please complete the following passage from “On Attaining Buddhahood in This Lifetime”:

“If you wish to free yourself from the sufferings of birth and death you have _____

_____ you must perceive the _____

_____. This truth is _____.

_____ will therefore enable you to grasp the mystic truth innate in all life.” (*The Writings of Nichiren Daishonin*, vol. 1, p. 3)

4. (pp. 14–15) The following questions refer to the passage from Nichiren’s writings covered in question 3.

A) Living beings in the nine worlds, repeatedly undergoing birth and death, also follow the rhythm of birth and death of emerging from and submerging back into the great eternal life that is Myoho-enge-kyo. They are embraced by Myoho-enge-kyo, and at the same time: _____.

B) This is why Myoho-enge-kyo is the name of the “_____ that is originally inherent in all living beings.”

C) It was _____ who first declared that Myoho-enge-kyo is to be chanted and spread in the Latter Day of the Law.

5. (p. 15) Please complete the following passage from “On Attaining Buddhahood in This Lifetime”:

“The Lotus Sutra is the _____ of sutras, true and correct in both word and principle. Its words are the ultimate reality, and this reality is the Mystic Law (*myoho*). It is called the Mystic Law because it reveals the principle of the mutually inclusive relationship of a single moment of life and all phenomena. That is why this sutra is _____.” (WND-I, 3)

6. (p. 17)

A) Nichiren established the means by which all people can: _____

B) Moreover, this truth is the enlightened wisdom of all Buddhas and is revealed in the Lotus Sutra, which is the highest teaching of Buddhism. By basing ourselves on that truth, we can: _____.

C) Nichiren Buddhism made this realm of truth accessible to anyone, anywhere, anytime no matter their background. It would be no exaggeration to say that the practice of chanting Nam-myoho-renge-kyo in Nichiren Buddhism gave rise to: _____.

D) This practice of chanting is indeed the supreme Buddhist practice, making it possible for us to: _____.

CHAPTER 3

7. (p. 20) Please complete the following passage from “On Attaining Buddhahood in This Lifetime”:

“Even though you chant and believe in Myoho-renge-kyo, if you _____, you are embracing not the Mystic Law but an inferior teaching. “Inferior teaching” means those [Buddhist teachings] 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 _____. Attaining Buddhahood in this lifetime is then impossible. Therefore, when you chant *myoho* and recite *rengé*, you must _____.” (WND-1, 3)

8. (pp. 22) Religion is generally held to be a universal endeavor to connect the human being to the infinite, absolute and sacred.

A) While in a sense this may be true, it seems that many religions postulate from the outset a: _____ and thus seek to bridge that gap.

B) This perceived separation between the nine worlds and the world of Buddhahood is demolished by the Lotus Sutra’s doctrine of _____ in other words, the teaching that “the nine worlds have the potential for Buddhahood and that Buddhahood retains the nine worlds” (“The Selection of the Time,” WND-1, 539).

9. (pp. 23–24) Not only is Myoho-renge-kyo our own Buddha nature, but it is also the Buddha nature of all heavenly deities, voice-hearers, bodhisattvas and so on. Moreover, this Buddha nature is identical to the Mystic Law to which the Buddhas of the three existences—past, present and future—are enlightened.

A) The power of such strong, determined chanting calls forth: _____.

B) Not only does the Buddha nature of Brahma and Shakra and of the Buddhas and bodhisattvas throughout the universe manifest, but those chanting Nam-myoho-renge-kyo can also:

C) In other words, it is: _____
_____.

10. (pp. 25–26) During Ikeda Sensei’s second lecture at Harvard University in September 1993, he proposed three areas where Mahayana Buddhism could contribute to modern civilization. In his second point, Sensei stressed the important significance of the approach of Nichiren Buddhism, which teaches neither an exclusive reliance on the “power of self” nor on the “power of other.”

A) Only by communing and fusing with the power of other—which is eternal and transcends our limited, finite selves—can we wholly activate the power of self. At the same time, however, this eternal, all-encompassing power of other actually: _____.

B) What this means, is that by: _____
_____.

C) What enables us to do this? _____

CHAPTER 4

11. (p. 28) Please complete the following passage from “On Attaining Buddhahood in This Lifetime”:
“You must never think that any of the eighty thousand sacred teachings of Shakyamuni Buddha’s lifetime or any of the Buddhas and bodhisattvas of the ten directions and three existences are outside yourself. Your practice of the Buddhist teachings will not relieve you of the sufferings of birth and death in the least unless you perceive the true nature of your life. If you seek enlightenment outside yourself, then your performing even ten thousand practices and ten thousand good deeds will be in vain. It is like the case of a poor man who spends night and day counting his neighbor’s wealth but gains not even half a coin. That is why the T’ien-t’ai school’s commentary states, ‘Unless one perceives the nature of one’s life, one cannot eradicate one’s grave offenses.’ This passage implies that, _____
_____.” (WND-I, 3–4)

12. (pp. 30–31) The essence of our practice is to perceive the true nature of our lives. To do this we must wage an inner struggle. If we allow ourselves to be defeated by the three obstacles and four devils, we cannot bring forth our enlightenment.

A) In other words, what is the single most important determinant in whether we attain Buddhahood?

B) By engaging in this struggle, we can reveal the Buddha wisdom within our lives and thereby confront and overcome our ignorance. What happens if we fail to undertake this struggle? _____

_____.

13. (pp. 31–32) Practicing Nichiren Buddhism means not being swayed this way and that; it means constructing a self that is solid and resolute like towering Mount Fuji. But if we neglect this task and focus our energies somewhere else, before we’re even aware of it, we can end up veering onto the path of externally seeking the Law.

A) For example, if we chant to the Gohonzon but always blame other people or our environment for our circumstances: _____
_____.

B) It is also important that we don’t fall into the trap of practicing “dependent faith,” where we: _____
_____.

C) In addition, it is important that we try to rid our lives of: _____
_____.

D) Let’s also strictly guard against: _____.

CHAPTER 5

14. (p. 37) Please complete the following passage from “On Attaining Buddhahood in This Lifetime”:
“It [the Vimalakirti Sutra] also states that, 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 _____
_____. The difference lies solely in _____.
_____. It is the same with a Buddha and an ordinary being. When deluded, _____
_____.

This is similar to a tarnished mirror that will shine like a jewel when polished. A mind now clouded by the illusions of the innate darkness of life is like a tarnished mirror, but when polished, it is sure to become like a clear mirror, reflecting the essential nature of phenomena [i.e., the Dharma nature] and the true aspect of reality.

How should you polish it? Only by _____.
(WND-I, 4)

15. (p. 41) In chanting Nam-myoho-renge-kyo, the first important thing is having the challenging spirit to act with courage.

A) This could be described as: _____

B) It also means directly taking on: _____

16. (p. 43) Nam-myoho-renge-kyo is a diligent practice.

A) Arousing deep faith and steadfastly continuing to chant Nam-myoho-renge-kyo truly requires: _____

B) What will lead us to attain Buddhahood in this lifetime?

C) Through such efforts: _____

_____ wells forth in the form of: _____

CHAPTER 6

17. (p. 48) Nichiren describes this unfathomable nature of the mind as the “mystic entity of the Middle Way that is the ultimate reality” (WND-1, 4).

A) The Middle Way does not simply mean the middle course between two extremes; it refers to: _____

B) In “On Attaining Buddhahood in This Lifetime,” Nichiren says that the ultimate truth, which: _____

is the Middle Way, and because this is the pinnacle of truth, he calls it the “_____.”

18. (p. 50)

A) Becoming the master of one’s mind means: _____

B) We must not be mastered by: _____

C) To master our minds, we must: _____

D) In that sense, the true master of the mind is: _____

19. (p. 51)

A) A teacher or mentor in Buddhism is: _____

B) The disciples in turn: _____

C) Looking to the mentor as a model, they exert themselves in their Buddhist practice. In this way, they:

D) People who live based on the Law are those who: _____

CHAPTER 7

20. (pp. 57–58) Nichiren Daishonin writes:

“If you chant Myoho-renge-kyo with deep faith in this principle [that the entity of your life is in fact the entity of the Mystic Law], you are certain to attain Buddhahood in this lifetime. That is why the sutra states, ‘After I have passed into extinction, [one] should accept and uphold this sutra. Such a person assuredly and without doubt will attain the Buddha way’ [LSOC, 318]. Never doubt in the slightest.

Respectfully.

Maintain your faith and attain Buddhahood in this lifetime. Nam-myoho-renge-kyo, Nam-myoho-renge-kyo. Nichiren” (WND-I, 4)

A) The actual practice of daimoku of the Bodhisattvas of the Earth in the Latter Day of the Law means:

B) The Nam-myoho-renge-kyo chanted by the Bodhisattvas of the Earth is characterized by: _____

C) Its essence, in short, is: _____

21. (p. 60) Without a challenging or fighting spirit, we cannot attain Buddhahood. Through that sort of spirit, the causality of attaining Buddhahood becomes established as a solid, shining pillar of our lives. The term *fighting spirit* can also be expressed in various other ways, such as:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

22. (pp. 60–61) The daimoku [chanting Nam-myoho-renge-kyo] of Soka Gakkai members struggling for kosen-rufu is the same as the daimoku chanted by our first and second Soka Gakkai presidents, Mr. Makiguchi and Mr. Toda, to achieve the great desire of the happiness of all humankind.

A) If we forget this fighting daimoku of courageous lion kings: _____
 _____.

B) In that case: _____
 _____.

C) Not only will it not be: _____
 _____.

THE HERITAGE OF THE ULTIMATE LAW OF LIFE: CHAPTER 1

23. (p. 2) The wisdom or insight that enabled Shakyamuni to attain enlightenment represents the wisdom that conquers the delusion and suffering related to death. Based on this wisdom, the Buddha rejected the two most common views of death, which represented two extremes, and both of which he considered erroneous. Neither could fully enable people to transcend the fear and uncertainty of death.

A) One of these was the view of death as the _____
 _____ (_____), while the other was the view of death as the _____
 _____ (_____)

B) Both views consider the question of life and death only from the point of birth until one's demise, with life and death seen as opposites. As such, _____
 _____.

CHAPTER 2

24. (p. 11) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“I have just carefully read your letter. To reply, _____
_____. The _____
_____ were transferred from _____ and _____, the two
Buddhas inside the treasure tower, to _____, carrying on a
_____. (WND-I, 216)

25. (p. 15) When we take a look at this unbroken heritage from the infinite past on an even profounder and also more practical level, crucial characteristics of Bodhisattva Superior Practices and the Bodhisattvas of the Earth come clearly to the fore.

A) First ... the fact that Bodhisattva Superior Practices excels in _____
_____ means that _____.

B) Second, the fact that he excels in _____ means that
_____.

C) These two points are considered vital in terms of _____
_____.

26. (p. 17) In addition to excelling in the power of the heart to manifest the Mystic Law, another characteristic of the Bodhisattvas of the Earth is their excelling in the power of practice to spread the Mystic Law.

What is at the core of this power of practice? _____
_____.

B) In a world rife with evil, the darkness or ignorance shrouding people’s lives is deep and pervasive, and those who seek to spread the Mystic Law are sure to: _____.

C) The power to turn back and overcome the polluted current of such an age lies in: _____.

CHAPTER 3

27. (p. 23) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“No phenomena—either heaven or earth, yin or yang, the sun or the moon, the five planets, or any of the worlds

from hell to Buddhahood—are free from _____

Life and death are _____.” (WND-I, 216)

28. (p. 23) In “The Heritage of the Ultimate Law of Life,” Nichiren Daishonin draws the distinction that *myo* (mystic) represents death and *ho* (law), life.

A) Because *ho* indicates _____, it corresponds to _____.

B) *Myo*, on the other hand, indicating that which is _____, corresponds to _____.

C) But the main point of this statement is to show that: _____.

29. (p. 26) There are two levels to the principle of causality.

A) The first is that of: _____.

B) The second level goes beyond this former idea to reveal a still more fundamental principle of causality governing all life. Buddhism teaches that when we: _____.

C) This deeper level of causality taught in Buddhism differs from ordinary temporal cause and effect, or “general causality.” At work here is the principle of: _____ which teaches that: _____.

CHAPTER 4

30. (p. 33) Various causal phenomena occur in living beings, in their environments and also between living beings and their environments. Nichiren says that all these phenomena are simply part of the phases of life and death, which are inherent in the Mystic Law.

Nichiren teaches that when we _____, we can _____.

31. (p. 36)

A) While we may say that our life essence fuses or merges with the life of the universe, strictly speaking, it is _____; inherently, there is

_____. In a sense, _____

B) When life and death are viewed in terms of the Mystic Law, there is no need to fear death. Death for living beings in the world of Buddhahood means: _____

CHAPTER 5

32. (p. 43) Please complete the following passage from “The Heritage of the Ultimate Law of Life:”

“Shakyamuni Buddha who attained enlightenment countless kalpas ago, _____, and _____

_____ are in no way different or separate from one another. To chant Myoho-
renge-kyo with this realization is to inherit the ultimate Law of life and death. This is a matter of the utmost
importance for Nichiren’s disciples and lay supporters, and this is what it means to embrace the Lotus Sutra.”
(WND-I, 216)

33. (pp. 45–46)

A) Striving to fulfill _____ is a concrete realization
of our following the path of birth and death in the realm of Buddhahood. We must awaken to the fact that

_____. Forgetting _____

_____ is a fundamental cause of delusion.

B) The Lotus Sutra reveals that all people have the potential to attain Buddhahood. In other words, it is a
teaching that makes it possible for _____ by acting in accord with

34. (p. 46)

A) What belief is a manifestation of delusion arising from our innate ignorance to life’s ultimate truth?

B) Nichiren says we must chant Myoho-
renge-kyo with the realization that we are in no way different or
separate from the Buddha and the Law (see WND-I, 216). Realization does not simply mean an intellectual

appreciation but rather belief and understanding—that is, _____
_____.

CHAPTER 6

35. (p. 51) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“For one who _____
_____.

the sutra proclaims: “When the lives of these persons come to an end, they will be received into the hands of a thousand Buddhas, who will free them from all fear and keep them from falling into the evil paths of existence” [LSOC, 363]. How can we possibly hold back our tears at the inexpressible joy of knowing that not just one or two, not just one hundred or two hundred, but as many as a thousand Buddhas will come to greet us with open arms!” (WND-1, 216–17)

36. (p. 55)

A) When we speak of practicing faith with the spirit that now is the last moment of one’s life, certainly it isn’t meant as a glorification of death. It’s true meaning is that: _____
_____.

B) To discount the possibility of changing one’s karma in this lifetime is to: _____
_____.

37. (p. 56) Practicing with the spirit that now is one’s last moment and having a correct and steadfast mind at the moment of death are both crucial aspects of faith in battling obstacles and devilish functions.

A) Those who habitually avoid confronting the three obstacles and four devils in their daily lives will be utterly unable to: _____.

B) What is the essence of practicing with the spirit that now is one’s last moment?

C) For that reason, we must: _____.

D) One who has battled and completely triumphed over all devilish functions is: _____, one who has: _____

_____.

CHAPTER 7

38. (p. 62) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:
“My followers are now able to accept and uphold the Lotus Sutra because of the strong ties they formed with it in their past existences. They are certain to obtain the fruit of Buddhahood in the future. The heritage of the Lotus

Sutra flows within the lives of those who _____
_____. But those who _____

_____ [see LSOC, 110]. Because they cut themselves off from the potential to attain enlightenment, they do not share the heritage of the ultimate Law of life and death.” (WND-I, 217)

39. (p. 64) “If you want to understand the causes that existed in the past, look at the results as they are manifested in the present. And if you want to understand what results will be manifested in the future, look at the causes that exist in the present.” (WND-I, 279)

A) Nichiren Buddhism enables each of us: _____
_____.

B) The heart of Nichiren’s teaching is that: _____
_____.

CHAPTER 8

40. (pp. 71–72) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“All disciples and lay supporters of Nichiren should chant Nam-myoho-renge-kyo with _____
_____.

_____. This spiritual bond is the basis for the universal transmission of the ultimate Law of life and death. Herein lies _____

_____. When you are so united, _____
_____.

_____. But if any of Nichiren’s disciples _____, they would be like _____.” (WND-I, 217)

41. (p. 72) Let us first look at the term *differences* in the passage “transcending all differences among themselves.”

What Nichiren Daishonin specifically means here are feelings of antagonism, discrimination and selfishness that arise from: _____

_____. The heritage of the Buddha will: _____

42. (pp. 75–76) Under the section titled “The Meaning of ‘One in Mind’” Ikeda Sensei affirms the meaning of several points regarding the concept of “one in mind,” or unity of purpose, which is the key to victory.

A) First, “one in mind,” or unity of purpose, refers to: _____.

B) “One in mind” also means the spirit to: _____.

C) Next is the point that this oneness of mind, or unity of purpose, must be: _____.

D) Third, “one in mind” simply means: _____.

CHAPTER 9

43. (p. 81) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“It must be _____ that have destined you to

_____. Shakyamuni and Many Treasures

certainly realized this truth. The sutra’s statement, ‘_____

_____’ (LSOC, 178), cannot be false in any way.” (WND-I, 217)

44. (p. 82)

A) When considering Nichiren Daishonin’s wish to enable all people to share the heritage for attaining Buddhahood, the most crucial point is that the heritage of Buddhism is: _____.

B) This: _____ is so important that it simply cannot be emphasized too strongly.

C) When it is correctly understood, Buddhism can serve as a: _____;

when it is not, Buddhism can become: _____

45. (pp. 90–91) In the Buddhist teaching of the Lotus Sutra, the teacher Shakyamuni Buddha, based on his awakening to the Law, strove together with his disciples to enable them to achieve their highest potential as human beings. This Law was none other than the Mystic Law, which the Buddha’s disciples could not perceive on their own. Their awareness was clouded by fundamental darkness, and they had no conception of the Law. Therefore, even if they were given theoretical explanations of the Law or told to practice to overcome sufferings, the life state of Buddhahood could not be conveyed to them through such words alone.

A) Rather, it was through: _____

_____. This is how the Law was communicated to them.

B) And this is why the mentor–disciple relationship holds so much importance in Buddhism. The Law is:

Based on this Law, _____

CHAPTER 10

46. (p. 98) The true reason for the transmission of the heritage of the ultimate Law of life and death is to enable all people to attain Buddhahood.

A) If someone misses this key point, then however much they might read the Lotus Sutra: _____

B) Therefore, only when one has a: _____

—can one be said to have truly internalized the teachings of the Lotus Sutra.

47. (p. 106) No matter what karma others may be struggling with, one can only really lead them to enlightenment by awakening them to the fact that the power to break through that karma already exists within their lives. Only Bodhisattvas of the Earth possessing the essential or original Law are able to bring about this awakening.

A) In the Latter Day of the Law, there is: _____

B) People can only become aware of the infinite power existing within their own lives by: _____

48. (p. 107)

A) Bodhisattvas of the Earth are: _____

B) In fact, our global network of Bodhisattvas of the Earth is today: _____

C) All people are equal, and everyone is worthy of respect. When we: _____

CHAPTER 11

49. (p. 112) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“The Lotus Sutra says that _____ will appear now, in the Latter Day of the Law, to propagate this teaching, but has this happened? Whether or not Bodhisattva Superior Practices has appeared in this world, _____ has already made a start in propagating this teaching”(WND-1, 218).

A) Here, Nichiren is effectively affirming that: _____ who vowed to appear in the Latter Day of the Law.

B) Therefore, the heritage of the ultimate Law of life and death flows in the lives of those: _____ as he has.

50. (pp. 113–14) Let us look briefly at the meaning of true cause and true effect. In the “Life Span” chapter of the Lotus Sutra, Shakyamuni reveals that he has “in fact attained Buddhahood” in the remote past.

A) True cause refers to the: _____, while true effect refers to the: _____.

B) The Buddha and the teachings of true effect expound a supreme state of existence that, in a sense: _____ . Because this is beyond ordinary comprehension, the Buddha and the teachings of true effect ultimately have: _____.

C) In contrast, the designation of “true cause” refers to the Buddha and the teachings that reveal the: _____ . Since the: _____ , the teachings of true cause are those that expound the: _____

51. (p. 118) Nichiren is the: _____ who established the:

He proved the power of the Buddhist Law through: _____

CHAPTER 12

52. (p. 127) Please complete the following passage from “The Heritage of the Ultimate Law of Life”:

“Be resolved to summon forth the great power of faith, and chant Nam-myoho-renge-kyo with the prayer that your faith will be _____ . Never seek any other way to inherit the ultimate Law of life and death, and manifest it in your life. Only then will you realize that _____ , and that the sufferings of birth and death are nirvana. Even embracing the Lotus Sutra would be useless without _____ .” (WND-1, 218)

53. (p. 131)

A) The concepts “earthly desires are enlightenment” and “the sufferings of birth and death are nirvana” both describe: _____

B) “Earthly desires are enlightenment” means that: _____

C) “The sufferings of birth and death are nirvana” means that: _____

54. (p. 137) To be truly oneself means to continually polish and develop our lives just as we are, without trying to become someone we are not.

A) In other words, it means that the essence of achieving human revolution is: _____

B) That is, the principles of “earthly desires are enlightenment” and “the sufferings of birth and death are nirvana” are: _____
