INTRODUCTION

1. (pp. 4–5) In “The Actions of the Votary of the Lotus Sutra,” Nichiren Daishonin gives a detailed account of how he came to compose “The Opening of the Eyes.”

A) He wrote, “I wanted to record: __________________________________________________________
__________________________________________________________


B) “The essential message in this work is that: ________________________________________________
__________________________________________________________


2. (p. 5) While “The Opening of the Eyes” was addressed to all of Nichiren Daishonin’s followers, it was specifically sent to: ________________

CHAPTER 1

3. (pp. 21–22) Evident in Nichiren’s selfless dedication are the virtues of sovereign, teacher and parent of the Buddhism of sowing of the Latter Day for awakening all people of this evil age and enabling them to attain Buddhahood. Describe how he exemplified these three virtues.

A) Sovereign: __________________________________________________________________________
4. (p. 22) As the initiator and pioneer of kosen-rufu in the Latter Day, the Daishonin spread the great Law for the enlightenment of all people. And through that struggle, he naturally became endowed with the virtues of sovereign, teacher and parent.

From the standpoint of his disciples who follow in his footsteps, Nichiren’s pioneering struggle can be regarded as: ____________________________________________________________

5. (pp. 23–24) In “The True Aspect of All Phenomena,” Nichiren writes: “A common mortal is an entity of the three bodies, and a true Buddha . . . Though it is thought that Shakyamuni Buddha possesses the three virtues of sovereign, teacher, and parent for the sake of all of us living beings, that is not so. On the contrary, it is common mortals who endow him with the three virtues” (WND-1, 384).

A) Buddhas can be endowed with the three virtues only because: __________________________________________________________

B) This statement by the Daishonin indicates a dramatic move away from: __________________________________________________

CHAPTER 2

6. (pp. 26–27) When it comes to the mutual possession of the Ten Worlds in the actual practice of the three thousand realms teaching implicit in the “Life Span” chapter, it is specifically the principles “inclusion
of Buddhahood in the nine worlds” and “inclusion of the nine worlds in Buddhahood” that hold great importance.

A) The reason for focusing on this mutually inherent aspect of the nine worlds and Buddhahood is that it:

___________________________________________________________________________________________________________

B) It clarifies that the pure and limitless life force of eternal Buddhahood can: ___________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

7. (p. 28) When people become caught up with “text” and “principle,” they inevitably become attached to the image of Shakyamuni as a Buddha adorned with superhuman features and characteristics. They then succumb to the mistaken belief of seeking to be saved from without by this Buddha. This quickly devolves into faith characterized by an abject reliance on an absolute being. Adherents to such a belief cannot attain true enlightenment, which is achieved by manifesting the world of Buddhahood from within.

A) In contrast, the teaching hidden in the depths of the chapter focuses on:______________________________
___________________________________________________________________________________________________________

B) It clearly establishes the: ______________________________________________________________________________
___________________________________________________________________________________________________________

8. (p. 31) The three thousand realms doctrine implicit in the “Life Span” chapter is a teaching of actual practice. What does this mean?

___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

CHAPTER 3

9. (pp. 36–37) Shakyamuni states: “Since I attained Buddhahood, an extremely long period of time has passed. My life span is an immeasurable number of asamkhya kalpas, and during that time I have constantly abided here without ever entering extinction” (LSOC, 267–68). He also says, “Originally I
practiced the bodhisattva way, and the life span that I acquired then has yet to come to an end but will last twice the number of years that have already passed (LSOC, 268) . . .

The life state of Buddhahood (__________________________) is ever-abiding and eternal, and the life state of the nine worlds in which one practices the bodhisattva way (__________________________) is ____________________________________________.

10. (p. 37) In fact, the “Life Span” chapter explains that the Buddha, even after becoming enlightened in the remote past, has ceaselessly pursued the bodhisattva way . . . Here, the true aspect of the Buddha becomes clear through Shakyamuni, in the “Life Span” chapter, casting off the transient and revealing the true.

A) This true identity, if you will, is that of: _______________________________________________________________
   ________________________________________________________________________________________________

B) From the perspective of this Buddha of the “Life Span” chapter, the reality of the nine worlds represents:
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________

C) In addition, this Buddha regards those suffering amid the reality of the nine worlds as: ______________
   ________________________________________________________________________________________________

11. (p. 38) The Buddha, though having secured the life state of Buddhahood, continues to struggle steadfastly in the reality of the nine worlds to lead living beings to enlightenment. For this Buddha, life states of the nine worlds that are steeped in suffering and sorrow function to help others attain Buddhahood.

A) Ordinarily, suffering and sorrow tend to:
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________

B) But when these are experienced in a life state of the nine worlds endowed with beginningless Buddhahood, they can:
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________
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**CHAPTER 4**

1. (pp. 43–44)
   A) The purpose of the fivefold comparison is to: _________________________________________________________
   _________________________________________________________________________________________________
   _________________________________________________________________________________________________

   B) This comparison involves evaluating the different teachings in terms of: _____________________________
   _________________________________________________________________________________________________
   _________________________________________________________________________________________________

2. (pp. 45–46) Some religions and philosophies do not recognize the principle of causality, while some expound that everything happens by chance. Still, others explain that everything is predetermined or that nature or a deity controls human destiny.

   A) Buddhism, the “internal way,” however, teaches that: ________________________________________________
   _________________________________________________________________________________________________
   _________________________________________________________________________________________________

   B) The reason that we can calmly accept the concept of the strict law of cause and effect operating in our lives is that: _________________________________________________________________________________________________
   _________________________________________________________________________________________________
C) For us to keep making efforts to become happy, we need to know that: _______________________________
___________________________________________________________________________________________________________

3. (pp. 46–47) Hinayana teachings aim to enable people to free themselves from earthly desires, which are the cause of suffering, and attain nirvana through carrying out practices such as upholding precepts and engaging in meditation.

A) In contrast, the Mahayana teachings, instead of urging the elimination of earthly desires, state that: __________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

B) This is the principle of: ____________________________________________________________________________________

4. (p. 49)
A) Nichiren left us the Gohonzon, in which he faithfully depicts: __________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

B) With the Gohonzon as our mirror and Nichiren as our model, we can: ________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

CHAPTER 5

5. (p. 51) Please complete the following passage from “The Opening of the Eyes”:

“I, Nichiren, am the only person in all Japan who understands this [that the other Buddhist schools proffer slanderous teachings and cause people to fall into the evil paths of existence]. But if I utter so much as a word concerning it, then parents, brothers, and teachers will surely censure me, and the ruler of the nation will take steps against me. On the other hand, I am fully aware that if I do not speak out I will be lacking in compassion. I have considered which course to take in the light of the teachings of the Lotus and Nirvana sutras.

If I remain silent, ______________________________________________________________________________________________
___________________________________________________________________________________________________________
If I speak out, _________________________________________________________________________________________________
___________________________________________________________________________________________________________
But of these two courses, surely the __________________________________________________________________________
6. (p. 53) Slander of the Law means denigrating the correct teaching, and it arises from disbelief in that teaching. “Correct teaching” indicates the Lotus Sutra, which expounds the enlightenment of all people. The sutra teaches that each of us, without exception, can attain Buddhahood.

A) But this is difficult for many people to accept because: ______________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

B) People’s actual life experience has also made it difficult to believe in their potential for Buddhahood. Amid trying circumstances, they: ______________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

C) When things are going smoothly, however, and people seem already happy, they: ___________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

CHAPTER 6

7. (p. 61) In the Latter Day, when society abounds with slander of the Law:

A) What happens? _______________________________________________________________________________________
___________________________________________________________________________________________________________

B) This is because: _______________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

C) Consequently, there is: _______________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

8. (p. 63) Please complete the following passage from "The Opening of the Eyes":

“When it comes to understanding the Lotus Sutra, ______________________________________________
___________________________________________________________________________________________________________

I believe they would hold me in awe.” (WND-1, 242)
9. (p. 64) President Ikeda explains: “Perseverance and compassion are like two sides of the same coin.”

A) Profound compassion based on a wish to free all people from suffering gives one: ____________________
___________________________________________________________________________________________________________

B) Those aware of their mission to defeat this evil and awaken others to life’s ultimate truth must be prepared to: ____________________
___________________________________________________________________________________________________________

10. (p. 65) The principle of “voluntarily assuming the appropriate karma” is the logical conclusion of the Buddhist concept of transforming one’s karma.

A) Simply put, it represents a way of life in which: ____________________
___________________________________________________________________________________________________________

B) Everything that happens in our lives has meaning. Moreover, the Buddhist way of life is to: ________
___________________________________________________________________________________________________________

C) This is not just a matter of mere outlook. Changing the world starts by: ____________________
___________________________________________________________________________________________________________

CHAPTER 7

11. (p. 70) Nichiren provides answers to his doubt about not receiving protection from the Buddhist gods from various perspectives. The main point he makes is that the heavenly deities fail to lend him their protection because they have abandoned the country on account of its being steeped in slander.

A) However, this is still just a partial answer. The true answer is found in the passage revealing: ________
___________________________________________________________________________________________________________

B) In other words, the issue is not: ____________________
___________________________________________________________________________________________________________

12. (p. 76) We can find the object of devotion—which serves as a mirror and guide in our Buddhist practice for attaining enlightenment—in the life of the votary of the Lotus Sutra.

In discussing the protection extended by the persons of the two vehicles, bodhisattvas and others, Nichiren proclaims his view that: ____________________
___________________________________________________________________________________________________________

___________________________________________________________________________________________________________
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**CHAPTER 8**

1. (pp. 79–80) The three pronouncements of the “Treasure Tower” chapter represent three viewpoints Shakyamuni expresses on the importance of spreading the Lotus Sutra after his passing, each accompanied with a call to the gathered bodhisattvas to shoulder this mission. What are the three pronouncements?

A) In the first pronouncement, Shakyamuni declares his wish to entrust: ____________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________

B) In the second pronouncement, Shakyamuni indicates that the reason all Buddhas of the ten directions have gathered at the assembly of the Lotus Sutra in the saha world is to: ____________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________

C) In the third pronouncement, Shakyamuni sets forth the: ____________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________

__________________________________________________________________________________________________________________
2. (p. 82) The Daishonin declares that because, without begrudging his life, he has struggled in exact accord with the spirit of the Lotus Sutra, his name will surely be handed down in ages to come.

A) Based on his immense state of life, Nichiren Daishonin writes, “______________________________________
_________________________________________________________________________________________” (WND-1, 268).

B) There is no greater spiritual wealth than: _____________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

C) Selfless practice carried out without: _________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

3. (p. 83) According to the Great Teacher Dengyo, “To discard the shallow and seek the profound is the way of a person of courage.”

A) “To seek the profound” refers to: ______________________________________________________________________
___________________________________________________________________________________________________________

B) “Shallow” viewed in terms of human life means: ______________________________________________________

C) “The way of a person of courage” means: ______________________________________________________________
___________________________________________________________________________________________________________

D) This inner battle takes place in our hearts many times each day: ______________________________________________
___________________________________________________________________________________________________________

CHAPTER 9

4. (pp. 86–87)

A) The two admonitions of the “Devadatta” chapter refer to two teachings: ___________________________________
___________________________________________________________________________________________________________ and ____________________________________________
___________________________________________________________________________________________________________

B) Nichiren writes the “_________________________________________________________ represents ‘one example that stands for the rest.’ ” (WND-1, 269)
5. (pp. 87–88) We can identify three main points in Nichiren’s explanation of the two admonitions in this treatise.

A) First, Devadatta—an evil person and icchantika—is predicted to attain Buddhahood . . . Then, the dragon girl—a female who suffered discrimination in society and in the religious tenets and customs of Shakyamuni’s time—swiftly gives an actual demonstration of her ability to attain Buddhahood.

This highlights the fact that: ____________________________________________________________

____________________________________________________________________________________

B) Second, as a doctrinal basis for the teaching of universal enlightenment, the Daishonin emphasizes the “immediate attainment of Buddhahood that is based on the doctrine of three thousand realms in a single moment of life” (WND-1, 269).

In the case of evil people attaining enlightenment, he explains this power lies in:____________________

____________________________________________________________________________________

In the case of women attaining enlightenment, this power, he explains, lies in: ______________________

____________________________________________________________________________________

C) Third, by expounding that evil people and women can attain Buddhahood, Nichiren also opens the way to: ____________________________________________________________

6. (p. 92) Nichiren Daishonin writes that poison refers to the three paths—earthly desires, karma and suffering—while medicine indicates the three virtues—the Dharma body, wisdom and emancipation.

A) Changing poison into medicine, he explains, is the principle whereby: ______________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

B) The life of an ordinary person engaged in a cycle of cause and effect based on the three paths is:

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

CHAPTER 10

7. (pp. 96–97) Nichiren Daishonin wrote: “On the twelfth day of the ninth month of last year [1271, on the occasion of the Tatsunokuchi Persecution], between the hours of the rat and the ox (11:00 p.m. to 3:00 a.m.), this person named Nichiren was beheaded. It is his soul that has come to this island of Sado and, in the second month of the following year, snowbound, is writing this to send to his close disciples” (WND-1, 269).
A) In writing “this person named Nichiren was beheaded,” he is declaring that his status up to that time—in which he conducted himself as an ordinary person—

B) The Daishonin is indicating here that at Tatsunokuchi he:

C) He uses the word *soul* to refer to:

D) His soul, he says, has come to Sado. This represents a declaration of:

8. (p. 97) The Daishonin says: “[The description of the evil age in the ‘Encouraging Devotion’ chapter seems] terrible, but [one who cares nothing about oneself for the sake of the Law has] nothing to be frightened about. Others reading it will be terrified” (WND -1, 269).

A) Accordingly, “there is nothing to be frightened about” (WND-1, 269) expresses:

B) “Others . . . will be terrified” (WND-1, 269), meanwhile, refers to:

9. (p. 99) Who are the “three powerful enemies” and what are their characteristics?

The first enemy is:

The second enemy is:

The third enemy is:
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CHAPTER 11

1. (pp. 103, 106, 107–09) Three times in the course of his treatise [“The Opening of the Eyes”], Nichiren Daishonin cites the Great Teacher Miao-lo of China as saying: “The third [group] is the most formidable of all. This is because [the second and the third ones are] increasingly harder to recognize for what they really are” (The Writings of Nichiren Daishonin, vol. 1, pp. 270, 275, 277).

A) Nichiren Daishonin says that the extreme evil that characterizes arrogant false sages can only be recognized by:

___________________________________________________________________________________________________________

B) What does this mean? _________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

C) In Nichiren’s time, who functioned as the arrogant false sage? _______________________________________

2. (p. 111) Nichiren writes, “The Buddha and Devadatta are like a form and its shadow—in lifetime after lifetime, they are never separated” (WND-1, 278) and “Prince Shotoku and his archenemy Moriya appeared at the same time, like the blossom and calyx of the lotus” (WND-1, 278).

A) When evil flourishes and good is defeated: ___________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________

B) When good flourishes and evil is defeated: ___________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
___________________________________________________________________________________________________________
C) What takes place in our lives at every moment? ______________________________________________________

D) Accordingly, the only way to strengthen good is to: ____________________________________________________

3. (p. 112) The beneficent Law manifests in the conduct of the votary of the Lotus Sutra.

A) It is extremely rare, however, to encounter: _____________________________________________________________

B) Therefore, Nichiren writes: _________________________________________________________________________

___________________________________________________________________________________________________________

C) The mentor-disciple relationship only comes into existence through: _________________________________

___________________________________________________________________________________________________________

CHAPTER 12

4. (p. 117) The law of cause and effect is central to Buddhism.

A) Present effects are due to karmic causes from the past. But the causes we make in the present: __________

___________________________________________________________________________________________________________

B) In fact, Nichiren emphasizes that: _____________________________________________________________________

___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

C) In explaining karma, Nichiren’s purpose is always to: ________________________________________________

5. (p. 119) As discussed, in “The Opening of the Eyes,” Nichiren offers a three-point explanation as to why votaries of the Lotus Sutra encounter persecution and why, moreover, those who harass them do not receive immediate punishment. What are the three points?

1. ________________________________________________________________________________________________

___________________________________________________________________________________________________________

2. ________________________________________________________________________________________________

___________________________________________________________________________________________________________
3. ____________________________________________

The common denominator of all three is: __________________________

6. (p. 120)

A) Why are votaries of the sutra destined to suffer hardships? ______________________________________

B) Such difficulties, however, serve to: __________________________________________________________

C) Because the votaries wage such a struggle, they attain: _______________________________________

CHAPTER 13

7. (pp. 124–25) Please complete the following passage from “The Opening of the Eyes”:

“This I will state ____________________________________________ for the sake of the Law” (WND-1, 280).

A) In this passage [beginning with, “This I will state . . .”], the Daishonin reveals: ______________________

B) It shows his: _____________________________________________________________________________

C) As far as Nichiren is concerned, there is something more important than whether we receive the protection of the heavenly deities. And that is: ____________________________________________
8. (p. 124, 130) Please complete the following passage from “The Opening of the Eyes”:

“I will be the __________ of Japan. I will be the __________ of Japan. I will be the __________________ of Japan. This is my ________________, and ____________________________!" (WND-1, 281).

A) In any time and place, a kosen-rufu movement always begins with the: ______________________________

B) With that spirit, we can: __________________________________________________________

CHAPTER 14

9. (p. 136) Nichiren discerned the root cause of all evil karma accumulated from past existences, which creates suffering and misfortune in this present lifetime.

A) He said it stems from: __________________________________________________________

B) Accordingly, he clearly apprehended that: __________________________________________

__________________________________________________________________________________

10. (p. 137) Please complete the following passage from “The Opening of the Eyes”:

“If I practiced the teachings of the provisional sutras, then these retributions for my past grave offenses would not appear. When iron is heated, if it is not strenuously forged, the impurities in it will not become apparent. Only when subjected to the tempering process again and again will the flaws appear . . . Likewise, when I vigorously berate those throughout the country who ____________________________.

I meet with great difficulties. It must be that my actions in __________________________________________________________ for grave offenses of my past” (WND-1, 281–82).

11. (p. 139) In the course of striving steadily as practitioners of the Lotus Sutra, the negative impulses in our lives to disregard the Law are driven out, and we can defeat our fundamental darkness.

A) Specifically, this refers to: __________________________________________________________

__________________________________________________________________________________

B) Negative influences and so-called evil friends function to: ______________________________

__________________________________________________________________________________

C) Our battle against such negative forces is a: __________________________________________

__________________________________________________________________________________
12. (p. 143) Please complete the following passage from “The Opening of the Eyes”:

“Although I and my disciples may encounter various difficulties, ______________________________________

__________________________________________________________________________________________________________

Do not have doubts simply because ______________________________________________________________________

Do not be discouraged because __________________________________________________________________________

_______________________________________________. This is what I have taught my disciples morning and

evening, and yet they ____________________________________________________________________________________

when the crucial moment comes” (WND-1, 283).

13. (p. 145) Often, religious leaders address or direct their followers in a unilateral manner, uttering only, “My disciples . . .” But Nichiren says, “I and my disciples . . .” Including himself in his instructions to his disciples exemplifies an attitude imbued with the Buddhist spirit of unity of mentor and disciple.

A) And the backbone of the mentor and disciple relationship is: _________________________________

___________________________________________________________________________________________________________

B) Similarly, in order for his disciples to spread the Law in their capacity as disciples, they must:

___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

14. (p. 147) While it is true that all living beings are entities of the Mystic Law whose lives are inherently endowed with the state of Buddhahood, we cannot manifest the world of Buddhahood in our lives

unless we: _________________________________

___________________________________________________________________________________________________________

A) It is not something we can hope to achieve if we are: _________________________________

___________________________________________________________________________________________________________

B) In short, this struggle means: _________________________________

C) The daimoku that Nichiren Daishonin spread could be described as: _________________________________
15. (pp. 151–52) Please complete the following passage from “The Opening of the Eyes”:

“These two methods of shoju and shakubuku are like water and fire . . . When the country is full of evil people without wisdom, then ____________________________________________________________,
as described in the _____________________________________________. But at a time when there are many people of perverse views who slander the Law, then ____________________________________________________________,
as described in the _______________________________________________” (WND-1, 285).

16. (pp. 154–55) Nichiren refuted the doctrines of the Nembutsu and Zen schools of his day as slander of the Law for their encouraging people to discard the Lotus Sutra. Many people no doubt felt that it was not very “Buddhist” of him to censure and attack other schools. The real underlying problem here is the deep and pervasive misconceptions about Buddhism that existed in society.

A) The essence of Buddhism, in a sense, is not to seek the placid existence of a still pond but to:

___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

B) Building genuine happiness for oneself and others necessarily entails:

___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

C) In response to the criticism that shakubuku involves “a contentious heart” and leads to one falling into “the realm of asuras,” Nichiren explains that:

___________________________________________________________________________________________________________

17. (p. 160) Hypocrisy is the exact opposite of compassion—especially, the hypocrisy of knowing when wrong is being committed in the realm of Buddhism but doing nothing to address it. If such hypocrisy prevails, lies and pretense will become the norm and no one will speak the truth.

A) This will ultimately lead to:

___________________________________________________________________________________________________________

B) Shakubuku, an act of supreme compassion, is a:

___________________________________________________________________________________________________________

___________________________________________________________________________________________________________

C) And it is powered by:

___________________________________________________________________________________________________________
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**CHAPTER 17**

1. (p. 162) Please complete the following passage from “The Opening of the Eyes”: “I, Nichiren, am __________________________, __________________________, ________________________________________________

_____________________________________________ of Japan” (*The Writings of Nichiren Daishonin*, vol. 1, p. 287).

2. (p. 162) The passage above clarifies that the Daishonin’s practice as the votary of the Lotus Sutra embodies the three virtues as an expression of the compassion of the Buddha expounded in the Lotus Sutra.

A) In terms of Nichiren’s practice, what corresponds to the virtue of sovereign?

______________________________________________

______________________________________________

B) What corresponds to the virtue of parent?

______________________________________________

______________________________________________

C) What corresponds to the virtue of teacher?

______________________________________________

______________________________________________
3. (pp. 165–66) It is vital to note that Nichiren Daishonin did not simply manifest these three compassionate virtues and work to save all living beings in the evil age of the Latter Day.

A) He also established: __________________________________________________________

B) In other words, he not only lived a compassionate life himself but: ________________________

C) We may interpret this as: _______________________________________________________

CHAPTER 18

4. (p. 171)

A) “Sowing the seed of Buddhahood” is a figurative expression for: ____________________________

B) After the seed has been planted by the sower: __________________________________________

C) It is wrong, however, to interpret this to mean that the seed of Buddhahood does not exist in people’s lives unless it is first planted there by the Buddha. The truth is that: ________________________

5. (p. 172–73) Nichiren writes, “If Nichiren’s compassion is truly great and encompassing, Nam-myoho-renge-kyo will spread for ten thousand years and more, for all eternity” (“On Repaying Debts of Gratitude,” WND-1, 736).

A) The eternity of the three virtues derives from the universality of Nam-myoho-renge-kyo, but the universality of the Law alone does not assure its eternal perpetuation. Another indispensable element is: ____________________________

B) Through people’s tenacious, committed efforts: _______________________________________

C) This is as Nichiren indicates when he says: “__________________________
6. (p. 173)

A) In the age after Nichiren’s passing, the teaching that “both the people and the Law are worthy of respect” is given true meaning when: __________________________________________________________________________________
_________________________________________________________________________________________________________________

B) When disciples in a defiled age devote themselves to spreading the Law with the spirit of the oneness of mentor and disciple: __________________________________________________________________________________
_________________________________________________________________________________________________________________

C) At the same time, Nam-myoho-renge-kyo, the Law that they spread: __________________________________________________________________________________
_________________________________________________________________________________________________________________

D) As a result, those who embrace faith in the Mystic Law gain: __________________________________________________________________________________
_________________________________________________________________________________________________________________

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**CHAPTER 19**

7. (p. 177) The Tendai school of Buddhism could be described as the leading Buddhist school in Japan during Nichiren Daishonin’s time.

A) Yet, no matter how magnificent its temples or how actively it engaged in scholarship, religious ceremonies or prayers, it could not be said to uphold the correct teaching of Buddhism if it failed to: __________________________________________________________________________________
_________________________________________________________________________________________________________________

B) Furthermore, even though they professed belief in the teachings of the Lotus Sutra, the practitioners of the Tendai school not only failed to: __________________________________________________________________________________
_________________________________________________________________________________________________________________

but some among their ranks also: __________________________________________________________________________________
_________________________________________________________________________________________________________________
C) This is why Nichiren sternly rebukes them, going so far as to call them: __________________________________________

_________________________________________________________________________________________________________

8. (p. 181)

A) Nichiren says that the persecutions he has encountered as a result of confronting the devilish nature inherent in life are no more than: “________________________________________________________________________

____________________________________________________________________________________________” (WND-1, 287).

B) He also clarifies that the great benefit he has derived from his struggle as the votary of the Lotus Sutra is the: __________________________________________________________________________________________

______________________________________________________________________________________________________________

9. (pp. 177, 182) Please complete the following passage from “The Opening of the Eyes”:

“For what I have done, I have been condemned to exile, but it is _______________________________________ ________________________________________________________

In future lives I will ______________________________________________________________________________________

_________________________________________________________________________________________” (WND-1, 287).

B) Nichiren Daishonin closes “The Opening of the Eyes” with the cry to his followers that now, when they are facing harsh persecutions, is: __________________________________________

___________________________________________________________________________________________________________

WHAT YOU NEED TO KNOW FOR THE EXAM

This concludes the workbook questions for the Ikeda Wisdom Academy exam on The Opening of the Eyes: SGI President Ikeda’s Lecture Series. The exam will be held on January 27. Register at www.sgi-usa.org/iwa-exam-registration

For more information, please contact your local leaders.