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**THE BUDDHISM OF THE SUN: ILLUMINATING THE WORLD [59]
CREATING A CENTURY OF HUMANISM IN WHICH ALL CAN SHINE—PART 3
Putting Faith Into Practice and Showing Actual Proof of Happiness**

POINTS TO KEEP IN MIND REGARDING BUDDHIST STUDY IN THE SGI

- 1) Our understanding of Nichiren Buddhism has deepened significantly since the 1991 priesthood issue—reflected when, in 2014, we affirmed the correct spirit and practice of Nichiren Buddhism in the Soka Gakkai rules and regulations. What Nichiren Shoshu teaches is completely different from the teachings and writings of Nichiren Daishonin, which form the foundation of SGI study.
- 2) SGI is a “living” religion with a “living” philosophy, meaning that the application of the core unchanging principles of Buddhism is always adapting to changing times and circumstances.
- 3) Even for longtime members, it is important to continue studying current materials. Our mentor’s explanations of Nichiren’s writings in his monthly lectures represent this “living” Buddhism.

GOALS FOR PRESENTERS

1. Let’s learn together: This is the recommended approach for presenting President Ikeda’s lectures. Rather than lecturing on these lectures, the goal of the monthly presentations is to study the material together with fellow members. With this in mind, presenters should aim to read the material several times and share 2 or 3 key points that inspire them, rather than attempting to cover every point.
2. Let’s unite with the heart of our mentor: Sensei strives to encourage members through his lectures, just as Nichiren did through his writings. Let’s strive to convey this spirit as we study with fellow members and apply these teachings in our daily lives, efforts in society and advancement of kosen-rufu.

BASIC POINTS FOR PRESENTING “THE BUDDHISM OF THE SUN” LECTURES

- ⇒ Read the full lecture several times.
- ⇒ Read the footnotes, as they often provide additional background information.
- ⇒ Chant abundant daimoku before your presentation to grasp and convey Sensei’s heart.
- ⇒ During the presentation, have someone read aloud key excerpts and your selected portions from the lecture. Ensure the reader has the opportunity to prepare well ahead of time.
- ⇒ Encourage participants to also read the lecture and find their own points of inspiration.

ADDITIONAL RESOURCES

-  **Discussion Meetings (Dec LB, 51–52)**
- *The Wisdom for Creating Happiness and Peace*, Part 3, pp. 87–89, pp. 114–19

-  **Faith Equals Daily Life (Dec LB, 52–57)**
- *The New Human Revolution*, revised edition, vol. 1, p. 269
 - NHR-2, revised ed., 262
 - NHR-4, revised ed., 8–10

-  **Buddhism Is Manifested in Society (Dec LB, 55–58)**
- NHR-14, revised ed., pp. 77–78
 - NHR-17, pp. 312–14
 - NHR-24, 259–60; 269–71

-  **Each of Us Is an Agent of Change (Dec LB, 58–59)**
- *WCHP*, Part 1, pp. 45–49
 - *WCHP*, Part 2, pp. 167–68
 - June 19, 2015, *World Tribune*, p. 3 (see attached)

OPENING
A
NEW ERA

of
KOSEN-RUFU
TOGETHER

by

SGI President
DAISAKU IKEDA

Nam-myoho-enge-kyo: The Source of Courage and Wisdom

“Keep winning in every sphere! Buddhism means being victorious”—this lion’s roar of my mentor, second Soka Gakkai President Josei Toda, resounds in my heart.

Let’s win in all spheres! For the sake of kosen-rufu and for our own happiness!

The group organization represents the very front line of our movement. How do we create a truly exemplary group? When I was such a front-line leader in Tokyo’s Katsushika Ward (in the early 1950s), the members and I made a promise to one another: “Let’s help each member establish a solid practice of gongyo.”

Just as practitioners of traditional martial arts such as judo and kendo have their basic training, we in the SGI have the practice of gongyo as our basic training in faith so that we can lead happy lives. There may at first be little discernable difference on the surface between those who do gongyo sincerely and consistently each day and those who are lax in their practice of gongyo. But with the passing of time—three, five, seven years and so on—obvious differences will definitely emerge. Gongyo and daimoku [chanting Nam-myoho-enge-kyo] are the driving force for everything, including transforming our karma and doing our human revolution.

The power of our inner determination is limitless. When we chant with the resolve “I’m going to be the best I can!” incredible power will well forth from within us.

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Nichiren Daishonin writes: “Arouse deep faith, and diligently polish your mirror day and night. How should you polish it? Only by chanting Nam-myoho-enge-kyo” (“On Attaining Buddhahood in This Lifetime,” *The Writings of Nichiren Daishonin*, vol. 1, p. 4).

Our attitude toward gongyo is reflected in the way we live our lives. A vigorous, refreshing gongyo infused with earnest prayer will activate the heavenly deities, the protective forces of the universe.

“Life Span,” the 16th chapter of the Lotus Sutra, portions of which we recite in gongyo each day, contains the passage: “Single-mindedly desiring to see the Buddha not hesitating even if it costs them their lives” (*The Lotus Sutra and Its Opening and Closing Sutras*, p. 271). To exert ourselves for the sake of the Law with a passionate seeking spirit and wholehearted dedication—this is the essence of faith in Nichiren Buddhism.

The life state of Buddhahood shines in the fighting spirit of those who spread Buddhism and support their fellow members while challenging all kinds of hardships and obstacles.

Ultimately, the most important thing is chanting Nam-myoho-enge-kyo. It is both the easiest and the most difficult Buddhist practice. It is the source of vitality and fortitude, the source of courage and wisdom.

From the Sept. 28, 2014, issue of the *Seikyo Shimbun*, the Soka Gakkai’s daily newspaper