1. REFRAIN from eating meals, as an SGI Zoom meeting constitutes a faith activity.

2. TURN CAMERA ON DURING ACTIVITIES which involve discussion and engagement.

3. MUTE WHEN NOT SPEAKING.

4. OTHER DISTRACTIVE BEHAVIORS: COOKING/CLEANING
Securing the Peace of the Land

SGI-USA March 2021 Discussion Meeting
What comes to mind when you think about the peace of the land?
The peace of the land refers to social prosperity, the happiness of the people, and world peace. ... The peace of the land depends directly on the principles of reverence for life, respect for humanity, and peace. These are universal ideals sought by all people and stem from the very essence of human existence, transcending differences of religion, race, ethnicity, or ideology.

Nichiren Daishonin Confidently Teaches the Way to Bring Peace to Society

You must quickly reform the tenets that you hold in your heart and embrace ... the single good doctrine [of the Lotus Sutra]. If you do so, then the threefold world will become the Buddha land, and how could a Buddha land ever decline?

- Nichiren Daishonin, “On Establishing the Correct Teaching,” The Writings of Nichiren Daishonin, vol. 1, p. 25

I hope we may set about as quickly as possible ... to bring peace to the world without delay, thus insuring that we may live in safety in this life and enjoy good fortune in the life to come. But it is not enough that I alone should accept and have faith in your words—we must see to it that others as well are warned of their errors.

- WND-1, 26
What We Hold Most Precious Reflects What We Place Our Faith In

Are we driven by egoism that seeks personal happiness at the exclusion and expense of others, or by compassion that is concerned with both our own and others’ welfare, refusing to build our happiness on the misfortune of others? The focus is on the transformation of our minds, our hearts, our values. It is the human revolution in a single individual.

- Sensei, January 2016 *Living Buddhism*, p. 39
The SGI’s Mission Is Actualizing The Peace of the Land

I believe it can be summed up as empowering suffering individuals we encounter by encouraging them to base their lives on the sound philosophy of the Mystic Law, in order to realize peace and security for all people and the world. Both the practice of “establishing the correct teaching” and the mission of actualizing the “peace of the land” are encompassed in this spirit of Soka, or value creation—a spirit that treasures each individual and is dedicated to one-to-one dialogue.

- Sensei, January 2016 Living Buddhism, p. 40
Sharing Buddhism Revives the Goodness in People’s Hearts

[It is] an act of supreme compassion, ... a lion’s roar directed toward the goal of reviving the goodness in people’s hearts and bringing dynamic vitality and creativity to society for the benefit of all. It is a spiritual struggle of the loftiest dimension.

- Sensei, February Living Buddhism, p. 23
Brief Example of Securing the Peace of the Land
Discussion Question

Based on this presentation, what actions do you want to take to secure the peace of the land?
March 2021 Discussion Meeting Presentation Notes

Topic: “Securing the Peace of the Land”

Slide 1:

**This slide is NOT part of the discussion meeting presentation. This slide is to outline basic Zoom etiquette. This slide can be shown at the beginning of a discussion meeting as members/guests join the meeting. The presentation starts from slide 2.**

Slide 2:

- Welcome and thank you for allowing me to share today’s topic!
- Today we will go over and discuss the topic “Securing the Peace of the Land”
- Now, let’s get started!

Slide 3:

- To begin, what comes to mind when you hear the expression “peace of the land.” (Wait a moment for people to think about it)
- Some of us may be thinking about world peace, everyone living out their dreams or perhaps equality for all.
- Let’s discuss “peace of the land” from the perspective of Nichiren Buddhism.
- Nichiren Daishonin writes: **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 two lands, pure or impure in themselves. The difference lies solely in the good or evil of our minds.** ("On Attaining Buddhahood in This Lifetime,” WND-1, p. 4)
- The point here is that there is no place on earth that’s inherently good or bad. The same holds true for people. The key factor is people’s state of life. Because the land is made up of people, the people determine the purity or peace of the land.

Slide 4:

- Touching upon the peace of the land, Ikeda Sensei says: “The peace of the land refers to social prosperity, the happiness of the people, and world peace. ... The peace of the land depends directly on the principles of reverence for life, respect for humanity, and peace. These are universal ideals sought by all people and stem from the very essence of human existence, transcending differences of religion, race, ethnicity, or ideology.” (Ikeda Sensei, NHR-14, 254)
- Now that we have taken a brief look at the Buddhist view of “peace of the land”, let’s discuss how we can secure it.
In his hallmark treatise, “On Establishing the Correct Teaching for the Peace of the Land,” Nichiren writes at length how we, as human beings living in times of immense conflict, can win over ourselves and reach out to others in order to create a more peaceful society.

Nichiren writes his treatise in a dialogue format between a host and a guest. Nichiren, as the host, answers various questions from the guest and shares his perspective on how people can establish peace throughout the land.

He brings up two key points, or in other words, a two-part plan to secure peace.

First, Nichiren talks about the inner reformation of our own lives. He writes: You must quickly reform the tenets that you hold in your heart and embrace the one true vehicle, the single good doctrine [of the Lotus Sutra]. If you do so, then the threefold world will become the Buddha land, and how could a Buddha land ever decline? (WND-1, 25)

Reforming the tenets in our hearts refers to the internal transformation in each person we call human revolution. (based on the humanistic principles of Buddhism)

We will go more in depth with this point in a moment, but before that, the Daishonin's second part of the peace plan is to reach out to others so they, too, can reform the tenets in their hearts—aka sharing Buddhism with others.

Toward the end of the dialogue presented in “On Establishing the Correct Teaching for the Peace of the Land,” inspired by the words and actions of the host, the guest responds: I hope we may set about as quickly as possible taking measures to deal with these slanders against the Law and to bring peace to the world without delay, thus insuring that we may live in safety in this life and enjoy good fortune in the life to come. But it is not enough that I alone should accept and have faith in your words—we must see to it that others as well are warned of their errors. (WND-1, 26)

These two steps are not separate. One doesn’t happen before the other. As practitioners of Nichiren Buddhism, we learn that life is filled with obstacles and negative forces that prevent us from moving forward. The two key actions we can take to expand our lives and be victorious no matter what are engaging in our human revolution and reaching out to others and sharing the empowering practice of Buddhism with them.

Referring back to reforming the tenets in our hearts, how do we know if we are carrying out our human revolution?

When it comes to our hearts, Sensei explains that what we have faith in indicates what we hold most precious. He asks: “Are we driven by egoism that seeks personal happiness at the exclusion and expense of others, or by compassion that is concerned with both our own and others’ welfare, refusing to build our happiness on the misfortune of others? The focus is on the transformation of our minds, our hearts, our values. It is the human revolution in a single individual.”

No matter the endeavor—be it work, our personal goals, families, or communities—we can ask ourselves this question. We can always resolve to deepen our faith and strengthen our Buddhist practice to achieve that inner change.
As we transform to become more compassionate, courageous and wise, we impact the environment around us. We can elevate the quality of our environment.

Slide 7:

- Sensei explains the importance and profundity of reaching out to others and sharing the life-affirming practice of Buddhism with them.
- “I believe it can be summed up as empowering suffering individuals we encounter by encouraging them to base their lives on the sound philosophy of the Mystic Law, in order to realize peace and security for all people and the world. Both the practice of “establishing the correct teaching” and the mission of actualizing the “peace of the land” are encompassed in this spirit of Soka, or value creation—a spirit that treasures each individual and is dedicated to one-to-one dialogue.”
- The peace of the land will be realized when more individuals establish peace in their hearts and the concepts of human dignity and sanctity of life support and move society.
- For this to happen, we need to awaken more individuals to their innate Buddhahood—their compassion, courage and wisdom.

Slide 8:

- In the February *Living Buddhism*, Sensei explains about the act of sharing Buddhism with others as follows.
- “[It is] an act of supreme compassion, ... a lion's roar directed toward the goal of reviving the goodness in people’s hearts and bringing dynamic vitality and creativity to society for the benefit of all. It is a spiritual struggle of the loftiest dimension. (February *Living Buddhism*, p. 23)
- Sharing Buddhism with others is truly a wonderful act. Not only does it help those around us awaken to their innate Buddhahood, but by actively trying to share Buddhism, we ourselves can break through the obstacles in our lives and tap more deeply into the innate Buddha nature we possess as well. This goes back to the point of how reforming the tenets in our hearts, or human revolution, and sharing Buddhism with others are related and feed into each other.
- When looking at society as a whole, this may seem like an indirect path. But Sensei and Nichiren have explained that it is by helping each individual undergo their own human revolution that we are walking down the most direct path toward securing the peace of the land.

Slide 9:

*optional slide, please have someone share a brief (1-2 min) example or anecdote related to this topic*
Slide 10:

- Thank you everyone for listening to my presentation!
- Now for the fun part, DISCUSSION!
- Let’s use this question as a starting point, it asks: Based on this presentation, what actions do you want to take to secure the peace of the land?

(please feel free to utilize the Zoom breakout room feature!)