

## Dialogue on the Lotus Sutra 33a

*This is part one of the thirty-third installment of an ongoing discussion on the Lotus Sutra among SGI President Ikeda and Soka Gakkai Study Department Chief Katsuji Saito and Vice Chiefs Takanori Endo and Haruo Suda. It appeared in the October 1997 issue of the Daibyakurenge, the Soka Gakkai study journal.*

*This time, focusing on the concept of “mutual possession,” they discuss the true meaning of the teaching that the nine worlds contain the world of Buddhahood and that the world of Buddhahood contains the nine worlds.*

### **33 The “Life Span” Chapter—Part Eight Enacting the Drama of Kosen-rufu on the “Earth” of Buddhahood: The Mutual Possession of the Ten Worlds <Part II>**

**Katsuji Saito:** The advanced-level youth division study exam was recently held. Capable people who will raise the curtain on the twenty-first century have again emerged.

**President Ikeda:** Those who earnestly and thoroughly study the Daishonin’s writings—whether or not they pass study exams—are victorious; they are the champions, the treasures, of kosen-rufu.

I know that there are many people with a lot of experience in study who gave up their summer vacations in order to assist those preparing for the exam. Such selfless efforts are most noble.

Whether or not one is successful on a particular exam, it is what one does from that point on that determines victory or defeat in life. I hope all the youth will exert themselves wholeheartedly to sharing this great Buddhism with others.

**Takanori Endo:** Practically speaking, failure to translate one’s knowledge of Buddhism into action would defeat the whole purpose of study exams.

**Ikeda:** The very first nationwide activity carried out after the death of second Soka Gakkai president Josei Toda (on April 2, 1958) was an entrance-level study exam (held on April 6).

While the final memorial services (held on the eighth) had not yet been completed, and though we were still mourning the loss of our great mentor, it was decided that the study exam should be held as planned. Members sat for the exam at sites in some sixty cities across the country.

Critics of the Soka Gakkai, thinking that the organization would collapse without President Toda, seized upon the occasion of his death to intensify their attacks and ridicule. Even amid that storm of negative criticism, members single-mindedly continued advancing along the two paths of practice and study.

**Haruo Suda:** People in society predicted that the Soka Gakkai would “break up in mid-air.” Priests of other Buddhist schools and certain scholars said things like, “After his [President Toda’s] death, the Soka Gakkai will no longer be cause for

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concern"; and, "It is inconceivable that the Soka Gakkai will be able to realize the kinds of strides it did while Mr. Toda was alive."

**Endo:** There were also some Buddhist scholars who confessed to a sense of "relief" at the death of this champion of propagation.

**Ikeda:** President Toda was recognized as a great leader by both the membership and society at large. I think that such reactions attest to this.

**Saito:** But far from "breaking up in mid-air," the Soka Gakkai in fact began propagating the Daishonin's Buddhism and growing even more vigorously. I believe that it was thanks to you, President Ikeda, that we were able to continue advancing full-speed in practice and study without missing a beat.

**Ikeda:** I think it was near the end of 1950. I was 22, and Mr. Toda's businesses were mired in great difficulties. This was of course before his inauguration as the Soka Gakkai president. Even among the membership, there were many who distanced themselves from the Soka Gakkai when they saw how Mr. Toda was struggling under a mountain of debt.

Around that time, President Toda and I took a seaside train in Kanagawa to attend to some matter. It was just the two of us traveling together. A train ride was always a time to study. That day, we studied "The True Object of Worship." President Toda, citing twenty-sixth high priest Nichikan's exegesis on this writing, was explaining to me the vast and boundless benefit of the "true object of worship for observing one's mind," or the Gohonzon.

Gazing out the window at the vast Pacific Ocean that spread out before us, President Toda remarked: "The *Major Writings* should be read with a state of life of faith as broad and expansive as the Pacific. Otherwise, we ordinary beings cannot approach the spirit of the original Buddha." We can't understand the *Major Writings* if we read it using only our intellect. I think he was emphasizing that we have to read the *Major Writings* with our lives firmly grounded in faith.

Though Mr. Toda's business was in such dire straits that it was difficult to see how he would make it through the next day, his spirit was infinitely calm and composed. I have introduced this episode in order to encourage the members of the youth division and all those who are earnestly pursuing Buddhist study.

**Saito:** Thank you very much.

### **Only the Lotus Sutra Reveals the Doctrine of the Mutual Possession of the Ten Worlds**

"I" in the passage "in truth the time since I attained Buddhahood is extremely long" (LS16, 226)<sup>1</sup> refers to Shakyamuni, who attained enlightenment in the remote past. However, according to the actual meaning of this ["Life Span"] chapter, "I" represents the living beings of the Dharma realm. Each and every

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one in the Ten Worlds is being referred to here in the word "I." (*Gosho Zenshu*, p. 753)

Non-existence of birth and death [from the passage "There is no ebb or flow of birth and death" (LS16, 226)] means that all phenomena in the Dharma realm are simultaneously functions of Myoho-enge-kyo. Existence indicates that Hell is in itself the total entity of the wonderful Law of the Ten Worlds. (GZ, p. 754)

**Suda:** We have so far discussed each of the Ten Worlds. This time, our focus is the doctrine of the mutual possession of the Ten Worlds.

**Ikeda:** Nichiren Daishonin says in the *Major Writings* that while the doctrine of the Ten Worlds is found in sutras expounded prior to the Lotus Sutra, only the Lotus Sutra explains their mutual possession.

*[In one place he says: "This is precisely the doctrine of the Lotus Sutra. While the causes and effects of the Ten Worlds were revealed in the pre-Lotus Sutra teachings, only the Lotus Sutra establishes the mutual possession of the causes and effects of all Ten Worlds" (GZ, p. 401).]*

It is the Lotus Sutra's most essential doctrine. For that reason, it is not something that can be adequately covered in a brief discussion. Today, therefore, why don't we center on trying to get at precisely what is meant by "mutual possession"; and then talk about how understanding this principle can change our lives?

**Suda:** Okay. Mutual possession of the Ten Worlds literally means that each world from Hell to Buddhahood contains all Ten Worlds. In other words, each of the Ten Worlds contains the other nine. This state of mutual possession is also described as the "hundred worlds," the product of multiplying ten times ten.

*[The Daishonin says: "The mutual possession of the Ten Worlds means that each of the Ten Worlds contains within it the other nine. Since the Ten Worlds each contain all ten, we have the hundred worlds" (GZ, p. 400).]*

**Endo:** The doctrine of the Ten Worlds is often used to explain state of life. One of the most frequently asked questions is: "If the Ten Worlds mutually contain each other giving us a hundred worlds, does this mean there are a hundred different states of life?" Within these hundred worlds we find, for example, the world of Buddhahood contained in the world of Hell or the world of Buddhahood found in the world of Humanity. This gives rise to the question, "If there are indeed a hundred worlds, then how does the world of Hunger contained in the world of Hell differ from the world of Hell in the world of Hunger?"

**Suda:** From one standpoint, we enter the world of Humanity when we are born as

a human being. Thus, the state of life of a person who (1) is born human, (2) experiences the suffering of Hell on account of something like illness and (3) subsequently awakens to his or her mission as a bodhisattva, could be described as the world of Bodhisattva contained in the world of Hell contained in the world of Humanity. We would then have ten times ten times ten, or a thousand worlds.

**Saito:** That would mean that a single moment of life contains not three thousand realms, but thirty thousand!

**Ikeda:** Something is amiss here! In this series of discussions about the Ten Worlds, we have tried to clarify each world using our own lives as a model. Though not explicitly stated, our talks have been naturally premised on the doctrine of the mutual possession of the Ten Worlds, in particular, the existence of the Ten Worlds within the world of Humanity.

**Suda:** That's true.

**Ikeda:** In fact, such an approach to the Ten Worlds would be impossible without the teaching of the Lotus Sutra.

**Saito:** While the pre-Lotus Sutra teachings explain the Ten Worlds, they conceive each of them as separate and independent. According to this understanding, those in the world of Humanity cannot reach the world of Buddhahood until they have discarded the world of Humanity. So according to these teachings one would have to practice for aeons, eradicating one lower state of life after another while being reborn into successively higher worlds, until one finally becomes a Buddha. Alternately, to make Buddhism more accessible, some schools taught that after death one could be reborn in another land far away from this strife-ridden *saha* world, such as the Pure Land of Perfect Bliss (of Amida Buddha).

**Ikeda:** We tend to take it for granted that the world of Humanity contains the Ten Worlds, but this is in fact the key point of the teaching of the mutual possession of the Ten Worlds.

The Ten Worlds also exist in the universe. The entire universe is a great living entity endowed with the Ten Worlds, and it is there that we were born in the world of Humanity. The world of Humanity existing in the universe also contains the Ten Worlds, as do the worlds of Animality, Hunger and Anger.

**Endo:** That is the mutual possession of the Ten Worlds in the life of the universe.

**Ikeda:** So why does the Lotus Sutra explain the mutual possession of the Ten Worlds? Ultimately, it is to reveal that the world of Humanity contains the Ten Worlds, and, in particular, the world of Buddhahood. This means that ordinary people can reveal their Buddha nature just as they are—without having to be reborn in any other form or in another land.

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**Saito:** To profoundly grasp this truth is called “observing one’s mind.” The Daishonin says that to “observe the mind” means to perceive the Ten Worlds within it. (MW-1, 49).

**Suda:** In “The True Object of Worship,” Nichiren Daishonin emphasizes the concept of the Ten Worlds, and in particular the world of Buddhahood in the world of Humanity.

**Endo:** Now that we have clarified the purpose of the doctrine of the mutual possession of the Ten Worlds, it seems that dwelling on the difference between the world of Hunger existing in the world of Hell and the world of Hell existing in the world of Hunger is actually moving away from its essence.

**Suda:** What about the issue of the “thousand worlds”?

**Saito:** That’s the question of the world of Bodhisattva existing in the world of Hell existing in the world of Humanity, and so forth.

**Suda:** I think considerable confusion surrounds this point.

**Saito:** If we say that the Ten Worlds exist in the universe, and that people, who are born in one of these worlds, are entities of the mutual possession of the Ten Worlds (i.e., that they possess the hundred worlds), then the universe contains a thousand worlds. However, I think this interpretation reflects a basic misunderstanding about the Lotus Sutra’s intention in setting forth the mutual possession of the Ten Worlds, which is primarily to elucidate the wondrous truth that all living beings, regardless of which world they happen to inhabit at any given moment, are endowed with the Ten Worlds.

Essentially, the Lotus Sutra explains the inscrutable, mystic truth of life— that the “part,” or just one of the Ten Worlds, in fact contains the “whole,” or all of the Ten Worlds; this is what is meant by “mutual possession.” Given this reality, it can be said that one’s life is endowed with a hundred worlds.

### **The Hundred Worlds Exist Both in the Universe and in Our Lives**

**Ikeda:** Perhaps it is helpful to put it in these terms. The individual is a microcosm. The microcosm is itself the macrocosm; the two can never be separated, so the self is in fact the universe.

Since the entire universe is a living entity manifesting the mutual possession of the Ten Worlds, it possesses the hundred worlds. At the same time, since our lives, too, are one with the universe, we also possess the hundred worlds. We are entities of the mutual possession of the Ten Worlds just as the universe is.

**Suda:** Certainly, to say that we (the microcosm) are the hundred worlds and that

the universe (the macrocosm) is the thousand worlds is contradictory, because then it could not be said that we are one with the universe. This is clear now.

**Endo:** The universe itself is a single great life; we, too, are a single life. Both are life and are in that sense equal. The doctrine of mutual possession explains the mystic true aspect of this single great life.

**Ikeda:** Whichever of the Ten Worlds we are in, the true aspect of our life at that moment is a perfect microcosm just as it is. This is what we learned from our discussion of the principle of the true entity of all phenomena.

Nichiren Daishonin says regarding the Lotus Sutra's teaching of the true entity of all phenomena, "All beings and their environments in any of the Ten Worlds, from Hell at the lowest to Buddhahood at the highest, are, without exception, the manifestations of Myoho-enge-kyo" (MW-1, 89). In this passage, "all beings and their environments in any of the Ten Worlds, from Hell at the lowest to Buddhahood at the highest" refers to all phenomena in the universe, which are subsumed within the Ten Worlds. "All beings and their environments" points to the inseparability of the entity of people's lives and the entity of the universe, meaning, for example, if a person is in the state of Hell, then the person's environment will also be that of Hell.

"All beings and their environments in any of the Ten Worlds" indicates all phenomena in the universe. The Daishonin thus teaches that all phenomena without exception are "manifestations of Myoho-enge-kyo"; that is their "true aspect." In other words, every phenomenon is an expression of the great life of the universe which is Nam-myoho-enge-kyo.

**Saito:** From that perspective, the mutual possession of the Ten Worlds naturally follows from the principle of the true entity of all phenomena, since the teaching of the true entity of all phenomena reveals that all manifestations of life (all phenomena) are themselves expressions of the universal life (true entity).

Applying this to the Ten Worlds, we find that living beings in any world are endowed with the entire universe, that is to say, with the Ten Worlds. This is the relation between these two doctrines.

**Ikeda:** It's a truly remarkable view of life, the world and the universe. Nichiren Daishonin says, "Grasses and plants, trees and forests, mountains and rivers, the great earth and a single speck of dust—each is endowed with all Ten Worlds" (GZ, p. 561).

**Suda:** I am reminded of a poem by the famous English poet William Blake (1757–1827):

To see a World in a Grain of Sand  
And a Heaven in a Wild Flower,  
Hold Infinity in the palm of your hand  
And Eternity in an hour.<sup>2</sup>

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**Ikeda:** A grain of sand and a wild flower—these are both entities of the Mystic Law; they contain the life of the universe in its entirety.

**Endo:** Such a view transcends superficial distinctions between phenomena, like whether they are large or small.

With regard to the principle of three thousand realms in a single moment of life, Nichikan addresses the question: “How can we say that a single moment of life contains the vastness of three thousand realms?” In answer, he explains that the Lotus Sutra reveals the principle of “endowment and pervasiveness,” saying, “The Dharma realm in its entirety is contained in each moment of life. And the moment of life in its entirety pervades the Dharma realm.”<sup>3</sup>

The macroscopic exists in the microscopic. The microscopic encompasses the macroscopic. He continues: “To illustrate, a speck of dirt is endowed with all of the constituents making up the vast land that surrounds it. And when a drop of water is added to the ocean, it spreads out pervading the entire ocean.”<sup>4</sup>

**Suda:** Without understanding the truth of non-substantiality, it is probably impossible to make sense of such mysteries.

By the way, another question I am asked frequently is whether saying that the Ten Worlds exist in the universe means that there are specific parts of the universe that correspond to specific worlds. Some suggest that the vicinity of the earth, for example, would correspond to the world of Humanity.

### What Is “Non-substantiality”?

**Ikeda:** With regard to the Ten Worlds as they exist in the universe, President Toda would often use radio waves as a metaphor to explain the concept of non-substantiality. I imagine you may have heard this comparison before.

**Endo:** Yes. Radio waves transmitted from many different broadcast stations, including frequencies sent from overseas, all reach a single room. Despite the proliferation of radio waves, you cannot see them. Yet, if you doubt their presence, by setting up a radio and tuning the channel you can readily receive any one of them. The room is never too small to hold any number of frequencies, nor do they impinge on one another. Mr. Toda explained that the Ten Worlds in the universe are also in such a state.

**Ikeda:** That’s right. But we need to remember that this is just a means of description. The condition in which radio waves exist does not itself signify non-substantiality. In the universe, the states making up the Ten Worlds neither pile up on one another, nor are they lined up side by side or individually concentrated in any particular place. They are thoroughly diffused throughout the entire universe, and manifest in accord with relations, or external causes. The same is true of the Ten Worlds extant in each person’s life.

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**Saito:** For instance, when our lives are manifesting the world of Hell, no matter how we might search for a way out, all we find is Hell. As we squirm about in Hellish suffering, we are unable to see the existence of any other state of life, such as Heaven. Yet, it may happen that at the next moment our sufferings will disappear and the world of Heaven will dominate. Where did this world of Heaven come from? Certainly not from anywhere outside us.

While we were suffering in Hell, the world of Heaven was in a condition of non-substantiality. When any one of the Ten Worlds appears—and they appear only one at a time—then the other nine worlds all recede into non-substantiality. The worlds become manifest in our lives as “temporary existence” in response to external causes. This seems to be more or less how it works.

**Ikeda:** Non-substantiality is a difficult concept. Why don't we try to probe a little deeper?

Strictly speaking, the term *Ten Worlds* means “ten Dharma realms.” What does “Dharma realm” signify?

**Suda:** Simply put, “Dharma realm” means the world of all phenomena; that is, the entire universe. “Dharma” itself points to all phenomena, which are revealed through various chains of causality. There are ten different kinds of causality corresponding to each of the worlds from Hell to Buddhahood.

“Realm” indicates the specific realm or domain as distinguished from the others. The ten Dharma realms, therefore, refer to the ten kinds of Dharma world—or universes—that appear according to ten kinds of causes.

**Ikeda:** Does that mean that there are ten different universes then?

**Endo:** There's only one universe. In terms of Dharma realm, “one Dharma realm” indicates the entire universe.

**Ikeda:** So “ten Dharma realms” does not suggest the existence of ten universes, which would be ten times as great as the space indicated by “one Dharma realm.”

**Endo:** That's right. I guess there's no way to describe it except to state that one Dharma realm (one world) contains the ten Dharma realms (Ten Worlds) within it.

### Three Ways of Interpreting the Ten Dharma realms

**Ikeda:** That's truly beyond our ordinary scope of thinking. The Daishonin says, “The Dharma realm is neither broad, nor is it narrow” (GZ, p. 769). The Great Teacher T'ien-t'ai of China gives three ways of interpreting the term *ten Dharma realms*.<sup>5</sup>

**Saito:** Yes. These are “ten Dharma realms,” “the realms of ten Dharmas” and “the ten [Dharma realms] are themselves the Dharma realm.” These correspond to the

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three truths of non-substantiality, temporary existence and the Middle Way.

First, “ten Dharma realms” reflects the view that, differences in the Ten Worlds notwithstanding, each of these worlds is a Dharma realm, a world of the true entity as perceived by the Buddha, which is identical with the entire universe. From this standpoint, every world, whether Hell or Humanity, is equally a “Dharma realm,” an entity of the universal life or the Mystic Law.

**Endo:** This is the perspective of non-substantiality.

**Saito:** That’s because, despite differences between the worlds of Hell and Humanity, for example, these differences are not viewed as substantial.

**Ikeda:** In other words, each world is seen as itself representing the sum total of the universe. This is the perspective of “all phenomena are themselves the true entity,” and “the part is itself the whole”; that a single grain of sand reveals the entire universe.

The corollary to this view is that since the true entity is all phenomena, the whole is the part. This is the standpoint that the life of the universe manifests through all phenomena with their myriad differences.

**Suda:** That is the idea of the truth of temporary existence. While all phenomena are equally manifestations of the Dharma realm, they still exhibit the differences of the Ten Worlds. This brings us to the interpretation, “the realms of ten Dharmas.” In this case, “realm” is synonymous with “difference.”

**Ikeda:** Why do such discrepancies exist?

**Endo:** It has to do with how the Dharma realm is perceived. Phenomena are perceived and sensed differently by different people. It would seem, therefore, that there are ten ways of seeing things, according to one’s life condition.

**Ikeda:** That sounds correct. In that sense, the ten Dharma realms (i.e., Ten Worlds), rather than being objective aspects of the universe, can be understood to express worlds of subjective perception—how we view things—or states of life.

While the ocean itself is the same, the amount of water people can draw from it will vary depending on the size of their ladles. The same is true of the “water” of wisdom.

Fundamentally, living beings, whichever one of the Ten Worlds they inhabit, are themselves the entire universe. That is the true aspect of life and the universe that the Buddha perceives. But living beings, unable to realize this, suffer in Hell and Hunger, contend with one another in the world of Anger, and once they reach the higher worlds of Learning and Realization, feel satisfied that they have achieved all that they need to achieve.

Even if one is in the world of Hell, the world of Hell is endowed with the Dharma realm in its entirety. This is the perspective of the truth of the Middle

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Way, the third interpretation that T'ien-t'ai provides.

**Saito:** Yes, that's the interpretation, "the ten are themselves the Dharma realm." This means that the world of Hell, just as it is, is the Dharma realm. There's no need to move from the world of Hell to another world; Hell contains all phenomena. Since "all phenomena" indicates all beings of the Ten Worlds and their environments, the world of Hell contains the Ten Worlds. The same of course holds true for each of the Ten Worlds.

**Endo:** That's the principle of the mutual possession of the Ten Worlds. It seems very difficult to grasp this concept correctly, but I feel that it is gradually becoming clearer.

**Suda:** Probably what makes it hard to understand is that it is so far beyond our ordinary linear way of thinking where we assume that a collection of parts makes up a whole. But this assumption does not hold true in the profound Buddhist view of life which holds that the part, or the individual fragment, is itself the whole.

### **Kosen-rufu Lies in the Happiness of the Individual**

**Ikeda:** That's why I'm always saying that the individual is so important. The life of one person is as large as the entire universe, and is supremely worthy of respect. This is something that people have a hard time comprehending.

It's important that we go out of our way to encourage not only those in our immediate surroundings, but those who are struggling inconspicuously behind the scenes. To only pay attention to those who are in the fore is no different than bureaucratism. A Buddhist first and foremost seeks to shed light on those who tend to go unnoticed. We need to make efforts to inspire each person and help them become happy. That is what is meant by kosen-rufu. To deviate from this fundamental path and try to run the organization top-down is completely backwards and counterproductive.

In any event, the concept of the true aspect of life, from the standpoint of which the part is itself the whole, certainly transcends our ordinary way of thinking. That's why it is called inscrutable or "mystic."

**Endo:** T'ien-t'ai used the doctrine of the mutual possession of the Ten Worlds to express "the region of the unfathomable"<sup>6</sup> to which he had awakened. It may well be that it is impossible to fully comprehend the truth of life intellectually.

**Ikeda:** But this "region of the unfathomable" does not exist somewhere apart from the reality of people's lives. Rather, the lives of ordinary people are themselves mystic. The Lotus Sutra proclaims that the human being is sublime. We must never forget this. There isn't some "mystic place" or wondrous "mystic being" existing apart from the reality of our lives.

In terms of our Buddhist practice, we must decide that faith is the only way. We have to resolve: "I will win basing my actions on faith!" "I will forge a path

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through faith!" The "region of the unfathomable" ultimately is none other than the Gohonzon and the realm of faith.

As the Daishonin says, "What matters is one's heart" (MW-5, 289) or "Faith alone is what really matters" (MW-1, 245). Someone who just goes through the motions of praying to the Gohonzon will eventually succumb to inertia or doubt; someone who merely complains or tries to avoid difficulties will not receive true benefit. The Daishonin says, "Whether or not your prayer is answered depends upon your faith; [if it is not,] the fault in no way lies with me, Nichiren" (MW-5, 305).

There is no realm more wonderful than that of faith. The Gohonzon is the supreme storehouse of treasures. This is itself the inscrutable mystic realm; in our faith in the Gohonzon we have the most wonderful treasure. When we practice with such an overflowing sense of joy and conviction, we receive boundless benefit. If, however, we believe that there may be a more wonderful place in some other world, or that there may be some method superior to that of faith in the Mystic Law, it will greatly undermine our ability to manifest the world of Buddhahood.

When we reveal the world of Buddhahood within our lives, we can truly validate the principle that Buddhahood contains the nine worlds and the nine worlds contain Buddhahood. Only then do we embody the principle of the mutual possession of the Ten Worlds.

**Saito:** Without faith, the doctrine of the mutual possession of the Ten Worlds is nothing but words.

**Endo:** A little earlier you cited the passage, "'Observing one's mind' means to observe one's own mind and to find the Ten Worlds within it." Nichikan explains that from the standpoint of the Daishonin's teaching, the phrase *observing one's mind means to observe one's own mind* indicates belief in the Gohonzon. That's why the Gohonzon is also called the "Gohonzon for observing one's mind." He further says that "to find the Ten Worlds within it" is to chant the Mystic Law.

**Ikeda:** That's right. We who invoke the Mystic Law correspond to the nine worlds, and the Mystic Law corresponds to the world of Buddhahood. Through chanting the Mystic Law of Nam-myoho-renge-kyo, the nine worlds and the world of Buddhahood become one; that is, we actualize the principle of the mutual possession of the Ten Worlds. This is what produces a great transformation in our state of life.

Unless we actually manifest the world of Buddhahood, the mutual possession of the Ten Worlds will remain nothing more than a theoretical potential. It is through faith and practice that we can actualize this principle in reality. In that sense, while the theory of the mutual possession of the Ten Worlds is very subtle and complex, there are countless people in the SGI who have demonstrated actual proof of it. I think we can go so far as to declare that only in the SGI are such people to be found.

*To be continued*

1. Editor's note: All quotations from the Lotus Sutra are from: *The Lotus Sutra*, trans. Burton Watson (New York: Columbia University Press, 1993). For purposes of convenience, all citations from this work will be given in the text and abbreviated as follows: LS followed by the chapter number, and then the page number.
2. *The Portable Blake*, ed. Alfred Kazin (New York: The Viking Press, 1946), p. 150.
3. "Sanju Hiden Sho" (The Threefold Secret Teaching).
4. Ibid.
5. "Hokke Gengi" (Profound Meaning of the Lotus Sutra).
6. "Maka Shikan" (Great Concentration and Insight).

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