

WORDS TO THE WISE: PROPAGATION

From SGI President Daisaku Ikeda:

The *Hosshi* chapter states, “If there is someone, whether man or woman, who secretly teaches to one person even a single phrase of the Lotus Sutra, let it be known that he is the envoy of the Buddha, sent to carry out the Buddha’s work.” Who else but us can this possibly refer to? (“The True Entity of Life,” *The Major Writings of Nichiren Daishonin*, vol. 1, p. 92)

Attaining Buddhahood in one’s present form means developing in oneself the Buddha’s strong spirit to unhesitatingly lead all suffering people to happiness. It is to take action cheerfully and with composure to help those who are suffering, even though one might be subject to ridicule or discrimination. Those who carry out such a practice shine as Buddhas just as they are. (July 1997 *Living Buddhism*, p. 35)



The essence of Buddhism lies in living out one’s life as a great common mortal. To completely dedicate one’s life to others, to thoroughly exert oneself for the Law and for society, and to die having fully expended oneself — that is the way of life of a bodhisattva and a Buddha. It’s a matter of laying down one’s life; of fearlessly speaking out on behalf of justice; of exhausting one’s energy to bring people true happiness. Where this spirit is lacking, Buddhism does not exist.... Fundamentally, the Soka movement exists only where people manifest the spirit to dedicate their lives to spreading the Law. (August 1997 *Living Buddhism*, p. 33)



We have to shed light on people, to give people light. We must also bathe ourselves in light. We must never remain in darkness, nor can we allow others to remain in the dark. Flowers will not bloom, the lotus will not blossom, in darkness. We have to send the light of the Mystic Law to all those we share a bond with. Doing so also increases our own light. (November 1997 *Living Buddhism*, p. 44)



Even when we are spreading the Law without concern for our lives, we absolutely must not do anything that would reflect badly on the Law. Because we have the highest concern for the Law, we need to fully exercise our wisdom in propagating it.... While teaching his followers the *shakubuku* spirit of not begrudging one’s life, Nichiren Daishonin also emphasized the importance of showing people genuine courtesy and respect, and of conducting oneself with wisdom. (September 1997 *Living Buddhism*, p. 34)



The greater the degree to which attachments are upset and doubt aroused, the greater the difficulties that will arise. Since we are upsetting attachments and arousing doubts in order to fundamentally improve the lives of all people, it is impossible for us not to face tremendous obstacles. Also, our efforts have the world as their focus. We are implementing the principle of upsetting attachments and arousing doubts on the global stage. While spreading peace and culture, education and friendship, we are steadily changing people’s views about Buddhism and about what it means to be human. (October 1997 *Living*



Working to overcome misunderstandings and prejudices is a large part of our Buddhist practice in the Latter Day of the Law. Actively discussing and conveying the truth to others constitute the practice of *shakubuku*. It is not easy to overturn an image or accepted belief once it has taken root. But a new, better age can only be brought about by breaking down such misconceptions and opening people's eyes to the truth. (Aug. 22, 1997, *World Tribune*, p. 8)



“Basically,” said Shin’ichi Yamamoto, “all of society, all phenomena and events are Buddhism, so that whether discussing history, politics or life in general, I can’t help expressing the Buddhist point of view. If you really make Buddhism and faith the bases of your life and have pride and confidence in that, your discussions will just naturally become dialogues on Buddhism. If you find yourself unable to do so, it is because you have somehow built a fence around Buddhism in your mind. It hasn’t permeated every aspect of your life and thought. If every time you talk about Buddhism you become defensive, tense up and look severe, people won’t be receptive to what you say. For us, Buddhist dialogue is the most natural, effortless expression of our humanity.” (July 4, 1997, *World Tribune*, p. 5)



Shin’ichi responded to each question with utmost courtesy and sincerity, encouraging everyone, whether members or not. He simply did not divide people into members and non-members. He believed in the humanity common to all, that every person was a potential friend. And so he encouraged whomever he met, with all his heart, to become happy and creative. Since Buddhism ensures the happiness of the entire human race, Shin’ichi knew that a Buddhist practitioner must pray and act for the happiness of all people. (July 18, 1997, *World Tribune*, p. 13)

