

**WORDS TO WIN BY  
CONFIDENCE IN INTRODUCING BUDDHISM  
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*From “A Sage Perceives the Three Existences of Life,” The Writings of Nichiren Daishonin, pp. 641–43.*

**My disciples, you should believe what I say and watch what happens. These things do not occur because I myself am respectable, but because the power of the Lotus Sutra is supreme. If I praise myself, people will think that I am boastful, but if I humble myself, they will despise the sutra. The taller the pine tree, the longer the wisteria vine hanging from it. The deeper the source, the longer the stream. How fortunate, how joyful! In this impure land, I alone enjoy happiness and delight. (WND, p. 642)**

“These things” in this passage refers to the fulfillment of prophecies Nichiren Daishonin made about foreign invasion and internal strife (see the Feb. 16 “Words To Win By”). “These things” did not happen because the Daishonin had paranormal abilities to make them come true. The point is that he had fully awakened to the workings of the Mystic Law, and he could clearly see the effects that were sure to follow for the causes Japan had made.

The Daishonin explains this in quoting from T’ien-t’ai’s Words and Phrases of the Lotus Sutra: “Since the Law is wonderful, the person is worthy of respect; since the person is worthy of respect, the land is sacred” (*The Writings of Nichiren Daishonin*, p. 1097).

The oneness of person and Law is a crucial concept in this Buddhism that encourages us to study and practice with the “same mind as Nichiren.” On the one hand, we can learn from the example he set with his life, and on the other we can deepen our understanding that we, too, manifest the Law at the core of our lives.

Simply put, we can also embody the relationship of the oneness of person and Law. By embracing the Gohonzon, the concrete manifestation of this principle, we can bring forth the same state of life as the Buddha.

It is further strengthened through our efforts to share this Buddhism with others. Of course, common sense should guide our efforts — we should never think that because we have the Gohonzon, we are superior to others. With the pure intention to help others find the true happiness that is their birthright, we can speak with great confidence about our faith, just as the Daishonin did.

The happiness that the Daishonin speaks of in this passage — “How fortunate, how joyful!” — is the wonderful state of life that naturally develops as we realize our immense good fortune in being able to practice and share Buddhism at this time. By tapping into life’s deepest “source,” Buddhahood, the “stream” of our daily lives becomes ever richer and full of meaning.

And others can see this as we overcome problems and develop meaningful relationships with many people. As we speak with conviction about Buddhism to our friends, our lives continue to expand, leading more and more people to the truth.

In short, the compassionate act of sharing Buddhism is the source feeding a never-

ending spring. And from this spring, the stream of benefit and good fortune flows continuously into the future. As we share Buddhism to the best of our ability, we actualize the oneness of person and Law. When the Daishonin says, "In this impure land, I alone enjoy happiness and delight," he is calling us to join him in the happiness and delight of spreading Buddhism to all humanity.