

**WORDS TO WIN BY
OPENING OUR EYES TO THE TRUTH
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From “The Supremacy of the Law,” The Writings of Nichiren Daishonin, pp. 612–17.

The benefits that come from opening the eyes of even one blind person are beyond description. How then is it possible to describe the benefits that derive from opening the blind eyes of all the Japanese people, and from giving the gift of sight to all human beings throughout Jambudvīpa and the other three continents? In the fourth volume of the Lotus Sutra it reads, “If after the Buddha has passed into extinction one can understand the meaning of this sutra, one will be the eyes of the world for heavenly and human beings.” Those who uphold the Lotus Sutra will be the eyes for all of the heavenly and human beings in the world. (WND, 615)

To open one’s eyes in the sense of the above passage means to perceive reality or truth, to be awakened. To open the eyes of wisdom is to enjoy true freedom and independence. When one’s eyes of wisdom are blind, one’s life becomes restricted and out of rhythm with the universe.

When people foolishly relinquish their inherent power and instead depend upon the benevolence of a supposed higher authority to save them, they are being led along the paths of evil, in effect seeking enlightenment outside themselves. In this way, they allow themselves to be controlled by their environment.

By opening in people the eye of wisdom and humanity, Buddhist practice affords the most basic, stable foundation for happiness — mastery of the self. To teach others to chant Nam-myoho-renge-kyo is to open their eyes to the ultimate value of life. It is the greatest gift one can give another. It is the key to unlocking the treasure tower of human life and revealing the vast treasure of each person’s Buddha nature.

Immediately following the above passage, the Daishonin writes, “Therefore, those Japanese who are hostile to me are in effect gouging out the eyes of all the heavenly and human beings in the world” (WND, 615). The grave slander indicated in this passage is found in the current Nichiren Shoshu priesthood, who are seeking to destroy the SGI, made up of the Daishonin’s direct disciples, who have been harmoniously carrying out his mandate of worldwide propagation of the correct teaching.

In their making a new creed of the infallibility of the high priest in an attempt to cover up their callous behavior and distortions of the Daishonin’s teachings, we can clearly see the priests’ ploy to take control of the lay organization for selfish profit. Just as the Daishonin warns, the devil king of the sixth heaven has taken possession of these greedy priests. Unfortunately, it is the believers who have been misled by the façade of priestly authority who are the innocent victims here.

A dedicated lifeguard, fully aware of the danger, rushes into the swirling tempest, summoning the courage to save the drowning victim. This is analogous to a bodhisattva’s or Buddha’s spirit to save others from the whirlpool of slanderous teachings that oppose the Daishonin’s true intent. Such intrepid souls take the above and other similar passages to heart and exert themselves to open the eyes of correct faith, to save others from future suffering.

It is undeniable that those engaged in such practice are receiving tremendous benefit. As the Daishonin states, “The benefits that come from opening the eyes of even one blind person are beyond description” (WND, 615).