

A great humanistic revolution of solidarity

“The doctrine of three thousand realms in a single moment of life revealed in the fifth volume of Great Concentration and Insight, is especially profound.” (1)

Letter to the Brothers. Based on the works of Daisaku Ikeda, president of the Soka Gakkai International: Wisdom of the Lotus Sutra, vol. 1 and The World of the Writings of Nichiren Daishonin, vol. 1.

The philosophy of the Lotus Sutra teaches us that each moment of life contains three thousand possible states (ichinen sanzen in Japanese) and urges us to apply this teaching in our daily lives. The principle that a single moment of life contains three thousand realms shows that a person’s fundamental inner determination (ichinen) can change anything. This teaching completely expresses the infinite potential and dignity inherent in the life of each human being.

In the Lotus Sutra, the Law, established by all Buddhas, is expressed as “the true entity of all phenomena.” The Great Teacher T’ien-t’ai of China developed this concept through the doctrine of three thou-

sand realms contained in each moment of existence. Nichiren Daishonin defined it as Nam-myoho-renge-kyo.

In another writing, Nichiren Daishonin states:

“This great mandala is the essence of the doctrine of three thousand realms contained in each moment of life.” (2)

In this paragraph, “each moment of life” refers to the true entity, and the “three thousand realms” amount to all phenomena. The “great mandala” is the Gohonzon of the true entity of all phenomena, a mirror which reflects the true entity of all phenomena in the life of each living being.

The inscription in the centre of the Gohonzon, “Nam-myoho-renge-kyo-Nichiren”, expresses the true entity; the characters of the Ten Worlds written to the left and to the right, represent all phenomena. The voice of the Mystic Law when we chant to the Gohonzon of the true entity of all phenomena brings forth our own Buddha nature from within: when this nature surfaces it manifests externally. Consequently, whether we perceive it as a conscious process or not, the bright sun of “the ten factors (3) of life which are present in Buddhahood” appear in our hearts. The clear and cloudless sky of our eternal and inherent being unfolds in the wider confines of our lives.

1) The Writings of Nichiren Daishonin, p.501.

2) Gosho Zenshu, p.1339

3) Ten Factors: The principle that clarifies the factors common to all forms of life in any of the ten states. According to the statement in the “Expedient means” chapter of the Lotus

Sutra they are: appearance, nature, entity, power, influence, internal cause, relation, latent effect, manifest effect and consistency from beginning to end; the latter is the unifying factor that gives cohesion to all the factors together, from the first to the last.

When we recite Nam-myoho-renge-kyo with faith in the Gohonzon, we, ourselves (all phenomena) shine as entities of the Mystic Law (true entity). This is really the way to practice in order to manifest Buddhahood in this lifetime, being accessible to anyone.

“Single-mindedly chant Nam-myoho-renge-kyo and urge others to do the same; that will remain as the only memory of your present life in this human world.” (4)

When we believe in our Buddha nature and strive to express it while encouraging others to do the same, we cause the fragrant flower of the Mystic Law to open in our lives. There can be no more glorious memory of our passage through the human world.

The most beautiful thing in life as a human being is that we have the ability to develop our Buddha nature, according to our will. There is no greater disgrace than to let our life remain drowning in ignorance, at the mercy of the lowest states, without ever knowing the supreme honour of realizing our full potential, despite being born as human beings.

Humanity is now at a crossroads. As Gandhi said, people must choose between violence, which is the law of the jungle, and non-violence, which is the law of humanity. “Will we build a non-violent culture of peace based on the belief that all



people possess the Buddha nature? Or will we choose the barbarity of violence that will drown our lives and those of others in a shroud of ignorance and darkness?

The Buddhist principle that every moment of life contains three thousand possible states ultimately refers to a faith nourished by the determination to stand up alone and be the instigator of all the changes. If we fight to change reality, things will change, that’s to say we will transform our environment through our inner change in attitude; in this way, our own “behaviour as a human being” will inspire people everywhere to choose the path of peace.

Buddhism is a battle in which one either wins or is defeated. And so is life. It is no exaggeration to say that Buddhism was expounded to allow all people to triumph on the most fundamental level of life: the struggle between Buddhahood and destructive forces. “Will we overcome these demonic functions and achieve enlightenment? Or do we succumb to them and live an existence limited by darkness and illusion? The ultimate purpose of our Buddhist practice is to achieve victory in this all-important battle.

4) The Writings of Nichiren Daishonin, p.64.