

Buddhahood is the benefit of compassionate love¹

The Lotus Sutra identifies Bodhisattva Never Disparaging as Shakyamuni in a previous existence, when he followed the bodhisattva way. Through his practice of shakubuku, which consisted of bowing to every person as a sign of reverence, Bodhisattva Never Disparaging led all kinds of people towards the path to Buddhahood, even those who responded with animosity or violence. Thanks to the benefit that this practice allowed him to accumulate, he became aware of the Mystic Law and manifested Buddhahood.

The “Never Disparaging” chapter is the only part in the Lotus Sutra where Shakyamuni Buddha, after clarifying that he had actually attained enlightenment in the remote past, describes his own practice in a previous existence. In view of this, we can conclude that the real cause by which Shakyamuni attained Buddhahood in the remote past was the practice that he carried out with the identity of Bodhisattva Never Disparaging.

With regards to the reverence that this bodhisattva demonstrated

towards everyone he met, in the “Register of the Orally Transmitted Teachings” the Daishonin comments on a declaration that appears in the “Duration of Life” chapter of the Lotus Sutra; “Originally I practiced the bodhisattva’s way”. And he says:

“Here, the word “I” refers to the Buddha at the moment of the true cause [That’s to say, when Shakyamuni carried out various bodhisattva practices in previous existences in order to attain his original enlightenment]. The sentence “Originally I practiced the bodhisattva way” indicates bodhisattva Never Disparaging, and refers to when the Buddha carried out the practice of venerating others”.²

In the remote past, Shakyamuni became aware of the eternal mystic Law inherent in the lives of all beings; he practiced it and attained enlightenment. And it is because he understood the truth that the life of everybody is a precious entity of the Mystic Law, he could elevate his life state to its supreme expression: that of Buddhahood.

Before attaining enlightenment and after he attained it, the Buddha constantly yearned for the enlightenment of all people. Of course this is the original and eternal desire that exists in the depths of the lives of all beings. We can deduce that this spirit of the Buddha and the determination of Bodhisattva Never Disparaging were identical.

From what we said before, we understand that the practice of Bodhisattva Never Disparaging – that’s to say the practice of shakubuku – is the direct path, both for ourselves and for others, to manifest the Buddha state, the noble practice that allows us to achieve true and lasting happiness, and to allow other people to experience it, too.

The grounds for all this lie in the fact that each one is inseparable from the Buddha’s spirit, which is the heart of the Lotus Sutra. When this occurs, we align our life with the Mystic Law and, consequently, there is no adversity that we cannot break through. The heart of the Buddha is the infinitely benevolent desire and the vow to guide all people

(1) Based on Daisaku Ikeda’s work, The World of the Writings of Nichiren Daishonin, Volume 2, chapter 18 “The practice of

respecting others”

(2) Gosho Zenshu, page 768 (Spanish version)



One can only accumulate “treasures of the heart” and create a state of inner happiness that nothing can destroy, by identifying with the suffering and problems of others and working for their happiness.

The act of making someone listen to the teachings of Nichiren Daishonin and make them want to have faith in them is a profoundly noble deed which connects people to the Mystic Law, since it creates the necessary conditions for them to manifest enlightenment. Every time this happens, the benefit we receive is unlimited, because we are acting as messengers of the Buddha.

The behaviour of the Buddha to profoundly alleviate suffering in others and never abandon anyone, exists in the practice of compassionate love in order to make people aware of the Mystic Law. The Soka Gakkai embraces the spirit and behaviour of the Buddha. All those who take part in this challenge, to make the Mystic Law known through their own actions, in accordance with the will of the Buddha, are creating benefits and good fortune in their own lives as immense as the universe.

towards enlightenment. While we simultaneously carry out our struggle to internalize this vow and make it a reality, we can cultivate and strengthen our life.

Through our struggle to guide others towards true happiness and fulfillment we are also purifying our own life. This is possible, because our practice, based on compassionate love – as expressed in the word shakubuku - has the power to break through the ignorance or fundamental darkness that exists in our lives and the lives of others. Only a diamond can polish another diamond. In the same way, only human beings are able to help others bring out the full glow of their potential.

In “The Record of the Orally Transmitted Teachings,” the Daishonin says,

“Ku (from kudoku, “benefit”) means to make good well forth.”³

It is only when we fight fearlessly to overcome the evil and negativity inside ourselves and others that the power of good, inherent in the Mystic Law, explodes within us. Without this courageous effort no significant benefit can manifest itself. To build a truly great life, it is important to carry out shakubuku.

Life seems long, but is really very short. There is a limit to what each of us is able to experience in our lifetime. But when we take on board the sufferings of others, as if they were our own, and we chant and fight alongside them, and are there with them in all their victories, the richness of our own life expands without limits, and multiplies by three, by ten, by a thousand ...

(3) Gosho Zenshu, page 762 (Spanish version)