

# May all people achieve Buddhahood<sup>1</sup>

**“[At all times I think to myself]: How can I cause all living beings to gain entry into the unsurpassed way and quickly acquire the body of a Buddha? Those words express the Buddha’s deepest wish to enable both those who accept the Lotus Sutra and those who oppose it to attain Buddhahood.”**

*The Writings of Nichiren Daishonin, p. 62/63.*

## When we change, the world changes.

In the writing “On Attaining Buddhahood in this Lifetime,” the Daishonin stresses the importance of life at each moment and explains the “mystic truth that is originally inherent in all living beings” as the “mutually inclusive relationship of a single moment of life and all phenomena.”

“Each moment of life” refers to our disposition, our deep intention or heart, at this present moment. “All phenomena” refers to all things and the universe that encompasses them. Everything in the universe, down to the tiniest speck of dust, is contained within our thoughts or mind. At the same time, our mind reaches and permeates through to the farthest corners of the universe. This truth is clarified by the principle that each moment of life and all phenomena are included within each other on a reciprocal basis, that’s to say, a mutually inclusive relationship.

This “thinking,” this “wish” of the Buddha that all people “quickly acquire the body of a Buddha,” is the substance of the eternal Buddha as described in the “Life span” chapter of the Lotus Sutra.

The Daishonin says that the expression “I think to myself” in the phrase “At all times I think to myself...,” refers to the only thought that all Buddhas and all other beings possess from the beginning, that’s to say, one’s “original determination.”<sup>2</sup> It is the thought inherent equally in the life of the Buddha and in the life of all people, which exists in a primordial and original form. The desire to be happy together with others is the purest desire of all people. It is the “origi-

nal spirit” that operates in the depths of our lives. Those who are aware of this desire and live in accord with it are Buddhas. The Daishonin lived all his life without abandoning this longing, this ideal, which was his great hope.

The Buddha is someone who listens seriously to the call of this sublime spirit that cries out from the inside and who, guided by this voice, confronts all difficulties. A Buddha continuously strives to achieve the highest ideals in the course of his existence, giving everyone courage and hope. Nichiren Daishonin was the living role model of this kind of supreme benevolence.

1) Based on the book “A dialogue on Humanistic Religion. The World of the Writings of Nichiren Daishonin,” a dialogue between SGI President Daisaku Ikeda and the leaders of the

Soka Gakkai Study Department  
2) Gosho Zenshu, pp.1368.



This principle of “a mutually inclusive relationship of a single moment of life and all phenomena” teaches that the world around us is borne out of our own mind. It explains the basic principle that when we change, the world changes.

**The key point is to have faith in the Mystic Law.**

In the same letter, Nichiren Daishonin also explains the correct attitude one should have in faith, when he

says: “When you chant myoho and recite rengo, you must summon up deep faith that Myoho-rengo-kyo is your life itself”<sup>3</sup>

In this passage, the Daishonin is urging us to decide and believe that we are entities of the Mystic Law, Myoho-rengo-kyo. The Mystic Law is the magnificent treasure that can alleviate the suffering of all people and ensure their happiness. He also encourages us to live based on the Mystic Law

and strengthen our lives through it.

The Mystic Law is eternal; it is the wellspring from which all things arise. When we perceive that our life and the Mystic Law are one and the same, we can then experience the eternity of life and feel a boundless energy arise from within. Nothing can stop us. Whatever happens, we enjoy a state of complete freedom. Such is the life state of Buddhahood. Herein lies the pro-

3) Ib. 4) The Writings of Nichiren Daishonin. p.4.



out the faith and the practice of chanting Nam-myoho-renge-kyo, based on the conviction that Myoho-renge-kyo is the basic law that governs our lives and the seed which allows us to manifest our Buddhahood. There is essentially no difference between an ordinary person and a Buddha: both are human beings, the difference is in their attitude, their heart and their actions.

The very act of maintaining faith in Myoho-renge-kyo is, in itself, the manifestation of Buddhahood. This is the principle that “embracing faith is enlightenment.”

The benefit of this practice can take various forms in the life of each person. However, on a spiritual level, as the second president of the Soka Gakkai, Josei Toda mentioned, we can say that the life state of people who manifest Buddhahood is one of “immense hope.” This great hope comes from the inner conviction that, yes, we can manifest Buddhahood and that all people have the same inherent capacity to attain enlightenment.

found significance of chanting Myoho-renge-kyo. When we believe in the Mystic Law we fuse our lives with it and become inseparable from it, our self which is subject to constant change becomes our eternal self. An infinite power bursts from our finite existence. As a result, we can break through any deadlock. This is the purpose of faith.

In fact, we can show the greatness of the Mystic Law by overcoming

and facing difficulties as ordinary people. The key point of the faith and foundation of Buddhism lies in opening our eyes to the Buddha nature inherent in the Mystic Law that exists within us.

“Arouse deep faith, and diligently polish your mirror day and night. How should you polish it? Only by chanting Nam-myoho-renge-kyo.”<sup>4</sup>

In this passage, the Daishonin says that Buddhas are those who carry