

TO ALL DEVOTEES OF NICHIREN SHOSHU WHO WISH TO ATTAIN BUDDHAHOOD.

STATEMENT BY THE PRIESTS OF THE SHOSHINKAI

Introduction

In the fall of 1977, it became a subject of discussion among Nichiren Shoshu priests that the Soka Gakkai corrupted Nichiren Shoshu doctrine, disregarded human rights, and committed many illegal acts in society. In order to correct the Gakkai, various young priests roused themselves to action from a sense of necessity and gradually gained influence. The late Nittatsu Shonin, then High Priest, approved of their movement, called *Shoshin Shokaku Undo* (the movement of awakening true faith). In addition, two thirds of the 640 priests then in Nichiren Shoshu also expressed their approval.

Soka Gakkai is originally a lay organization of Nichiren Shoshu. Therefore, the priests have to lead the laity from the start, and in the same way, the priests have to help the Gakkai correct their behavior as a problem within the religion. While Nittatsu Shonin was alive, it seemed that these problems were being solved one by one, without a hitch, but after he passed away on July 22, 1979, and Reverend Abe assumed his position, events occurred one after another that caused us alarm. The Soka Gakkai, seemingly about to take great pains to correct itself, started to move in the wrong direction again.

Essentially, the authority of the High Priest in Nichiren Shoshu is absolute. A High Priest has greater power than all other priests. The current high priest holding this position, Reverend Abe, is protecting the Soka Gakkai. He does not care how this looks, nor does he admit the shortcomings of the Gakkai. On the contrary, he declared that there was no basic evil in the Gakkai's action, but the true evil lay in people outside the Gakkai. As a priest of Nichiren Shoshu, Reverend Abe should correct the laity's errors concerning the religion and specifically the irresponsible and illegal acts perpetrated by the Gakkai. He placed the blame, however, with the press and non-believers of Nichiren Shoshu.

Many priests in Nichiren Shoshu were extremely worried about Reverend Abe's behavior and decided to establish a legal precedent in the religion in order to oppose the High Priest's control over the Nichiren Shoshu Assembly, which was supposed to reflect the views of the priesthood in general. When an election was held in June 1980, ten out of sixteen members of the Shoshinkai were elected despite pressure from the High Priest's side. This result testifies to the fact that public opinion in Nichiren Shoshu was clearly rejecting and criticizing the stance of Reverend Abe.

At the time, we were fully prepared to openly discuss within the Nichiren Shoshu Assembly, the wrongdoings of the Soka Gakkai that the High Priest was trying to conceal with his authority. Many of the general priests in Nichiren Shoshu were squarely grappling with the High Priest's control. During Nittatsu Shonin's time, when the Kanseikai (Nichiren Shoshu Court of Justice) election was held, five of the seven priests elected sympathized with us. The High Priest's control extended only to the administration (Shumuin) branch of the priesthood, not the judicial (Kanseikai) and legislative (Shugikai) branches. It thus stands to reason that Reverend Abe was

inclined to force the opposing priests to leave the judicial and legislative branches of the priesthood.

To accomplish this, the High Priest together with the Soka Gakkai needed a pretext. This came with the scheduled meeting of the National Danto Convention, which was comprised of priests and laity opposed to the Gakkai's actions, scheduled for August 24, 1980. At the order of the High Priest, the administrative branch (Shumuin) issued a notice directing the convention not to be held. Reverend Abe made it clear that any priest who disregarded the notice would be punished. It became apparent that the High Priest's real intention was not to cancel the Danto Convention, but to punish his opponents in the priesthood. The High Priest gained total control of the legislative and judicial branches of the priesthood through these punitive actions, which were carried out against 201 priests. In response, we have created the group called *Shoshinkai* among priests who wish to guide the Soka Gakkai to the true faith.

To All Devotees of Nichiren Shoshu Who Wish to Attain Buddhahood

We must present this important information to each member of the Soka Gakkai. At the present time, the Soka Gakkai is giving guidance to believers to the effect that they should not visit temples where priests are criticizing the Gakkai. The believers are threatened with the punishment of being unable to visit the Head Temple.

As a result of this, many Gakkai members are in turmoil. On one occasion, a member visited a local temple of Nichiren Shoshu to inquire about a Buddhist service and then returned home. A Gakkai leader promptly came to his home and warned him not to go to that temple because the priest was a slanderer and was cut off from the lineage of Nichiren Shoshu. It is said that he visited the temple again and cancelled the service.

On the occasion of a funeral service, a Soka Gakkai leader frightened a member into submission by saying that he would no longer have anything to do with that person if he made a funeral application to a priest who was critical of the Gakkai. He also stated:

- This priest will never come to perform the funeral rites
- You have to donate more to this temple than to others
- This priest has become insane
- He lost his position as a Nichiren Shoshu priest
- The temple's location has been changed
- There is no Gohonzon in the main hall of this temple
- You will be punished if you go to this temple because the priest is ungrateful to Ikeda-Sensei

The Gakkai perpetrated such abusive lies and tried to instill in members' hearts that faith means to protect the Gakkai and Ikeda Sensei instead of the Gohonzon and Nichiren Daishonin.

In reality, faith means to awaken one's true, precious nature, to cultivate an individual spirit of endurance, to realize one's original mission in life, and to accept honestly, through one's own heart, the will of the Daishonin. The Gakkai continues to give guidance to members indicating that, if they stand up for the Gakkai, they will all attain Buddhahood even if they are currently sleeping or crying, and they should follow the Gakkai cheerfully. To cite another example, one piece of guidance from the Gakkai reads, "If you leave the Gakkai, you will not attain

Buddhahood.” This is completely wrong. The true guidance is, “If you abandon the Daishonin, you will not attain Buddhahood.”

The unprincipled behavior of Gakkai members, who, without self-identity, self-motivation, and a sense of innate mission, follow just like a flock of sheep, indicates a completely different religious orientation. It seems that the Gakkai members have faith in Soka Gakkai rather than in Nichiren Daishonin. As far as faith is concerned, we advise you to take the way of the Daishonin instead of the way of the Soka Gakkai. In that light, you should not swallow all the guidance of leaders; instead you should pay close attention to Nichiren Shoshu priests who are deploring the present situation and foster your own awareness of your faith. We want every Gakkai member to attain Buddhahood. Therefore, we feel obliged to point out the Gakkai’s errors at each local temple where there is a Soka Gakkai temple, and to indicate the proper attitude and behavior. This is our responsibility, obligation, and mission. Above all, we would like you to keep in mind why we have to do this.

I. Nichiren Shoshu and Soka Gakkai are Separate Religious Organizations

In 1952, the Soka Gakkai, far more than was necessary, devoted itself zealously to the effort of becoming a separate religious organization, despite the fact that Nichiren Shoshu already possessed this status. The Gakkai explained to Nichiren Shoshu that the lay organization needed to protect the priesthood from outside persecution,.

Nichiren Shoshu replied to the Gakkai that it is improper for two religious organizations to exist within one religious body. The religious organization has publicly declared itself to consist of the Daigohonzon (the object of worship), the doctrine, the temple, the priesthood, Buddhist services, administration, and management. The Gakkai vehemently insisted that Nichiren Shoshu was narrow-minded and foolishly afraid that the Gakkai would take over the religion. The Gakkai made their allegations in the *Seikyo* newspaper. Concerned that believers would be confused and the state of the religion as a whole would be worsened by the Gakkai’s persistent claims, Nichiren Shoshu formally agreed to make the Soka Gakkai a separate religious organization and took the necessary steps to accomplish this end. Three stipulations were made at the time for the Gakkai to follow. They are:

1. To protect the Three Treasures of the Buddha, the Law, and the Priest (Nichiren Daishonin, Gohonzon, and Nikko Shonin)
2. To follow the doctrine of Nichiren Shoshu’s Head Temple Taiseki-ji (the doctrine of the Daishonin based on the Three Treasures, and strict prohibition of slander (*hobo*)).
3. Gakkai members must belong to a Nichiren Shoshu temple.

These three points were agreed upon as minimum, basic conditions. However, to this day, the Gakkai has never clearly presented these guiding principles to its members. Aside from that, the Soka Gakkai broke and completely abandoned these three basic tenets. These violations were exemplified by: the illicit creation of Honzons; the development of doctrine centering around the Gakkai (Soka Buddhism, Soka Doctrine); the insistence that today’s Temples are Gakkai Headquarters, community centers, and training areas; the Gakkai’s construction of its own chapel in Akita Prefecture where lay members conducted services (in 1981); the performance of religious services like Gongyo Meetings for the birthday of Josei Toda, the anniversary of Tsunesaburo Makiguchi’s death, Soka Gakkai day, and other services that have no relation to

original religious rites of Nichiren Shoshu; the collection and receipt of contributions to the Gakkai falsely labeled “*Gokuyo*” (offerings given solely to Temples).

These items deserve out consideration as important factors today, since they entail a violation of the three essential points mentioned above, which are necessary not only for the protection of Nichiren Shoshu but for its propagation and strict maintenance. Clearly, much of the Gakkai’s guidance, asserted as the unquestioned privilege of a religious organization to put forth, were focused on Ikeda and the Soka Gakkai, instead of the Daishonin. Therefore, we declare without hesitation that the Gakkai violated the Law of Faith (committed slander).

II. The Soka Gakkai committed many concrete violations (Hobo)

In 1977, the Soka Gakkai’s wrongheaded behavior reached its peak. Before you note that the Gakkai already apologized for these transgressions, you should think about whether these matters were ever discussed with you at a meeting as a disciple of the Daishonin rather than simply as a Gakkai member. Did top leaders, such as, chapter chiefs (or group leaders close to you) ever admit their mistakes to each one of you and point out what true faith is? Here are a number of the chief violations:

1. Daisaku Ikeda gave guidance to the effect that stated any Gohonzon, by now, is the same. He gave instructions for eight wooden Gohonzons to be made from a photographic reproduction of an actual Gohonzon. Addressing this issue, YMD chief Nozaki said, “It’s all right because we made it just as it is, not like a fox or badger.”
2. Using these counterfeit Gohonzons, Ikeda conducted enshrinement ceremonies and Buddhist eye-opening ceremonies.
3. The Soka Gakkai disseminated guidance like “Soka Gakkai is the foundation and Nichiren Shoshu has its head in the clouds: and “the Buddhist service of Nichiren Shoshu is no more than a formality.” After making these and other similar pronouncements, the Gakkai soon established its own Department of Religious Affairs, and started to train leaders to do the ceremonies of *Kan*, *Kon*, *So*, and *Sai* (coming of age, marriage, funeral, and memorial services, respectively). Soon there were services and wedding ceremonies during several days of the week at the Kaikan (community centers). They conceitedly wished to prove that they could do everything without the priests, and they collected money from believers at all these ceremonies.
4. The late Soka Gakkai president, Hiroshi Hojo once said, “My former religion is Nichiren Shoshu.” And a senior leader in Kyushu attributed to Daisaku Ikeda the remark, “You cannot depend on Nichiren Shoshu to attain enlightenment. You can only attain enlightenment with the Soka Gakkai.”
5. Mrs. Kurihara, Women’s Division chief of Kansai, said, “The Shiragama Training Institute has become the ‘Head Temple’ at this time.” Gakkai Vice President Ueda claimed, “It’s better to visit the Head Temple once in your lifetime, but to visit the cemetery at Atsuta Village regularly.” (Translator’s note: The Gakkai built an extremely large cemetery in Atsuta to honor the birthplace of Josei Toda, its second president.)
6. Former Soka Gakkai Vice President Genjiro Fukushima said, “The novel ‘The Human Revolution’ is the modern-day Goshu. He also stated, “Let’s devote ourselves to

Ikeda Sensei. Let's strive together with Ikeda Sensei in the spirit of *Shitei-Funi* (oneness of Master and Disciple)." Along these lines, Mr. Hachiya, a Men's Division chief, said that "Ikeda Sensei is a great master who propagates the true Buddhism of the Daishonin." Thereby conferring on Ikeda the same significance as that of the second High Priest, Nikko Shonin. Also, one of the questions in a Gakkai study exam printed in the magazine, *Daibyakurenge*, is answered by the assertion "Ikeda Sensei has the three virtues of Master, Teacher, and Parent," thus slanderously giving Ikeda the same honorific titles as the Daishonin and perverting the doctrine of Nichiren Shoshu.

7. Without the permission of Nichiren Shoshu, the Gakkai printed and distributed Gongyo books; circulated also to people outside the Gakkai that severely distorted the Law of Buddhism. (Translator's Note: These books included prayers for two deceased presidents of the Soka Gakkai and a prayer for the Soka Gakkai to flourish and accomplish the spread of true Buddhism.) Strangely, some members are still using and hiding these heretical liturgies.
8. According to the Gakkai, a member had strong faith if he had many subscriptions to the *Seikyo* Newspaper and had purchased books by Daisaku Ikae. The members were told that, by subscribing to these publications, they were making the cause for benefits. Furthermore, since the Min-On performing arts division was established by Ikeda, many members were convinced that it was their responsibility to support this activity. This is an example of the Gakkai's exclusive society which confuses faith with loyalty to the lay organization.
9. Members were told that if they persuaded others to vote for Gakkai-backed candidates in an election, they would receive the same benefit derived from Shakubuku. This is a false interpretation of "*Obutsu-myogo*" and the "*Rissho Ankoku*" that they used to suit their own purposes. Purely for its own advantage, the Gakkai violated the Law by participating in a heretical sect's festival, giving the lame excuse that they wished to foster "friendship at a local level."
10. Gakkai leaders gave sick people a mere piece paper which was dipped in a drink and called it "*Go-fu*." It was given especially when members were tired during the time of an election campaign. This form of faith healing is shameful.
11. The Gakkai went so far as to give Kaikans the same suffix (*san-go*) that attached to Nichiren Shoshu Temples. At present, many Gakkai community centers have retained this suffix.

Aside from the above-mentioned matters which have come out into the open, the Gakkai has committed other violations. The original cause of all these transgressions, however, is that the Soka Gakkai has placed its own interest before those of Nichiren Shoshu and has taken advantage of the Gohonzon. The true nature of the Soka Gakkai reveals an organization that has not taken a firm hold of the principles of Nichiren Shoshu and cares no more about the dissemination of the Daishonin's true teaching, or its suppression, than suits their own purposes.

Of course, we must declare that this is slander, and that members who are guilty of slander can never attain Buddhahood.

III. The progress of the Shoshin-shokaku (Awakening True Faith) Movement

The Gakkai's violations of the Daishonin's teaching reached a peak in 1977. Sixty-sixth High Priest Nittatsu Shonin and other thoughtful priests lamented this situation, and eventually criticism of the Gakkai's slander spread like wildfire all over Japan. Consequently, many stunned believers terminated their membership in the Gakkai and joined a Temple in order to practice the true teaching of the Daishonin.

Although the Gakkai's slanders originated with a conflict between itself and Nichiren Shoshu, the Gakkai is currently blaming Mr. Takashi Harashima, former study department chief, and Mr. Masatomo Yamazaki, former Gakkai corporate lawyer, for all offenses in order to hide the organization's slanders. Both Harashima and Yamazaki, however, have simply awakened to a fundamental doubt in whether they should have faith in the Daishonin or in the Soka Gakkai. The Gakkai's pronouncements about this matter completely evade responsibility for its own errors.

If the Gakkai had observed Nittatsu Shonin's admonitions in 1977, we would never be faced with the task of exposing their misdeeds. On the contrary, the Gakkai treated Nittatsu Shonin as a nuisance. The late Hiroshi Hojo said, "I don't like the Geika (High Priest)." On the local level, priests who were heartily advising the Gakkai to mend its ways were subjected to a kangaroo court by young men's division chief Nozaki, Vice President Harada, and top local leaders. During this time, these leaders demanded that Nichiren Shoshu dismiss the priests in question. They blackmailed Nittatsu Shonin by saying, "The Gakkai has 100,000 members who wish to give their lives for Ikeda Sensei so we will send 5,000 YMD to the Head Temple Taiseki-ji every day to attack it."

Deploing the corruption of the Soka Gakkai, Nittatsu Shonin was obliged to say, "I would protect the pure integrity of the Head Temple even if I had to do it all alone... I always prompt fellow priests to remember that they must be willing to protect the Head Temple with that degree of pure ardor that, were it ever necessary, they would farm the grounds in order to survive with purity rather than being compromised by the contribution of a laity whose intent was somewhat corrupt.)"

Nevertheless, many priests led by Reverend Abe and including those whom the Gakkai conveniently calls "fine priests" were intimidated and afraid to speak out. In 1977, Reverend Abe, the long time chief of the Nichiren Shoshu Study Department, praised Ikeda and said, "The Gakkai's study department is perfect."

Finally, High Priest Nittatsu Shonin made up his mind to excommunicate the Gakkai, and presented to all of the priests two main subjects for discussion so that a consensus of the entire priesthood could be achieved: (i) What can we do in order to reach an agreement with the Gakkai? And (ii) what shall we do in case we decide to cut off ties with the Gakkai?

Having received the information beforehand, Ikeda came to the Head temple and apologized to Nittatsu Shonin, making a complete about-face. Afterward, Ikeda met with top leaders and apologized. He said that the Gakkai should correct its mistakes. Immediately afterward, secret documents were leaked that exposed the Gakkai's real intentions. The Seikyo newspaper's corrections of the Gakkai's doctrinal misinterpretations, known as the June 30th and November 7th Agreements, are good examples of the lay organization's distortions, but do not get to the bottom of the matter. Since Ikeda promised to resign from the presidency in order to accept responsibly for the slander, to refrain from reestablishing a secret power base in the Gakkai, and

to keep him out of the public eye, Nittatsu Shonin said, “As long as the Soka Gakkai has corrected its slander up to now, I will forgive them for the time being.

IV. The Gakkai’s Threatening Attitude

Amid much controversy, Nittatsu Shonin passed away on July 22, 1979, and Reverend Abe assumed the position of High Priest without evident adherence to the formal mode of succession. He uses the position to impose obedience to his authority. He has insisted that Nichiren Shoshu could not get along without the Gakkai, and that one may do slander slightly. Reverend Abe has aligned himself with the Gakkai’s leaders, claiming that the organization’s problems with the priesthood were caused by the manipulative behavior of Yamazaki and Harashima, and that the Gakkai from the start had not done much wrong.

Since the man assuming the High Priest’s position is a supporter of the Gakkai, the lay organization has changed its tune. The Gakkai’s current attitude is that anything they may have done wrong in the past is water under the bridge, finished, apologized for, and forgiven. Notwithstanding, they are, in truth, going against the will of the Daishonin.

Every time the late Nittatsu Shonin had thunderously exhorted the priests, “If you cannot correct the Gakkai’s errors, you are not worthy of the title of Nichiren Shoshu priest,” Reverend Abe would lower his head, turtle-like, into his hunched shoulders. Now, like a small man acting arrogantly through borrowed authority, he announces that it is the High Priest who decides what is slander, and if he says that something is not slander, then it is not. He also maintains that anyone who acts contrary to the High Priest’s dictates is a slanderer. In the present state of affairs, some are led to believe the High Priest instead of Nichiren Daishonin. By sticking like glue to the Gakkai, the current Nichiren Shoshu administration is about to forgive and forget everything that has passed into history, and is at the point of putting pressure on the priests who admonish the Gakkai to desist. They attach minimal importance to true Faith, and devilishly concern themselves only with their own lives and not the life of the Daishonin’s Buddhism. Similarly, the Gakkai cries, “religious persecution,” “subversive plans.” The Gakkai even has the audacity to shirk responsibility for its leaders’ wrong-headed guidance by declaring, as they have since early times, “Even though a Gakkai leader makes a mistake in giving guidance, you should listen to him attentively and follow him as hard as you can. At least general members will never suffer punishment.” To present the Gakkai’s true stance, it turns out that leaders never make mistakes, and members opposing a leader are likened to members opposing the Gohonzon. According to this paradox, no matter what error a leader makes, he is okay and does not need to apologize to the members.

However, in reality, the punishment for slander is such a heavy burden for each offender that even a leader cannot assume their punishment. When we consider that the Daishonin stated, “If you slander even a little, you will descend into the hell of endless suffering,” we have to admonish Reverend Abe for his assertion that one may do slander slightly, or that “fundamentally there is no slander if a person believes in the Gohonzon.” These pronouncements are definitely a deviation from the Daishonin’s teachings.

Therefore, we have been claiming first and foremost that Reverend Abe does not have the lineage to promulgate the Daishonin’s will because he has twisted the Daishonin’s teachings in order to safeguard the Gakkai. Furthermore, it stands to reason that, regardless of the

accomplishments of individual Gakkai members, there is no lineage of faith extending to each Gakkai member. This exemplifies the concept of slander by association (*hobo-yodosai*).

We hereby ask each member of the Gakkai, which one of the three are you going to embrace: the teaching of the Daishonin, the teaching of Reverend Abe, or the teaching of Ikeda?

We should embrace the Daishonin's teaching no matter what, and should explain faith, practice, and study clearly and directly to Gakkai members. If all those associated with the Gakkai at the present time believe that they should use Reverend Abe's teaching as a shield, then it becomes self-contradictory that they could not follow the admonitions of the late High Priest Nittatsu Shonin to practice according to the Daishonin's will. Those who are following Ikeda, claiming that one can connect directly with the Gohonzon through his guidance, are clearly depending on a person and not the Law of the Gohonzon (*Enin-fue-ho* (following the person not the Law) instead of *eho-fue-nin* (following the Law not the person)).

V. Basic Answers to Gakkai's Claims and Criticism

Question: The Gakkai has corrected its mistakes and apologized, hasn't it?

Answer: If the Gakkai has truly repented, it has to show in its collective attitude that each of its members has made a clean breast of his slanders and now desires to keep faith in the Daishonin's teaching foremost in his mind. If the Gakkai had genuinely apologized, they would no longer be expressing such wrong-headed thoughts as "Ikeda Sensei is a master of our lives," or "Ikeda-Sensei advanced to a higher position by becoming an honorary president," or "let's win in the election for Ikeda-Sensei," or "let's chant daimoku so Ikeda-Sensei doesn't have to go to court.

Question: We are doing what the High Priest has told us to do.

Answer: If the High Priest at this time has confused slander with the doctrine of Nichiren Shoshu, which is based on the Daigohonzon of the High Sanctuary, strict prohibition against slander (Hobo Genkai), and propagation of the teaching as the common fortune for all mankind, then we must discard Reverend Abe's teaching and admonish him because he has been desecrating the lineage of the Daishonin.

Question: This temple (affiliated with the Shoshinkai) is disconnected from the lineage and is part of another sect.

Answer: We have been quoting from the Gosho and the documents of the late High Priest Nittatsu Shonin.

The Dai-Gohonzon of the High Sanctuary is the precise starting point. With the Daishonin's *Hosshaku-Kempon* (realization of his true identity) at Tatsunokuchi on September 12, 1271 as a turning point, the Daishonin, Nikko Shonin, and other followers converged at Atsuhara, hastening the inscription of the Daigohonzon on October 12, 1279. The physical manifestation of the Daigohonzon was inscribed based on the spirit of the Daishonin. It is not simply a material presence. We can positively say that it is the Daishonin's spirit. We are appealing to your faith to decide that faith should originate from the spirit of the Daishonin manifested in the Dai-Gohonzon of the High Sanctuary. Needless to say, we should all protect the Dai-Gohonzon of the High Sanctuary and believe in it sincerely.

Judgment about whether one is connected or disconnected from the lineage is mainly based at this time on the pronouncement of the High Priest rather than the Daishonin's teaching. There is no pure water of the lineage other than what the High Priest keeps. It is flowing in the stream of faith, which constitutes the oneness of Master and Disciple (Shitei Funi) and the fusion of Objective Reality and Subjective Wisdom (Kyochi Myogo).

Because the Gakkai has had material access to the Daigohonzon of the High Sanctuary and the lineage as defined by the High Priest, there is still a great deal of erroneous guidance today, such as "the lineage is flowing for Ikeda Sensei" and "Ikeda Sensei is our master." If so, where does his lineage stem from? Also, the Gakkai is saying, "You people cannot go on Tozan, but we can. Therefore, we have the lineage." This comment is based on the notion that they are going on Tozan to exercise their will, rather than praying to the Daigohonzon by revering the Daishonin in their hearts. The Gakkai should stop thinking of Tozan as a material acquisition that proves a spiritual superiority or "if you're able to go on Tozan, you're right. If you're not able to go on Tozan, you're wrong."

Question: A Gakkai leader told us that Yamazaki and Harashima set you up to attack the Gakkai. What the devil do you mean by doing that?

Answer: We are not Yamazaki, Harashima, Tanaka, Sato, or Suzuki. As priests and men who have been awakened early to the problem, we keenly feel the responsibility to point out that each Gakkai member is committing slander whether or not he is conscious of it. From the start, Nichiren Shoshu priests wish for the enlightenment (Jobutsu) of all mankind, especially all of you. That is our fondest wish and source of happiness. Even if we become poor and sick, we will not be in pain if you are doing faith and practice correctly.

We regret to see that: you are not returning to the origin of the Daishonin's teaching, you are thinking of Ikeda or Reverend Abe as the prime point of origin, and you are slandering all over again. We would like to offer this letter, praying that all of you will be awakened to the faith of the Daishonin independent of the faith of the Gakkai, the faith of the High Priest, and the faith of self-satisfaction.

Nichiren Shoshu Shoshin-kai

Translated by T. Suzuki

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