

Speech by Nichiren Shoshu High Priest Nittatsu Shonin At the Grand Lecture Hall Taiseki-ji Temple November 7, 1978¹

	て手をとり合ってまいりたいので、目、楕倍純、ともとも一致団団します。成塔の大御本尊を中心に留がんばっていただきたいのであり	「「「「「「「」」」」、「「」」、「「」」、「」」、「」」、「」、「」、「」、「
聞いいたします。 問題どうかようしく開発調を約 ます。	郊的な僧俗一致の実験をめざして 一・ ロ、中傷をいい合うことなく、親 ここ に既止村をつけて、利手の墓 ー	らっこの内をあえて牧園しなくてます。その立着から 老板 心な が
きたいと私は対戦いするのであり 実践して我が実門を守っていただなく今日以美、異の個別の和合多	501	を今月度に時(にも)ってもろうす。私は法主として、正しい問心!いのではない か と 心配いたしましたでいたしま
去の時にいつまでもこだわる」と言語を聞わる即本尊であります。単語心する如本尊は明治二世の訳刻		きかりた料を見ていたまであっていくら明力が増しても、広東沢市
実現するかにあるのです。 我々のか) に強力に恐高させ広宮県有多か。 ちまん 四個 (い		えなかったならば取りにこれかららないのであります。これを開まれよくまで守り伝えなくてはない
の比決等として納め戦当に置いる要するに過去のあやまちは過去	キロの転還中に新しく相視とな	守りつづけてきた法院と敗職の戦とにかく大闘人以来、七百年間
快運であります。		y
は自ら見たとらって見たしてアトーをは、外内としてなずへきてと		
たが申い人材も次期に買ったので	らっておとお。 にきになるかです たがは、各個目も最大の信頼と感謝を たが	
分があり、故存することも多かっ会の表面に充分ついて行けない自		こすもなつらりまめりませい。シークの影響であり、快して時度や世間
たきたいのです。体制的には、学	第四書立て過たの史書を持ちをおした)くよく範理解の上、正しい空間間にたき	
力があったことを互れないでいた		本尊を原稿し大量人の仏法を一歩。
第四の第一つこう。っての文字と画書で、したし、不可能に、手戸で		
また、そことに輝かしいものであり	法論にももとる行為であると指摘 とした言語は後配合言であり、正常の も、	1.
り、その一方面は仏教史に読るべ		k 3
豊かれたことは肥 宅的 事実 であったより 4 日のヨナラドのヨター		
のこうこう言うながまりり置きざ	は、僧母はまことに厳しい思いをした。田町するようなことかまた、奇略	なくて無罪の皆律に勝不肯を招くした。
この三十年間、学会はまことに		
8	一個日の役割りは、はた目に見る	とにもなり触ねないといつも心配
皮努力を開わております。	*	いになり、教が東田を設理するこ
1. 38	○ 門外膜を改めてよろしくお願い。 に、 一種の広道所有への感覚と	も続けていることは、世間の物実ません。こうじた対量をいてまて
心 いても、何能の依止の激励と	963	べきてあることはいうまでもあり
	<u>_</u>	同門和の御育神に知らして使婦す
	2	が、こういう状態が続くことは来
	27	まして、さわぎにもなりました
1		会の際に間々な不認知の内があり
T '		たじかに、この数年、宋門と母
190		加々と対応を載いました。
ネー ほとわかくさしい しのて はま	しておりました。中い、学会にお	先行東、学会時間の方々から

I have been listening to various statements made by Soka Gakkai leaders at this meeting. There certainly has been friction between Nichiren Shoshu and the Soka Gakkai during the last several years. And as you know, this recently developed into disturbances. In the light of the spirit of Nichiren Daishonin and Nikko Shonin, it obviously is a very unfortunate thing to continue to see such a plight. Allowing it to linger will not only make us a laughing stock but also result in destroying Nichiren Shoshu itself. So I have been worried.

Having realized what I am concerned about, the Soka Gakkai has now come to a decision that it will frankly reflect on some aspects of its past attitude and clearly

¹ This speech was given eight months before Nittatsu Shonin's sudden death on July 22, 1979.

change what should be changed. I am very glad to see its determination to improve. Setting out from the starting point of the determination and decision you made today, I hope you will further your efforts towards *kosen rufu* and protect Nichiren Shoshu from outside.

The role of the priesthood is not as easy as may appear to laymen. Incapable as I am, I have been striving to educate and encourage every priest to develop the kind of personality and intelligence which will make them respectively as Nichiren Shoshu priests. The same efforts have also been made day in and day out at each local temple to build a strong foundation for its *raison d'etre*--to provide an ideal arena where believers can learn and deepen their faith.

Still young, however, many of Nichiren Shoshu priests may lack important capability in leadership. So you, as believers, may have felt discontented from time to time. But please mind you, both priests and temples can develop themselves soundly only when they receive their believers' warm support, understanding and consideration. The earnest wish of Nichiren Shoshu priests is to protect the Dai-Gohonzon under any adverse circumstances and advance the propagation of Nichrien Daishonin's Buddhism. And mind you, again, we have no intention whatsoever of taking advantage of your broad-mindedness and society's tolerance. However, we have no choice but to rebuke the kind of movement in which the laymen, swayed by wicked criticism, go on to slander and oppress the temples of Nichiren Shoshu which can prosper only with their strong support.

We are very sorry deep inside as we see these things happening around us due to lack of understanding on the part of some people. Such slanderous words and actions against the temples and priests is indeed an act of breaking the harmonious unity between laymen and priesthood. And I can't help but assert that this sort of act runs counter to Nichiren Daishonin's teaching itself. I hope that the Soka Gakkai leaders will understand what I mean and resolutely exert your full effort to establish a correct relationship between priesthood and laymen. One of the priests will not hesitate to reply to your determined endeavor along these lines with his utmost sense of trust and appreciation.

During the last 30 years the Soka Gakkai has made astounding progress, thus bringing about the unprecedented rise of Nichiren Shoshu. This is a historical fact. The glorious accomplishments of the Soka Gakkai will definitely shine in the history of Buddhism. But, please remember that there were always the unanimous support and cooperation by the priesthood behind the spectacular advancement of the Soka Gakkai.

True, the structure of Nichiren Shoshu was not thus far perfectly advanced enough to keep up with the developing rhythm of the Soka Gakkai. So we have relied on the Gakkai in many aspects. But nowadays, fortunately enough, with lots of capable priests growing gradually, we, Nichiren Shoshu, are resolved to fulfill our responsibilities on our own feet.

At any rate, we should protect and hand down the essence of the tradition and teachings which have been cherished for 700 years since the days of Nichiren Daishonin. Unless you base your efforts upon this fundamental heritage, no matter how powerful you may become, it will only mean a superficial advancement of *kosen rufu*, only inviting criticism from future generations. I am concerned about this point. I must venture to point this out today because as High Priest of Nichiren Shoshu, it is my

responsibility to make my utmost effort so that all believers can carry on correct faith. I have long been trusting the faith of Daisaku Ikeda, whom I sincerely ask to help all believers deepen the correct faith of Nichiren Shoshu.

In the meantime, as far as those people who belong directly to local temples (leaving the Soka Gakkai) I hope each chief priest of these temples will responsibly guide them to the correct faith of Nichiren Shoshu. Again, I hope those who newly came to belong directly to their local temple (without ever belonging to the Soka Gakkai) will further develop their faith which they have been polishing tenaciously thus far.

On the condition that the Soka Gakkai will carry out the points I made today and follow the basic guide-lines we confirmed together, I would like you all to agree to put an end to the disturbance between Nichiren Shoshu and the Soka Gakkai. I sincerely hope all of you will stop criticizing each other and, with a new determination, forge ahead toward the realization of the ideal relationship between priests and laymen. With the Dai-Gohonzon as the basis, let each of us help one another in sound unity.

Anyway, the past is the past. The important thing is how we can strengthen and develop Nichiren Shoshu and realize the ultimate goal of *kosen rufu*. The Gohonzon which we take faith in is meant to benefit us now and in the future. Without clinging to past history, I hope you will devote yourselves to protecting Nichiren Shoshu by realizing the true harmony between priesthood and laymen. I hope you all understand my intent.

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