

“The Doctrine of *Ichinen sanzen*”

[Ichinen sanzen hōmon]

1258 (Age 37)

Even though one has compounded one hundred or one thousand kinds of medicines, if one never takes them, he will never be able to cure his illness. Even though one’s storehouse may be full of treasures, if he doesn’t open it, he will starve to death. Likewise, if one has medicine in his pocket but never takes it, how can he stay alive?

(Gosho p.110 『一念三千法門』)

Nichiren Shoshu Myosenji

High Priest Nichinyo Shonin's Guidance

If the members of the chapters are persistent in their shakubuku efforts based on a “can-do” attitude, the goal will surely be achieved. The point is, you can make it if you actually try to do it. But at the same time, nothing can be accomplished, unless you take action.

There is a saying that goes, “Good deeds alone cannot bring honor, unless they are accumulated.”

Shakubuku is the best way to save all living beings. It is also the practice to repay one’s debt of gratitude to the three treasures. Shakubuku is the best Buddhist practice for attaining Buddhahood in one’s present form. However, wishes alone cannot accomplish anything.

The Daishonin teaches in “The Doctrine of Ichinen sanzen” (“Ichinen sanzen hōmon”):

“Even though one has compounded one hundred or one thousand kinds of medicines, if one never takes them, he will never be able to cure his illness. Even though one’s storehouse may be full of treasures, if he doesn’t open it, he will starve to death. Likewise, if one has medicine in his pocket but never takes it, how can he stay alive?” (Gosho, p. 110)

We must carefully read this Gosho passage. Faith is an actual practice. If one regards Daimoku and shakubuku merely as theory, nothing will happen. One will see results only after taking action. Furthermore, in conducting shakubuku, it is important to have absolute faith in the Gohonzon.

(On the occasion of Kofu Shodai-kai at Head Temple, September 6, 2009)