

“Attaining Buddhahood in this Lifetime”

1255 (Age 34)

While deluded, one is considered a common mortal, but once enlightened, one is understood to be a Buddha. For example, even a dark mirror will shine like a jewel when it is polished. Likewise, a mind that is presently clouded by illusions originating from the fundamental darkness of life is like a tarnished mirror. Yet, once it is polished, it will become a clear mirror, reflecting the essential truth of the Law. Awaken deep faith and polish your mirror night and day without neglect. How should you polish it? Honestly chanting Nam-Myoho-Renge-Kyo is called polishing your mind.

(*Gosho*, p. 46 - “*Isshō jōbutsu-shō*”)

Nichiren Shoshu Myosenji

For instance, after being brainwashed by a heretical teaching for a long time, one becomes unaware of its incorrect teaching and its slander against the Law. Even though such an individual may hear a good thing, he thinks that it is a negative thing. He tends to follow the wrong master, believing this person is a sage or wise man. On the other hand, one will doubt the person who teaches the correct Law, and naturally will think he is an evil man.

To take our fundamental Buddhist practice of Gongyo in the morning and evening as an example, even if one properly has conducted it every morning until now, once one neglects it and then neglects it repeatedly, he or she eventually will stop conducting Gongyo anymore, due to accustomed habits. This behavior is giving in to laziness.

The same also can be said of attending the Oko Ceremony, making a tozan pilgrimage and doing shakubuku. In fact, if you behave as I have just mentioned, you will commit the slander of negligence as a result.

Therefore, in order to have a happy life, we must try to prevent ourselves from falling into corrupt habits and laziness. There is only one way to rid ourselves of these negative characteristics. The solution is to polish our own faith. We must motivate ourselves to practice.

The Daishonin states the following in, “Attaining Buddhahood in this Lifetime” (“*Isshō jōbutsu-shō*”): “While deluded, one is considered a common mortal, but once enlightened, one is understood to be a Buddha. For example, even a dark mirror will shine like a jewel when it is polished. Likewise, a mind that is presently clouded by illusions originating from the fundamental darkness of life is like a tarnished mirror. Yet, once it is polished, it will become a clear mirror, reflecting the essential truth of the Law. Awaken deep faith and polish your mirror night and day without neglect. How should you polish it? Honestly chanting Nam-Myoho-Renge-Kyo is called polishing your mind.” (*Gosho*, p. 46)

“Polishing one’s faith,” means to uphold faith, based on the principle of “having no doubts is to have faith” (*mugi wasshin*), and powerfully chanting Nam-Myoho-Renge-Kyo. This will enable us to resolve any suffering and distress. Furthermore, we will awaken to the eternal true entity of all phenomena and the oneness of the material and spiritual. We will gain the immeasurable benefit of the Dai-Gohonzon, through the achievement of the fusion of objective reality and subjective wisdom (*kyōchi myōgō*). This is the vast benefit of faith [and practice].

(On the occasion of Kōsen-rufu Shodai Ceremony at Head Temple – June 3, 2012)