

*Letter to Horen*

(Horen-sho)

April 1275 (Age 54)

There are two classic texts on filial piety. One of them is a non-Buddhist writing, the *Classic of Filial Piety (Xiaojing)*, by the sage whose name is Confucius. The second is a Buddhist text that is now known as the Lotus Sutra. While the two texts are different—one being Buddhist and the other not—their essential significance here is the same. Why was it that Shakyamuni exerted great efforts in his religious practice over long periods of dust-particle kalpas to attain Buddhahood? It was for the sake of filial devotion. All beings of the six paths and the four forms of birth are our fathers and mothers. Thus, he held back from becoming a Buddha, until he was able to completely treat them with filial dedication. Now the Lotus Sutra is a wondrous sutra that enables all beings to attain Buddhahood.

(Gosho p. 815 / Nichiren Shoshu Monthly December 2021)

Nichiren Shoshu Myosenji

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