

**A SHINING LIFE
IN COMMEMORATION OF THE
90TH ANNIVERSARY OF
HONOLULU MYOHOJI**



Honolulu Myohoji
2003 Nuuanu Ave.
Honolulu, Hawaii 96817

By Rev. Teinyo Kunugi

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Translated and Compiled
by Dean Makinodan



Honolulu Myohoji

A Shining Life is the English translation of Rev. Teinyo Kunugi's latest book, *Kagayakaso Jinsei*. Rev. Kunugi is an expert on Nichiren-Shu propagation. He has served for many years as the head of the missionary department of Kuonji temple of Minobusan, which is the central main-temple of the Nichiren-Shu. Honolulu Myohoji had the privilege of translating and publishing four of the five chapters of this book. To commemorate our 90th anniversary, we are honored to publish the English translation of the remaining chapter, together with the chapter that was published as the lead article for our temple's 100th edition newsletter. We hope these inspired writings by Rev. Kunugi will guide you to a life that truly shines.

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2003 Nuuanu Ave.
Honolulu, Hawaii 96817
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honolulumyohoji@hotmail.com
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Preface

Live a life of self-reflection that is humble and not extravagant.

I first offer my apologies for the discourtesy of offering this writing before this important and wonderful dharma message by Rev. Teinyo Kunugi.

Honolulu Myohoji has welcomed its 90th anniversary this year. What is required of we, who have an affinity to Honolulu Myohoji, is a reflection on our past. The present is the result of the past, and the future is the result of our present efforts. We must sincerely learn from our many mistakes of the past, discard our futile pride and trauma of the past, and gaze brightly into the future.

Has Honolulu Myohoji been an existence that was essential to society?

Has the existence of Honolulu Myohoji really served the needs of the people of Hawaii?

When I ask myself these questions, I cannot help but question the present circumstances of our temple. I have been allowed to serve for ten years at Honolulu Myohoji. When I look back over those ten years, I am filled with feelings of regret and self-reflection.

From this time on, we must seriously think deeply about the thoughts of Rev. Nisshu Kobayashi, who founded the Honolulu Myohoji in 1930, and about the thinking of the officers when establishing the temple, and build an organization that is truly beneficial to the society of Hawaii.

The present is the result of the efforts of the past and the future is decided by the efforts of today.

I end by expressing my sincere gratitude at this 90th anniversary celebration to the many people who have worked devotedly and cooperated generously for our temple.

Sixth Head Minister of Honolulu Myohoji
Rev. Takamasa Yamamura

The Path of Happiness for Human Life—The Way of Life to Become Happy

Humanity's Common Goal

For what purpose are we living on this earth?

Isn't this the same discussion as that for the question of for what purpose were we born on this earth? While there are probably various answers according to each perspective, in a word, we received precious life in this world *in order to practice the bodhisattva path.*

The bodhisattva path is to *become happy by working for the sake of the world, people and world peace.* With the goal for human life as being the achievement of happiness for yourself, earnestly devote yourself to work for society and world peace. This is the way of life of the bodhisattva path.

In this world we are living by working in our respective occupations. Are not those

occupations work to fulfill the mission that has been given to us by the universe? The common goal of humanity is to become happy by being allowed to work for the sake of society and for world peace through our occupation from the universe.

While people often speak of fulfilling one's destiny or coming to one's journey's end, that is not only completing the lifespan that has been given to us by the universe. It is to splendidly carry out the mission that the universe has assigned to us and to live a happy life. Isn't that why we should seek to walk the path of happiness for human life while making it our habit to pray: "May I fulfill my mission from the universe"?

After "for the sake of society," I added "for world peace" because to work for the sake of society and people is to contribute to world peace and it is important that we fully understand this. The reason for this is for us to become happy, the individual, the home, society, Japan and the people of the world must become happy.

Well then, by if the path of happiness for human life is a common goal for humanity, what mental attitude should we live our lives today?

It is to live “The Three Principles of the Path of Happiness for Human Life.” These three principles are first, “Choose Our Time,” second, “Purify Our Place” and third, “Observe Proper Etiquette.”

If we live by these three principles, our lives in this world will surely blossom as a meaningful and happy life.

First, Choose Our Time

Our human life is not only times of smooth sailing, isn't it? It is rather the case that times of hardship and worry are probably more in number. That is why we must always summon up a bright outlook by telling ourselves that things will improve and that we will become happy and move forward. And for us to move forward, the accumulation of devoted effort

is necessary, isn't it? While we continue to make devoted effort, the flower of happiness blooms and Heaven-sent opportunities arrive. We believe in the arrival of those Heaven-sent opportunities and take action, don't we?

The time to take action is now. Let us become a person who takes action with his original intentions of this moment as his chance.

In his previous lives before becoming the greatly awakened one, Shakyamuni Buddha was born as various people and trained himself time and again. This is taught in the sutras as Shakyamuni Buddha's past lives stories.

This is from the time when he trained himself as Prince Daise in one previous life. Prince Daise was greatly saddened when he saw the people of that time experiencing hardships. He believed that the wish-fulfilling gem was needed to save the people and after many difficulties, he succeeded in receiving that jewel from the Dragon King. And through the wish-fulfilling jewel Prince Daise sought to shower wealth

throughout the land for the benefit of all sentient beings. Just at that moment, the wish-fulfilling jewel was taken back by the Dragon King.

To prevent the Prince from again coming to take the jewel, the Dragon King sent the jewel to the bottom of the sea. Nevertheless, Prince Daise attempted to obtain the jewel and he resolved to draw out the water of the sea and make it dry.

Prince Daise took a seashell in his hand and day after day he continued to scoop up the sea water. The Dragon King watched the Prince and he thought that it was impossible to do such a thing as dry the sea by scooping up water with a shell.

What do you think happened? It was not for his own desire alone but for the sake of all sentient beings that the Prince earnestly applied himself. People saw this and his supporters increased one by one, and in the end a great number of people were joining him. The Dragon King, who closely watched this, was moved by

the mind of Prince Daise and his supporters and he presented the wish-fulfilling jewel to him.

This story of Shakyamuni Buddha's past life is found in the Kengukyo sutra. Isn't it true that we must not forget devoted effort to the extent of drawing out the water of the sea when we have the goal to work for the sake of society and people?

The Great Priest Dengyo Daishi Saicho, who founded Enryaku of Mt. Hiei in Kyoto, decided on the "Sange Gakushoshiki" as the regulations for religious training for the student monks that train on Mt. Hiei. In those regulations, he admonishes the students by quoting from the story of Prince Daise. It is the teaching of to not forget to scoop up the water.

The principle of continuing to apply oneself and take action is "Not make haste and not rest." If we firmly hold to our goal and advance, the time for it to be realized will surely come. We should believe that the time will come, shouldn't we?

Second, Purify Our Place

The second principle of the *Path of Happiness for Human Life* is *purify our place*.

In order to decide in our mind that we will become happy and advance, we must give rise to that desire, mustn't we? When our soul shines, that desire naturally arises.

What must we do so that our soul will shine? Isn't what we must do the purification of our soul?

To purify the soul, faith and practice is foremost. Through the practice of faith and practice, which beings with chanting the Odaimoku and the sutra, our soul is naturally purified. And when our soul is purified, the original light of our soul naturally appears and strength wells up from within us. When this happens, we become active as though being driven by something. And it joins with the path of happiness for human life. That is why we first earnestly devote ourselves to faith and practice.

Here too we should “not make haste and not rest.”

Moreover, to make our soul shine, our surroundings are important, aren't they? If the place that we live in is a mess and dirty, even our feelings will be jumbled and confused.

Since our feelings are easily influenced by our surroundings, also from the sense of bracing our spirits, we must always be mindful of keeping things tidy and in order and cleaning.

In the same way as faith and practice, cleaning polishes our soul and that is why it elevates our strength for action for the path of happiness for human life.

When our place is purified, through the presence of the Buddhas and deities, their protective powers are intensified. In that sense, cleaning is important and cleaning our place becomes essential.

In Japan, from ancient times, such items as sake, salt and rice were used to purify the land. Even Buddhism offers flowers and incense to purify the place and to entreat the protection of the Eternal Buddha and the deities of heaven and earth.

Among the disciples of Shakyamuni Buddha there were two brothers, Makahandoku and Shurihandoku.

The older brother, Makahandoku, was very wise and he had a good understanding of Shakyamuni Buddha's teaching and was deeply devoted to Buddhism. His younger brother, Shurihandoku, however, was so dull that he could not memorize things and he even forgot his own name and was always laughed at by others. The older brother was worried about his younger brother and tried hard to have him memorize the teachings of Shakyamuni Buddha but his efforts were useless. At the end, the older brother gave up with Shurihandoku and thought about having him leave the Buddha's order.

Upon hearing about this, Shakyamuni Buddha said to Makahandoku and Shurihandoku: “Those who are aware that they are stupid are people with wisdom. It is those who think that they are wise, although being stupid, that are truly stupid people.”

Shakyamuni Buddha then gave a broom and a cleaning rag to Shurihandoku. And he taught him: “When cleaning with these recite ‘clean dust, remove filth.’” While this was only a few words, Shurihandoku could barely recall them. After repeated effort, he was finally able to memorize them. Day after day he continued to recite the same words, went through several brooms and cleaning rags and continued to earnestly devote himself to his cleaning practice. While continuing this for a year, two years, three years, the mind of enlightenment was born within Shurihandoku’s mind. His soul had awakened, hadn’t it?

“Clean dust, remove filth” is not only to beautify our place, but he came to realize the fact that his soul was caused to shine by clearing away his mind’s dust and filth. He came to

believe that the dust and filth that was fixed to his mind was the mind of attachment that was too concerned about things, the mind of self-deprecation, as well as the greedy mind and the mind of ignorance.

Shakyamuni Buddha had given Shurihandoku a broom and a cleaning rag and told him to recite “clean dust, remove filth” to have him realize this. When he became aware of this fact, Shurihandoku cried out loudly, sat flat on the ground and shed tears of deep emotion.

Through the religious training of cleaning of purifying our place, he had opened his mind’s eye. It is said that Shurihandoku, who had achieved this, acquired the power of clairvoyance that could see things through the Buddha’s eyes.

While you might think this is merely about cleaning, that is not the case. Through the action called cleaning of cleaning our place there are many people who have opened their destiny. There are both people who have raised a small

town factory to world-class large corporations and also a person who developed a national chain store while spreading a small store cleaning movement throughout the country.

Even from these examples, we surely know that cleaning our place is an indispensable route for the path of happiness for human life, don't we?

Well then, the time for action is now.

Third, Observe Proper Etiquette

The third principle of the *Path of Happiness for Human Life* is to observe proper etiquette. Etiquette is about courtesy and good manners. They are the model for action for a human being to live. In a word, they are the code of conduct for a person and the path that must be followed by a human being.

In preschool education the most important things to do is the basic *discipline* to live as a

human being. It is called the *basic habits of life*. For courtesy and good manners, there are basic things to the courtesy and good manners of each occupation. However, shouldn't we first properly learn the minimum necessary courtesy and good manners for human survival?

In Japanese, the word for etiquette, *rei*, also means to respect. The mind that respects people, respects the gods and Buddha, respects heaven and earth, and respects all things in the universe is *rei*. That is why to *observe proper etiquette*, is to firmly hold to this mind of respect.

In order to become happy, we cannot become so with our strength alone. Since we must have the cooperation of others, it goes without saying that harmony with others is essential. Since we cannot receive the cooperation of others by selfish behavior, it is only natural that we must respect others and observe proper etiquette.

Isn't the most important things in human relations the mental understanding with others? When meeting a person we communicate our mind by saying words of greeting. Moreover, when we greet another with a vibrant, cheerful and courteous manner, our mind becomes energized and bright. In particular, since the "Good morning" of the morning is a greeting at the start of the day, shouldn't we value it because it also brings forth the energy for the day?

What is more, for human relations to go smoothly, we must mutually convey our feelings clearly and confirm them. When we agree with what another has said we reply saying "yes." Through the way that reply is made, we can convey our intentions to another. And especially when our reply is energetic and strong, we can call forth a favorable response from the person.

In Japanese, the word for "yes" or "hai" はい, originally came from the word for worship 拝, which is also read as "hai." In the word "yes" or "hai" there is the sense of respecting and worshipping the person and *respectfully receiving*

his words. It goes without saying that within that mental attitude there is a gentle and honest mind that joins us with the path to happiness.

Moreover, in the word for etiquette, *rei*, there is also the sense of gratitude. Shouldn't we say that to live by always keeping a mind of gratitude in us is to observe proper etiquette? Since words possesses a miraculous power, isn't it true that when someone has done a kindness or favor for us, while a matter of course, when we return that kindness or favor with something and say "thank you," to say nothing of the soul of the person himself, doesn't even our own soul feel vibrant with joy? It is said that developing the habit of saying "thank you" will shine light into our lives. Why don't you try this for yourselves?

In olden times, after the extinction of the Buddha called Ionno Buddha there was an age where etiquette had been lost. There was a bodhisattva at that time by the name of Jofukyo.

To each person that he met, Jofukyo Bodhisattva said: "I deeply respect you. I will never despise you. That is because you can practice the path of the bodhisattva and become the Buddha." And he worshiped the person.

Among the people that Jofukyo Bodhisattva worshiped there were those who could not meekly accept that worship. They were angered by the bodhisattva's words and they said unkind things and cursed him.

In the sutra, those who said unkind things and cursed the bodhisattva are said to be people of impure minds. These people did not only say unkind things but they attempted to strike him with staffs and threw stones and tiles at him. Nevertheless, Jofukyo Bodhisattva moved back from the danger and with a loud voice he said once more "I will never despise you. That is because you are people that can become the Buddha." And he continued to worship them.

Through the merit of the practice of worship, Jofugyo Bodhisattva achieved the purity of the

six sense organs: the eyes, ears, nose, tongue, the tactile body and mind. And he was able to widely expound the Lotus Sutra for a long period of time.

Those who attacked Jofukyo Bodhisattva saw the merits of his way of life and they all came to hold him in high esteem. In this way did these people also achieve great benefits in this world.

This story, which is explained in the Lotus Sutra, chapter 20, Jofukyo Bodhisattva, teaches us about how great are the benefits from observing proper etiquette and being in harmony with others.

In order to become *happy by working for the sake of the world, people and world peace*, we must observe proper etiquette, worship others, revere the Buddhas and deities, and be grateful to heaven and earth, and all things in the universe. Let us deeply impress this on our mind.

If all humankind of this world became happy, this earth and world will become a peaceful and pure Buddha Land.

Originally, this world ought to be the Eternal Buddha's Buddha Land and a peaceful and pure world. What is putting it into disorder is we humankind. Now is the time to aim for humanity's great goal of the manifestation of world peace and the pure Buddha Land, and practice the way of life to become happy.

The Path to Fulfill Our Life's Destiny—The Way of Life that Enhances Our Ability to Act

Our Original Intentions Must Not Be Forgotten

When one walks up the northwest on the side of Kinkakuji in Ukyo ward of Kyoto there is a place called Okitayama Haratani. In Haratani there is a small mountain that resembles a hill,

which is called Haratani-en. In spring, this entire mountain is adorned with the blossoms of crimson weeping cherry trees. Beneath the cherry trees a variety of flowering plants are blooming such as Japanese roses and camellias, which are further enhancing the cherry blossoms.

When standing in Haratani-en, our body and mind are absorbed within the flowers, and the words “beautiful, beautiful” cannot help but come forth from us. Surrounded by flowers from heaven and earth we feel a profound sense of true happiness.

Until about ten years ago Haratani-en was said to be a little-known noted cherry blossom spot of Kyoto. It had not yet gained fame. These days, attracted by the beautiful crimson weeping cherry trees, a large number of people rush to see them to the extent that the parking lots are full. After the Second World War, the owner, who lived on the not-yet-developed mountain, resolved to make Haratani a famous cherry-blossom spot that will delight people. The cherry-blossom he selected was the “crimson

weeping cherry-blossom,” which was not to be found anywhere else. Each year he continued to plant a small number of seedlings.

Compared to the Yoshino cherry-blossom, the growth period for the crimson weeping cherry-blossom is two to three times longer. Nevertheless, the mountain’s owner continued to plant and raise the trees with the dream of the crimson weeping cherry-blossoms in full bloom.

Fifty years later, today, his mountain has finally become a noted spot for crimson weeping-cherry-blossoms, which deeply impresses its visitors. They are moved by not only the beauty of the flowers but also by the devoted efforts of the man who planted and raised the trees. A seed that is not sown will not grow. A tree that is not planted will not have flowers for viewing and it will not produce fruit. We must not forget our “thank you” for the sower, the planter and the person who raises the plants.

What seeds are you planting in your life? What tree are you planting?

Martin Luther, the German religious reformer, is known to have said that even if the world should end tomorrow, I will plant an apple tree today.

I believe that these words are telling us that in order to fulfill the destiny that we were born with into this world, ambition and the ability to act are important. Destiny is the mission that was given by heaven to each person. When we are born into this world, from the Parent of our life, we are told: "Work for the sake of society, the people and world peace, and go to fulfill your destiny." And we received our precious *life*.

These days early education and special education for gifted students has advanced, and the number of children, who are proceeding early to their future dreams, have increased. Yet to simply be early alone is not a good thing. There is also the case of determining one's path to proceed through various studies and experiences.

The time to awaken to one's destiny is the best time for that person.

Even if the seedling of destiny is planted, it will not grow large in a single day. From olden times it was said that peaches and chestnuts take three years, persimmons eight years and apricots easily require thirteen years for fruit. During the period when the seedling is being raised, we must endure various difficulties. A long period of devotion and effort is required. Haratani-en took fifty years. Isn't it true that to continue through those difficulties and to make effort for a long period, ambition must always be coming forth from within us?

Ambition is original intention. It is *what we have aspired to at the outset and our great ideal*. Ambition is the power that raises the seedling of destiny. We are often told to not forget our original intentions. That is because our diligence becomes accumulative power. Zeami (1363-1442), who greatly perfected the Noh drama in the Muromachi period, has said the following about original intentions in his work *Kakyo*.

First, "one's original intention of necessity must not be forgotten." Ze of the word Zehi

(of necessity) is the original intention to bring happiness to people. The Hi of Zehi is the original intention to never do evil. Zeami calls on his students to devote themselves while only never forgetting these original intentions.

Second, “one’s original intention of occasion must not be forgotten.” When our mind is moved by having being strongly impressed by something, we cease to be overly concerned about things and our mind is completely clear. At that moment a pure emotion such as resolve wells-up from the depths of our soul. We are being told that we must not forget our ambition from that moment. Isn’t it important to be strongly impressed by things in life?

Third, “one’s original intention of old age must not be forgotten.” These days our life after retirement has been extended. There are many who are over one hundred, and there are people who still can become of service to society in their older years. Let us never forget our original intention to apply ourselves throughout our lifetime.

Nonetheless, it is true that old age is one juncture of human life. Don't we all wish to speak of our joy of having completed our destiny and decorate ourselves with the flowers of thanks?

Tengai Morimo—a Grain of Rice

Recently, the life of Tengai Morimo was introduced on the late-night NHK radio program. Eighty years after his death, his name has again become known throughout the country.

The real name of Tengai Morimo is Tsunetaro Mori (1864-1934). He was born four years before the start of the Meiji period (1868-1912) in Nishiyogo-mura (Yogo-cho, Matsuyama city) of Ehime prefecture as the eldest son of a village headman. Amid his stormy life, he lived for the sake of society and the people and fulfilled his destiny, and died at the age of seventy in 1934.

Tengai is a pen name that was given to him when he studied haiku poetry under Shiki Masaoka.

Tsunetaro Mori had lost his vision in both eyes during his life, and from that time on he went by the name “Tengai Morimo.”

After completing his education at his local middle school, he went to Tokyo at the age of eighteen, and enrolled in a private school, “Dojinsha” in Koishikawa, which was run by Masanao Nakamura, who served as the principal of the Tokyo Women’s Normal School.

Masanao Nakamura had been sent by the Tokugawa feudal government to England, and studied western thought there. He later became a professor at Tokyo University and he worked for the harmony of eastern and western thought. Tengai, who had studied at Dojinsha for four years, acquired a broad education, and he probably opened his eyes to the world.

In this connection, Shoin Yoshida, who was a leading player of the Meiji Restoration, had studied at a private school in Edo, which was presided over by Shozan Sakuma. “The Japanese people are the people of a locality, the members

of the nation of Japan, and international people—awaken to the fact that they have these three characters.” Shozan Sakuma had always taught these to his students. In Japan, at the time, private schools were open here and there and international education was thriving.

It is believed that as the eldest son of a village headman, Tengai’s consciousness as a person of a locality perhaps grew stronger during his studies in Tokyo. When he returned to his hometown at the age of twenty-two, he immediately began activities for its development.

He actively participated in such undertakings as the advancement of agriculture and the promotion of river improvement, assumed various posts, and at the age of twenty-seven he was elected as a member of the assembly for Ehime prefecture from Onsen-gun.

To say nothing of his activities in the prefectural assemble, from his character he gained the confidence of people and began

numerous enterprises. His major undertakings included the Iyo railway and the Ehime news company.

His rising-dragon-like life did not continue long. In September 1893, the Emperor Meiji was to visit Hiroshima, and Tengai set out to welcome the Emperor as the prefecture's representative.

When he looked at the scenery, the morning after a night in Hiroshima, Tengai found that his left eye was clouded and he could not see clearly. He quickly returned to Matsuyama for an examination. He was found to have a hemorrhage of the fundus and was told that he might go blind in both eyes.

Tengai quickly went to Tokyo with his wife for an examination by Dr. Kawamoto of Tokyo University Hospital, who was said to be an authority on ophthalmology.

He was diagnosed as retinal hemorrhage. It was an illness that was difficult to heal by the medicine at the time. Before long his left eye lost

its vision. Later, signs of the illness appeared in his right eye, and while he earnestly received treatment, three years later he finally went blind in both eyes. Tengai was thirty-three at the time. His wife, who had devotedly supported him, left him due to circumstances.

Blind, he returned to his hometown. Being alone Tengai was unable to do anything, and in the midst of his despair there was not a day when he did not contemplate death. It was only that when he thought of his elderly mother, who looked after him, he could not bring himself to die.

One day when he sat before the meal table that his mother had prepared and was about to eat, a grain of rice had fallen from Tengai's chopstick and landed on his knee. When he flattened that grain of rice with his fingertip to pick it up, something like thunder roared through his soul, and he experienced a sudden awakening.

“Even this one grain of rice, which he is now flattening, has the weight of destiny, which is immeasurable. When it enters a person's

mouth, it becomes blood and flesh, and it can work for society and the people. Even a single grain of rice has a great ambition. One must not forget one's precious destiny on account of just being unable to see. To be a weakling that contemplated death is to be an embarrassment for even the single grain of rice." From that time on Tengai became bright and happy as through having been restored to life. He entered a temple in Kyoto and trained himself, and studied massage.

At night, Tengai went into the town of Kyoto, and walked along while relying on his cane and blowing a whistle.

On a cold night he was called to a certain residence. While massaging the master of the house and speaking about various things, the gentleman who intently listened to what Tengai had to say, remarked: "You are a wonderful person, there is so much that you must do in the world." He then placed a bill of a large sum of money in Tengai's hand and clasped his hand. And from his chest of drawers, the gentleman

took out a haori (Japanese half-coat) and draped it over his back. Tengai was moved to tears by the gentleman's kindness, thanked him and left the residence.

When one lives honestly and earnestly, an incarnation of the Buddha or God will certainly appear in one's life. Can we not help but feel that the master of the house, who draped the haori over Tengai's back, was an incarnation to encourage him on?

Shortly after that, members of the village assembly of his hometown visited Tengai to ask him to return home and become the village mayor. Although he said that it would be impossible to do that because of his blindness, Tengai was moved by their earnest request, and he returned to his hometown and took the position of the mayor of Yogo village. Tengai was thirty-five at the time.

Supported by the people around him, and while strongly aware of his destiny to be of service to society, people and his hometown,

he realized a large number of reforms and promotion enterprises, carried out the important duty of village mayor for ten years, and stepped down.

With the severance pay, which he received at the time, Tengai established the Ehime School for the Blind and Mute for those with visual disabilities. Moreover, he hoped that youth would develop a mind to dedicate themselves to the service of society and people with the mind of heaven, and he founded Tenshin-en, a place for youth education.

At the age of sixty-seven, at the request of many, he was again elected as a member of the assembly of Ehime prefecture. And at sixty-eight, he became the mayor of Dogoyu town.

Until his death at the age of seventy in 1934, he earnestly worked for society, people and his hometown. His was a life of that allowed the flower of his destiny to bloom magnificently. A monument in honor of Tengai Morimo stands in the Dogo onsen.

The Great Purpose of Shakyamuni Buddha's Appearance in this World

It is said that Shakyamuni Buddha appeared in this world and expounded eighty four thousand teachings. Eighty four thousand is a word that expresses a very great number. It is saying that Shakyamuni Buddha taught a nearly impossible number of teachings.

In a word, what were those numerous teachings? St. Nichiren expresses this most appropriately.

“The great purpose for Shakyamuni Buddha's appearance in this world and expounding the teachings is to convey the way for people to live.”

This is a sentence in a letter that the Saint wrote to the great supporter of the Order, Kingo Shijo. It is a famous statement by the Saint. Among the many sutras, the Lotus Sutra in particular teaches the bodhisattva path. The bodhisattva path is the bodhisattva's way of life. A bodhisattva is a person who does not live by thinking of himself alone, but a person that is

living for the sake of society, people and world peace. “Living in harmony, and prospering together” is a way of life that is often taught, but the bodhisattva path is not for the individual alone. It is for the individual and the totality to be saved and become happy at the same time. Shakyamuni Buddha appeared in this world to teach we human beings this way of life of the bodhisattva.

There are many important things for we human beings to live. Since we presently live in an economic society, it is terrible to not have money. However, even if we were blessed economically, if we are ill and our body is weak, wouldn't it be impossible to work for the sake of others to say nothing of for our own sake?

Moreover, if we were blessed with money and in good health, could we fully use our economic and physical power to truly fulfill our destiny? There is no one answer here, isn't there?

Although not being blessed by economic power and having a physical handicap, there are many who have overcome these circumstances

and are living their destiny. Therefore no matter what the circumstances may be, a life that lives its destiny is dependent on how each person maintains his mind. This can be found in St. Nichiren's words: "Bodily treasure is superior to the treasure of a storehouse. And compared to bodily treasure, the mind's treasure is foremost." How can we accumulate bodily treasure? In the same way that our bodily health is maintained when we accumulate storehouse treasure, a person's diligence and effort are important, aren't they? Diligence and effort are dependent on the ability to act. The accumulation of the mind's treasure is also the ability to act. What is the source of the ability to act? It is prayer.

There are people who say that nothing is realized by only prayer. Those people, however, do not know the power of prayer. Prayer cultivates our mind, strengthens us and causes the ability to act to well up from within.

There are three guiding principle for action. They are gentleness, honesty and earnestness.

There is no such thing as perversity when a mind is praying. We develop a gentle mind that is joined with the Eternal Buddha. We acquire the original honest mind of a human being. At that time and place our mind is a though it is aflame with *life*. “Allow me to fulfill my destiny”—this mind of prayer becomes our ability to act, and the Eternal Buddha, the various Buddhas, various bodhisattvas, various deities and gods will lend us their infinite power. The path to join with the Eternal Buddha, the various Buddhas, various bodhisattvas, various deities and gods is chanting the Odaimoku and reciting the Lotus Sutra. We chant the Odaimoku and recite the Lotus Sutra and pray that we will fulfill our destiny. Please try this for yourselves.

St. Nichiren said “Buddhism is to see the mind.” “See the mind” is “to practice.” As Buddhists, let us see the mind and proceed on the path by lighting up our precious life.