

“The Key to Revitalization”

Introduction and Commentary

Here is part one of SGI Vice President Takehisa Tsuji’s guidance at a leader’s meeting at the World Culture Center, **on April 1, 1981**. Coming in part two is about the same length of material as part one, mostly aimed at healing with daimoku. I have edited and removed all the typos and ambiguities then cleaned up the copy to make it easier to read. Nothing of substance has been changed from the original photocopied transcript that I archived. For those of you who remember Mr. Tsuji’s “Seikyo Times” series, “The Key to Revitalization,” this lecture will bring back fond memories of a Nichiren Buddhist original who I suspect was marginalized because of his innovative mind and revolutionary ideas.

During the time this lecture was given, the SGI was still under the thumb of Nichiren Shoshu. It was also a time when NSA was at its peak of power and the high priest was seemingly in the shadow of president Ikeda. My oh my, how things have changed.

Mr. Tsuji’s lecture lays the foundation for healing visualization, the essential spirit for conquering illness, and goes beyond the tenants of healing to reveal the secret of how to make manifest one’s good fortune and awaken to our inherent Buddhahood.

This lecture, now nearly thirty years later, may appear simplistic in its analogies, but it takes a masterful understanding to translate profound Buddhist concepts into easily assessable images and examples. We still use some of these everyday examples to convey Buddhism to Westerners today.

What is most compelling to me is **the basic imagery of Nam-myoho-renge-kyo** as energy that is everywhere inside and outside; where the internal and external are united and focused on our body’s ailments, no matter what they may be, with superb results. From that standpoint, the Tsuji Method is not only timeless, it is infinite in application.

I took great care in transcribing this lecture. The original transcriber did a reasonably good, but quick job of typing it up, and getting copies made. There were numerous places where Mr. Tsuji's idea were clear, but the translation was garbled. I took the liberty of making the text concise and understandable. I have left the apparent redundancies intact because they illustrate how Mr. Tsuji took such great care in getting his points across. This was an honor to spruce up. I hope you will use it and cherish it as I have.

Charles Atkins (1950-2017), posted on December 5, 2007

Tsuji Lecture, Part One

Good evening, my name is Mr. Tsuji. In December, I had the great honor to accompany Nichiren Shoshu High Priest, Nikken Shonin, who traveled the United States. At that time, I was also fortunate to come to Los Angeles. However, because of my busy schedule, I was unable to meet with you. But this time, I am very fortunate to see all of you. At this time, reverend Mikawa, as the emissary to the high priest, Nikken Shonin, came to the United States, and I was once again fortunate to accompany him. I went to New York and Los Angeles. I am leaving for Japan tomorrow. So tonight, I have this wonderful opportunity to have a dialogue on faith for all of you to enjoy.

There isn't a great deal of time, so I would like to talk a little about my long forty year practice under first president Makiguchi and second president Toda, as well as the third and fourth presidents of the Soka Gakkai. We all have the same Gohonzon and practice in the same way. However, we find some people receive tremendous benefits while nothing happens for some, and others find tremendous loss. What I would like to explain to you now is the Gohonzon. What is my relationship with the Gohonzon? How can I practice to receive benefit? I would like to talk about a number of things.

What is Myoho-enge-kyo? Nichiren Daishonin says Nam-myoho-enge-kyo is a phenomena found within the universe. Even in the sun there is Nam-myoho-enge-kyo. Even in the moon and stars. Even in the ocean and the mountains. And even, consequently, most certainly in the human being. Also, the work of Nam-myoho-enge-kyo is found in trees, plants, and rocks. And, therefore, consequently, there is Nam-myoho-enge-kyo in dogs and

cats too. **The work of Myoho-rence-kyo is found in all phenomena of the universe.**

To explain, one reason you can take notes right now is because there is light above you. The light is shining from the ceiling. Because there is such a thing as the light bulb and electricity, it is possible to read and write even though it may be dark outside. As all of you know, the light bulb was invented by Thomas Edison. What did Edison realize? How did Edison come about to invent the light bulb? Because he understood the principle of electricity. So we can say that the shape of the light bulb is the character. Because you have a particular characteristic, it does something. What it does is that it lights up the whole room. It even lights up your face, the carpet, and every nook and cranny. This particular characteristic has a work called light. We can say that this phenomenon has all these things put together. And also, there is the theory of electrical waves. This particular phenomena, we can't see, but there is a way to perceive it. If you turn on the switch to the radio or TV set, it appears. Because this particular law is functioning, you can see the picture on the set or hear words. This principle of electricity cannot be seen, yet applied to the television, you can see it. In the same way, there is a law of life. This principle of life you cannot see, yet, as in the above example, the principle takes shape and can be seen. This is none other than the Gohonzon. Just as the light bulb illuminates and is powered by electricity, the Gohonzon shines like the light bulb, Just as the light bulb throughout the room, the Gohonzon shines throughout the universe.

We could talk about the universe, but let put this topic aside and talk about ourselves. If we can understand ourselves, then we can understand the universe, for it is the same. Why this is so is because **your life is the life of the universe as well**. Therefore, if you can search into just one person, you can understand the universe. Nichiren Daishonin says that what is important is to be able see the workings of Nam-myoho-rence-kyo that is indeed inside yourself. As in the case of the light bulb or the TV set, all you have to do is turn on the switch and the light or image appears. As you chant Nam-myoho-rence-kyo, the power of the universe wells up from inside yourself as if you were switching it on through the Gohonzon.

Whenever you see the beautiful flower blooming outside, whether it is a cherry blossom or a chrysanthemum, inside you we feel the beauty of the

flower. The flower that is outside brings about its nature from within. The land of Hawaii is outside. Niagara Falls is also out there. But you might say the scene is outside, but the joy comes from within. When you look at the lower outside and enjoy it from within yourself, this is what we call viewing the flower and, when you go outside to view the beautiful scenery and you enjoy it from within, we call it sight-seeing. Records and pianos are out there, but we enjoy them within ourselves. Flowers and scenery are things that we see with our own eyes and the bring joy from within.

Mandolins, pianos, flutes, records are things that we hear with our ears and enjoy from within ourselves. When we have a culture festival, you see it all happening out there, but the enjoyment is found within ourselves. We enjoy it through our eyes and ears. In other words, in the same way, the Gohonzon that is outside brings joy inside ourselves. And, when we establish a relationship with the Gohonzon in front of us with our mouth, reciting Nam-myoho-enge-kyo, that Nam-myoho-enge-kyo within ourselves, wells up. If you look at the Gohonzon and say to yourself that it's "out there," while chanting and telling yourself that by doing this that I'm going to get something, it's like a beggar asking for something. Most likely, you'll receive a benefit, but it's just like somebody – a waiter for example, getting a small tip.

Nichiren Daishonin says; don't look for the Gohonzon outside yourself. Rather, let it well up within yourself. Joy comes welling up from within – darkness also does the same. Moreover, when you get angry or hysterical, this also appears from within you too. Even when you feel sorry or sad about someone, this comes from within yourself. Nam-myoho-enge-kyo also wells up from within your life. But that Nam-myoho-enge-kyo which is all over or inside yourself is something hard to see. From the sutra you have just recited, it is explained that all which is close to you is hard to see, because it is inside yourself. Therefore, it is very important that when you take faith in the Gohonzon, to exert yourself to bring forth 100% of the Nam-myoho-enge-kyo within yourself. If you can really chant Nam-myoho-enge-kyo with the greatest joy, naturally, that Nam-myoho-enge-kyo will burst forth from within yourself. But, if you chant Nam-myoho-enge-kyo with the attitude that this is a waste of time, then very little Nam-myoho-enge-kyo will appear. And, if you go against it, you will only find loss.

Naturally, if you can chant Nam-myoho-renge-kyo with the greatest of joy, then you will find Nam-myoho-renge-kyo bursting from within yourself. So, I hope you can see that when you feel the greatest of joy, that's when you are going to be able to produce the Nam-myoho-renge-kyo of 100%.

When you chant Nam-myoho-renge-kyo to the Gohonzon, that Gohonzon in front of you and that Nam-myoho-renge-kyo within yourself, will find unite in harmony. The Gohonzon that is outside yourself is Nam-myoho-renge-kyo from time without beginning. The Nam-myoho-renge-kyo that well up from within you is also the Nam-myoho-renge-kyo from time without beginning. **It is prayer to the Buddha which brings forth the Buddha that is within you. This is faith.**

To be alive is your own responsibility. Although you are responsible for yourself, the sad thing is you can never see your own face. In order to see your own face, you place the mirror in front of you. You put the mirror out there, and you look at it. You are able, then, to see your own face. With that mirror, however, you cannot see your inner self. By placing the Gohonzon in front of you and chanting Nam-myoho-renge-kyo to it, you are able to **polish your inner self**. This is what we call gongyo. Nichiren Daishonin says, morning and evening we should diligently polish ourselves. We can do this by no other means other than chanting Nam-myoho-renge-kyo. Just as you use make-up and adjust your appearance on the outside with a mirror, you do gongyo to polish your insides. In this way, you're working from both sides. This is what you call beauty that appears from practicing this teaching.

When we are able to bring forth Nam-myoho-renge-kyo that is within us, there are two things that it does. One is **that if you're able to bring forth the Nam-myoho-renge-kyo that is within yourself, you can correct any kind of sickness**. In other words, it does the work of medicine. Normal medicine only works in one place. If you have a cold, you use a cold remedy. And, if you have a stomachache, there is special medicine just for that. Whether you have a headache, cancer, or an asthmatic condition, Nam-myoho-renge-kyo corrects everything. The sutra which we recite states that not only is it a medicine, but it is a great medicine.

The other thing is that **Nam-myoho-renge-kyo does when it appears within you is that it acts like a magnet**. It becomes a magnet to call

happiness. In the Goshu, it says that you will be able to call fortune from ten thousand miles afar. If you want money, you can call money. If you want a home, a home appears. And if you are unemployed, then you will be able to locate a new occupation, a new job. If you want to get married, you will find a partner. Anything you want, you can call so simply and easily by chanting **Nam-myoho-rence-kyo**. **The more confidence and joy you have, the magnet will become stronger**. So if you're doing gongyo and feel this is the happiest moment of your life, then tremendous amount of benefit will come to you. But if you're able to bring out this Nam-myoho-rence-kyo, you're going to find even greater benefit. That benefit is that you come to realize that **your life is eternal**. And, you come to find as you bring out Nam-myoho-rence-kyo, **great joy**, when you are alive or awake, you find it even when you are dead. It says in the sutra, "ga raku ga jo," which means, 'I am happy, and always I am pure.'

When you chant Nam-myoho-rence-kyo, you are able to overcome past causes or past karma. Also, you can overcome all your present difficulties. You will find good fortune in the future as well. One thing we should really come to realize as we are awake is that if you're sick, you can overcome it. If you're poor, you can make the magnet stronger and you can gain wealth. The benefit of Nam-myoho-rence-kyo when asleep is that you can really go to sleep and rest well. And when you die, you're going to say, "Boy am I glad I'm dead!" Because of that, you're going to find yourself born as a human being again, almost immediately. It is a promise that you will be able to be born as a human being and meet the Gohonzon again. It says you will also be born among the same members. What a joy in being able to meet your family again. You're always going to find somebody who is going to say, "Gee, I don't want to meet them again!" But, some of you may want to meet them again. It also says that if a person wants to be born a woman, they can do just that, and if a person wants to be born as a man, he or she can do just that too. If you wish to be born in a particular place, you can, indeed, be born any place you so desire. I'm sure there is no mistake in the sutra, and I'm sure there is no reason why Nichiren Daishonin has to lie. Therefore, if I do have a desire to be born in Los Angeles, then most certainly I will be born here. If you want to be born in Japan, you can be born in Japan. As for your family, if you wish to be reborn as husband and wife, you can do just that.

You may even wish to change places. If that is so, you can even do that. In a Buddhist sutra the legend of a Bodhisattva was born together with his wife for 9 million ko (1 ko = 8 million years). If you want to be friends in the next life, you can do that.

When we are reborn, we take different roles, sometimes as husband, sometimes as wife, parents, children, brothers, sisters, and friends – this is how we appear. You have to remember the promise only holds since you embrace the Gohonzon. But if you do not practice, there is a good chance you could become the ocean, mountains, plants, trees, cats or dogs. If you're born a cat, you'll only be able to say "meow." If you're born a dog, you'll only be able to say, "Bow wow." A pig can only grunt. Therefore, it is important that you be born as a human being. But, even if you're born as a human being and you do not meet the Gohonzon, this is a very sad thing. On the other hand, if you're able to meet the Gohonzon, you are a most fortunate person. The mere fact that you're able to meet the Gohonzon is because of Nichiren Daishonin. Also, because of the successive high priests who inscribe the Gohonzon, you are able to have the Gohonzon here in Los Angeles and are able to pray to it. Another thing that you must remember is the fact that you are born a human being is because of your parents. Also, because there is an organization called NSA, you have been able to meet the Gohonzon. Because of all these people and their consideration, you were able to pray to the Gohonzon today. For all of us, we must realize and show our appreciation as it says in the silent prayers. With appreciation, we should strive to achieve our objectives and world peace.

Naturally, the Nam-myoho-enge-kyo inside yourself and the Gohonzon in front of you, when they are tied together as one, there is an increase in this phenomenon. What happens is that **you and the Gohonzon become one. When this happens, your whole body becomes the work of Nam-myoho-enge-kyo.** This is what is meant by the term "Kanno Myo." Can you say it? This is not the Chinese Buddha Kannon. We have an electric charge within ourselves, and also on the outside there is an electric charge in thunder clouds. When these two come together we say that you've been electrocuted. In other words, if your electric charge hooks up with thunder, you're dead! Between human beings the same phenomenon occurs. When two people get together, we say that they have fallen in love. But when the

battery runs out, we see them fall apart. When we talk about this phenomenon, combining the two together, we can say that ourselves and the Gohonzon are one in the same.

The difference is that the Gohonzon in front of us has form. The Gohonzon inside us has no color or form, it only has its workings. What it has us the characteristics of a Buddha and does the work of the Buddha. Also, there is a world within ourselves which brings anger. This particular work comes out where...well, you can guess. When you have no money, then you have the characteristics of being poor. Because there is no color or form, you cannot see the Nam-myoho-renge-kyo that is within yourself. When you pray to the Gohonzon and chant, it ties together with the Nam-myoho-renge-kyo inside yourself and explodes. When this happens, the tip of your hair on top of your head down to the tip of your toenails, all becomes Nam-myoho-renge-kyo. At that time, your head becomes myo, your throat becomes ho, your chest becomes ren, your stomach becomes ge, and your legs become kyo. Nichiren Daishonin said that this five foot body becomes Myoho-renge-kyo. **When our body becomes Myoho-renge-kyo, that is faith.**

There was a person in Japan who had a headache for fifteen years and couldn't overcome it. The person asked me how he could overcome his headache? I explained that because his thoughts were heretical, that's why he had a headache. I told him, "You are a member of the Soka Gakkai, so there's no reason why you should be practicing a heretical teaching." A long time before, this person became a member, this person's parents practiced the Shingon sect of Buddhism. The only reason this person was having such pains in the head was because of the heretical teachings they had practiced. This resulted in a residue which caused their problem. **Without confidence and joy, your body cannot become Nam-myoho-renge-kyo in order to remove the residue. So I encouraged her to chant Nam-myoho-renge-kyo for it to permeate her entire body.** This person was a hair stylist. Because of this condition, she could only work ten days out of a month. She said that now that the headache is gone and she can work everyday.

In Tokyo, there was a men's division member who developed throat cancer. I told him that the throat is full of Myoho-renge-kyo. I told him **he should chant Nam-myoho-renge-kyo in an effort to clean his throat.** He was told

that he had to have an operation, but chanted this way for twenty days. When he went back to the doctor's office, there was nothing there.

There was another member who was really worried about breast cancer. I explained that **her chest was ren of Myoho-renge-kyo**. I told her to look at the Gohonzon enshrined in her butsudan and **chant to bring out the Nam-myoho-renge-kyo from within herself, and, using the daimoku like a bulldozer, why don't you just scrape that junk right off?** Within one month, that woman was able to overcome cancer.

Mr. Tsuji Lecture Part II

Little further explanation is required for part II of Mr. Tsuji's lecture at the World Culture Center. You be the judge. One item of interest – at the end of part II is Mr. Tsuji's comments on the high priest, priests, the heritage of the Law, and the heritage of faith. I have highlighted that part. At that particular time, NSA, was firmly committed to protecting the priesthood, no matter how arrogant or insular they appeared. In his remarks, Mr. Tsuji indicates that we lay members have the heritage of faith, but only the priests have the heritage of the Law.

This absurd distinction, a completely fabricated invention of the Nichiren Shoshu priests (and hammered home by the leaders/organization), is contrary to the Lotus Sutra wherein the Buddha transfers the Law and future transmission of the Lotus Sutra to the bodhisattvas of the earth – us. I could go on and on about this clerical flim-flam, but the Law or more properly, **the original actuality of our inherent Buddhahood, was transferred directly to us! We have both the heritage of the Law and the heritage of faith.**

Oh yeah, a member has sent me another VP Tsuji lecture that I am adding at the end of this piece as a sort of "bonus track." The origin of this lecture is unclear, but it certainly has the "voice" of Mr. Tsuji. I apologize in advance for any possible copyright infringements. I've cleaned it up as well as possible in a very short period of time. In my hurry to get part two and this bonus track out, I have hurried up my usual fastidious work and promise to clean up the typos over the next week or so. Enjoy

Begin Part Two

There are a number of people who had to have an operation, but with just minor surgery, they were able to overcome their difficulty. There are many people who have cancer of the stomach, or of the uterus. They become terminal cases with a very short time to live. I told them, **if you don't have a Gohonzon in the hospital, just think about the Gohonzon and chant daimoku.** The important thing is, if you're lying in bed, is the mere fact that you're actually thinking about the Gohonzon. That alone, will cause the life of Nam-myoho-renge-kyo to well up from within you.

Like Nichiren Daishonin says, when you think about a pickled plum, it causes your mouth to water. One thing is that even if you've lost your parents, just by thinking of them, you can relive the time spent with them. In everyday life, if you sincerely practice true Buddhism, then at the crucial moment, just to think about the Gohonzon, you will find that the life of Nam-myoho-renge-kyo begins to well up inside you. And, as long as you scrape the insides, just as if you had a bulldozer running around inside you, that's all you have to do.

The other day, I went to Hiroshima. There was a woman 37 years of age. She was really afraid of winter because when it came, her legs became very cold. She would wear three pairs of socks, boots, and some kind of heating pad. When I met her, I said, **'Please chant Nam-myoho-renge-kyo to send it to the tips of your toes, like creating a Nam-myoho-renge-kyo transfusion in your blood. Please chant this way.'** The woman was very appreciative. She said that when she went home and followed the guidance, she sat in front of the Gohonzon, and, with the utmost of care, determined to send Nam-myoho-renge-kyo to the tips of her toes. Amazingly, within twenty minutes, she no longer had this difficulty. Since then she says all she needs is one pair of socks. It sounds like some kind of lie or fairy tale, but it really happened.

The other day, I went to the island of Hokkaido. A grandmother there was eighty years old and her back was so bent, she looked like a cripple. Because of her spinal condition, she could only chant daimoku to her hand, because that's all she could see! I encouraged her saying, **'If you cannot see the Gohonzon, make the Gohonzon well up from within yourself. Send nam-myoho-renge-kyo to your bone marrow with the utmost sincerity.'** I told her that the pain in her back will most certainly go away, even by tonight.

She was really happy and departed for home. The next morning when she awoke, her back was straight. Before she could barely walk, but now, she could almost run.

I can say that in the last year, many people with these kinds of problems have brought forth their experiences. I'm the one whose giving guidance, and this is really surprising to me! Every time this happens, I'm really shocked.

The other day I met a grandmother who said, "I heard my son give your experience and my back pain disappeared. Another person who had been blind for twenty years, hearing this, was able to see again. Why do these things happen? One thing you have to understand is that Nam-myoho-renge-kyo is promptly standing by within yourself. It's just like a fire engine in the fire station, ready to move. But it has no form or color, so you cannot see it. There are only certain reasons which will cause the fire engine to move. A fire engine never leaves the station until someone tells where and what street a particular fire is occurring. You never see a fire truck come out just for a family struggle or something like this. One thing you have to remember is that **the only way you can bring forth this Nam-myoho-renge-kyo life is by chanting Nam-myoho-renge-kyo**. It's like if you say, Mr. Williams, he'll respond.

When you're in trouble, it's just as if you're on fire. When you have bad eyes, your eye's are on fire. If you have difficulty hearing, your hearing is on fire. When you're having difficulty with your back, your back is on fire. When you have arthritis, your hands and legs are on fire. When you're out of money, in Japanese, we say "the burning wheel," so you're still on fire. The only fire engines that can put these fires out is the fire engines of Nam-myoho-renge-kyo. Another passage from the sutra (Gosho) says just that. It also says "faith like flowing water." When you talk about faith like flowing water, it means that **whatever the obstacle, the water will never cease to flow**. It will always find a way to keep flowing. You don't quit practicing, but you continue. This is as we say, 'faith like flowing water.'

Another thing the water does is that it works to put out fire. The stronger your faith, the more fire engines will appear within yourself. If you have weak faith, then only one fire engine comes out. And also, the water hose

they use is much smaller in size, so it takes a long time to put out the fire. It's just like the saying, "Gee, I've been practicing a long time, but can't overcome my difficulties." Naturally, when you chant Nam-myoho-rence-kyo to the Gohonzon in the butsudan, you find Nam-myoho-rence-kyo welling up and starting to run, spilling all over inside yourself. This is what the Goshu calls "**the roar of the lion.**"

Various sicknesses, such as cancer, diabetes, are like little chickens or rabbits within you. When the lion roars, the chickens and rabbits become so frightened, they are unable to move. In other words, when you chant Nam-myoho-rence-kyo, suddenly, the sickness stops its advancement. When it stops, all the lion has to do is walk up and eat it. In the same way, you find you can overcome your sickness with relative ease.

This isn't something I'm saying. Nichiren Daishonin is the one telling us this. You should never think he is overdoing it.

People having financial difficulties should practice so they can strengthen their magnet. If it's hard to chant daimoku, imagine that with every Nam-myoho-rence-kyo a hundred dollar bill is going to float down in front of your eyes. The important thing is the knowing that **you have more power than the obstacle when you chant.**

The other day I went to Hiroshima. A person who owned a hotel wanted to hear something about faith. He closed his hotel up and brought the whole family. It was November 3rd. Since that time, the person has said: "I don't know why, but suddenly, we've had more customers coming to our hotel."

The other day I went to a discussion meeting. At the home there was a grandmother who was sixty-six years old. Because she had sickness in her bones for fourteen years, she couldn't use her arms or legs. I told her that **she should try with a feeling that I want to send Nam-myoho-rence-kyo to the top of her head to the tips of her toes to the tips of fingers.** I was told after I left, that later that evening the grandmother was able to move her arms and legs. And, at their home was a girl of eight. Their daughter had a hearing problem and didn't like to go to school. The girl was sitting there unable to understand what anyone was talking about. But strangely, next morning, she said she could hear and she wanted to go to school. There was another person who was responsible for the discussion meeting, a senior

leader and watch maker by trade who had practiced for twenty-five years. I told everyone that **when you chant Nam-myoho-renge-kyo, you can make yourself like a magnet and call all good fortune to you.** The leader, hearing this explanation, said that from today, I'm going to become a new member. I'm going to chant an hour at home. He said the next day, a lot of customers came in to buy his watches. He had very special watches, and strangely enough, they began to sell. He said, "For the twenty-five years I have practiced, I don't think I've ever given the wrong guidance. Now after twenty-five years, I'm really looking back at the way I have practiced. Just because I have practiced for twenty-five years, doesn't mean that I understood it."

There was a person who could not talk from the age of two and he was now sixty-seven. Finally, after sixty-five years he was able to talk again. All these people had been doing five prayers in the morning and three prayers at night. **What's important is to chant Nam-myoho-renge-kyo and cleanse your inner life.** If you have problems financially, or problems with your family or your children, you must realize that this is a consequence of your personal slander to the Gohonzon of the Lotus Sutra. Therefore, it is important that we come to realize the fault is our own. As you come to realize that **"I am fully responsible for committing such a slander and I will sit in front of the Gohonzon and chant the daimoku of apology from the bottom of my heart."**

I think it's very important that we, as members who have been practicing Buddhism, **take responsibility for the causes created, not just our own, but our ancestors as well,** even though they might have been ignorant of what they were doing. In this way, we can chant daimoku with the attitude that through our prayers to the Gohonzon, whether it be for a new home, our business, or our health, we will be able to contribute to the cause of kosen-rufu. Ask the Gohonzon **"For kosen-rufu, please let me overcome these difficulties."** We must add this on to it. When you do the first prayer, facing east, then you are passing the test. Because of the Law. The Buddhist gods will give protection. When you say "for the Law," it means none other than kosen-rufu. **Without thinking about kosen-rufu, just chanting Nam-myoho-renge-kyo, there is benefit, but it's just like riding in a regular street car versus flying in an airplane.**

Another thing that is very important is to practice without ill feelings towards others. Also, we should not look down or use authoritarian means to degrade anyone. Why that is so is because **there is Nam-myoho-renge-kyo in everyone.** I have practiced for forty-one years, and most certainly I can say that I am a senior to Mr. Williams. I cannot speak English. I cannot do the things that Mr. Williams can do. Therefore, I really pray to the Nam-myoho-renge-kyo that is within him. It is always my sincere prayer that he can really bring out the Nam-myoho-renge-kyo within himself so that he can function at the full capacity of 100%. Mr. Williams is the General Director. He cannot do the things the same as his wife. There are things that Mr. Williams cannot do, yet Mrs. Williams can. Therefore, there is also Nam-myoho-renge-kyo in Mrs. Williams. Again, there are things that Mrs. Takakura can do that Mrs. Williams cannot. As we look at things from this point of view, we finally find that **everyone has nam-myoho-renge-kyo inside and can do things that the other cannot.** As it says in the Goshō, “There should be no discrimination between male and female.” **Whether man or woman, you have a mission.** Once again, I’d like to say that if you can chant Nam-myoho-renge-kyo and cause it to well up within yourself, **sending it all over your body,** this is faith.

Because you look for benefit from the Gohonzon in front of you, that’s why you receive little or no benefit. The sincere desire of the Gohonzon is none other than for you to bring forth the Nam-myoho-renge-kyo from within yourself. It is the prayer of the Gohonzon that everyone will become as the Gohonzon, and have that good fortune. We don’t want the Gohonzon to share anything with us, rather, **we wish to become equivalent to the Gohonzon.** That’s all the Gohonzon wishes for you – to become equivalent to it. If you can really understand what I’ve just said, it will bring you **the greatest of joy,** and will help you chant **the daimoku of appreciation.**

The lineage of faith is none other than to become the same as the Gohonzon itself. The high priest of today has a direct lineage from Nichiren Daishonin. Because of the lineage of the Law, he can produce the Gohonzon. However devout we become, because we are not priests, we still cannot inscribe the Gohonzon ourselves. Therefore, we have to say that we do not have the lineage of the Law. But we do have the lineage of faith.

**When we chant, our whole body become equivalent to Nam-myoho-
renge-kyo.** However, there is no form to the Gohonzon inside ourselves. We can say that the Gohonzon enshrined in our butsudan is the father, and the Nam-myoho-renge-kyo that wells up from within us is the child.

I hope that all of you leaders of NSA have great confidence and joy so that you can lead and help the members within the organization.

BONUS TRACK: More Guidance from Mr. Tsuji

I'd like to talk about true faith today. It is important to advance true faith.

Gongyo is directly related to your life. There are three things directly related sustaining life. One is to eat and rest. It is important to consume nutrients and to get adequate sleep. These two are easy to understand and everyone does them. **You don't quit eating or sleeping because you are unhappy with someone.**

But when it comes to doing Gongyo there are those who quit doing their prayers easily. It is because they do not realize that Gongyo and Daimoku are directly related to sustaining their life. You can improve your destiny by chanting Daimoku. Your karma will further deteriorate without chanting. If you do not chant your destiny will revert back to your former bad karma. It is like reverting back to your former state of having a weak intestinal system or back to poverty. These types of changes are not easily recognized. This is why people get lazy with their daily Gongyo and Daimoku. This is frightening thing.

There is a phrase in the Gosho, English Gosho page 81, "There is no true happiness other than upholding faith in the Lotus Sutra." But do you really do your Gongyo with this conviction?

You must feel that it gives you the greatest pleasure to do Gongyo and Daimoku. There is phrase in the Gosho that emphasizes that **Nam-Myoho-Renge-Kyo is the greatest of all joys.** To be wed is a joyous thing. But Nam-Myoho-Renge-Kyo is a greater joy. To save millions of dollars may make you happy. But Nam-Myoho-Renge-Kyo is even more enriching. To finally renovate your home after many years of waiting may bring you joy, but chanting Nam-Myoho-Renge-Kyo is better than that. Finally getting a child after many attempts may be a joyous occasion but Nam-Myoho-Renge-Kyo is more

joyous than that. Look into your hearts to see if you are chanting with this type of gratitude. **Are you receiving 100% of the benefits that the Gohonzon would like to grant you? I feel that most of you are just receiving 10 to 15% of what you could be receiving.** With this type of life condition you will lose to obstacles and deep karma. Why do you receive benefits when you chant to the Gohonzon – and why do you continue to chant? If you chant only to overcome a specific illness will it only cure that illness? If you chant for the success of your business, will you only become successful in business? **It is not such a limited practice.**

The Gohonzon is telling us it can elevate our life to the highest level, equal to the Gohonzon. There is a passage in the Goshō, “hoping to make all persons equal to me, without any distinction between us.” **You should chant with deep gratitude to the Gohonzon for granting you the same life condition as the Gohonzon.**

As you continue chanting, you yourself will embody Nam-Myōhō-Renge-Kyō. There is another quotation from the Goshō page 216, *“Shakyamuni Buddha who attained enlightenment countless kalpas ago, the Lotus Sutra that leads all people to Buddhahood, and we ordinary human beings are in no way different or separate from one another. To chant Myōhō-Renge-Kyō with this realization is to inherit the ultimate law of life and death.”*

If you doubt whether this Goshō is true or not you are already separated from your Gohonzon. Because you think there is a difference; your connection is weak. Therefore, your benefits are diminished.

There is another quotation from page 832 of the Goshō, *“Never seek this Gohonzon outside yourself. The Gohonzon exists only within the mortal flesh of us ordinary people who embrace the Lotus Sutra and chant Nam-Myōhō-Renge-Kyō.”* As stated in this Goshō Nam-Myōhō-Renge-Kyō exists within us. But for some reason it is very difficult to manifest Nam-Myōhō-Renge-Kyō or we can not seem to bring it out. That is why we are mere mortals. Then how can we manifest it in our lives? We can bring it forth by only vocalizing Nam-Myōhō-Renge-Kyō.

You may see cherry blossom and feel how beautiful it is. You may see a full moon and enjoy the moonlight. You may see a cockroach and feel disgusted. By seeing these things you feel these types of life conditions. You

may be moved by hearing beautiful music or be motivated by hearing President Ikeda's speech on tape. You achieve these through your ears. You're related to your Gohonzon through vocalization. That means by chanting Nam-Myoho-Renge-Kyo out loud you bring forth your Buddhist life force.

There is a phrase in the Goshō that states that your voice brings out Buddhahood. As long as you chant Daimoku you bring out your Buddhahood. It will explode from you.

If you are conned or robbed, your life will burst with anger. If your life is filled with worries and suffering you may commit suicide. If you chant Nam-Myoho-Renge-Kyo you can change life filled with such suffering, anger, or poverty and overcome your problems.

There is a Goshō phrase on page 412, "*What sickness can therefore be an obstacle?*" For those of you suffering with poverty there is a phrase on page 1137 of the Goshō "*....those who now believe in the Lotus Sutra will gather fortune from ten thousand miles away.*" We recite in our Gongyo, "*Jiga toku burai*" or "*Since I attained Buddhahood*". It is that crucial that we chant with conviction. To think that someone else will grant you Buddhahood is wrong. You must act yourself.

I visited the Kawai residence in Fukui Prefecture of Japan to give guidance at the meeting being held there around February. Mr. Kawai who is now 51 years old had been blind from three years old after contracting measles. I told him, "You have eyeballs don't you? If you have eyes then you can open them. This Gohonzon is the Gohonzon of "The Opening of the Eyes." "The Opening of the Eyes" teaches us to see clearly. And yet you cannot see – it must be because you did something against the Gohonzon and the Buddhist teachings in your past. **You must have committed great slanders in the past. Ask the Gohonzon to please forgive your slanders.** Express your gratitude to have had the fortune to meet the Gohonzon in this lifetime. Pledge to dedicate your life to Kosen rufu. Ask the Gohonzon to allow you to see the Gohonzon, your family and others around you so you can contribute towards Kosen-rufu." I asked him to pray in such a way. In the beginning of March, I received a message that he regained his sight after almost fifty years. Through his experience the whole Fukui prefecture has revitalized itself. It is such a surprise that one person regaining his sight can have such a

great impact on an entire region. But what I wonder about this incident is why he couldn't regain his sight sooner? He was a member who offers his own home for meetings, never missed his Gongyo and had strong faith. Yet why wasn't he able to see sooner. It was because his attitude when doing his Gongyo and Daimoku was incorrect. His faith had gone off track.

You must pray earnestly, "Isshin yokenbutsu fujishaku shinmyo" or "single-mindedly desiring to see the Buddha. **You must chant with gratitude and conviction that you will become one the Gohonzon and Nam-Myoho-Renge-Kyo. There is no such thing as a sick or poor Buddha.** Therefore, all worries will be resolved. That is why you can achieve human revolution. Only human beings are able to achieve these things. Cats meow, dogs bark, and pigs oink. An oink is always an oink – it is not Nam-Myoho-Renge-Kyo. You can not achieve enlightenment with a meow or bark. Our body is the embodiment of Myoho. **In the "Oral Teachings" it is said your head is "Myo", your throat is "Ho".** If your head hurts it is not "Myoho" it is the head of heretical teachings. If your stomach or intestines are not functioning, it is because these organs are not part of "Myoho". It is a heretic's stomach. It is the same with a leg that does not move. If it is a leg of "Myoho" it will work. It will not move because it is a heretic's leg.

In April of last year, when I visited Osaka, the Vice Women's Division Chief of Kansai Region came to get guidance in wheelchair. She had gotten colon cancer and as a result lost the use of her legs. As a leader of her stature she must have had strong faith. She probably chanted and did Gongyo earnestly too. But her paralysis did not go away. She was troubled by her health and came to me for guidance. **I told her to ask the Gohonzon to allow her to walk, so she can travel everywhere for Kosen-rufu. Tell the Gohonzon how she needed to be able to walk so she can easily access small spaces and visit many members. She must burst with Daimoku as if she was a fountain spouting Nam-Myoho-Renge-Kyo.**

When we are sad we manifest our unhappiness throughout our bodies. When we are down we show it in our actions and radiate our happiness when we are happy. At times we may jump for joy. In the same way we should burst Nam-Myoho-Renge-Kyo from our entire being like a bubbling fountain, and all our prayers will be answered. If we do so we will always be protected. I advised her as in the Gosho page 997, "*Strengthen your faith*

day by day and month after month.” Three days later her legs began to move. Four days later she was able to turn over in her bed. On the fifth day she was able to urinate twice as much as before. Her bladder and other muscular functions had begun to improve.

In May 22nd when I visited Okayama Culture Center a young mother came to me for guidance. She was concerned about her 2 ½ years old son who was diagnosed with muscular dystrophy. This disease causes shrinking of the muscles until it affects even the internal organs until it results in death. I told this mother that it was her karma to suffer over her child. On the Gohonzon it is written that things are supposed to prosper and grow, then what is it that such a thing as shrinking happening? It must be because of the horrendous slander she committed against the Gohonzon. Pray that the two of you will work together as mother and child for kosen rufu so please cure the disease. The Lotus Sutra is like a plague that spans past, present and future. The Lotus Sutra can even help a person who has passed away to achieve enlightenment. Your child is still alive. It is natural to transmit the Lotus Sutra to your child.


There is no sin that cannot be eradicated by this Gohonzon. Your worry is not the result of your current slanders; it is a result of slanders in your past life. **It is a slander from your past life that you can remedy in this life.** Parent and child are one. Pray earnestly. This mother was sort of a complainer and insisted that her son was named by President Ikeda and that he was a fortune baby. I told her that President Ikeda will name a child at a parent’s request but he can not change your destiny. **It is up to you to change your own karma and destiny.** I got a message from her afterwards that her son began to run without falling after three days. She was shocked at how great the Gohonzon’s power was and how happy she was. Her son could now play on the slide and kneel by himself. He no longer had nose bleeds when he ran. As she continued practicing and her son got healthier, her husband began practicing earnestly too. For **this mother who used to complain that she was suffering and had to practice because of her son, her attitude changed 180 degrees to gratitude towards her son for helping her to practice.** Her practice changed from one of complaint to a practice of gratitude. With this as a turning point all her prayers were then answered and her wishes fulfilled.


Each time I hear such experiences I truly comprehend how great the power of the Gohonzon. To be able to receive guidance to change our life is the benefit of having the organization.

Mantra Powered Visualization
The Tsuji-Atkins Method

南
無
妙
法
蓮
華
經

7. Nam = Sahasra
6. Myo = Ajna
5. Ho = Vishuddha
4. Ren = Anahata
3. Ge = Manipura
2/1. Kyo = Svadhisthana/Muladhara





"... all I knew was the absolute power of daimoku and the technique of mantra-powered visualization I had used in my own recovery, as revealed by SGI Vice President Takehisa Tsuji. That method of chanting and imagery placed the ... characters of Nam-myoho-renge-kyo over the body ... corresponding to the ancient chakra schematics ..." -- Charles Atkins

Source:

https://fraughtwithperil.com/cratkins/2007/12/05/lecture-by-sgi-vice-president-tsuji/?fbclid=IwAR2dd09iFs_iXRMQB0uN2zGN5T-bpW7EvnIRq4mfCsIQstN1PIH33wLZCxU