

SOKA GAKKAI
AND
THE NICHIREN SHO
SECT (2)



— An Institute Study —

A Brief Outline of
The Doctrine of Shakubuku
(*Shakubuku Kyōten*)^a

Edited by the Educational Department of Sōka Gakkai
under the supervision of Jōsei Toda,^b (Revised June 1958)

PREFACE

Twenty-two years has passed since our predecessor, the late Tsunesaburō Makiguchi,^c established the Value-Creation Education Institute (Sōka Kyōiku Gakkai^d) in 1930.

Mr. Makiguchi created this society mainly for the purpose of studying pedagogy, but when he became deeply inspired by the Great Saint Nichiren's^e teachings as propounded by the Nichiren Shō Sect,^f he made forced conversions (*shakubuku*)* the objective of this society. After that he exerted himself in trying to find a way in which the lofty philosophy of the Great Saint Nichiren could be interpreted in modern language. Since his death, I have succeeded to his position and have worked very hard in order to help people to understand the Great

a. 折伏教典 b. 戸田城聖 c. 牧口常三郎 d. 創価教育学会 e. 日蓮 f. 日聖正宗

* *Shakubuku* 折伏 means literally "to destroy and conquer." It is translated in this journal as "forced conversion," because that is precisely what the technique is intended to accomplish.

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Saint Nichiren's philosophy more easily and precisely.

The Nichiren Shō Sect has declined recently and many evil objects of worship prevail. Consequently, as the Great Saint Nichiren predicted, Japan has experienced a crisis which resulted in national ruin. At this time I feel keenly the need of actively propagating the Nichiren Shō Sect doctrine in accordance with the Great Saint Nichiren's will, as well as the necessity for some explanation in modern language of what is meant by forced conversion.

The great march for forced conversions, begun on May 3, 1951, has brought a great many comrades into our camp, so that it is necessary to teach them the outline of the doctrine and make them understand the theory of forced conversions and the spirit of the Society.

Fortunately, as a result of the training given by Mr. Maki-guchi and the work of the past seven years since the re-establishment of the Society, we have gained many members of the Education Department of whom I am very proud. It is this glorious group that has helped me complete this book. By reading it readers can understand clearly the outline of Nichiren doctrine and the theory of forced conversion.

I earnestly hope that our members by the use of this volume may become devoted to the practice of forced conversion.

Jōsei Toda

October 13, 1951

CONTENTS

General

I The Problem of Life

- | | |
|-------------------------------|-----------------------------|
| 1. The Essence of Life. | dha Bodies: Law,* Reward,** |
| a. Mystery of life. | Transformation.† |
| b. Life in the three worlds. | 3. Great Profit. |
| c. Eternal life. | a. Eternal happiness. |
| d. Continuity of life. | b. Living is pleasant. |
| 2. Eternity of the Three Bud- | |

II Value Theory

- | | |
|-----------------------------|-------------------------------|
| 1. Value. | c. Good and evil. |
| 2. Cognition and Valuation. | d. Non-good and non-evil. |
| 3. Contents of Value. | e. Major good and major evil. |
| a. What is beauty? | f. Highest good and highest |
| b. What is profit? | evil. |
| c. What is goodness? | g. Empty good and empty evil. |
| 4. Standards of Valuation. | h. Truth and falsehood. |
| a. Beauty and ugliness. | i. Right and wrong. |
| b. Gain and loss. | j. Half-crazed personalities. |

III Doctrine of “Three Thousand Worlds in One Mind”††

- | | |
|---|--|
| 1. Ten Realms: Hell, Hungry
Ghosts, Brutes, Demons, Hu-
man Beings, Heavenly Beings,
Hearer-Saints, Cause-Knowers,
Bodhisattvas, Buddhas. | stance, Power, Activity, Direct
Cause, Indirect Cause, Effect,
Reward, Consistency (begin-
ning-ending-completing). |
| 2. Ten Categories of Existence:
Manifestation, Essence, Sub- | 3. Three World Beings. |
| | 4. Three Thousand Worlds in
One Mind of Practice. |

* *hosshin* 法身 (*dharmakāya* Skt.)

† *ōjin* 応身 (*nirmāṇakāya* Skt.)

***hōjin* 報身 (*sambhogakāya* Skt.)

††*ichinen sanzen* 一念三千

IV Object of Human Life and Happiness

V Relation between People in the Latter Days and the Great Saint Nichiren

- | | |
|---|--|
| 1. Reason Why We Have no Relation with Sakyamuni. | the True Buddha in the Latter Days. |
| 2. Three Kinds of Lotus Sutra* | 4. The Great Saint Nichiren as Savior and the <i>Maṇḍala</i> . |
| 3. The Great Saint Nichiren as | |

VI Criteria for Criticizing Religions

- | | |
|--|---|
| 1. Three Evidences: Literary, Theoretical, and Actual. | a. Buddhism and other religions. |
| a. Literary evidences. | b. Mahayana Buddhism and Hinayana Buddhism. |
| b. Theoretical evidences. | c. Pseudo-Mahayana and True-Mahayana. |
| c. Actual evidences. | d. Latter part and former part of Lotus Sutra. |
| 2. Five Categories. | e. Sowing and harvest. |
| a. Teachings. | 4. Five-fold Three Steps, Four-fold Selection and Rejection, Three-fold Secrets, etc. |
| b. Capacity. | |
| c. Time. | |
| d. Country. | |
| e. Sequence of the Prevalence of Teachings. | |
| 3. Five-fold Relation. | |

VII Buddhism in the Life of Sakyamuni and a Criticism of Buddhist Sects

- | | |
|---------------------------------------|--|
| 1. Buddhism in the Life of Sakyamuni. | c. Jōdo ^c and Shin. ^d |
| 2. Criticism of Buddhist Sects. | d. Zen. ^e |
| a. Tendai. ^a | e. Others. |
| b. Shingon. ^b | Kegon, ^f Hossō, ^g Ritsu, ^h |
| | Sanron, ⁱ Jōjitsu, ^j Kusha, ^k |

* Hokekyō 法華經 (*Saddharma-puṇḍarika-sūtra* Skt.)

a. 天台宗 b. 真言宗 c. 淨土宗 d. 真宗 e. 禪宗 f. 華嚴宗 g. 法相宗
h. 律宗 i. 三論宗 j. 成實宗 k. 俱舍宗

VIII The Nichiren Shō Sect and a Criticism of Other Nichiren Sects and Other Religions.

- | | |
|---|-----------------------------------|
| 1—3 (These paragraphs emphasize that the Nichiren Shō Sect is the truest form of Buddhism and attack other Nichiren sects. Ed.) | a. Reiyū Kai. |
| 4. New Religions | b. Risshō Kōsei Kai. |
| | c. Kōdō Kyōdan |
| | d. Kokuchū Kai and others |
| | e. Nihonzan Myōhōji and Daijō-kyō |

IX History of the Nichiren Shō Sect

X Object of Worship of the Nichiren Shō Sect

- | | |
|--|--|
| 1. The Problem of the Object of Worship. | ship. |
| 2. The Object of Worship of the Nichiren Shō Sect. | 4. Those Who do not Respect This Object of Worship Must be Punished. |
| 3. Merit of the Object of Wor- | |

XI Religious Reformation and the Nichiren Shō Sect

- | | |
|---|---------------------------------|
| 1. Birth of Buddhism and Martin Luther. | the Reformation. |
| 2. The Great Saint Nichiren and | 3. Reformation and World Peace. |

XII Problem of *Shakubuku*

- | | |
|---|--------------------------------------|
| 1. What is <i>Shakubuku</i> ? | 3. Great Merit of <i>Shakubuku</i> . |
| 2. <i>Shakubuku</i> is a Difficult Act. | 4. Directions for <i>Shakubuku</i> . |

SPECIAL TREATISE

1. For People Who are Indifferent to any Faith.

- a. One who does not become interested in any faith.
- b. One who does not recognize the necessity for faith.
 - (1) One who depending upon science, denies faith.
 - (2) One who, depending upon morality, denies faith.
- c. One who says he has no unhappiness to be cured by any faith.
- d. One who does not think he will become fortunate if he has a faith.
- e. One who is happy at present.
- f. "Keep deities at a respectful distance lest you should offend them."*

2. For Persons Who are Opposed to Faith.

- a. Why the Nichiren Shō Sect has not been prevalent?
- b. Why the Sōka Gakkai has become prevalent?
- c. One who is opposed to faith.

- d. One who says religion is superstition.
- e. One who has had enough of faith.
- f. One who does not know he may be punished.
- g. One who says that it seems queer to seek profit from religion.
- h. One who does not understand that a certain religion gives him profit.

3. For Persons Who are Interested in Other Religions.

- a. One who says that it is not good to speak ill of other religions because any religion will do.
- b. One who says that belief is enough, if one's mind is satisfied.
- c. One who is grateful to a certain religion because it tells one's fortune.
- d. One who says that it is enough to recite the Title.**
- e. One who says that any

* *Sawaranu kami ni tatari nashi* さわらぬ神に、たたりなし "Let sleeping dogs lie."

** The Title (*Daimoku* 題目) is the expression *Namu Myōhō-rengē-kyō*, that is, "Adoration be to the Lotus of the Perfect Truth!"

maṇḍala in the Great Saint Nichiren's own handwriting will do.

- f. One who says that to worship the image of the Great Saint Nichiren is enough.
- 4. For Persons Who Seek Faith.**
 - a. What is the difference between this religion and the others? (The fundamental difference lies in the *Maṇḍala*).
 - b. Why is this religion superior to all others?
 - c. The reason why the religion handed down from one's ancestors should be given up.
 - d. The reason why household shrines and charms should be removed.
 - e. What is the relation between science and religion?
 - f. About the Nichiren Sect.
 - g. The meaning of heresy.
 - h. The meaning of faith.
 - i. Why should one worship the *Maṇḍala*?
 - j. One who seeks full understanding.
 - k. One who says that he will practice what he understands.
 - l. One who says he will believe the religion if he really suffers

divine punishment.

5. For the Believers of the Nichiren Shō Sect.

- a. The relation of the Nichiren Shō Sect and Sōka Gakkai.
- b. What is the Title?
- c. What is meant by slandering the Law?
- d. Why should we practice *shakubuku*?
- e. The three kinds of laws: world law, state law, and the Buddhist Law.

6. The True Character of Heretical Religions and Folk Lore.

- a. True character of gods and the doctrine of the soul.
- b. Superstition and mystical power.
- c. Criticism of main heretical religions.
 - (1) Shinto
 - (2) Christianity
 - (3) Tenri-kyō
 - (4) Konkō-kyō
 - (5) Seichō-No-Ie
 - (6) Ananai-kyō
 - (7) Moralogy
 - (8) PL Kyōdan
 - (9) Meshiya-kyō
 - (10) Vulgar faiths (Inari, Kishi Mojin, Fudō, Jizō, Kannon, Taishaku, Kōjin, Kompira, Ebisu, Daikoku, Yama-no-kami)
 - (11) Divination