

Introduction to Nichiren Shoshu Buddhism

日莲正宗佛法介绍



What is true happiness?

When people encounter hardships, sorrows or difficulties, they will try to find the fastest and easiest way to solve or overcome these problems. However, it is never simple nor easy to discover the root cause of suffering in human life, because the causes of suffering are specific to each person due to the differences in karma created by each individual in past existences. In His teachings, Nichiren Daishonin revealed the One True Way for all mankind to overcome the fundamental and inevitable sufferings of birth, old age, sickness and death, as well as to control the earthly desires which cause hardship and sorrow in life, thus achieving a stable and peaceful life condition.

Happiness, in its true sense, does not merely mean being satisfied with food, clothing and shelter; nor does it signify simply living a life of comfort. With a strong commitment and a firm determination to advance in faith in the Daishonin's True Law, every single believer, without exception, will be able to purify one's life, improve both spiritual and physical health, bring joy to one's family, enrich one's life, and above all, transform all of one's misfortunes into good fortune, thereby achieving true happiness.

真实的幸福是什么？

一般世人当面对苦难或悲痛之事时，总是想以最快或最简捷的途径来解决。但由于人们在过去世所累积的恶业各有不同，形成痛苦之因各有差异，因此，要寻找出痛苦的根源绝非容易之事。

日莲大圣人在其教义里揭示了一大正道。通过此正道，一切众生皆能克服人生无可幸免的生、老、病、死之苦和由无穷尽的欲望所造成的烦恼与痛苦；还能获得绝对与安稳的福报。幸福之真意既非仅是衣食住方面的满足，也不是单指过着舒适的生活。

通过确信与努力修行大圣人的正法，每位信徒，毫无例外的，皆能净化生命、身心健康、家庭和乐、生命充实；此外，尚可转换诸多不幸之事为福运，达至真正的幸福人生。

Nichiren Shoshu

Nichiren Shoshu is the name of the Orthodox School of True Buddhism established by our founder, Nichiren Daishonin, more than 750 years ago.

Buddhism was first expounded nearly 3,000 years ago by Shakyamuni Buddha who made his advent in India. For more than 40 years, Shakyamuni Buddha taught the Law in various ways according to the circumstances and capacity of his listeners in order to save them from their sufferings. Towards the last eight years of his life, Shakyamuni Buddha expounded the ultimate purpose of his life - the Lotus Sutra - as the supreme teaching for all mankind to attain enlightenment.

In this Lotus Sutra, Shakyamuni Buddha prophesied the advent of the True Original Buddha who would replace him 2,000 years after his passing in order to lead all people in this world to enlightenment in an age rife with evil called “Mappo”. In this age of Mappo, as predicted in the Lotus Sutra, Nichiren Daishonin made His advent as the True Buddha and established True Buddhism.

The Object of Worship – the Gohonzon

The purpose of True Buddhism is to relieve all mankind from their suffering in this world by enabling them to attain Buddhahood. In Nichiren Shoshu, we refer to the True Object of Worship as the “Gohonzon”. It embodies the enlightened life of the True Buddha, Nichiren Daishonin. All human beings possess the highest life condition of Buddhahood hidden deep within their lives. When we transform our lives into the Buddha’s life, our environment will be transformed accordingly.

When we believe in the Gohonzon and chant *Nam-Myoho-Renge-Kyo*, we are able to manifest our life condition of Buddhahood and fuse it with the Gohonzon. When



we can attain this state of enlightenment within our lives, we can achieve unshakeable happiness and overcome the difficulties and sufferings in our lives.

The ultimate Gohonzon - the Dai-Gohonzon - was inscribed by Nichiren Daishonin on 12th October 1279, for the sake of saving all mankind. It is enshrined at the Head Temple, Taisekiji, located at the foot of Mt. Fuji in Japan, and has been preserved and protected by the successive High Priests to this very day.

Many believers in Japan and from all over the world travel to Taisekiji to worship the Dai-Gohonzon throughout the year.

How to begin the practice?

There are three essential points in the practice of Nichiren Daishonin’s Buddhism – ‘faith’, ‘practice’ and ‘study’.

The first point of ‘faith’ involves placing absolute trust in the Gohonzon.

The second point of ‘practice’ refers to doing morning and evening Gongyo (recitation of Lotus Sutra) everyday to the Gohonzon sincerely and chanting *Nam-Myoho-Renge-Kyo* in order to purify one’s life.

The third point of ‘study’ means to study the teachings of Nichiren Daishonin correctly based on



总本山 大石寺 奉安堂
Hoando in the Head Temple, Taisekiji

the heritage of the Law by the successive High Priests.

The fulfillment of the above three noble points of practice, without doubt, assures the realisation of an individual's wishes as well as promises of his or her family's happiness and prosperity in the two existences of present and future.

By attending ceremonies and meetings in Kaimyo-in, you can practise together with priests and many other believers, and you can learn more about True Buddhism from the lectures and guidance of the Chief Priest.

日莲正宗

日莲正宗是由宗祖日莲大圣人在七百五十多年前所创立的正法宗流。

佛法是于约三千年前，由出现在印度的释尊开始宣说。为了救济苦恼的众生，释尊花费四十余年，教说了适应不同机根（接受能力）的众生与环境的诸法。

释尊在其生命最后的八年中，阐说出法华经，即其出世之本怀，以引导一切众生成佛之道的最高尚教义。在此经中，释尊预言在他入灭两千年后，所谓「末法恶世」之时，将出现一位取代他并引导全世界所有众生成佛的真正本佛。正如法华经中所预言般，日莲大圣人以御本佛的身份在末法之时出现，确立了真正的佛法（称正法）。

信仰的对象 — 御本尊

正法之用意，在于引导一切众生成佛，从而根本地救济备受世间苦恼的人们。日莲正宗的信仰对象，我们称为御本尊。御本尊具有御本佛日莲大圣人悟达的生命。

人人生命奥底中均具有至尊的佛性。当我们相信御本尊并唱诵「南无妙法莲华经」时，我们的生命就能与御本尊的佛性合为一体，进而涌现我们的佛性。一旦我们的生命转换成佛的生命时，环境也将随之相应转变。通过涌现生命中的佛性，即开显成佛之境涯，我们将能克服人生中的种种困难，而获得永不崩溃的幸福。

为了救济一切世人，日莲大圣人于1279年10月12日图显了根本究极的御本尊，我们称之为大御本尊。大御本尊安置于日本富士山山麓的总本山大石寺，并在历代御法主上人的严护之下安奉至今。一年到头，都有许多日本及来自世界各地的信徒前往大石寺参拜大御本尊。

如何开始修行？

修行日莲大圣人佛法是基于「信、行、学」三大要点。首先的「信」，是指绝对信赖御本尊。

其次的「行」，是指能净化生命的修行，即是不懈怠地面对御本尊做早晚勤行（诵读法华经），和虔诚地唱诵「南无妙法莲华经」。

第三的「学」，是指以历代御法主上人的血脉相传为基本，正确地学习日莲大圣人的佛法。若能完善地实践以上的三大要点，无疑的，个人的心愿定可实现，当然也包括一家今世及来世的幸福与兴旺。

常到开妙院，你能跟僧侣与信徒们共同参加法会活动等，从御主管的御讲与指导中，你自然会对正法有更深入的理解。



五重塔
Five-storied Pagoda

“When the hearts and minds of people get tarnished, then the land also becomes tarnished. When their hearts and minds are pure, however, so is the land. The pure and impure lands are not separate realms. The goodness or evil of our hearts and minds determines the nature of the land.

The same is true for a Buddha and a common mortal. While deluded, one is called a common mortal, but once enlightened, one is called a Buddha. For example, even a tarnished mirror will shine like a jewel when it is polished.”

-On Attaining Buddhahood in this Lifetime

“众生之心污则土亦秽，心清则土亦清，虽云净土云秽土，土无二之隔。只依我等心之善恶而定。

云众生云佛亦如此。迷时名为众生，悟时名为佛也。譬如暗镜，若经琢磨则视之如玉。”

《一生成佛抄》



Nichiren Shoshu Buddhist Association(Singapore)

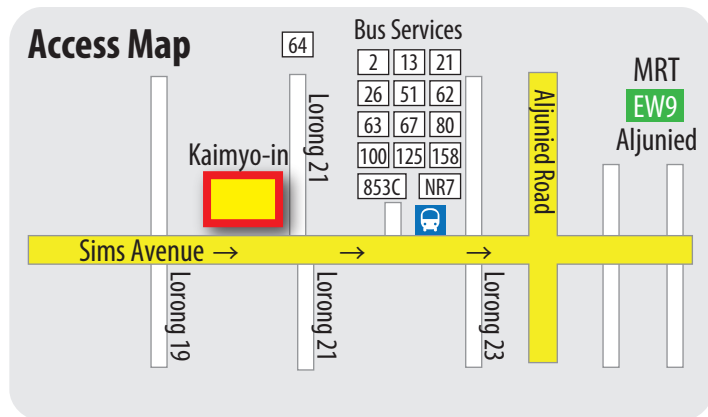
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