

WORDS TO THE WISE THE SPIRIT OF PROPAGATION

Therefore one should by all means persist in preaching the Lotus Sutra and causing them to hear it. Those who put their faith in it will surely attain Buddhahood, while those who slander it will establish a “poison-drum relationship” with it and will likewise attain Buddhahood. (“Buddhahood Through the Lotus Sutra,” The Major Writings of Nichiren Daishonin, vol. 6, p. 197)

FROM SGI PRESIDENT DAISAKU IKEDA:

Propagation does not mean trying to force something on someone, nor is it for the sake of the organization. Propagation is an act of venerating the Buddha nature in the lives of others. Therefore, our efforts in shakubuku should be motivated by a spirit of the greatest respect for the other person. (February 1997 Living Buddhism, p. 30)



The words shakubuku and shoju are not exclusive to Buddhism. They reportedly were in common use in ancient Indian society. Shakubuku is the translation of the Pali term nigghaha, meaning to reproach, and the Sanskrit term abhibhava, meaning to defeat through superior strength. And shoju is the translation of the Pali term paggaha, which means to extend help or shower blessings. (September 1997 Living Buddhism, p. 34)



It is a mistake to think that shakubuku means trying to force someone to take faith. Doing shakubuku essentially means speaking the truth. Since the Lotus Sutra explains the truth, it is called “the sutra of shakubuku.” (February 1997 Living Buddhism, p. 28)



We should do abundant shakubuku out of sincere conviction in the Daishonin’s teach

ing.... All we need to do is teach people earnestly and gently. The important thing is that we have this spirit to teach.... It is important to share Buddhism with a spirit of compassion. It’s almost like being in love. (February 1997 Living Buddhism, p. 28)



Mr. Toda often said, “We should not agonize over doing shakubuku. We have to do shakubuku with a sense of joy.” (February 1997 Living Buddhism, p. 29)



In seeking to propagate Buddhism after the Buddha's passing, difficulties are inevitable. Therefore, it is necessary that we have a spirit of forbearance and patience. We need a spirit to endure. Enduring is neither retreating nor conceding defeat. We have to persevere and win. (February 1997 Living Buddhism, p. 31)



We invite a friend into a compassionate life space and warmly embrace them; we sit down in the same room and discuss life as equals. We discuss things and learn from one another as fellow human beings, and together we strive to improve our lives. Creating such a warm and welcoming space for dialogue and exchange is in itself shakubuku. (February 1997 Living Buddhism, p. 30)

All efforts to teach people about Nam-myoho-renge-kyo in the Latter Day constitute shakubuku. Basing ourselves on the spirit of shakubuku to teach others about the Mystic Law without selfish concern, at times we might strictly refute a person's mistaken views, while at other times we might explain the truth with a broad-minded spirit of tolerance for the other person's beliefs. (September 1997 Living Buddhism, pp. 33-34)



While teaching his followers the shakubuku spirit of not begrudging one's life, Nichiren Daishonin also emphasized the importance of showing people genuine courtesy and respect, and of conducting oneself with wisdom. (September 1997 Living Buddhism, p. 34)



No benefit can compare to the joy of dedicating one's life to kosen-rufu. No joy is greater than the joy of propagating the Mystic Law. Nothing is greater than the joy of seeing other people become happy as a result of our efforts in dialogue. And when we rejoice at other's happiness, our own lives become increasingly pure. (June 1999 Living Buddhism, p. 31)