

## **DIALOGUE ON THE LOTUS SUTRA (46) TRUE HEALTH LIES IN BODHISATTVA PRACTICE**

*This is the forty-sixth installment of an ongoing discussion on the Lotus Sutra among SGI President Daisaku Ikeda, Soka Gakkai Study Department Chief Katsuji Saito and Vice Chiefs Takanori Endo and Haruo Suda. It appeared in the November 1998 issue of the Daibyakurenge, the Soka Gakkai study journal.*

*Health is one of people's greatest concerns today. The discussion this time focuses on Bodhisattva Medicine King, who appears in the "Former Affairs of the Bodhisattva Medicine King" (twenty-third) chapter of the Lotus Sutra and who symbolizes health. What is true health? What does it mean to say that those who embrace the Mystic Law will enjoy perpetual youth and eternal life? Participants investigate these questions in light of the guidance of second Soka Gakkai president Josei Toda, and the experience of Spain's first young women's division chief, who dedicated herself to kosen-rufu.*

This sutra can save all living beings. This sutra can cause all living beings to free themselves from suffering and anguish. This sutra can bring great benefits to all living beings and fulfill their desires, as a clear cool pond can satisfy all those who are thirsty. It is like. . . a child finding its mother, someone finding a ship in which to cross the water, a sick man finding a doctor, someone in darkness finding a lamp. . . . Such is this Lotus Sutra. It can cause living beings to cast off all distress, all sickness and pain. It can unloose all the bonds of birth and death. (LS23, 286)<sup>1</sup>

This sutra provides good medicine for the ills of the people of Jambudvīpa. If a person who has an illness is able to hear this sutra, then his illness will be wiped out and he will know neither old age or death. (LS23, 288)

**DAISAKU IKEDA:** What is the purpose of faith? It is to transform one's state of life.

There are those who, upon seeing a flower, can immediately compose a poem. The great Japanese *haiku* artist Matsuo Basho (1644–94) was one such person. At a juncture in his travels, he once wrote:

The wild violets —  
somehow strangely appealing  
on the mountain track.<sup>2</sup>

Others, though they may not go as far as composing a poem, are filled with joy at the sight of a beautiful flower.

We may see a single flower and think how lonely it appears. It may remind us of someone, causing us to wonder, "How is so-and-so doing? Is he or she in good health?" and inspire us to give that person a call. This is a reflection of the Bodhisattva state of life.

There are also those, however, in whom the sight of a flower or the moon stirs no reaction at all. They must have hearts of stone!

When Beethoven composed his Symphony no. 6 (*Pastorale*), he was already fairly hard of hearing. But in his heart he could hear birds singing in the countryside and the murmur of a meandering brook. He could hear the joyous voices of country folk, the clamor of a fierce storm and smell of the freshness in the air that follows — all of this was in his heart. And he communicated the great expanse of nature filling his heart to humankind through

music. Such was his incredible state of life, even without the ability to hear or without knowledge of Buddhism.

It is impossible, therefore, that we who practice the Mystic Law should be unable to expand the universe of our heart. Mystic, or *myo*, has the meaning “to open.” We practice faith in order to open the vast treasures in our heart, to establish a state of life where we can enjoy all that life brings.

Shakyamuni says, “Let us live most happily, free from disease in the midst of the diseased; let us remain free from disease in the midst of diseased people”<sup>3</sup> Being free of suffering means transforming earthly desires or illusions into enlightenment. It means changing them into joy and fulfillment; into a profound sense of happiness that transcends all suffering.

The passage continues, “Let us live most happily, free from restlessness in the midst of the restless; let us remain free from restlessness in the midst of restlessness.”<sup>4</sup> Suffering is born of greed. Shakyamuni is encouraging us to joyfully strive to accumulate the treasures of the heart.

He also says, “Freedom from sickness is a holy gift; / Contentment is opulence. / [Indulgence] the finest friend, / And nirvana the finest bliss.”<sup>5</sup>

**TAKANORI ENDO:** Nirvana is enlightenment.

**IKEDA:** This is referring to the principle that “the sufferings of birth and death are nirvana,” and it is what Shakyamuni means when he talks about achieving an “immortal” state of life. He is talking about the world of Buddhahood.

**KATSUJI SAITO:** It is said that when Shakyamuni began preaching at the request of the god Brahma after he had attained enlightenment, his first words were, “I have opened the gate of immortality!”

**HARUO SUDA:** And when he first expounded the Law for others, he called out to the five practitioners, “Lend me your ears. I have attained immortality!”

**IKEDA:** He had awakened to the Law transcending the “suffering of death,” the Mystic Law. Nichiren Daishonin says, “*Myo* is the elixir of immortality” (*Gosho Zenshu*, p. 831).

**SAITO:** The “Former Affairs of the Bodhisattva Medicine King” (twenty-third) chapter contains these famous words: “This sutra provides good medicine for the ills of the people of Jambudvīpa. If a person who has an illness is able to hear this sutra, then his illness will be wiped out and he will know neither old age or death” (LS23, 288). Eternal youth and immortality are the benefits of the Lotus Sutra.

**ENDO:** In other words, the Lotus Sutra elucidates the “immortal state” to which Shakyamuni had awakened.

**IKEDA:** The Lotus Sutra is the true purpose of Shakyamuni’s advent; it is the final conclusion to his life of preaching.

**SUDA:** To say that we “will know neither old age or death” actually sounds impossible!

**IKEDA:** This of course does not imply that we won’t grow old and die. If that were the case, then the already serious problem of over-population would be completely out of control!

What it means is that we will not experience suffering because of aging and death. True to Shakyamuni’s words “Let us live with great joy,” we can develop our lives to the extent that, as we overcome various hardships, we will live each day, each moment, savoring the

joy of being alive. This is true “health.”

**SUDA:** In a passage cited earlier, Shakyamuni says that “freedom from sickness is a holy gift.” In other words, health is the supreme benefit.

**ENDO:** And that “contentment is opulence”—satisfaction is the supreme treasure.

**IKEDA:** This is health in both body and mind. To be healthy in body and mind is to live vigorously, dedicated wholeheartedly to accomplishing one’s mission in this existence. It means that, as long as we are alive, even should illness overtake us, we will continue chanting daimoku and telling others about the Mystic Law. It means living fully for our mission throughout eternity. To have such faith is to possess a state of life free from aging and death.

This is the teaching of the “Bodhisattva Medicine King” chapter. Bodhisattva Medicine King demonstrates this with his own life. Let’s examine this chapter.

## **BODHISATTVAS OF THE ESSENTIAL AND THEORETICAL TEACHINGS**

**SUDA:** The section of the Lotus Sutra where the “ceremony of transmission” takes place concludes with the prior “Entrustment” (twenty-second) chapter. So in a sense it could be said that this previous chapter completes the Lotus Sutra.

But there are in fact six more chapters. These are the “Medicine King,” “Bodhisattva Wonderful Sound,” “Universal Gateway of the Bodhisattva Perceiver of the World’s Sounds,” “Dharani,” “Former Affairs of King Wonderful Adornment” and “Encouragements of the Bodhisattva Universal Worthy” chapters. Why is this? The Daishonin compares the preaching in these last six chapters of the sutra to a post-harvest “gleaning” of the fields (GZ, 252).

**ENDO:** “Gleaning” means collecting the fallen grain left by reapers. After harvesting a crop, people would pick up the grain that remained.

The ceremony for transferring responsibility to carry on the work of leading humankind to enlightenment after Shakyamuni’s death concludes with the essential transmission to the Bodhisattvas of the Earth (in the “Supernatural Powers of the Thus Come One” [twenty-first] chapter) and the general transmission to all bodhisattvas (in the “Entrustment” [twenty-second] chapter).

To ensure that the Law is transmitted, Shakyamuni then emphasizes the role of the bodhisattvas of the theoretical teachings and those from other worlds and entrusts them with propagating the Lotus Sutra. I think we could say that these six chapters provide “added insurance,” as it were.

**IKEDA:** Pervading these six chapters is Shakyamuni’s spirit to show all people without exception the way to enlightenment and to accomplish the widespread propagation of the Mystic Law, no matter what difficulties that task might entail. In terms of format, they resemble an addendum; and in fact, research on the history of the Lotus Sutra’s origins strongly suggests that these chapters were added to the text at a later date.

**SAITO:** Certainly, each of these chapters stands largely on its own, like a series of independent sutras, and the connections between them are also very tenuous. The “Bodhisattva Wonderful Sound” chapter is actually sometimes called the “Bodhisattva Wonderful Sound Sutra,” and historically people have placed their faith in this text as an independent sutra.

**IKEDA:** Even so, these six chapters are not simply an addendum. In terms of the “three assemblies in two places,” the second assembly at Eagle Peak (which succeeds the first assembly at Eagle Peak [first through eleventh chapters] and the Ceremony in the Air [eleventh through twenty-second chapters]) takes place in these six chapters. This section elucidates the important role of bodhisattvas in returning to actual society with the eternal Mystic Law revealed during the Ceremony in the Air engraved deeply in their hearts.

**SUDA:** This signifies moving from the world of Buddhahood, or the “effect” of enlightenment, to the nine worlds, or the “cause” of enlightenment.

**IKEDA:** The bodhisattvas, believing in and accepting Nam-myoho-renge-kyo contained in the depths of the “Life Span” (sixteenth) chapter, show actual proof of the Mystic Law in their respective field of endeavor. They each test and prove and then propagate the Mystic Law. That is probably why the bodhisattvas appearing in these six chapters are extraordinarily varied in their appearances and activities.

**ENDO:** Bodhisattvas Medicine King, Wonderful Sound, Perceiver of the World’s Sounds, Brave Donor (who appears in the “Dharani” [twenty-sixth] chapter), Medicine Superior (who appears in the “King Wonderful Adornment” [twenty-seventh] chapter), and Universal Worthy are indeed each very different.

**SAITO:** They are certainly highly individual.

**IKEDA:** This is just an example, but, as you know, when light passes through a standard triangular prism, it breaks into the seven colors of the spectrum. Light is the totality, and the seven colors are its constituent parts. Similarly, the bodhisattvas of the theoretical teaching who appear in the latter assembly at Eagle Peak, while each carrying in their heart the light of Buddhahood, richly exhibit the hues of their individual mission.

**SAITO:** The term theoretical (in “bodhisattvas of the theoretical teaching”) implies an image or reflection of the truth. The Great Teacher T’ien-t’ai of China compares essential (of “essential teaching”) to the actual moon in the sky and theoretical to the moon in the pond (i.e., the moon’s reflected image).

**ENDO:** While there is only one moon in the sky, its reflections are countless given the countless number of ponds in existence.

**SUDA:** The bodhisattvas of the essential teaching (i.e., the Bodhisattvas of the Earth) are rather unassuming in comparison to those of the theoretical teaching; they are straightforward and unadorned.

From their names alone, we see that the four leaders of the Bodhisattvas of the Earth — Superior Practices, Boundless Practices, Pure Practices and Firmly Established Practices — are completely different from the bodhisattvas of the theoretical teaching.

**IKEDA:** That’s right. They are on a different level. The names of the four bodhisattvas represent functions of the Mystic Law itself, and they are compared to the “moon in the sky.” Their mission is simply the propagation of the Mystic Law. This is as the Daishonin indicates when he says, “The action carried out by the bodhisattvas of the essential teaching is [to propagate] Nam-myoho-renge-kyo” (GZ, 751).

**ENDO:** In other words, the bodhisattvas of the theoretical teaching are in the first place bodhisattvas instructed by provisional Buddhas (Buddhas who do not reveal their true identity but assume transient identities to lead people to enlightenment). By contrast, the

bodhisattvas of the essential teaching are the direct disciples of the true Buddha who are at one with the true Buddha.

**IKEDA:** Yes. The two groups could not be more different.

**ENDO:** The protagonists of kosen-rufu after Shakyamuni's passing are none other than the bodhisattvas of the essential teaching, the Bodhisattvas of the Earth. The bodhisattvas of the theoretical teaching play a supporting or assisting role.

One can reason that it is in the six chapters making up the second assembly at Eagle Peak where the function of these bodhisattvas to assist the Bodhisattvas of the Earth in accomplishing their mission is made clear. This, at least, is the surface meaning.

**SUDA:** Throughout the world today there are many people who, while not practicing Buddhism themselves, agree with, support and praise the movement to spread the ideals of Buddhism. Perhaps they can be thought of as representing a function of the bodhisattvas of the theoretical teaching.

**IKEDA:** I think we could say that.

Of course, what we are talking about here are activities or functions to support kosen-rufu, and not physical attributes.

### **ACTUAL PROOF THROUGH MULTIFACETED ACTIVITIES**

**ENDO:** On a deeper level, it seems that "bodhisattvas of the theoretical teaching" actually signify activities carried out in a wide range of areas based on the world of Buddhahood, as in the prism metaphor mentioned earlier.

**SAITO:** That makes it easy to understand.

**ENDO:** For example, Bodhisattva Medicine King is active in the area of medicine, Bodhisattva Wonderful Sound in the area of music and other arts, Bodhisattva Universal Worthy in the area of scholarship. Their activities are fundamentally reflected images of the bodhisattvas of the essential teaching. This refers to our respective roles in society as bodhisattvas of the essential teaching.

**IKEDA:** Yes that is the conclusion. Through our SGI activities we are advancing the widespread propagation of the Mystic Law as bodhisattvas of the essential teaching. But we each have different jobs, roles and positions in society, in the family and the community.

Based on faith, it is important that we fulfill our respective responsibilities in a way that people can really appreciate. This itself is showing proof of faith and of the Mystic Law. Through observing SGI members in action, people can sense the "sun" that burns brightly in their hearts.

It's impossible that someone practicing the Daishonin's Buddhism correctly should be living irresponsibly. Such a person is not a true practitioner of faith; in fact, they are degrading the Law.

As bodhisattvas of the essential teaching, we need to fully reveal in society and our daily lives the life force of the world of Buddhahood that we develop through our efforts to practice for ourselves and for others. By continually doing so, we further deepen our faith and strengthen our true potential.

It is a two-way process. Through this cycle of practicing faith and taking action in society, we can realize boundless growth in our lives and limitlessly advance kosen-rufu. I think this is the practical standpoint of the six chapters that make up the second assembly

at Eagle Peak.

**SUDA:** I understand more clearly the role of the bodhisattvas of the theoretical teaching. Until now I viewed them as something completely unrelated to us. Perhaps I even looked down on them!

**IKEDA:** Faith is what matters. A person who is active in society yet forgets about faith is neither a bodhisattva of the essential teaching nor of the theoretical teaching. Such people will inevitably succumb to the desire for fame and fortune representative of the worlds of Hunger and Animality. This is because, in forgetting about faith, they are concealing the life-state of Buddhahood. Ultimately, they will fall into the state of Hell. Actually, given the reality of the simultaneity of cause and effect, the moment we lose faith, we are in the state of Hell.

**SAITO:** I can really see why the bodhisattvas of the theoretical teaching are so varied in their appearance. The reason Wonderful Sound has “thirty-four forms” and Perceiver of the World’s Sounds has “thirty-three forms” is so that they can assume a multitude of guises in order to help people become happy, to demonstrate the validity of the Mystic Law and to promote kosen-rufu.

**IKEDA:** They are splendid, and free of all impediments. The SGI’s fundamental path of promoting peace, culture and education based on Buddhism has its origin in the principle of this second assembly at Eagle Peak. We are advancing just as the Lotus Sutra teaches.

### “I MUST REPAY MY DEBT TO MY MENTOR!”

**SUDA:** In a word, the “Bodhisattva Medicine King” chapter is a tale about Medicine King’s efforts to repay his debt of gratitude to his mentor. A bodhisattva named Constellation King Flower asks Shakyamuni why Bodhisattva Medicine King engages in difficult and arduous practices in the *saha* world, adding that everyone wishes to understand this (cf. LS23, 280).

Shakyamuni replies that in the past there was a Buddha named Sun Moon Pure Bright Virtue Thus Come One who expounded the Lotus Sutra to a bodhisattva named Gladly Seen by All Living Beings. The bodhisattva practiced the sutra single-mindedly for 12,000 years. As a result, he attained the “*samadhi* in which one can manifest all physical forms” (cf. LS23, 281).

**ENDO:** This is the state of life where one can freely display the forms of all living beings in the Ten Worlds. This is what is meant by “thirty-four forms” or “thirty-three forms.”

**SUDA:** Realizing he was able to attain this state thanks to the Lotus Sutra and Sun Moon Pure Bright Virtue Buddha, the bodhisattva makes a vow to repay his debt, saying, “I must now make an offering to the Buddha Sun Moon Pure Bright Virtue and to the Lotus Sutra!” (LS23, 281). Reasoning that the greatest offering would be his own life, he drinks various perfumes and fragrant oils, pours fragrant oil over his body, and sets fire to himself, making an offering of the light given off by this flame. This flame burns continuously for a period of 1,200 years, illuminating the entire world. All Buddhas praise this offering as the “foremost donation of all” and as a “true Dharma offering” (LS23, 282).

**IKEDA:** The sincerity of his efforts to repay his debt of gratitude illuminates the world. We, too, have become happy thanks to the Gohonzon. And thanks to the SGI, which has taught us about the Gohonzon, we have learned the correct path in life.

If we cherish the spirit to repay this debt of gratitude in the depths of our hearts, then our good fortune will increase by leaps and bounds. No matter how much action someone might seem to be taking outwardly, if they lack the spirit to repay their debt of gratitude, their arrogance will destroy their good fortune. Consequently, they will be unable to genuinely transform their state of life. A subtle difference in our spirit, or *ichinen*, produces diametrically different results.

Even those who have high positions in the organization or are successful in society, if they forget to work to repay their debts of gratitude, then, even though others may not notice their decline, in their hearts they will become destitute.

**ENDO:** The desire of Gladly Seen by All Living Beings to repay his debt of gratitude does not subside even after he has burned his body for 1,200 years. After the flame burns out and his life comes to an end, he is born again in the land of Sun Moon Pure Bright Virtue Buddha and the household of the king Pure Virtue. He goes back to Sun Moon Pure Bright Virtue intending to make offerings to repay his debt of gratitude.

**IKEDA:** His spirit to repay his debt of gratitude transcends life and death. He is resolved that after his death he will come back again to be with his mentor and continue the struggle. Since he has attained the state of being in which he is able to manifest all physical forms, he can choose to be born exactly where he wishes. Those who dedicate themselves wholeheartedly to faith in the Mystic Law are completely free.

**SAITO:** The Buddha then tells Gladly Seen by All Living Beings that he is about to die, and he transfers the Law to this disciple who has again returned to his service. Not only that, he also entrusts him with all of his other disciples and all of his treasures.

**IKEDA:** He leaves everything to this disciple who is foremost in repaying his debt of gratitude.

**SUDA:** Gladly Seen by All Living Beings proceeds to build 84,000 stupas as offerings to house the remains of Sun Moon Pure Bright Virtue Thus Come One. But he is still not satisfied. So, standing before the 84,000 stupas, he burns his arms as an offering of light. And he continues doing this for 72,000 years.

At this time, seeing his disciples saddened that he has lost his arms, Gladly Seen by All Living Beings declares, "I have cast away both my arms. [But] I am certain to attain the golden body of a Buddha. If this is true and not false, then may my two arms become as they were before!" (LS23, 285). His arms are then restored, just as he said.

**IKEDA:** When we make offerings with utmost confidence, we are certain to receive even greater good fortune and benefit in return. An offering made reluctantly and with skepticism is not genuine. The heart is all-important.

**SUDA:** After relating these events from the past, Shakyamuni explains that Bodhisattva Gladly Seen by All Living Beings was Bodhisattva Medicine King in a previous existence.

### **“PRESIDENT MAKIGUCHI’S SELFLESSNESS IS COMPARABLE TO THE OFFERING OF BODHISATTVA MEDICINE KING”**

**IKEDA:** To give one’s life for the sake of the Law is the ultimate act of repaying one’s debt of gratitude.

The “Medicine King” chapter came to have a great deal of influence in later generations. In China and Japan, there were even some who literally burned their arms or their bodies

to make an offering to the Buddha.

There is today of course no need to go to such extremes! The fire referred to in this chapter is the fire of wisdom. When we burn the “body” of earthly desires with the “fire” of wisdom, the “light” of the world of Buddhahood shines forth. And the supreme wisdom is faith; it is chanting daimoku. Also, in burning incense and candles as offerings to the Gohonzon, we are demonstrating faith that can illuminate the entire universe.

The “Medicine King” chapter essentially teaches the faith to “dedicate one’s life to the Law.” I recall that my mentor and second Soka Gakkai President Toda always used to describe Mr. Makiguchi’s death in prison as the “offering of Bodhisattva Medicine King.”

[Mr. Toda said: “Why was a person of such exalted virtue made to die in prison? If he had not been a votary of the Lotus Sutra, he could never have had such a destiny.

“He gave his life for the sake of the Lotus Sutra; he is a model of dedicating one’s life to the Lotus Sutra by facing persecution. His death was the offering of Bodhisattva Medicine King. President Makiguchi is qualified to be praised by the words (used in the sutra to describe Medicine King’s offering of self-immolation) “Among all donations, this is the most highly prized” (LS23, 282).

“President Makiguchi, who continually cited the words of the Daishonin that for a person of wisdom to be praised by fools is a disgrace, was in the end hailed as a person of the foremost wisdom.

“The ‘Bodhisattva Medicine King’ chapter says: ‘After the Bodhisattva Gladly Seen by All Living Beings had made this Dharma offering and his life had come to an end, he was reborn in the land of the Buddha Sun Moon Pure Bright Virtue, in the household of the king Pure Virtue. Sitting in cross-legged position, he was suddenly born by transformation’ (LS23, 282).

“Nichiren Daishonin teaches that the Lotus Sutra is a mirror reflecting all phenomena. The Daishonin does not lie—he always speaks the truth. Therefore, believing in the Daishonin’s words and looking into this clear mirror, I am firmly confident that Mr. Makiguchi will be reborn as a prince in a land where the Lotus Sutra has spread and into the home of a royal family of pure virtue. His happiness in his next life must be thousands, tens of thousands of times greater than our own.”6]

President Toda was always earnest when he spoke about Mr. Makiguchi. His heart was filled with memories of his mentor, praise for his mentor and thoughts of his mentor. When his many years of hard struggles had finally caught up with him, Mr. Toda would often remark, “I am lonely without President Makiguchi. I would like to return to my mentor’s side.”

Mr. Toda lived longer so that he could devote himself completely to kosen-rufu. The two years he spent in prison during the war had seriously undermined his health. Once when he was weary with fatigue, but deep in thought, he remarked to me as I gave him a back rub, “No matter how many centuries it might take, we absolutely have to accomplish kosen-rufu. Encountering persecution and criticism goes hand in hand with waging a revolution. No matter what happens, we must not be afraid. If we stake our lives on this, we will have nothing to fear.”

He spoke these words as though his life depended on it. President Toda also made the “offering of Bodhisattva Medicine King.” Burning with the desire for kosen-rufu, he alone protected the flame of the True Law, causing it to shine brightly.

## Bodhisattvas of the Earth Enjoy Protection

**SAITO:** The “Medicine King” chapter contains the famous line that directly refers to kosen-rufu:

After I have passed into extinction, in the last five-hundred year period you must spread it abroad widely throughout Jambudvipa and never allow it to be cut off, nor must you allow evil devils, the devils’ people, heavenly beings, dragons, yakshas or kumbhanda demons to seize the advantage! (LS23, 288)

“Don’t allow devils in!” it implores. This is the Buddha’s will. We must not allow the flow of worldwide kosen-rufu to be obstructed. We must continue passing the teachings from mentor to disciple, and from one generation to the next, illuminating our lives like a lighthouse for the sake of others with the spirit to practice even at the cost of our lives.

**ENDO:** The bodhisattvas of the theoretical teaching also exert themselves in this fashion. Nichiren Daishonin says that T’ien-t’ai is the reincarnation of Bodhisattva Medicine King. Repeatedly he says things like, “Bodhisattva Medicine King is T’ien-t’ai, leader of the Middle Day of the Law” (GZ, 857). T’ien-t’ai steadfastly protected the flame of the True Law during the Middle Day.

**SUDA:** The Great Teacher Dengyo of Japan, born two hundred years after T’ien-t’ai, is said to have been his reincarnation.

**ENDO:** The Daishonin designates the Buddhism of T’ien-t’ai as a prelude to the widespread propagation of the Mystic Law that is called for in the depths of the Lotus Sutra. Until the arrival of the time for the widespread propagation by the bodhisattvas of the essential teaching, the bodhisattvas of the theoretical teaching protect the Lotus Sutra.

Also, we may speculate that in the Latter Day of the Law it is their mission to venerate and support the Bodhisattvas of the Earth of the essential teaching who directly work for kosen-rufu.

**IKEDA:** Sometimes it is actual people who offer protection, and sometimes protection comes from forces we cannot see. Either way, the principle that “when the Buddha nature manifests itself from within, it will receive protection from without” (*The Writings of Nichiren Daishonin*, p. 848) is true. Because the Bodhisattvas of the Earth practice the Mystic Law in the depths of their lives and manifest the world of Buddhahood, they enjoy protection from external forces.

Everything depends on our faith. No matter how tumultuous the times, those who struggle to the end to open a path of hope for the sake of kosen-rufu will be protected by all Buddhas and heavenly deities.

In the “Medicine King” chapter, Shakyamuni describes the benefit of those who spread the Mystic Law saying:

The good fortune you gain thereby is immeasurable and boundless. It cannot be burned by fire or washed away by water. Your benefits are such that a thousand Buddhas speaking all together could never finish describing them. Now you have been able to destroy all devils and thieves, to annihilate the army of birth and death,

and all others who bore you enmity or malice have likewise been wiped out.

Good man, a hundred, a thousand Buddhas will employ their transcendental powers to join in guarding and protecting you. (LS23, 287–88)

In other words, the good fortune and benefit of those who carry out the practice of propagation cannot be destroyed by the fires of suffering, or washed away by the waves of misfortune. This passage also states that the benefit of such a person is so great that even a thousand Buddhas speaking all together could not fully describe it. The person has destroyed all devils, broken the forces of the sufferings of birth and death, and vanquished all enemies. And a thousand Buddhas will protect that person using their transcendental powers.

Buddhism is victory or defeat. It is a struggle between the Buddha and the devil. Therefore, we have to win. Only by realizing victory through faith can we become truly happy and accomplish kosen-rufu. “Triumphant One” is another name for the Buddha.

### **MEDICINE KING PREPARES THE GROUNDWORK FOR KOSEN-RUFU**

**IKEDA:** The Buddha is also called the “King of Physicians” and the “Great King of Physicians.” The Buddha is like a skilled doctor who cures the “illness of the sufferings of birth and death.” In that sense, the name Medicine King suggests a high-ranking bodhisattva whose state of life is close to that of the Buddha.

If we say that the Buddha is a physician, the Law is medicine, and the practitioners are nurses, then we can think of Medicine King—given that his name indicates he is the king of the medicine that cures suffering—as representing all bodhisattvas.

**SAITO:** In the Lotus Sutra, Bodhisattva Medicine King indeed represents the bodhisattvas of the theoretical teaching. He appears as early as the “Introduction” (first) chapter, and the preaching of the “Teacher of the Law” (tenth) chapter is addressed to him.

**ENDO:** The transmission section7 of the first half or theoretical teaching of the Lotus Sutra begins with the “Teacher of the Law” chapter. The recipients of the preaching are initially voice-hearers, but from this chapter on they become bodhisattvas. And Medicine King is named from the very outset.

**SAITO:** In the next chapter, “Emergence of the Treasure Tower” (eleventh), Shakyamuni calls on those in the assembly to spread the sutra after his passing; and in the “Encouraging Devotion” (thirteenth) chapter the innumerable bodhisattvas vow to uphold the Mystic Law in an evil age. Medicine King is the central figure among these bodhisattvas. I think he could have been considered the principal player in the propagation of the Law after the Buddha’s death.

**SUDA:** But afterwards the Bodhisattvas of the Earth appear and it is established that they will be the main proponents of the propagation of the Mystic Law in the Latter Day of the Law.

**IKEDA:** So, what about Bodhisattva Medicine King? The answer seems to lie in the “Medicine King” chapter.

**SAITO:** Yes. The bodhisattvas of the theoretical teaching, as represented by Medicine King, have the mission to prepare the groundwork for kosen-rufu until the bodhisattvas of the essential teaching appear, and then to thoroughly protect and support them.

## THE POWER OF THE “MEDICINE KING” IS IN OUR OWN LIVES

**IKEDA:** Now that we understand the concept of Medicine King from the doctrinal standpoint of the Lotus Sutra, let’s consider what is meant by “Bodhisattva Medicine King in one’s own heart” or by Medicine King appearing as we observe our mind.

In its entirety, the Lotus Sutra is a ceremony that takes place in our heart. If we view the sutra as merely a text that is separate from ourselves, we will fail to understand its essence. As the term suggests, Bodhisattva Medicine King in our own life could be thought of as the function that cures physical and spiritual ills and restores good health. It originates from nowhere other than the Mystic Law and the world of Buddhahood. The great life force of Buddhahood that functions to cure life’s sufferings is named “Medicine King.” Therefore, when we chant daimoku to the Gohonzon we activate Bodhisattva Medicine King in our own life.

President Toda said: “When you go to a doctor, even if he is incompetent, because Medicine King is functioning in your own life, the doctor naturally cannot help but provide a cure.”<sup>8</sup>

This is not to say that we should not look for a good doctor. The point, rather, is that ultimately we have to cure ourselves. Above all, our own life force and natural healing powers are fundamental powers to curing illness. A physician merely assists that process.

**SUDA:** This is what is meant by the saying, “A doctor stitches the wound, but the gods make it heal.”

**ENDO:** I have also heard: “The gods heal the illness, but the doctor takes the money!”

**SAITO:** The underlying source of this healing power is the world of Buddhahood. Buddhahood is the “great life force that knows neither aging nor death.”

### APPRECIATION AND CONFIDENCE ACTIVATE THE LIFE OF MEDICINE KING

**IKEDA:** President Toda had incredible confidence. In question-and-answer sessions there would frequently be inquiries concerning illness. Often he would reply: “You mustn’t ask, ‘Will I get better?’ You will recover without fail as long as you continue practicing in earnest.”

“If, on the other hand, you have doubts as to whether you will get better,” he would say, “then your prayers will not be answered.”

“People’s bodies are susceptible to such ailments as those of the stomach, including stomach cancer, and lung disease. Because our bodies have the ability to become ill, they also possess the power to fix themselves. It’s similar to how a person who has climbed a hill can also descend the hill. This is my own personal outlook on life, and I am able to say these things based on a correct life philosophy.”<sup>9</sup>

**SAITO:** I understand that he would often reprimand people who would start out with a complaint, saying something like, “I’m not better yet even though I’ve been chanting for some time . . .”

**IKEDA:** When he heard someone speak of their illness, President Toda would empathize with them to such an extent that he would often dream about them that night.

That’s why he would strictly correct the attitude in faith of those who craved only benefit while not practicing sincerely, or who would complain that they were not completely cured even though they had seen some improvement.

“It’s not a matter of form,” he would say. “We need to pour our life into praying to the Gohonzon; we need to engrave the Gohonzon in our life. When we chant daimoku with true determination as though offering up our very life, we cannot fail to overcome any illness.”

“It is completely brazen to think that you can cure an illness that even doctors at the best of hospitals cannot cure without giving yourself completely to the Gohonzon. The Buddha is not obligated to provide a cure! How many hundreds of people have you introduced to this Buddhism? How much have you helped your chapter flourish? You should reflect on this. If you turn over a new leaf and are able to truly dedicate yourself to kosen-rufu, staking your very life on it, then I can say with confidence that you will be cured without fail.”<sup>10</sup>

“If your condition improves even a little, you should feel appreciation from the depths of your heart. If, on the other hand, instead of feeling appreciation, you are disappointed because you have not improved more and treat the Gohonzon as though it owes you a debt — that will not do.

“If you take action, yet forget your debt of gratitude, then even those areas that have improved will get worse. You must practice faith with abundant gratitude, deeply appreciative of even the slightest improvement! If you have the attitude ‘Please cure me quickly,’ just making demands without really devoting yourself, then the Gohonzon will be deaf to your prayers.”<sup>11</sup>

This is how President Toda taught the faith of repaying one’s debt of gratitude that is exemplified by Bodhisattva Medicine King. When we base ourselves on this faith, the spirit of Bodhisattva Medicine King in our heart springs into vigorous activity on our behalf. We need to pray with such determination as to cause all the cells in our body to renew themselves; we need to spur all sixty trillion of them into action.

Although as a youth I was told that I would only live to about the age of 30, I have thoroughly exerted myself for kosen-rufu, and have as a result extended my life. I lived the line in the “Life Span” chapter “Let us live out our lives!” (LS16, 228), and for this I feel immense appreciation. “Life span” has the meaning of longevity. Simply put, the “Life Span” chapter expounds the underlying life force needed to extend our lives and live to the fullest. From one standpoint, therefore, it could be said that Buddhism pursues the question of what constitutes true health.

**SUDA:** Would you elaborate on this?

## **THE PRECEPTS ARE RULES OF HEALTH**

**IKEDA:** Overcoming the four sufferings of birth, old age, sickness and death is not just a matter of theory. We mustn’t move away from the issues of how we can lead healthy, fulfilling and long lives, and how we can die without suffering. Buddhism teaches the wisdom that enables us to do this.

For example, the Hinayana teachings include the “eight precepts” that lay followers were supposed to observe on specific days. One of these stipulates that a practitioner should not eat food after the noon hour. These seem to be practices for prolonging one’s life.

**SAITO:** In other words, this is an admonition against overeating.

**IKEDA:** Other precepts also aim to control desires and harmonize the body and mind. Buddhist practice could be described as a “health regimen” for regulating the body and

mind.

**ENDO:** Precepts certainly do cover the key points for “maintaining a pure life.” And this is not limited to the Hinayana teachings. On the whole, by purifying ourselves through Buddhist practice, the original functions of our life become more highly activated. For example, the practice established by T’ien-t’ai entails twenty-five preparatory exercises; one of these, “regulating the five matters,” seems to be on one level concerned with maintaining good health as it prescribes proper regulation of eating, sleeping, posture, breathing and the mind.

**IKEDA:** Through regulating the body and mind, we establish a foundation for the practice of “observing the mind”; that is to say, for observing that one’s own life is an entity of three thousand realms in a single moment. Good health is a necessary condition for awakening to the eternity of life. Only then can we perceive the life of the universe in our own being. Illness, in essence, throws the “venue” of our life into disarray.

Therefore, we can think of the Hinayana and provisional Mahayana teachings as progressively seeking to create balance and harmony in life, with the Lotus Sutra finally revealing the great life force that is free of aging and death.

Health is a most precious treasure. An acquaintance who had suffered from illness for many years once remarked, “Some people complain about being busy and exhausted, but I can only imagine how wonderful it would be to be busy and exhausted!”

It is to our advantage to accumulate as much good fortune and wisdom as we can while we are healthy. Buddhism is wisdom. Health is wisdom.

“Not begrudging one’s life” does not mean pushing oneself unreasonably. We cannot continue if we run ourselves into the ground. Buddhism is reason; and unless we live wisely based on reason and in accord with the principle of faith manifesting itself in daily life, our efforts will produce only “anti-value.” Our organization could not then be called a society for “value-creation.”

Based on reason, we need to maintain, develop and control our own life force in accord with our age and circumstances. We have to become a physician of our own life, a Medicine King.

To think that no harm can come to you just because you are practicing or because you are a leader in the organization is arrogance.

In general, it could be said that the period of life through the forties is a time of “training,” and that from the forties on we enter a period of “preservation.” It is important, therefore, that we exercise wisdom and are careful not to overextend ourselves.

**SUDA:** Getting enough sleep is probably the best way to prevent exhaustion.

**IKEDA:** That’s right. Sleep is a kind of “minor death.” It is an activity in which our body and mind temporarily merge with the sea of the universal life. Through this rest, our life force is recharged and we gain power to take action the next day.

In the same way, death also serves the purpose of helping us recharge our life force. For someone whose body is old and sick, to return to the “sea of revitalization of the universal life” and then be reborn with a body full of new vitality may be the best thing. So much of course depends on the individual’s karma and the condition of their faith.

What can be said with certainty, however, is that a person who maintains the “faith of Bodhisattva Medicine King” will enjoy still more good fortune in their next existence and be reborn in exactly the circumstances that they desire.

**SAITO:** In the sutra's account of the previous existences of Bodhisattva Medicine King, Bodhisattva Joyfully Seen by All Living Beings is reborn in the house of a king.

**IKEDA:** The key point is which of the Ten Worlds in the universe our life melts into at the moment of death. Someone whose life merges with the world of Buddhahood can be said to have attained "eternal life" regardless of their age at the time of death. This is a person who has read the "Life Span" chapter with his or her life and has developed the state of life described by the line "he will know neither old age or death" (LS23, 288).

On the other hand, even if people live to a ripe old age, if in the end they enter the three evil paths or the four evil paths, then their lives will ultimately have been vain and fruitless. From the standpoint of the eternity of life, the difference between fifty years and seventy years hardly amounts to an instant.

Shakyamuni says, "Better than a hundred years not seeing one's own immortality is one single day of life if one sees one's own immortality."<sup>12</sup> Taking into account the concept of life over the three existences of past, present and future, everything depends on the extent to which we are able to establish the "state of immortality," that is to say, the world of Buddhahood and faith, in our lives in this existence. I think we can say that this is the true measure of "longevity."

**ENDO:** That makes sense to me. For even if someone should have a short life, as long as they have faith, they will be reborn immediately.

### **THE "GOLDEN YOUTH" OF SPAIN'S FIRST YOUNG WOMEN'S DIVISION CHIEF**

**IKEDA:** Spain's first young women's division chief was a woman by the name of Junko Kobayashi. She lived a fresh and vibrant youth and passed away as though galloping ahead to the next life. But her golden achievements still shine brilliantly.

*Ms. Kobayashi was born in Tokyo's Shibuya Ward in 1949. She joined the Soka Gakkai in 1966, three months after both her parents took faith. At the time she was sixteen, and a freshman at Hibiya High School.*

Cherishing the dream of contributing to worldwide kosen-rufu as a member of the high school division, Ms. Kobayashi applied herself to studying foreign languages. She was an outstanding student, and set her sights on entering the prestigious University of Tokyo.

When she was twenty, she met an unexpected ordeal. Her mother died of cancer, and her father, as though following her, fell ill and also passed away shortly thereafter. In an instant, Ms. Kobayashi found herself completely alone in the world. At that point, she was no longer in a position to think of pursuing her studies.

I met Ms. Kobayashi one year later. It was during a summer training course. After hearing her talk about the death of her parents, I told her: "For someone your age, the death of a parent is something that you would expect to experience twice in the future. So really all that has happened is you have experienced this somewhat earlier than others. But because you have the Gohonzon, everything will be all right!"

She may have been hoping for words of consolation. But I wanted to talk to her candidly about the true essence of life, about the "eternally unchanging entity of life." Death is inevitable. To try to avoid this reality is not Buddhism.

The Daishonin goes so far as to declare incomplete the passage of the "Medicine King"

chapter that says of the Lotus Sutra, “It can cause living beings to cast off all distress, all sickness and pain. It can unloose all the bonds of birth and death” (LS23, 286).

**SAITO:** The Daishonin suggests that the terms “cast off” and “unloose” go against the spirit of the Lotus Sutra’s teaching of “earthly desires are enlightenment” and “the sufferings of birth and death are nirvana.” Therefore, he says, “we should interpret the words ‘cast off’ as meaning ‘become enlightened to.’ When we see with eyes of wisdom opened by the essential teaching of the ‘Life Span’ chapter, we realize that sickness, pain and distress are, and have always been, an innate part of life” (GZ, 773). “Realize” here means “to perceive clearly.” He is imploring us to clearly recognize that life and death are “innate sufferings,” that they are part of the eternal cycle of birth and death.

**IKEDA:** That’s right. Birth and death are aspects of change of the universal life. They are expressions of the life of the Buddha. Therefore, to loathe birth and death is to loathe the life of the Buddha. Also, someone who is drowning in the sufferings of birth and death cannot be said to enjoy a state of freedom at one with the great life of the Buddha. We need to use the sufferings of life and death as nutrition to help us strengthen our faith. Only then do they become nirvana.

Even so, Junko, given her young age, must have been deeply pained by the loss of her parents. I frequently offered her encouragement. I fondly recall joining members of the Miyahara group, a young women’s division’s training group to which she belonged, on a trip to a farm where we enjoyed watermelon and corn-on-the-cob.

In her job and in young women’s division activities she produced striking results with her inherent cheerfulness and tenacity. And precisely ten years after she joined the Soka Gakkai, she was able to realize the dream she had cherished since her high school days of studying abroad in Spain.

*Two weeks after she arrived in Spain, when she had just completed chanting ten million daimoku, the first chapter of Spain was organized and she was appointed the leader of the newly-formed young women’s division in Spain.*

Ms. Kobayashi struggled hard. In the pioneering days of the movement in Spain, she continuously chanted daimoku with the determination to “imbue this land of Catholicism with daimoku.” She would often travel ten hours by car to attend a discussion meeting. And when she returned from a meeting, she would stay up till dawn translating passages of the Daishonin or materials from the *Daibyakurenge*.

She once said: “What I’m doing cannot be called trying work. My efforts turn to joy whenever I see one person stand up. Rather than it being an ordeal, having known only the solid Soka Gakkai in Japan, I am elated to be able to experience the struggles of a pioneer.”

After exerting herself selflessly in this way for two years, she was again beset by a major obstacle. She developed a node in her left knee. When she returned to Japan to have it examined, it turned out to be a malignant tumor. She was told that to save her life she would have to have her left leg amputated at the hip. In her state of shock at hearing this, she felt as though time had stopped.

At that moment, the image of her mother’s face came before her eyes. She thought of her mother, who looked so lovely in her state of Buddhahood when she died that neighbors who saw her were all moved, and heard her say: “Don’t you have the Gohonzon, Junko? I have prayed to the Gohonzon for everything for you, so you don’t have anything at all to

worry about.”

“That’s right,” she thought. “It was for just these circumstances that my mother gave her all in order to teach me about faith!”

She made up her mind to have surgery in Japan. While she was able to avoid having her leg amputated, she had to have a major operation that required fifty stitches to close. And her principal physician told her she would never walk again.

But she determined, “I will definitely walk again for the sake of my fellow members in Spain!” With that spirit, she fought the devil of illness.

*Although her left leg was completely stiff, several weeks after surgery her big toe twitched, and the muscle around the knee that was removed in the operation began to grow back little by little. She worked hard at her regimen of physical therapy, and seven months after the operation she walked out of the hospital. The doctors were astounded by her recovery.*

It was a terrific struggle. Economically, too, she was driven right to the brink. Still, she continued to burn with passion for kosen-rufu. And she again stood up in Spain on her own two feet. This was in April 1979, the month that I announced my intention to step down as third Soka Gakkai president. She fought with the determination to win in her struggle and to prove that what I had been striving for was correct. I will never forget her spirit.

Due to physical infirmity and poor finances, she had to return to Japan. Whenever she heard of people doing shakubuku somewhere, she would fly there and relate her experience. If she heard about a member who was suffering, she would go to the person and offer encouragement.

She also exerted herself as a member of the translation group of the international division. She personally brought more than ten people to join the Soka Gakkai. She also encouraged a young girl who was suffering from a leg tumor similar to her own. The girl was deeply impressed, and went on to attend Soka University.

**SUDA:** Your account has reminded me once again that we must never practice faith halfheartedly.

### **“WHAT A LOVELY FACE!”**

**IKEDA:** Junko continued working tirelessly with the determination: “I don’t know when I will die, so I will continue to fight so that no matter when I go I will have no regrets.”

I saw her again at the Kanagawa Culture Center (on December 14, 1980), where she sang “Prayer of the Moon” with other members of the translation group.

*As soon as the song was finished, Junko presented President Ikeda with a poem she had composed: “Defeating the devil of illness / I will exert myself for kosen-rufu, / engraving in my heart / today’s gathering / together with my mentor.” At that time, President Ikeda encouraged her to become healthy and live a long life.*

She was also at the Paris Community Center when I visited there. We all took a commemorative photo together (on June 14, 1981).

She passed away one year later (on June 26, 1982).

The cancer had metastasized to her lungs. As a side effect of the medications she was taking, she became visibly emaciated. Even so, Junko continued chanting daimoku, praying for her fellow members in Japan and in Spain.

*Even in the terminal stages of the illness, she continued chanting daimoku, though she could only manage a single syllable with each labored breath. It took her five years from the time she first went to Spain to realize her goal of a second ten million daimoku.*

Even the nurses were moved by her ardent spirit, her passion to live. People who came to encourage her in the hospital left feeling like they were the ones who had been encouraged. She turned herself into a flame and shed light on others. After an eight-month battle in the hospital, she went on to her next existence. She was thirty-two at the time.

People who saw her countenance after she died were amazed. “She was incredibly beautiful,” one person remarked. “I never saw Junko looking that beautiful when she was alive.” One woman commented that Junko looked so lovely that she did not even need any make-up, and that she found herself even feeling envious. Someone else commented that her hands were soft and warm, and her face serene.

With a gentle smile on her face and her eyes and mouth partly opened, she was the very image of the description of Buddhahood found in the Daishonin’s writings. Her funeral was attended by several hundred people from throughout the country, causing those in the neighborhood to wonder just who had died.

The Daishonin says that when people have attained Buddhahood “they will be received into the hands of a thousand Buddhas who will free them from all fear and keep them from falling into the evil paths of existence” (WND, 216). I think that her having so many people mourn her death and chant daimoku for her repose is one manifestation of this. To the extent that we sincerely look after many others, we ourselves will be eternally protected over the three existences.

Moreover, Junko’s friends were confident that she was truly happy. One commented: “Even though she had been orphaned and she died from illness, no one who knew Junko thought of her as someone to be pitied. Rather, they thought of her as an outstanding person, as someone who had won in every respect. Therefore, we’re not the least saddened by her death. I think that Junko is probably already back in Spain. I think she was probably reborn there to continue the fight for kosen-rufu.”

**SAITO:** This is the meaning of the “Bodhisattva Medicine King” chapter. While we may speak of experiencing “neither old age or death,” this does not refer simply to the length of one’s life.

## **PURSUING A MISSION TRANSCENDING LIFE AND DEATH**

**IKEDA:** Although Ms. Kobayashi’s body was ailing, her heart shone bright as the sun. Her “life” itself was her “health.”

When I visited Spain the following year (in 1983), I praised her valiant efforts and awarded her the posthumous title of honorary European young women’s division leader.

What is health? In conclusion, it is the life of the bodhisattva. I think that true health is the spirit to continue struggling for the sake of others. To just eat health food, aiming to lead a peaceful and secure existence while thinking only about oneself—this is not the image of health.

Bodhisattva Medicine King, who symbolizes health, gave his life for his convictions. A life of struggle is a healthy life.

Dr. René Dubos (1901–82), a world renowned physician whom I had the privilege of

meeting, remarked, “While it may be comforting to imagine a life free of stresses and strains in a carefree world, this will remain an idle dream.”

*He continued: “The earth is not a resting place. Man has elected to fight, not necessarily for himself, but for a process of emotional, intellectual, and ethical growth that goes on forever. To grow in the midst of dangers is the fate of the human race, because it is the law of the spirit.”*<sup>13</sup>

Turning stress and worries into life force—this is the principle of changing poison into medicine. We need to realize a state of life that allows us to “live with great joy.” Toward that end, struggle is required.

Buddhism urges us, “Over life and death, accomplish what you must accomplish!” With such a sense of mission, there is neither birth nor death. In the face of such commitment, even the pain of death turns into strength to advance.

The Daishonin teaches that the transmission section of the latter half of the sutra, or the essential teaching, explains the method of practicing the “Life Span” and “Expedient Means” chapters (cf. WND, 91–92). I think that the “Medicine King” chapter truly calls out: “Champions of kosen-rufu in the Latter Day of the Law! Make your life burn like Bodhisattva Medicine King!”

When many youth possessing such spirit appear, the SGI will truly become eternal. It will become a body that “will know neither old age or death,” sending out the “healing light” to all humankind over the eternal future.

#### Footnotes

1. Editor’s note: All quotations from the Lotus Sutra are from: *The Lotus Sutra*, trans. Burton Watson (New York: Columbia University Press, 1993). For purposes of convenience, all citations from this work will be given in the text and abbreviated as follows: LS followed by the chapter number, and then the page number.
2. *From The Journey of 1684*, cited in *Classical Japanese Prose: An Anthology*, ed. Helen Craig McCullough (Stanford, CA: Stanford University Press, 1990), p. 520.
3. *The Dhammapada: Sayings of Buddha*, trans. Thomas Cleary (New York: Bantam Books, 1994), p. 69.
4. *Ibid.*, p. 70.
5. *The Tibetan Dhammapada Sayings of the Buddha: A translation of the Tibetan version of the Udanavarga*, trans. Gareth Sparham (London: Wisdom Publications, 1986), p. 130.
6. *Toda Josei Zenshu* (Collected Writings of Josei Toda) (Tokyo: Seikyo Shimbunsha, 1981), vol. 1, p. 319–20.
7. Transmission section: One of the three divisions of a sutra, together with preparation and revelation. The preparation section explains the reason a sutra is being expounded. The revelation section constitutes the main body of the teaching. And the transmission section is the concluding part where the benefit of the sutra is set forth and its transmission to future generations is urged.
8. *Toda Josei Zenshu*, (Tokyo: Seikyo Shimbunsha, 1986), vol. 6, p. 601.
9. *Ibid.*, (Tokyo: Seikyo Shimbunsha, 1982), vol. 2, p. 375.

10. Cf. *Toda Josei Zenshu*, p. 353–54.
11. Cf. *Toda Josei Zenshu*, p. 365–66.
12. *Budda no Shinri no Kotoba, Kankyo no Kotoba* (The Buddha's Words of Truth and Inspiration), trans. Hajime Nakamura (Tokyo: Iwanami Bunko 1994), p. 26. Cf. *The Dhammapada: Sayings of Buddha*, trans. Thomas Clearly (New York: Bantam Books, 1994), p. 41.
13. René Dubos, *Mirage of Health: Utopias, Progress, and Biological Change* (New York: Doubleday & Company, Inc., 1959), p. 230.