

**PERSPECTIVE  
DEFENDING THE TRUE LAW  
BY MARK KORAL  
LOS ANGELES**

**‘In the same spirit with which King Possessor of Virtue rushed to the scene to defend Realization of Virtue, I believe we should unite in one voice with President Ikeda,’ Mark Koral writes.**

From the standpoint of Buddhism, all the phenomena that occur in our lives are for nothing other than our growth and happiness. To view them any other way is to miss their significance and to undervalue our own lives. If instead of dispassionately seeking the truth in this way, we are swayed by attachment to superficial appearances, we are opting for our lesser self. But when we abandon attachment to such self-defeating delusion, we open the path to the greater self—to unending growth.

Nichiren Daishonin’s Buddhism, from the most profound level of universal life, provides us with a clear mirror (faith in the Gohonzon) in which to continually elevate our responses to our inner motivations and external environment in a process of continuous growth and happiness.

In “On Establishing the Correct Teaching for the Peace of the Land,” Nichiren Daishonin gives us Buddhism’s eternal prescription for attaining Buddhahood. He explains from the text of Shakyamuni’s Nirvana Sutra that in past ages there was a monk named Realization of Virtue who observed the precepts and was protecting the correct teaching that was on the verge of extinction. It continues, “There were many monks who violated the precepts, and when they heard this monk preaching, they all conceived evil designs in their hearts and, arming themselves with swords and staves, approached this teacher of the Law” (*The Writings of Nichiren Dai-shonin*, p. 20).

Possessor of Virtue, the ruler of the kingdom, received a report of what was happening and rushed to the scene to defend Realization of Virtue. As a result, this virtuous monk was able to escape grievous injury, but the king in defending him received so many sword wounds that his body had not a spot the size of a mustard seed that remained unharmed. Shakyamuni then goes on to explain the effect of protecting the correct Law in this way to his disciple. He says: “Kashyapa, the king who lived at that time was I myself, and the monk who preached was the Buddha Kashyapa. Kashyapa, those who defend the correct teaching enjoy this kind of boundless reward. As a consequence, I have been able to obtain the distinguishing characteristics that I possess today, to adorn myself with them, and to put on the Dharma body that can never be destroyed” (WND, 21).

Although the age he’s living in is different, as the Daishonin explains here, this principle of Buddhism never changes. The fighting spirit to protect the Law is where the heart of the Buddha eternally dwells.

I believe it is because of the greatness of my mentor, SGI President Ikeda, that I have been able to learn the heart of the Lotus Sutra and the correct practice of Nichiren Daishonin’s Buddhism. Truly my debt of gratitude is beyond measure. He has been continually emphasizing that the content of one’s heart is what’s important because it determines our future victory or defeat.

In this regard, I realize that by doing my best to pray and take action based on this spirit

to defend the correct teachings of Nichiren Daishonin's Buddhism, I'm accumulating indestructible good fortune in my life. I understand based on the law of cause and effect that the battle to defend the true Law is directly related to the deepest strata of my life. This is because the situation surrounding the temple is dealing with the most important matter of human life—the deepest level of cause and effect; causes which imperceptibly accrue in the depths of our lives and lead to either eternal happiness in lifetime after lifetime or uncountable lifetimes of suffering and loss.

In a recent speech he mentioned: "A person who speaks out is a messenger of the Buddha. The Buddhist law of cause and effect is strict. If we don't speak out for truth and justice now, Buddhism teaches that we may be reborn in a lowly, intimidated state of life-like that of a frog transfixed before a snake, a small bird preyed upon by a hawk, a mouse hunted by a cat. So let us fight against the enemies of Buddhism! Let us speak out for justice and truth!" (March 31 *World Tribune*, p. 6). In the same spirit with which King Possessor of Virtue rushed to the scene to defend Realization of Virtue, I believe we should unite in one voice with President Ikeda. And through our prayer and compassionate actions, relentlessly pursue and uproot the grave slander of the Law being committed by High Priest Nikken and the Nichiren Shoshu priesthood.

*Perspectives printed here do not necessarily reflect the opinions of the SGI-USA or the World Tribune.*