

**WORDS TO WIN BY  
CAUSING PROTECTIVE FORCES TO SUPPORT US  
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*From “The Izu Exile,” The Writings of Nichiren Daishonin, pp. 35–38.*

**What caused you to inwardly believe in the Lotus Sutra and make offerings to me during my more than thirty-day stay there? I was hated and resented by the steward and the people of the district even more than I was in Kamakura. Those who saw me scowled, while those who merely heard my name were filled with spite. And yet, though I was there in the fifth month when rice was scarce, you secretly fed me. Have my parents been reborn in a place called Kawana, in Ito of Izu Province?**

**The fourth volume of the Lotus Sutra states, “[I will send...] men and women of pure faith, to offer alms to the teacher of the Law.” The meaning of this sutra passage is that the heavenly gods and benevolent deities will assume various forms such as those of men and women, and present offerings to help the persons who practice the Lotus Sutra. There can be no doubt that this refers to you and your wife being born as a man and woman, and making offerings to Nichiren, the teacher of the Law. (WND, 35)**

Beyond this expression of gratitude for the care he received during his exile to the Izu Peninsula, the Daishonin is in awe of Funamori Yasaburo, a fisherman, and his wife for their bravery and compassion in protecting the life of this “hated and resented” teacher of the Law.

The Daishonin tells the couple in this letter that he regards the protection they gave him as the workings of Buddhist gods. The Lotus Sutra, he explains, promises that “heavenly gods and benevolent deities will assume various forms such as those of men and women, and present offerings to help the persons who practice the Lotus Sutra.”

The same principle holds true for all of us, the Daishonin’s direct disciples. Through faith in the Mystic Law, we manifest the state of Buddhahood, causing the protective forces within the environment to support our lives in many ways.

When we link our dreams with the same mind or intention as the Daishonin—the achievement of kosen-rufu—and strive for them based on strong Buddhist practice within the Buddhist community, we find the environment rallying to our support at all times. By protecting the Mystic Law, we make the cause to, in turn, be protected by this universal Law.

This is why SGI President Ikeda emphasizes that “when we chant and exert ourselves for kosen-rufu, we can block devils or negative, destructive forces from ‘entering’ our lives and allow the positive, protective forces of the universe to ‘enter’ instead. Please chant with strong conviction, as if calling, ‘Brahma, Shakra and the gods of the Sun and the Moon, “enter” my life and put your power to work!’ The ultimate essence of faith in the Mystic Law is to manifest the Daishonin’s life within ourselves. We can then fight with the same strength as the Daishonin. When we do so, we will never be defeated, no matter what hardships we encounter. We will not be unhappy. We will not fail to win. We will not fail to become happy. This is the quintessence of faith” (April 13 *World Tribune*, p. 7).

By embracing the Gohonzon with faith, studying, demonstrating actual proof in daily life and using our experiences to teach others faith in Nam-myoho-rence-kyo, we fulfill our most noble mission as Bodhisattvas of the Earth.