

# **GROUP LEADERS' SUCCESS SEMINAR**

**SHAKUBUKU: CREATING PEACE IN OUR  
WORLD**

**SERIES 6**

**OCTOBER 14, 2000**



# GROUP LEADERS SUCCESS SEMINAR

## SERIES 6

### SHAKUBUKU: "CREATING PEACE IN OUR WORLD"

- What is Shakubuku ..... Page 1
  - Why We Do Shakubuku ..... Page 2
  - Shakubuku Obstacles and Fixes ..... Page 4
  - Introductory and New Member Materials:
    - Welcome Pamphlet
    - The Gohonzon: The Object of Worship
    - The Gohonzon: The Treasure Map
    - The Gohonzon:
      - Offerings to the Gohonzon
      - Greens, Candles, Incense and Other Offerings
      - Other Objects
      - Water, Fruit and Bell
      - Expression of Sincerity, Respect and Appreciation
    - Gongyo, Its History and Practices
    - The Meaning of Gongyo
    - The Significance of the Prayer Beads
-

## SHAKUBUKU: CREATING PEACE IN OUR WORLD

Think about how you were introduced to this practice. How would your life be different now if you had not started to practice Buddhism?

Obviously, we each owe a great debt of gratitude to the person(s) who led us to True Buddhism, and who encouraged us along the way. The material in this section is intended to help us understand the profound significance and benefit of doing shakubuku, so that we can further develop the Bodhisattva aspect of our lives, which is key to our attainment of enlightenment and transforming our world.

### I. WHAT IS SHAKUBUKU?

In terms of our stance toward others, an attitude of compassion is not a vertical relationship (looking down on someone) but a horizontal relationship. It is a feeling of sympathy and respect toward others as fellow human beings. That's why it is called a room of compassion. We invite a friend into a compassionate life space and warmly embrace them; we sit down in the same room as equals and discuss life as equals. Creating such a warm and welcoming space for dialogue is in itself shakubuku.

Daisaku Ikeda Dialogue of the Lotus Sutra, chapter 10

1. In the broadest sense, then, practice for others consists of any action one takes that leads another person, either directly or indirectly, toward his or her own eventual enlightenment. This is called shakubuku.

Richard Causton, The Buddha in Daily Life p. 257

- "Planting the seed" is a cause for creating tremendous joy and benefit for ourselves and others.
  - > Let people in your environment know that you practice Nichiren Daishonin's Buddhism.
  - > Share with others what Buddhist activities you did over your weekend.
  - > Talk about SGI activities with pride.
  - > Invite someone to a meeting.

- Shakubuku does not begin or end when someone receives the Gohonzon
- Continuing to encourage others in faith is also shakubuku

## 2. We are the Buddha in daily life based on the Bodhisattva Imperative

You should understand that these persons voluntarily relinquish the reward due them for their pure deeds and, in the time after I have passed into extinction, because they pity living beings, they are born in this evil world so they may broadly expound this sutra. If one of these good men or good women in the time after I have passed into extinction is able to secretly expound the Lotus Sutra to one person, even one phrase of it, then you should know that he or she is the envoy of the Thus Come One. He has been dispatched by the Thus Come One and carries out the Thus Come One's work. (LS ch 10, p. 161-62)

The ability to win over ourselves - over our weakness that make us vulnerable to defeat by our own desires - is the most important treasure we can possess. This is the treasure of the heart. We can define "treasures of the heart" as the mental and spiritual capacities to achieve mastery over oneself and to have genuine concern for others. This equates to such attributes as a solid sense of fulfillment, a brightness of spirit, a warm and attractive personality, self-control, conviction, a sense of justice, courage, empathy and compassion.

(LB, July '99 p. 6)

- We exhibit the behavior of the Buddha by consciously choosing to create value at work, with our families, with our friends and in society
- We share Buddhism with others by relating Buddhist philosophy and values.

## II. WHY WE DO SHAKUBUKU

Though one might point at the earth and miss it, though one might bind up the sky, though the tides might cease to ebb and flow and the sun rise in the west, it could never come about that the prayers of the practitioner of the Lotus Sutra would go unanswered. Nichiren Daishonin, "On Prayer"

Bodhisattvas are said to make four great vows in their Buddhist practice toward enlightenment. They are: 1) to save innumerable living beings; 2) to eradicate countless earthly desires; 3) to master immeasurable Buddhist teachings; and 4) to attain the supreme enlightenment of a Buddha. Put another way, as they begin their journey toward true happiness, Bodhisattvas: 1) resolve to help others become happy; 2) resolve to overcome their own delusions and weaknesses; 3) seek the wisdom of Buddhism to the best of their ability; and 4) never lose sight of their ultimate goal of attaining Buddhahood. In this regard, Nichiren Daishonin states: "Bodhisattvas invariably make the four great vows, but without fulfilling their first vow, which is to save all living beings, they cannot fulfill the fourth vow, which is to attain supreme enlightenment."

(L.B. September 2000, p. 6)

1. Shakubuku empowers us to be the Votary of the Lotus Sutra. Shakubuku is the Bodhisattva Way = votary = the fastest way to Buddhahood, changing our karma and fulfilling our greatest personal dreams.

- We unlock new dimensions in our lives and experience continuous self discovery through our shakubuku efforts.
- We show others the way to create lives of joy and value.

2. The Ceremony in the Air continues today through my commitment to transform my world. This is The SGI. I AM The SGI!

- Belief with action is the True Cause.

The key is to view one's life at the present moment as the cause for creating future effects. This is the True Cause that reaches the very depths of one's being. It is not a superficial cause. . Therefore, when we believe in the Gohonzon as the embodiment of the Law, chant the Mystic Law and take action, at that moment we are experiencing eternity. And it is then that the eternally pure and boundless life force that is "neither created nor adorned, but remaining in its original state" (Gosho Zenshu) wells forth. We enjoy complete freedom in both the present and the future. Nichiren Daishonin's Buddhism is the Buddhism of hope. (L.B. October, 2000, p. 32)

- Commitment to my vow as a Bodhisattva of the Earth -> power -> freedom.

### **III. SHAKUBUKU OBSTACLES AND FIXES**

We all come across obstacles in our efforts to do shakubuku. The following is a list of popular obstacles encountered in one's efforts to do shakubuku. Please use this list to stimulate discussion among your faith friends to brainstorm effective solutions.

O: I don't know enough to talk about, or answer questions about Buddhism.  
F:

O: I still have so many problems. How can I say that this practice works?  
F:

O: I feel uncomfortable bringing people I know to SGI activities because the activities are not always interesting/encouraging/enjoyable.  
F:

O: If I talk about Buddhism then I have to listen to them tell me about their religion. If I invite someone to a meeting, then I might have to go to his/her religious service.  
F:

O: I don't have the skills/time to take care of someone I might shakubuku.  
F:

O: I'm too shy to talk to people about Buddhism.  
F:

O: I don't know anyone who's interested and I don't want to force my religion on anyone.

F:

O: Everyone I know is doing so much better than I am. Why would they be Interested in practicing Buddhism?:

F:

O: I try, but people just don't want to listen.

F:

O: I've already talked to everyone I know and I don't want to talk to strangers about religion.

F:

O: I'm afraid of getting a negative reaction from people.

F:

O: My friends won't want to be friends anymore if I try to shakubuku them.

F:

Propagation is an act of venerating the Buddha Nature in the lives of others.  
Therefore our efforts in shakubuku should be motivated by the greatest respect for the other person.

Daisaku Ikeda, Dialogue on the Lotus Sutra, ch. 10

