

399. On Adhering to the Correct Teachings

SEEDS leading to the outbreak of dissension among the Buddhist teachings, portents of confusion for the nation. None of the words of the sages should be heeded. Each critic speaks disparagingly of Nichiren, stating that the True Word and Lotus Sutra schools, Mount Hiei, Tō-ji, Onjō-ji, and the temples of Nara represent the correct teachings that everyone from

the ruler down to the common people all alike adhere to. They demand to know what I can possibly mean by claiming that I am now establishing the relative superiority of the Buddhist teachings for the first time, and by speaking out against the teachings of Jikaku, Chishō, and Kōbō. [And they ask if I have set out to purposely create] powerful enemies . . .

Background

The date when Nichiren Daishonin wrote this letter is unclear, as only this fragment lacking both beginning and end is extant. From the contents, however, it is considered to have been written in the late Bun'ei era (1264–1275),

or after. The Daishonin describes those who blame him for clarifying the ranking of Buddhist teachings and for speaking out against Buddhist teachers revered by contemporary society.



400. On Meeting with the Late Lay Priest of Saimyō-ji

CITING various temples, and stating that the people had been led to abandon their support of the temples of the older schools throughout Japan [and change their allegiance to the newly established schools]. This had been caused by the heavenly devil.

All this I explained when I met with the late lay priest of Saimyō-ji. And I also referred to my work *On Establishing the Correct Teaching for the Peace of the Land*. In sum, the Zen school and the Nembutsu school throughout Japan . . .

Background

The text preceding and following this fragment of a letter is missing, but one view suggests that Nichiren Daishonin wrote it in Kamakura in 1269. The Daishonin refers to the contents of a meeting he had with the lay priest of Saimyō-ji temple, Hōjō Tokiyori, the retired regent who until his death in 1263 was the effective leader of the Kamakura shogunate. This fragment

refers to the refutation of the Zen school, whose teaching the Daishonin regards as the work of the heavenly devil. Tokiyori built Kenchō-ji temple in Kamakura and had Dōryū, a Zen priest from China, preside over it. This fragment contains the only reference among all the Daishonin's writings to his meeting with Hōjō Tokiyori.