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SACRED WORDS

Blue color for dyeing comes from the leaves and stems of indigo. By dyeing over and over, the blue becomes deeper in color. By practicing the teachings of the Lotus Sutra over and over, you will have strong faith; as a result the protection from the deities will be increased.

Nichiren – *Otome-Gozen* – *Goshosoku*

One Hundred Realms of the Mind

By Rev. Shokai Kanai

We learned about the ten stages of the mind in *Radiance* No. 3. The ten stages are the states of anger, greediness, ignorance, quarrel, ordinary person, joyfulness, scholar, experience, love, and compassion. In Buddhism, they are the minds of hell, hungry spirits, beast, *asura*, human being, heaven, *sravaka*, *pratyekabuddha*, *Bodhisattva*, and Buddha.

Let me analyze our societies in the ten realms.

The Society of Hell: This is the group of criminals. They are always in anger and enjoy seeing others in pain. Terrorist may belong to this society. However, we must know that although the awful criminals and terrorists kill many innocent people, they have the capacity to love their family and friends.

The Society of Hungry Spirits: People in this society are always thinking about how to receive something from others without personal effort like the homeless. They survive by receiving things for free. The temples and churches survive through generous donations from members and supporters. The difference is that the temples provide a place of learning about Buddha's teaching that donors can benefit from.

The Society of Beast: They are the people who act without morals and rationality like gangs and prostitutes. They are the group of people who act like animals and only use their basic instincts to survive instead of applying their mind. However, we must realize that there are some people who must act like animals in order to survive severe financial conditions.

The Society of Asura: They like to fight in order to keep their territories or honor. Those who are sports professionals belong to this society. They fight for their living. Professionals provide us with emotions from the thrills of victory to the bitter taste of defeat. In Buddhist term, *asura* are regarded as devils that are fond of fighting by nature; however, after repentance they become the protectors of Buddhism by fighting the evil forces. Thus, some of Buddhist statues have threatening faces to ward off evil.

The Society of Ordinary Human Beings: Majority of us belong to this society.

They are not too good or too bad. They do not contribute much to their society but live routine lives.

The Society of Joyfulness: This is the society of nobles and wealthy people who have more than enough food, clothing and shelter. They are able to hire staff that will handle daily chores, so that they can enjoy life freely without concern. Some of them contribute generously to charities while others are miserly and hold onto their money.

The Society of Scholars: They are the group of people who go to temple and church often to listen and study the *Law of Uncertainty of Life*. They understand well while they are listening to the sermons, but easily forget what they have heard. Just like if someone steps on their feet accidentally, they are easily upset. Patience and compassion are quickly gone.

The Society of Experience: They prefer to be alone and seek the truth and the *Law of Uncertainty of Life* by themselves. They do not depend on others. They learn the truth and the laws of life through their own experience like death of loved one or personal mishaps. Some of them prepare for a next sad occasion while others do not learn from their experiences and repeat the same mistakes.

The Society of Love: This is society of give and take. Most cases of love are based on give and take; therefore, if one cheats on the other, he or she will be upset. Our society is also based on give and take. We work daily to give ourselves and in return receive a wage. If we want something, we pay money in exchange for that item. Bodhisattvas in Buddhism seek their own salvation and enlightenment while they help others to be the same; therefore, Bodhisattvas are also in the society of give and take.

The Society of Compassion: This is the society of Buddhas and saints who do not expect any return for their compassion just like the rays of the sun.

Which society are you in now? The teaching of the *One Hundred Realms of the Mind* is that the person in each society has the other ten stages within that society. You could be in any one of the ten stages within the ten stages of the mind ($10 \times 10 = 100$). That is to say all of us have the potential to be in the higher or lower society depending on our environment; especially economic and political circumstances in our lives. A noble person could be a beggar instantly or an ordinary person could be a Buddha.

For example, a prison chaplain asked a condemned prisoner, “How do you feel about your act of crime?” The prisoner replied, “I deeply repent and regret the wrong conduct. But, if you were in the situation as I was, you might have done the same.” Thus, depending on the situation, circumstance and timing, we all have the potential to commit a crime. We should be grateful that we can refrain from becoming involved in terrible situations.

Thus, we can analyze our mind and see which of the one hundred realms we are in. We must keep our mind in the higher realms to benefit ourselves and the others around us.

(The Mandala Gohonzon and the 100 realms of the mind will be on the next issue.)

MY EXPERIENCE AT REIDANSHIKAI

By Rev. Shoda Douglas Kanai

For ten days in June, I was able to study with 40 other students about “*KUSHIKI REIDAN Hō*” in Japan. *Reidan* is the communication between the Buddha and human beings through “*kushiki*” or Buddha Consciousness. It symbolizes the unity that we humans have with deities.

Reidan was started by Bishop Nichiko Takasa when he was compiling *All Nichiren Shonin's Written Works*. From his research, an unwritten secret kept appearing which Takasa Shonin converted into New Nichiren Shu Doctrine. He also took parts from many of Nichiren Daishonin's major works, such as *Kanjin Honzon Sho* to create the idea that we are the manifestation of the Eternal Buddha. In Chapter 16 of the Lotus Sutra, Sakyamuni Buddha first declares that he is the Eternal Buddha and how he can save all living beings. Nichiren Daishonin expanded on this by saying that by putting our faith in the Odaimoku, we too can become the Eternal Buddha, not only after death, but right now. Therefore as being an Eternal Buddha, I can see the past, the present and the future. With such abilities, I can help guide our members through life.

Life is difficult for most. Every day brings challenges and hardship, with personal decisions having great consequences. These events are murky and not readily seen. By applying *Reidan*, these events can be clarified and made to look brighter, just as the sun breaking through the clouds. Through “*kushiki*” I can see all; therefore, I am able to clarify any situation and advise the best course of action.

Besides channeling “*kushiki*,” I can also request the guardian angels of the subject for help. We are all born with two guardian angels, “*Doushouten*” and “*Domyouten*”. *Doushouten* has the same name while *Domyouten* has the same birth date. They sit on the shoulders and help us with good fortune and benevolence. Do not confuse with the common western belief of the “angel” and “devil” sitting on our shoulders giving advice. Our guardian angels are our guides and when something is not going right, they will show me the reason. By showing appreciation to the guardian angels, they will in turn help us. Also by wearing an amulet, “*Gushourei jin-fu*”, this monthly amulet will help protect and guide us when we are in trouble. Just wearing the amulet is not enough. We must all chant Odaimoku with it to show our appreciation. I have a few extra amulets, with the first month for free. But if you wish to continue carrying this amulet, I will send it to you for a five dollar donation. This will be a monthly charge, renewed at the beginning of each month. Please do not throw away the old one and return it to the temple.

So if you are in need or want to have a question answered, such as which direction to go, where is my lost wallet, should I buy a house, will my business succeed, through "*kushiki*" and by contacting your guardian angels, I hope I can help find the correct answer for you. Please call me at (702)396-6276 to set up an appointment or contact me by email at doughanai@att.net.

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