

Chapter 19 of the *Lotus Sutra*

The Merit of the Teacher of the Dharma

Minwa-Fu Hokekyo Dowo

(Volume 20 of 30 Volumes)

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No More Wavering in Mind

(The Merits of Purification of the Six Sense-Organs)

Chapter 1

Various Merits

After Sakyamuni Buddha revealed Chapter 16 of the *Lotus Sutra*, The Duration of the Life of Tathagata (Volume 17), He has preached about various merits. I hope you remember them.

In the next chapter of the *Lotus Sutra*, The Variety of Merits (Volume 18), He talked about the merits you would obtain when you are very obedient. He explained about the Four Faiths during the time of the Buddha and the Five Stages after the Buddha's death.

In Chapter 18 of the *Lotus Sutra*, The Merit of a Person Who Rejoices at Hearing This Sutra (Volume 19), He revealed that rejoicing at hearing the Dharma will convey the teachings of the sutra from one person to another, to others in the congregation at Mt. Sacred Eagle, and to the people in the *mappo* era. He explained the various merits for those who listened and rejoiced at hearing the sutra.

A) The Teacher of the Dharma Also Obtains Merits

Sakyamuni Buddha mentioned the merits for lay people who heard the *Lotus Sutra* in Chapter 18 of the *Lotus Sutra*. However, in this volume, (Chapter 19 of the *Lotus Sutra*, The Merit of the Teacher of the Dharma) the Buddha explained in detail the various merits for the Teacher of the Dharma.

Sakyamuni Buddha really held the three virtues of the lord, the master and the parent for all living beings. He was full of compassion as the Eternal Buddha. He always thought to give wonderful merits equally to every living being.

The Teachers of the Dharma are the good men and women who expound the Buddha's true teaching, the *Lotus Sutra*, to the people in the *mappo* era at the cost of their lives.



B) The Great Missionary Who Will Expound the Dharma in the *Mappo* Era

In The Teacher of the Dharma, Chapter 10 of the *Lotus Sutra* (Volume 11), Sakyamuni Buddha said to the Medicine King Bodhisattva:

“Medicine King Bodhisattva! I will tell you clearly now. *The Sutra of the Lotus Flower of the Wonderful Dharma* is most excellent but hard to understand among all other sutras expounded during the last forty odd years.”

“Medicine-King! This sutra is the store of the hidden core of all Buddhas. It is protected by all Buddhas. The practitioners who can keep and expound this sutra in the *mappo* era are the great missionaries who have the same mind as Me. Therefore, some people will envy them and hate them. They must endure all kinds of persecutions.”

“The Teacher of the Dharma should expound the *Lotus Sutra* in accordance with three guidelines:

- 1) the room of the Buddha (great compassion),
- 2) the robe of the Buddha (gentle and patient), and
- 3) the seat of the Buddha (spirit of no discrimination).

Then you will have nothing to be afraid of because I will send you My manifestation and protect you!”

Thus, the Buddha promised in Chapter 10 of the Lotus Sutra, The Teacher of the Dharma. Do you recall now?

C) Together with the Tathagata

In order to become the real practitioners of the *Lotus Sutra* in the *mappo* era, you must have a strong determination to sleep by the Buddha, to live with the Buddha, to sit together with the Buddha and to overcome any persecutions. Not only that, you must have a strong determination to save all living beings, as many as possible, and in any condition, with the Buddha’s great compassion to lead them to the Buddha’s great compassionate room.

If anyone has such a determination, he will be recognized as the real messenger of the Eternal Sakyamuni Buddha. It does not mean that he can behave freely. Actually, it is completely the opposite!

He must behave righteously in the attitudes inherited from the Buddha. If not, even if he may talk about the doctrines logically, it is just him talking to himself! Nobody will listen to him! There is no guarantee to the Buddha’s mind. Some priests may have misunderstood that it is great to be the head priest of a certain temple or that it is a great honor to be a



famous scholar but neglect to save the suffering people and indulge in a pleasurable life. It seems that some priests may act like the teacher, but they are not the real Teachers of the Dharma. Even though they look like the teacher, they are not. They are not able to receive the merits of the Teacher of the Dharma.

They think that they are the Teachers of the Dharma, but the Buddha does not recognize them as the Teachers of the Dharma.

Chapter 2

Purification of the Six Sense-Organs

By the way, what are the six senses and what does purification of the six sense organs mean?

The six senses are the senses of the eyes, the nose, the ears, the tongue, the body and the mind. The purification of the six sense-organs is not only the physical uses of each of these organs such as seeing, smelling and feeling; but also, to have marvelous senses.

Thereupon the Buddha said to Constant-Endeavor Bodhisattva:

“In the Declining Latter Age of the Dharma, the good men or women, regardless if they are priests or laymen, who rejoice at hearing even a single verse of gatha of the *Lotus Sutra* and aspire to expound it to others, will be able to adorn and purify their six sense-organs.”

These people who devote their lives to the sutra are all Buddha’s messengers and “The Teachers of the Dharma.” They keep, read, recite, expound and copy this sutra, so they will be called “The Five-Kinds of Practitioners of the Dharma. They endure any hardship by wearing the robe of the Tathagata, by sitting at the seat of the Tathagata and entering the compassionate room of the Tathagata.”

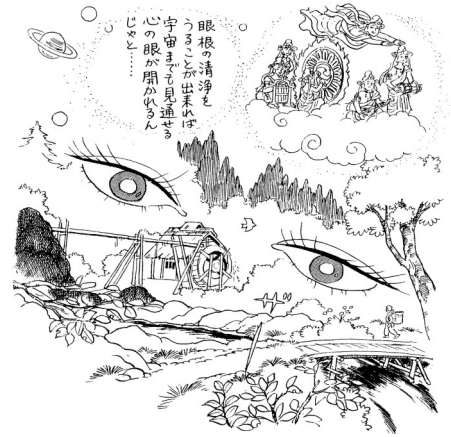
1. The Purification of the Sense of Sight

Sakyamuni Buddha talks first about the purification of the eye sense in a lot of detail. He talks to Constant-Endeavor Bodhisattva.

A) The Purity of the Eye Sense Is Different than Sight and Vision

When we see something with our eyes, we sense the difference in colors and shapes such as the clear blue sky or the green leaves.

Vision is a way to see things in nature and in the universe with the eyes. The purity of the eye sense is different from sight and vision. “The good men and women who keep, read, recite, expound or copy the *Lotus Sutra* will obtain eight hundred merits of the eyes.” Therefore, with the purified eyes, even if one has a very weak eyesight or handicapped eye(s), he can see far away in the universe when his eyes are purified. The purity of the eye sense means to have the eyes of the mind (heart).



With the eyes of the mind, regardless of your eye sight, you will be able to see all the mountains, forests, rivers and oceans inside and outside the one thousand million worlds down to the hell and up to heaven. You will also be able to see the living beings of those worlds, to know the karmas of what those living beings are now doing and the region to which each of those living beings are destined to go based on their karmas.

B) The Real One's Eye of the Mind!

Everyone! Please that a good result and a bad result always has its cause or causes! I talked about it before many times, so you should know it by now!

Every person on this earth is the Buddha's child. As the Buddha says, those who have purity of the eye sense have eyes that function the same as the eyes of the Buddha's. Therefore, they can understand that the ocean water originally started as tiny drops of water that sprung up in a mountain. These drops of water from here and there formed a creek, and many creeks formed a stream, then a river, then a big river that goes through a valley and reaches the ocean. I hope you can understand these processes.



Regarding this process, Sakyamuni Buddha advises us to say, “Even if I have no heavenly-eyes, my physical eyes see it.” Try to say this phrase many times, and you will feel great and your eyes may be tearful with appreciation.

2. The Purification of the Sense of Hearing

Next, Sakyamuni Buddha talked about the purity of ear sense. In this *Lotus Sutra*, there was always a Bodhisattva who asked questions to the Buddha representing the congregation.

In the first half of the sutra, there were many Bodhisattvas who asked questions. Do you still remember some of them? It may be good for you to read it again to recall their names. In the last half of the sutra Maitreya Bodhisattva asked questions representing others; however, in Chapter 11 of the *Lotus Sutra*, Constant-Endeavor Bodhisattva asked questions for the sake of the great multitude. There must be some reason behind it. The teachings of the Buddha are not accidentally taught. He taught the teachings because they were necessary for the congregation at that time. It is called, “Reality of All Things.”

A) The Purification of Ear Sense Is Different from the Ability of Hearing

So, Sakyamuni Buddha talked to Constant-Endeavor Bodhisattva:

“In the *mappo* era, the good men or women who keep, read, recite, expound or copy this sutra, by wearing the robes of patience, sitting on the seat of enlightenment and entering the room of compassion will be able to obtain twelve hundred merits of the ears.” He promised the merits of the ears.

The function of the purified ear is different from the ordinary hearing ability. Even if people have a handicap in hearing, with the merits of pure ear, they will open the ears of their mind. They will be able to hear the sounds that ordinary people cannot.

B) The Ears of the Mind

With their pure ears, they will be able to understand all spoken languages such as French, Spanish, Russian, Chinese or languages of any countries. The words spoken in sincere minds are mutual around the world, so they can understand all languages. Wouldn't it be wonderful if you could understand any language?

The Buddha continued, “With their pure ears, they will be able to recognize all the various sounds and voices in the world down to the hell



and up to the highest heaven. They will be able to recognize the voices of elephants, horses and cows; the sounds of carts; crying and moaning: the sounds of conch-shell horns, drums, gongs and bells; laughter and speech; the voices of men, women, boys and girls; meaningful voices, meaningless voices; painful voices, delightful voices; the voices of chanting a sutra, joyful voices of heavenly beings; the voices of gods, dragons who bring clouds and winds, the voices of *yakusas* who threaten human beings, the voices of *asuras* who enjoy bothering others, the voices of *gandharvas* who play music for King *Sakura*, the voices of *garudas* who eat dragons, the voices of *kimnaras* who are entertainers for King *Sakra*, and *mahoragas* who are heavenly musicians. They can correctly recognize the voices of raging fire and the voices of water and wind, the voices of the suffering people in the three realms of hell, hungry spirits and animals.”

“With their pure and natural ears given by their parents, they will be able to recognize all voices of the newly ordained male and female priests sincerely reading the *Lotus Sutra*, the voices of Sravakas and Pratyekabuddhas preaching the sutra to other people and the voices of the Buddhas and the Bodhisattvas. Even when they hear very loud voices or noisy sounds, their organ of hearing will not be destroyed if they have obtained the pure ears.”

Thus, when you become a real Teacher of the Dharma as the Buddha recognizes, you will obtain such wonderful merits in the *mappo* era.

It is surprising to know there are so many different sounds and voices!

C) The Real Pure Souls

Do you know that a baby soon after his or her birth also has similar merits to that of pure ears? Suppose there is a baby who cannot see anything with their eyes soon after birth and still has their five fingers tightened in a fist and cries, with sobs choked up in his or her utterance, “waa!, waa!” The baby will stop crying instantly when he or she hears the recorded sounds of the mother’s heart beats. Then, the baby seems to turn his or her face toward the direction of the sound and go back to sleep.



Don’t you think that this baby’s reaction is the merit of the pure soul? That means if you have a pure soul like the baby, you can obtain the purity of the six senses!

The pure souls should all be equally respected even if they are the souls of an adult or a baby, or a human being or an animal.

3. The Purification of the Sense of Smell

The merits of the purification of the sense of smell is the same with the eyes and the ears. The purification of the sense of smell includes not only the ability to recognize different smells by nose but also the ability to recognize correctly all orders of anything in this world.

Sakyamuni Buddha said:

“Furthermore, Constant-Endeavor! The good men or women who keep, read, recite, expound it for others to understand the teachings more easily, or copy this sutra at the cost of their lives in the *mappo* era, will be able to obtain eight hundred merits of the nose.”

Thus, the Buddha promised.

A) Wonderful Enough ...

“With a purified nose sense, they can have the wonderful power to recognize correctly any smell of incense. It is easy for them to tell the different smells of the incense made from the red lotus flowers, blue lotus flowers and white lotus flowers; not only that, they can recognize the scents of the good smelling trees, fruit-trees, the scents of incense made from *candana*, aloe and *tamalapattra*, and the scents of mixed incense which are either powder that is applied to the skin or burned in hot ash or lumps. They also will be able to recognize human beings—men, women, boys and girls—or animals—including elephants, horses, cows and sheep, by smell. They also will be able to recognize without error grasses, trees, thickets and forests by smell, be they nearby or at a distance.”



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It must be very convenient if you have such a wonderful sense of smell! Why is that? Suppose when you have a bad grade at school, you may feel hesitant to see your mother. However, if you can sense the sent of your mother in a good mood or bad mood, it is better for you to return home when she is in a good mood.

B) Fragrance in the Heaven Realm and the Buddha Realm

The Teacher of the Dharma who has the merits of the purification of the sense of smell will obtain more supreme merits:

“Those who keep this sutra will also be able to recognize gods and things in heaven by smell while they are staying in the world of men. They will be able to recognize from afar the scent that Sakra-Devana-Indra gives forth when he satisfies the heavenly music played by the heavenly musicians and enjoys himself in his excellent palace, or when he expounds the Dharma to the other gods in the wonderful hall of the Dharma, or when he plays in the gardens. They also will be able to recognize by smell from afar the gods and goddesses of the other heavens, including the Heaven of Brahman and the Highest Heaven. They also will be able to recognize the incense burned by the gods in those heavens. They also will be able to locate the Sravaka, Pratyekabuddhas, Bodhisattvas, and Buddhas by smelling their bodies from afar. Even when they recognize all this by smell, their organ of smell will not be destroyed. If they wish, they will be able to tell others of the differences of those scents because they remember them without error.”

Thus, the Buddha explained in detail about the merits of the nose-sense to Constant-Endeavor Bodhisattva.

C) Smells of the Underground Treasures and Embryos

It seems that the Buddha's great effort is transmitted to the Teacher of the Dharma. When his nose is purified, he will be able to identify by smell, the kings of the great countries or the small countries and the kings' sons, ministers and attendants by smell. Even if someone puts on superior airs, or someone looks very poor, the Teacher of the Dharma can tell who's who very easily. We may brew a certain smell within our bodies without knowing it during our long lives.

The sutra says that even each jewel has a certain smell such as a diamond, a



jade or a peal. The Teacher of the Dharma will be able to locate by smell the underground stores of treasures. I wonder what kind of a nose the Buddha was talking about.

The Teacher of the Dharma will be able to locate by smell lions, elephants, tigers, wolves and scorpions in a desert, so he will be able to avoid any danger and have a safe trip, won't he?

He will be able to know by smell whether an unborn child is a boy or a girl, or whether the mother will give birth easily to a happy child or not by smell. Therefore, when practitioners of the *Lotus Sutra* in the *mappo* era pray faithfully for the unborn baby, and provide prenatal education to the unborn baby, the baby will grow up to carry over the teachings of the *Lotus Sutra*.

D) Know the Difference by Smelling One's Inner Mind

"He will be able to know by smell what a man or woman is thinking of, or whether he or she is greedy, ignorant or angry, or whether he or she is doing good or not."

There are many heavenly beings in the realm of heaven such as the King of Sakra Heaven, the King of Brahma Heaven, the Heavenly King of the North, the Heavenly King of the East, etc. The Teacher of the Dharma can recognize them by the differences in their appearance, the circumstances of their palaces and their status by smell.

"He will be able to know by smell

Whether the gods are listening to the Dharma

Or are coming, going, walking, sitting or reclining."

Isn't it strange that there are different scents at the time of sleeping and awakening? He is also able to recognize what kind of practice the Dharma students are doing.

"He will be able to know by smell

The Bodhisattvas who are resolute in mind,

And who are sitting in deep meditation

Or reading this sutra

Or receiving it or expounding it to others.



He will be able to know by smell
Those who rejoice at hearing this Lotus Sutra from the Buddha,
And act according to the Dharma.”

At the end, Sakyamuni Buddha said:

“Anyone who keeps this sutra
Will be able to have these merits of the nose
Although he has not yet obtained the nose
Of the Bodhisattva who attained the Untainted Dharma.”

E) The Merits of the Purification of Eye-Mind, Ear-Mind and Nose-Mind

The purification of the three organ senses among the six senses has been explained in detail so far. As you may understand now that the purification of the sense of sight, hearing and smell means to see, to hear and to sniff things with your deep mind-sense.

When the Teacher of the Dharma can purify his sense of sight, even if he is blind, he has nothing to be afraid of. The world seen by the purified eyes of his mind are much wider and more vast!

It is the same with the purification of the sense of hearing. The sounds and voices of the world you can hear with your physical ears is very limited compared to the various sounds and voices of the world heard by the purified ear-mind.

With the purified nose sense of the mind the Teacher of the Dharma can recognize the various scents in the world. It is far beyond human knowledge.

4. The Purification of the Sense of Taste

Shall we read the rest of the six senses that are explained in detail?

“Constant-Endeavor! The good men and women who have overcome all illusion and who keep, read, recite, expound or copy this sutra, will be able to obtain twelve hundred merits of the tongue.”

The Teacher of the Dharma should stay in the room of the Buddha (have great compassion), wear the robe of the Buddha (be gentle and patient), and sit on the seat of the Buddha (not discriminate between this or that, treat all beings equality).

The purification of the sense of tongue not only makes whatever they drink or eat become delicious but also when they expound the Dharma, they will be able to raise deep and wonderful voices, voices that will reach the hearts of the great multitudes. It means the purified mind of the tongue sense.

A) As if the Nectar of Heaven

The first wonderful merit of the tongue is that anything you taste, whether it is good or bad, delicious or distasteful, bitter or sweet, it will become as delicious as the nectar of the heaven and not distasteful when it is put on your tongue. So, you do not have to say, “I like it,” or “I don’t like that!”

The second merit of the tongue is “When they expound the Dharma to the great multitude with their tongues, they will be able to raise deep and wonderful voices, to cause their voices to reach the hearts of the great multitude so that the great multitude may be joyful and cheerful.

Hearing their speeches given in good order by their deep and wonderful voices, gods such as Sakra and Brahman and other gods and goddesses will come and listen to them.”

In order to hear the Dharma, all males and females of the dragons, *yaksa* (who are demons), *gandharvas* (musicians for Sakra), *asuras* (who like to fight), *garudas* (who eat the dragons), *kimnaras* (who are entertainers for Sakra), and *mahoragas* (who are musician gods in heavens), also will come to them, respect them, and make offerings to them. All of these non-human beings had gathered at Mt. Sacred Eagle in Chapter 1 of the *Lotus Sutra*.

Of course, the monks, priests, nuns, kings of big countries and small countries and their princes and princesses riding from their palaces will come to hear the *Lotus Sutra*.



B) Already the Stage of the Minds of the Bodhisattvas

These good men and women who are in the stages of the minds of the Bodhisattvas will expound the teachings of the *Lotus Sutra* to anyone and at any place wearing the robes of the Buddha (spirit of gentleness and patience) and sitting on the seat of the Buddha (spirit of no discrimination). Therefore, the people of the country, wherever they go, even Buddhas, Bodhisattvas, Sravakas, and Pratyekabuddhas also will follow after the expounder and wish to see them and hear the Dharma from them and support the Teachers of the Dharma throughout their lives.



“These good men and women expound the Dharma just as the Buddha did anywhere. They will keep all the teachings of the Buddhas and raise deep and wonderful voices of the Dharma.”

Sakyamuni Buddha praises those who expound the *Lotus Sutra* at the cost of their lives in the *mappo* era. They are the “Teachers of the Dharma in the *mappo* era.” Therefore, they are the Buddha’s messengers recognized by the Eternal Buddha. The Buddha will give them the supreme recognition of “The Relationship between the Master and the Disciples Far and Near.” (Volume 11 has talked about it.) It will be the great Rejoicing of the Dharma.

C) The Short-lived Life and the Eternal Soul

Everyone! Please think it over! Life is very short; we may not live for 100 years. Since our soul is eternal, we will be born again, but we are not guaranteed to be born as human beings again! We may be cycled in the six realms and in the four kinds of birth.

Our lives as physical human beings are the same as Sakyamuni Buddha’s and are like the morning dew. While we live for such a short duration like the dew, we meet the real expounder of the *Lotus Sutra*, understand its teachings and have firm faith in it. Our souls are always together with the Eternal Buddha. How secure and happy we are!

If you think of it in a different way, such as, “My life is as short as the morning dew, so I’d better have fun,” or if you neglect to think about world peace and happiness for all, and if you behave selfishly, the result will be very hard later. Your soul will suffer a lot later.

5. The Purification of the Body (Sense of Touch)

The merits of the purification of the body is the same as the other senses. “The good men or women who keep, read, recite, expound or copy this sutra, will be able to obtain eight hundred merits of the body. Their body will become as pure as lapis lazuli.” The bodies of the Teachers of the Dharma when purified will become like a lapis lazuli and reflect everything in the world as we see in a mirror.

They will have a strange and wonderful power to reflect all things good and bad of everything in the world since the time of their births to their deaths.

“All of them will be reflected on the pure bodies of the good men and women. They can see the reflection of the mountains and all living beings in the mountains and all the six regions down to the intense suffering in Avici Hell and up to the joyful highest heaven. The Sravakas, Pratyekabuddhas, and Bodhisattvas as well as the Buddhas who are expounding the Dharma, also will show their reflection on their bodies.”



A) Reflection on the Pure Body If His Behaviors Match the Buddha's Mind

The above-mentioned phenomena can never be seen by other people. They can be seen only by the real Teacher of the Dharma in the *mappo* era whom Sakyamuni Buddha has given the merits of the purification of the body.

Perhaps you may have some of these merits, and you just may not realize it. Always behave yourself to match the Buddha's wishes. The Buddha may have already shown these merits to you in a dream or something. You should do what you think is right for sure. Then you will feel very pure even though the result may not have been what you wanted.

6. The Purification of the Sense of Mind

Lastly, Sakyamuni Buddha talked about the purification of the Sense of the Mind: “In the *mappo* era the good men or women who keep, read, recite, expound or copy this sutra, will be able to obtain twelve hundred merits of the mind.”

Very important messages for us are revealed in this section. “When they hear even a gatha or a phrase of the *Lotus Sutra* with their pure minds, they will be able to understand the innumerable meanings of the *Lotus Sutra*.”

When they understand the meanings, they will receive the power to expound even a phrase or a gatha of this sutra for a month, four months or a year. Although the contents of their preaching seem to be different with various parables or for the listeners’ levels of understanding, the teachings are consistent and not against the reality of all things.” That kind of power will be given to them.



A) Whatever They Write or Speak

The Buddha also said, “Their teachings (whether written or spoken) will be consistent with the meanings of this sutra and not against the reality of all things. When they expound the scriptures of non-Buddhist schools, or give advice to the government, or teach as a way to earn a livelihood, they will be in accord with the right teachings of the Buddha.”

The Teacher of the Dharma in the *mappo* era will be able to know all the thoughts, deeds, and words, however meaningless, of the living beings of the world, which is composed of the six regions in which they repeat rebirth:

- 1) The Hell Realm where it is filled with anger and killing,
- 2) Hungry Spirits Realm where hunger, strong attachment and struggles occur,
- 3) Animal Realm where it is filled with passion and with non-moral behaviors,
- 4) Ashura Realm where it is filled with laziness, fights, (licentious behaviors),

5) Ordinary Human Realm where it is filled with ordinary people who understand good and bad and behave according to rules, and

6) Heavenly realm where it is always filled with joyfulness and you are able to understand any spoken languages, to see through other people's minds and to understand the reasons for their behavior.

"Although they have not yet obtained the wisdom, they will be able to have their minds purified as previously stated. Whatever they think or say will be all true, and consistent with My teachings," Thus, Sakyamuni Buddha explained.

B) Real Thought

Every thought and action by the Teacher of the Dharma who has a purified mind matches the Buddha's mind and will reveal His teachings. That is what Sakyamuni Buddha said.

In any case, you must understand that the purification of the mind is the source of the purification of the six organs: the eyes, the ears, the nose, the mouth (tongue), the body, and the mind.

Even if you cannot see well, cannot hear well, cannot smell well, cannot taste well, cannot move around well; if you have the purification of the mind and have faith in a phrase or a gatha of the *Lotus Sutra*, you will be able to purify your mind. You will be able to open your eyes of the mind, to obtain your ears of the mind, to restore your nose of the mind, to activate your tongue of the mind, to have your healthy body of the mind, and to brighten your thought of the mind. Then you will be able to cause the people to be impressed, joyful and encouraged.

C) Helen Keller and Hisako Nakamura

Please think about Helen Keller who suffered from not being able to see, hear or talk, but made such an impression and created joyfulness and encouragement for so many people.

Think about Hisako Nakamura who was attacked by gangrene and lost both her hands and legs, but miraculously wrote beautiful and wonderful letters with her



mouth using a *fude* brush and sewed many *kimonos* for dolls with her mouth. When she met with Helen Keller on a stage in Japan, she gave a doll to Helen Keller. Hisako Nakamura moved Helen Keller deeply. They hugged each other and cried.

Hisako wrote a poem, “What kind of sin did I commit in the past, I feel sad not to be able to place my hands to pray.” How many people were impressed with this poem and realized the value of being alive! The most important matter is the purification of thought.

If your mind is spoiled, even if you have two arms, two legs and a body, you are not much help to others. You must try not to make others in trouble but try to live righteously with a pure mind.

The Teacher of the Dharma who has the purified mind can understand what all living beings are thinking. He can tell what your thoughts are, what you are considering, what you suffer from, why you are troubled, and why you are happy or sad. He can see whether you complain, disobey, curse and scorn even if you do not say anything. He can see your inner self.

D) The Buddhas Are Always with You!

The Teacher of the Dharma who has a purified mind is able to read your mind. Do you know why? It is because wherever the Teacher of the Dharma is present, all Buddhas, Bodhisattvas and deities are also there with him and protect him day and night. It is very natural and are supposed to always be together.



Chapter 3

The *Mappo* Era Is the Glorious Stage for the Real Practitioner of the *Lotus Sutra*

There is nothing to be afraid of in the *mappo* era! The reasons are because you will be able to obtain the merits of the purification of the six senses of the mind if you have a strong determination to be a practitioner of the *Lotus Sutra*, and if you wear the robe of patience, sit on the seat of enlightenment, and enter into the room of compassion, and also if you keep, read, recite, expound and copy the *Lotus Sutra*.

Then you will be able to expound the *Lotus Sutra* in various ways to any people at any place and will be respected by all people, so that you will obtain the state of peaceful mind.

Early Riser Is the Source of Vital Energy

How about changing your life style: sleeping by the Buddha and getting up early in the morning together with the Buddha. Avoid watching T.V. late at night or not playing around until late.

The rising sun is good for everyone. Its rays are the best for the brain and for being refreshed while the rays of the sunset decrease our active energy!

However, if it is hard and causes suffering for you, think of it as a chance for you to wear the robe of patience and be strong!

Have a firm determination to sit on the seat of enlightenment when you wonder what to do!

Think that whatever is causing you trouble is the messenger of the Buddha testing you to have compassion!



Lead your hated friend to the room of Buddha's compassion!

Trust the Buddha and live righteously.

Please keep in your mind:

- 1) Endure wearing the robe of the Buddha,
- 2) Have strong determination by sitting on the seat of the Buddha, and
- 3) Give compassion and open your heart by entering the room of the Buddha.

Then, you will be able to obtain the certificate to be the messenger of Sakyamuni Buddha in the *mappo* era. You will be able to receive the merits of purification of the six senses.