

To Know the Fundamental Causes and Manifestations of Good and Evil

This is explained in the first volume of the Lotus Sutra where it says,

“The true aspect of all phenomena can only be understood and shared between Buddhas. In the phrase “consistency from beginning to end,” “beginning” indicates the root of evil and the root of good, and “end” indicates the outcome of evil and the outcome of good. One who is thoroughly awakened to the nature of good and evil from their roots to their branches and leaves is called a Buddha. ... The Lotus Sutra states, “[The doctrines that they preach ...] will never be contrary to the true [aspect]”. T’ien-t’ai commented on this, saying that “no worldly affairs of life or work are ever contrary to the true [aspect].” A person of wisdom is not one who practices Buddhism apart from worldly affairs but, rather, one who thoroughly understands the principles by which the world is governed.”

In this section of “*The Kalpa of Decrease*,” Bodhisattva Nichiren Shonin, refers to the doctrines of the “**true aspect of all phenomena**” and “**three thousand realms in a single thought moment of life**” expounded in the Lotus Sutra. The “*true aspect of all phenomena*” is the reality of the world exactly as the Buddha wisdom perceives it. The Buddha wisdom perceives the true aspect of not only visible external phenomena but also the good and evil life conditions of living beings in the Ten Realms, as well as the causes behind them.

When meeting people, a Bodhisattva with Buddha-wisdom ponders the true reality of their life condition, the goodness or evil in their heart, their suffering and joy, the causes that have led them to unhappiness and misfortune. By doing so, a Bodhisattva with Buddha-mind can accurately grasp what they need to do to positively transform their state of life, and then compassionately preaches the teaching that will help free each person from suffering—a teaching designed to inspire the particular individual to embark on a path of inner transformation.

Stated another way, a Bodhisattva-Mahasattva is one who thoroughly understands the root of good (enlightenment to the essential nature of phenomena) and the root of evil (fundamental darkness or ignorance), as well as the branches and leaves that sprout from those roots (the diverse manifestations of good and evil, suffering and joy, that express themselves in the real world). The correct teaching of Buddhism by its very nature is a teaching of transformation that allows each person to move out of negative cycles and onto a beneficial path of good, life affirming momentum.

In this section, Bodhisattva Nichiren Shonin, quotes a passage from “**Benefits of the Teacher of the Law**,” the 19th chapter of the Lotus Sutra:

“[The doctrines that they preach ...] will never be contrary to the true [aspect]” [LS],

and T'ien-t'ai's commentary on this asserting that

“no worldly affairs of life or work are ever contrary to the true [aspect].” ...

The affairs of daily life, all without exception, are in themselves Buddhism. The illuminating light of the wisdom of Buddhism shines in the midst of the darkness of our troubled, tortured world, imparting hope, courage and reassurance. ...

Buddhism does not exist apart from human society. A truly wise person is one who takes action to contribute to society and guides it in a positive direction through the power of Buddhist wisdom and compassion. Meanwhile, a society imbued with the wisdom of Buddhism will prosper and thrive.