

Living the LOTUS

Buddhism in Everyday Life



Founder's Essay

Attaining the Buddha's Eyes of Compassion

DURING Shakyamuni Buddha's lifetime, there was a large kingdom in India called Kosala. One day, the king of Kosala said to the queen, "When I reflect upon it deeply, I have to conclude that there isn't anyone as beloved as myself." Then he asked her, "How about you?" When the queen thought about it, she too concluded that she was the most beloved person of all.

The two posed this question to Shakyamuni Buddha, who told them, "If you know that you are the most beloved to yourself, you should understand that other people also cherish themselves above anyone else. This is why you should never harm others."

We see things exclusively from our own perspective most of the time, so it's important to take a step back for a moment, put yourself in the other person's shoes, and attempt to see things from their point of view. You will then see the same situation altogether differently. As if scales have fallen from your eyes, you'll be able to peer into their hearts and see things for what they really are.

I think it's fair to say that being able to put yourself in someone else's shoes and look at things in a new light is the key to attaining the Buddha's eyes of compassion.

Nikkyo Niwano, *Kaiso zuikan* 9 (Kosei Publishing, 1997), pp. 268–69

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Rissho Kosei-kai is a global Buddhist movement of people who strive to apply the teachings of the Threefold Lotus Sutra, one of the foremost Buddhist scriptures, in their daily lives and contribute to world peace. It was founded in 1938 by Rev. Nikkyo Niwano (1906–1999) and Rev. Myoko Naganuma (1889–1957). With the guidance of President Nichiko Niwano, Rissho Kosei-kai members actively share the Dharma widely and engage in peace activities both locally and internationally in cooperation with people from many walks of life.

The title of this newsletter, *Living the Lotus—Buddhism in Everyday Life*, conveys our hope of striving to practice the teachings of the Lotus Sutra in daily life in an imperfect world to enrich and make our lives more worthwhile, like beautiful lotus flowers blooming in a muddy pond. This newsletter aims to help people around the world apply Buddhism more easily in their daily lives.

If You Change Your Mind, You Change Your Life

Rev. Nichiko Niwano
President of Rissho Kosei-kai



We Are All Equally Disciples of the Buddha

In last month's issue of this newsletter, I mentioned the story of Shakyamuni and one of his disciples, Shuddhipanthaka.

In that story, Shuddhipanthaka, who had been lost in grief and lamenting his poor memory, sincerely believed and practiced the words of Shakyamuni. As a result, he realized the importance of cleansing his mind of defilements and changed his way of life.

A quote attributed to American philosopher William James (1842–1910) describes this very idea. He said, "If you change your mind, you change your actions. If you change your actions, you change your habits. If you change your habits, you change your character. And if you change your character, you change your fate." It almost seems like James is directly referring to the story of Shuddhipanthaka, who, by changing his mind, changed his way of life and in turn also changed his fate.

Phrased differently, changing your life means changing your relationships and your connections with everything around you. That is, when you realize something important like Shuddhipanthaka did and resolve your mind, the way you deal with everything around you changes. Then, even when disadvantageous things come your way, you can put them to good use.

Now, is this the case for us? When asked, some of us may feel discouraged and say, "That's much too difficult for me." However, we must not forget that, like Shuddhipanthaka, we are also disciples of the Buddha and we are receiving teachings from the Buddha. As with the disciples of the Buddha of the distant past, so do we also—in the midst of our worrying and suffering—encounter the teachings of the Buddha that make us realize something important.

Therefore, depending on the person and the circumstances, I think there are many ways to clear away the defilements of the mind—such as resisting being swept away by the desire in front of you, not allowing your emotions to go unchecked and turn into anger, and accepting change just as it is. And I do think that by sincerely believing the teachings of the Buddha and putting them into practice, your destiny will change of its own accord.





The Matter of Belief

Even though we understand how important it is to believe and practice the teachings of the Buddha, sometimes our minds waver, go off the tracks of the teachings, and race toward self-centered words and actions.

The cause of this may be solely *believing* in the teaching. As Founder Niwano told us, “Faith is not just blindly believing—it is believing after having awakened to the truth.” In other words, in order to have faith, just believing is not enough, for if you have learned the truth and the Buddha Dharma (all things are impermanent, nothing has an ego, dependent origination), you can think about things in that light, and in turn lead a life rooted in *wisdom*, which is the real meaning of believing in the teachings of the Buddha and having faith.

Speaking of faith, having a mind of devotion means believing that we human beings possess the same essence as the Buddha. Therefore, our belief in the Buddha Shakyamuni means that we believe in humanity and the buddha-nature of everyone around us.

With that in mind, we could say that the basis of believing in and practicing the teaching is doing our utmost to believe in and revere the person in front of us in this moment.

Incidentally, as is written in “Specification of Merits” (chapter 17 of the Lotus Sutra), “Those people who have heard that the life span of the Buddha is of such long duration and have been able to experience even a single moment of faith and understanding will attain merits beyond limit and measure.”

As I have often said before, if we believe, even for a moment, that we are living the same eternal life as the Buddha and that everyone is a manifestation of buddha-nature, our personal experience of such a realization by itself brings us incalculable merits.

As all of you surely know, everyone lives the same life as the Buddha and is a manifestation of buddha-nature. But when truths like this sink in, they change the way we treat people and how we accept what they say to us, don't they? By experiencing this realization, you are opening up a life in which you can always live joyfully with the same great mind as the Buddha.

From *Kosei*, October 2020





What I Learned through My Mother's Illness



Mr. Ariunaa Bayarkhuu
Rissho Kosei-kai of Ulaanbaatar

This Dharma Journey talk was delivered at Rissho Kosei-kai of Korea on August 16, 2019, during the East Asia Youth Leadership Development Training.

HELLO, everyone. I was born in Ulaanbaatar, the capital of Mongolia, in 2002. I am seventeen years old now, a sophomore in high school, and I live with my mother.

My mother is a longtime member of Rissho Kosei-kai, so I've been going to the Ulaanbaatar Dharma Center from a very young age. But I wasn't really aware of what kind of place Rissho Kosei-kai was.

I participated in sutra recitation for the first time when I attended the Dharma center's inauguration ceremony, which was held at a large hotel. I was nine years old. The recitation made me feel calm and at ease, and I began joining sutra recitations at the Dharma center. I love to recite the sutra with the sangha. During the recitation, I feel a very positive energy from the people around me as everyone wishes others happiness and thinks of good things. For me, the Dharma center is a place where I can meet people with good hearts and have a meaningful time.

Now, let me share with you what I have experienced over the past year. Last year, while I was on my way to school, I lost my cell phone and my wallet, which contained my identification card and other important things. I didn't know how to tell my mother. I thought she would be understanding, of course, but I didn't want to worry her. Finally, I confessed. She pointed out my carelessness and gave me a good scolding.

Money was tight, so I couldn't get my mother to buy me a new cell phone. Without a cell phone there was no way to keep in touch with my friends, and time seemed to go by incredibly slowly. I became so frustrated. I started staying at friends' houses often to play computer games. I sometimes got into argu-

ments with my mother because I stayed out all night with friends without telling her.

Last January, in the midst of our strained relationship, I learned that my mother was sick. I was shocked, and I became terribly depressed. I didn't know what to do and I felt alone with my worries. My mother discussed her illness with our relatives and had a thorough examination. The results showed that she wasn't seriously ill, which was a bit of a relief. At that time, I reflected on my past attitudes toward my mother. I decided that I shouldn't worry her anymore, especially when she wasn't feeling well.

I wanted to do something for her, so I recited the sutra with our youth group leader, Mr. Bayasgalan. I felt a little better. After that, I began serving at the Dharma center with other youth members. I also visited members to help them enhance their connection with the Dharma. Eventually I was able to serve the role of playing the wooden drum.



Mr. Bayarkhuu shares his Dharma experience at Rissho Kosei-kai of Korea during the East Asia Youth Leadership Development Training.

I also consulted with our chapter leader, Ms. Zorigmaa, to find out what I should do to communicate better with my mother. She told me, “It’s important to try to listen to your mother carefully and understand her feelings.”

In retrospect, up until that point I’d never listened to my mother and had always rebelled against her, thinking only from my own perspective. Instead of trying to understand my mother’s thoughts and wishes, when I disagreed with her, I would instantly talk back. We often got into arguments. However, after I received Ms. Zorigmaa’s advice, whenever I disagreed with my mother, I tried to see things from her perspective. As a result, we became able to communicate more freely and candidly than before, and now I can talk to her about anything.

Last June, I participated in the associate Dharma teacher preparatory training held at the Ulaanbaatar Dharma Center. To be honest, I wasn’t too keen on it at first because the attendees were all elderly people. But I learned a lot from attending, and had more fun than I thought I would. I was especially fascinated by the Dharma journey talks given by lecturers from Japan, which made me realize the importance of revering others’ buddha-nature by following the example of the Bodhisattva Never Unworthy of Respect. Once again, I regretted how I had rebelled against my mother. I became determined to work harder to understand her feelings.

After returning from the associate Dharma teacher preparatory training, I talked with my mother about what I’d learned and I set the following goals: one, to perform sutra recitation every day. Two, to try to understand Mother’s feelings. Three, to study hard and graduate from high school with good grades. And four, to visit and serve at the Dharma center twice a week during the summer vacation.

From now on, I would like to introduce Rissho Kosei-kai to my friends and connect them with the

Dharma. I will also devote myself to achieving the goals I have set.

Last but not least, I am very grateful to be able to join you in this youth leadership development training. When Ms. Zorigmaa recommended it to me, I immediately accepted because I thought, “I might be able to meet other young people who have the same struggles as I do. I want to talk to them. I also want to make new friends.”

While I was very much looking forward to it, I was also a little nervous because I had never been to a foreign country. But now, here I am. I decided to come to Korea to participate in this training with a resolve to listen carefully to the other participants and do my best to understand their points of view, while keeping in mind the importance of revering others’ buddha-nature, which I’d learned from the story of the Bodhisattva Never Unworthy of Respect. Today, youth from different cultures, speaking many different languages, have gathered here. I hope this training will be an opportunity for participants to interact with one another and grow further, together.

Thank you very much for listening.



Mr. Bayarkhuu participates in the East Asia Youth Leadership Development Training.

The Threefold Lotus Sutra: A Summary and Key Points for Each Chapter

The Sutra of the Lotus Flower of the Wondrous Dharma Chapter 18

The Merits of Rejoicing

The Fiftieth Person to in Turn Hear the Lotus Sutra

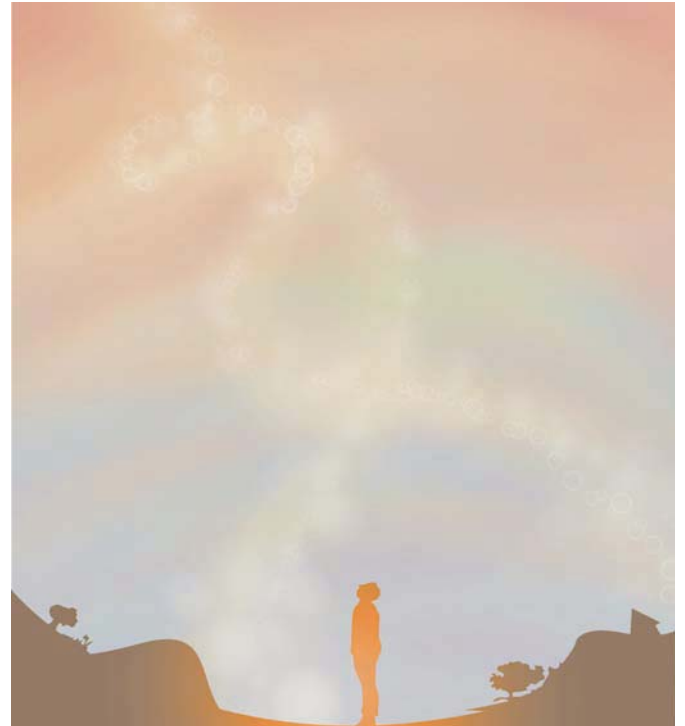
The theme of this chapter is the merit of one's initial rejoicing over the Lotus Sutra. The chapter explains this process in detail, the reason being that the joy that comes with hearing the teaching—the heartfelt gratitude for it and delight in it—is the primary and indispensable element of faith.

The chapter opens with a question from the Bodhisattva Maitreya about the joy one may feel upon hearing the Lotus Sutra. The Buddha's (paraphrased) reply to this is, "Let us suppose that some people have been to a Dharma assembly, and that, having experienced joy and gratitude upon hearing the teaching, they tell someone else what they have heard. And let us suppose that the person they told rejoices equally in hearing the teaching and tells someone else. Then let us suppose that this process is repeated until the teaching reaches the fiftieth person, who likewise is moved to gratitude.

The merit of this fiftieth person is hundreds of millions of times greater than the merit accumulated by a very, very rich man who has spent his entire life making all kinds of donations. This is even more so the case with those who first rejoice upon hearing it in the assembly, for their merits are far superior still, being immeasurable and boundless."

As we read this today, we can understand the great merit of the first hearers easily enough, for they are in an atmosphere of faith and are hearing the message from the mouth of a persuasive leader versed in the Dharma. But in the absence of skillful speech or any atmosphere of faith, when the word has passed from one layperson to another and another on to the fiftieth, only the bare bones of the message remain.

But even the bare bones of the Lotus Sutra are so immeasurably great that they cannot fail to impress, even fifty times removed—they are still greater than



the merit of a rich man who has spent his life in almsgiving. There are two reasons for this. One is that the spiritual joy that springs from hearing the True Dharma is a treasure beyond compare. The other is that this joy has infinite potential to grow and develop as the teaching transmits from one person to another.

The Importance of Encountering the Dharma

Next, the Buddha states that even a person who hasn't rejoiced upon hearing the teaching will nevertheless obtain enormous merit if he or she attends a Dharma assembly, even if only for a moment, to hear the teaching of the Lotus Sutra. Needless to say, one who encourages others to come to an assembly and listen to the teaching receives still greater merit.

This shows us just how important it is to have the opportunity to encounter the Dharma. Even though we all possess buddha-nature, we cannot attain liberation unless our buddha-nature awakens. Therefore, to come into contact with the teachings is—before



everything else—essential for liberation. It is for this reason that the opportunity to encounter it is so worthy a thing, and that helping others to have such an encounter is still more worthy.

Throughout this chapter, we've been shown that the most important thing for the believer is to cultivate a mind that is responsive to the teachings and grateful for them. And if we are grateful for them, then we'll be unable to refrain from sharing the teachings with others.

This is an English translation of text that originally appeared in Japanese in *Hokke sanbu kyo: Kaku hon no aramashi to yoten*, by Rev. Nikkyo Niwano, the founder of Rissho Kosei-kai (Kosei Publishing, 1991 [revised edition, 2016], pp. 180–83).



Living the Same Life as the Buddha

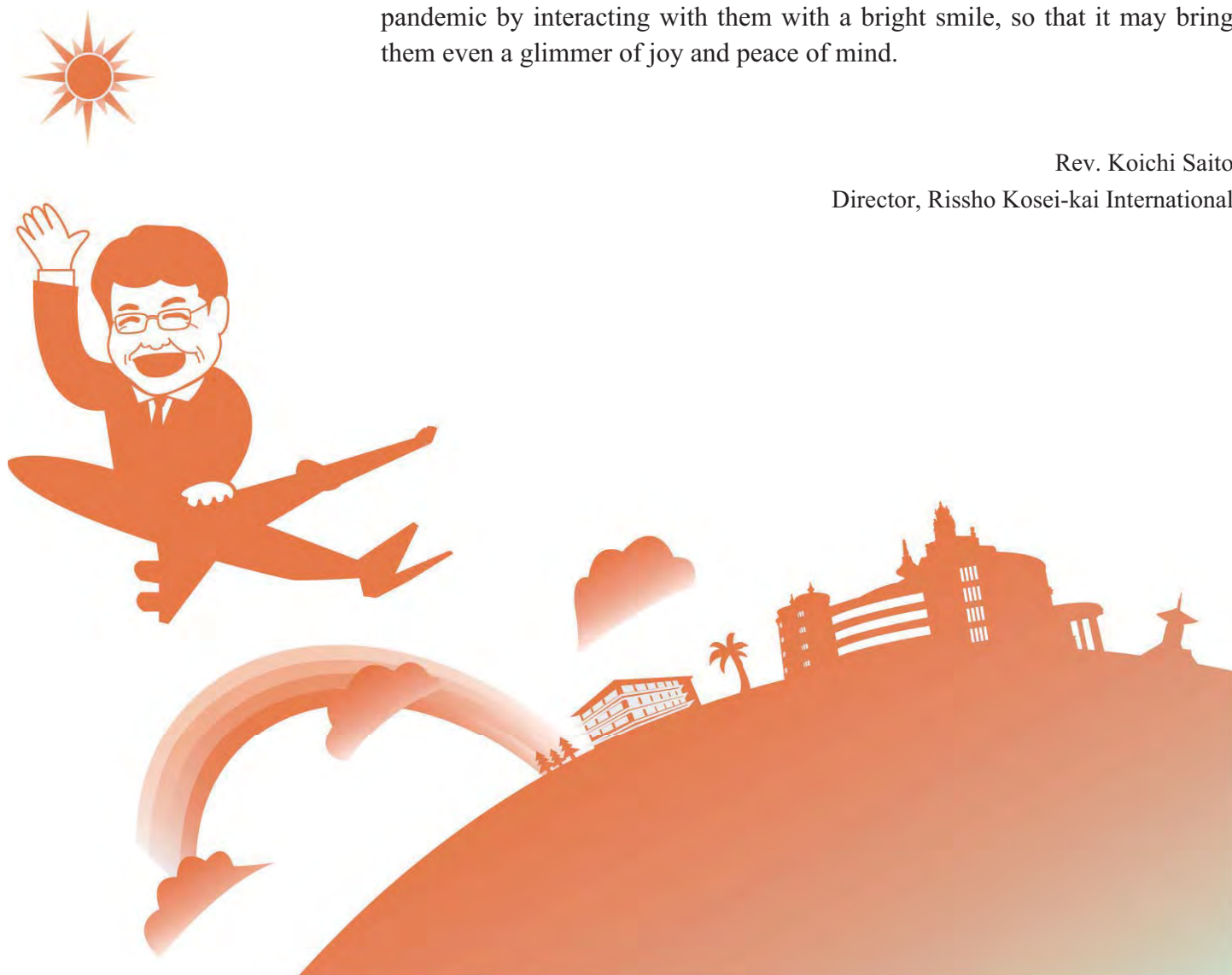
ON October 4, Rissho Kosei-kai will commemorate the annual memorial day for Founder Nikkyo Niwano. On this day, we will remember the great virtues of Founder Niwano and—with renewed spirit—cherish his memory, express our gratitude for him, extol his virtues, and affirm our vows to follow his teachings and disseminate them widely. In doing this, it will be important to be aware that each one of us is a direct disciple of the Founder.

In his message for this month, “If You Change Your Mind, You Change Your Life,” President Nichiko Niwano tells us that we can change our lives by believing the teachings of the Buddha and putting them into practice. For this to happen, he reminds us, we should sincerely believe in both our own buddha-nature and that of others, as we are all living the same life as the Buddha.

President Niwano also says that the basis of believing in and practicing the teachings is doing our utmost to revere the buddha-nature of the person in front of us.

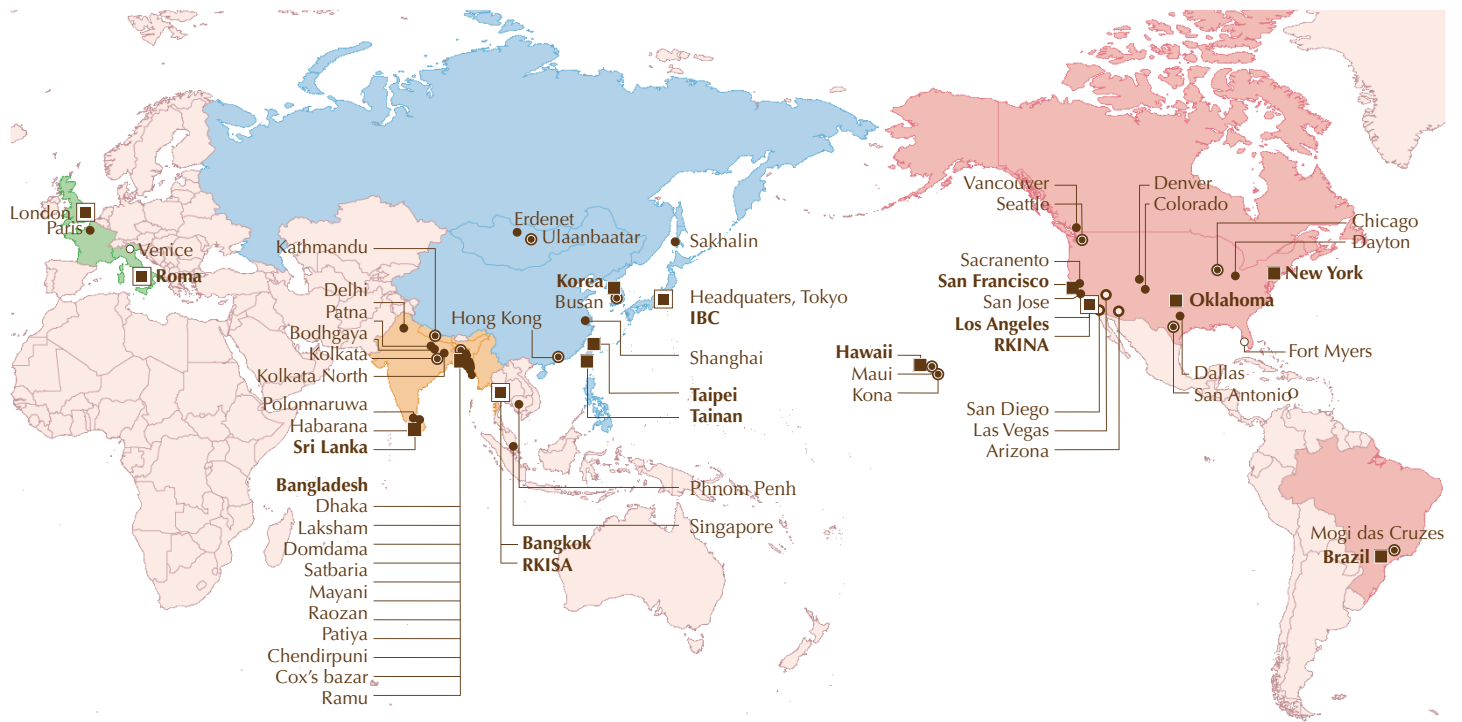
I hope each one of us can be a support for those who are suffering from the pandemic by interacting with them with a bright smile, so that it may bring them even a glimmer of joy and peace of mind.

Rev. Koichi Saito
Director, Rissho Kosei-kai International



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