

Living the Lotus

11
2022

VOL. 206

Buddhism in Everyday Life

Founder's Reflections

Not by My Own Power

Rev. Nikkyo Niwano

As all of you celebrate my ninetieth birthday with me, I am reminded of the same Japanese expression: “Not by my own power.”

I’ve become the person I am today because I was born in this age, in this country, and thankfully, was privileged to receive power through my encounters with innumerable people.

And it’s not only people. We are given life and sustained by everything around us. When I ponder how I live every day in this way, I have to place my palms together in reverence toward every single person I meet and each and every thing around me.

When I was a small child, my grandfather used to sit me on his lap and tell me, “Shika,” my childhood nickname was Shika, “grow up to be a man who does good for others.” There was no way the naïve child I still was then could have really grasped the meaning of those words, but as the years passed, that memory of what he told me would take on increasing significance. I think that as I heard those words over and over again, they became ingrained in me; before I realized it, they had determined the course of my life.

How fortunate it is to be able to say “Thank you” from the heart! The monk Dogen (1200–1253), founder of the Soto sect of Zen Buddhism, said: “To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by everything in existence.” When you understand Dogen’s words, there is only one thing to do—practice expressing your gratitude.

Kaiso zuikan 10 (Kosei Publishing, 1997), pp. 292–93

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.

Living the Lotus
Vol. 206 (November 2022)

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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.

The Mind of Praying and Hoping for Everyone's Happiness—Wisdom, Part 2

Rev. Nichiko Niwano
President of Rissho Kosei-kai



Accepting the Teaching of Emptiness

The author Hisashi Inoue (1934–2010) once said, “Make difficult things simple, simple things meaningful, meaningful things interesting, and interesting things serious.” This is an expression of his discipline; he is admonishing himself to write prose that many people can understand. When we turn to Buddhist thought, however, there may be nothing more difficult than conveying it in a simple, meaningful, and interesting way.

For example, there is the teaching of emptiness—nothing in this world has a fixed, absolute form, and everything that exists in the real world is temporarily made up of symbiotic relationships (karmic connections). In last month's issue, I mentioned that emptiness gives us a hint about how to make the wisdom of the Six Paramitas our own. How, then, should we grasp this teaching of emptiness and use it in our daily lives in order to gain wisdom?

The author Seikan Kobayashi (1948–2011), paraphrasing the Heart of Wisdom Sutra, wrote that “Unlike ‘nothingness,’ ‘emptiness’ is not non-existent, but its existence is defined by having no characterization.” In other words, emptiness means that there is no such thing as a fortunate or unfortunate phenomenon, only a mind that thinks so. Because we make self-centered characterizations of phenomena and color them with our judgments, they become the seeds of our worrying and suffering. So let's try to accept whatever happens without characterizing it. By doing so, we can live with greater peace of mind—the wisdom to live our lives according to the teaching of emptiness is good advice indeed.

The meaning of “the ultimate reality of all things,” as taught in the Lotus Sutra, is explained by the Buddhist thinker Hiro Sachiya (1936–2022) in very understandable language: “of everything that exists in this universe, there is not one unnecessary thing,” which is the same perspective as the teaching of emptiness. However, he also says that we are the ones making pointless distinctions (biases), such as “spiders are bad and butterflies are good.”

Having the wisdom to determine the difference between biases and necessary

distinctions, firmly keeping in mind that the life of the Buddha resides in all things, and looking at people from the perspective that—whether we like them or not—they all possess the life of the Buddha, is the wisdom to live in a way that allows everyone to coexist in harmony and happiness.

Six Forms of Compassion

All existence in this world is emptiness and, at the same time, the life of the Buddha resides in everything that exists. This means that we must value both the insight that everything is, by nature, of equal worth and the perspective that we acknowledge and respect the differences manifested by reality. That is wisdom. Practically speaking, in any situation we possess the wisdom to avoid self-centered thinking and, while respecting all people and all things—just the way they are—to collect our thoughts and make decisions.

This year we observed the eight-hundredth anniversary of the birth of Nichiren. One expression of his ideal worldview is the phrase, “Throughout the universe, everything takes refuge in the wondrous Dharma.” For us, this is also an important lesson, rooted in wisdom. Not only does it express the hope that all people take refuge in the Lotus Sutra, it also means that all things exist according to the wondrous Dharma. Therefore, these words contain the prayer and hope for the happiness of people around the world who are linked together by infinite karmic connections.

Nichiren also said, “If you wish for your own happiness, first pray for the people around you and peace in the world.” When you look at things with the eyes of wisdom, each and every person appears worthy of respect, your heart wells up with compassion that hopes everyone can have happiness, and you cannot stop yourself from performing deeds that benefit others.

I interpret the teachings of the Six Paramitas—including the sixth, wisdom—as dividing the aspects of compassion into six forms. This is obvious, of course, with the first paramita, donation. Furthermore, taking control of our own minds by telling ourselves that “now is the time to practice the precepts and perseverance” as well as passing each day with a sense of gratitude are linked to the practice of benefitting others that shows consideration for everyone. By doing so, we can naturally pursue lives of “making ourselves the light and making the Dharma our light.”

From *Kosei*, November 2022

Spiritual Journey

Renewing My Aspiration

Mr. Sauman Barua
Rissho Kosei-kai of Bangladesh

This Dharma Journey talk was delivered during the staff training of Rissho Kosei-kai International of South Asia, held online on February 8, 2022.

THANK you very much for the opportunity to share my Dharma Journey today at the staff training of Rissho Kosei-kai International of South Asia. My name is Sauman Barua. I live happily with my wife, daughter, and mother. I have some very exciting news to share: around the end of March, we will welcome a new addition to our family. We are all really thrilled about the new baby.

I currently serve in the very important role of assistant minister. I first set foot on Japanese soil in 2003 to enter Gakurin Seminary. Seventeen years have passed since I graduated from the seminary, but I remember what I experienced there as if it happened only yesterday. On the way from Narita Airport to the

Yoseikan building near the Rissho Kosei-kai headquarters, where Gakurin Seminary was located at the time, I was impressed by the beauty of the cherry blossoms and overwhelmed by the skyscrapers of Shinjuku, which I saw from the car. I thought to myself, *Japan is such a developed country*, and I promised myself, *I will study very hard here!*

However, contrary to my initial expectations, I gradually began to find life at Gakurin difficult. The seminary had strict rules for living, and being new to Japanese culture, I was very confused by those rules. I also had a hard time learning Japanese. At the Japanese language school, my classmates would leave immediately after class, but my Japanese had not



Mr. Barua delivering his Dharma Journey talk during the staff training of Rissho Kosei-kai International of South Asia.

improved as much as I would have liked, and I had to stay at school and take remedial classes. Nevertheless, thanks to the enthusiastic teachers at the language school and the support of my Gakurin classmates and instructors, I continued studying Japanese to the end. I am filled with gratitude to them all.

Now I would like to talk about the lessons I have learned in my life up to this point. I lost my father when I was in eighth grade, in 1993. Since then, I have had countless adverse experiences in my life. When I was a boy living in poverty, after losing my dad who was the family's breadwinner, what preoccupied my mind was how happy I would be if I could eat three meals every day. However, looking back on it now, the difficult life I led in those days was a valuable experience that taught me the preciousness of a grain of rice.

When I was in college, I worked five part-time tutoring jobs every day to pay for my tuition and living expenses. My family house was very small, and I had six grown siblings living with me, so we had a hard time finding a space to sleep at night. Even so, with the support of my mother and siblings, I was able to successfully graduate from college.

On December 7, 2009, I got married. Although I was already working as a staff member of the Bangladesh Dharma Center, at that time I did not yet have enough money saved up to pay for the wedding and a new place to live with my wife. I had been depositing money into a fixed-rate savings account each month, but I would not see a return on my investment for another two months. Therefore, the only way for me to pay for the wedding and housing was to borrow the money.

So I asked my friend M, whom I truly trusted at the time, if he could loan me some money for two months. I also asked him not to tell anyone about it because I felt embarrassed and guilty about borrowing money from a friend. But much to my dismay, he

told a mutual acquaintance that he had lent me money, and that person accused me of being shameless because I borrowed money from a friend. I was shocked. I felt betrayed by M. I was even so depressed that I wanted to die.

The next day I received a call from another friend. He told me there was a Japanese company in Comilla, about 150 kilometers from Chittagong, and that they were looking for a Japanese interpreter. He told me I could earn about three times the salary I was making at the time. With my new wife in mind, I thought to myself, I want to pay off my debt and stabilize my life as soon as possible, and in order to do so, I should quit Kosei-kai and get a job with a higher salary . . . Unable to decide what to do, I was frustrated and could not sleep for days.

Then I recalled my favorite Japanese song. It was a song called "Eiko no Kakehashi" (The Bridge of Glory), by a Japanese duo called Yuzu. When I remembered the lyrics of the song, which speak of a firm determination to never show tears to others and never give up on one's dreams, I felt a surge of courage. I promised myself that I would never again let anyone see the tears I might shed in my life, just like in the lyrics of the song. From the bottom of my heart, I also desired to overcome all the accumulated distress and hatred that I could not confess to anyone.

Then I seriously pondered what the Buddha was trying to teach me through this problem of my debt: Because I was given a connection with the teachings of Rissho Kosei-kai, I was able to encounter the precious Lotus Sutra and learn Founder Niwano's teachings. I was even given the opportunity to study at Gakurin Seminary. Yet, I am still attached to money. Do I really want to sever ties with the teachings for a high-paying job? I realized my mistake and deeply regretted it.

As I examined my own mind, I could see the cause of my past struggles. To be honest, I didn't want

Spiritual Journey

others, especially my brother Shaikat (now living in Canada), to know about my problems and troubles. This was due to my vain desire to make myself look good. I put my vanity aside, prepared to be humiliated, and told my brother about my debt. Instead of criticizing me, he offered to take care of it. Moreover, he gave me reassuring words: “Don’t let yourself be distracted by the higher-paying jobs, but fulfill your role at Kosei-kai well.”

My brother even suggested that I should continue living at the family house with my wife for a while to save on living expenses. It seemed to me as if the Buddha was speaking to me through my brother. Then, I felt fresh air fill my chest, and a big weight that had been bearing down on my heart lifted.

I am now living happily. However, I would not be

where I am today without the support of my parents, siblings, and numerous other people. In the past I have shed many tears for myself. From now on, however, I would like to shed many compassionate tears for others. I will also continue to convey the Lotus Sutra and Founder Niwano’s teachings to as many people as possible. Before I close, I would like to share with you a phrase I learned from Rev. Nagashima, the minister of the Bangladesh Dharma Center. It goes like this: “The past is a treasure, the present is gratitude and wonder, and the future is rosy.”

This is the first time I have shared my Dharma experience since graduating Gakurin Seminary. I would like to express my sincere gratitude to all of you who listened to me for this long. Thank you very much.



Mr. Barua with his wife, daughter, and son, who was born in March 2022.

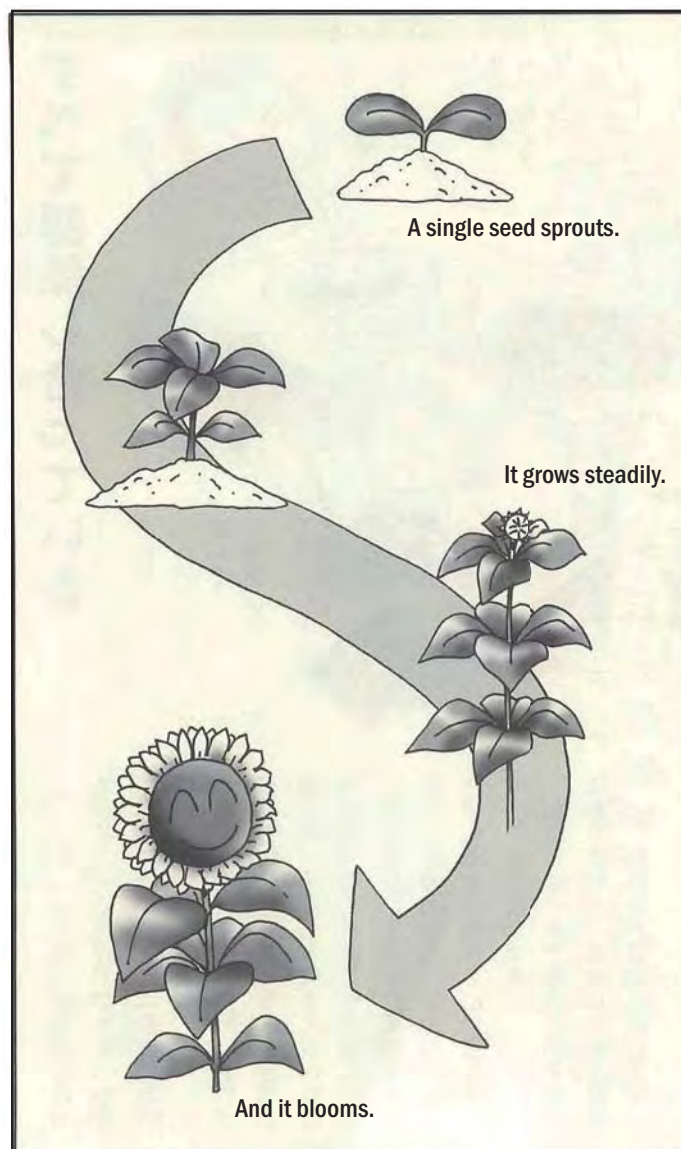
An Introduction to Rissho Kosei-kai Through Comics

The Lifetime of Shakyamuni Buddha and the Teachings of Buddhism

All Things Are Impermanent

The truth of impermanence teaches that our minds, and all things in this world, never stay the same even for a moment; they are in a state of constant change.

As we grow older, our bodies become bigger and our weight increases. Our states of mind differ from day to day. Sometimes, what we once cherished ends up breaking. Therefore, it is important not to fret over a single matter but to know that everything changes and to be diligent in improving ourselves—this is what the truth of impermanence teaches.

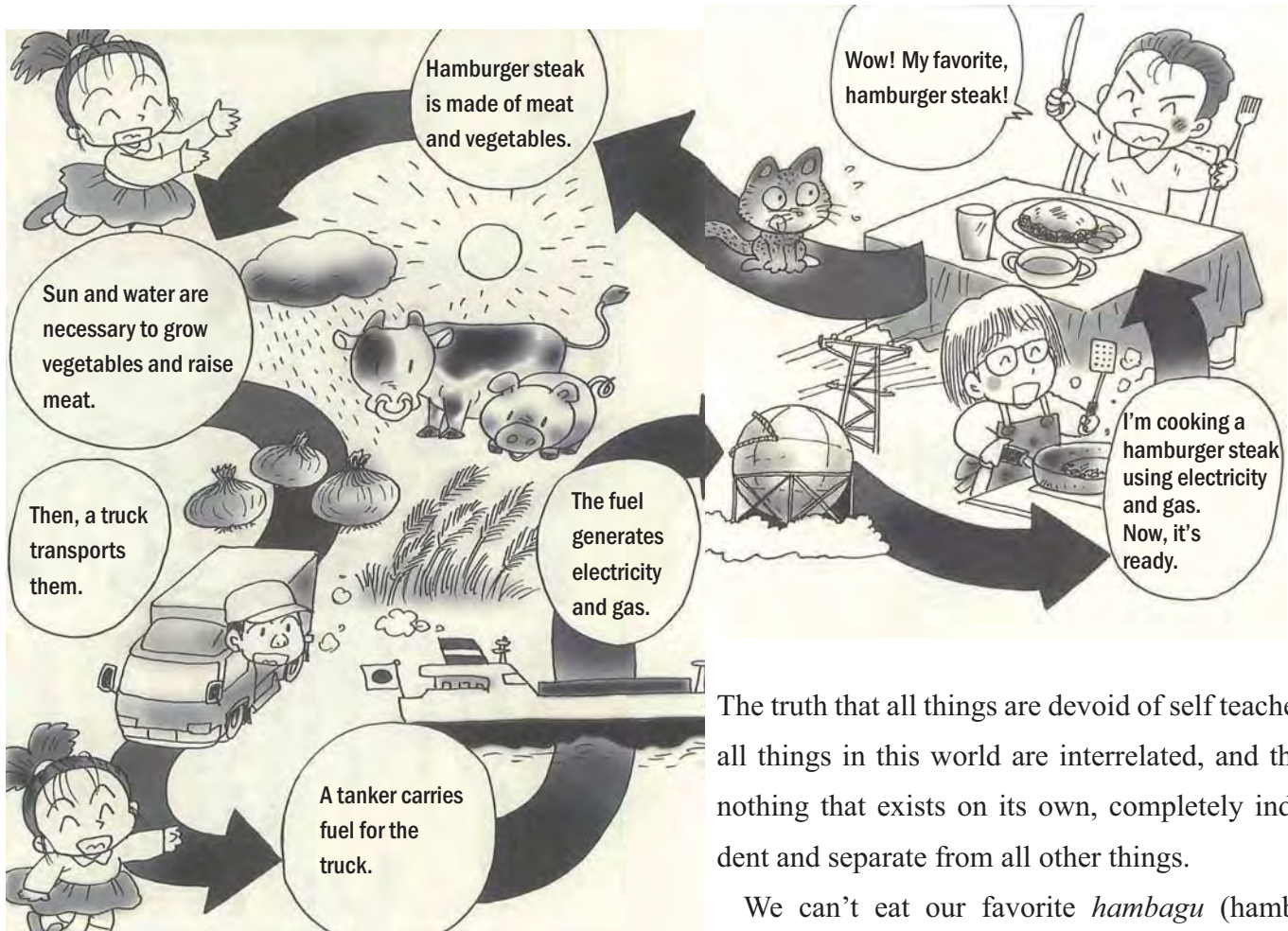


Did You Know?

The three great truths, “all things are impermanent,” “all things are devoid of self,” and “nirvana is tranquility,” are known collectively as the Three Seals of the Dharma, and they are the fundamental teachings of Buddhism. Buddhism teaches that we can be free from suffering when we correctly understand these Three Seals of the Dharma.



All Things Are Interrelated



Did You Know?

Nonsell is the teaching that all things are devoid of self. This means there is no permanent substance in us that exists in and of itself. We can learn from this concept that we cannot control things the way we want to; it teaches us to abandon our attachment to things. This will help us attain a peaceful state of mind.

The truth that all things are devoid of self teaches that all things in this world are interrelated, and there is nothing that exists on its own, completely independent and separate from all other things.

We can't eat our favorite *hambagu* (hamburger steak) without the blessing of nature and all the people involved in producing the meal—those who raise livestock (cows and pigs), grow vegetables, and trade them.

We are thankful to our parents for giving life to us. We are also thankful to our grandparents for giving life to our parents and raising them. We do not live our lives in isolation. Therefore, let us be nice to our friends and cherish what we have.



Director's Column

The Lotus Sutra Is a Teaching with No Fixed Perspective

Rev. Keiichi Akagawa

Director, Rissho Kosei-kai International

HELLO to all readers of *Living the Lotus*. Thank you so much for reading my column this month. In October, we started uploading a monthly introductory video to this column on Rissho Kosei-kai International's official Facebook and Twitter accounts. I hope you will check them out and enjoy them along with this column.

Continuing on from last month, President Nichiko Niwano elucidates the last of the Six Paramitas—wisdom. In particular, he explains in an easy-to-understand way why we should accept the teaching of emptiness.

Reading the President's message, I was reminded of a story I had heard from a former secretary to the President. One day, the secretary asked the President, "How would you describe the Lotus Sutra in a nutshell?" In no time, the President answered, "The Lotus Sutra is a teaching with no fixed perspective."

The Lotus Sutra does not teach us to rate things, one above another, nor to judge between "good" and "bad." It teaches us that we should accept things as they are and value them equally, without being influenced by our self-centered perspectives. I think President Niwano summed up these aspects of the Lotus Sutra in the phrase, "with no fixed perspective."

I hope that we will study and learn about the mind of emptiness together and continue our diligence toward a life that benefits both ourselves and others.



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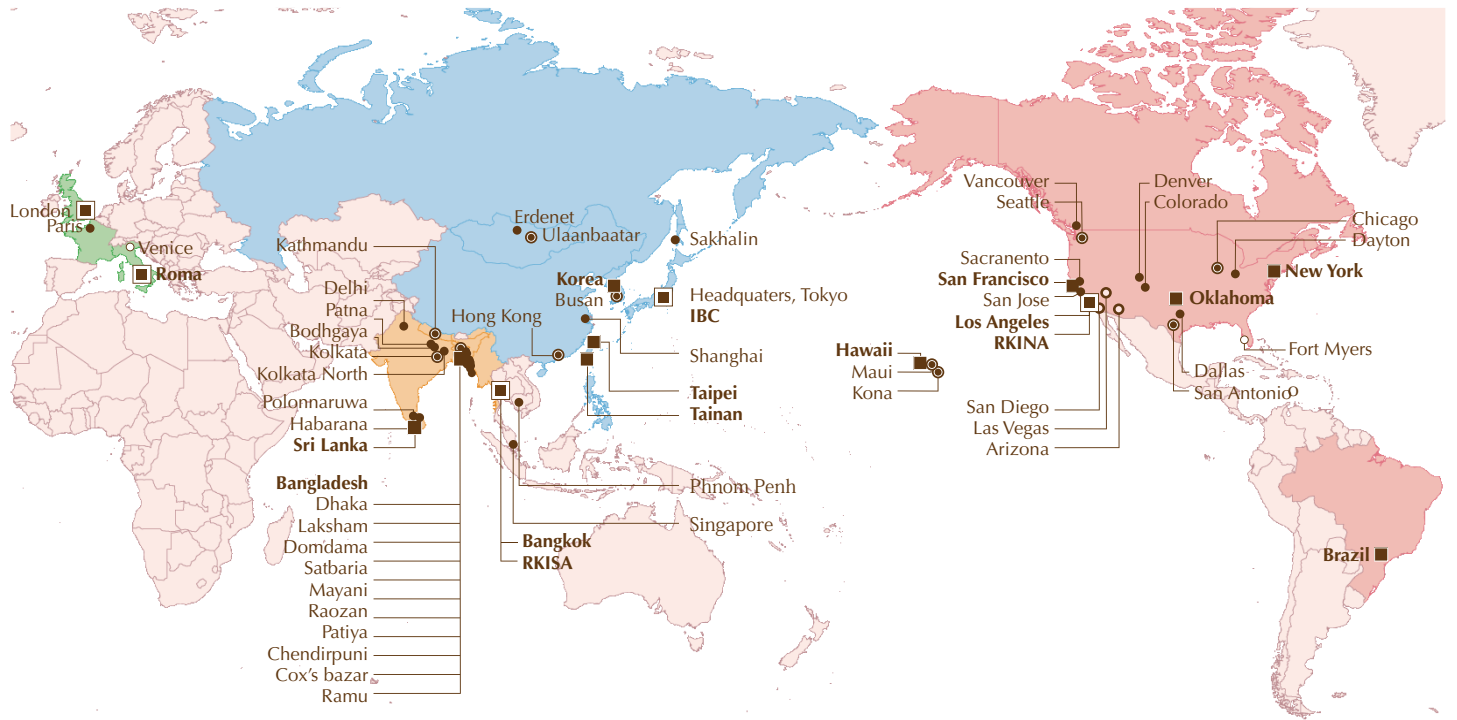


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