

Living the Lotus 5

Buddhism in Everyday Life

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Rissho Kosei-kai of Chicago

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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.



What Can You Yourself Do?

Rev. Nichiko Niwano
President of Rissho Kosei-kai

Connecting with One Another Defines Us as Human

The strength possessed by each of us human beings is actually a weak, small force. Indeed, without the advantages of being able to use language and tools and to act in groups, the human species would not have been able to win the struggle for survival. And the reason human beings are called social animals is that we have built sophisticated societies in which we communicate our ideas and cooperate with each other, striving to help everyone live well. As I have said before, “getting along well with other people is the purpose of having received life as human beings,” and I believe that people instinctively know that this has been the meaning of life throughout history.

However, these days, perhaps due to a trend of prioritizing individual values, some people are putting the brakes on their communication and effort to get along with others—characteristics that define us as human. This trend may lead to their own isolation or indifference to others, which is symbolized by the social problem of dying alone and remaining undiscovered for several days. The world of children is no exception to this phenomenon, and according to a recent study in Japan, the number of suicides among elementary, junior high, and high school students has reached an all-time high, despite the declining birthrate. This is a tragic state of affairs.

Biohistorian Keiko Nakamura stated more than ten years ago that “The people I want to help most right now are children. Elementary school students have sent me letters saying that they ‘want to die’” (*Iki iki* [Lively], Halmek, March 2015). There has been a constant stream of children who are emotionally exhausted due to isolation at school, or family discord, and they feel like they want to die.

Ask Yourself Every Day How You Are Living

We who have had problems or difficulties ourselves can readily empathize with others who are suffering, understanding that they must be going through a hard time. However, without that kind of personal experience, it is often difficult to even take an interest in the suffering of others. And when it comes to suffering so unbearable that someone contemplates suicide, I think that very few people are truly capable of understanding what the person in question is feeling.

Zen Master Dogen (1200–1253) teaches us that “To study the Buddha Way is to study the self” (*Treasury of the True Dharma Eye: Dogen’s Shobogenzo*, Soto Zen Administration, 2024). Although we may think we know ourselves, in reality, we do not fully understand our own selves. And as we do not even understand ourselves, to suppose that we can truly comprehend the feelings of others, strikes me as an even more difficult task.

Even so, in a world where so many young people feel that it is difficult to go on living, we certainly cannot say there is nothing we can do to help.

The educator Nobuzo Mori (1896–1992) observed, “No matter how difficult one’s life may be, there is no greater blessing on this earth than having received the gift of life. And true religious faith makes us aware of this fact” (*Mori Nobuzo ichinichi ichigo* [One good phrase a day], Chichi Publishing, 2008). Similarly, the aforementioned Keiko Nakamura’s fervent wish for children is “to let them know that the very fact that they are alive right now is something truly extraordinary.” Both of these educators explain the importance of conveying to people the truth about life, and Nakamura also notes that “if you trace your lineage all the way back, you arrive at the ancestral cells from 3.8 billion years ago that connect us all” (*Iki iki*, March 2015). Realizing “the oneness of self and others” and that “all are one” gives us the courage to live with the mind of reverence for ourselves and others.

In which case, perhaps what matters most is that we demonstrate—through the very way we live our lives—our ability to accept any kind of hardship and to go on living with an awareness of gratitude for the life we are receiving in the present moment. As a result, when we hear people who are suffering with troubles give voice to what is on their minds, we will be able to offer them words of strength and encouragement.

Zen Master Ryokan (1758–1831) wrote: “If you ask me, ‘what is suffering,’ My answer is, ‘the frame of mind that creates distance between people’” (*Ryokan kashu* [Collection of waka poems by Ryokan], Heibonsha, 1992). This teaches us that the greatest suffering of all lies in the failure of human beings to help each other and live in harmony. Therefore, while engaging in daily self-reflection on how you should now be, try to remain attentive to people close to you, and notice even slight changes. Then reach out to them by asking, “How are you doing?” The repetition of this simple act of caring liberates people from suffering, and it also helps to nurture young people.

From *Kosei*, May 2026



Spiritual Journey

Holding Close to Heart What Founder Niwano Entrusted to Me *Living Through the Buddha's Precious Connections*

Ms. Kayo Murakami
Chicago Chapter, New York Dharma Center

This Dharma Journey talk was delivered on March 5, 2026, on behalf of members who had been honored for their outstanding contributions to Dharma dissemination, at the Great Sacred Hall during the ceremony commemorating the eighty-eighth anniversary of the founding of Rissho Kosei-kai.

Everyone, good morning. First of all, congratulations to all of us on the eighty-eighth anniversary of the founding of Rissho Kosei-kai. On this wonderful day, standing before the Eternal Buddha Shakyamuni, who welcomes us with such a warm smile, I feel deeply honored and grateful to have been given the opportunity to share my Dharma Journey.

Last December, I stepped down from my role as chapter head after serving in Chicago for thirty-five years. When I look back on that journey, I truly feel that the Buddha gave me more precious connections and lessons than I could ever have imagined at the start.

I was born on March 20, 1945, in Azabu, Tokyo, the youngest of five children in the Shirotori family. My birth came only ten days after the Great Tokyo Air Raid, and my family was living in fear, never knowing when the next bomb might fall. We later evacuated to Hino in a western suburb of Tokyo, and in 1952, through the guidance of one of my father's trusted friends, Mr. Masuda, our family joined Rissho Kosei-kai. At that time, my mother devoted herself to going to headquarters every day under the guidance of Ms. Nomura, the head of what was then the Thirty-Eighth Branch. When I was little, I often came home from school to a quiet house without my mother there, and I would cry because I felt so lonely.

Later, after my family moved, my mother became connected with the Setagaya Dharma Center. She wanted to share the Dharma with others, so she



Ms. Murakami delivers a Dharma Journey talk at the Great Sacred Hall.

reached out to relatives and visited each shop in the shopping district one by one, guiding people to this precious teaching. At home, she would talk vividly and joyfully about what she had experienced. Little by little, I began to think, *My mother truly has a beautiful faith.* My mother was cheerful and a wonderful talker, while my father was quiet and hardworking. They had a loving marriage, and I grew up happily in a home where family was deeply cherished.

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Later, I attended Kosei Gakuen Girls' Junior and Senior High School. I enjoyed my six years there very much and graduated without ever having been absent or late. I was also invited to join the youth activities at the Dharma center, and through programs such as cleaning service, I began to form my own connection with the Dharma.

By graduation, contrary to my parents' hopes that I would find a good husband, I had already made up my mind to go to America, a country I had long admired. This was partly because my eldest sister had married a Japanese American and was living in Chicago. While working part-time and attending English school, I asked my parents to pay for my plane ticket instead of a *furisode*, a formal long-sleeved kimono, for my coming-of-age ceremony. Carrying with me only five hundred dollars, the maximum amount allowed for taking overseas at the time, I set off for Chicago, a place I had long dreamed of visiting, where my sister lived.

To my young eyes, America was full of charm. It was filled with beautiful and glamorous things, and I was fascinated by the efficient way of life and by the joy of speaking English. There, I met a Japanese American friend of my brother-in-law's, who later became my husband. When I returned to Japan six months later, he sent me many letters, and little by little, I found myself drawn to him. He even came all the way to Japan to propose. But because he was eighteen years older than I was, my father strongly opposed the marriage and would not even meet him. The more opposition I faced, the more stubborn I became. In the end, I proceeded with the marriage arrangements at the American embassy, despite my parents' objections, and at the age of twenty-four, I left for Chicago.

But once married life began, I was overwhelmed with pain. I kept thinking, "How could I have forgotten my duty of filial piety to my parents?" and I spent many days in tears. Two years later, when I returned



Ms. Murakami receives guidance from Founder Niwano in 1990 on the attitude for serving as chapter head.

to Japan with my one-year-old son, my father, who had opposed the marriage so strongly, was reassured when he met my husband and saw his character. He happily celebrated the birth of his grandson. After that, my father even came to America twice. On one of those visits, he had the opportunity to meet the Founder in Chicago, and that became one of his most treasured memories.

My husband and I made our home near my sister's house. My sister was very outgoing and friendly, and she had many connections with people in the local community. She would invite friends to her home, serve them tea, listen to their concerns, and share the teachings of Kosei-kai. When the Founder visited America and stopped in Chicago during one of his overseas trips, he heard about her activities and said, "Since there is no leader here, it would be good to gather together in friendship under the name *Hohoemi-kai*, 'Smile Gathering.'"

That gathering continued to grow until the room was always full. One of the people my sister guided, Ms. Matsumoto, became the first chapter head, and that is how the Chicago Chapter began. Later, it became the Chicago Chapter of the New York Dharma Center, and in 1990, I was appointed chapter head. I was also blessed with the chance to receive direct guidance from Founder Niwano about how to carry out my role. This happened when I saw him off at the airport after he attended the World Summit for

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Children in New York. When he heard that the younger sister of the woman who had planted the seeds of the Dharma in Chicago was now becoming chapter head, he was so pleased. He even interpreted my name for me. He said, “If it is you, before long so many people will gather that the Dharma center will be full.” He also said, “When you are asked to do something, just say yes and do it.” When I heard those words, I was so happy. At the same time, I thought, “Really? Do I have that kind of power?” But along with the joy, I also felt the great weight of the responsibility I had been given.

At that time, I was working in customer service for an airline. I always wanted to live in a way that was worthy of a chapter head and to be someone who would not bring shame before the Buddha. With that intention, I lived each day with purpose. No matter how tired I was, I never missed morning and evening sutra recitation. In fact, there were times—and not just once or twice—when I was so exhausted that I nodded off during recitation and even singed my hair with the candle flame.

Around that time, sanghas were also spreading in Minnesota and Michigan. Sometimes, together with the minister, we would drive for ten hours from the airport on Dharma dissemination trips we called caravans. That was the reality of Dharma dissemination in a country as vast as America.

Back then, the members of the Chicago Chapter worked very hard to connect others to the Dharma,



Ms. Murakami (in front of the altar) serves as hoza facilitator at a Sunday service of the Chicago Chapter.

praying to be provided with a place of practice of our own. After five years, we were finally blessed with the Dharma center we had long wished for in Mount Prospect, a suburb of Chicago. In 2001, President Niwano came to our Dharma center, and the consecration ceremony was held to enshrine the *Gohonzon* statue of the Eternal Buddha Shakyamuni. There could have been no greater joy for any of us. I felt such deep gratitude that I made a strong determination in my heart: “In this lifetime, I will devote myself to protecting the *Gohonzon* and the teachings.”

The Chicago Dharma Center is about a two-hour flight from the New York Dharma Center. The minister would come every month or two, stay overnight, and guide us in the Dharma. Each time, we received so much encouragement. I often reported to him, consulted with him, and did my best to serve as a messenger who connected the members and the minister.

However, my worries and struggles as chapter head were never-ending. In particular, many people who came to the English *hoza* every Sunday were highly educated with expertise in their own fields. Quite a few joined because they wanted to study Buddhism intellectually. In our *hoza*, held in a culture different from Japan's, people would actively exchange ideas, methods, and advice based on their own knowledge and experience. But I always felt strongly that people cannot truly be liberated by methods alone. I often wondered, “Is this really enough?” And yet, I too, as a *hoza* facilitator, often found myself focusing on getting results and responding too quickly. Even though I was studying *hoza* leadership because I wanted to understand people's hearts, things did not go the way I hoped. My inner struggle continued.

Then one day in *hoza*, the minister responded to someone who had been offering opinions by asking, “How were you feeling?” At that moment, the person began to speak honestly about their feelings. The

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minister simply listened quietly, nodding and giving his full attention. Everyone there listened deeply. I was one of them.

Through that experience, I began to understand that as people speak about their own feelings, they gradually become aware of their own hearts. I, who had been rushing ahead without stopping, began to pause, to listen to people's thoughts, to enter into dialogue, and little by little, to realize how important it is to hear the heart. A change began to take place in me. Until then, I had not had the inner spaciousness to truly listen to others' feelings. I had been suffering because I wanted things to go my own way. But slowly, that immature self began to change.

In 2020, the chapter had to close temporarily because of the COVID-19 pandemic. And yet, through the internet, we became connected with the New York Dharma Center, and a new era arrived—one in which we could all study together, even members living in other states. I remember thinking, "A time I never could have imagined has come." I truly felt that this great change was itself the Buddha's compassionate working.

Now, from the bottom of my heart, I believe that the Chicago Chapter is a sangha overflowing with individuality and unique strengths. Like the thousand arms of Kannon Bodhisattva, each person brings their own gifts, and together they make wonderful Dharma dissemination possible. I am filled with gratitude, knowing that I was only able to fulfill my role because I was supported by each and every member of the sangha. The sangha in Chicago is my pride.

Looking back, it was meeting my husband, who was eighteen years older than I was, that led me to settle permanently in Chicago. Keeping in my heart the promise I made to him—to cherish our family—I devoted myself over many years to family life, work, and my role in the Dharma.

I was probably a rather strict mother, but with the quiet support of my broad-minded, gentle, and fami-



Ms. Murakami (third from left in the front row) with members of the Chicago Chapter on the day of the ceremony for her retirement as chapter head in November 2025.

ly-loving husband, our children grew up well. My son became a police officer, and now, after retirement, he teaches jujitsu to police officers. My daughter became an elementary school teacher. They have both grown into warm-hearted people who cannot ignore those who are struggling or in pain; they naturally reach out a helping hand. And through all those years, my husband quietly supported me as I devoted myself wholeheartedly to my responsibilities.

That beloved husband later developed rectal cancer and passed away on March 30, 2002, at the age of seventy-five. For two months, he received hospice care at home, and our children and I cared for him together. Even now, it strengthens my heart to remember that during that time he was free from pain and suffering, surrounded by family, and able to spend those days peacefully. Along with that memory, I carry deep gratitude toward him.

Now my daughter's family lives with me. Whenever the children gather at our home, we always end up remembering their father with affection, and naturally, we begin talking about him together. All the precious connections I have received, and all the struggles and joys I have experienced, have become irreplaceable treasures given to me by the Buddha.

From now on, not only as a member of the chapter, but also through continuing my volunteer work at the Japanese American Service Center, I will keep doing my best to serve the local community.

Thank you all very much.

Practicing the Dharma in the Here and Now

The Ten Suchnesses in Daily Life: Such an Effect, Such a Reward, and Such an Ultimate Identity



Dr. Dominick Scarangelo
International Advisor to Rissho Kosei-kai



This time we conclude our exploration of the Ten Suchnesses by considering “such an effect,” “such a reward,” and “such an ultimate identity.”

As Rissho Kosei-kai founder Nikkyo Niwano explained, “When a cause (such a cause) meets the proper condition (such a condition), it produces a phenomenon, which we call such an effect” (*Buddhism for Today* 162). “Such an effect” refers to the immediate result an action produces.

Let’s unpack this with a readily understood example.

Imagine I accidentally knock over a cup of coffee while working on my computer. The coffee spills onto the keyboard, seeps inside, and destroys the logic board. My absentmindedness (such a nature), which set up the possibility of this accident (such a potential), met the condition of a cup of coffee placed beside my computer (such a condition). The inattentive movement of my hand (such a cause) might not have produced trouble under different conditions. But given the presence of the coffee cup, that same movement became the cause for the effect of a broken computer.

If this is “such an effect,” then what is “such a reward?” Founder Niwano explained: “An effect is not realized only as an immediate phenomenon; it also leaves a lingering influence, like a trace or residue” (*Buddhism for Today* 162).

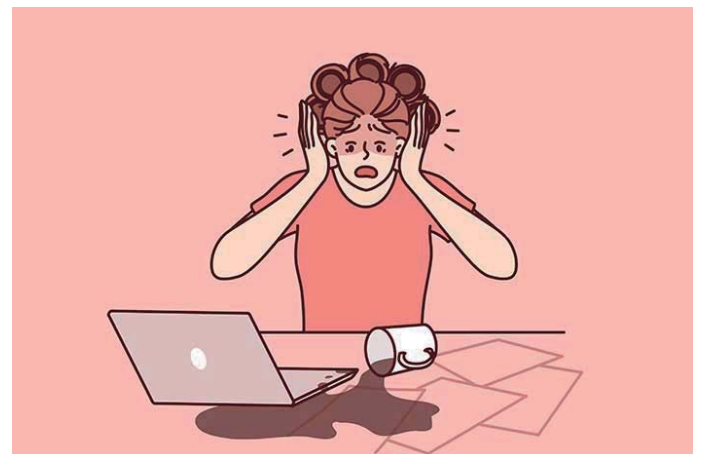
In the case of spilling coffee on my computer, the long-term consequences are obvious: the need to repair or replace the computer, the financial impact of that expense, and the inconvenience it causes. These ongoing results constitute “such a reward.”

This example is trivial, but it helps clarify the sequence: cause plus condition lead to effect and reward. More significant for our happiness, however, is this sequence within human relationships.

Consider a boy who offers his seat to an elderly person on a train or bus. The immediate effect may be a feeling of satisfaction at having done something kind. And that action may reinforce the desire to be of service to others. This nurtures bodhisattva compassion within the boy, making him a more caring person. Such an inner shift is also “such a reward.” But notice something important: because the “such a reward” of that virtuous action is a change of heart, it is also a shift in “such a nature.”

The Ten Suchnesses are in effect a feedback loop. “Such a reward” cycles back into our “such an appearance” and “such a nature,” and in turn, changes our “such a potential” and so on. The results of our actions shape our character, and our character, in turn, influences the course of our future actions. Living in accord with the principle of the Ten Suchnesses means recognizing and skillfully managing this self-reinforcing cycle. We can do this by aligning our thoughts and actions with the Buddha’s teachings, ensuring they create a virtuous cycle that refines our character and makes our lives happier and more fulfilling.

But even when we act unskillfully and experience suffering as a result, the story does not end there. The



long-term consequences—the “such a reward”—need not remain negative. How we interpret and respond to the effect and reward can transform a minus into a plus. If we acknowledge our mistakes, reflecting and correcting them (acknowledgement and remorse), then even the effects and rewards of unskillful actions can become valuable lessons, serving as opportunities for growth and awakening, and experiences of suffering can become the seeds of compassion and wisdom.

This is why Founder Niwano taught us to see all causes as good causes—“a state of mind in which we see every encounter as a cause of happiness” (*The Buddha in Everyone’s Heart* 34). Whether a cause ultimately leads to beneficial rewards depends largely on our mindset. If we use every experience—pleasant or painful—as material for reflection and self-cultivation, they can all contribute to our development. We cannot change the facts of our past, but we can change their significance

and influence—their “such a reward”—on our lives.

The Ten Suchnesses are not separate things, but integrated aspects of every single experience or phenomenon. The way the suchnesses relate to each other resembles the stitches in a sweater. If you pull on one loop of yarn, the surrounding stitches shift as well. In the same way, changing one aspect of an interaction, such as attitude, facial expression, tone of voice, or response, affects the whole. And by reflecting on our encounters, and correcting ourselves in response to them—even years later—we ensure that all experiences are for the purpose of awakening.

This interrelatedness of the suchnesses is “from the first to the last, such an ultimate identity” (*Buddhism for Today* 160). Every aspect influences the whole dynamic. By practicing the Dharma in daily life with this awareness, we participate consciously in shaping both immediate effects and long-term rewards, gradually transforming our lives toward liberation and awakening.





Field Report from the Sangha

Rev. Saho Lee

Minister, San Francisco Dharma Center

In 2023, when I was assigned to the San Francisco Dharma Center, I contributed to the Dharma center's monthly newsletter for the first time and had the opportunity to share with members the Founder's view of dependent origination in the Lotus Sutra, explained in simple, accessible language.

In that article, I referred to the Founder's teaching on "good causes and good effects"—specifically, the principle of always viewing those around you as good causes and good conditions—as introduced in Rev. Kosho Niwano's book, *The Buddha in Everyone's Heart* (34). I shared my personal understanding of that teaching as follows:

When things do not go as we wish in life, we often assume that something bad must be the cause. But the Founder teaches that every effect is a phenomenon that is appropriate for us at that moment. By humbly accepting whatever outcome arises, instead of judging the effect as good or bad, the experience itself becomes a good cause and, in time, transforms into the seeds of a good effect. The Founder tells us that there are no such things as "bad causes and bad effects" in this world; rather, everything can become a good cause leading to a good effect.

When I first arrived in San Francisco, I also shared this teaching in my inauguration speech.

When I received this request for a contribution to "Field Report from the Sangha" from Rissho Kosei-kai International, I felt as if I had been given an opportunity to reflect on myself now that three years have passed since I was assigned as minister. Reflecting on my state of mind at the time of my inauguration, I realized that although I conveyed the Founder's teaching of "good causes and good effects" to members, the vital message applied

perfectly to me and prompted me to ask myself whether I could accept the outcome of every situation in my daily life with an open heart as a positive cause for my own growth.

A member at the San Francisco Dharma Center was struggling with her family relationships. As I listened to her time and again, I came to understand that her greatest pain was that no matter how much she tried to convey what she believed was right, her family would not accept it. I felt that she was focusing too much on simply expressing her own feelings, so I encouraged her to try to be more considerate of her family's feelings. But she could not accept my advice, and our conversation did not move forward because she continued to insist only on what she believed was right. I felt frustrated that my advice was not getting through.

But then, as I reflected on the principle of cause and effect, I realized that I was actually just like her. From that moment on, I was able to accept that her refusal to listen to me wasn't a problem for me, but a positive cause teaching me to see things from the other person's perspective. I realized that, in my eagerness to convey my feelings, I hadn't been putting myself in her shoes. When I honestly told her that if I were in her position, I'd probably also find it difficult to accept this advice, I felt her heart soften a little. Through that exchange, I realized that I, too, had been prioritizing my own feelings without seeing things from another person's point of view.

Even now, I often struggle when what I want to convey does not fully reach the other person. However, keeping in mind that the more I grow spiritually, the more effectively my words will reach others, I will continue to practice diligently in accordance with the Dharma, never forgetting my gratitude to the many members supporting me.



Chapter 2 To Connect with Others

Put on the Robe of the Buddha

Rev. Nikkyo Niwano
Founder of Rissho Kosei-kai



Founder Niwano with youth leaders from across Japan in October 1990.

“Forbearance” Is Consideration for Others

Since chapter 10 of the Lotus Sutra teaches us to have a “flexible and forbearing mind,” after discussing flexibility, the sutra explains “forbearance.” In ordinary language, this means “patience.” “Patience” means enduring the stresses of daily life, including opposition, insults, and even persecution within human relationships. The sutra’s point is that without patience, one cannot develop a flexible mind.

Currently, it worries me that this mind of forbearance is underappreciated, and people seem to have lost their sense of tolerance. They fly into rages, lose control of themselves, and stab others with knives, or beat them to death with bats, over the smallest things. Violent incidents that would once have been unimaginable to someone like me, born in the early twentieth century, are occurring one after another.

This is something I often say, but amid the relative prosperity of today, it seems that we have begun to run toward rather self-centered judgments of value and have lost the emotional space to be considerate of others. All of us, at times, have lost our cool over some insignificant situation.

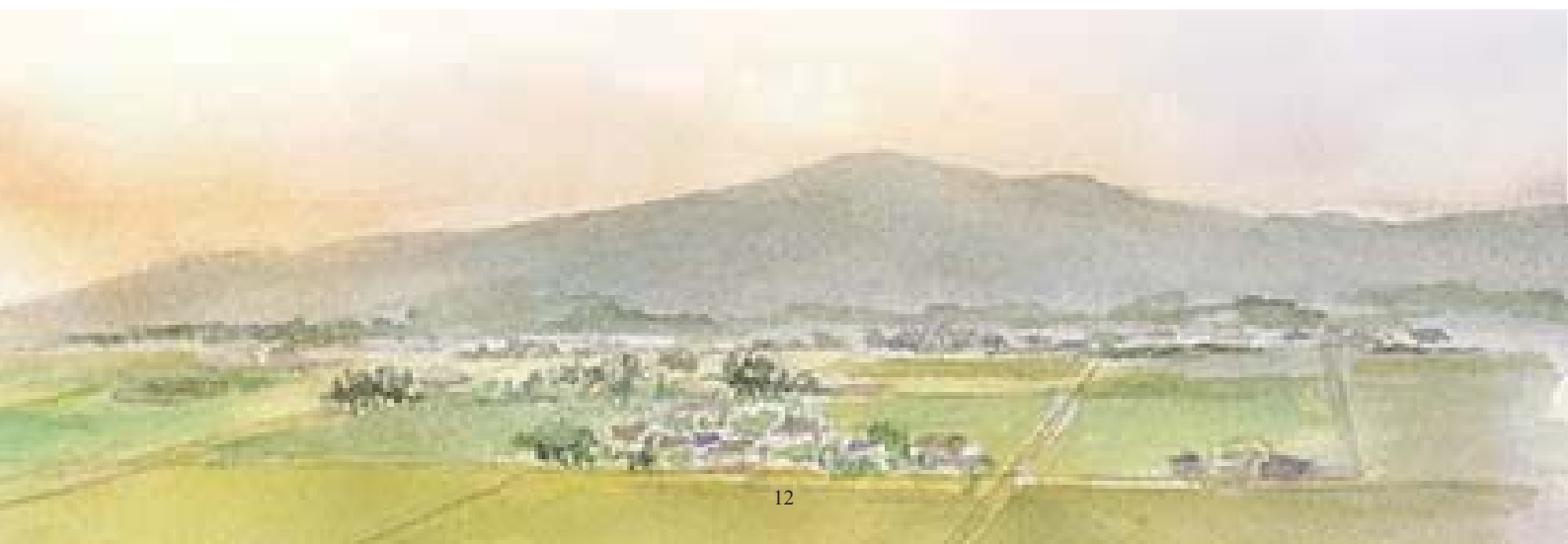


Yet each time we restrain that anger, even though we feel we are about to lose our temper, our hearts gain greater spaciousness, and we grow as human beings.

If I may share a personal experience, when I was in the navy, I was once appointed to oversee the training of new recruits (around 1929). At that time in the navy, corporal punishment was considered necessary for training recruits. Slapping them across the face was a normal everyday occurrence, and there were even times when they were smacked on the buttocks with a club called an “inspiring stick” until they lost consciousness. However, I made a promise to the recruits: “I will never strike you.” This was also a vow I made to myself. As their instructor, I first tried to be mindful of my own conduct and then created opportunities to discuss any issues that arose.

My superiors, however, seemed to glare at me with suspicion, thinking that I was being presumptuous by not following the prevailing practice. One day, a deck officer noticed that one of the recruits was moving a little sluggishly and shouted, “Niwano! It’s because you don’t slap them that recruits turn out like this!” Then he struck me in front of a crowd of many people. Even so, I did not change my policy and remained firmly committed to nonviolence. The recruits saw me protect them—even when I myself had been struck—and it completely changed the way the recruits behaved.

Bodai no me o okosashimu (Kosei Publishing, 2018), pp. 98–99



The Happiness of Living for Others

Rev. Takashi Maeda
Director, Rissho Kosei-kai International

Hello, everyone. From March through April, I had the opportunity to travel to the United Kingdom, Brazil, the United States, and Taiwan, where I met members of the sangha around the world. Although I was meeting many of them for the first time, I felt a warmth as if we were already old friends. Reflecting on this, I realized that it was because we were making an effort to understand one another. Beyond differences in language and culture, the simple wish to understand one another naturally brings people together.

Human beings are, by nature, meant to live in connection with one another. Yet in today's world, people tend to place too much emphasis on their own values, which leads them to avoid engaging with others and, as a result, become increasingly isolated. Against this backdrop, research by psychologist Elizabeth W. Dunn and her colleagues offers a helpful clue for considering what happiness truly is. Their studies found that when people were given money and the choice of whether to spend it on themselves or on others, those who spent it on others experienced a deeper sense of happiness.

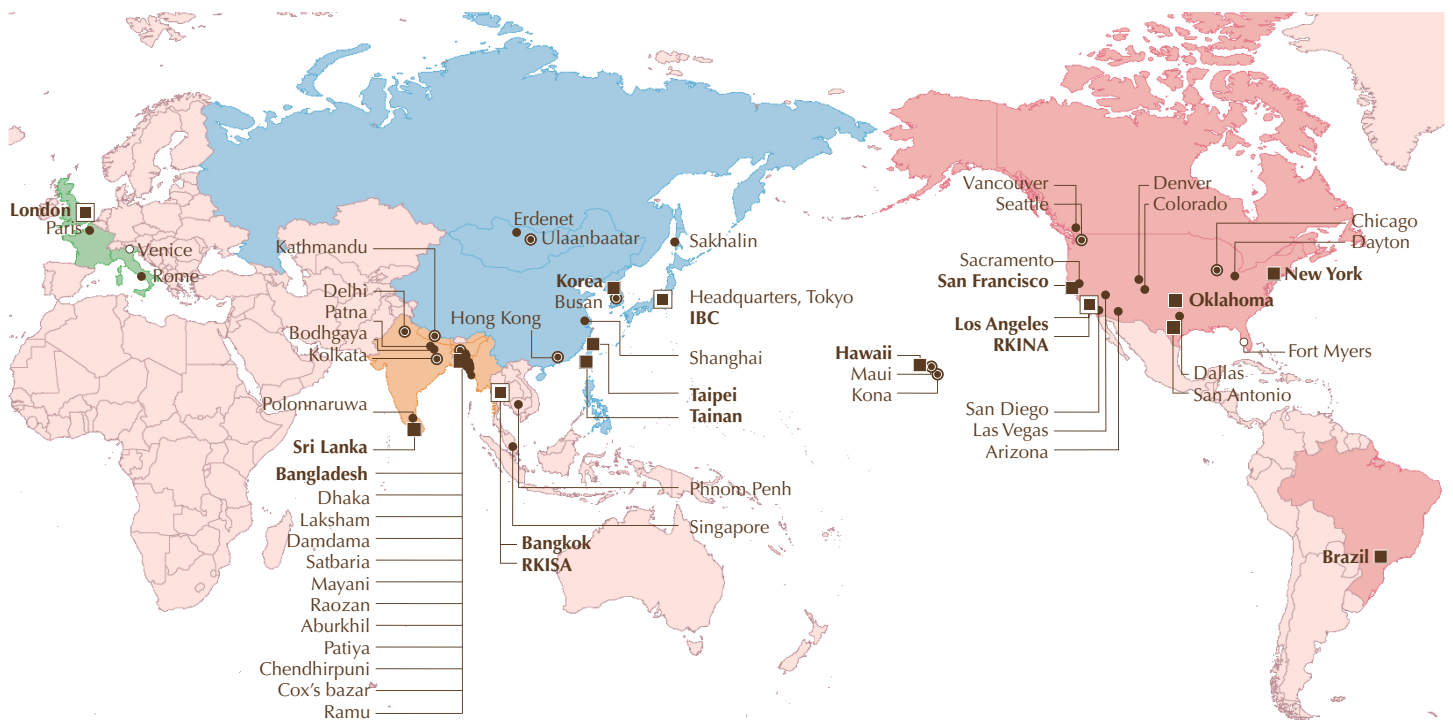
We often seek happiness in what we can gain. However, true happiness may actually lie in giving, or in caring for others. As the teachings of compassion by the Eternal Buddha show us, even small acts of kindness or a single thoughtful word can warm another person's heart while enriching our own. The sincere thought "for this person," creates connection; it not only benefits others but also liberates us, guiding us toward genuine happiness.



On April 1, Rev. Maeda visited the Tainan Dharma Center (above), and the following day, the Taipei Dharma Center (below), where he strengthened his bonds with the sangha members.



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