

**BACK TO THE BASICS  
THE SOURCE OF BENEFIT  
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Nichiren Daishonin teaches that “benefit is happiness” (*Gosho Zenshu*, p. 762). The ultimate benefit of our Buddhist practice is the state of life that we can achieve—the happiness that we can find inside ourselves, the Buddhahood that cannot be thwarted by anything that happens outside ourselves.

Buddhahood is a much bigger benefit than a new job or a free vacation. Why? Because it lasts forever.

Since the Daishonin’s Buddhism emphasizes that the source of benefit is us, it follows that the only way we can achieve this happiness is through our efforts. As we try to accomplish our human revolution, as we contribute to *kosen-rufu*, we construct our happiness.

No Supreme Being, god or priest can do this for us. The last thing that we need, actually, is someone interceding between us and the Law. That would be like having someone between us and our happiness. And that wouldn’t be Buddhism.

The Law is already *in* our lives, so we connect to the Law directly through our faith. In “Reply to the Lay Nun Nichigon,” the Daishonin thus explains, “Whether or not your prayer is answered will depend on your faith; [if it is not] I will in no way be to blame” (*The Writings of Nichiren Dai-shonin*, p. 1079).

Knowing that we are the source of our benefit doesn’t mean, though, that our prayers are *automatically* answered—we have to have patience. We have to continue to pray, to revolutionize our lives and to help other people revolutionize theirs. The Daishonin teaches in “The Difficulty of Sustaining Faith” that “to ‘continue’ means to cherish *Nam-myoho-renge-kyo*, the most important principle for all the Buddhas of the three existences” (WND, 471).

If we continue, our happiness ripens. But if we try to pick this fruit too early, it tastes bad.

Keeping this view of benefit in mind helps us to enjoy our practice more and leads us to more benefit—to solidifying our Buddhahood.