

Living the Lotus 11

Buddhism in Everyday Life

2025
VOL. 242

Overseas Members Cheerfully Participate
in the 2025 Oeshiki-Ichijo Festival in Tokyo



Living the Lotus Vol. 242 (November 2025)

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Risho 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, Risho 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.

A Harmony Played by Everyone Part One: Division and Harmony

Rev. Nichiko Niwano
President of Rissho Kosei-kai



We Human Beings Have No Other Place to Go

After the founding of Rissho Kosei-kai, Founder Nikkyo Niwano, whose birthday will be celebrated this month, constantly prayed for harmony among humanity and for world peace, and when he was eighty-eight years old, the same age that I am now, he spoke of his intention to “continue living the kind of life that is itself a form of making donations to other people.”

However, in every age, there are people who complain when things do not go their way, hate people they disagree with, and for the sake of their own self-interest, have no qualms about disrupting the harmony of the group, or beating down their opponents, or even dividing their society or their country. Especially now, looking at the reality unfolding all over the world, I cannot help but feel that things important to humanity are being forgotten.

The first of these important things is the principle that we are all causing each other to live and mutually supporting each other in the midst of various connections and relationships.

The former American astronaut Rusty Schweickart, whose public lecture I attended some time ago, said that “once a human being has experienced space, they can never be the same person as before.” The Japanese astronaut Naoko Yamazaki confirmed this by describing Earth’s beauty, as seen from space, and the love she felt for it when she returned, as well as her realization that “everything on this Earth is sustained by many kinds of balance” and “that’s why it’s so sad when humans fight against each other, because when viewed from space, the Earth is truly one spaceship” (*Chugai Nippo*, January 27, 2016).

Wally Schirra, one of America’s first astronauts, pointed out something important that we should be aware of now: “I left Earth three times and found no other place to go. Please take care of Spaceship Earth.” When we hurt each other and destroy harmony, we only further the destruction of the global environment’s natural order, beckoning the self-destruction of humanity.

Taking to Heart “Make Yourself the Light, Make the Dharma Your Light”

If we sent photographs of Earth seen from space to politicians around the world and encouraged them to become aware of where our lives come from and the laws of Nature that govern our lives, would it be too optimistic to think some might conclude, “This is no time for war”? Well, at the very least, those of us who study the teachings of the Buddha are already learning the importance of the Earth as well as teachings that help us avoid conflict and division and bring about harmony.

We are taught that if we know the truth that all things are constantly changing (impermanence), that all things arise through causes and conditions, and that we exist in relationships of mutual dependence (selflessness, emptiness) and if through these truths we awaken to the miracle that is our own lives and to gratitude for the lives we are receiving, then we will not be burned by the flames of anger and greed (tranquil extinguishment). Founder Niwano gave concrete expression to this tranquil extinguishment when he wrote: “We care for one another, show consideration for each other, take the hand of those who are lagging behind, lend strength to those who lack it and, while keeping our balance, walk together with them. If all humanity could live like this, we would experience great peace while leading vibrant lives of creativity and progress.” We should hope and pray that this will be the way of things—that we will rely upon our own minds (make ourselves the light); take refuge in the principles of this world (make the Dharma our light); reach out to and help those around us who are struggling; show sympathy, even for the plight of people with whom we have no direct connection; and practice doing whatever we can for others. We could call these actions the “peaceful practices” of every person who strives for a world of tranquility.

Founder Niwano also called upon us to “take the initiative and open the window yourself before complaining about how dark it is in the room.” He went on to say, “Shouldn’t we who have heard the teachings of Shakyamuni take the initiative and open the windows of people’s hearts? Let’s hold high the lamp of the Buddha’s teachings in the darkness of ignorance”—words that have never resonated more powerfully than they do right now.

From *Kosei*, November 2025



Living Fully in the Present Moment with a Flexible Mind

Ms. Im Soojung, Rissho Kosei-kai of Korea

When did you join Rissho Kosei-kai, and what motivated you to join?

I joined Rissho Kosei-kai in April 2001, guided by my sister-in-law, Oh Jungsok, who is the head of the Yongsan Chapter in Seoul. I was motivated by a sincere wish to raise my two young sons, then in kindergarten, to be good children. My sons were restless and often drew attention wherever we went, while my sister-in-law's sons, who were in their teens, were calm, gentle, and intelligent. Seeing that difference, I thought, "If I join Rissho Kosei-kai, perhaps I can raise my children to be like hers."

After joining, I began studying family education. I also began participating in Dharma circles, volunteer opportunities at the Dharma center, memorial services for transferring merit, as well as opportunities to enhance the membership's connection with the Dharma and connect new people to the Dharma.



Ms. Im Soojung

I also made the three practices my daily habit at home—(1) to exchange morning greetings, (2) to respond clearly when one's name is called, and (3) to put back one's chair when one stands up and arrange one's shoes neatly. Now, I serve as an area leader and continue my daily practice.

How did you feel about participating in the East Asia Leadership Education Program held at the headquarters this August, and what was the most important thing you learned?

For many years, I struggled with financial hardship due to my husband's gambling. Rev. Lee Hang Ja, minister of Rissho Kosei-kai of Korea, and Rev. Lee Bok Soon, advisor and former minister of Rissho Kosei-kai of Korea, often gave me kind guidance, but I used to make excuses, saying "I can't do that" or "That's difficult for me." Looking back, I realize that if I had simply accepted and practiced their guidance, I could have avoided much of the suffering I endured for so many years. When Rev. Lee Hang Ja invited me to attend the East Asia Leadership Education Program, I answered with a simple, unhesitating, and sincere "Yes!"

During the program, I learned much about the teachings of the Lotus Sutra and the significance of the Dharma circle, but two lessons during the dissemination training at the Ota Dharma Center in Tokyo were especially meaningful. First, a member shared with me the wonder and preciousness of life that has been continuously handed down from our ancestors. She told me that the meaning of memorial services is to transfer religious merit to our ancestors. Additionally, she told me about the importance of making offerings to the Buddha through the cultivation of

practice. In Korea, which is influenced by the teachings of Confucianism, respecting one's ancestors and practicing filial piety are regarded as important virtues. As I listened to her, I found myself reflecting deeply: "Have I truly been grateful to my own ancestors? Have I ever expressed that gratitude through my actions?" It was a moment that led me to look within and humbly reflect on myself.

Second, by a wonderful coincidence, that member was also caring for her mother-in-law, who was over ninety years old. I care for my mother-in-law with the constant desire to cherish her, but sometimes her words and actions made me think, "Why do I have to hear this when I'm doing my best to look after her?" When I confided my frustrations, the member said gently, "It's all right to have such feelings. Don't blame yourself—praise yourself for your devotion." Her words comforted me deeply, and now I wish to offer the same kindness to other members struggling with caregiving.

The East Asia Leadership Education Program held lectures and practice sessions on conducting Dharma circles. What aspects of that training impressed you most?

When I served as Dharma circle facilitator at the Dharma center, I used to feel immense pressure from the weight of that responsibility. I believe it stemmed from being consumed by the thought that I had to give members some useful advice or provide solutions to their problems, since they had taken the trouble to come to the Dharma center.

During the training, however, a Japanese leader listened attentively to me and asked, "Why did you feel that way? What were your feelings at that time?" Her sincere effort to understand my heart moved me deeply.

I realized that the most important thing for Dharma circle facilitators to do is listen deeply and whole-



Ms. Im shares her reflections after serving as an assistant recitation leader for the evening sutra recitation, during Rissho Kosei-kai of Korea's group pilgrimage to attend the ceremony for the Founder's Entering Nirvana on October 4, 2024.

heartedly so they can understand the feelings of others who are struggling with worries and understand what gave rise to these feelings. From now on, I will serve without anxiety, striving to bring even a little peace and hope to those who join the Dharma circle, which we call the lifeblood of Rissho Kosei-kai.

What teaching of the Buddha do you hold most dear?

It is the teaching of dependent origination, which is the foundation of all the Buddha's teachings.

I believe that all learning begins with encounters. By treasuring every encounter and every moment of connection, I wish to grow as a human being and move closer to true happiness.

What aspect of Rissho Kosei-kai do you find most appealing?

Its greatest appeal is that through the practice of the Lotus Sutra, anyone can be liberated and become happy.

We are taught that "If one changes, others will change accordingly." I believe that by diligently

putting the teachings into practice and changing myself, my surroundings will also change.

My two sons have grown into kind and sincere young men, and my husband now serves as the men's group leader at the Dharma center. We once considered divorce, but now we practice together with gratitude.

What are your aspirations and future goals for practice?

Rev. Lee Bok Soon once told me, "If you continue your practice with this teaching as your foundation, you will reach a beautiful twilight of life." Now, as I am approaching old age, her words resonate deeply

within me. I understand the twilight of life not as darkness, but as a beautiful stage of life. Observing the former leaders who have diligently continued their practice for many years, I sense how beautifully they have aged and how they radiate an inner glow.

Following the example of these senior leaders, with a flexible heart that accepts all change without attachment to ego, I wish to live fully in the present. Specifically, as I have been liberated through the Buddha's teachings myself, I wish to guide many other people I meet to the Dharma. This is my present aspiration and the goal of my practice.



Ms. Im (second from left) with fellow participants in the East Asia Leadership Education Program, holding their certificates of completion on August 5, 2025.

Practicing the Dharma in the Here and Now



Practicing the Four Realms of Awakening

Continuing from last month, we are delighted to share the next installment of *Practicing the Dharma in the Here and Now* by Dr. Dominick Scarangelo, the International Advisor to Rissho Kosei-kai. *Sokuze Dojo* is inspired by chapter 21 of the Lotus Sutra and conveys the principle of “Meditation on the Place of the Way”—the insight that any place can be a place of practice. This teaching warmly reminds us that we can live the Dharma in our everyday lives—whether at home, at work, or at school.



Dr. Dominick Scarangelo

The thoughts and inclinations of the shravakas, pratyekabuddhas, bodhisattvas, and buddhas also arise in the minds of ordinary living beings. Our minds, too, can function like the minds of these four kinds of sages.

—Nikkyo Niwano, *Buddhism for Today*

Last time, we explored the six realms and learned that the only way to transcend our suffering and find happiness is for our minds to rise above those realms of suffering (suffering mindsets) and enter the realms of awakening. As Rissho Kosei-kai founder Nikkyo Niwano taught, we too can develop minds like those of the four kinds of Buddhist sages because each of us has the seed of awakening within us.

The realms of awakening are four: the realm of shravakas, the realm of pratyekabuddhas, the realm

of bodhisattvas, and the realm of buddhas. These Sanskrit words may sound unfamiliar and difficult, but the ideas are not complicated. Each realm represents a different way of practicing the teachings of the Buddha. The shravaka mindset is that of a student or apprentice—one who learns the Buddha’s teachings by hearing them repeatedly, reviewing them constantly, and putting them into practice in order to attain liberation from suffering. The pratyekabuddha mindset seeks to end suffering and to attain perfection of character through experiential learning—going out into the world and gaining insight into the Buddha’s teachings directly through one’s own experiences. The bodhisattva mindset is that of an activist—bodhisattvas liberate themselves by putting others first and devoting themselves to the liberation of all beings. The realm of buddhas is a tranquil state of absolute compassion, completely free of egotism—the human ideal.

In the past, people argued over which of the first three—shravaka, pratyekabuddha, or bodhisattva—was truly the realm of those who practice the Buddha’s teachings. However, in the Lotus Sutra, Shakyamuni Buddha resolves this dispute by revealing that all living beings are inherently bodhisattvas—future buddhas in the making—and he encourages us to embrace our “inner bodhisattva.” Yet each of the three mindsets, Shakyamuni explains, has its proper time and place, depending on people’s situations, capabilities, and understanding of the Dharma. As Founder Niwano said:

“From the Buddha’s perspective, there is no distinction between shravakas, pratyekabuddhas, and bodhisattvas; all are walking the path that leads to buddhahood” (*Kaiso zuikan*, vol. 3).

In other words, the shravaka, pratyekabuddha, and

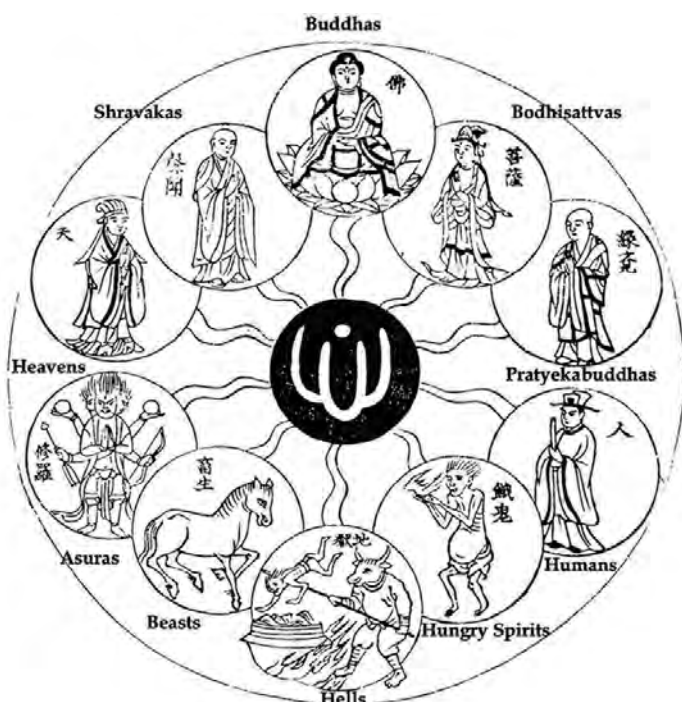
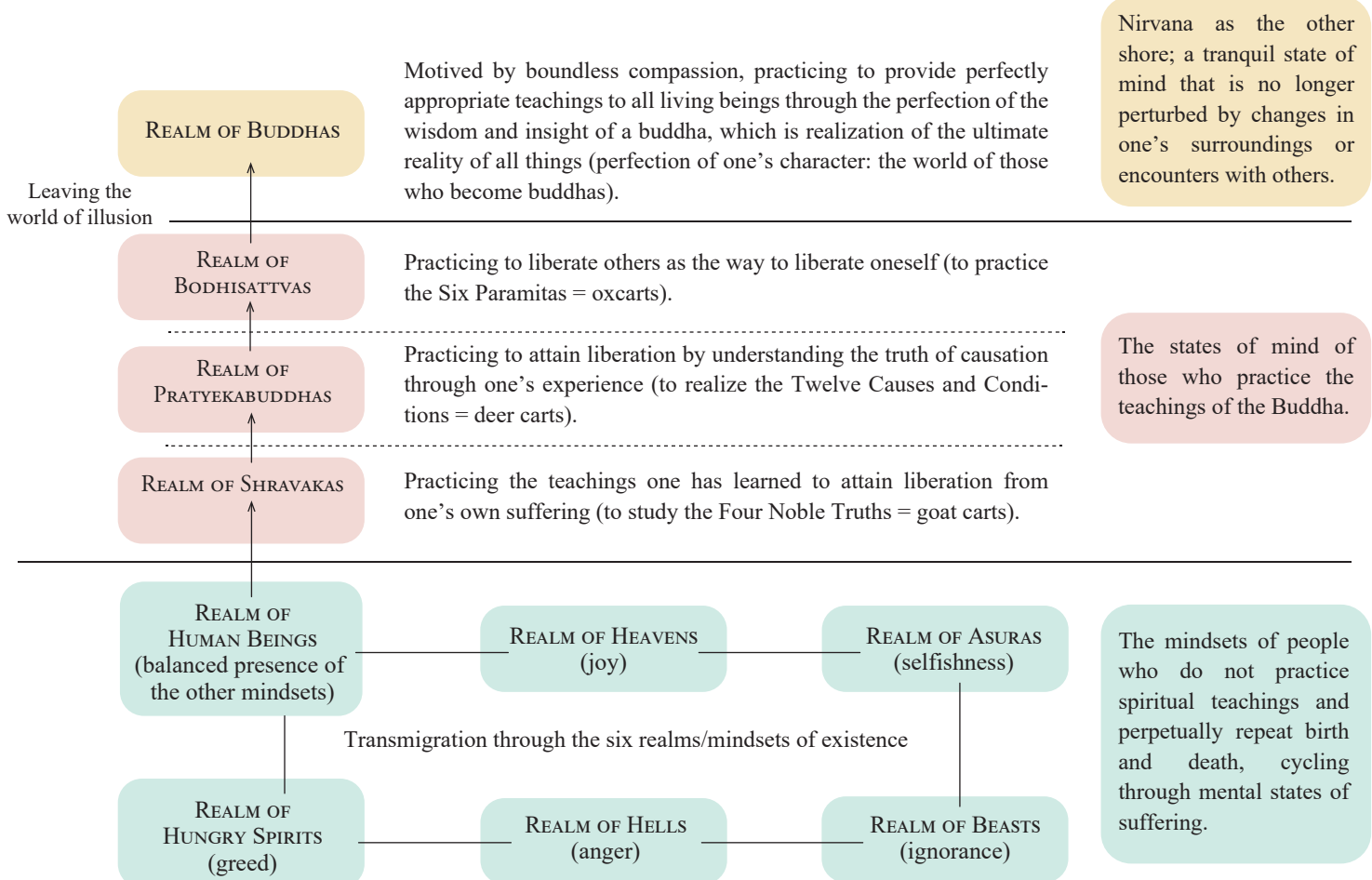


Diagram of the ten realms within one mind, contained in the Dainihon Zoku Zokyo.

bodhisattva mindsets all bring us closer to buddha-hood. In that sense, they are not as thoroughly different as we might imagine, nor should we look down upon or denigrate any of these realms.

In fact, when practicing the Lotus Sutra, we may experience all four realms of awakening. Take, for example, *hoza*, the life and soul of Rissho Kosei-kai. We are in the realm of shravakas when we listen carefully to the minister, the *hoza* facilitator, or sangha members sharing in *hoza*, taking their words as the Buddha's message to us, remembering them, and reviewing them so we do not forget what we have learned. As we apply that Dharma guidance in our daily lives and realize the proper way to live through our personal experience, we enter the realm of pratyekabuddhas. When we return to *hoza* and help others by sharing living proof of the Dharma's effectiveness, we are in the realm of bodhisattvas. And in those moments in *hoza* when we forget all egotism and feel absolute compassion for our fellow sangha members, we come into the realm of buddhas.

A few years ago, I heard a minister express gratitude for all the troubles they had experienced in life because each of those sufferings had contributed to bringing them to where they are today. I was deeply moved by what they shared. Hearing that wisdom, committing it to memory, and reminding myself of it often belongs to the realm of shravakas, as does using that wisdom to practice the Truth of the Path and overcome my own suffering. Later, when life events reveal how a past difficulty has indeed led to awakening or become a seed of happiness, I find myself in the realm of pratyekabuddhas. And when, inspired by the conviction that every experience contributes to awakening, I respond with patience and kindness to a difficult person—or even take the extra step of embracing them with compassion—I enter the realm of bodhisattvas. I cannot presume to say that I have ever experienced the *absolute compassion* of a buddha, but I believe that this realm too can arise in my heart and mind.





Field Report from the Sangha

Rev. Dr. Kyohei Mikawa,
Minister, Risho Kosei-kai of Los Angeles

One day, a dedicated member of my Los Angeles sangha came to me and said, “I don’t know what’s going on within myself, but I feel lost.” A week later, we sat down to talk. He shared that he had been feeling as though something was missing in his life and that this feeling began after our sangha conducted a memorial service at his home for his recently deceased nephew, which was about two weeks prior to the day he approached me.

As I listened and asked him questions so I could understand what exactly was making him feel lost, he said, “Perhaps I’ve been thinking too much about the loss of my family members. My nephew recently passed. I lost my brother two years ago and my uncles two years before that. My mom and sister passed away even earlier. But you know, something amazing happened last week when I was at the Dharma Center.” Being curious, I said, “Tell me more.”

He replied, “When I was sitting in the Lotus Sutra class before the sound bath meditation last Thursday at our Dharma Center, one of the members was talking about the Lotus Sutra’s passage on the Ten Suchnesses and recited, ‘such a potential, such a function, such a cause.’ Hearing those words made me reflect on how this teaching applies to my own actions. Then I realized that I am a giving person. I recalled many acts of kindness that I had forgotten—moments when I brought joy to others and myself. This giving nature, my goodness, is always within me.”

Wishing to know how that insight felt to him, I asked, “How did that make you feel?” He said, “I was overwhelmed with joy. I had been feeling empty until then, but when I embraced my own kindness, I realized that I wasn’t missing anything after all.”

I was deeply moved by this member’s exemplary experience of awakening to one’s inherent compassion or buddha nature. At first, he was in the six realms of suffering but soon showed his aspiration to rise above them by coming to the Dharma Center for further learning and practice. Then in the Lotus Sutra class, he heard the teachings of the Buddha through the words of another sangha member—an act of shravaka practice. This inspired him to deepen self-understanding based on his own experiences—an act of pratyekabuddha practice. Through this process, he awakened to his own compassion, expressed in his generosity—an act of bodhisattva practice. This awareness filled him with great joy and made him rediscover his inner buddha.

He made the struggle of feeling lost an essential part of his awakening by transforming the meaning of suffering. His practice continues even now. When this practice further evolves into sharing the joy of learning with others and listening to their suffering, he will enter the realm of *buddhas*.



Chapter 2 To Connect with Others

Express Your Gratitude for the Buddha's Compassion

Rev. Nikkyo Niwano
Founder of Rissho Kosei-kai



Communicating the Teachings Is the Supreme Way

The next question is, how should we repay our debt of gratitude to Shakyamuni Buddha?

This, too, comes down to the practice of generosity, especially the greatest type of generosity—donating the Dharma. To donate the Dharma is to share the teachings expounded by the Buddha with many people and guide them onto the Buddha Way so they can truly make those teachings their own.

Borrowing the words of the Sutra of Innumerable Meanings, we can think of reciprocating the benevolence of Shakyamuni by donating the Dharma as an action “to make an unawakened bodhisattva aspire to awakening.” A person with a mind that aspires to awakening vows to seek the enlightenment of a buddha for themselves while at the same time teaching and transforming others. We might call this the self-awareness that one is a bodhisattva.

When it comes to the teachings of the Buddha, it is said that he expounded as many as eighty-four thousand gateways to the Dharma. Yet the Lotus Sutra is the supreme, most exalted teaching, the scripture that reveals the Buddha's true intent. In chapter 2, “Skillful Means,”



Shakyamuni tells us, “Of those who hear the Dharma, / None will fail to become a buddha.” The Lotus Sutra is the teaching that opens the eyes of all people and guides them to the greatest happiness.

That’s why we can say with confidence that sharing the teachings of the Lotus Sutra with as many people as possible is the great way of repaying our debt of gratitude to Shakyamuni.

Today, humanity’s greatest challenge is the global environmental crisis. If we do not find a solution, it is feared that both the Earth and humankind could face destruction in the not-too-distant future. What will resolve this most of all is restraining the greed of people in developed countries. This greed—the desire to be more materially prosperous and to live more comfortably and conveniently—has brought about the environmental crisis we face today.

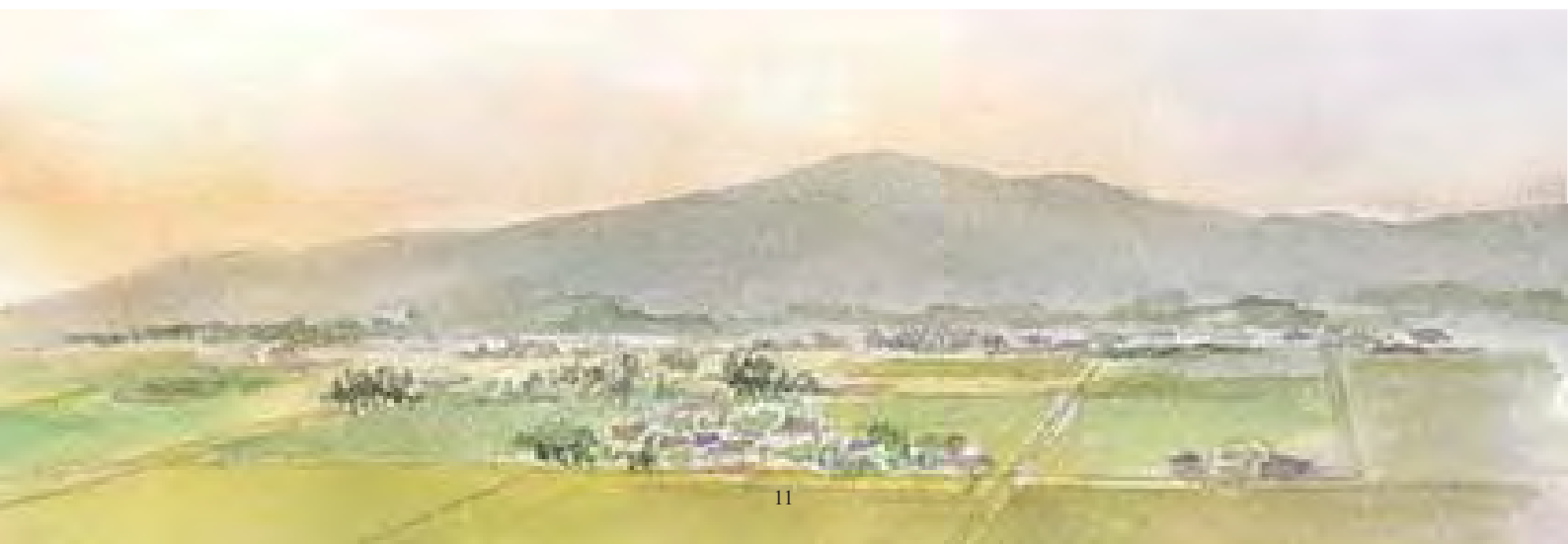
The Lotus Sutra explicitly teaches the restraining of greed. In chapter 3, “A Parable,” it states, “When greed and desire are extinguished, / Suffering has no foothold.”

And in chapter 28, “Encouragement from the Bodhisattva Universal Sage,” it says of those who receive and embrace the Lotus Sutra that “They will know how to be content with few desires and will be able to cultivate the practices of Universal Sage.”

Realizing the extinguishment of greed and living in contentedness with few desires is—to use a phrase from the Lotus Sutra—the “One Great Cause” that will save the Earth and humanity from destruction.

In this sense as well, the Lotus Sutra is the great guiding principle for leading all humankind to happiness. Therefore, to teach and spread it is truly the supreme way to repay our debt of gratitude to Shakyamuni Buddha. In chapter 22, “The Entrustment,” it explicitly states that those who expound the Sutra for people and guide them to the true Dharma “have responded in kind to the generosity of the buddhas.”

Bodai no me o okosashimu (Kosei Publishing, 2018), pp. 86–88



Director's Column

Unceasing Dissemination of the Dharma

Rev. Keiichi Akagawa
Director, Rissho Kosei-kai International

I hope you are all doing well. Time truly flies, and November has already arrived, marking the time to conclude the year at Rissho Kosei-kai. At the beginning of this year, President Niwano gave us the New Year's Dharma talk titled "A Brand-New Year." What kind of path have you been walking over the past year?

This month, we receive a message from the President titled "Division and Harmony." When we expand our view from our everyday lives to the society around us, then to Japan, and then to the world, we see clashes of national and regional interests and ideologies, as well as wars with no clear end in sight that cause countless people to suffer continuously without even a moment for their tears to dry.

The President says, "If we sent photographs of Earth seen from space to politicians around the world and encouraged them to become aware of where our lives come from and the laws of Nature that govern our lives, . . . some might conclude, 'This is no time for war.'" He expresses his hope that a peaceful world will be realized through the Buddha's teachings, which foster harmony and steer us away from conflict and division.

As individuals engaged in spreading the Dharma, let each of us embrace the laws of Nature through the Buddhist truths, such as dependent origination, impermanence, and selflessness, and continue unceasingly to connect our hearts with the people we meet, walking together on the path toward harmony and happiness.



Rev. Akagawa (fourth from right in the second row) with members of the Hawaii Dharma Center who participated in the ceremony for the Founder's Entering Nirvana at the Great Sacred Hall on October 4.



Let Your Heart Rejoice

What Is the Donate-a-Meal Movement?

This movement invites people to reflect on those suffering from conflicts, disasters, and poverty in the world. By donating a portion of the money you might spend on meals or personal indulgences, you contribute, in the spirit of sharing, to the movement's activities.

In this month's issue, we are pleased to share with you a message from President Nichiko Niwano on the occasion of the Donate-a-Meal Movement's fiftieth anniversary.

The Donate-a-Meal Movement on the Occasion of Its Fiftieth Anniversary

Nichiko Niwano
President, Rissho Kosei-kai

This year, the Donate-a-Meal Movement marks its fiftieth anniversary. I wish to express my heartfelt gratitude to all of you across the world who have supported this movement over the past half century.

The total contributions received so far have exceeded \$106.7 million and have been utilized in a wide range of areas both in Japan and abroad, including poverty reduction, refugee support, and environmental protection. In recent years, during the COVID-19 pandemic, the Emergency Local Community Support Project, implemented in Japan by the Donate-a-Meal Movement, provided assistance to alternative schools, free community-based tutoring programs, and children's cafeterias. The fact that timely support has been extended to those most in need is the fruit of your continuous commitment and practice.

Through this movement, we have offered donations with hearts of empathy toward those facing various hardships, learned about the realities and challenges of the world, and been guided to what we ourselves should do at this moment. It can also be said that we have been led to awaken to the compassion and kindness that dwell within our own hearts. Ultimately, this awakening embodies the principle of *Jiri Rita Enman* (the perfect harmony of benefiting oneself and benefiting others).

Jiri means one's own benefit or liberation, while *Rita* means the benefit or liberation of others. *Enman* signifies perfection or completeness. Together, *Jiri Rita Enman* refers to the oneness of both self-benefit and benefit for others. In other words, by leading others toward liberation through compassion, one simultaneously finds joy and liberation for oneself—and this is the true happiness of human life. This principle represents the spirit of the bodhisattva way of the Great Vehicle.

The Buddha himself originally entered the path of practice in an effort to resolve his own suffering. However, upon attaining enlightenment, he realized that true peace cannot be found in enlightenment for oneself alone. Unless all people are liberated, the liberation of the individual is incomplete.

A modern expression of this spirit can be found in the words of Kenji Miyazawa, a writer of children's stories and a devoted believer in the Lotus Sutra: "Unless the whole world becomes happy, individual happiness cannot exist." This means that creating a world in which all people can truly feel happiness is, in the end, the very path to one's own happiness.



Zen master Dogen used the words “self” and “other-self.” He taught that “self” and “other” cannot be thought of as separate, but rather that the “self” of oneself and the “self” of others are connected at their root as one and the same “self.” Together they form the Great Self (*Daiko*), which is nothing less than the universe itself. Whatever happens in the great universe is our very own concern; the joys and sorrows of others are to be felt just as our own. This, he taught, is the heart of the Buddha.

As we once again reflect on the profound spirit that underlies the Donate-a-Meal Movement, let us treasure each moment of joy we have experienced in being of service to others, in touching the smiles of those we have supported. May these joys become nourishment for our hearts. On this fiftieth anniversary, let us continue with renewed spirits to dedicate ourselves wholeheartedly to the practice of this movement.

Message from the General Secretary

This year marks the fiftieth anniversary of the Donate-a-Meal Movement. In celebration of this milestone, *Living the Lotus* has featured a special series on the movement in eight installments, beginning with the January issue. I am deeply grateful for this opportunity, which allowed us to reflect on and learn more about the movement together with all of you. It has been truly meaningful to explore the spirit and practice of the Donate-a-Meal Movement in shared reflection.

The contributions you have offered through this movement are being used to support people facing hardship in regions affected by conflict, natural disasters, poverty, and climate change around the world. Your heartfelt donations are helping to sustain lives and bring hope to those in need. I would like to take this opportunity to express my sincere gratitude for your continued dedication to this movement.

In today’s global context, where divisions and conflicts are intensifying, the spirit of the One Vehicle (*Ichijo*) that underlies this movement is more vital than ever. We firmly believe that the Donate-a-Meal Movement, as a concrete expression of this spirit, plays an important role in building world peace.

I sincerely hope that we will continue practicing this movement together with all of you, contributing to the realization of a peaceful world where all life is cherished.

Kumiko Hideshima
General Secretary
Donate-a-Meal Fund for Peace
Rissho Kosei-kai

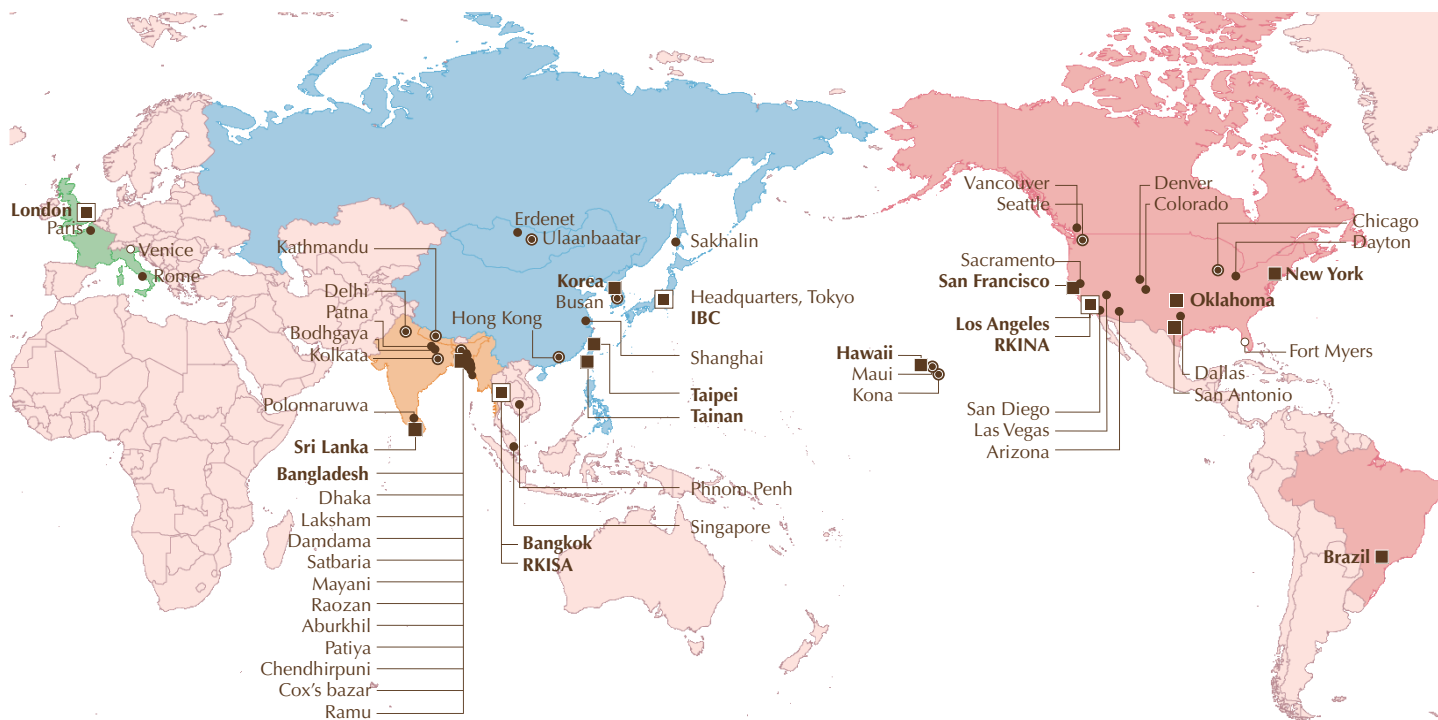


Rissho Kosei-kai International

Make Every Encounter Matter



🌸 A Global Buddhist Movement 🌸



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