

# Living the LOTUS

*Buddhism in Everyday Life*



1  
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Founder's Essay

## Awareness of Oneself as a Child of the Buddha

WE speak of “revealing buddha-nature” in simple terms, but what exactly can we do to reveal our own buddha-nature to ourselves?

First, we have to tell ourselves “I am a child of the Buddha” until we are wholeheartedly convinced of it. Then, once we are, we can no longer slack off, sulk about things, lose our temper, and so on.

As a certain psychologist says, “Imagining good outcomes brings about good outcomes, while imagining bad outcomes brings about bad outcomes. The subconscious mind seizes opportunities that lead to the outcome we imagined.”

Masatake Morita (1874–1938), the founder of the Morita Therapy method of treating neuroses, also

said, “If you tidy up your outer appearance, your inner state will naturally mature.” Just by spiffing up your clothing and carrying yourself with dignity, you will begin to be incapable of letting yourself do improper things.

When you have the awareness that “I *am* a child of the Buddha!” no matter what unreasonable things other people say, you will have a smile for them. You will be able to deal with them with a compassionate heart that wants them to also understand the teachings of the Buddha.

Nikkyo Niwano, *Kaiso zuikan* 9 (Kosei Publishing, 1997), pp. 208–9

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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.

## Returning to Your True Self

Rev. Nichiko Niwano  
President of Rissho Kosei-kai



Happy New Year! Here is a poem quite appropriate for this season:

Although a year is a shapeless period of time,  
It spreads out bountifully before me.

—Satarō Satō

This rich expanse of brand-new time lies before us as we welcome the new year. In this case, no one but we ourselves can make this coming year something truly rich and rewarding.

This is because we are always the cause and condition of our everyday encounters with all people and things. Put differently, if we can accept that there is no thing—even the events happening in a world far away—to which we are not connected, then we can say that whatever kind of year we have is entirely up to us.

This means that you should consider how you will grow and make progress in the course of the coming year. In chapter 9 of the Lotus Sutra, “The Assurance Given to Those Trained and Still in Training,” Shakyamuni’s only son Rahula, as well as his constant attendant Ananda, receive the assurance that they, too, will certainly become buddhas. When Shakyamuni gives Rahula his assurance, he praises him, saying that “Rahula’s unseen practices / Are known to me alone.” The Buddhist scholar Fumio Masutani (1902–87) wrote that while Rahula was not blessed with the wisdom of Shariputra or the eloquence of Purna, he developed into “the most meticulous practitioner who undertook ‘unseen’ practices, that is, who protected and kept order in the Sangha through the strenuous support by those who watched over him as well as his own painful efforts.”

I think I am not alone in feeling sympathy for Rahula, who—in contrast to Shariputra, respected as the master of wisdom, and Purna, respected as the master of eloquence—was not blessed with any special talent. Therefore, in thinking about how we can develop ourselves and make progress, we should pay attention to the kind of effort Rahula made.





## Honestly, Humbly

In Shakyamuni's congregation, one's age and worldly social standing were irrelevant. Instead, the persons who renounced the world the earliest were given seniority and allowed to be the first to enter the temple chambers reserved for religious practices.

At one time, Shakyamuni and Rahula were staying at the Jetavana Monastery. Rahula arrived at the monastery ahead of some of his senior practitioners and immediately gave his room to them, leaving him with no room of his own. There was nothing for Rahula to do but sleep before the entrance of Shakyamuni's room.

It is also recorded that on one occasion, a person who knew that Rahula was Shakyamuni's son threw sand into his alms bowl and struck his head. Even so, Rahula quietly endured such abuse.

Rahula is praised as being "foremost in unseen practices." However, I think he was given such praise because he meekly listened to the guidance and advice given to him by his seniors, including Shariputra, was humbled by it, and continued to learn and practice the teaching steadfastly even when others weren't watching. By birth he was Shakyamuni's oldest and only son, and before he renounced the world, he asked his father Shakyamuni to "please give me the assets of the royal palace." But after he became a monk, when he understood that the most important thing in life was to continue pursuing the Dharma, he became modest, with the mind to always be honest and humble. This attitude of accumulating quiet diligence—these "unseen practices"—is the great effort of Rahula.

Within Rahula's efforts, there was no coveting of wealth, resentment of personal circumstances, or arrogance about being the son of Shakyamuni. By accumulating his "unseen practices," Rahula awakened to the preciousness of the buddha-nature inherent in all people, which allowed him to be free of the delusions of greed, anger, and ignorance. He returned to his true self.

No matter who you are, you can return to your true self. Never forgetting our meekness and humility and living each day as if it were our last, let's spend this year making our best efforts to be cheerful and kind.

From *Kosei*, January 2020







## Listening Attentively to the Voices of Suffering People



Ms. Chen Shufen  
Rissho Kosei-kai of Tainan

*This Dharma Journey talk was presented at Rissho Kosei-kai of Tainan, Taiwan, on November 9, 2019, during the ceremony celebrating the birth of Founder Nikkyo Niwano.*

I would like to express my deep gratitude for the opportunity to share my spiritual journey with you on this auspicious day celebrating the birth of Founder Niwano.

I became a member of Rissho Kosei-kai in 2007, but my Dharma parent [a person who guides another to Rissho Kosei-kai] quit the organization soon after I joined. I don't know the true reason why she did so, but shortly after I became a member, she and I took part in a group pilgrimage to Rissho Kosei-kai headquarters in Tokyo. At that time, she publicly accused me of stealing a thousand yen from her purse while we were staying in the Second Pilgrimage Hall, and this caused a big fuss. I think it was one of the reasons why she quit.

I thought if I quit, too, I would lose my chance to clear my name, so I stayed on. A few years later, a similar incident happened and I became the suspect again. I stayed on, believing that the suspicion would be cleared someday.

During this time, I was asking my fellow members what the core of Rissho Kosei-kai's teaching was. No one could give me a satisfactory answer, so I read *Buddhism for Today* by Founder Niwano to study



*Ms. Chen delivers a Dharma Journey talk at Rissho Kosei-kai of Tainan.*

basic Buddhism and the Lotus Sutra. However, reading the book didn't clarify why I'd been suspected of being a thief more than once.

Last year, Rev. Ikuyo Hirose, a deputy director of Rissho Kosei-kai International, was newly appointed as minister of Rissho Kosei-kai of Tainan. In the Dharma center, she repeatedly taught us about the practice of the Bodhisattva Never Unworthy of Respect, who is described in chapter 20 of the Lotus Sutra as revering the buddha-nature inherent in everyone he met even though they attacked and ridiculed him. Rev. Hirose also explained to us the content of *Buddhism for Today*. Thanks to her, I came to have a better understanding of the Lotus Sutra and other basic teachings of Buddhism, but there were a few things that I did not yet fully understand.

I was appointed as an area leader in the spring of last year. Six months later, in October, even though I was not sure whether I was performing satisfactorily as an area leader, I received my qualification as a Dharma teacher. During my Dharma dissemination training, which I received at the Taito Dharma Center in Tokyo prior to receiving my Dharma teacher qualification, I was able to learn through experience what the role of an area leader is. Little by little, and to my great gratitude, I became able to understand the meaning of assisting others in the Way.

When I participated in the chanting of *odaimoku* [Namu Myoho Renge Kyo, meaning, "I take refuge in the Sutra of the Lotus Flower of the Wondrous Dharma"] during the Dharma teacher qualification ceremony, my grandfather on my paternal side appeared in my mind. I had never met him, as he was killed in World War II. When I felt his existence, tears welled up in my eyes. In my mind's eye, he was

trapped in a cage on the bottom of the deep sea. During a *hoza* following the *odaimoku* chanting, I asked for guidance from Rev. Koichi Saito, the director of Rissho Kosei-kai International.

He told me, “Since you are a Dharma teacher now, it may be time for you to get over your previous narrow perspective.” I received his guidance with deep gratitude and pledged to practice the Dharma ever more diligently, thinking that I had been reborn as a new person.

I’d heard that my grandfather had been conscripted by the Japanese military during World War II and was killed in battle, but it was not known when and where he died. Before leaving Japan for Taiwan, I visited the Yasukuni Shrine in Tokyo, where the spirits of the fallen soldiers are enshrined, and asked for a record of when and where my grandfather died. I was told that they could not find his file because I could not provide enough information about him. So, I jotted down the address of the shrine and returned to Tainan.

Before receiving my Dharma teacher qualification, I had been told by Rev. Hirose to apply for posthumous names for my grandfather and other ancestors of mine. However, the number of ancestors for whom I wanted posthumous names was increasing, and I had not been able to submit an application before I came to Japan. When I submitted the application soon after I returned to Tainan, Rev. Hirose told me that since I was a Dharma teacher now, I was qualified to give my ancestors posthumous names myself. After receiving instructions from Rev. Hirose, I gave posthumous names to my grandfather and other ancestors. On that same day, I sent a copy of my family register to the Yasukuni Shrine, asking once again for information about the death of my grandfather.

To my pleasant surprise, three weeks later, I received a letter from the Yasukuni Shrine letting me know when and where my grandfather died. According to the letter, my grandfather, who belonged to the Japanese navy, died off the coast of the Philippines when he was thirty-five years old. This made me realize the significance of giving posthumous names to and conducting memorial services for our ancestors. At the same time, I wondered why the image of my grandfather had appeared in my mind while I was chanting the *odaimoku* during the Dharma teacher

qualification ceremony. My grandfather had to leave his family when his son (my father) was still very young. He has been cooped up at the bottom of the sea for more than seventy years. I marveled at his perseverance and realized that the power of endurance was what I needed most.

I always wondered why I had to be falsely accused of theft, and I hadn’t forgiven my Dharma parent. But through learning about my grandfather, I came to realize that the Buddha had been teaching me about perseverance. I found myself filled with a sense of liberation I had never experienced until then.

I also remembered that I fell while riding on a motorbike shortly before leaving for Japan to participate in the Dharma teacher qualification ceremony. Fortunately, I didn’t get injured, but it was near the condominium where my Dharma parent lived. It made me realize that because I was a Dharma teacher now, I should repay my debt of gratitude to my Dharma parent for connecting me to the Dharma by visiting her and helping her to be linked to the Dharma once again. I wanted to see her and talk to her directly, and I visited her condo several times. But she has never opened the door for me. I do not know how long it may take, but I hope that someday I’ll be able to see her and convey my gratitude to her.

In the following month, November of last year, our chapter head and her husband went abroad and were away from home for a month. I went to the Dharma center every day on behalf of the chapter head. I served as the leader in sutra recitation almost every morning and I was able to recite the whole volume of the Threefold Lotus Sutra by the end of the month. At first I was worried about whether or not I could perform the role of recitation leader satisfactorily. When the recitation of the entire volume was over, I found myself enveloped with deep emotion. I realized that everyone possesses unlimited potential and buddha-nature, as well as the wisdom of the Buddha. I was also able to understand the importance of helping other people realize it and find true happiness their own.

Last year, Ms. Chiu Jie Zi, who had been a mainstay of Rissho Kosei-kai of Tainan for a long time, passed away. We conducted a funeral for her in the Dharma center, in Rissho Kosei-kai style for the first

# Spiritual Journey

time. The deep emotion I felt then stays vividly in my mind. Ms. Chiu taught me how to live as a human being. In front of the funeral altar, I made a vow to draw close to people who are in pain, listen carefully to what they have to say, and share the Dharma with them.

In September of last year, shortly before I attended the Dharma teacher qualification ceremony, I guided a daughter-in-law of my great senior Mr. L to Rissho Kosei-kai. Mr. L was fluent in Japanese. While serving as an interpreter for the Japanese ministers of Dharma centers in Taiwan, he was also working on translating many Rissho Kosei-kai publications. He published a periodical, *Chinese Tainan Kosei*, and made a great contribution to Rissho Kosei-kai of Tainan. He is ninety-four years old now and has been suffering from brain disease for the past six years. He can no longer speak and is in a wheelchair.

Two years ago, because of a misunderstanding between his children and a member in charge of collecting membership fees, his name was removed from the membership register without notifying him. I thought he must have been feeling sad since his ties with his favorite Rissho Kosei-kai had been cut off, even though he could not put his feelings into words. Through my work, I had become acquainted with Mr. L's daughter-in-law, who was the wife of Mr. L's late second son. She was taking care of Mr. L all by herself, and she had a lot of complaints toward Rissho Kosei-kai and the brothers and sisters of her late husband. Whenever I met her, I listened to her attentively. She gradually came to trust me and joined Rissho Kosei-kai. Shortly after I returned from the Dharma teacher qualification ceremony, her own mother passed away.

I soon went to Kaohsiung with Rev. Hirose, where the mother of Mr. L's daughter-in-law had lived. Upon the advice of Rev. Hirose, I gave a posthumous name to her deceased mother. Then Rev. Hirose and I visited her native home, where we conducted a service in Rissho Kosei-kai's style before twenty relatives of hers who were non-members of Rissho Kosei-kai. It pleased her very much.

I had heard that Mr. L's other children didn't like Rissho Kosei-kai. So, I thought it was time for me to practice a motto suggested by President-designate

Kosho Niwano as part of Rissho Kosei-kai's objectives for 2019: "First, try doing it." I gave it a try and learned that his family did not necessarily dislike Rissho Kosei-kai. In fact, Mr. L's daughter joined Rissho Kosei-kai, thinking it would be conducive to happiness in the afterlife for her father-in-law, who had died recently. I also heard from her that on the memorial day of her mother (Mr. L's late wife), her brothers and sisters would get together and have a ceremonial dinner. I understood that all of her siblings shared deep respect for their mother and were tied together with familial love. I thought that paying respect to our ancestors and bringing harmony to a family were what Rissho Kosei-kai taught us, too. I realized that all I had to do was revere their buddha-nature, which they expressed as respect for their parents.

In October of this year, I participated in the Oeshiki Ichijo Festival held in the Tokyo headquarters. After that, I visited the Odate Dharma Center in Akita Prefecture to receive Dharma dissemination training, where I met Ms. Yasuyo Yamamoto, an area leader. Her father-in-law, Mr. Koichi Yamamoto, had visited Rissho Kosei-kai of Tainan many times to spread the Dharma with Mr. Sadao Otsuki, who was the founding father of Rissho Kosei-kai of Tainan. I learned that Mr. Yamamoto had passed away three years ago, and before his death he had been worried about members in Tainan, especially Mr. L, with whom he had lost direct contact.

Although Ms. Yamamoto herself had never been to Tainan, she had heard a lot about the Tainan sangha from her father-in-law, so she felt close to it. She kept letters from Mr. L, among other mementos of her father-in-law, which she showed us. The letters from Mr. L were written in beautiful Japanese.

Mr. Yamamoto often wrote letters to Mr. L, but he stopped receiving replies several years before his death. One day, Mr. Yamamoto received a phone call from one of Mr. L's sons, asking him not to write letters to his father anymore as his father had been seriously ill. Mr. Yamamoto died worrying about the health of Mr. L as well as the current situation of Rissho Kosei-kai of Tainan.

I was deeply moved to hear what Ms. Yamamoto told me about her father-in-law. Mr. Yamamoto kept



thinking about Rissho Kosei-kai of Tainan for a long time, and now, after his death, his consideration for his fellow sangha members was kept alive by his daughter-in-law. When I thought about this, I realized that, thanks to Mr. L, I'd been able to guide his daughter-in-law as well as his own daughter to Rissho Kosei-kai. I told Mr. L's daughter what I had learned in Japan soon after I returned to Tainan.

I think what is wonderful about Rissho Kosei-kai is the warmth and kindheartedness of the sangha. I visited the Odate Dharma Center for the first time, but I felt as if I had returned to my parents' house. I felt the same at the Taito Dharma Center, where I received the Dharma dissemination training. People may not be able to feel the same warmth in the Tainan Dharma Center yet, but when I realized how important it is for me to take the initiative in listening to the voice of every member—and connecting with them so we can attain liberation together—my heart felt lightened and refreshed.

This year, I guided a couple who had lost their son in a traffic accident to Rissho Kosei-kai. The only thing I can do is to listen attentively to them, as they are in deep sorrow and holding a grudge against the person who caused the accident. I gave their son a posthumous name and conducted a sutra recitation service for him, but his parents are not yet able to turn to the teachings of the Buddha. Listening to their complaints for a year or two is nothing when I think of my grandfather's hard lot. I have no trouble listening to others for hours. I hope from the bottom of my

heart that listening to what people have to say with a sincere heart will bring them to an awareness and we can practice the Dharma together.

When I received the Dharma dissemination training at the Odate Dharma Center, I shared a room with a member from another Dharma center. I listened to her for hours. She had suffered from insomnia for forty years, but after she talked about her troubles during a *hoza*, she began to be able to sleep without sleeping pills. As her Dharma parent had also left Rissho Kosei-kai, she'd spent the last twelve years feeling like an orphan. She remained a member but had little knowledge about the teaching since she had not participated in the Dharma center's activities. When she returned home after the Dharma dissemination training, she made a vow to be diligent in her practice and started walking the bodhisattva way.

I am happy to learn of her spiritual growth as if it were my own. There are many members who need assistance in order to understand Rissho Kosei-kai's teaching correctly. Some have trouble in their family relationships. There are also many who have left the organization for various reasons. I am sure, however, that Rissho Kosei-kai can make anyone happy if they faithfully practice the Dharma.

Following in the footsteps of the Founder, I pledge that I will not forget a smile and dedicate myself to practicing the Dharma together with my fellow members.

Thank you very much.



Ms. Chen (far right) participates in a hoza at Rissho Kosei-kai of Tainan.

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

## The Sutra of the Lotus Flower of the Wondrous Dharma

### Chapter 12, Devadatta

(2)

#### Desire Can Be Good and Bad

Physical and mental desire are the common lot of humankind. The practicing monk or nun must strive to completely separate him or herself from earthly desires, but this is quite impossible for laypeople living ordinary lives. To try to do what can't be done goes against nature, so ordinary people are taught instead to turn these earthly desires in favorable directions. This is the Mahayana way. For example, if the desire to make money can be channeled into working for society, moneymaking can become a force for good.

As we saw in the previous installment, Devadatta turned his desire into action, and this was evil. But in Mahayana teaching, if desire is diverted toward good, it may work for good. This is the key difference between an evil person and a good person. If Devadatta had diverted his desire toward good through the practice of the Way, his deluded desire may have turned into a force for good and helped him become a buddha. This is the second lesson we learn in the first part of this chapter. (The first lesson from the first part of this chapter was about Shakyamuni's unwavering spirit of gratitude: that all things, good and bad, are to be seen as causes of deeper enlightenment for which we can be grateful.)

We turn now to the last part of the chapter.

The Bodhisattva Wisdom Accumulation greets Manjushri, who has come back from the Dragon King Sagara's undersea palace where he disseminated the teaching. The Bodhisattva Wisdom Accumulation extolls the virtues of the Bodhisattva Manjushri and asks him what kind of teaching he expounded there. Manjushri answers that he expounded only the Dharma Flower Sutra. The Bodhisattva Wisdom Accumulation then presses on and asks if anyone is

about to attain buddhahood from the teaching. Manjushri answers that indeed there is one person: the eight-year-old daughter of the dragon king. Before he finishes speaking, the dragon king's daughter suddenly appears and bows reverently before Shakyamuni.

At this, Shariputra informs the girl that the enlightenment of a buddha can only be attained after repeatedly practicing disciplines, accumulating good deeds, and perfectly practicing the Six Paramitas for innumerable *kalpas*, and that the female body has too many hindrances to accomplish it.

The girl gives no answer except to present to the Buddha a single precious pearl: a jewel worth the three-thousand-great-thousandfold world. The Buddha immediately accepts her gift. The dragon girl then tells Wisdom Accumulation and Shariputra that she herself will become a buddha even more swiftly







than the Buddha's acceptance of her pearl. Then she transforms into a male and goes to the domain Pure and Clean in the southern quarter, where she attains Perfect Awakening and expounds the Lotus Sutra, all of which takes place in an instant.

Beholding this scene, Wisdom Accumulation, Shariputra, and the entire congregation are greatly moved and accept this occasion as the precious truth in the depths of their hearts. This is where the chapter ends.

### The Buddhahood of Women

Attitudes toward women throughout history have been alike in many countries, but in ancient India there was the challenging notion that women were far inferior to men. In addition to this, it was believed that the female body was full of evils, and that, as such, women were beyond redemption.

The passage we just examined, which shows that a woman might in her human form attain the highest state and become a buddha, was an earth-shaking declaration. It is thought that, in all of history, this was the earliest call for the equality of men and women.

Men and women have inborn differences—bodily shape and function, their role in reproduction, and strengths and weaknesses in the way they approach things. But we must not forget that true equality of men and women is only realized if we, despite our differences in form and functions, make the most of our innate characteristics and cooperate to establish households and society. This is the ethical and social ground of male–female equality.

This may be understood intellectually, but at the time when the Lotus Sutra was written, people still felt deep in their hearts that women were to be looked down on, and this idea was not easily shaken. Shakyamuni, then, went one step further to make it clear that all human beings are equal by giving the supreme assurance that both women and men may attain buddhahood. The idea was thus put in writing that all people, regardless of gender, intrinsically have the same buddha-nature.



One may object that in the text of the sutra the dragon girl does not become a buddha in her female form but is changed into a man in order to become a buddha. But if we consider the psychology of the Indian people during this time, this point may be readily understood. In the dramatic expression of having the girl change into a man and become a buddha, the congregation—in whom the idea of looking down on women was fixed—was greatly impressed and made to grasp the meaning. But we need not dwell on this.

### The Greatness of the Power of Faith

At first, not even Shariputra could believe that this eight-year-old girl from the dragon palace could become a buddha then and there, and in this we find an important lesson.

This eight-year-old girl symbolizes the trusting and flexible heart of a child, and the realm of the dragon palace symbolizes a place far beyond civilization. The pearl worth the three-thousand-great-thousand-fold world is none other than faith.

Therefore, if we believe in the teaching of the Buddha with the trusting and flexible heart of a child, then in that instant we melt into and are one with the Buddha. The entire universe becomes ours. Faith is indeed worth the three-thousand-great-thousandfold world.



The Buddha's immediate acceptance of the pearl means that both by and through faith one can directly and immediately connect to the mind of the Buddha. The resonance born from this is the direct route to buddhahood.

With the advance of civilization, people tend to interpret and manipulate religious teachings solely in the light of reason. Understanding is important, of course, but reasoning alone has never led to the splendid turning of the mind that comes from a sudden awakening in the depths of the heart. The eight-year-old girl from the dragon palace has not yet been furnished with sufficient education, but through her selflessness of heart and her deep faith in the Buddha, she enters the true mental state of enlightenment.

It is important for us, too, in studying the teachings of the Buddha, to cast off ready-made ideas, fixed notions, and gripping emotions, and to be as receptive as a sheet of clean white paper. This is the lesson we must draw from this account of women attaining buddhahood, which continues from this chapter into the next.

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. 126–32.



### How Will You Spend the Year?

I would like to wish you a happy New Year.

In Japan, there is a saying that goes, “New Year’s Day is the key of the year.” As the saying indicates, how you start the year determines whether it will become only another ordinary year or one full of significance.

In the President’s message for this month, President Niwano indicates that the kind of year we will have is entirely up to us. In regard to this, he teaches us the importance of the unseen practices of Rahula, who, while not blessed with any special talent, was dedicated to diligence with unwavering honesty and humbleness. This shows the importance of continuing to learn and practice the teaching steadfastly.

In order to awaken to the preciousness of the buddha-nature inherent in all of us and return to our true self free of delusions, I hope each one of us can live each day by making our best efforts to be cheerful and kind, without forgetting our meekness and humility.

Rev. Koichi Saito

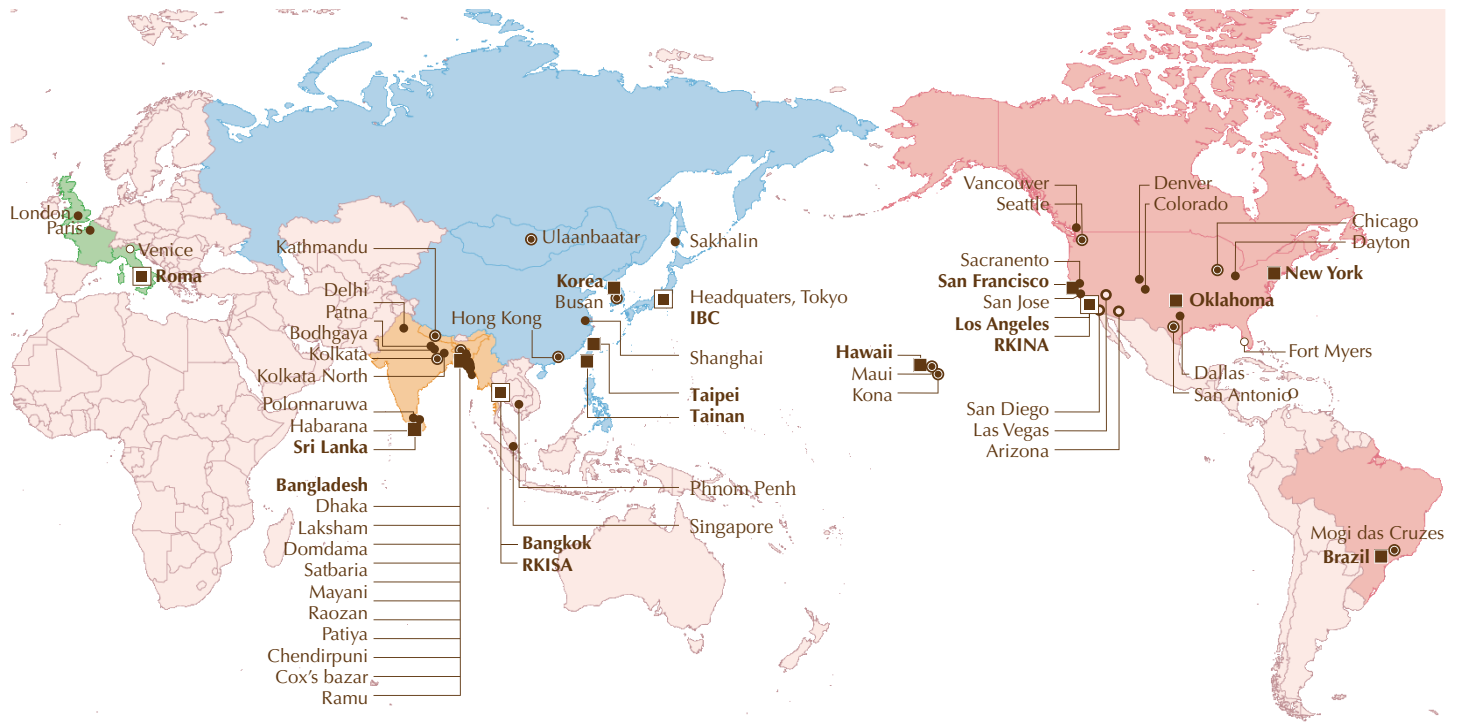
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 We welcome comments on our newsletter *Living the Lotus*: [living.the.lotus.rk-international@kosei-kai.or.jp](mailto:living.the.lotus.rk-international@kosei-kai.or.jp).



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