

# Living the LOTUS

*Buddhism in Everyday Life*



3  
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🌸 Founder's Essay 🌸

## The Path to Becoming a Buddha

THE Lotus Sutra is rightly called the teaching for becoming a buddha. If this is true, how exactly can we go about becoming a buddha according to the Lotus Sutra? As I always say, in the Lotus Sutra the Buddha declares with absolute certainty, “Of those who hear the Dharma, / None will fail to become a buddha.” But when I say this, some people ask, “Can I become a buddha just by hearing the Lotus Sutra?”

To “hear” means to accept the Buddha’s teaching with a sense from the very bottom of one’s heart that it is absolutely right. It isn’t enough to simply hear the teachings with one’s ears, or to listen only to enhance one’s intellectual knowledge. It’s okay to begin with a single teaching, but you should listen to it carefully and practically apply what you have heard as you hear it. Then, in your moment of determination to do so, you will be able to distinctly

experience for yourself the truth that transforms the “three thousand realms” of reality.

For people who have never engaged in action motivated by a compassionate heart that wishes to help others, it’s quite difficult to appreciate the preciousness of the true teachings of Buddhism. But anyone can savor true joy if they practically apply even a single teaching as it is taught. The fifty-three-year history of Rissho Kosei-kai clearly testifies to this. It is quite enough to gradually amass the cultivation of bodhisattva practices one practice at a time. If you apply yourself to the benefit of others you will loosen the bonds of the stereotypes and attitudes that bind you, and your buddha-nature will begin to shine forth. Guiding people onto the path to buddhahood is your own path to becoming a buddha.

Nikkyo Niwano, *Kaiso zuikan* 9 (Kosei Publishing, 1997), pp. 94–95

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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.



## President's Message

# The Happiness of Knowing Satisfaction

Rev. Nichiko Niwano  
President of Rissho Kosei-kai



## Let Go of Your Desires

“Many desires in someone’s heart and thickly falling snowflakes—As they pile up, the way is forgotten.”

As the warm season of spring approaches, this Buddhist poem sounds chilly, but just as this poem tells us, if their desires go unchecked, people lose track of the Way they should walk as human beings.

This month, as our organization marks its eighty-second anniversary, I would like to remind you that Cofounder Myoko Naganuma, who established Rissho Kosei-kai with Founder Nikkyo Niwano, was always saying, “Let go of your desires and virtue will come to you.”

Because desire is something natural, it is necessary in order to live. However, people who have too many desires and say “I want that” and “I’ll do what I want to with this” are apt to be so blinded by their obsession with self-interest that being considerate of other people is of secondary importance. This happens because the mind is in a state of being full of “ego” = “my things.”

However, people who can be satisfied with having a modest amount of something, no matter what it is, have enough mental space to think about other people and therefore, for example, if they have some of their favorite food, the feeling springs forth naturally in them that it is a pity for them to eat it all by themselves, so they want to share it with others. We could say, after all, that a modest person does not want more than is necessary.

When human beings consider the feelings of others and allow their actions to arise from compassion rather than a desire for things, this is, I think, what the Cofounder meant when she said, “Let go of your desires and virtue will come to you.” This means that the virtue that we human beings intrinsically possess naturally comes welling up from within.



## Being Grateful

In chapter 11 of the Lotus Sutra, “The Appearance of the Jeweled Stupa,” people who learn and practice the teachings of the Lotus Sutra—those who are diligent in the true sense of the word—are “called keepers of the precepts and practitioners of austerities.”

According to the dictionary, “to shake off delusions and clear them away” is the meaning of “austerity” and being diligent in order to do so—by keeping to only one meal a day, wearing garments made from rags, and so on—is called “practicing austerity.”

Speaking of practicing austerity, what comes to mind is Maha-Kashyapa being called “foremost in austerities.” Maha-Kashyapa is said to be “someone who was satisfied, never speaking a word of complaint about such things as his clothing, food, and place to sleep.”

For us today, we may think this is difficult to put into practice, but “being satisfied and never complaining about anything” means being grateful for what you receive and not making egocentric pronouncements and passing judgment about what is “good and bad.” In addition, some literature explains “practicing austerity” in extremely simple terms as “having little desire and knowing satisfaction.” Through a lifestyle of few desires and knowing what is sufficient and by accepting whatever we receive as humbly as possible and living with gratitude, we can build up this mental attitude in the course of our daily lives.

In addition, regarding such things as one’s own personal appearance, I learned that passing judgment means breaking the precept not to take life regarding one’s own life. In this sense, a lifestyle in which we are nonjudgmental about things conforms to that of the aforementioned “keepers of the precepts” in the scripture. Moreover, we accept that what allows us to do so is having awakened to gratitude through our study of the Lotus Sutra. That being the case, we might even say that we who study the Buddha’s teachings through the Lotus Sutra are always in a state of the happiness of knowing satisfaction.

However, even if we do understand this, there are times when we cannot accept things gratefully. At such times, it is important that we start from the posture of pressing our hands together reverently and paying homage.

For example, at meals we say “I gratefully receive” with our hands pressed together reverently, and through this habitual action, we nurture our hearts of gratitude for being able to have a meal, for the lives of the ingredients of our meals, and in addition, for being alive.

We go on living our lives, putting our hands together reverently before all things we receive—and therein lies gratitude and joy—and real satisfaction and happiness.

From *Kosei*, March 2020





## Embraced in the Buddha's Compassion



Ms. Risa Kasuya  
Rissho Kosei-kai of San Francisco

*This Dharma Journey talk was presented at Rissho Kosei-kai of San Francisco on September 29, 2019, during the ceremony celebrating the fortieth anniversary of the chapter's founding.*

I AM glad to be a speaker at this auspicious ceremony celebrating the fortieth anniversary of Rissho Kosei-kai of San Francisco.

I was born in 1965, as the eldest daughter of the Kasuya family in Wakayama Prefecture, Japan. During my childhood, I liked to watch TV shows featuring foreign countries, and I longed for an international life. By the time I was a high school student, I had decided that I wanted to live abroad.

After graduating from high school, I was hospitalized for a slipped disk in my back, and I had to receive treatment for a year. After the treatment was over, I enrolled in a university in San Diego, California. In the beginning, studying in English was a challenge for me, but I majored in environmental studies and received a bachelor of arts degree. After graduation, I started working at a Japanese bookstore, which was at my first job in the United States. In those days, I was practicing *aikido*, a martial art, and I met a man during my time there. We dated for two years and then got married.

Our married life started happily; my husband and I



*Ms. Kasuya delivers her Dharma Journey talk at the San Francisco Dharma Center.*

bought a house and were blessed with two daughters. The life abroad that I'd dreamed of as a child had come true.

Because I was occupied with taking care of two small children, my husband worked hard to support us and pay our mortgage. He was a narcotics police detective, and he often had to work into the late hours. Even though he must have been tired, he got a second job as a security guard to help pay the bills.

One day, almost eight years after we got married, my husband said he wanted to live alone for a while and rent an apartment by himself. I continued to live with my two daughters at home, but two weeks later, I suddenly became unable to contact him.

I knew that my daughters, then six and four, needed to see their father, so I took them to my husband's apartment. We visited the apartment several times, but he never seemed to be in, and we couldn't find him anywhere. Once, I asked the property manager if my husband really lived there, but the manager did not answer my question.

One day, a month after we had lost contact, I knocked on his apartment door and then hid under the peephole so he wouldn't be able to see who it was. My husband peeked from a window next to the door to check who was outside. My older daughter caught sight of him and called out, "Daddy!" My husband looked very surprised to see us.

I heard loud noises from inside the apartment, like he was moving things around. When it became quiet, he opened the entrance door and let us in. My daughters were shy with their dad, probably because they hadn't seen him for a long time. He hugged them and talked to them. While he was chatting with them, I went into his bedroom and found the bedsheets stripped off and an earring under the bed.

I pressed my husband, asking whose earring it was. It was then that he suddenly declared that he was going to divorce me. I'd believed that he lived alone because he was busy with his work. When he confessed to having an affair, I was at a loss for words. I vividly remember driving home from his apartment, crying the whole way.

I wasn't employed at that time, so I had no income. The balance of our joint bank account almost hit zero. I had to maintain everyday expenses for my daughters and myself. I sold one of our three cars and applied for child support services from the State of California in order to levy child support from my husband's salaries.

As I did every year, I took my daughters to my hometown in Wakayama Prefecture for their summer vacation. I told my parents that my husband had left home and was living with his girlfriend. My mother looked sad, but didn't say anything. My father was on bed rest after suffering a severe stroke, and I remember that he was crying in his bed.

My daughters and I had planned to return to the United States after two months' summer vacation in Japan, but—as I wasn't sure whether I could make a living in California, and I also couldn't forgive my husband—I decided we would stay at my parents' house for six months, until right before our flight tickets would expire, and test out life in my hometown.

In Japan, I worked as an English teacher and a waitress to pay our living expenses. I couldn't expect financial support or childcare help from my parents; my father's medical expenses were growing, and my mother already had her hands full nursing him.

I enrolled my daughters in local kindergartens. At some of the kindergarten's events, my daughters' classmates had parents and grandparents who came to see them, but my daughters only had me, a single mom. My younger daughter used to like to play with her classmates, but as the days passed in Japan, she began to say that she did not want to go to kindergar-

ten. One day, when I went to the school to pick her up, I heard her murmur, as if she was talking to herself, "I have a mommy." She was sad that she didn't have a dad, so she was trying to encourage herself by telling herself that she had a mom.

Neither of my daughters ever said they wanted to see their father, but they made sad faces often. It made me think that I should raise my daughters near their father.

Around that time, I received a bunch of documents from my husband's lawyer. They said that I had kidnapped the children and that my husband had filed a child kidnap case with the local police. This shocked me, and I consulted with a local lawyer in my hometown. The lawyer told me that if my husband came to Japan to bring his daughters back, Japanese law would prevent him from taking them. But if the American police came for the children, nothing could be done. This prompted me to make up my mind to return to California and raise my daughters near their father. On December 15, a day before the flight tickets would expire, I flew back to California with my daughters.

When we returned home, my eldest daughter got out of the car, knocked on the door, and called, "Daddy!" My husband's coworker came outside for a moment, but then closed and locked the door. I tried to open the door myself only to find that the lock had been changed. My husband was probably inside, but he did not open the door for us.

Although California's weather is mild, it was cold outside in the middle of December. My daughters and I waited in the car for two hours. My daughters went up to the door and called out "daddy" many times, but he did not come out. To my surprise, a police officer then drove up and told me he was taking my daughters to a child shelter, and that I should go there the next morning to pick them up. I told the officer that this wasn't necessary, but he took my daughters to the child shelter in San Jose.

# Spiritual Journey

While I was still in Japan, I had rented an apartment in San Jose just in case. I stayed there that night, and at seven o'clock the following morning, I went to the child shelter to pick up my daughters. I was made to wait until eleven o'clock, when a person in charge came out and said, "The children's father took them, and they will have to stay with him until the court hearing, which is in ten days." I feared I might not be able to see my daughters again, but as there was nothing I could do, I went back to the apartment alone.

The first court hearing was held ten days later. I was extremely anxious, and I went to the court praying to see them again. After the hearing, I was allowed to live with my daughters four days a week.

Over the next three years, I was required to be at family court for divorce mediation once every two or three months. When the divorce was finalized, I lost \$50,000 to the lawyers and court fees. I was unemployed, and I only received the sum that California Child Support Services levied from my husband's salaries. In order to pay the lawyers' fees, I economized money for everyday expenses and rented one room in a house for me and my daughters. I really thought that the costs for the courts were wasteful.

The first lawyer I hired charged \$1,000 every month, but her work didn't seem worth the payment. Divorce mediation continued endlessly. My friends advised me to withdraw the lawyer immediately because she was taking advantage of me. One day, in the middle of a meeting with me, she started talking on the phone with her friend about her upcoming vacation plans. I decided to ask the lawyer to withdraw.

I prepared the documents for family court by myself and went to the court hearing alone. A few people in court criticized me, saying, "She doesn't need child support." Also, although I waited for a couple of hours at the help center to prepare the court documents, my questions and requests for instruction were refused many times. I was unfairly and unequal-

ly treated at the court facility, probably because I am a foreigner and Japanese.

At the end of the divorce process, a lawyer was required, so I hired another one. My friend, a CPA, pointed out that the divorce settlement agreement the new lawyer had written contained incomplete clauses regarding the expenses of raising a child and property division. I asked the lawyer to fix the agreement, but he said that I accused his work, and he withdrew his representation without my approval.

Due to his contract, the amount of child support I received was reduced by \$700 because the agreement had a sentence missing confirming the amount.

Soon after that, I was not able to access my bank account. It appeared that the second lawyer had hired a collection lawyer to put a levy on my account. He used my account to make up for unpaid attorney fees after he withdrew his services. I now had to pay everyday expenses with credit cards and loans. I went to the court and appealed to the judge and the collection lawyer that I needed money to support my two children. Despite my best efforts, \$9,000 was taken from my account by the collection lawyer.

I distrusted the lawyers and judges. In addition, I was feeling insecure, distrustful, and hateful because of the harassment from my husband and his girlfriend as well as my unstable living situation and income. I felt that I had to win the divorce "battle." I mentally hit bottom.

I returned to work as a Japanese-language teacher in San Jose, at the same school I'd worked in before. I met the leader of Risho Kosei-kai's San Jose chapter, Ms. Yuki Ogawa, at the school. I came to know that Ms. Ogawa had also gone through a divorce, so I began to confide to her that I was suffering from my own divorce problems.

She carefully listened to my story and advised me, even though she was very busy. When I told her my worries about the family court order, how I would provide for the three of us, and my daughters' education,

Ms. Ogawa said, “Do not fight. It’s okay to lose and cry. Even so, life is good.” I exhaled everything from the bottom of my heart. I could overcome my life’s hardships in that moment because Ms. Ogawa took my hands and walked with me. Looking back, it was like the Buddha gave me a helping hand through Ms. Ogawa.

Later, in 2010, Ms. Ogawa took me to the San Francisco Dharma Center in Pacifica. I felt relieved because Pacifica looked like my hometown, the Nanki area of Wakayama Prefecture. I went into the Dharma center and smelled incense in the quiet hall. As I stared at the Buddha’s gently smiling face, the dark cloud in my mind faded away. I met a minister, Rev. Koichi Nagamoto, who was very friendly. He invited me to join the Sunday services. On Ms. Ogawa’s recommendation, I became a member of Rissho Kosei-kai that day.

I had sutra recitation with the sangha members, studied basic Buddhism, and learned Buddhism with interest by participating in *hoza* sessions. I began to attend Sunday services and I liked listening to Rev. Nagamoto’s teachings.

After Rev. Nagamoto left, Rev. Kazuya Nagashima was appointed as minister of the center. The theme of Rev. Nagashima’s talk one day was happiness, and he taught us what true happiness is and how to be happy. I was impressed by Rev. Nagashima’s guidance that recommended us to say “thank you,” “sorry,” “wonderful,” and “glad” on a daily basis.

I wondered how these four simple phrases could bring happiness into our lives, but I began to practice saying them in my everyday life anyway. They helped me become more open-minded, and I was also happy to see others’ faces brighten when I said them. I felt, little by little, that my heart was opening in the parts that had been shuttered since the divorce. I could feel that I was getting myself back again.

As my heart opened, my life began to change. Rev. Nagashima began to challenge himself by doing his

teachings in English. I was so inspired by his courageous performance that I applied for a supervisor license at my job and obtained it. I began to work as a site supervisor, and I received a pay raise.

There were many Japanese-speaking members at the Dharma center, and I thought I would like my children to learn Japanese conversation, manners, and culture by interacting with them. So, I took my daughters’ friends to the Dharma center along with us, hoping that their presence would make my daughters like going to the center.

Even after their friends stopped attending, my daughters continued going to the San Francisco Dharma Center with me (although they complained that it was boring to be around elders). Nowadays, my daughters regularly participate in sutra recitation at Sunday services, join *hoza*, and play large roles in events. My daughters have learned cooperation and responsibility at the Dharma center, and I hope they will continue to learn Buddhism and apply it in their lives.

I am grateful that I have met other mothers among the sangha members, and that they gave me such helpful advice about parenting. Since I grew up in Japan, I was not confident in raising my children in the United States. Their advice greatly encouraged me.



Ms. Kasuya participates in hoza.

# Spiritual Journey

Ms. Ogawa attended my older daughter's graduations from middle and high school. When the same daughter had a chance to participate in the Miss California USA pageant, the San Francisco sangha members warmly supported her by fundraising her participation fee and lending her gorgeous jewelry to wear onstage. Moreover, they praised her efforts when she was accepted to the University of California.

Rev. and Mrs. Nagashima attended my younger daughter's middle school graduation ceremony. My younger daughter has studied ballet for ten years and has been in two professional performances every year. The sangha members bought tickets and attended her ballet shows many times. She was so happy to receive a bouquet of flowers from them.

During my divorce mediation, I had only thought about me and my daughters keeping up our everyday life. I blamed my ex-husband and fought aggressively in divorce court. However, I began to remember that he did his best to keep up our life during our marriage. By thinking back to his situation at that time, I was able to change my mind and thank him for his effort. I also appreciated him for making me the mother of two beautiful daughters.

When I went through the most difficult time of my life, Ms. Ogawa's words resonated in my heart: "It's okay to lose and cry without fighting. Even so, life is good. Being with others and believing in and following the Buddha's teaching will present miracles to your life. It is like a lotus flower in a muddy pond." She said this brightly, with a smile, and I was encouraged from the bottom of my heart.

I thought that, growing up, I was familiar with Buddhism, but my knowledge was shallow and I fell far short of being a Buddhism practitioner. However, when I broke my heart, Ms. Ogawa and the sangha took my hands firmly and I came to see that life is good, even when I lose and cry. My old view of life gradually changed, and my new view of life began to grow. I changed my way of seeing things, I practiced

the teachings without worries, and, as a result, I have my current life.

Since we joined Rissho Kosei-kai nine years ago, my children and I have been raised up by Rissho Kosei-kai's teachings and the sangha of San Francisco.

When my life touched bottom, Ms. Ogawa carefully listened to my unspeakable suffering, encouraged, and guided me patiently, even though I am not the type of person who is able to listen to someone's words obediently. Ms. Ogawa, thank you so much. My hope is to become a bodhisattva who helps someone be liberated when he or she has been lost on the way and is suffering, like Ms. Ogawa did for me.

I sincerely appreciate the sangha that always welcomed us warmly. Thanks to your help, I have my life now.

My children and I appreciate our karmic connection with Rissho Kosei-kai, and we would like to connect as many people as we can to Rissho Kosei-kai for the rest of our lives. To do so, I would like to practice diligently, together with my daughters.

Looking toward the centennial anniversary of Rissho Kosei-kai and the fiftieth anniversary of the San Francisco Dharma Center, I would like to pledge myself to do my best to share the Dharma, enhance people's connection with the Dharma, and connect them to the Dharma. Everyone, thank you for listening.



**Living the**  
 **LOTUS**

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

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

### Chapter 13

#### Encouragement to Hold Firm

(2)

The previous installment discussed how Shakyamuni's foster mother, Mahaprajapati, and his former wife, Yashodhara—both *bhikshunis*—were assured of attaining buddhahood. The bodhisattvas and others in the assembly were moved by the Buddha's exposition of the truth that all people equally possess buddha-nature, and they vowed to protect and practice this precious teaching even at the cost of their lives.

#### The Twenty Lines of the Chapter on Holding Firm

Now, let us examine the eighty-line closing verse of the chapter, as it is of particular importance. The Chinese original of this has twenty lines, each consisting of four phrases, which is why the passage is frequently referred to in Japanese as the “twenty lines of the chapter on holding firm.” It is well known that after the great Japanese Buddhist priest Nichiren became aware that everything expressed in the verse applied to himself, he realized that he had been born to spread the teaching of the Lotus Sutra during the period of the Decline of the Dharma.

The meaning of this passage is as follows.

“Because we revere the Buddha deeply, we also revere the sutra that contains his greatest teaching. Thus, we are able to endure all hardship and persecution to protect the Lotus Sutra and spread its message. We will not spare our bodies and lives. As long as a single person who has not been touched by the supreme teaching remains in the world, we cannot afford to relax our efforts.

“We will teach this Dharma everywhere without fearing the contempt that comes from the general public's misunderstanding, the persecution arising from the enmity of those with other beliefs, or those enjoying the protection of the mighty who would consciously disregard this teaching and strive to stamp it out.

“We will serve as emissaries of the World-Honored One and vow rightly to expound the Dharma with all our strength, and the Buddha may therefore abide in tranquility and peace.”

#### Three Kinds of Powerful Enemies

Three kinds of powerful enemies of the Lotus Sutra are cited here. Even though today we experience freedom of religion and these enemies no longer represent the kind of persecution that believers in the Lotus Sutra underwent in India two thousand years ago, or that Nichiren experienced in Japan seven hundred years ago, the three types of enemies still exist.





The first kind of enemy is “people of worldly arrogance” who, neither knowing nor having read the Lotus Sutra, regard its teaching as dogmatic and disparage its believers. In the past, half the fault on this account lay with believers in the Lotus Sutra. We must reflect and exercise restraint lest we assume an attitude of self-righteousness, use the teaching for political ends, or preach only its material benefits in this life. We must always model ourselves on the true and essential meaning of the teaching, with inner force clothed in gentleness to maintain the true believer’s attitude as we explain the teaching.

The second type of enemy is “people of religious arrogance.” These are the people of other religions and sects who are simply hostile and make no effort to see the truth of the Lotus Sutra. Tolerance is one of the most important qualities of religion, particularly Buddhism. Religion teaches us to forgive the errors that others have made and to embrace all people. The so-called religious people who are immediately hostile to other religions and sects because of superficial differences in doctrine or practices are not religious at all. If we ourselves, as practitioners of the Lotus Sutra, are critical of such people and fight them, then we are trampling the spirit of tolerance. Rather, we must always be patient and restrained as we exert ourselves to the utmost extent in order that such people may awaken to the true meaning of religion.

The third kind of enemy is “people of falsely pious arrogance.” These are people in high places in religion or the scholarly world who enjoy popular regard and who, intoxicated with their condition and determined to protect their position, defame the true teaching. A genuinely great person who sees the truth will boldly support it, but one of narrow mind is all too apt to turn flatly away from a newfound truth and besmirch its teachings. The fact that such people are seen as high and mighty makes it easy for them to use the credit and regard they enjoy, and the greatness of their influence means that they are the most vicious.

We need not resist these forms of arrogance directly; it is enough to proclaim and spread the true teaching as we tread the right Way. The true teaching will never be lost. Meanwhile, if any of us should reach a high position, we need to be on guard against falling into such arrogance and, with freshness of mind and suppleness of heart, maintain a receptive attitude to the ideas of young people.

### Spare Neither Body Nor Life

The motto of practitioners of the Lotus Sutra, “Spare neither body nor life,” is derived from the superb couplet in this passage:

Unsparing of our bodies and lives,  
We will care only for the unsurpassable Way.

To the contemporary person, “sparing neither body nor life” doesn’t mean to have no care for one’s own life. Instead, it means not to dwell on personal benefit, to work tirelessly for the good cause, and to have





no fear of what others may think or say about what one does.

If one asks why practitioners of the Lotus Sutra do not focus on their own personal benefit, the answer is that they care for the truth, the Wondrous Dharma. As long as there is a single person who hasn't been touched by this supreme teaching, they can't relax their effort. Only when we are in such a state of purity of feeling can we be called true practitioners of the Lotus Sutra.

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. 136–41.



**Living the**  
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## The Happiness of Knowing Satisfaction

THIS month, Rissho Kosei-kai observes the anniversary of its founding. I couldn't feel more grateful when I think about what could have become of me if Founder Nikkyo Niwano and Cofounder Myoko Naganuma hadn't founded Rissho Kosei-kai eighty-two years ago.

In his message for this month, President Nichiko Niwano quotes Cofounder Naganuma, who said, "Let go of your desires and virtue will come to you." Through this quotation, President Niwano tells us that if we are grateful for everything we have now, we can get rid of greed and live our lives with satisfaction.

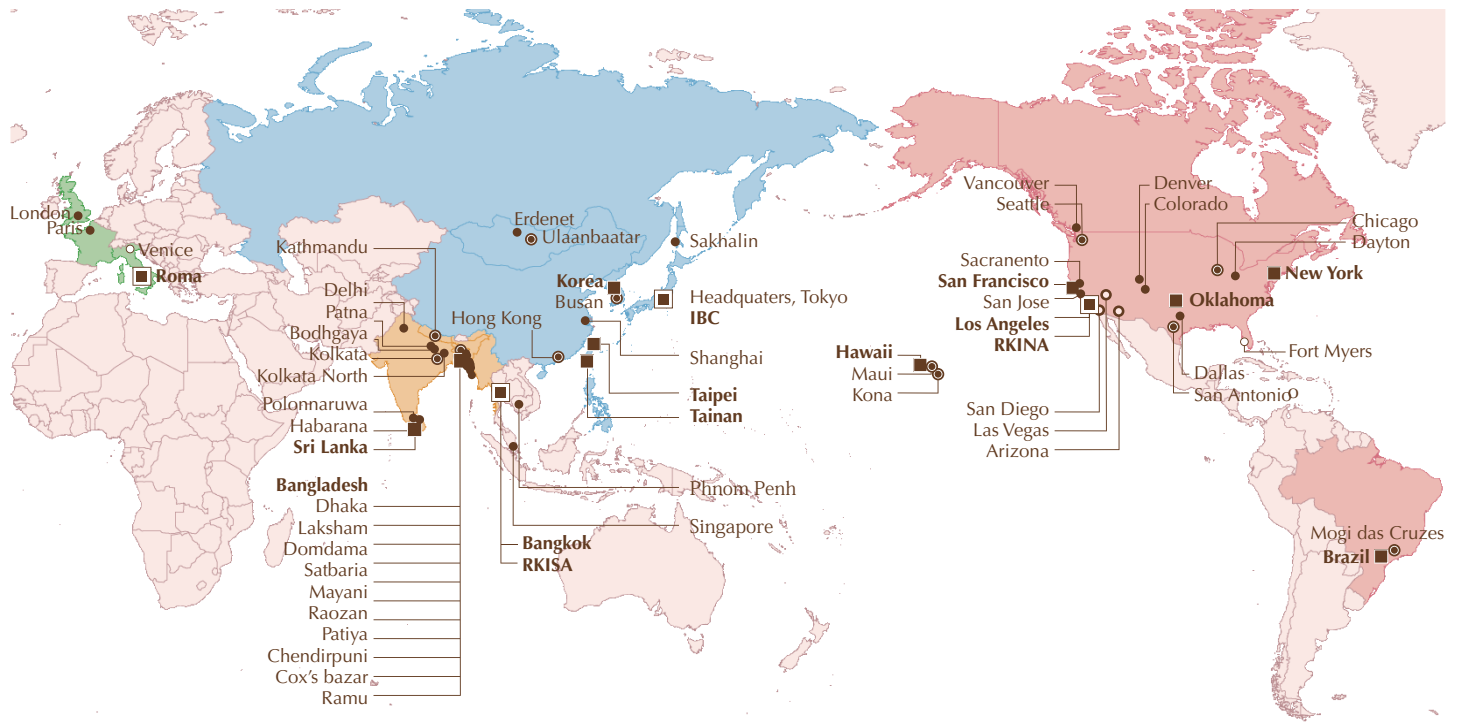
Founder Niwano established Rissho Kosei-kai with the hope that as many people as possible would know the way of life that is expounded in the Lotus Sutra and realize true happiness.

This month, as a way of repaying our debt of gratitude to the Founder, the Cofounder, and the many leaders and members who preceded us, let us dedicate ourselves diligently to Dharma dissemination so that many more people can be connected to the teaching.

Rev. Koichi Saito  
Director, Rissho Kosei-kai International



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