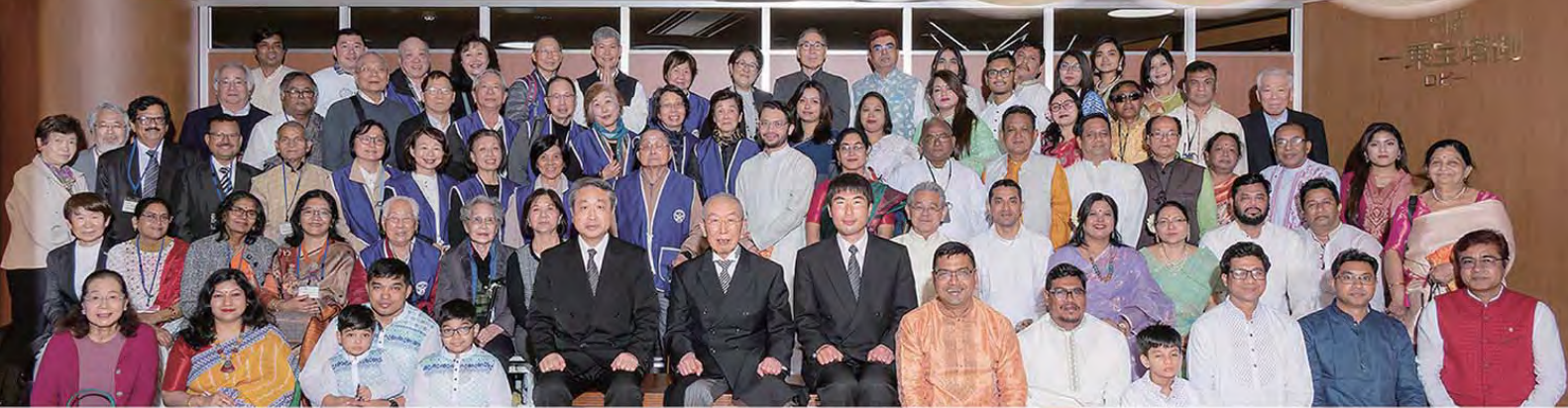


Living the Lotus 5

Buddhism in Everyday Life

2025
VOL. 236



Members from Bangladesh, Taiwan, India, and Brazil Participate in the Celebration of the Anniversary of Shakyamuni's Birth at the Great Sacred Hall in Tokyo



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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.

Because We Have a Father and a Mother

Rev. Nichiko Niwano
President of Rissho Kosei-kai



Mother's Day and Father's Day

Near the end of the Edo period in Japan, the Civil War (1861–65) broke out in the United States, dividing the country in two over the issue of enslavement. Soon after the war ended, a woman issued the Mother's Day Proclamation with the aim of refusing to send husbands and sons off to war ever again, and this is said to be the origin of Mother's Day (in Japan, the second Sunday of May). From one mother's love, a day to express gratitude to all mothers was born. Father's Day (in Japan, the third Sunday of June) also has a connection to the Civil War. A veteran had lost his wife soon after returning from the war and raised six children on his own; one of his children, out of respect for their single father, spoke up and said, "Since we have Mother's Day, we should also have a day to praise and express gratitude for fathers," and so that day came to be.

A mother's steadfast love and affection for her family, and a child's respect for their father, gave rise to the days for expressing gratitude to both mothers and fathers, and what's more, these days have now been established in countries all over the world. From this fact we can conclude that it is the love, respect, and gratitude within the family that nurtures people's minds, develops human beings, and forms the foundation for building a splendid country that everyone can be proud of.

In that sense, these days for expressing gratitude to our parents may be an important opportunity to reconsider the nature of family and parents, along with the words passed down to us by our predecessors: "Fathers should be the object of their children's respect, and mothers should be the seat of compassion for their children."

Filial Piety Is Connected to the Universe?

When I was thinking about what it means to have parents, I came across a quote from Kaibara Ekiken (1630–1714), a Japanese neo-Confucian philosopher and botanist known for his medical texts, including *Yojokun* (The book of life-nourishing principles): “The human body originates from a mother and a father, and begins with the heavens and the earth.” However, when I thought about what it means for our bodies to begin with the heavens and the earth, which existed long before our parents, I suddenly recalled something written by the theoretical physicist Haruo Saji. To summarize the gist of his idea, our bodies are “incarnations of nature,” made up from fragments of stars that exploded in the universe, and we human beings are “products made by the universe over the course of 13.8 billion years.” This is the very proof that we were born from the heavens, the earth, and nature.

In that case, although we are born through the karmic connection of our parents, I feel it is important to view the idea of filial piety and our practice of it in a way that goes beyond simply cherishing parents and being respectful to them or giving them gifts from a sense of gratitude—in other words, we should view filial piety within the stream of the one great life force, which also comports with the teachings of the Buddha.

However, when it comes to Mother’s Day and Father’s Day, which are fast approaching, I am embarrassed to say that I only have vague memories of expressing gratitude to my parents or giving them gifts, such as when my wife and I gave them flowers that she had arranged. On the other hand, I have more vivid memories of constantly rebelling against my parents and not being able to be honest with them and because of this, I find solace in the thinking of another scholar from the early Edo period (like Kaibara Ekiken), named Nakae Toju, which is similar to the following:

“Filial piety does not mean simply caring for the parent who gave birth to you; in fact, it is none other than returning, through your service to your parents, to the fundamental life of the universe” (Nobuzo Mori, *Shinri wa genjitsu no tadanaka ni ari* [Truth exists in the midst of reality], Chichi Publishing, 2000).

I have mentioned these words before, and I repeat them here, as they clearly show that filial piety is connected to the fundamental life of the universe. I hope everyone will take a more forgiving view regarding the gifts I gave to my parents and my lack of gratitude, and in next month’s issue, I would like to once again consider the meaning of filial piety and how we practice it, comparing it with the teachings of the Buddha and the wisdom of our ancestors, and delving into it more deeply in concrete terms and from a broader perspective.

In any case, it is due to our parents that we are here, right now, in this world. As we reflect upon and show appreciation for their kindness, let’s together consider the ways in which we ourselves are growing as people; this is itself a form of “raising human beings” that leads to greater harmony in the world.

From *Kosei*, May 2025



Interview

Living for the Happiness of Others: Walking This Way Is My Best Path

Mr. Joshua Polinard, Rissho Kosei-kai of San Antonio

When and how did you join Rissho Kosei-kai?

I encountered the teachings of Rissho Kosei-kai in June 2018. The Dharma Center of San Antonio is located along a major road in a suburb of San Antonio, Texas. There is a noticeable sign that says “Buddhism for Today.” I drove past the sign every day on my way to work, and I gradually became drawn to it. One day I visited the Dharma center and met Rev. Kevin Roche, who was then assistant minister. Around that time, my father’s dementia was progressing seriously, so it was a very difficult time for me. Rev. Roche listened to my suffering as if it were his own, and talking about the teachings of Buddhism, he gently taught me how I should face and accept my father’s illness and my worries. He was a truly reassuring presence for me in the midst of my difficulties. The encounter with Rev. Roche was a significant turning point in my life.

How did you begin to practice the teachings at the San Antonio Dharma Center?

The direct motivation for me to begin to practice at the Dharma center was my participation in the Sunday services. I then became interested in the Lotus Sutra study session that was held every Tuesday night. As an English teacher at a high school, I was confident that I could understand anything no matter how difficult it was, and I had read numerous books on Buddhism, including works by the Viet-



Mr. Polinard participates in the Lotus Sutra study session at the San Antonio Dharma Center (left, second from the bottom).



Mr. Joshua Polinard visited Rissho Kosei-kai headquarters in Tokyo in October 2024 to attend the presentation ceremony of the Dharma Teacher qualification.

namese monk Thich Nhat Hanh, some of which were technical and difficult to read. However, as I studied the Lotus Sutra every week from Rev. Roche and other Dharma center leaders who hold the Dharma Teacher qualification, I realized that my confidence was only self-conceit. At the same time, I was impressed by the profundity and wondrousness of the Lotus Sutra and realized that this was a teaching that I should continue to study for my entire life. It totally changed my outlook on life, and from then on, I began to read Founder Niwano’s books seriously and repeatedly.

You are serving as a lecturer for the Lotus Sutra study session now, aren’t you?

I teach with another member who has the Dharma

Teacher qualification at the Lotus Sutra study session right now. We take turns leading the sessions, and about thirty members participate each time. Although preparing for the sessions is essential, I don't usually give lectures. I ask the participants to read passages from the Lotus Sutra, and then we discuss the passages based on the Founder's commentary in *Buddhism for Today*. It is a participatory session, and we value mutual learning. There are also new members, including people who are not very familiar with Buddhism, so I encourage them to share their thoughts and opinions. Then I answer questions from the participants, and at the end of the session, I elaborate on the important points we learned that day.

In 2018, I began to attend the Advanced Lotus Sutra Seminar, which is a two-year course to study the teachings of the Lotus Sutra, organized by Rissho Kosei-kai International of North America. However, due to the COVID-19 pandemic and the loss of my parents, I missed a few lectures required to complete the course. Later, I attended the remaining lectures and completed the course in September 2024. Now I am looking forward to studying the Lotus Sutra further with everyone in the sangha and deepening my studies.



Mr. Polinard leads sutra recitation at the San Antonio Dharma Center.



Mr. Polinard facilitates hoza (Dharma circle) at the San Antonio Dharma Center.

The San Antonio Dharma Center holds sessions to train *hoza* (Dharma circle) facilitators. How did they begin?

As the membership of the San Antonio Dharma Center increased year after year, we needed to enhance the quality of hoza and improve the skills of hoza facilitators. That is why we started the training program. I finished the training in 2020, and I am currently serving as a leader of the training.

I always think it is essential for hoza facilitators to help people who are sharing their worries and suffering find peace of mind for themselves and create a "safe space" in their hearts where their suffering can be healed. In hoza, I think it is essential that the members who talk about their suffering feel that they are supported and encouraged by their fellow members. Before they know it, their hearts become healed, and a safe space begins to expand in their hearts. I also think that by describing their present situation, members can sort out their problems and gradually come to understand the cause of their suffering. Above all, I believe it is vital for hoza facilitators to always keep the spirit of the Lotus Sutra in mind and connect members with the precious Dharma, guiding them in it.

In October 2024, you received the Dharma Teacher qualification in the Great Sacred Hall. Could you tell us how you feel now?

I am honored to have received the Dharma Teacher qualification, and at the same time, I am feeling very

humble. In order to make the most of the qualification, I would like to continue my practice and become a person who can listen carefully to the experiences and suffering of the members in San Antonio who participate in hoza and the study sessions with me. Moreover, I would like to follow the examples of Shakyamuni and bodhisattvas and make every effort to grow into a leader who can lead the sangha members with my own actions. To tell the truth, my father died on December 8, 2022, and eight months later, my mother passed away. Losing both my parents one after another was a painful and sad reality for me. However, thanks to the teachings of Rissho Kosei-kai and the services for ancestor appreciation, as time passed, I began to feel a spiritual connection with my parents. When the performance of *gagaku* (traditional Japanese instrumental music and dance) began at the start of the ceremony for presenting the Dharma Teacher qualification, I felt strongly that my father and mother were there in the Great Sacred Hall with me. At that moment, I was convinced that practicing the teachings of Rissho Kosei-kai was the path for me. I thought this was the way I could do the most good for others.

What is it about Rissho Kosei-kai that attracts you most?

I would say what attracts me most is that members of Rissho Kosei-kai are “living the Lotus Sutra.” There are many different schools in Buddhism, and I think each has its specific approach. For example, each school has different practices, such as zazen and chanting. The approach of Rissho Kosei-kai is to bear in mind the teachings of the Lotus Sutra and put them into practice every day and everywhere, such as at home, at school, at work, and in the local community. That is what characterizes Rissho Kosei-kai as a lay Buddhist organization, and I think that is what it means to *live* the Lotus Sutra.

Finally, please tell us your dreams and goals for your practice.

To put it simply, my goal for my practice is to be there for those who need someone in San Antonio by growing close to them and offering spiritual support. I would also like to share precious moments of life and the teachings of the Lotus Sutra with everyone in the sangha, to share with them the Dharma that is alive and working there, and to apply myself diligently to the practice of the teachings.



Mr. Polinard (second from right) with other recipients of Dharma Teacher certificates from overseas Dharma centers on the day before the presentation ceremony.

An Introduction to Rissho Kosei-kai Through Comics

Supporting Society and Upholding Culture

Kosei Library

The Kosei Library is a cultural facility where some sixty thousand books related to religion are made available. It opened in 1953.

The library currently has a collection of books not only on religion but also on history, philosophy, and literature. The total number of books it houses, which includes the religious books that are mainly on Buddhism, is more than 147,300.

Moreover, the library is equipped with an audiovisual hall that can accommodate two hundred people. Lecture meetings and research meetings for the public are held there.





Other Social and Cultural Activities

Rissho Kosei-kai also engages in a variety of activities beyond those mentioned earlier.

Kosei Institute for Counseling Research provides counseling through phone and face-to-face interviews to people who are suffering from poor mental health. It also offers a counselor training course. Those who have completed the course are active in various fields.

The Tokyo Research Institute for Family Education conveys the importance of nurturing a well-rounded character in children. It offers a practical approach through seminars and lectures on how to improve a child's character within the family.

In the field of sports, there is Kosei Butoku-kai, or the Kosei Martial Arts of Judo and Kendo. Local children and young people study judo and kendo in the martial arts training hall of Rissho Kosei-kai.



Did You Know?

The counselors of the Kosei Institute for Counseling Research have completed the four-year training course following the curriculum of the All Japan Counseling Association, a nongovernmental institution. They are qualified counselors, certified as level two by the association. Therefore, we can talk to these counselors about our troubles with trust and peace of mind.





Chapter 2 To Connect with Others

Learn to Like People You Dislike

Rev. Nikkyo Niwano
Founder of Rissho Kosei-kai



Don't Judge People by Appearances

The second way to learn to like people you dislike is to refrain from focusing only on their outer words and actions and instead see the deeper truths behind them. For example, people who speak bluntly are often unpretentious and have no hidden intentions. Those who make many demands are usually kind at heart, just a bit meddlesome.

The Sutra of Innumerable Meanings contains a passage with the meaning that “People only see immediate appearances and arbitrarily calculate that this is good, that is bad, this is beneficial, and that is a loss—causing themselves suffering.”

We usually judge people and things based on whether we think they are good or bad and on our likes and dislikes. However, a correct perspective lies beyond such superficial distinctions.

From the correct perspective, every person possesses buddha nature. It is simply that the various impurities covering its surface are more noticeable to us. By striving to look beyond the distraction of surface appearances and instead seeing the buddha nature within, we can learn to like even those we initially dislike. Moreover, a sense of comradeship with the person you dislike—as a fellow living being, endowed with life and sustained by the Buddha—will well up within you.

The third way is to have a gentle heart. In Buddhism, the concept of a “gentle and flexible heart” is strongly emphasized. This is an important requirement for maintaining harmonious personal relationships.

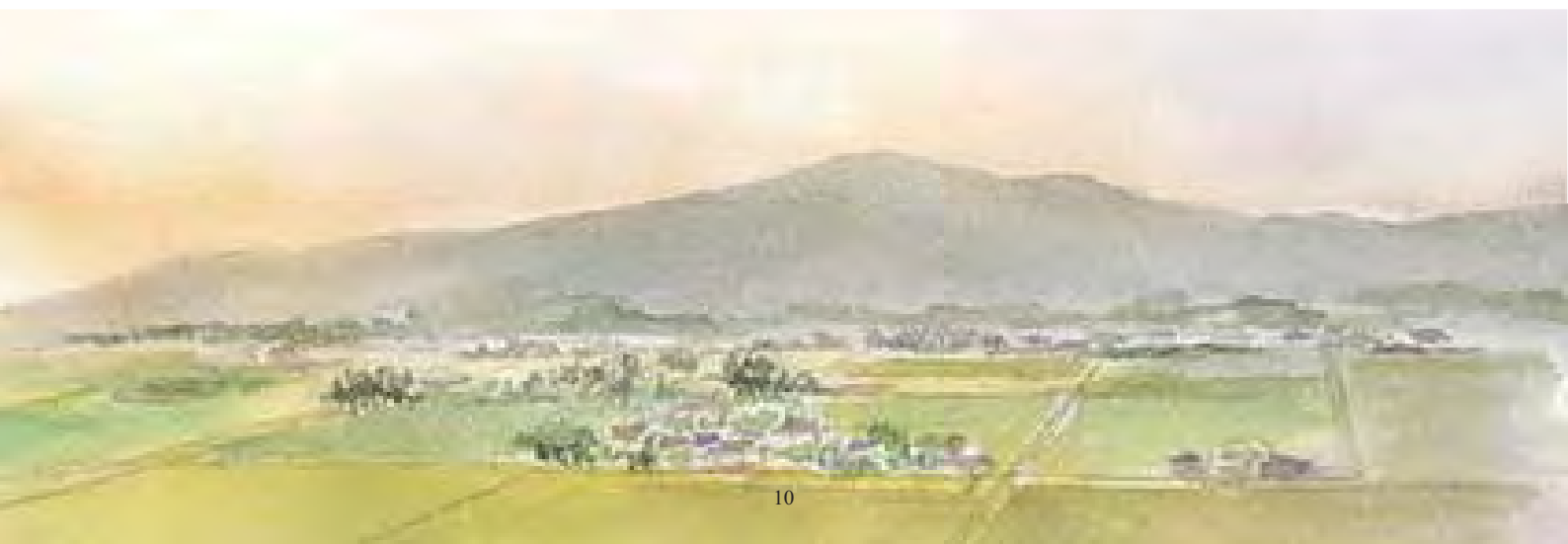


When the door of your heart is tightly shut, every word and action from others will hit that door and bounce back. Not only will you be unable to accept the other person's feelings, but you are also likely to offend them.

Unlike a closed heart, when you always have a flexible heart and keep the door of your heart wide open, the words and actions of others will enter gently, allowing you to interpret everything with good intentions. When you consistently approach others with goodwill, they will naturally express their goodwill—it is your heart-to-heart communication that encourages them to do it. This is where harmony is born.

Even when you encounter someone you dislike, if you accept them with a gentle heart, thinking “This person is an emissary of the Tathagata,” your connection with the Buddha will deepen even further.

Bodai no me o okosashimu (Kosei Publishing, 2018), pp. 75–77



Director's Column

Three Important Practices

Rev. Keiichi Akagawa
Director, Rissho Kosei-kai International

Hello, everyone. After a month of extreme temperature fluctuations, the long-awaited season of fragrant breezes has finally arrived. It is a joyful season when life is vibrant everywhere in the natural world.

It is widely known that President Niwano has categorized the long-standing Dharma activities of the Founder into three categories: (1) filial piety, (2) paying respect to our ancestors, and (3) bodhisattva practice.

All human beings, once they have been born into this world, have parents. This is obvious, but it is also well understood from the teaching of dependent origination, which is familiar to us as Buddhists. Dependent origination is a fundamental Buddhist concept that explains “everything has a cause, and the present is the result of these causes.” The three practices of filial piety, paying respect to our ancestors, and bodhisattva practice are also rooted in this teaching.

The Founder taught us the importance of showing “gratitude to our parents for their deep compassion” and “gratitude to our ancestors for sustaining and nurturing life through generations,” demonstrating how to put them into practice. As we receive the President’s message about filial piety this month, it may be an excellent opportunity to reflect on the source of life through gratitude toward our parents. This sense of gratitude will naturally develop into the bodhisattva practice of benefitting both oneself and others. This month, too, let’s continue to devote ourselves to our practice with gratitude in our minds.



Participants in the 2025 Group Pilgrimage for the Celebration of the Anniversary of Shakyamuni's Birth visit the office of Rissho Kosei-kai International in Tokyo. Above left: Participants from Rissho Kosei-kai of Kolkata and Bodhgaya, India. Above right: Participants from Rissho Kosei-kai of Bangladesh.



Donate-a-Meal Movement

The Donate-a-Meal Movement by Rissho Kosei-kai celebrates its fiftieth anniversary this year. In honor of this milestone, we are sharing more about this initiative every other month throughout the year.

Let Your Heart Rejoice

What is the donate-a-meal movement?

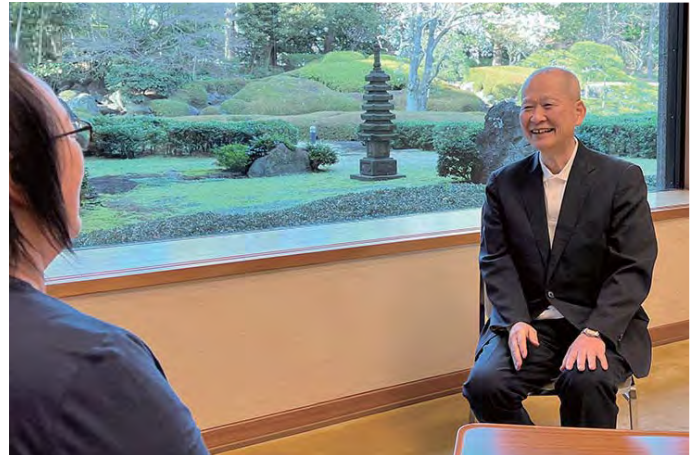
This movement invites people to reflect on those suffering from conflicts, disasters, and poverty in the world. By donating a portion of the money you might spend on meals or personal indulgences, you contribute, in the spirit of sharing, to the movement's activities.

In this issue, Ms. Kumiko Hideshima, general secretary of the Donate-a-Meal Fund for Peace, interviews Rev. Shoko Mizutani, minister of the International Buddhist Congregation (IBC) of Rissho Kosei-kai, about the spirit of the Donate-a-Meal Movement. Rev. Mizutani has been a long-time advocate of this movement and is currently leading an initiative called Mindfulness Meditation Through Donating a Meal held on the first and fifteenth day of each month at the Great Sacred Hall in which participants gently embrace the sensation of hunger experienced by skipping a meal and use it as an opportunity to reflect on their own lives.

Ms. Kumiko Hideshima: Thank you for taking the time to speak with us today. Thanks to everyone's support, this year marks the fiftieth anniversary since Rissho Kosei-kai launched the Donate-a-Meal Movement. From the beginning, this initiative has embraced these three principles: Empathy, Prayer, and Donation. Today, under the theme of "A Movement That Rejoices the Heart Through Donating a Meal," we also highlight the sense of joy that comes from acting thoughtfully toward others. Through this practice, we cherish the feeling of kindness and compassion growing within ourselves.

You have been involved with the Donate-a-Meal Movement for a long time. How did you first encounter it?

Rev. Mizutani: I don't remember exactly when I first learned about this movement, but in 1979, our Founder made an appeal in the *Asahi Shimbun* newspaper's *rondan*, "opinion forum," titled "Toward a National Movement for the Donate-a-Meal Movement," calling on the broader public to participate. At the time, the movement was being actively promoted, so I had certainly heard about it. After graduating from Gakurin Seminary, I went to study in the United



About Rev. Shoko Mizutani

Rev. Mizutani majored in agricultural studies at university. Driven by a desire to contribute to the international community through agriculture, he pursued further studies in biology in the United Kingdom. While studying abroad, he became aware of an inner conflict—his mind was far from peaceful, even though he aspired to help build a peaceful world. During this time, he came across the idea that "the true self is one with the universe" in the Founder's writings. This insight led him to realize that inner peace could be attained through the teachings of Rissho Kosei-kai. He joined the organization in 1978. Convinced that sharing Buddhism was the path to world peace, he became a staff member of Rissho Kosei-kai in 1980. Since then, he has served as a minister at overseas Dharma centers and as director of Rissho Kosei-kai International. He has held his current position since December 2023.

States. Upon returning to Japan, I was assigned to the International Affairs Department, where I was sent to support medical relief activities in Africa. I think it was around this time, when I was placed in the very department responsible for managing this movement's donation-based aid projects, that I became fully aware of the movement's significance.

Ms. Hideshima: What were your thoughts and feelings as you practiced the movement back then?



Rev. Mizutani: I saw this movement not just as a humanitarian aid initiative, but as a profound spiritual movement aimed at creating a world where people can live together beyond national borders. Personally, I skipped a meal on days designated to practicing donating a meal, but I often found myself preoccupied with feelings of hunger and dissatisfaction, which made it difficult to truly experience the joy of the practice.

At the time, I had many opportunities to visit overseas organizations that were recipients of the Donate-a-Meal Fund for Peace. When I explained to them that “We, members of Rissho Kosei-kai, skip meals, pray for your peace, and donate the money we would have spent on food, wishing for your peace,” the people we supported were deeply moved and embraced the true significance of the movement. Time and again, I witnessed such genuine and heartfelt responses. And each time, I reflected on our attitude and how we may not have been practicing the spirit of this movement, for which they seemed so moved and deeply grateful, as sincerely as we could.

Ms. Hideshima: While a sense of mission and responsibility for doing what needs to be done are very important, I feel that if that is the only thing you focus on, the Donate-a-Meal Movement can feel like a painful and difficult thing to do. And you can easily lose sight of the original significance of the movement, such as the development of a compassionate and prayerful heart through practice.

Rev. Mizutani: If we think only about doing it “for someone else” or “for the realization of an ideal society,” we may sometimes feel burdened or find it difficult to continue. That is why I believe it is essential to experience joy and personal growth through practice. When these elements are present, the spirit of this

movement can be felt more deeply, making it something we can sustain over the long term.

Ms. Hideshima: I believe that the Mindfulness Meditation Through Donating a Meal initiative that you are working on contains important hints for experiencing joy through the practice of the Donate-a-Meal Movement. Could you share the background of how this initiative came about?

Rev. Mizutani: In the 1990s, I had the opportunity to meet Ven. Phra Yuki Naradevo, a Japanese monk in the Thai Theravada Buddhist tradition. After graduating from Sophia University, he went to Thailand to study rural development and the role of monks. Later, he was ordained under Ven. Luang Por Kamkuan, a renowned meditation teacher. Currently, he serves as the deputy abbot of a temple in Thailand and is also active in conveying Theravada Buddhism to Japan. Through Ven. Naradevo, I was introduced to Vipassana meditation, which serves as the foundation for mindfulness meditation. In this practice, even when distractions arise during meditation, we simply recognize them and with each instance, gently return our awareness to the present moment, the “here and now.” This practice trains us to objectively observe unpleasant emotions and past experiences that arise in our minds and stick to us. This prevents us from amplifying our own suffering. I continued to practice this meditation even while I was serving as a minister in the United States.

After returning to Japan, I experienced a profound change in the way I perceived hunger while practicing both donating a meal and meditation. One day, I encountered what I now call Little Hunger. Until then, I had always thought of hunger as something unpleasant—just an uncomfortable feeling that required endurance. But at that moment, I realized that hunger is actually an important signal for survival. For example, sometimes, people carelessly forget to take their daily medication for three days in a row, don’t they? But hunger serves as a natural reminder: “You’re hungry! You should eat!” If we didn’t feel hunger, we might simply forget to eat. When I thought about it this way, I started seeing hunger as a precious companion that was trying to keep me alive. The moment I embraced this perspective, the hunger that I once resented became something I found endearing. I even felt like calling it Little Hunger with a sense of affection and familiarity.

Ms. Hideshima: Did this change in the way you perceive hunger lead to the Mindfulness Meditation Through Donating a Meal initiative?





Rev. Mizutani: Through meditation, the hunger I had previously found unpleasant began to feel like a dear companion, Little Hunger. Strangely, I felt a sense of calm. I started to think that by connecting the feelings of insufficiency and hunger that come with fasting to mindfulness meditation, we might be able to overcome the negative image of self-restraint, which is often the biggest challenge in skipping or sparing a meal. With this idea in mind, I worked with Ms. Masayo Urasaki to shape what later became the Mindfulness Meditation Through Donating a Meal initiative. Ms. Urasaki has worked as a lecturer at Mahidol University in Thailand and still resides there, translating sermons of Thai monks and books on Theravada Buddhism to transmit their teachings to Japan. She is also a member of Rissho Kosei-kai.

Ms. Hideshima: That is a very interesting story. It seems like there is a profound transformation in the process of not just accepting hunger but coming to see it as something dear. Could you describe more specifically what this sense of “deariness” felt like?

Rev. Mizutani: At first, I thought that if I could transcend the discomfort of hunger through meditation, I would be able to find more joy in practicing the Donate-a-Meal Movement. However, as I continued to observe my hunger closely, I realized that beneath the sensation of “I’m hungry,” there was a force working to keep me alive. And this life-sustaining force is not unique to me, but it exists equally in everyone. In our teachings, this is what we refer to as one immense Life, which connects to the life of the Buddha. Thinking about it in this way, the feeling of “deariness” may be similar to a feeling of thankfulness or gratitude toward something that is striving to sustain me. Our hearts and organs continue to function tirelessly without our conscious effort, keeping us alive. When I became aware of this, I found myself thinking “This is amazing, thank you.” And when I expressed gratitude to these parts of myself, I felt a shift in my relationship with them. It was as if acknowledging them changed the way I perceived them.

Ms. Hideshima: What kinds of changes have you experienced by incorporating mindfulness meditation into your donating-a-meal practice?

Rev. Mizutani: In the past, the days of practicing donating a meal were for me days of enduring hunger. But now, I actually look forward to them. I still feel hunger, but I no longer suffer from it. Also, on donating-a-meal days, I can definitely take the time

for meditation, even if only briefly. Through meditation, I shift from being a person who is swayed by emotions to a person who observes them. This transformation has been helpful in my daily life as well. I have become more aware of the negative emotions and thoughts that arise in difficult situations or interactions with others. As a result, feelings of frustration and dissatisfaction fade away. I feel that I am developing the ability to calmly observe myself without being controlled by attachments or desires.

Ms. Hideshima: I have learned that the state of hunger and the desire to eat something are not necessarily one and the same thing. Through meditation, we can think about them separately, and as a result, I felt we can examine each more deeply.

Rev. Mizutani: As we continue meditating, we gradually become able to observe our feelings and emotions more deeply.

Ms. Hideshima: Thank you. Finally, could you give a message to those who are practicing with the Donate-a-Meal Movement?

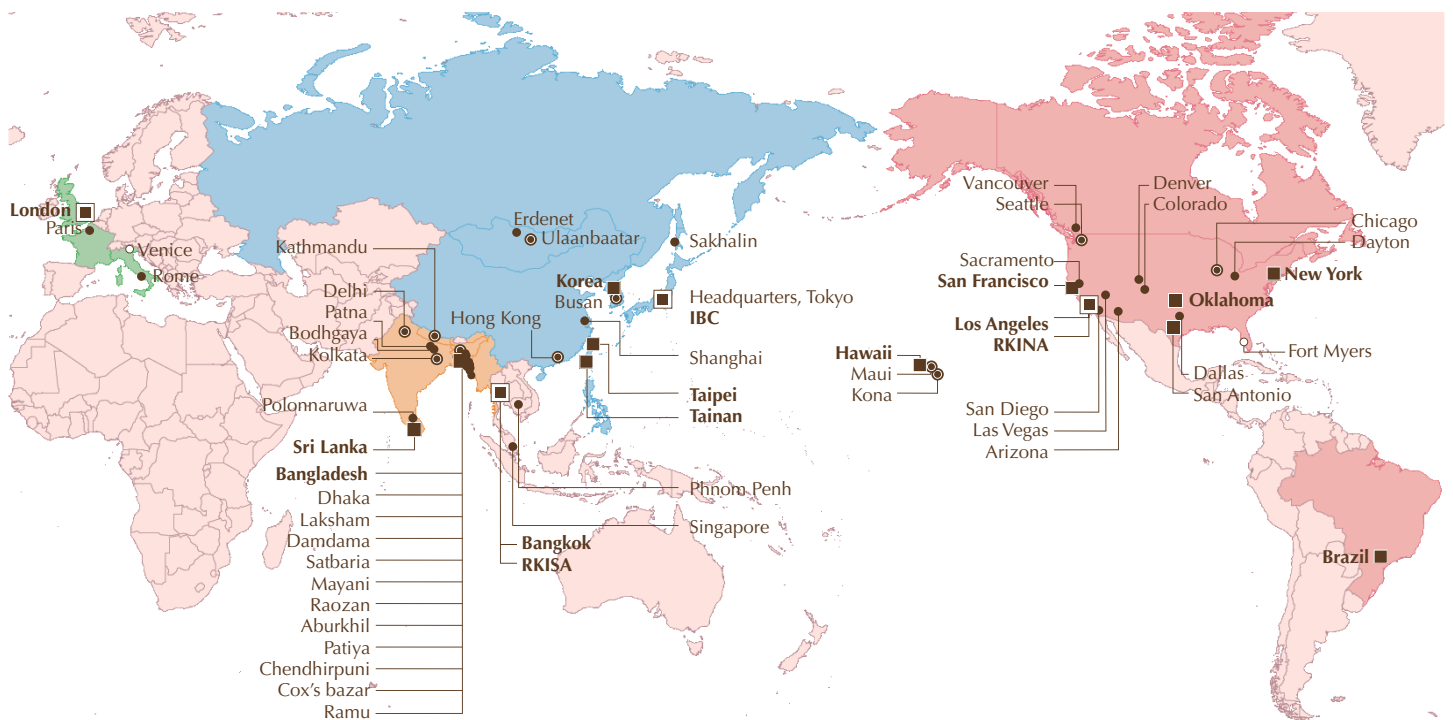
Rev. Mizutani: The Donate-a-Meal Movement is not just a fundraising initiative but a spiritual practice that nurtures the heart. Through this practice, our hearts become gentler, kindness spreads to those around us, and ultimately, it contributes to creating a more compassionate world. The expansion of this movement has the power to change the world. The key is to fully experience the depth of the Donate-a-Meal practice. When we do, awareness and joy naturally arise. I believe that this awareness and joy can have a positive impact on others, creating a cycle of goodness. If Mindfulness Meditation Through Donating a Meal can support this process in any way, I will be truly delighted.

For those interested in experiencing Mindfulness Meditation Through Donating a Meal firsthand, please watch this video. https://youtu.be/awnta_b4jFk





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