Buddhism’s vision of happiness and transformation is grounded in the **concept of oneness of life and environment** (*eshō-funi*), a principle that runs through both the philosophical foundation and the practical approach to daily living. President Ikeda’s teachings build on this by showing how the mission of youth, the act of sharing Buddhism, and the pursuit of Buddhahood in one’s present form are all expressions of this oneness and mutual influence.

The journey begins with a sense of awe at the depth of the Lotus Sutra, which teaches that true happiness for humanity is found in the realization of our interconnectedness and the compassion of Nichiren Daishonin, who strove to bring enlightenment to all people even in the darkest times. This compassion is not abstract—it is the lived determination to “advance, forever forward,” ensuring the eternal transmission of the law through the actions of young people and the spirit of oneness with one’s mentor (concept of oneness of life and environment).

**Pause:**  
How does the idea that your life and environment are inseparable change the way you see your own mission or daily actions?

The **concept of oneness of life and environment** emphasizes that sharing Buddhism is not about persuasion, but about sowing seeds of Buddhahood—engaging in sincere, cheerful, and confident dialogue, and living a life of conviction. This is the practical application of oneness: just as our environment influences us, our actions and inner resolve can influence and uplift others. Sincere dialogue, rooted in prayer and conviction, reaches others at the deepest level, forging connections that become a cause for their happiness. This is the mutual transformation at the heart of oneness—inner change leading to outer change, and vice versa.

**Pause:**  
When have you seen a small act of sincerity or conviction ripple out to change your environment or inspire someone else?

The **concept of oneness of life and environment** also explores the characteristics of the Buddha, described as “Thus Come One”—one who comes from the realm of truth to guide others. The Buddha’s purpose is to dedicate life to the happiness of all people, tirelessly working for their enlightenment. This is not a distant ideal: the Lotus Sutra reveals that enlightenment is not limited to the past or to special beings, but is an eternal struggle that continues in the real world, accessible to all who awaken to life’s eternal nature and strive to lead others to happiness. This aligns with the teaching that each person’s life and environment are two phases of a single reality, and that the effects of karma manifest both within and around us.

**Pause:**  
What does it mean to you that Buddhahood is not a remote state, but something to be revealed “just as we are,” in our present form and environment?

Central to the **concept of oneness of life and environment** is the teaching that **Nam-myoho-renge-kyo** is the ultimate title of honor for a Buddha, representing the eternal truth and life that underlies all phenomena. The “three bodies” of the Buddha—Dharma body (truth), Reward body (wisdom), and Manifested body (compassionate actions)—are not reserved for a select few but are inherent in all people who embrace and spread the Mystic Law. This is the ultimate affirmation of oneness: ordinary people, by manifesting their inherent Buddhahood, become the true “Thus Come Ones,” transforming both self and environment.

**Pause:**  
How might chanting or practicing with this awareness—of your own inherent Buddhahood—change the way you face challenges or support others?

Finally, the **concept of oneness of life and environment** highlights the significance of the dialogue movement. Sowing the seeds of Buddhahood is a sacred task that creates connections, bridges divisions, and spreads respect for life throughout society. This is the living practice of oneness: as more people awaken to the dignity of life, the environment itself becomes more sacred. The dialogue movement is not just about words, but about embodying faith, inclusivity, and the determination to bring happiness to all—demonstrating that the oneness of self and environment is not a theory, but a lived reality.

**Pause:**  
Who in your environment could benefit from your encouragement, dialogue, or example? What is one step you can take this week to sow a seed of Buddhahood in your surroundings?

**In summary:**  
The call to youth, dialogue, and the realization of Buddhahood in one’s present form is a direct expression of the **concept of oneness of life and environment**. By living these teachings, we become agents of transformation—changing ourselves and, in turn, transforming our environment.